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PEACH PIE.—Line a deep dish with soda biscuit dough or pie crust rolled one-fourth of an inch thick, filled with peaches pared, sprinkle with sugar and a little flour, and if not too juicy add about two table spoonfuls of water, put on the upper crust, secure the edges and bake. Eat with cream.

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VINEGAR FOR PICKLING.—Put two pounds of coarsest brown sugar to one gallon of cold fresh water, mix well, then put a little yeast on to a piece of toast, and lay on the liquid; stir well for a week, then cover the vessel with brown paper, in which holes have been made with a pin, keep in a warm place, and in about four months time you will have good strong vinegar.

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A GOOD MEAL.—Charles Dickens used to say that he judged the quality of house-keeping by the condition of the castors on the table. If the mustard was freshly made, the vinegar cruet stainless, the silver brilliant, and the pepper-boxes perpendicular, he expected a good, clean, well-served meal, "with behaviour to match." If, on the contrary, the castors were uncleared, and out of order, he knew what he had to expect, and was seldom disappointed. It is, in truth, simple things that denote quality. The test of a good cook is not the cake she can make, nor the mysterious sauces she can concoct, nor the rich puddings she can produce. A good cook is known by her boiled potatoes, her mutton chop, her roasted joint. Such plain things require personal care and judgment, and are the basis of a "good meal."

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THE CANADA PRESBYTERIAN.

VOL. 12.

TORONTO, WEDNESDAY, SEPTEMBER 3rd, 1884.

No. 36.

NOTES OF THE WEEK.

SIR GARNET WOLSELEY, ever since his command of the Red River expedition, has entertained a good opinion of the skill, pluck and endurance of Canadians. In organizing the expedition to Khartoum, for the relief of General Gordon, he is desirous of obtaining a Canadian contingent of 500 voyageurs, together with several militia officers. Lord Lansdowne, who has been communicated with on the subject, has instituted inquiries as to the possibility of obtaining the number and kind of men required. It is found that there will be no difficulty in securing the full number of volunteers. In a short time it is likely that a body of Canadian raftsmen will take part in the expedition to free General Gordon from the confinement of Khartoum. They may be relied on to perform efficiently their part of the service.

OUTBREAKS of fanaticism are not confined to any age or race. Every now and again the wildest vagaries come to the surface. One of the latest instances recorded has occurred in Chicago. It transpires that there is an institution there bearing the pretentious name of the "Home for God's Orphans." Several of its managers are before the courts charged with gross and wanton cruelty to infants entrusted to their care. Many of them died through want of proper attention. There is a further charge of locking up the little ones separately in dark rooms, and subjecting them generally to severe discipline and starvation. If these charges against the managers of the "Home for God's Orphans" are sustained, it is to be hoped that those who have profaned the sacred names of God and charity will meet with such punishment as the inhuman treatment of helpless little children deserves.

THE world's convention of Young Men's Christian Associations, held in Berlin last week, devoted much time to the discussion of topics in relation to the practical work of the association in reaching and influencing young men. The subjects of immorality and intemperance were discussed. Nearly sixty American and Canadian delegates were present. The fourth day of the convention was devoted to various religious exercises and a conference on religious work. The farewell meeting was held in the evening and the convention closed. Addresses were delivered by Count Bernstorff, Baron Rothkirch, of Berlin; Mr. George Williams, of London; Mrs. Dr. Dalton, of St. Petersburg; Dr. Schaff, of New York; Dr. Welch, of Auburn; Captain Legarantz, of Sweden; Baron Schlembach, and others. The result of the meeting, it is confidently hoped, will be to greatly strengthen the association in European countries and give a fresh impetus to its labours on this continent.

ONE of those wretched tragedies, accountable only on the score of insanity, last week startled a quiet Canadian village. Had it occurred where sensations of the kind are common, it would not have been quite so surprising. Crime and insanity, however, have no particular habitat. A young man who had borne a good reputation, principal teacher in the Markdale school, where he discharged his duties with fidelity and success, became enamoured of a young lady fellow-teacher in the same school. His attentions were coldly received, but he was persevering, and one morning lately, during school hours, he entered the room under her charge and engaged in a lengthened conversation. At its close he pointedly asked the young lady if she would marry him, when she decidedly said "no." He then fired a shot in her face and followed it by two others. He then shot himself, inflicting fatal injuries from which he died. Strange to say, she survived the attack, and at last accounts it was hoped that she might yet recover. If this terrible occurrence does not indicate a disordered brain it reveals a wild, unregulated, passionate nature.

THOUGH the ravages of cholera both at Toulon and Marseilles are less virulent than they were a few weeks ago, the disease still continues to linger in these cities, where it made its first appearance in Europe

this season. It is still spreading in Italy, where at many points it is daily cutting down its victims. For a short time the deaths in Italian towns have been averaging about forty a day. As yet the scourge has been kept out of Great Britain, and no authentic cases are reported to have occurred on this continent, though there have been repeated scares lest vessels bearing the infection should reach our shores. As yet quarantine regulations and sanitary precautions have been sufficient to ward off the plague. Cooler weather and the advance of the season may warrant the hope that for the present, at least, we may escape the approach of the dread visitant. If, however, the danger is less imminent than it was a few weeks ago, there would be no justification in permitting the ordinary laws of health to be violated through carelessness or neglect. It is not only when cholera threatens that matters pertaining to domestic and personal cleanliness should be attended to. Sanitary reform is always in order.

SINCE the formation of the Industrial Exhibition Association of Toronto, the great fairs held under its auspices have been uniformly successful. Great energy, enterprise and tact have characterized its endeavours, not only to make the annual display as attractive as possible, but these immense gatherings have stimulated invention and improvement. Each year has been a decided advance on former exhibitions. From preparations already made it may be confidently expected that the Exhibition commencing on the 10th inst., will surpass all former attempts, not only in Toronto, but throughout the Dominion. It is generally admitted that the Toronto Industrial Fair has superseded all others in Canada. In addition to the extensive exhibits of an agricultural and industrial kind, and the usual artistic displays, a number of attractions are promised, well fitted to gratify and amuse the many thousand spectators coming from all parts to witness what promises to be the greatest Exhibition ever seen in the Dominion. Among the novelties of this year's display may be mentioned the running of a train by electricity, and a number of special entertainments. The grounds and buildings will be illuminated with a blaze of electric light.

THE Egyptian difficulty, which the British Government has been trying for the past three years to solve, is apparently as great to-day as it was when Alexandria was bombarded. Up to the present no satisfactory solution has been reached. The object in view seems shrouded in mist. It is possible that the measures contemplated will disentangle the financial embarrassment after a time. The Mahdi is still in undisputed possession of the Soudan, and it does not appear to be the desire of the British Government that he should be dispossessed. Osman Digma commands a large force of rebels threatening various points. All that has been attempted is simply to keep him and his marauders in check. General Gordon went to Khartoum, which no doubt he has kept from falling into the hands of the enemy, but what else has he effected? The general impression seemed to be that his magical influence would be sufficient to disperse the hostile Arabs, and pacify the disturbed regions on the Upper Nile. Now it is found necessary to send a formidable expedition to rescue him. When the modern paladin has been delivered what will be the result? Will the disordered state of affairs in Egypt be in a more satisfactory or hopeful condition than they are now? Hitherto it has not been customary for Great Britain to dawdle over a foreign entanglement, as it has done in the Egyptian affair.

WAR between France and China has virtually begun. The French vessels lying menacingly off Foochow opened fire, played havoc with the Chinese flotilla opposing them, and did serious damage to the arsenal. The slaughter was great, though its full extent has not yet been accurately ascertained. The Chinese killed and wounded greatly outnumber the French casualties. Two French vessels were disabled. The capture of the city, however, was not such an easy affair as the first blow struck led the French to

anticipate. The Chinese made an obstinate defence, and succeeded in preventing the nearer approach of their antagonists. Resistance rouses the animosity and determination of the French. They threaten to seize the island of Formosa, and to hold it until peace is secured, and the claimed indemnity paid. There are indications that the war will not be prolonged. Should such anticipation prove correct, many dangers will be averted. A serious war in China would inevitably lead to dangerous complications among the European powers because of their large commercial interests in the east. Our readers will watch with interest the progress of events in China, and their bearing on the missionary operations in Formosa. In peaceful times the Chinese are jealous of foreigners, and when exasperated by what they consider an unjust aggressive war, they are not likely to discriminate carefully.

A FEW French Canadian journals view the meeting of the British Association in Montreal with anything but favour. They have been indulging lately in frequent tirades against Protestantism and Freemasonry. To the average *habitant* these are terrible evils. Charges of being a Protestant or Freemason do great service in election contests, and are consequently little thought of generally. Their reproduction in connection with the British Association have not the same immediate political purpose to serve as in ordinary cases. *Le Journal des Trois Rivières* in a recent number, referring to the arrival of large numbers of members of the Association, says of them that "it is well to know that they are for the most part Free-thinkers, Protestants and Freemasons, and that their efforts cannot fail to be most injurious to the interests of religion." In its fanaticism, however, the organ falls into a most ludicrous blunder. The Duke of Kent, when in Canada, lived in a house near Montmorency. It was afterwards named the Duke of Kent Lodge. The present owner of the house has extended a cordial invitation to members of the British Association who may visit the renowned falls in the neighbourhood. From this the zealous French Canadian scribe draws the inference that the residence is the headquarters of a Masonic Grand Lodge, and adds that the invitation is a proof "that these pretended savants are better versed in the affairs of Masonry than in those of true science."

NATIONAL, like other friendships, are liable to change. The general good feeling that existed between France and England since the time of the Crimean war, has of late been greatly weakened. In the Franco-German war English sympathy was largely with the Teutons. Then there has been very little English sympathy with the petty aggressions in which France has been engaged for the last five years. Matters were made worse by disagreements over Egyptian affairs, when the French sullenly withdrew. Then what most people, except Frenchmen, considered an unjustifiable interference with the affairs of Madagascar did not tend to remove the distrust of Gallic restlessness and petty ambition. At the same time similar tactics were pursued in the east, and Annam and Tonquin are now virtually under a French protectorate. Out of these last complications the present hostilities at Foochow have arisen. The strangest phase of national alienation is that of Germany. The German press has of late been more or less violent in its attacks on England, and more than usually complaisant to their late foe. The German Chancellor has no doubt his object to secure in all this, as it is taken for granted that denunciation of England in the official press has been inspired. Both France and Germany are anxious to colonize. Separately England is in the way of each, but unitedly they could more effectively brave England's opposition. Squabbling over remote settlements on the African coast is possibly a blind for more serious alterations of the European map. It is surmised that Germany has certain designs on Holland. Bismarck is ambitious to have a German navy, and for this seaports are needed. In the present uncertainties of the Dutch succession, and a ruptured friendship between England and France, the German Chancellor discerns his opportunity.

OUR CONTRIBUTORS.

A SIGN OF THE TIMES.

MR. EDITOR.—I have headed the few remarks which I take the liberty of addressing to the Protestants of Canada, through your journal, by the words "A Sign of the Times," for I consider the fact on which I want to speak as one of the saddest and most humiliating scenes which have attracted my attention since it has been my privilege to preach the Gospel. The 17th of June last, Quebec, as some of you will remember, was the theatre of an act of cowardice, barbarism, ferociousness and perfidy which probably has never been witnessed save among savage nations. On that day a man, who, when a priest of Rome covered his native country with the imperishable monuments of his zeal, patriotism, philanthropy and piety—a man who, since the day he embraced Protestantism, has been indefatigable in well-doing, and who is now at the head of the largest colony of converts from Rome which can be seen on the whole continent of America—a man known and respected all over the world—Father Chiniquy—preached one of the most Christian sermons ever heard in this city, from the text: "Master, what must I do to have eternal life?" Not a word had been said which might be taken as an abuse by any one, the only thought of the whole discourse was the divine answer of Christ, "Love God and your neighbour." And what was the result? I will not attempt to describe it, for that would be impossible. Let me simply say that while preaching he was not only assailed, abused, and insulted by words, but attacked with stones, which broke the windows, and several times compelled him to interrupt his address. Nor was this all. When his sermon was finished, he peacefully went out of the church to take a seat in a carriage which was to draw him to the railway depot, in order to go back to Montreal by the night train, when a band of some 1,500 well-dressed French Roman Catholics, among whom could be seen two priests, rent the air with the most horrible and beastly imprecations ever heard, made a rush at Mr. Chiniquy, and hurled at him a real hail of stones, with the evident intent of killing him. Without giving any signs of surprise or fear, he quickly put a cloth overcoat around his head and shoulders, and calmly took his seat. In a minute the glasses of the carriage were broken in pieces, and Mr. Chiniquy was left unprotected against the hundreds of stones hurled at him from every side. As I had invited him to preach in my church, I felt it my duty to share his danger and even his death, if I could not protect him against his savage and cruel murderers. In spite of the stones, which were striking me also, I tried to get into the carriage, but was unable to do so, the would-be murderers of Mr. Chiniquy having seized me by the legs and made me roll at their feet in the dirt and dust of the street. Mr. Chiniquy was exposed to that hail of stones for several minutes, from the French Protestant Church to the St. John's gate, and from the St. John's gate to the Old Palace gate, when he ordered his driver to turn back and go to the St. Louis Hotel, where he arrived with his shoulders and head badly hurt. The consequence was that Mr. Chiniquy was immediately seized with brain inflammation, and has been between life and death for more than three weeks. Now, what was the crime of Mr. Chiniquy that he should have been so publicly condemned to death by the Romish priests and people of Quebec? Had he killed, or stolen, or done some act of violence? No! His only crime was that of Luther, and Calvin and Knox. His only crime was that of our ancestors, when they gave up the errors and superstitions of Popery to walk in the truth and light of the Gospel. His only crime is to have preached that everlasting and blessed Gospel to countrymen whom he loves. Has the world ever seen anything so ignominious, so cruel? No! you are ready to say. Yes! I answer, and it is the silence, the indifference, the want of sympathy of the Protestants of Canada towards Mr. Chiniquy. Since that public murderous attack against him, I notice that Presbytery after Presbytery has met all over the country, from Quebec to the remotest part of the Dominion, and not one has raised its voice or entered its protest against that so audacious, cruel, and public act of intolerance against a Presbyterian minister. Is this silence the result of indifference or fear? I am too young and insignificant to give my judgment on

such a grave question. But let me tell you that every day I hear the Roman Catholics say that it is both indifference and fear. "If Chiniquy is not a bad man," said one to me a few days ago, "why is it that Protestants seem to show him so little sympathy?" There is not a member of my congregation but has heard a similar remark, since the 17th of June last. And this is the reason that determined me to raise my voice to-day. Ah! if such an outrage had been committed by the Protestants of Quebec or Montreal against Archbishop Taschereau, or even against the least of the Roman Catholic priests of Canada, what indignation meetings we would have seen all over the country, among the Roman Catholics? What numberless addresses of sympathy would have been sent from large towns and cities, as well as from the humblest parishes, to heal the wounded feelings of their priests! How quickly they would have refunded to him the money disbursed in connection with the riot and long weeks of sickness! And why so? Because there is life, and unity and fraternity among the Roman Catholics of Canada. Whoever touches one of them touches them all.—This is the secret of their strength and of their triumph over the Protestants all over the Dominion. Surely they have their differences, their family quarrels among themselves. But see how they present a united front, how they help one another, how they are one in the presence of their adversary—Protestantism! Who does not feel that the heroic courage of Mr. Chiniquy has done more than the combined efforts of all the Protestant ministers of Canada to take away the mask of the Church of Rome, and to force her to show herself what she has ever been, what she is to-day, and what she will ever be, the greatest enemy of both the rights and liberties of men, and the Gospel of our most blessed Lord and Saviour Jesus Christ? Who does not feel that Mr. Chiniquy has completely and forever silenced and confounded Bishop Lynch with his admirable letter, and that he has opened the eyes of the Protestants of Canada as they were never opened before to the real character of that "great prostitute who is drunk with the blood of the saints?" Who does not see that Mr. Chiniquy at the risk of his life, has gained the greatest moral victory ever won on this continent against Rome? And now that he has accomplished all this, and is there, alone, calumniated and cursed by his former friends, condemned to death by his own people, an outcast in his own country for the Gospel's sake, not one has a word of sympathy to address him, or a cent to indemnify him for the expenses necessarily incurred in such a difficult mission as his last, in our midst. Christian friends who will read these lines, let no longer the Roman Catholics believe and say that you are absolutely indifferent to the cruel treatment inflicted on one of your ministers! Show by your words and your deeds that you believe the words of Paul who says: "Remember them that are in bonds, and them that suffer adversity, as being yourselves also in the body." Let the Roman Catholics know that those stones were thrown at every one of you, that those insults and abuses touched you as being one body with your so cruelly persecuted brother. Tell them that the blood shed on that day is your blood, and it is the last which Rome will draw unrevenged and unpunished in Canada. Make them remember that you are living in a British Province, under a flag whose emblem is liberty of conscience the world over, without excepting Quebec. And let Mr. Chiniquy be told that if he has enemies sworn to murder him, because he preaches the Gospel, he has in every one of you a brother—a co-soldier, who will stand by him always and everywhere. If this be not done, then suffer the least and the last of your brethren to tell you that this failure will be considered by posterity as a sign of the times, very unchristian and unmanly indeed.

JOSEPH ALLARD.

Quebec, August 21st, 1884.

THE BIBLE IN THE PUBLIC SCHOOLS.

BY THE REV. NATHANIEL PATERSON, HANOVER.

There is no doubt of the propriety of teaching the Word of God in our public schools. The chief difference of opinion seems to be concerning the manner of doing it. And, in these days, when the great scheme of the unification of the Empire, under one grand national and political system is so loudly talked of, it well becomes us to lay deep and strong the foundations of our Christian education. Canada is a great Dominion and the most important portion of

the British Empire, on whose fair lands "the sun never sets." If, then, we should be called upon, as, at no distant time we may, to take our share in the government of the great empire referred to, it is well becoming to take, not a part, but the whole Bible into our educational system. We say this first, because, though our laws do not enforce the sacred volume as a text book, they have given no sanction to a division of it. Why, then, begin now, at this advanced age of inquiry, to mutilate the great book into selections, which must necessarily be those of a party? Rather let us all go forward as a Christian community to ask the State so to amend the School Act as to make provisions for the religious education of our youth, on the broad basis of that eternal truth conveyed to the mind of man in the word of God—the greatest educator of the human race in existence. To extract certain portions only is to invite opposition. If, for instance, we present a volume of selections, including the Decalogue, Chronicles, Proverbs, the Gospels, etc., and the Revelation of St. John—the Romanist will say, "Leave out the last mentioned book, as I don't wish to be brought under the withering condemnation of its closing chapters." Some parts of the Epistles also, and the Book of Daniel may be brought under the same ordeal of criticism, while the agnostic will not thank us for asking his child through a special quotation of the Psalms, to read aloud for his own benefit and that of the rest of the pupils, the significant truth of Ps. liii. 1: "The fool hath said in his heart, 'there is no God.'" Mr. Wallace says very truly, "Surely we should not allow the children of the great majority to suffer, to suit the ideas of a few agnostics." He might have added also, other opponents, more numerous and more important. But, with all due deference, I contend that such men must be met by the whole volume, and not a part of it. Sacred truth will prevail. The whole Bible is its only true exponent and symbol. And those who oppose its introduction into the public schools will have a far harder battle to fight by having to deal with the only book that Christianity has ever acknowledged as a revelation sent from God, than they possibly can have with any compilation of extracts, which the most conciliating ingenuity can suggest. As I have said in a former letter, by all means let us have a special creed for this great enterprise, like Dr. Guthrie's for the ragged schools, or that of the Evangelical Alliance, but let us also put the whole book into the hands of the teacher. Now, it has been objected by some that "the Bible is not suitable to be read in the presence of children of both sexes, who attend our national schools." This is a very unreasonable view of the case. Is it not read every Sabbath in the presence of the whole congregation of the people of God, and may we not reasonably expect that the same prudence and good sense will characterize the teachers of Canada as those of Scotland, or other lands, where it has been employed with such marked and blessed results? Besides, God's book was intended to reprove sin, as well as to destroy Satan and his power in the world. And if so, we may rest assured He will help us in applying that great spiritual force which He has ordained for this purpose, and that in the most delicate manner. The truth is, our people must remember their most sacred responsibilities in reference to the education of our youth, and the less sectarian this movement is made the better. I maintain the Word of God ought to be taught, not simply read. There should be a junior and senior class instituted in every school, and a careful unfolding of its sacred truths to all the pupils. The pure and natural sciences are no doubt excellent, but there is no use attempting to turn our school system into a "British Association." What we want is a good and liberal system of education, based upon divine knowledge, from which will no doubt flow every form of moral and intellectual excellence. Let the Word of God thus prevail, and we will have fewer complaints of irreverence and waywardness in the youth of the land, and "the earth will yield her increase, and God, even our God, will bless us."

THE Hespeler correspondent of the Galt Reformer says: We are pleased to learn that the people are in favour of having the Bible read in the school, and are going to insist on it, and at the school trustee election are going to run a candidate pledged to use his influence for it. We hope they will succeed in so good an undertaking, and that the Hespeler public school will be honoured with the presence of the Bible.

PASTOR AND PEOPLE.

RULES FOR YOUNG CHRISTIANS.

1. Never neglect daily private prayer; and when you pray, remember that God is present, and that he hears your prayer. Heb. xl. 6
2. Never neglect daily private Bible-reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all backsliding begins with the neglect of these two rules. John v. 39.
3. Never profess to ask God for anything which you do not want. Tell Him the truth about yourself, however bad it makes you, and then ask Him, for Christ's sake, to forgive you what you are, and make you what you ought to be. John iv. 24.
4. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, "What have I done to-day for Him?" Matt. v. 13 16.
5. If ever you are in doubt as to a thing's being right or wrong, go to your room and kneel down and ask God's blessing upon it. Col. iii. 17. If you cannot do this, it is wrong. Rom. xiv. 23.
6. Never take your Christianity from Christians, or argue that because such and such people do so and so, therefore you may. 2 Cor. x. 12. You are to ask yourself, "How would Christ act in my place?" and strive to follow him. John x. 27.
7. Never believe what you feel if it contradicts God's word. Ask yourself, "Can what I feel be true if God's word be true?" and if both cannot be true, believe God and make your own heart the liar. Rom. iii. 4; 1 John v. 10, 11.—*Brownlow North.*

CRITICISING OUR ENGLISH BIBLE.

The following anecdote of Dr. Kilbie, in connection with the received English translation of the Bible, is worthy of a reprint. This Dr. Kilbie was rector of Lincoln College, University of Oxford, and sole director of the studies of Dr. Sanderson, afterwards Bishop of Lincoln; and in the quaint language of Izaak Walton:

This Dr. Kilbie was a man of so great learning and wisdom, and was so excellent a critic in the Hebrew tongue, that he was made professor of it in this university; and was also so perfect a Grecian, that he was, by King James, appointed to be one of the translators of the Bible. * * * The doctor was to ride into Derbyshire, and took Mr. Sanderson to bear him company; and they going together on a Sunday with the Doctor's friend to that parish church where they then were, found the young preacher to have no more discretion than to waste a great part of the hour allotted for his sermon in exceptions against the late translation of several words—not expecting such a hearer as Dr. Kilbie—and showed three reasons why a particular word should have been otherwise translated.

When evening prayer was ended, the preacher was invited to the house of the Doctor's friend, where, after some other conference, the doctor said to him, "He might have preached more useful doctrine, and not have filled his auditors' ears with needless exceptions against the late translation; and for that word, for which he offered to that poor congregation three reasons why it ought to have been translated as he said, he and others had considered them all, and found thirteen more considerable reasons why it was translated as now printed." * * * And the preacher was so ingenuous as to say, "he would not justify himself."—*Walton's Lives.*

IMPORTANT, BUT NOT ALL.

Though it is very desirable that the religious education from childhood all the way up through life should be as thorough as possible, yet it must be remembered that while this education is an important part, it is not all of religion. It is not for one moment to be supposed that, when a person shall have acquired a certain amount of scriptural knowledge, he is then fit to be numbered with Christ's disciples. He may never have been a humble learner at Jesus' feet; and it is only such that are entitled to the distinction of discipleship. It is possible for the mind to be conversant with the Bible and for the heart to never once throb with emotion at the potent touch of truth. Voltaire was well up in theology, and an outspoken infidel. Many of the most blatant infidels of the present day are men of bright intellects and versed in the sacred

Scriptures. Intellectually is not spiritually. Truth must be spiritually discerned to become the power of God unto salvation. Information simply lodged in the mind is not an experience in the heart, and religion is essentially an experience. It is with the heart that man believeth unto righteousness, and with the mouth confession is made unto salvation. Hence the importance of praying along with teaching, that the gift of the Holy Ghost may be imparted, to open the understanding and to seal the truth unto the soul.—*Christian Intelligencer.*

SALVATION BY GRACE.

Not what these hands have done
Can save this guilty soul;
Not what this tolling flesh has borne
Can make my spirit whole.

Not what I feel or do
Can give me peace with God;
Not all my prayers, and sighs, and tears,
Can bear my awful load.

Thy work alone, O Christ,
Can ease this weight of sin;
Thy blood alone, O Lamb of God,
Can give me peace within.

Thy love to me, O God,
Not mine, O Lord, to Thee,
Can rid me of this dark unrest
And set my spirit free.

Thy grace alone, O God,
To me can pardon speak;
Thy power alone, O Son of God,
Can this sore bondage break.

I bless the Christ of God;
I rest on love divine,
And with unflinching lip and heart
I call this Saviour mine.

—*Dr. H. Bonar.*

"ROCK OF AGES, CLEFT FOR ME."

In the pleasant county of Devon, in one of its sequestered passes with a few cottages sprinkled over it, mused and sung Augustus Toplady. When a lad of sixteen, and on a visit to Ireland, he strolled into a barn in which an illiterate layman was preaching—but preaching reconciliation to God through the death of His Son. The homely sermon took effect, and from that moment the Gospel wielded all the powers of his brilliant and active mind. During his illness Augustus Toplady seemed to lie in the vestibule of glory. To a friend's enquiry he answered, with a sparkling eye, "Oh, my dear sir, I cannot tell the comforts I feel in my soul; they are past expression. The consolations of God are so abundant that He leaves me nothing to pray for. My prayers are all converted into praise. I enjoy a heaven already within my soul." And within an hour of dying he called his friends and asked if they could give him up; and when they replied in the affirmative, tears of joy ran down his cheeks as he added, "Oh, what a blessing that you are willing to give me over into the hand of my dear Redeemer and part with me; for no mortal can live after having seen the glories which God has manifested to my soul!" And thus died the writer of the beautiful hymn, "Rock of Ages, Cleft for Me."

FAITH, NO FANCY.

Spurgeon says that "Faith must not ferment into fancy." Devotion must not degenerate into dictation to God. Prayer must not presume upon Divine Power and providence. We come before God reverently, meekly to ask for those things that are according to His will. Salvation is conditional on faith; but wealth and health, and other circumstantial matters are dependent upon Divine Omniscience and goodness. Paul prayed three times, in vain, for the removal of the thorn in the flesh. His only answer was sufficient grace and Divine strength made perfect in weakness. So that when his faith failed to remove the thorn, he lived to glory and take pleasure in the infirmity and weakness that only more manifestly displayed the power of God upon him. It was useless to demand from God what he may see is not best for us nor for others through us."

THE doctrines of the Gospel are old but full of motion, full of energy, as the river is full of movements—full of life-giving power, as the sunlight and the vital air. They are the doctrines out of which the missionary work spring.

MISSION NOTES.

THE missionaries sent by the London Missionary Society to the Matabele tribe in South Africa, have been at work there for twenty years, and they are not able yet to point to one convert. But they continue "steadfast, unmovable." The Matabele are utter savages, ravaging by their bloody raids the region round Lake Ngami. A similar delay in winning converts has been seen in other fields where Christianity has now swept down every obstacle, and where thousands have been saved. This same society waited for thirty years for its first convert in the Madras Presidency, and fifteen in Tahiti. The Baptists at the end of twenty-one years among the Telugus, have just twenty-one converts. They have now twenty thousand.

The *Missionary Herald* for August says: "The annual reports of the Japan Mission of the American Board cover the period from April to April. The statistics for the year 1883-84, just received, make the following remarkable showing. Number of churches, twenty-two, an increase of three; church membership, 1,791, of whom 736 were added on confession of faith during the year. This is an increase of sixty-eight per cent. The net increase after deducting removals from death and other causes is sixty-two per cent. Of the twenty-two churches, fifteen are self-supporting. Contributions of the churches amount to nearly 9,000 yen or \$6,750, which is an increase of thirty-three per cent. over the contributions of the preceding year. Since this report was made up, during April and part of May not less than 175 have been received on their confession of faith."

REV. J. L. Nevins, of the Presbyterian Mission, reports concerning his work in North China: "During the past five years this country work has been developing and extending beyond all my previous expectations. Six years ago I had one station and about a dozen converts. Since then my work has constantly and uniformly spread, and, I think, deepened. I have now fifty central stations, and over 700 native Christians, whose homes are in about 200 villages. These stations extend over a region of about 200 English miles long, and eighty miles wide, and the work is constantly extending into new towns and villages. Until recently I have had one native helper and sometimes two, travelling with me and visiting the stations during the months when I am absent in Cheefoo. The work of these helpers has been that of assisting me in my plan of supervision and superintendence and teaching inquirers. The work of conducting services and extending the work into surrounding villages is performed mainly by the Christians themselves. At Osakee, Japan, as elsewhere in that country the gospel has been making rapid progress. The Rev. Mr. Miyagawa, the pastor, in sketching the history of the work there, stated that the seven members had grown to one hundred and ten. They have done prolonged missionary work in seven different places, and the mother Church rejoices in having two daughters and two grand-daughters. The evening meeting was devoted to prayer and reminiscences. Special efforts had been made during the day to induce three or four persons who had been excommunicated to attend the services. In one or two cases the efforts succeeded and a few remarks made by them was a marked feature of the evening meeting."

THE religious gatherings at fashionable summer resorts differ considerably from the old time camp-meeting. Special efforts are made to render them attractive. Prominent people of different persuasions are prevailed upon to take part in the proceedings. It is, perhaps, just a little wicked, but the thought will intrude itself, that there is a pretty strong desire "to make the best of both worlds" on the part of the promoters of these joint-stock religious and recreation combinations. At Grimsby they have had Thomas and Talmage, Wild and Williams. The teaching has been as diversified as are the divergent views of these different divines. Dr. Thomas, of Chicago, who is ever so far in advance of ordinary mortals, has been giving an exposition of his moral theory of the atonement. He is not above the weakness of seeking to fortify his opinions by seizing on the absurdities of some of the schoolmen and their imitators, and holding up these caricatures of the evangelical faith, as if they were a just and adequate representation of the Bible doctrine of vicarious sacrifice. The Rev. William Williams, of Woodstock, showed that Scripture teaching was very different from the theories that speculative theologians delight to evolve.

OUR YOUNG FOLKS.

THE GIPSY BOY.

Into the tent, where a gipsy boy lay
Lying alone at the close of the day,
News of salvation we carried. Said he,
"Nobody ever has told it to me."

"Did He so love me, a poor little boy?
Soud unto me the good tidings of joy?
Need I not perish, my hand will He hold?
Nobody over the story has told."

Bonding we caught the last words of his breath
Just as he entered the valley of death;
"God sent His Son, whosoever, said He,
Now I am sure that He sent Him for me."

Smiling, he said, as his last sigh was spent,
"I am so glad that for me He was sent;"
Whispered, while low sank the sun in the west,
"Lord, I believe. Tell it now to the rest."

Tell it again. Tell it again.
Salvation's story repeat o'er and o'er,
Till none can say of the children of men,
"Nobody ever has told me before."

HEAPING COALS OF FIRE.

"Harry, you're cheatin'!" "I don't care."
"I won't play." "Don't then." And Harry
Chester picked up his marbles and those that
belonged to his playmate and ran away.
Willie, his little friend, who was two years
younger than he, and only six years old, went
to his mother. His face was very red, and
his hands were clenched, and he had hard
work to keep back the tears. "Mamma," he
said, "Harry has stolen my marbles, and the
next time I see him won't I give him a pound-
ing!" His mother caught his little hands in
hers, and, looking down into his flashing eyes,
said sadly: "Is that the kind of a little boy
you are? Then you don't love your mother?"
"No, that is not the kind of a little boy I am,
and I do love you; but I'll find some big boy,
and I'll get him to pound him." Then his
mother took her angry son by the hand and
told him the story of our Saviour—how cruel
men nailed Him to the cross and put a crown
of thorns on His head, and struck Him, and
pierced Him, and spat on Him, and taunted
Him; and how, when Jesus might have called
thousands of angels to come and punish them.
He only prayed to His Heavenly Father.
"Forgive them, for they know not what they
do." "Why didn't He send for the angels,
mamma? I would." "Because He loved
His enemies and wanted to save them and
He could not, unless He suffered for them."
"What did He do, mamma?" "He died, and
rose again the third day and went to prepare
a place for us. What does my little son think
now about pounding Harry?" "I wouldn't
do it myself, mamma, but I'd like to get the
boy." "Willie, read in the Bible, 'if thine
enemy hunger, feed him, if he thirst, give
him drink; for in so doing thou shalt heap
coals of fire on his head.'" "What is an
enemy, mamma?" "A little boy who steals
your marbles." "And what is heapin' coals
of fire on his head?" "Heapin' coals of fire
on his head is being as kind as possible to him
the very first chance you get." "I believe
I'll do it, mamma." Then his mother kissed
him, and called him her good little boy; and
the bell rang and they went down to supper.
It rained for two days, and Willie did not go

out to play; but the third day about noon he
came running to his mother, and exclaimed:
"Get me a penny out of my box. Harry's
mother gave him two pennies to buy a kite,
and he's lost one, and he's crying, and I want
to heap coals—quick?" His mother gave him
the penny, and joyfully he ran to Harry with
it. "What makes you give it to me?" Harry
asked. "'Cause you're my enemy, and I am
heapin' coals." "I don't know anything about
your coals, but I know I was awful mean to
take your marbles the other day. Here, I'll
give you all these," he added, drawing a hand-
ful of marbles from his pocket and present-
ing them to his playmate. Then Harry and
Willie were friends again. Don't you think
"heapin' coals" was much better than Willie
finding a big boy to pound Harry?

A CHILD'S CREED.

We believe in God the Father,
Who made us every one,
Who made the earth and heaven,
The moon and stars and sun;
All that we have each day
To us by Him is given;
We call Him when we pray,
"Our Father who art in heaven."

We believe in Jesus Christ,
The Father's only Son,
Who came to us from heaven,
And loved us every one;
He taught us to be holy,
Till on the cross He died,
And now we call Him Saviour
And Christ the crucified.

We believe God's Holy Spirit
Is with us every day,
And if we do not grieve Him
He ne'er will go away;
From heaven unto Jesus
He descended like a dove,
And dwelleth ever with us,
To fill our hearts with love.

"WHAT DID YOU SAY?"

In a beautiful New England village, a boy,
about ten years old, lay very sick, drawing
near to death, and very sad. He was joint-
heir, with an only brother, to a great estate,
and the inheritance was just about coming
into his possession, but it was not the loss of
this that made him sad. He was dying and
his heart longed for a treasure worth more to
him than all gold.

One day I came into his room. I sat down
by him, took his hand, and, looking into his
face, asked him what made him so sad.

"Uncle," said he, "I want to love God.
Won't you tell me how to love God?"

I cannot describe the piteous tones in which
he said these words, and the look of trouble
which he gave me. I said to him, "My boy,
you must trust God first, and then you will
love Him without trying at all."

With a surprised look he exclaimed, "What
did you say?"

I repeated the exact words again; and I
shall never forget how his large eyes opened
on me, and his cheek flushed as he slowly
said, "Well, I never knew that before. I
always thought that I must love God first
before I had any right to trust Him."

"No, my dear boy," I answered; "God
wants us to trust Him. That is what Jesus
always asks us to do first of all; and He

knows that as soon as we trust Him we shall
begin to love Him. That is the way to love
God—to put your trust in Him first of all."

Then I spoke to him of the Lord Jesus, and
how God sent Him that we might believe in
Him, and how, all through His life, He tried
to win the trust of men; how grieved he was
when men would not believe in Him, and how
every one who believed came to love without
trying to love at all.

He drank in all the truth; and simply say-
ing, "I will trust Jesus now," without an
effort put his young soul in Christ's hands
that very hour. And so he came into the
peace of God which passeth understanding,
and lived in it calmly and sweetly to the end.
None of all the loving friends who watched
over him during the remaining weeks of his
life doubted that the dear boy had learned to
love God without trying to; and that, dying,
he went to Him whom not having seen he
had loved.

BY THE WAYSIDE.

Hunt up on your map the Straits of Magel-
lan; look at the mountains hanging over;
imagine the point of rock that leans the far-
thest out; and think of a barrel hung by a
heavy chain swinging there. That is a post-
office! The post master doesn't stay up there
to deliver the mails, and no post man unlocks
it; in fact it has no key.

Yet it is a grand old post-office. Ships
coming along that way stop and fish out
packages of precious letters that have been
dropped therein, see if they can find any that
want to travel their way, and if so, they take
them on; in their place they leave a package
which wants to go in another direction, and
some day a ship comes along, studies the direc-
tion of that package, says, "Ah, I can't take
that," and away she sails. And the barrel
swings, doing its duty day by day without
being watched, sending joy to many hearts.

A LANDLADY'S ADVICE.

An English admiral used to be fond of
relating that, on first leaving an humble lodg-
ing to join his ship as a midshipman, his land-
lady presented him with a Bible and a guinea,
saying, "God bless you and prosper you, my
lad; and, as long as you live, never suffer
yourself to be laughed out of your money or
your prayers." The young sailor carefully
followed this advice through life, and had
reason to rejoice that he did so.

A WRONG RIGHTEOUSNESS.

Remember the good old rabbi, who was
awakened in the watches of the night by one
of his twelve sons saying, "Behold! my eleven
brothers lie sleeping, and I am the only one
who wakens to praise and pray." "Son,"
said the wise father, "you had better be
asleep too than wake to censure your brothers."
No fault can be as bad as the feeling which is
quick to see and speak of other people's
faults.

A MAN'S heart deviseth his way: but the
Lord directeth his steps.

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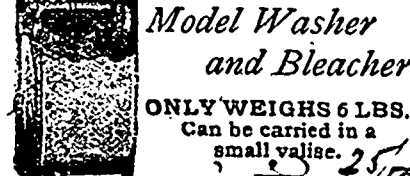
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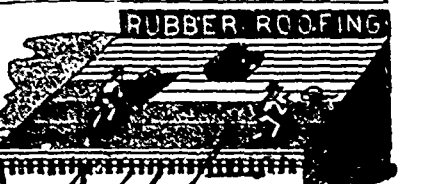
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TORONTO, WEDNESDAY, SEPTEMBER 3rd, 1884.

TUESDAY, the 9th inst., is the day appointed in the County of Halton for deciding by popular vote whether the Scott Act is to be retained or abandoned. The utmost importance attaches to the action of electors on that day. It will not only decide whether that county is to keep the lead in the work of practical reformation or throw its influence on the side of misery, wretchedness and crime, by voting back the liquor traffic; the decision will have a direct effect on every county of Ontario and beyond it. A temporary victory is possible, but on the single condition that every Christian man gives his vote in favour of continuing the Act. Every effort by those interested is being made to secure its defeat. Let there be no indifference or half heartedness. Let every temperance man and woman work with a will and victory is certain.

THE Boston correspondent of the *Christian at Work* asks, "where have the old-time camp meetings gone?" It is alleged that the "conscience preacher" and the "law work" are found no more at such gatherings and as a result there are no great awakenings. Says this correspondent:

Hardly a mention is made of a conversion occurring at a modern camp-meeting. Why is it? Do our Methodist brethren no longer believe in the "law work," of which the fathers made so much? Is human nature now a different affair from the kind that was here fifty years ago? Undeniably there is a wide, deep, and far-reaching change of view now in progress; one which will glorify God and magnify man; exalt nature and degrade spirit.

It would be a good thing if the change referred to were seen nowhere but in camp meetings. It is an undoubted fact that in too many churches the sermon is intended to please hearers rather than awaken them. It is an equally apparent fact that too many attend churches in all denominations for the express purpose of being pleased, perhaps entertained. "How did you like him?" is the question too frequently asked at the church door. If you "like him" it is all right though the service may not have made one hearer resolve to be or do better. Preaching that has a tendency to "minify God and magnify man" will bring a fearful retribution some day. All of which we believe is true whether the above statement about New England camp meetings be correct or the reverse.

THE managers of the camp-meeting at Grimsby did a very improper thing when they invited Dr. Thomas, of Chicago, to preach at their meeting. Dr. Thomas was expelled from his own Church for heresy after a fair trial, and to invite him to Canada was little, if anything, less than an insult to the Church of which he was formerly a minister. The *Guardian* very properly condemns the action of the camp-meeting managers, and asks, "Why was Dr. Thomas brought to Canada by the managers of the Grimsby camp?" The answer is easy. He was brought here to draw a crowd and increase the gate money. His theology is not the theology of Methodism. The managers must be known, and we believe did know right well, that if the teaching of Dr. Thomas is Scriptural their own is not. Yet they brought him over to a certain extent at least under the auspices of their Church, and put him up to teach their people that the Arminian view of the atonement is unscriptural. As private individuals the managers have a perfect right to bring over anybody they please, but they have no right to do so in the name of the Methodist Church. It does not help the matter any to remember that the last

time Dr. Thomas favoured Canada with his presence he referred to the great American blasphemer as "our noble Ingersoll!" The bringing of such a man to a camp-meeting is enough to disturb the bones of John Wesley in his grave. We hope the authorities of the Methodist Church will give this Grimsby business their early and earnest attention.

FROM various quarters we hear reports to the effect that the agitation on the Scott Act stirs up a vast amount of bad feeling. It is said that the bitterness is more intense and much more lasting than that caused by the most exciting political contests. This is greatly to be regretted. Intemperance in the use of ardent spirits is bad, but there may easily be intemperance of various other kinds that is not much better. We are quite prepared to believe that a large proportion of this bad feeling is caused by the manner in which some of the speakers against the Act treat their opponents. Their speeches are too often unfair, scurrilous and abusive. In dealing in this way with their opponents they adopt a line of policy that must in the end tell against the liquor interest but some of them adopt this line all the same. We hope that none of the friends of the Act imitate their example. There is nothing to be gained by indulging in personalities on either side. What the great majority of the people want is fair argument. A certain number of people are sure to vote for and against the Act no matter what any one says. The balance is held by a third party in every county who have not yet made up their mind either way. The man who can convince this third party to vote for the Act is the man who renders the best service to prohibition. Appeals to reason and conscience are the weapons most needed in this war. It should be remembered too that Canada is a free country, and if you cannot convince a man to vote as you wish you have no right to find fault with him for exercising his freedom.

So much that was favorable to the late Pan-Presbyterian Council has appeared in print on this side of the water that it is but fair to let our readers see something on the other side. The *Greenock Telegraph*—a paper that claims to have been the father of the Council—says:

It resembled a General Assembly with nobody differing from Drs. Phin and Scott, or from the late Drs. Begg and Kennedy. We regret to observe symptoms of unreality about it. It has allowed its organ, the *Catholic Presbyterian*, to die, though it was a most admirably conducted magazine. It has failed to raise more for its clerks than a miserable £300, barely enough to pay the actual money expenditure which these officials have made. The few thousands it undertook at the Philadelphia meeting to raise for the Bohemian Church, partly as a tribute to the memory of John Huss and Jerome of Prague, have not been collected—the extremely orthodox true-blue Puritans of Yankeeedom having only succeeded in raising a paltry £200 towards the £5,000 that was promised. We could wish to see a little more of their cash even if they were to show a little less of their orthodoxy. The pocket is, after all, the best test of genuine orthodoxy.

The front of their offending was that the members of the Council were too conservative. It does not seem to have occurred to this critic that in this regard the Council may have fairly represented those who sent them there. It may astonish some of our readers to hear that the greatest sinners in the matter of conservatism were Yankees, and that those who blamed these Yankees for being too conservative were Scotchmen! And yet we believe it to be an undoubted fact that the Presbyterianism of the United States has far less Broad-Churchism in it than the Presbyterianism of Scotland. But it does sound strangely to hear a Scotchman in Scotland accuse American Presbyterians of being too conservative!

RELIGION AND SCIENCE.

IT is related that when Professor Tyndall visited America, at a reception in New York, he was met by many men of eminence, among them Henry Ward Beecher and Professor Roswell Hitchcock. Of course the great exponent of physical science was the lion of the party. The pastor of Plymouth Church was enthusiastic in his admiration of the distinguished scientist. In his enthusiasm he was credited with giving utterance to some unwise exaggeration. Fascinated with the then comparative novelty of the development hypothesis he expressed his opinion that in so far as it contradicted revealed religion the latter would have to abate its pretensions. To this Professor

Hitchcock is said to have responded, that he was reminded of a man who in a narrow Alpine path, where two could not pass, was met by a goat. The man instantly concluded: if either of us has to go it must be the goat. If Christianity and science encounter each other in a path so narrow that either has to go, science must go. But he added he had no fear of such a conflict. There was ample room for both to pass on their respective ways.

The story may be apocryphal but the conclusion ascribed in it to the erudite professor of Union Seminary is not. It embodies the firm conviction alike of scientific and Christian thinkers. Science in this century, has a record of splendid achievement, but none of its discoveries have in the least degree weakened the stable facts of gospel history. It has discovered no equivalent for the teaching of Jesus; it has neither invalidated nor superseded the cardinal truths of revelation.

Many candid people have an undefined impression that biological research has gone far to confirm the Darwinian theory of evolution, and many more whose acquaintance with modern science is of the most rudimentary kind, knowing that certain distinguished scientists have in their writings expressed avowed hostility to the truths of revelation, glory in avowed scepticism. They seek shelter under the shadow of great names for a shallow infidelity. They affect to believe that religion and science are irreconcilable. It is not so long since we were accustomed to hear a great deal about cant; there is much sceptical cant at the present time.

It is true that Christian men in these days entertain the theory of evolution within certain well-defined limits. Few, if any, go to the extreme length of some of its most strenuous scientific advocates. This much can be said of them, they do not start out in their investigations with the wish to banish God from His own universe. They have the firm conviction that should the theory that all life originated in a few primordial germs be firmly established, there will be an ultimate reconciliation with the essential truths of Scripture. But the development hypothesis is an hypothesis still. It has not yet emerged into the region of ascertained truth. Even those who believe in it as most probable are candid enough to confess that there are ultimate facts that cannot be explained by the theory of evolution. There are barriers in the way of its acceptance not yet removed. Authentic cases of the transmutation of species have still to be proved. Max Müller finds in language an insuperable objection. Articulate speech, he maintains, differentiates man from the lower animals. Even Herbert Spencer postulates a power behind Nature, whom he names the Unknowable.

It is much to be regretted that several of our leading scientists have assumed an attitude of hostility to religion. By unwarranted speculations they have done an injury both to Christianity and to science. They have done much to foster the idea that the two are antagonistic, while in reality they are not.

The able address delivered by Lord Rayleigh, the President of the British Association for the Advancement of Science, at the opening meeting in Montreal, must in several respects be considered satisfactory and encouraging. In a comprehensive review of physical science and its recent achievements he showed himself possessed of the true scientific spirit. He combines enthusiastic devotion to his favourite pursuits with that wonderful care and attention to minutest detail, and patient research by which scientific progress is alone possible. He is a fine example of the devoted seeker of truth in the field of science. Like the noblest and the best discoverers he is not consumed by overweening conceit and supercilious pretension. He is a fine embodiment of that humility which is the glory both of philosophy and Christianity.

In his inaugural the President of the British Association did not go out of his way to show that earnest Christianity and scientific eminence are not incompatible. His allusion is all the more valuable that it was naturally and unobtrusively introduced. Coming from the source they did, the following remarks are weighty and suggestive:

There is one objection often felt to a modernised education, as to which a word may not be without use. Many excellent people are afraid of science as tending towards materialization. That such apprehension should exist is not surprising, for unfortunately there are writers, speaking in the name of science, who have set themselves to foster it. It is true that among scientific men, as in other classes, crude views are to be met with as to the deeper things of nature;

but that the life-long beliefs of Newton, of Faraday, and of Maxwell are inconsistent with the scientific habits of mind, is surely a proposition which I need not pause to refute.

Preconceived and narrow views of truth, both scientific and revealed, can be corrected with the advent of fuller light and clearer knowledge, but that there is a radical antagonism between religion and science is inadmissible. The devout scientist of the future, gazing on the mystery and the grandeur of nature, will say, "Lo, these are but a part of His ways, the full thunder of His power who can understand?" The heart of the philosopher as well as the heart of the unlettered toiler for his daily bread will alike welcome the glad tidings that the revelation of Jesus Christ makes known.

"THE FEDERATION OF THE WORLD."

As a special attraction during the meeting of the British Association, the Montreal *Witness* has borrowed a leaf from certain magazines and introduced "a symposium." The general subject selected might be styled the Future of Canada. Eminent and experienced writers have been engaged to contribute. The first of the series was fitly begun by Sir Francis Hincks, the nestor of Canadian politics and journalism.

One of the contributors to the *Witness* symposium is the Rev. Joseph Cook, of Boston. He gives expression to large ideas. Not many years ago the suggestions he makes would scarcely have received attention, and if they had would have been dismissed as dream-phantasies. Many will now give thoughtful attention to his utterances on cosmopolitan politics. He has gone round the world himself and his ideas have been expanded and his sympathies widened by his travels.

His great conception cannot be realized for many years to come, but as intelligence and right thinking extend, his views will more readily commend themselves, to ever increasing numbers. After enumerating the various forces at work in bringing the scattered nations into closer alliance he asserts that what is wanted is not strictly a union of Christian or even of Protestant or English speaking nations, but an alliance consistent at once with self-government in the different nations and with a cosmopolitan and Christian internationalism in their concerted action. In all this there is nothing revolutionary. There is nothing to uproot the love of country, the basis of all true patriotism. It is in line with the natural and necessary development of civilization.

Dr. Cook then proceeds to detail various requirements of this higher order of natural existence. He starts out with arbitration in place of war in every case to which it can be applied. Theoretically most people believe that in the future war will come to an end. It is generally conceded that war and the gospel do not harmonise. In all recent hostilities nations have felt that going to war requires justification. Whoever draws the sword now is at great pains to show to the world that the action is justifiable. After all that can be said about the pomp and circumstance of glorious war, it is essentially barbarous. It is a lingering echo of the cry that might is right. Just as the private individual is not permitted to avenge his personal wrongs, so a higher court of nations will be competent to decide between the claims of rival nations. The successful application of the principle of arbitration in minor differences between nations demonstrates its adaptability to graver issues, than those in which it has yet been employed.

The civilized nations have to maintain enormous non-producing armies, who might well be set free to engage in remunerative toil. The influence, especially in European countries, of militarism is still strong. From that quarter chiefly would come the strongest opposition. The difficulty of reducing standing armies is increased by the jealousies they inspire. Any effective reduction of European armaments must be made by mutual consent. No nation cares of its own motion to take the initiative. These immense armies are not permanent institutions. As the reign of righteousness advances their occupation will go. Influences mightier than the sword are now at work to replace the rude barbarities of war by the more rational method of adjusting national differences by arbitration.

While war continues Dr. Cook advocates its restriction within well defined limits. He claims a wider protection of the rights of neutrals than now exists, also the neutralization of all inter-oceanic canals and

the exemption of all the great lines of commerce, so far as practicable, from the ravages of war.

Among other things to be achieved by an alliance of nations, the Boston lecturer suggests the complete abolition of the slave trade on the sea; common laws as to copyrights and patents; postal union facilities of all kinds; international bills of exchange; an international police; codification of international laws and the adoption of a brief summary code by the advanced nations; an extension of religious, philanthropic and scientific international organizations; and an annual conference of nations with a view to facilitate intercourse, prevent abuses, and secure international peace.

Joseph Cook's scheme is both clear and comprehensive. It is certain to be opposed with serious argument and with ridicule, but it will receive attention. It does not profess to be original. All that can be claimed for it is that Joseph Cook, a thoughtful observer of the signs and tendencies of the age, has summarized them in a clear and concise form. A crank would predict their near advent, but he is no crank. He is ready to concede that a couple of centuries may elapse before they are adopted. Movements advance with greater rapidity than was the case formerly. The influences he specifies will necessarily hasten the progress of ideas. It may be that some of the things he desiderates will become realities in the experience of many now living, and then men will wonder why they were not adopted before.

BOOKS AND MAGAZINES.

OUR LITTLE ONES AND THE NURSERY. (Boston. The Russell Publishing Co.)—The September number of this favourite magazine for the little folks is bright, entertaining and beautiful as ever.

HARPER'S YOUNG FOLKS. (New York: Harper & Brothers.)—This publication, which appears weekly, is replete with instructive and entertaining reading matter. Its attractiveness is greatly enhanced by the number and excellence of its engravings.

ST NICHOLAS. (New York: The Century Co.)—No efforts are spared to make *St. Nicholas* one of the best magazines published for the instruction and delight of young readers. All that is most attractive in sketch, history, story and song is liberally provided month by month. The engravings are of the highest excellence.

UNITY DODGE AND HER PATTERNS. By Kate W. Hamilton. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—This is one of the series of children's stories issued by the Presbyterian Board. It is an interestingly written narrative. The story is natural, and its influence good. The book is well printed and neatly bound, and contains several good illustrations.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The September *Atlantic* has variety and interest enough to satisfy the most exacting readers. Two additional chapters are given of Dr. Mitchell's excellent serial story, "In War Time;" Richard Grant White concludes his keen and very characteristic papers on "The Anatomizing of William Shakespeare;" Francis Parkman, the eminent historian, contributes an essay upon "Wolfe on the Plains of Abraham;" Prof. E. P. Evans has a curiously interesting article on "Medieval and Modern Punishment;" Herbert Tuttle has a timely paper on "Despotism of Party;" E. W. Studly writes of "The Volcanic Eruption of Krakatoa;" Eleanor Putman describes "Old Salem Shops;" Charles E. Pascoe tells "The Story of the English Magazines;" Miss C. F. Gordon Cumming relates "A Legend of Inverawe;" an anonymous writer describes the "Lakes of Upper Italy." There are poems by Lucy Larcom, Mrs. Julia C. R. Dorr, and Paul H. Hayne; reviews of several leading new books, and the usual variety of the Contributors' Club.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—*Harper's Magazine* for September is a brilliant and varied number, beautifully illustrated. The frontispiece is an engraving by W. B. Closson of "An Ideal Head," from the original painting by the late George Fuller. Elsewhere in the number there is an interesting article on this remarkable painter by F. D. Millet, with a fine full-page portrait. In the field of history we have the second part of Mr. Treadwells

Walden's series on "The Great Hall of William Rufus," picturesquely presented in the text as well as in the illustrations, a large number of which are portraits. Robert Buchanan's article on Charles Reade is a personal sketch, full of new matter, with a portrait of the novelist. William Back's novel, "Judith Shakespeare," is continued; and there are good short stories from Rose Terry Cooke, and a "Working Girl," besides a Comedy entitled "A Cloud on the Honey-Moon," by Julian Magnus. In poetry the number is unusually rich. The Editor's Easy Chair contains this month some very interesting chats of a purely literary character. The other editorial departments are full of timely and interesting matter, including a very generous supply of humorous anecdotes in the Drawer.

UNION MISSIONARY CONFERENCE.

The meetings of the International Union Missionary Conference, held in the beautiful grove on the banks of the Niagara river, nearly opposite the American Falls, have just closed.

The conference, under the charge of Rev. J. T. Gracey, D.D., seven years missionary in India, opened on Monday evening, 18th inst., with an address by Rev. Mr. Porter, of the Canada Baptist Church, formerly missionary to Jamaica. On Tuesday morning a missionary sermon was preached by Rev. J. T. McMahon, of the Methodist Episcopal Church, in India, followed by addresses in the afternoon and evening by Rev. K. F. Junor, formerly missionary of the Presbyterian Church in Canada to Formosa, who spoke on the Religions and Customs of China, and by Mr. Bone, and others.

On Wednesday morning Rev. Dr. Butler, founder of the Missions of the M. E. Church in India and Mexico, lectured on Mexico, giving a history of the country and people and of the wonderful opening of the country to Protestant Missions. Addresses were given in the afternoon and evening by H. T. Whitney, M.D., Foochow, China, American Board, on Medical Missions; by Rev. T. J. Scott, on Missionary Work in India; by Rev. Dr. Butler, on India in 1856 contrasted with India in 1883.

On Thursday morning the conference was addressed by Rev. A. M. Mervin, missionary of the American Presbyterian Church to Chili, South America. And in the afternoon an interesting address was given by Dr. Scott, setting forth several reasons for believing that India would soon be converted to Christ. Dr. Baldwin, of Foochow, followed in the evening with an able lecture on the Land, Language and People of China, describing the progress of Protestant Missions in that country. The Rev. A. B. Morn, of the American Presbyterian Mission in Siam, also addressed the meeting and exhibited many drawings and curiosities from that country.

In the afternoon of Wednesday and Thursday, ladies' meetings were held, addressed by several ladies specially on work in the schools and among the women of India.

The conference of Friday was addressed, in the morning by Mr. Oldham, a native of India, and in the afternoon by Rev. W. W. Curtiss, of the American Board of Missions in Japan, who gave a full account of the wonderful progress the Gospel is making in that beautiful land. The conference was brought to a close on Friday evening by addresses from Mr. and Mrs. Rush on Missions Among the Freedmen.

The meetings were full of interest from the beginning to the end, and a rare treat to those fortunate enough to be present. The glowing account of the progress of the Gospel, the hopeful forecasting of the future, the stirring appeals, deeply impressed all who heard them. Had this conference been more widely intimated in Canada, doubtless many more would have come to this beautiful resort to spend a few days in hearing returned missionaries of all denominations, and from many lands, tell of the progress of Christ's Kingdom. The promoters of this conference are making arrangements to establish a permanent camp-ground and religious summer resort at Niagara Falls somewhat similar to Ocean Grove and Chautauqua in the U.S., and Grimsby Park in Canada. Meetings in the interests of religion at home, and temperance, are to be held during the last week of August and the first week of September.

It is to be hoped that if missionary conferences are held next year, that fuller notice may be given that more may enjoy the privilege of attending. W. Niagara Falls, August 22nd, 1884.

CHOICE LITERATURE.

THE LAST OF THE LUSCOMBS.

BY HELEN PEARSON BARNARD.

XXIV.—LOST.

Early one evening Winfred sat upon the brow of the cliff behind the lighthouse. He had been there for some time, motionless as a statue, only his eyes held such glowing eyes set in such a rapt, thoughtful face.

A little apart was Aaron, lying at full length on the ledge, gazing seaward. When Aaron had satisfied himself on some point, he put aside his glass, and took out his pipe. He talked a little with Winfred about certain work for the morrow and then relapsed into long, unbroken silence.

Winfred found the quiet very pleasant, a refreshing change from Aaron's late fashion of making disagreeable speeches. The glory of the sunset melting into the soft, drooping shadows of evening, the stars as they came out one by one in the blue vault above the tranquil sea,—all this awoke delightful thoughts in the mind of the boy.

At length Aaron turned his moody gaze that way. His dull eye rested for a moment upon the young face.

"Pears to me ye aint over 'n' above social to-night, lad!" Winfred started as if from sleep. Before he could reply, Aaron continued,—

"When I war a boy I'd ruther take a whippin' than set 'n' ponder a whole mortal hour as ye hev?"

"Would you?" said Winfred, scarcely knowing what to say.

A sudden suspicion darkened Aaron's face, one of those swift, unaccountable changes that were ever coming over him, born of a conscience ill at ease.

"Mebbe," said he, harshly, "ye mistrust I wa'n't much when I war a boy; wa'n't so"—sarcastically,—"dreadful takin' 'n' bright as ye be!"

"Indeed, I thought no such thing!" replied Winn, so warmly that Aaron's sudden heat died as quickly as it came.

"Well, well, mebbe ye did n't; don't ye mind me, lad." After a moment, he added,—

"I get out o' my bias dreadful easy, nowadays; it comes o' growin' old, I s'pose."

Winfred looked at him wistfully, but said nothing. He could have told him that his age was not the chief cause of his unhappiness. He longed to say something of the kind, but feared it would be worse than useless. Both Mrs. Luscomb and he were careful not to rouse the sleeping lion in Aaron's nature. If it slept, they had peace, and he was like himself; when it awoke, the household was in misery.

"What were ye thinkin' of, lad?" asked Aaron.

Winfred hesitated.

"A little while ago? When you first spoke to me?"

"Yes, I never see ye look so, but onct," said Aaron,

"that war the night ye come from prayer-meetin', 'n' said ye'd started in the new way. Remember it, lad?"

"I shall never forget it, Mr. Luscomb," was the low, earnest reply.

"Well, what war in yer fancy just now?" pursued Aaron, with unwonted interest.

This was a hard question to answer. It is not always that one can give voice to thought, even to a dear friend. Winfred could not put into words much that had passed through his mind; and Aaron would not have understood if he had, so differently did the two minds work; but, yearning after the aged man, Winn recalled a portion of his musings. Perhaps Aaron's question was sent to draw it out.

"I was thinking of heaven, Mr. Luscomb. Something in the sunset made me, I think. I remembered that mother was there, that Jesus had pardoned my sins, and that if I was faithful I would meet her by and by. Then I thought of all my friends that might be too, dear Mrs. Luscomb, Jack, and Minnie, and Elsie."

"Ye'd want her there, I'll be bound!" interrupted Aaron, with an attempt at a laugh.

"When I thought of dear Mrs. Luscomb I could not forget you," pursued Winfred, in a tremulous voice; "there must be a final change sometime, you know. We can't go on forever, Mr. Luscomb."

Aaron being silent, the boy added,—

"Just then I looked at the stars and this text came into my mind, as if somebody had spoken it,—'They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.'"

It had been one of Winfred's Sabbath-school texts. After he had recited it slowly and distinctly, that Aaron might hear every word, he was silent again.

Aaron moved about uneasily, took out his pipe and knocked it against the ledge to rid it of the ashes. A bitter expression was on his face; his heart was bitter still.

"There's older than you had a hack at me, lad," he said, with another forced laugh; "but it wa'n't no use. Ye may earn the right to shine as the stars; but 't won't be long o' convertin' Aaron Luscomb."

"I did n't expect I could do you good," said Winn, "unless He helped! Then it would n't be me; but He blesses us just the same. He put it in my heart to serve Him, and then blessed me as if it had been my own doing! Is n't that wonderful?"

The joy of it flashed into the boy's face again. He looked at the man as if to sympathize with him; but Aaron could not. He turned his face away.

Presently Winfred added, gently, and with a modesty that could have offended no one,—

"I did n't think I could do you good, Mr. Luscomb. I am only a beginner, you know. But I did long to have you be happy, for your sake and Mrs. Luscomb's. How many years she has prayed for you!"

To his surprise Aaron groaned.

"If these prayers could be answered, if you could make up your mind to love our Saviour," pursued the young disciple, his voice growing clearer and stronger until it held a note of triumph that thrilled even Aaron with a dim per-

ception of what might be if he could surrender, "then by and by when we all went home, I'd take you both to mother and say, 'Here they are, mother darling, the two who cared for me when I was alone in the world.'"

Then another thought entered the boy's fertile brain, he added, softly,—

"And Jesus will say, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' What high honor to have that said before all heaven!"

Aaron shuddered; then suddenly lifted his head, and threw both hands outward with a gesture of putting something far from him, discovering a face of unutterable woe, blanched like the dead.

"Stop! Stop! I lad," he whispered, hoarsely; "I'll hear no more o' this! It's too late, too late!"

He rose, turned his back upon the boy, and entered the path that led by the Lighthouse to the beach. Winfred thought he appeared strangely. It seemed as if he could not pass the house. He would come to a standstill as abruptly as if somebody stood in his way. Then, with clenched hands, he would start again, only to stop and combat an unseen influence. Once he turned aside and looked in at the kitchen window.

Winfred knew just what he would see at that hour,—his wife, seated at the table, knitting, with the open Bible before her. And if, as was often the case, she should drop her knitting and close her eyes a moment, while her lips moved softly, would Mr. Luscomb know that she was even then praying for him? If that, and the sight of her pale, sad face, lined with the sorrow he had brought, failed to move him, what would?

Apparently, the tableau was as Winfred imagined, for Aaron again made the same gesture of despair, and thrusting all these things away—Winn could see it plainly as he stood before the lighted casement—and hastened into the path again. Soon his tall figure was lost in the gloom of the woods that bordered it on either side.

It seemed to Winfred, as he afterwards recalled this scene, that it was symbolic,—his deliberately turning from light, comfort, and love into the desolate night.

Not long after, the wind changed. A cold mist swept up from the sea. Sudden clouds covered the sky, hiding the very stars that had suggested to Winfred a text for his first discourse.

"Mr. Luscomb has predicted a storm for some days," Winfred murmured, as he rose, shivering, from his seat; "I guess it has come."

He glanced towards the tower. The beacon was burning brightly.

"Aaron's storm is coming," said Mrs. Luscomb, as he entered the house. She glanced behind the lad, as if she expected to see her husband.

"Where is Aaron?" she asked.

Winfred told her something of what had passed between them, in answer to her questions; how he had started to come in, lingered at the door, and then gone down the path. Mrs. Luscomb was instantly alarmed.

"It has overcome him again. I can always tell when the appetite battles with him! If he has left the island, he is after drink."

Hastily covering her head with a shawl, she started out of the house.

"Dear Mrs. Luscomb, do not go!" cried Winfred, rushing after. "I'll go with the lantern. It is growing very dark. Do stay in the house. It is my place to search, if any one must. I am no little boy to fear the dark."

She slackened her pace, glancing irresolutely at the tall lad beside her.

"I suppose I am not fit to walk down there," she said; "but, oh, Winfred, what if he would not listen to you?"

"He will. I'll coax him back," said Winfred; "I'll bring him home,—trust me."

"Then you must have the lantern."

It hung behind the cellar door. Mrs. Luscomb lit it with trembling fingers; then thrust it into the boy's outstretched hand.

"Go quickly, dear child. I'll watch, and wait, and pray that you may not be too late! Oh, my dear, dear husband, will you always be tempted thus?"

She was wringing her hands when Winfred entered.

"Dear Mrs. Luscomb, do not worry so," he said, surprised at her unwonted agitation; "he has left us, but this is not the first time, and he has always returned safely. It is nothing new for him to leave in this way."

"I know it," Mrs. Luscomb answered, "but there will be a last time, and something tells me this is. I never felt so."

She shuddered as the wind howled past the easterly windows of the kitchen.

"The storm is gathering, he will be bewildered and lost! And do you know what that means to me, child?" she said, intensely. "Perhaps eternal separation from my husband. Just as surely as He will admit me to heaven if I am faithful, will He punish Aaron for this life long disobedience."

It was a solemn thought, and one that inspired the boy with deep longings to save the sinning man from sudden death.

"I do not like to leave you here alone, he said, "but if you will feel easier, I could row over to Muurstown and see if I could find Mr. Luscomb. But if I am detained, what about the Lamp? We cannot neglect that."

"Surely not," said Mrs. Luscomb. "I can see to it. I know how. If I take my time I can mount the tower stairs. Oh, if you would go!"

She clasped her hands entreatingly, but as Winfred began to prepare for the trip another thought came.

"Dear child!" she almost took his coat from him in her agitation; "I ought not to let you go. There may be a squall, and your little boat be upset. I must not sacrifice you because he is tempted; the innocent must not suffer for the guilty,—stay at home!"

But even as she spoke her hand left his coat with a motion of despair. Winfred had never seen her so moved by her husband's absence. Something of her dire foreboding entered his own heart, and nerved him to say firmly:—

"I must go, Mrs. Luscomb. God will take care of me."

Hastily putting on his long rubber boots and settling his

cap, firmly over his fair hair, Winfred was ready to go, and to say cheerfully:—

"Good-by; lock the doors and windows; I'll be back soon; for if he isn't at the lower village, he has gone further, and will stay all night. In that case he will be all right. Keep up your courage."

His face was full of a fine calm as he left the Lighthouse and entered the path that led to the landing. The water was booming on the further rocks, sending forth storm signals that the boy knew; already a few drops of rain had touched his cheeks. Out in the bay the waves were putting on white caps that gleamed in the darkness like the tablets of a cemetery, but the brave young heart did not fail. This Scripture kept running through his mind, chanted in solemn measure to the sound of the waters:—

"The voice of the Lord is upon the waters; the God of glory thundereth; the Lord is upon many waters. The Lord sitteth upon the flood; yea, the Lord sitteth King forever."

XXV.—THE EMPTY BOAT.

Aaron was not to be found. Winfred searched for him through the storm and darkness, amid the gloom of places where such as he were given the poison that led them down. At one of these dens they admitted that he had been there, but had gone home. Winfred was obliged to turn away, not knowing whether what they said was true. Aaron might be there hidden away,—it seemed more likely, judging by the past.

If he had gone home, where was he? Although Winn knew it would be useless, he walked along the shore for some distance, searching for him. It was all darkness—except where the white spray dashed high like clouds. Far out beyond the island the breakers thundered an assault upon the rocky ramparts. The night was certainly dismal.

Winfred turned from the gloomy waters towards the town. He had an errand at the store.

Just as he came out, somebody brushed swiftly by. It was Elsie Moor!

"Why, Elsie, alone? and in this storm?" asked Winfred. She quickly explained that her father had an acute attack of neuralgia, and had sent her for some remedy.

"And do you expect to go back through the dark woods alone?" persisted Winfred.

Elsie said "Yes;" adding, in her own vivacious way,—

"It is all the safer in the dark,—nobody will know who it is. Besides, there is no danger of meeting any one, such a night. But I must go, good-by."

Winfred would not say good-by. He followed her in, borrowed a lantern of Calvin Watkins, and insisted upon returning with her.

"Why, how the breakers roar!" said Elsie, as they left the store. "I think my way is much safer than yours. Ar'n't you afraid to cross the bay such a night?"

"I might be, if I wasn't used to it," said Winfred.

"Beside, it is generally pretty calm in the harbour. That noise you hear is at the Point, beyond our Light. The surf is rolling in there grandly."

"I pity the poor sailor such nights as these," added Elsie.

"Yes, or anybody who is out without knowing their course," said Winfred, thinking of Aaron.

They now entered a narrow path that led through John Moor's estate to the river. Winfred went ahead with the lantern, alternately talking and listening to the patter of Elsie's light feet behind him.

"Parson Willoughby called the other day," she said; "he said some very kind, comforting things. Then somebody else,—you cannot guess!"

"Lady or gentleman?"

"It wasn't a gentleman;" Elsie hesitated as if she scarcely knew whether to class her caller with ladies; "it was Miss Bilkins!"

"What brought her there?" asked Winfred. "Do you know her well?"

"I never spoke with her before," said Elsie; "she said she felt it to be her duty. Folks were talking about me; Elsie's voice trembled a little; "they feared I was backsliding, because I did not come to church, and she asked me if I didn't think I was doing a deal of harm by not taking up my cross."

"What did you say?"

"I told her it would be no cross for me to make a public profession, and I should do so at the proper time."

"You gave her a splendid answer," remarked Winfred, pleased with its womanly dignity.

"Just then father came in. He must have overheard a part of it, for he was quite vexed."

"Did she extend her labours to him?" asked Winfred, with a touch of sarcasm. He believed Miss Bilkins's call was wholly out of curiosity.

Elsie laughed—a little ripple that kept time to the patter of her feet.

"No, she left right away."

Elsie was silent a moment; then Winfred heard her sigh.

"I do not think her call made it any easier for me. It annoyed father. He called her a specimen of church members."

"I do not believe he really thinks so," said Winfred.

"Perhaps not," Elsie sighed again, then added, more cheerfully, "but I have Parson Willoughby's words to think of. He says I am doing right, and believes with me that father will yet give his consent, yea, and himself join with me the Church of God!"

With these words she bade him good-night, for they had reached the hut. Winfred carried away another picture of the brown-eyed maid, as she looked hopefully at him out of the storm.

It was well perhaps, that this little pleasant episode occurred; for terrible events came after. All that night it stormed, and Mrs. Luscomb did not close her eyes. She wept and prayed for Aaron until the early dawn; then, apparently exhausted, or like one stunned by a blow, she moved about her household tasks.

(To be continued.)

VISIT TO A JOSSMAKER.

"Me no wantee you comee loud hea. Stay away," and a Celestial frown was bestowed upon the unheeding reporter from a square aperture in the door of a dirty and rickety building on Jackson street.

"It's all right, John; I want to buy a joss."
"Come in," said the Chiraman, in modified tones. The rough door was pushed open and the jossmaker for such the man was—plied his peculiar vocation. Here were seen unsubstantial idols of all descriptions, ranged around the room in a promiscuous fashion and with what seemed a lack of reverence on the part of the manufacturer. Then there was the raw material—gilded and colored paper, rough framework and other accessories—strewn about the place, odds and ends, dirt and disorder being everywhere visible.

"You paintee man?" asked the joss-maker, as he picked up a scrap of blue paper, probably intended for the robe of a god, and which the reporter had sacrilegiously trodden upon. "Some paintee man buy joss; makee pictum."

"No, I'm not an artist but I wish to price the goods. What is this one worth?" and a blue, yellow and red idol, with a staring countenance and with the conventional Chinese head-dress, together with paper robes, stuffed with cotton, was pointed out.

"Twenty-fi dolla," was the reply.
Assuming that the price was satisfactory, and pending an imaginary transfer of the property, it was found by putting a few questions to the Mongolian that quite a trade in these idols is carried on in this city, though of course the chief buyers are worshippers of joss. When finished, the joss, if it is one which has been made to order for a wealthy Celestial, or which is to take its place in a temple, must first be consecrated by a high priest, who with his acolytes goes through a prolonged and apparently recondite ceremonial, winding it up by daubing a little red paint in each of the black eyes of the joss, who is then enabled to see into the mysteries of this world and the hereafter. It is the dying wish of every Chinese who can afford it that a joss may be burned for him after his death, and this proceeding forms a part of all well-regulated funeral ceremonies—another cause for the great demand on the effigy manufacturer and a consequent source of revenue to him. The head being of wood or pliable card-board and the body of cheap though gaudy material, there is nothing about one of these images which may be considered of value; the ingenious workmanship, in which such a display of detail is made, may be noted as of far more consequence than the useful or extraneous stuff which goes to make up the potent and mystic joss. Even the paper finger-nails, of extraordinary length, are finely curved, and the thick-soled shoes and fan are not omitted. A half-completed joss is one of the queerest looking sights to be seen in the Chinese quarter, work being commenced from the feet, and the inside portion of the body being plainly visible.—*San Francisco Chronicle.*

THE HOME OF THE CHOLERA.

The home of the cholera, and its birth-place, so far as anything is known of its birth, is the Delta of the Ganges. From this steaming hot-bed, where it was produced, it has effected a permanent lodgment in the provinces of Bengal, Madras and Bombay. To the westward in Hindoostan, and as the land is elevated above the jungle level, it appears but as an epidemic, as it does in Europe, though more frequently.

Hurdwar is a little city in Upper Hindoostan, or what is known as the Punjab, at the foot of the Himalaya Mountains. It is the seat of two great sacred Hindoo festivals, which draw together immense, or rather innumerable, crowds from all portions of India. As many as 3,000,000 devotees have been at times assembled at these anniversaries. The throngs gathering at this place lived—eating, sleeping and performing all the functions of life—on a bare, sandy plain bordering upon the Ganges, herding like swine, during the festival season. They had, of course, no means of sanitary protection. At these festivals, the devotees are fed from a vast kitchen. The food necessarily becomes stale and unwholesome. The pilgrims eat like gluttons; indigestion and intestinal derangements follow; the earth is saturated with the filth of the vast encampment; it is drained into the Ganges; there the pilgrims also bathe, and then they drink and use for cooking purposes the river water. Here the cholera has found all the conditions for its most malignant development, and here its most terrific ravages have been experienced. The facts illustrate the whole history of the cholera, and all stages of its development.

Of late years, Hurdwar has lost its sacred character, and these festivals are unpopular. Some requirements of travel, transportation or manufacture, led to the construction of a canal, which diverted the waters of the Ganges at this point. This according to Hindoo superstition, rendered the Ganges unclean, and it has been, to a great extent, abandoned as the object of pilgrimage. To the same extent cholera has diminished. In this way, science has incidentally crippled the power of the pestilence and restricted its extent.—*Chicago Journal.*

A CORNER OF THE GULF OF MEXICO.

So, in the last year but one of the sixteen hundreds, while the New England colonists were still rejoicing over the recognition of Protestant William, and the Quaker friends of Penn were planting beside the Delaware the seeds of that liberty which has since blossomed forth into the Great Republic, Louis le Grand sent forth his fleet, with soldiers and colonists, to establish a post on the Gulf of Mexico, and make his somewhat shadowy title to Louisiana certain, and—so all believed—profitable. The fleet crossed the ocean in safety and during the month of January, 1699, entered the Gulf of Mexico. Calling at the Spanish settlement near where Pensacola now stands, and not being permitted to land, they sailed south-west along the coast, following the islands which form what is now called Mississippi

Sound, and found a good anchorage, in deep water, behind the northern point of a row or chain of narrow sand islands, to which, in honour of the day—it being Candlemas—they gave the euphonious name of *les Chandeleurs*.

The first glimpse of their new home must have been discouraging. The shallowness of the water warned the seamen off shore, and as they lay at anchor behind the Chandeleurs, those who climbed to the ship's "top" could see but interminable marshes away to the west, sterile, treeless islands curving from east to south, and to the north the dim blue line of the wooded islands.

But the wisely-chosen commander of the expedition, the French-Canadian Iberville, gave them no opportunity for repining. Exploring the pass between the "Ile aux chats"—so called from a the immense number of raccoons found there—and the "Ile aux vaisseaux," and finding sufficient water, he brought in his smaller vessels, and erected huts on the latter island for the colonists. Here was the first settlement. Perhaps, had they hunted the length and breadth of the vast province, they could not have found a more uninviting spot than this narrow ridge of snowy sand, relieved by a few thickets of stunted shrubs and a sparse wood of pines. Yet, doubtless, after their long confinement on shipboard, it was a most acceptable resting place.—*Robert S. Day, in Manhattan for September.*

ALONE.

Alone with the wind and the rain,
With the rush of the breeze
And the drip of the drops,
And the wail of the trees
In the neighbouring copse:
With the keen lightning's lance
And the din of the fray,
As the storm-clouds advance
On each other to prey.

Alone with sharp flashes of pain,
With the groans that they bring
From the depths of my heart,
And with Hope's broken wing
And Regret's poisoned dart,
With the storm of a grief,
From whose clouds of despair
Fall the tears of relief,
Making sweeter life's air.

Alone with the militant moon,
With the armies of stars
As they march through the night,
And the patriot Mars
In his red armour bright,
With the monks of the marsh
And their chant-music harsh,
With a perfume and peace
That seem ever to increase.

Alone with my heart's happy June,
With the legions of thought
As they march through my mind,
With the feelings upwrought
By the beauty I find,
With the sense of a joy
That no pain can alloy,
With a view of life's goal
And with God in my soul.

—Henry W. Stratton.

THE BARTHOLDI STATUE AND THE COLLOSSUS OF RHODES.

It may not be without interest to compare this curiously ingenious contrivance evolved by M. Bartholdi from a little statuette one-third smaller than life, with what is known as the Colossus of Rhodes. M. Bartholdi's figure of liberty stands, without reckoning the dindem, 105 feet high; but the extreme height from the feet to the upper end of the torch held by the outstretched hand is 137 feet nine inches. The statue will be placed on a granite pedestal eighty-three feet high. To those who like to be told that the letters in the inscriptions "Tues Petrus," running round the interior of the drum of the Dome of St. Peter's at Rome are tall as a life guardsman, and that the pen held by the Apostle St. Luke in one of the spandrels of the arches of the dome is eleven feet long, it may be interesting to learn that a person six feet in height, standing on the lips of M. Bartholdi's head of liberty, can only just reach the eyebrow; that people can jump with ease in and out of the tip of the nose, and the eyes measure six feet from corner to corner. Turning to the old "wonder of the world," we find that it was the largest of the hundred colossal statues of the Sun, which at one time embellished the city of Rhodes. It was upward of 105 feet high; few persons had arms long enough to embrace its thumb; and fingers were longer than the whole bodies of the majority of the statues then extant; the hollows of the limbs when broken, resembled caves, and inside might be seen huge stones inserted to keep the statue in position. It took twelve years to erect, and cost three hundred talents. The story that the legs of the Colossus extended across the mouth of the harbour is generally considered to be a fiction; but that it stood close to the entrance of the port of Rhodes, and was made to serve as a pharos or lighthouse, seems certain enough. It was overthrown and smashed to pieces by an earthquake fifty-six years after its erection. For 903 years the fragments of this wonder of the world strewed the mole at Rhodes, and then they were sold by the Caliph of Omar to a merchant at Emesa, who carried away these prodigious marine stores on the backs of 900 camels. Hence Scaliger calculated that the aggregate weight of the bronze must have been 700,000 pounds.

A MEMORIAL of George Cruikshank, whose remains repose in St. Paul's Cathedral, has been placed by his widow in Kensal Green Cemetery.

BRITISH AND FOREIGN NEWS.

GOSPEL temperance work is being vigorously prosecuted in Paris.

MONCURE CONWAY has in the press a volume of "Farewell Discourses."

No fewer than 1,700 varieties of plants have been found on the Malvern hills.

THE wearers of the blue ribbon in Australia and Tasmania number 75,000.

THERE are in connection with the Wesleyan bands of hope 200,000 members.

THE Irish branch of the medical temperance association has a membership of 320.

THE Pope intends to enter a formal protest against the new divorce law of France.

PRINCIPAL CAIRNS opened a new church at Crieff lately. The collection amounted to \$1,320.

THE regiment of Seaforth Highlanders has nearly 300 abstinents in its ranks, and the number is increasing.

MRS. BALDWIN BROWN is engaged on a memoir of her late husband, which will be published in a few weeks.

PROF. YOUNG, of Glasgow university, says that medicine is leaning more and more to the side of total abstinence.

DR. M'COSE has been preaching to congregations in the neighborhood of Brechin, where for a time he was minister.

GEN. GRANT has agreed to furnish the *Century Magazine* a series of articles on the war of the Rebellion, for which he will be paid \$10,000.

THE lady who writes under the nom de plume of "Marianne Farningham" is a Miss Hearn, the daughter of an English Baptist minister.

A MEETING of the Reformed churches of Germany was recently held to promote a union of the various sections, which together represent a million and a half of people.

A LITTLE boy who had gone to sleep in the Tron church, Edinburgh, at the evening service lately, was found at a late hour comfortably ensconced for the night in one of the choir seats.

A BREWER in one of the eastern counties of England has renounced the traffic of rum conscientious motives, and with his family gone into business on which they can ask God's blessing.

THE Rev. W. H. Gualter, M. A., St. Mark's, Glasgow, has been selected by Drs. Rainy, Charters, and Whyte for the pastorate of the first congregation at Dunedin, New Zealand.

THREE persons have died in the neighbourhood of St. Petersburg from blood poisoning, caused by the sting of flies, which had recently settled on cattle infested with rinderpest.

THE Methodists of London are raising a fund of \$100,000 to be expended in work in the worst "rookeries" of that city. It will be dispensed altogether outside the usual circuit line.

CHRISTIAN women in Paris have undertaken the novel mission of going to the washing-boats on the Seine and singing, reading and talking to the laundresses while busy at their work.

It is said that the largest single contribution made to the missionary work of the Protestant Episcopal Church last year was made by a Chinese gentleman, who gave \$5,000 to a hospital in Shanghai.

THE new liberal club in course of erection at Accrington is to be conducted on temperance principles, unless two-thirds of the members should decide otherwise. This is a significant sign of the times.

THERE is no monument to Calvin in any part of the world; but it is now proposed by the American Presbyterians to erect one at Washington, where recently a statue of Luther has been unveiled.

IT is proposed to start a building association limited, with a capital of \$250,000 in \$25 shares, in connection with the salvation army. The prospectus states that the army is at present paying a rental of \$150,000 a year.

FOR the first time during a good many years Mr. Spurgeon will not spend any portion of his summer holidays in Scotland this season. Lately he was the guest of Canon Basil Wilberforce at the Deanery, Southampton.

NOT to be behind the *Bharati*, of Calcutta, the Bombay *Stri Bakh* is in future to be conducted entirely by Parsee ladies. Ladies are being appointed to offices in the Indian postal service, and one has just been promoted to be post-mistress of Coonoor.

REV. JOHN BROWN, B. A., of Bedford, who is engaged on a new biography of John Bunyan, has discovered the fact that the author of "Pilgrim's Progress" was in jail two years additional to the twelve with which he has usually been credited.

LADY HERSCHEL, widow of Sir John F. W. Herschel, the astronomer and philosopher, died at Hawkhurst, Kent, lately. She was a daughter of Rev. Alex. Stewart, D. D. Her eldest daughter is the wife of Sir Alex. Gordon, M. P., and her fifth daughter is married to Sir Thos. F. Wade, K. C. B.

REV. DR. MAGILL has resigned the active duties of the pastorate of Trinity Church, Cork, where he has laboured for the past thirty-eight years. His numerous contributions to the periodical literature of the Church display the finish of an accomplished scholar, and are ever fragrant with the aroma of the finest specimens of our Puritan theology.

RELIGIOUS instruction in the public schools is the absorbing subject in the Protestant churches of New South Wales at the present time. With a view to secure a common basis of instruction, and a uniform method during the hour set apart by the act, a private conference was held of representatives of the Episcopal, Presbyterian, Wesleyan, and Congregational bodies.

MINISTERS AND CHURCHES.

AT the Sunday School Parliament, at Brockville, the Rev. Dr. Jardine gave an able address on "Causes of Infidelity."

THE members and friends of Leslieville Presbyterian Church had an agreeable excursion to Niagara Falls last week.

DUMFRIES Street Presbyterian Church, Paris, is being repainted outside and in, and is undergoing other needful repairs.

THE Rev. Robert Campbell, St. Gabriel Church, Montreal, delivered an able discourse on "Religion and Science," on Sabbath week.

THE congregation of the Parkdale Presbyterian Church have signed a call to R. P. McKay, M.A., of Scarboro'. They offer a salary of \$1,200.

THE Rev. W. A. Wilson, M.A., of St. Mary's, lately appointed Missionary to India, by the Canada Presbyterian Church, preached in St. Andrew's Church, Niagara Falls, Ont., last Sunday.

KNOX CHURCH, Guelph, has heartily adopted the recommendation of the General Assembly as to Temperance Societies in congregations. A meeting was held last week and all necessary steps taken for carrying on this part of the work.

THE Young Men's Association of St. Andrew's Church, St. John, N. B., had an excursion to Fredericton last Monday. The Parliament buildings, including the library, were open for the inspection of visitors, also the Government House, gardens and college grounds.

REV. DR. JAMES, of Hamilton, occupied the pulpit of Chalmers' Church, Guelph, on Sabbath week, and preached able practical sermons. Rev. Dr. Wardrop is now on the ocean *en route* for home, and it is likely will resume his pastoral duties next Sabbath. Sabbath last, Rev. Mr. Ballantyne, of Paris, preached.

THE anniversary services in First Essa Church will be conducted by the Moderator of the General Assembly, the Rev. Professor McLaren, D.D., on the 21st inst. He will lecture on Monday evening on "Man and His Dwelling Place," and engage in the canvass for Knox College Endowment during the week.

MR. JOHN MCGILLIVRAY has ably and acceptably filled the pulpit of Knox Church during the absence of the pastor, Rev. W. A. Wilson. He has made many warm friends during his short stay in St. Mary's. He goes to Paris to take charge of the congregation there during the month of September. Rev. W. A. Wilson will occupy his own pulpit on the first two Sundays in September, after which he intends leaving for India.

THE Sacrament of the Lord's Supper was dispensed to the congregations of Camden and Newburgh, on Sabbath, the 24th August, by the Rev. Alex. Young, of Napanee. The attendance at the 5th Concession Church was the largest ever seen there at any previous sacramental occasion. Nineteen young persons sat down for the first time. The prospects of this charge have improved considerably of late; the congregations steadily increasing from Sabbath to Sabbath, and increased interest being taken in the services. The stations have been in charge of Mr. P. M. Pollock, B.A., Probationer, who purposes leaving for Scotland in October, to continue his studies in Glasgow and Edinburgh.

AT the August monthly meeting of the Hamilton Auxiliary of the Woman's Foreign Missionary Society, held in the Macnab Street school house, the members presented Miss McIlwraith with a certificate of life membership, in token of their hearty appreciation of her high Christian character, and also of their deep regret at losing her valuable services as corresponding secretary of the Hamilton Presbyterian Society, and as an active worker in the Auxiliary. Miss McIlwraith has laboured faithfully for many years, and has done much in various congregations throughout the Presbytery towards developing an interest in missionary work. She will be followed to her new home in Minnesota by the best wishes and earnest prayers of all who knew her.

AMONG the many successful excursions of the season, we have the pleasure to notice the one to St. Catharines, on Tuesday last, under the joint auspices of the Knox Church Bible Class and the West Church Young People's Association. Wind and weather were

more than usually propitious, not too cold on the water, nor too warm on land, and, as through the care of the committee, the Montebello Gardens had been secured and placed at the disposal of the excursionists, nothing was lacking that could have added to the enjoyment of the day. A very pleasant feature was the cordiality displayed by the members of the different organizations for each other's enjoyment, and as both were about equally represented, this fact gave a fresh interest to the day's pleasure, and will, in all probability, lead to a union of interests on future occasions.

AT a meeting of the congregation of St. James' Square Presbyterian Church, Toronto, last Wednesday evening, the question of the appointment of a successor to Rev. Dr. King, now Principal of Manitoba College, was discussed. The meeting appeared to favour the forwarding of a call to Rev. Mr. Smith, of Berwick, Scotland, who fills the charge so long held by Principal Cairns. Several gentlemen, who had been in Scotland, and heard Mr. Smith preach, and was told of the work done by him, supported giving that gentleman a call. It is, however, doubtful if Mr. Smith would accept. He is said to be one of the foremost young divines in the Presbyterian Church of Scotland. He is thirty-five years of age, was educated at Edinburgh, where he graduated with honours. Since accepting the Berwick charge he has three times received calls from London congregations, two from Edinburgh, and one from Glasgow. As a pulpit orator he is thoughtful, incisive and scholarly; as a pastor he is earnest and hopeful.

THE corner-stone of the new church for College Street Presbyterian congregation was laid on Monday afternoon. A large representation of the Presbytery of Toronto, and ministers from a distance were present. The Rev. D. J. Macdonnell read suitable portions of Scripture, after which Rev. Principal King offered up an appropriate prayer. Mr. Delby, session clerk, read an historical account of the origin and progress of the congregation. Mr. James Mitchell presented the Rev. Alexander Gray with a handsome silver trowel. The pastor of the church then proceeded to lay the corner-stone, in which was deposited a jar containing copies of THE CANADA PRESBYTERIAN, SABBATH SCHOOL PRESBYTERIAN, *Presbyterian Record*, and the Toronto daily papers; a list of subscribers to the building fund; a copy of the historical statement; the current coins of the Dominion, and a copy of the *Semi-Centennial Souvenir*. After the stone was declared duly laid, the Rev. J. M. Cameron led in prayer. The people then adjourned to the church, where addresses were delivered by Revs. Septimus Jones, H. D. Powis, and others.

REV. J. F. CAMPBELL, missionary from the Presbyterian Church of Canada to India, delivered an address in St. David's Church, St. John, N. B., on Sunday morning week, and in St. Stephen's Church in the evening. Mr. Campbell strenuously urged upon the people the necessity of greater liberality in giving and greater enterprise in sending out workers for the mission cause. He described the operations in his own field of labour, where nine millions of people were dependent on three missionaries for spiritual knowledge. He had asked for six men and only one had been sent to his aid. A union service was held in Calvin Church in the afternoon, which was attended by all the Presbyterian Sunday-schools in the city. The church was crowded by the young people and their parents, who listened attentively to the discourse of Rev. Mr. Campbell, on East Indian Missions. Revs. Drs. Smith and Macrae and Rev. Mr. Bruce were present at the meeting. On the following afternoon Rev. Mr. Campbell and Mrs. Campbell were present at the meeting of the Women's Missionary Society, held in the St. John Presbyterian Church, and delivered interesting addresses.

A SAD accident at Bass River, in Kent County, N.B., resulted in the death of the Rev. John Boyd, Presbyterian minister in that district. The accident occurred at what is known as Murphy's bridge, near the Bass River Church. The bridge is over a deep ravine. It has been without a railing for some months, and was about to be repaired, some new lumber for that purpose being on the bridge at the time of the accident. Rev. Mr. Boyd had started out Wednesday evening, with horse and waggon, to make a number of calls. On reaching the bridge the horse is supposed to have shied, probably at the new lumber on the bridge, and backed to the edge—the wheel

marks being plainly discernible—threw the occupant down the precipice, a fall of thirty-six feet, to the bottom, which is covered with stumps and other rubbish. Although fatally injured, Mr. Boyd managed to crawl up the ravine, a distance of 150 yards to the rear of Mr. Murphy's house, where his groans attracted attention. He was carefully removed to the house, but only lived about two hours. He leaves a widow and two little children. The reverend gentleman had many friends who will sincerely regret his untimely end.

A BRIEF notice of the services at the opening of Knox Church, Winnipeg, appeared in last week's CANADA PRESBYTERIAN. The new edifice is a fine addition to the many handsome buildings that adorn the flourishing capital of Manitoba. The structure, a fine specimen of ornate English gothic, is situated on the corner of Donald and Ellice streets, is square in form, with towers at each angle. The tower on the southwestern corner is surmounted by a spire. A school room is added on the northern elevation. The hall, or church, is built upon spiles, and constructed of wood studs with a veneer of four inch brickwork. The chief ornamental work on the exterior is composed of galvanized iron, such as the pinnacles, gables, capings, cornices, etc., all painted to imitate stone. The roofs are covered with slates, the flashings tin, and the dressings to brickwork and labels to windows are in Portland imitation stone. At both ends the view is much better, as really fine stained glass windows give a pleasing and varied appearance to these portions. The roof has a heavy appearance, and is supported by four iron columns in Doric style, and Corinthian fluted work or beads are everywhere observable. It is estimated that 1,200 people can be comfortably seated.

THE Rev. W. T. Wilkins, Trenton, Ont., sends the following: "Will you kindly find space in your columns to acknowledge the following subscriptions, which I was authorized by the Kingston Presbytery to solicit in aid of the erection of a church in the mission field of Matawatchan. Most of the subscriptions were received at the time of the Assembly and would have been sooner acknowledged through your valuable columns, but I was desirous of seeing others who might be willing to subscribe so as to bring the amount up to at least \$100. On behalf of the friends in Matawatchan and the Presbytery of Kingston, within whose bounds the mission field lies, I heartily thank those who have contributed, and shall be happy to receive and acknowledge any sums that may yet be sent to me for the purpose." Subscriptions received: Principal Grant, \$5; Alexander Jardine, \$5; Hon. Alex. Morris, M.P.P., \$5; W. Barclay McMurrich, \$5; Rev. D. J. Macdonnell, \$5; John Blackie, \$5; John Kay, \$5; Wm. Mortimer Clark, \$5; W. C. Caldwell, \$5; Mrs. Massie, \$5; T. McGaw, \$5; Walter Allison, Belgrave, \$5; John Kerr, \$5; James MacLennan, Q.C., \$2; R. Walker, jr., \$2; T. Kilgour, \$2; C. Blackett Robinson, \$2; Knox, \$2; A. Well-wisher, \$2; John Macdonald, \$2; Mr. Buchan, Pickering, \$1; F. Michie, \$1; A. Friend, \$1; Cash, \$1; Swan Bros., \$1; J. Wanless, \$1; J. H. Shearer, \$1; W. Blackie, \$1; W. Davidson \$1.

PRESBYTERY OF BARRIE.—A meeting of the Presbytery of Barrie was held at Midland, on Tuesday, the 26th ult., for the induction of the Rev. D. James. Dr. James, the father, and Mr. Tibb, the brother-in-law of the pastor elect being present, were invited to sit and correspond. The Rev. D. D. McLead presided and preached. Mr. Craw addressed the pastor, and Mr. Dawson the people. In the evening a most successful tea meeting was held, when addresses were delivered by the previously mentioned ministers, and by Messrs. D. son, Carswell and Strachan, (Methodist,) and by Mr. James, the newly inducted pastor. The attendance at both meetings was good, and showed the deep interest felt, not only by the congregation, but the community around in the settlement effected. Mr. James was sent to this field as an ordained missionary some three years ago. At that time there were six stations connected with the charge. Three of these were afterwards dropped, and a few months ago two of the remaining ones were resigned, and his labours confined to the town of Midland. The congregation there has increased very rapidly from a membership of twenty-three when Mr. James came amongst them, to ninety, and now that a permanent settlement has been secured, the very best results may be expected in the future.—J. CAMERON, *Pres. Clerk, pro tem.*

IS THE CHURCH LIVING OR DEAD?

MR. EDITOR,—Correspondents at different times have referred to the various defects in our church system, and have suggested one and another improvement. In considering these letters and suggestions, which we find appearing not only in your paper, but in the organs of the Presbyterian Church everywhere, it has always occurred to me, that the respected writers did not hit upon the real source of the evil; nor on the only source of cure. Some writers have indeed pointed in the right direction. All of them, perhaps, would agree as to the evil and the cure were they considering the matter further. But for the most part, they seemed to deal with symptoms and discuss them, rather than go on to the discovery of the root of the matter. Take first, for example, what has exercised and is justly exercising a good many at present, a fruitless ministry. A church well equipped and well ministered to, yet in which there are few or no manifest conversions to God, a church in which the membership is almost if not altogether dead, a church which has no spiritual effect upon the community, and yet a church in which there is a well educated, well paid ministry. Now, in view of this frequent phenomenon, which is a wonder to many, some are suggesting a stricter Presbytrial oversight. Let the Presbytery go down and stir up the church, and the pastor, and reprove, rebuke, and exhort, as the occasion requires. Such a step on the part of a Presbytery would undoubtedly be of use, if there be a Presbytery that has it in its heart to do anything of the kind. But after all, what does that church and that pastor need? One thing only, that is the power of the Holy Spirit. Such a church and pastor are "dead" according to the Gospel view, and according to Professor Drummond, in which he expresses Scripture truth "a dead church certainly, a church having no reaction of the community, a church without propagative power in the world, cannot be other than a calamity to all within its borders. Such a church is an institution, first for making then for screening parasites; and instead of representing to the world the kingdom of God on earth, it is despised alike by godly and by godless men, as the refuge for fear and formalism, and the nursery of superstition." Such are many of our churches, in the judgment of many not wishing to judge unkindly. Only the Holy Spirit of God can awaken them and renew them. The baptism of power is what pastor and people need. Life, new life, real life, divine life, only this can save them from dying in the midst of their formalities and respectabilities. Let us remember that church members so-called, and orthodox pastors alike, go to hell the same as the sinners outside of the church, and to a deeper hell, if while they "have a name to live," they are still in reality "dead." We need no new human arrangement, there is no salvation in a better Presbyterianism, but only in Jesus Christ. When we get new life from Him, then our Presbyterianism will shine forth as a very good system; but without the presence of His Spirit, as we see it mostly now, it is a very undivine looking system, and a very clumsy human instrument.

ANGELOS.

Novelty Rug Machine, manufactured by Mr. R. W. Ross, of Guelph, is effective and useful as it is simple in construction and economical as its price. We cheerfully recommend it to our lady readers as being all that the enterprising inventor and manufacturer claims it to be. See advertisement in other column.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

WAITING FOR THE LORD.

GOLDEN TEXT.—"I delight to do Thy will, O God!"—Ver. 8.

TIME.—Uncertain; but probably late in David's life.

PARALLEL.—Vers. 13-17, with Psa. 70: 1-5 and Vers. 6-8 are quoted in Hebrews 10: 5-9.

Notes and Comments.—Ver. 1. "I waited patiently:" lit., "Waiting I waited;" implying constant, patient, unwearied waiting upon the Lord. "He inclined:" as though the suppliant was in the lowest depths and God in mercy bent down to hear his prayer.

Ver. 2. "Horrible pit:" or pit of destruction. There is associated the idea of a loud crash in the falling, and the continuance of uproar in the pit. "Miry clay:" mud at the bottom of the pit—such as that into which Jeremiah

sank and in which he would have perished, if not rescued by Ebed-Melech, Jer. 38: 7-13. "Set my feet upon a rock—established my goings:" the rock is an emblem of firmness and security, and the opposite of the deep pit and the yielding bottom.

Ver. 3. "A new song:" for a new mercy; the old song was not enough. "Many—see—fear—trust:" the Psalmist never forgets the effect of his own experience upon others—see lesson 5, ver. 13—and now the result of his own experience shall be that those who see what God hath done for him shall be brought to put their trust in his God.

Ver. 4. "Maketh the Lord his trust:" becomes a servant of Jehovah, in opposition to those who respect "the proud," that is, those who forsake God—think themselves sufficient for themselves, and live for this world alone. "Turn aside to lies:" not merely falsehoods of the lips, but of the life are included, as the worshipping of idols, the serving of false gods.

Ver. 5. "Wonderful works:" the Psalmist is not referring to the works of God in the sense of Psalm 119—the heavens, firmament, etc.; but to his Providences, interventions and manifestations of delivering power. "Thy thoughts:" plans, purposes toward us. "Cannot be reckoned:" innumerable.

Ver. 6. "Sacrifice, not desire:" God has been good to him; what return shall he render. God does not ask the bloody or the unbloody offering; only so far as they are the outcome of a loving, obedient heart are they acceptable to Him. Ps. 50: 5-8-14; 51: 16-17. "Mine ears:" are made to hear thy word; and there is the idea of obeying that has been heard—in the quotation from this Psalm in Heb. 10: 5, this clause is rendered, (following the Septuagint): "A body thou hast prepared me:" perhaps meaning that the Spiritual opening of the ear led to the consecration of the body to God.

Vers. 7-8. "Lo, I come:" the firstfruits of obedience. "in the volume written of Me," or, "Lo, I come, with a roll or book having writings concerning Me;" and the idea is that David should show his readiness to obey the will of the Lord, especially in his kingly office, fulfilling the duties therein described. (See Deut. 17: 14-20). We must not omit to point out the typical allusion to the Lord Jesus, as applied in Heb. 10. See also Luke 24: 44; John 5: 46; "I delight:" so did the Master; John 4: 34; and so do all who are His servants, filled with His spirit.

Vers. 9-10. "I reached righteousness—not concealed—great congregations:" David was concerned for the salvation of others, and spoke of God in the gatherings of the people. The whole body of the nation was regarded as a congregation. He did not "preach" in our modern sense, but continually spoke of—made manifest. Notice the five things to which David bore testimony and see how comprehensive they are: (1) God's righteousness: the foundation of His government. (2) Faithfulness: He is the Amen—the faithful and true witness—Rev. 3: 14. (3) Loving-kindness: His marvellous loving-kindness, Psa. 17: 7. (4) Truth: He loves the true and is Himself truth, Psa. 15: 2. (5) Salvation: the last and best of all, full, complete, and eternal redemption.

Ver. 11. We have a transition here, such as we noted in the last lesson. The Psalmist, full of joy and gladness when he thinks of God—His mercy and salvation, now looks at himself, and is overwhelmed with grief at thought of his sinfulness. His iniquities have taken hold upon him, and he prays afresh: "Withhold not Thy tender mercies:" same word as "refrained" in Ver. 9. He had not refrained, and he prays that God will not refrain from him. "Continually preserve:" the experience of David has been the experience of every believer since. We need daily mercies, new every morning, repeated every evening.

Day by day the manna fell—
O to learn this lesson well!

Ver. 12. "Innumerable evils:" to which all are subject—the evils of life, of the body and of circumstances, sorrow, sickness, pain and poverty. "Mine iniquities" the worst of all, for it is mine own undoing. To other things I may bow and say: "It is the Lord;" but it is "mine iniquities." "Not able to look up:" as though eyesight failed through anguish. Psa. 38: 10.

Ver. 13. "Be pleased:" let it be thy pleasure, to deliver me from the ever-recurring cry of the penitent.

Vers. 14-15. "Let them be ashamed—confounded—driven back—put to shame—desolate:" these utterances which appear to breathe an evil, revengeful spirit, are, after all, more of a prayer that his enemies may be defeated in their designs than that evil should fall upon them. The expressions are to be noted: "ashamed:" Psa. 35: 4-26; "driven backward:" as a defeated and routed army; "desolate" or astonished, struck dumb with fear, Jer. 18: 15; "a:" an exclamation of mockery and triumph at the calamities that fall upon another. Psa. 35: 27.

Ver. 16. "Those that seek:" and those who seek after God, are those who would know Him, imitate and serve Him. "Rejoice:" not only in finding Thee, but in the deliverances Thou dost give to Thy servants. "Love Thy salvation:" there is a temporal and a spiritual salvation, or deliverance. That this is spiritual we see from the earlier verses of the Psalm. "Be magnified:" praised, extolled, recognised as great and glorious. Psa. 35: 27.

Ver. 17. "Poor and needy:" as we all are, pensioners on the love and care of our God, happy if we can have the assurance that David had. "The Lord thinketh upon me:" or, as Peter gives it, (1 Pet. 5: 7), "He careth for you." "No tarrying:" our faith may rest on this, that when the right time to help us comes, God will not tarry, but will help us indeed.

HINTS TO TEACHERS.

Preliminary.—You have to teach in this lesson, truths which to some extent are the results of Christian experience, and which you may think difficult to teach, so doubt that they can be understood by your scholars. That there will be difficulty in making some points plain is certain, especi-

ally if you have not passed through the experience yourself; but if, asking the aid of God's Spirit, you teach in simple faith, with an earnest desire that the truths of the lesson may have a lodgment in the minds and hearts of your scholars, you may find that you are understood far better than you hoped, and that the lesson may be a seed of blessing to many. Let your scholars first thoroughly understand what is meant by "Waiting for the Lord," the experience of David and its happy effects. We endorse the recommendation of Peloubet to read "Pilgrim's Progress," in connection, and trace the corresponding experience of Christian and David.

Topical Analysis.—(1) Waiting and deliverance, Vers. 1-5. (2) The true thankoffering, 6-10. (3) A prayer for deliverance from sin within and enemies without, 11-17.

On the first topic show what "waiting for the Lord" means. It is not folding our hands and expecting God to do everything for us; nor is it a waiting for a more convenient season, that we may turn and give ourselves to Him; not a care less nor an indifferent waiting. But it is a waiting with working; that is, we must strive to do our part in the blessing we are asking from God, be it temporal or spiritual; it is a waiting with faith. David believed in the "faithfulness" of God, that as He had promised, so in His own good time He would perform; in our short-sightedness we think our time and our way the only way for God to act on our behalf, but He has many ways of working, and a thousand years are with Him as a day; 2 Peter, 3: 8. Then it must a yearful waiting. David cried unto the Lord, and so when the Apostle Peter was imprisoned and was to be brought forth to death, prayer without ceasing was made by the church unto God for him; Acts, 12: 5. The waiting may be long; it may be very trying, but in God's own time, to the patient, faithful, prayerful waiter, help, deliverance will come. It will come, perhaps, in an unexpected manner. The three Hebrew youths did not know how deliverance was to come from the furnace of the king, or whether it would come at all, but this they did know, that the God whom they served was able to deliver them. Peter knew not how deliverance was to come from the sword of Herod, but God sent His angel to lead him out of prison, and deliver with a great deliverance. Moses knew not how the children of Israel were to be delivered from the hand of Pharaoh, but the command was to "stand still," to wait, and in His own way God sent deliverance. It will also sometimes come at an unexpected time, but at some time or other, in some way or other, God will help His people and deliver them from the pit and mire, from the evils that compass about, and from those who seek the soul to destroy it. Waiting for the Lord, then, is just a quiet resting on Him; an assurance that He can and will help us, and do for us all that we need.

On the second topic teach what is the true thankoffering. Not alone outward forms of service and worship, although these have their place. God had instituted "sacrifice and offering"; it was through these that He was to be approached; but David would say that these of themselves were nothing. God did not ask for them alone, just as the prophet says: "Who hath required this at your hands, to tread my courts—incense is an abomination unto me"; and so were they, not because they were wrong in themselves, they were eminently right, but because "your hands are full of blood"; Isa. 1: 11-15. What then is required? Open ears, that is a devout hearing of the will of God; the law in the heart, having received it by the hearing of the ear, to keep it in the heart as the spring of life and action; a delight to do the will of God; not only to hear, to prize, but to practice, and with delight, the will of God; and finally, a speaking of it to others, telling publicly of the faithfulness of God and of His Salvation. These are the upward steps of the true thankoffering. Teach that every instance of the mercy of God, temporal mercies or spiritual deliverance, should be acknowledged in this scriptural way.

On the third topic, show that we have enemies spiritual and mighty: Satan, who like a roaring lion goeth about seeking whom he may devour, 1 Peter, 5: 8; the servants of Satan, men who are doing his work in the world, knowingly or ignorantly; the restless and implacable foes of all that is good; yes, there are men and women doing the devil's work who would be terribly hurt if you told them so, but none the less, really and surely are they doing it. Against all these we need the protecting care of God, a constant and lasting deliverance, not only against these, but against the "iniquities" within us, the proneness to do evil continually, the forgetfulness of God, and worldliness of our hearts. We need constantly to pray, and in pleading for deliverance from them say, "Make no tarrying, O my God."

INCIDENTAL TRUTHS AND TEACHINGS.

"They also serve who only stand and wait."—Milton.
"Learn to labour and to wait."—Lengfellow.
The only comfort at times is in patient waiting.
He who trusts in himself is in danger, he who trusts in God is safe.
If we do our part we may rest assured that God will do His part in our salvation.

The least of God's servants is not beneath His notice.
To the Sunday school teachers this lesson comes with special interest and encouragement. Sow the seed, commit it to God, and wait His divine work.

Main Lesson.—God will deliver and bless those who trust in Him.—Psa. 33: 18-19; Prov. 3: 25-26; 2 Kings, 6: 10; Psa. 32: 38-40; Acts 18: 10; Romans 8: 38-39.

The bishop of Down says that since more murders, more outrages, and more crimes are committed by the drunkard than by the dangerous lunatic, he does not see why the former are to be allowed to remain at large, a terror to the well-conducted.

The oldest clergyman in the English Church is said to be Rev. Bartholomew Edwards, rector of Askill. He is ninety-six years of age. Perhaps the next oldest is the Rev. Richard Moore, vicar of Lund, in the Fylde of Lancashire. He has just completed his ninety-fourth year. He was ordained in the year of Waterloo.

Words of the Wise.

THE recognition of sin is the beginning of salvation.—Luther.

CRIMES sometimes shock us too much; vices almost always too little.—Hale.

A CHILD of God should be a visible beauty, for joy and happiness, and a living doxology for gratitude and adoration.—C.H. Spurgeon.

A CONTEMPLATIVE life has more the appearance of piety than any other; but the divine plan is to bring faith into activity and exercise.—Coil.

"Oft in my way have I stood still, though but a casual passenger, So much I felt the awfulness of life."—Wordworth.

THERE is the law of benefits between men: the one ought to forget at once what he has given, and the other ought never to forget what he has received.—Seneca.

THE best and noblest lives are those which are set toward high ideals. And the highest and noblest ideal that any man can have is Jesus of Nazareth.—Almeron.

LOVE is a habit. God has given to us the love of relatives and friends, the love of father and mother, brother and sister to prepare us gradually for the love of God.—Robertson.

"My will not Thine, be done," turned Paradise into a desert; "Thy will, not mine, be done," turned the desert into a paradise, and made Gethsemane the gate of heaven.—Dr. Prentiss.

THE first and deepest want of our being is rest. St. Augustine, among all his sayings, has none sweeter or stronger than this, "Thou hast made us for Thyself, and our heart is restless till it rests in Thee."

RESPECT AGE.—Age should always command respect, in the case of Dr. Fowler's Extract of Wild Strawberry it certainly does, for 25 years that has been the standard remedy with the people, for Cholera Morbus, Dysentery, Diarrhea, Colic, and all Bowel Complaints.

IN studying the word of God digest it under these two heads; either as removing some obstructions that keep God and thee asunder, or as supplying some uniting power to bring God and thee together.—Coil.

HEAVEN is the day of which grace is the dawn; the rich, ripe fruit of which grace is the lovely flower; the inner shrine of that most glorious temple to which grace forms the approach and outer court.—Dr. Guthrie.

IT is a fearful thought that we, as it were, exhale ourselves every breath we draw. A man's moral being is concentrated in every second of his life: it lives in the tips of his fingers, and the spring of his insteps. A very little thing tries what a man is made of.—Cardinal Newman.

GOOD men have tried the Bible; in youth and in old age; in sickness and in health; in business and at home; in life and in death. Lawyers have tried it; statesmen have tried it; society has tried it in its charities, its education and its laws; but it is not worn out; it is not affected; it is ever young and never old; it is the Lord's Book; we need no other; the longer it is tried the more satisfactorily it is proved the Word of the Lord, which abideth forever.—Dr. John Hall.

ONLY as he travails in soul for the souls of his congregation can the religious teacher preach any doctrine of atonement with effectiveness; only as he is himself a new creature in Christ Jesus can he preach regeneration; only as he loves the Bible can he commend it; only as he abhors sin in himself can he rebuke it in others; only as he is a man of prayer can he develop the spirit of prayer in his people; only as he lives Christ can he preach Christ.—Christian Union.

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I have this day made an examination and analysis of a sample taken by me from an unbroken, original package of "Royal Baking Powder," and marked "Absolutely Pure." I find this sample to contain:

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JAS. F. BARCOCK,

Analytical and Consulting Chemist and State Assayer; (late Professor of Chemistry in Boston University and Massachusetts College of Pharmacy), Boston, June 27, 1884.

*The lime found by Prof. Barcock in the Royal Powder is the lime that the Royal Baking Powder Company advertise as "a caustic so powerful that it is used by tanners to eat the hair from the hides of animals, and in dissecting rooms to quickly rot the flesh from the bones of dead subjects."

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Sparkles.

POSITIVE, cash; comparative, cashier; superlative, Canada.

A BURGLAR got into the house of a lawyer the other day. After a terrible struggle the lawyer succeeded in robbing him.

"SHE is a beautiful poem," says a gushing lover. We are glad to hear it. It does not harm a young woman to be well versed.

COUNTRYMAN instructing his lawyer in his first case: "Ye know I am an honest man—my whole life long I never employed a lawyer."

"WHAT is a lake?" asked the teacher. A little Irish boy raised his hand. "Well Mikey, what is it?" "Sure, it is a hole in the kittle, mum."

AN Irish magistrate asked a prisoner if he was married. "No," replied the man. "Then," replied his worship, amid peals of laughter, "it is a good thing for your wife."

TEACHER: "Who reigned after Saul?" Little Bessie: "David." "And who came after David?" "Solomon." "And who came after Solomon?" "The Queen of Sheba."

ON 587 page to-day will be found a striking and instructive illustration of the comparative worth of the various kind of baking powder now in the market.

A LITTLE girl was trying to tell her mother how beautifully a certain lady could trill in singing, and said: "O mamma, you ought to hear her gargle! She does it so sweetly."

SPURGEON tells a story of an old lady who started up when her grandson was about to take her umbrella, exclaiming, "No, now you don't. I've had that umbrella twenty-three years, and it's never been wet yet, and you ain't going to begin."

A MINISTER having preached the same discourse to his people three times, one of his constant hearers said to him after service: "Doctor, the sermon you gave us this morning having had three several readings, I move that it now be passed."

A RARE PLANT.—THE Wild Strawberry plant possesses rare virtue as a cleansing, cooling, astringent, antiseptic, and healing medicine, and when combined with other valuable vegetable extracts, as in Dr. Fowler's Extract of Wild Strawberry, it is an unfailing remedy in all Bowel complaints.

A CONSIDERATE tramp was encountered a few days ago. He promised to cut some wood in return for a meal, but after eating, he looked at the wood and said: "Lady, I don't believe I could cut that wood satisfactory to you, and I would not like to make a bad job of it. Good day."

"I HAVEN'T got any case," said the client, "but I have money." "How much?" asked the lawyer. "Fifty thousand dollars," was the reply. "Phew! you have the best case I ever heard of. I'll see that you never go to prison with that sum," said the attorney, cheerfully. And the man didn't—he went there "broke."

A STRONG ENDORSEMENT.—The Clergy, the Medical Faculty, the Press and the People all endorse Burdock Blood Bitters as the best system renovating blood purifying tonic known. Its work bears out their best commend.

A PRISON chaplain was recently appointed in a certain town in Scotland. He was a man who greatly magnified his office, and, on entering one of the cells on the first round of inspection, he, with much pomposity, thus addressed the prisoner who occupied it: "Well, sir, do you know who I am?" "No; nor I dinna care!" was the nonchalant reply, but the criminal seemed to be repented a few minutes afterward, and added, conciliatory: "Well, I hae heard o' ye before." "And what did you hear?" returned the chaplain, his curiosity getting the better of his dignity. "Weel, I heard that the last two kirks ye war in ye preached them baith empty; but ye'll no find it such a easy matter to do the same wi' this an'."

Life is a leaf of paper white Whereon each one of us may write His word or two—and then comes night; Though thou have time But for a line, be that sublime; Not failure, but low aim, is crime. —J. K. Lowell.

A PRETTY heading for the top of a muslin curtain is made by hemming each edge of a strip of muslin and gathering it in two places so that there shall be a puff in the centre and a ruffle on each edge.

THE best Cough Medicine we know of is Allen's Lung Balm.

COMPARATIVE WORTH OF BAKING POWDERS.

Table listing various baking powder brands and their comparative worth. Brands include ROYAL (Absolutely Pure), GRANT'S (Alum Powder), RUMFORD'S, HANFORD'S, REDHEAD'S, CHARM (Alum Powder), AMAZON (Alum Powder), CLEVELAND'S, PIONEER (San Francisco), CZAR, DR. PRICE'S, SNOW FLAKE (Graft's), LEWIS', PEARL (Andrews & Co.), HECKER'S, GILLET'S, ANDREWS & CO. "Regal", BULK (Powder sold loose), and RUMFORD'S (when not fresh). A handwritten '2/5' is next to the list.

REPORTS OF GOVERNMENT CHEMISTS

As to Purity and Wholesomeness of the Royal Baking Powder.

"I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates, or other injurious substances. E. G. LOVE, Ph.D."

"It is a scientific fact that the Royal Baking Powder is absolutely pure. H. A. MORT, Ph.D."

"I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or any other injurious substance. HENRY MORTON, Ph.D., President of Stevens Institute of Technology."

"I have analyzed a package of Royal Baking Powder. The materials of which it is composed are pure and wholesome. S. DANA HAYES, State Assayer, Mass."

The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1873; at the Centennial, Philadelphia, 1876; at the American Institute, New York, and at State Fairs throughout the country. No other article of human food has ever received such high, emphatic, and universal endorsement from eminent chemists, physicians, scientists, and Boards of Health all over the world.

NOTE.—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated. This practical test for worth by Prof. Schedler only proves what every observant consumer of the Royal Baking Powder knows by practical experience, that, while it costs a few cents per pound more than ordinary kinds, it is far more economical, and, besides, affords the advantage of better work. A single trial of the Royal Baking Powder will convince any fair-minded person of these facts.

* While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.

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Best Hard Wood, Beech and Maple, dry or green, long, at \$5 per cord; Best Hard Wood, Beech and Maple, dry, cut and split, at \$6.50; Second-class Wood, Beech and Maple, dry, long, at \$4; Pine Wood, long at \$4; Slabs, long, at \$3.50. Best Scranton Coal, all sizes.

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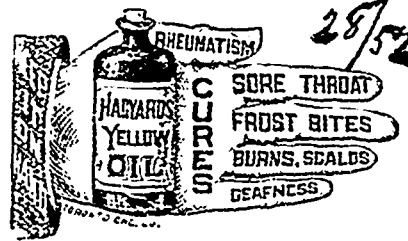
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J. M. JOHNSON, Missionary to Swatow, China.

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MEETINGS OF PRESBYTERY

SARNIA.—In St. Andrew's Church, Strathroy, on the third Tuesday of September, at two p.m.
MANTLAND.—In Knox Church, Brussels, on the third Tuesday of September, at half-past one p.m.
KINGSTON.—In St. Andrew's Hall, Kingston, on the 15th of September next, at three o'clock in the afternoon.
BRUCE.—In Knox Church, Paisley, on the 3rd Tuesday of September, at two p.m.
QUEEN.—In Sherbrooke, on Tuesday, 16th Sept., at eleven a.m.
CHATHAM.—In First Presbyterian Church, Chatham, on 9th Sept., at ten a.m.
LONDON.—In First Presbyterian Church, London, on Tuesday, 9th Sept., at ten a.m.
HARRIS.—At Harris, on Tuesday 30th September, at eleven a.m.
GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, the 16th September, at ten o'clock forenoon.
STRATHROY.—In Chatham, on the second Tuesday of September at two p.m.
HAMILTON.—In Central Church, Hamilton, on the third Tuesday of Sep (16th), at ten o'clock a.m.
HINTON.—In Hinton, on second Tuesday of Sept., at ten a.m.
SAUGWEN.—In the Presbyterian Church, Mount Forest, on Tuesday the 23rd day of September, at eleven a.m.
OWEN SOUND.—Division Street Church, Owen Sound, third Tuesday, September, half-past one.
PAKIS.—In First Church, Brantford, September 23rd at eleven a.m.

IMPORTANT TO ALL OWNERS OF A



WHEREAS a certain Food Company located in Hamilton has seen fit, in a periodical, published by them and called the "Stockman's Monthly," to make certain false and unwarranted statements concerning ourselves which appear to us to call for some explanation, lest they might be believed by the community,

We beg to state as follows:—That we have pushed our business in our own way, paying no attention to others, and expect to sell our food only on its own merits. That it appears to us that a Company which has recourse to such means, as are employed by the Hamilton Company, must be in desperate straits. The public will judge which tree bears the best fruit by the sticks and stones thrown at it. We have done no advertising that is not perfectly straightforward and justifiable, and we have not attempted to sell food on any other Company's reputation, excepting that of the Joseph Thorley Co., of London, England, our food being the same, which we can prove to the satisfaction of any person who chooses to take the trouble to apply to us.

It would take too much space to notice all the false statements made respecting us, consequently we will instance but one. In the February number of the "Stockman's Monthly" appeared the statement that J. & W. Watt, Salem, T. Guy & Son, Oshawa, John Russell, Brougham, and P. Arkell, Teeswater, and a large number of other feeders had discarded the use of all other food for the Hamilton food. In the same month that this appeared we shipped J. & W. Watt, 100 pounds of our food ordered by them. About the same time we received a very flattering testimonial highly recommending the use of our Food from Mr. John Russell. Messrs. Guy & Son assures us that the statement was unwarranted, as also does Mr. P. Arkell, from whom we have lately received an order for 100 pounds of our Food.

In view of the entirely unwarranted nature of statements emanating from that source, we would ask the public to suspend judgment, as to all statements which might appear injurious to us proceeding from the Hamilton Co., until the full facts are known.

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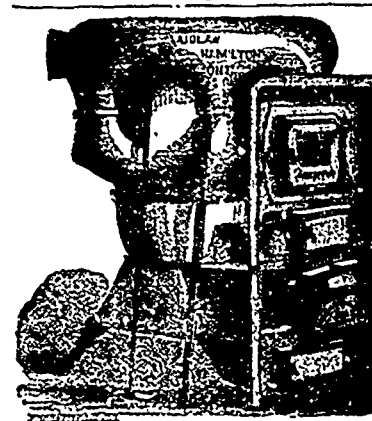
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