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If a straw hat has been wet, and the stiffness has departed, rub a little white of egg mixed with cold water over it; put it on with a flannel cloth.

A ONE-KING bread pudding is sometimes greatly to be desired. Beat one egg with one tablespoonful of flour, three of brown sugar, one pint of milk, a little salt; place some very thin slices of buttered bread in a pudding dish, then pour the custard already made over this, and bake for half an hour. Fruit may be added, and spices to suit the taste.

FRENCH mustard is thus made in America.—Four tablespoonfuls of mustard, one tablespoonful of sugar, one teaspoonful of cinnamon, one-half teaspoonful each of cloves, black pepper, and of flour, with vinegar enough to cover these; mix all well, and let it come to a boil, when add a little salad oil, say one or two tablespoonfuls; this gives smoothness to the whole.

Now that boneless herring can be purchased at almost any grocery, the only objection to making herring salad is removed. The herring should soak in cold water for two or three hours, cut them up in small pieces, and add boiled potatoes in the proportion your taste indicates; hard-boiled eggs cut in small bits and the ordinary salad-dressing should be added just before serving. This is a good dish for a picnic.

BREAD cake fried may be a novelty to some cooks. To two cups and a half of bread dough, allow one cup and a half of sugar, two eggs, a quarter of a cup of melted butter, half a teaspoonful of salt, and a little nutmeg. Knead them well into the dough, using as much flour as is needed to make a smooth dough. Let it rise then until it is very light, then knead again, and cut out in fancy shapes, let them rise again, and fry in boiling fat.

A PRETTY ornament for a bracket or shelf in a dining-room is made by gilding, or purchasing already gilded, a little case which will hold a panel of plush about ten inches high and five or seven wide. To this is to be fastened a small pitcher of china or some fancy ware, it is fastened by having a ribbon put through the handle, and then having this tied to the case itself. A little white china pitcher with a spray of flowers hand-painted is very effective.

TASTEFUL curtains for the sitting room windows are made of dead momic cloth. Put them up with a cornice, and in the usual way; then, where they part, fit in a piece of the momic cloth on which a pretty group of flowers is embroidered in Kensington stitch, the edges may be trimmed with fringe, with lace crocheted of linen thread. Tie the draped part of the curtains back with narrow bands of the momic cloth on which is a vine matching the bouquet on the curtains.

ANTS IN THE CLOSET. The best ant trap is an ordinary dinner plate, the interior of which, all below the rim, is smeared with lard. Lay cards or a few sticks from the shelf to the edge of the plate, to afford a bridge upon which the insects can pass up to the inside of the plate and reach the lard, of which they are very fond. Of course this trap will only succeed where the temperature will keep the lard soft and adhesive. From time to time scald out the plates, apply fresh lard, and set them anew. To sprinkle the shelves well with slacked lime will drive away insects. And the free use of borax is good, especially against the encroachment of cockroaches.

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TORNADOES.

Scientifically Accounted For, and some Remote Causes that produce Painful Results Explained.

The following synopsis of a lecture delivered by Dr. Horace R. Hamilton before the New York Society for the promotion of science, contains so much that is timely and important that it can be read with both interest and profit.

There is probably no subject of modern times that has caused and is causing greater attention than the origin of tornadoes. Scientists have studied it for the benefit of humanity. Men have investigated for the welfare of their families. It had been a vexed subject long considered, and through all this investigation the cyclone has swept across the land carrying destruction to scientists as well as to the innocent dwellers in its track. One thing, however, is certain: the cause of the cyclone must be sought far away from the whirling body of wind itself. Its results are powerful; its cause must also be powerful. Let us therefore consider a few facts. First, the appearance of a cyclone is invariably preceded by dark spots upon the face of the sun. These spots, indicating a disturbed condition of the solar regions, necessarily affect the atmosphere of our earth. An unusual generation of heat in one part of the atmosphere is certain to cause a partial vacuum in another portion. Air must rush in to fill this vacuum. Hence the disturbances—hence the cyclone. This theory finds additional confirmation in the fact that tornadoes come during the day and not at night. The dark spots upon the face of the sun, whatever they may be, seem to cause great commotion in the atmosphere of the world, and it is not certain that the extremely wet weather of the present season can be accounted for on precisely this basis. Is it reasonable to suppose that the powerful effect of the sun upon vegetation in the general shall be less than upon the atmosphere through which its rays come? The cause is remote, but the effect is here.

After describing some of the terrible effects of the cyclone, the speaker went on to say:—

This rule finds its application in nearly every department of life. An operator in San Francisco—the click of the instrument manipulated by his fingers, in New York. The president makes a slight stroke of the pen in his study at the White House, and the whole nation is aroused by the act. An uneasiness and disgust with everything in life, commonly called home-sickness, is felt by many people, when the cause is to be found in the distant bosoms thousands of miles away. An uncertain pain may be felt in the head. It is repeated in other parts of the body. The appetite departs and all energy is gone. Is the cause necessarily to be found in the head? The next day the feeling increases. There are added symptoms. They continue and become more aggravated. The slight palas in the head increase to agonies. The nausea becomes chronic. The head grows irregular, and the breathing uncertain. All these effects have a definite cause; and, after years of deep experience upon this subject, I do not hesitate to say that this cause is to be found in some derangement of the kidneys or liver far away from the portion of the body in which these effects appear. But one may say, I have no pain whatever in my kidneys or liver. Very true. Neither have we any evidence that there is a tornado on the surface of the sun. But it is none the less certain that the tornado is here, and it is none the less certain that the great organs of the body are the cause of the trouble although there may be no pain in their vicinity.

I can whosoever I speak for I have passed through this very experience myself. Nearly ten years ago I was the picture of health, weighing more than 200 pounds, and as strong and healthy as any man I ever knew. When I felt the symptoms I have described, they caused me annoyance, not only by reason of their aggravating nature, but because I had never felt any pain before. Other doctors told me I was troubled with malaria, and I treated myself accordingly. I did not believe, however, that malaria could show such aggravated symptoms. It never occurred to me that analysis would help, so the trouble as I did not presume my difficulty was located in that portion of the body. But I continued to grow worse. I had a faint sensation at the pit of my stomach nearly every day. I felt a great desire to eat, and yet I loathed food. I was constantly tired and still I could not sleep. My brain was unusually active; but I could not think connectedly. My constitution was a living misery. I continued in this condition for nearly a year; never free from pain, ever for a moment happy. Such an existence I can never think death for which I confess I earnestly longed.

It was while suffering thus that a friend advised me to make a final attempt to recover my health. I sneered inwardly at his suggestion, but I was too weak to make any resistance. He furnished me with a remedy, simple yet palatable and within two days I observed a slight change for the better. The awakened my courage. I felt that I would not die at that time. I continued the use of the remedy, taking it in accordance with directions, until I became not only restored to my former health and strength, but of greater vigour than I have before known. This condition has continued up to the present time, and I believe I should have died as miserably as thousands of other men have died and are dying every day had it not been for the simple yet wonderful power of Wells' Safe Cure, the remedy I employed.

The lecturer then described his means of recovery more in detail, and concluded as follows:

My complete recovery has caused me to investigate the subject more carefully, and I believe I have discovered the key to most ill health of our modern civilization. I am fully cognizant that four-fifths of the diseases which afflict humanity might be avoided were the kidneys and the liver kept in perfect condition. Were it possible to control the action of the sun, the cause could undoubtedly be averted. That has never been one of the things that cannot be. But I rejoice to say that it is possible to control the activity and life, to render their action wholly normal, and their effect upon the system that of purifiers rather than poisoners. That this end has been accomplished largely by means of the remedy I have named I do not have a doubt, and I feel it my duty to make this open declaration for the enlightenment of the profession and for the benefit of suffering humanity in all parts of the world.

A CURE FOR CHOLERA MORBUS—A positive cure for this dangerous complaint, and for all acute or chronic forms of Bowel Complaint incident to summer and fall, is found in Dr. Fowler's Extract of Wild Strawberry, to be procured from any druggist.

## NOTES OF THE WEEK.

In observance of the Sunday law all the saloons of Jefferson City, Missouri, were closed on the fifteenth instant, and all business was suspended except in hotels and drug stores. Dealers were not allowed to sell newspapers. The saloon men took the initiative in compelling a general suspension of business.

In September the Emperor William, of Germany, will unveil the great national monument in memory of the war of 1870. The figure will be of bronze, cast in Munich, and will stand on an immense granite pedestal situated on the edge of Niederwald, overlooking Bingen and the beautiful valley of the Rhine.

CHOLERA in Egypt is extending its ravages. Late despatches do not confirm the hope of its speedy disappearance from the places where it has hitherto been so fatally prevalent. So far it is satisfactory to know that the pestilence has not invaded Europe. Strict watchfulness and sanitary precautions are the duties of the hour.

The Canadians in Edinburgh have formed a students' club. The objects of the club are "to gather together in a social manner the Canadian students in Edinburgh; to cultivate a feeling of fellowship among them; and, above all, to strengthen those common ties which bind all to Canada." Mr. A. E. Thompson, B.A., of Dalhousie College, N.S., is the honorary secretary.

The Prize List for the Thirty-eighth Provincial Exhibition of the Agricultural and Arts Association has been issued. The exhibition this year is to be held in the city of Guelph. It opens on Monday, September 24th, and closes on Saturday, 29th. The prize list gives the fullest encouragement to exhibitors. The directors are making every effort to make the show at Guelph attractive and successful.

The Honorary Secretary of the committee which was appointed to place a bust of Longfellow in Westminster Abbey has presented to the American committee five hundred letters from persons of note who subscribed toward the expenses of the bust, which are to be kept in some public institution in New England as a testimonial of the high esteem in which the poet was held by the best minds of Great Britain.

DR. BEGG says the general result of the late Assembly was most painful and unsatisfactory. Such an Assembly could not have been held for at least twenty years after the Disruption, and probably has been one of the worst held since the Reformation. He adds that "the Church is deeply convulsed;" but there are no signs that he is correct, the general feeling being that the Moderator was right when he said that they had reached the end of their controversies.

The novelty and excitement of a boat race in which Hanlan is a contestant have almost subsided. The trial of skill between Edward Hanlan and Wallace Ross at Ogdensburg last week resulted in Hanlan's victory as usual. As in all contests of the kind, betting was largely indulged in. Perhaps it is an inseparable adjunct of aquatic contests, but the necessary connection is not apparent on the surface. What is the use of betting any way? It has a tendency to make hard-headed fellows sharper and those who are not hard-headed are often greatly tempted to gamble. Then the interviewer discloses the fact, on the authority of the hero, that Hanlan was oftener than once approached by the "sportsmen" we presume who offered him large sums if he would sell the race. Meaner men it would be difficult to find. To the champion's honour the despicable proposal was rejected. The maintenance of his personal honour is as great a triumph for Hanlan as his victory over his antagonists.

The "Christian Index," of Jackson, Tennessee, the organ of the coloured Methodist Episcopal Church,

is right in criticising a church of its order in Washington which held a raffle for a set of china and solicited votes at ten cents each for a gold watch. It does not approve that "one of the leading ladies identified with this church, and with the better element, of course, had her subscription book behind the bar of a gambling house, securing votes at ten cents each for the gold watch for which she is a contestant." Anticipating a storm of indignation for such plain speaking the "Index" takes shelter under a rhetorical penthouse of this construction. "We know that when a blow is struck upon the base-drum of public opinion with the sledge-hammer of individual sovereignty, without the knowledge and consent of the 'popular element,' that a howl follows if the blow is too heavy, but we will 'hew to the line, let the chips fall where they may.'"

SOME time ago the Mayor of Stratford was found in a disreputable house in that town. The discovery of the chief magistrate in a sinful haunt was felt to be a disgrace to the high office he held. He was tried by the police magistrate and convicted. The town councillors would not sit with him after such a disclosure. The offending mayor appealed against the conviction, and the judicial authority who heard the appeal quashed the conviction, because it had not been proved that the offender was an habitual frequenter of places of vile resort. The whitewashed functionary now desires to resume his municipal honours and duties, but these obstinate councillors will not assemble under the presidency of an officer who they consider has disgraced them. Civic business is at a stand-still. If the mayor or who was found in the company he was that midnight has not the virtue of voluntary resignation for decency's sake might not the good citizens of Stratford say in effect to their Chief Magistrate "Cassio, we pity you, but never more be officer of ours."

THE circumstances in connection with the bombardment of Tamatave by the French have given rise to considerable excitement in diplomatic circles as well as among the French and English people. All along the English have appeared unconvinced of the justice of the French claim to interfere in the affairs of Madagascar. The harsh treatment meted out to the English consul while prostrate with sickness at Tamatave is supposed to have hastened his death. The high handed procedure of the French Admiral has provoked indignation which fortunately is gradually subsiding. It is reported that two English corvettes have left Trincomalee for Madagascar, and inquiries have been addressed to the military authorities in India as to available means of transport should an emergency arise. The friendly relations between France and England, dating from the *entente cordiale* formed before the outbreak of the Crimean war are momentarily disturbed. A better understanding than now exists between such near neighbours is likely to be reached at no distant date.

THE Salvation Army and Cæsar are falling foul of each other. The former have their own way of waging war with the enemy. It is not a way that commends itself to all indiscriminately. So long, however, as they do not interfere with good order, there is neither reason nor justice in condemning them for the want of good taste. The authorities in London, Canada, have sought to silence the musical instruments of the Salvationists, the big drum especially. It does not seem a great effort of self-denial to suffer the army to pass on its way in peace. Bad music may be very distasteful to a cultured ear, but this would hardly justify official interference to stop the march music of the Salvation Army. Now it is announced that the authorities have prohibited the street parades of the Salvation army in the city of New York. These are evidences of intolerance hardly to be looked for in these days. The stoppage of all processions and street music indiscriminately is intelligible, but singling out a class of religionists for exclusion from a privilege enjoyed by almost all ranks and conditions of men is, on ordinary principles of justice and fairness, inexplicable.

THE Germans are a music loving nation. This finest of the fine arts has contributed largely to the moulding of the national life of the Fatherland. Martin Luther felt its power and knew its value. The "Wacht am Rhein" roused the patriotism of the German armies in their last great war. To Germany belong Handel, Mozart, Mendelssohn, and Wagner. Nearly all that is greatest in modern music has had its origin in Germany. Wherever they go the Germans carry their love of music with them. The Söngerfest is now an established institution among the Teutons of this continent. It has within the last few years largely increased its proportions. The gathering at Buffalo last week was one of the most brilliant yet held. Conductors of great celebrity have given their services to make the Söngerfest the success it proved. Over 2,000 voices helped to render some of the finest modern compositions to the great delight of the vast numbers assembled in Buffalo to enjoy this magnificent performance of high-class music. The audiences ranged from 5,000 to 8,000. These great annual gatherings will do much to extend the range of musical culture on this continent.

PRESIDENT McCOSH, of Princeton College, writes as follows in his circular of information in regard to the new School of Philosophy: "It is now the intention of the college to enlarge the department of philosophy. I mean to continue my instruction of psychology, the history of philosophy and discussions in contemporary philosophy, adding if requested, a short course on æsthetics. Dr. Shields will lecture on the interesting topics connected with the relation of science and religion. Prof. Sloane, who was for years secretary to Mr. Bancroft, the historian, and latterly an acceptable professor of Latin in Princeton College, has been appointed Professor of the Philosophy of History and of Political Science, including Government. Prof. Ormond, an ex-Fellow of this college, and who stood first in the intercollegiate contest in mental science, and latterly a successful professor in the State University of Minnesota has been appointed professor of Logic, deductive and inductive, and next year will also teach Ethics. It is intended, if possible, during the coming year to appoint a professor of Moral Philosophy, theoretical and practical, and also a professor of Jurisprudence and Political Economy. These six chairs will constitute a School of Philosophy."

WEEKLY HEALTH BULLETIN.—With such meteorological conditions as have prevailed during the past week, it is only natural to find that, in the two best reported districts, the diseases most prevalent are to a great extent of a chronic character. Exception must in both cases, however, be made to Diarrhœa, which everywhere is rapidly increasing, it appearing in eight out of ten districts, or eighty in area of prevalence. Diseases of the respiratory organs are still prominently represented by Bronchitis, while Consumption, with but little variation in its degree of prevalence, appears amongst the first six diseases in more districts than usual. Rheumatism is widely spread in area of prevalence, while Neuralgia maintains much of its previous prevalence. Anæmia, the comprehensive term including so much while expressing so little, still appears very prominent. Amongst the fevers, Intermittent maintains the prominent position attained a week ago, being again reported as the most prevalent disease. Neither Enteric nor Typho-Malarial fevers appear this week. Amongst contagious Zymotics, there is no disease appearing prominently in this week's reports. Measles and Diphtheria appear with a degree of prevalence about the average, but Whooping Cough seems to have become very markedly less, being placed on a par with Scarlatina. It must be noticed that the period of infantile sickness and mortality is setting in. Diarrhœa now amounts to 7.3 per cent. of all diseases reported, while Cholera Morbus and Cholera Infantum both appear in the twenty most prevalent diseases. The enormous volume of rain which occurred in several districts warns us to expect serious effects herefrom should the months of August and September be dry and hot.



## OUR CONTRIBUTORS.

### NOTES FROM MANITOBA.

MR. EDITOR. Though under a cloud of depression at present, Winnipeg is destined to be an important centre. Its situation is favourable for growth, and the capital already expended by private parties, and by companies, will guarantee its future progress. When men were insane in land speculation twenty months ago, and were trying to be rich by rapid strides, there was naturally a rush of capital to Winnipeg. Men embarked in business, and large stocks were purchased, every one was full of hope, prices were inflated and trade was an unsafe, because unnatural, basis. When, therefore, the boom ceased, and common sense gained sway, it was found that many were left to the lurch, with land that would not bring over fifty per cent. of its cost, and with stocks of goods far beyond the demands of the country, some have unloaded themselves of lots and other property at immense sacrifice. Some have been ruined, while others again, are struggling along, hoping to weather the storm and reach a season of calm again. With heavy stocks, and the stream of population passing westward, and rising towns competing for the trade, it is easily seen how Winnipeg is labouring under a burden which needs all her energy and wisdom to carry. Even at this season, every incoming train brings its share of immigrants who, however, do not stop in the city, but push westward to the homestead lands. The crowds of passengers that throng the platform, even in June and July, are greater than one sees either at Toronto or Montreal. The city itself is of interest to one who visits it for the first time. It has a strange mixture of civilized and frontier life about it. On Main street, there are canvas tents and rough-boarded shanties, in which goods of every description are sold, and close to these, are handsome buildings that would do credit to any city in the Dominion. On the streets are seen the pushing, energetic business men, and also the original sons of the prairie, with their long, straight black hair hanging over their shoulders, and squaws who are clothed in shawls of flaming colours, and have their feet encased in beaded moccasins. The Main street is broad, and has some fine buildings, especially the Hudson Bay Company's property, and Cauchon's large block, near the Assiniboine. The new Presbyterian Churches to be erected, and other edifices, will add much to the appearance of the city. The last General Assembly of the Presbyterian Church in Canada, held in London, appointed a Principal, and so sanctioned the establishment of a Theological College to Winnipeg. We believe it has been decided by the Baptist Church, also to have a Theological College in the city. These and other institutions will wield a strong, and beneficial influence on the future history of the city and country. Though far north, the inhabitants of Winnipeg have a due share of heat. For two days, June 27th and 28th, the mercury marked from 95° to 100° in the shade. Between that city and Brandon, the rails on the C.P.R. expanded and spread out, so that the express was delayed some hours. During those days of intense heat when the sweat was trickling down the faces of the Winnipegians, good drinking water was a scarce commodity. The food at the hotels was well salted, and this was done, according to the opinion of some of the knowing ones, not to preserve the meat, but to intensify the thirst of the guests at the hotels; and as the water was kept at the bar, it was necessary to pay frequent visits, and thus of course opportunity was afforded those who wished to obtain a stronger thirst annihilator than water. To my opinion the bottom has not yet been reached in the scale of depression. As the wave of immigration flows further and further westward towards the Pacific, and the money expended in the construction of the railway is far beyond the reach of Winnipeg, there will be harder times, but it will only be temporary. The fertile soil of that vast country will pour its rich products into the lap of the city, and eastward to the seaboard, and those who may be croaking ill omened oracles about the future will find in a few years that they have been false prophets. The future of the city will be one of bright prosperity.

Portage La Prairie is a thriving town of 5,000 inhabitants, about fifty six miles west of Winnipeg. Its streets are well laid out at right angles to each other, they are broad, and lined with young maple trees which grow rapidly, and in a few years will afford a

pleasant shade. The soil northward, to the south of lake Manitoba, is very fertile, and is occupied by farmers from Ontario. Some of these farmers came from the township of Scarborough and cultivated the land as thoroughly as they did in the east. We found them well satisfied with the climate of Manitoba, as well as the soil, and asked some of them who left good farms in Ontario, if they liked Manitoba equally well with Ontario, they replied "yes." When asked their reason, they answered the soil is richer, it is easier worked, and we have better crops, save more money, and have good schools and churches near us. To show what has been done on the land in that part of the Province one farmer purchased a half section near Portage, paying for it \$9,000. In three years from the time he turned the first sod on the farm he paid the whole sum and owned the land. Many of the enterprising farmers, and business men there, are Presbyterians who have made comfortable homes for themselves, and what they have done, others can do, if they have the pluck and determination to succeed. Though there had been a scarcity of rain, wheat and other grains were looking well, and as the heavy rains in Ontario have done havoc to the spring wheat the outlook for the farmers of the North West is bright. Root crops were also in a flourishing condition. We found strawberries ripe at High Bluff on the 5th of July and on the farm of Mr. McLean, one of the oldest settlers near Portage, we saw red current bushes laden with fruit. Whatever may be the prospect for the growth of apples in the North-West, it is unquestionably true, that the small fruits grow in great luxuriance. There is much in the soil and in the climate to make happy homes for millions in that immense area of fertile soil. We had the pleasure of speaking on Sabbath, July, 1st, to the congregation at High Bluff, over which our old fellow student, Mr. McKellar is pastor. The church is a neat and commodious log building, the attendance was good, and the service was enjoyed by all. We spoke at the request of the pastor on some facts of interest in connection with the present state of Jerusalem. We noticed here, and through all the North-West, that a large part of the congregations is composed of young men. These are the strength of the country, and of the Church. The pastor of High Bluff is doing excellent work, not only for our Presbyterian Church, but for the cause of Christ's kingdom generally. In the evening we preached to a large congregation in Portage. Under the fostering care and activity of the pastor, Mr. Bell, this congregation has made rapid strides, and has kept abreast of the rapid development of the country and the town. The congregation worship in a handsome frame building capable of seating five or six hundred people. The music in this church would do credit to many of our city choirs in Ontario. A splendid brick manse has been erected lately for the pastor, and altogether the cause of Presbyterianism is healthy and strong in this part of Manitoba.

Brockville.

GEO. BURNFIELD.

### WOMAN'S HOME MISSION SOCIETIES.

MR. EDITOR.—The Woman's Home Missionary Society of the Presbytery of St. John felt so encouraged at their last meeting that they desired me to make known, through your columns, to the ladies of Toronto and the west their method and its success, in order, if possible, to induce the formation of similar Presbyterian societies in Ontario.

The mission field of the Presbytery is unusually extensive, for it embraces about two-thirds of the whole Province of New Brunswick. Its stations, as indeed nearly all the charges of the Presbytery, mainly extend along the river St. John from north to south, and the line of sea-coast from east to west—about 200 miles in each direction. It had long been felt that this vast field could never be overtaken by the ordinary system of summer supply. Instead of advancing, our Church was losing ground. Churches built with Presbyterian money had in some cases been sold to other denominations, and our most earnest adherents in not a few localities had given their energies to other communions which, if less to their mind, yet supplied Gospel ordinances to their families.

At first the society simply aimed at supplementing as many stations as possible so that the services of an ordained missionary might be obtained for some that could not yet claim aid from the supplemental fund, but, as resources developed, ideas broadened, and, making a bold resolution, the ladies requested the Presbytery to appoint an ordained missionary who

should visit all the mission fields, dispense ordinances, and superintend generally the work of Church extension, pledging themselves to pay \$600 of his salary. The offer was at once gratefully accepted, and the Rev. Jas. Macgregor Mackay, of Woodstock, was called to the work. He accepted, was released from his charge, and at once entered upon his itinerancy. He has proved himself to be fitted in no ordinary degree for the work. Blessed with a vigorous frame, and an iron constitution, his indomitable Highland fervour carries him through labours that would wear out an ordinary man. Enthusiastically loyal to his own church he succeeds in inspiring with new courage our feeble congregations, who now begin to appreciate the episcopal oversight of the Presbytery as represented by its missionary. Mr. Mackay is continually exploring new fields, and advising on the spot with leading members in regard to the old. At nearly every meeting of Presbytery he furnishes a graphic account of the whole field traversed in the interval, thus enabling the Church to distribute its efforts to the greatest advantage. You will at once perceive on what a solid, permanent basis this places our mission work.

You will ask, doubtless, where the money comes from. I will tell you how the St. John ladies raise their funds. A committee with a vice-president is appointed for every church in St. John, and it is the duty of these to see that parties willing to contribute are visited, and the amounts paid into the treasurer at the monthly meeting of the society. In St. John's Church the collection is made by the collectors of the Congregational Missionary Society, who have a separate column in their books for this contribution. In addition to this the Presbytery has enjoined all its congregations to take up a collection in aid of the work; and a collection forms an item of business at every meeting of the society.

By these means a general interest has been excited in the work; a large number of ladies have been interested in church extension whose energies were hitherto confined to the limits of their own congregations; the ladies of the several churches have been brought together, and a feeling of denominational unity has been brought about, with an increase of mutual esteem, which has produced moral results of a most healthy character. The meetings of the society are looked forward to with much interest, and the reading of Mr. Mackay's monthly report is always a source of the liveliest satisfaction. His graphic descriptions of the work, I will venture to say, give the ladies of St. John a clearer idea of what Home Mission work really is than is possessed by most of our Presbyteries.

Will not the ladies of Toronto, and other central cities and towns of Ontario attempt a similar work? Our Foreign work is important and possesses a romantic interest, but surely our kindred in the faith claim our first regard, and no Foreign Mission reports could exceed in interest those read monthly before our society in St. John.

T. F. FOTHERINGHAM.

St. John, N.B., July 5th, 1883.

### REUNION OF PROFESSIONAL MEN FROM ZORRA.

In the year 1834 the Rev. Donald McKenzie was ordained by the Synod of Ross as a missionary to minister to the spiritual wants of a large number of Sutherlandshire people who had emigrated to Canada and settled in Zorra, county of Oxford, about the year 1832.

On arriving in Zorra he found the people destitute of a pastor, but not without their Bibles, prayer-meetings, family altars and Christian principles instilled into them, amid their native hills and glens.

Having arrived in Zorra on Saturday evening, he found upon enquiry that the people were in the habit of assembling for prayer and the reading of the Scriptures in what was then the new "log church," but known for many years afterwards as "the old log Church." With thankful hearts those assembled as usual for prayer on the first Lord's day after the missionary's arrival heard the joyful sound of the Gospel from the lips of the far famed Apostle of the North—Dr. McDonald of Ferintosh, having presided at Mr. McKenzie's ordination and designation to the field, having given Mr. McKenzie testimonials and letters of introduction, the missionary was looked upon in Zorra by some at least as the minister sent them by Dr. McDonald. The second Sabbath day arrived,

but tidings in the meantime of the arrival of the minister spread far and near, and the log church was found quite inadequate to accommodate the multitude which assembled to hear and welcome the missionary. In a very short time, Zorra, now known as the Embro congregation, became a self sustaining charge, and under the judicious and faithful pastorate of Mr. McKenzie, became one of the most influential and widely known congregations in the Presbyterian Church.

Here Mr. McKenzie continued to labour with marked success for nearly forty years, but the demands of ministering to so large a number of people led Mr. McKenzie about twelve years ago to resign his charge and retire from the active duties of the ministry, but still by the wish of his attached people and the will of the Presbytery retaining the position of pastor emeritus.

One of the most marked, as well as one of the most cheering features in the history of the congregation has been the very large proportion of young men who have entered the learned professions, and particularly the unusually large number who have studied for the ministry. About 60 have studied for the learned professions. 29 clergymen—Dr. McKay, of Toronto, one of the most successful missionaries of modern times, being one of the twenty-nine—21 doctors of medicine, 9 lawyers, and one High School teacher.

Appreciating these facts friends about Embro have resolved to have a Reunion of all the professional men who have studied from the area represented at one time by the congregation of which Mr. McKenzie was pastor.

Taking Embro as a centre, this would include an area within a radius of about nine miles, and the great majority would be within a radius of about six miles.

A very large proportion of these professional men have signified their intention to be present at the Reunion which is to take place at Embro on the first and second of August of the present year, and it is hoped if any have been inadvertently omitted, or through any cause have not received circulars of invitation, they will understand that they are expected to be present.

Addresses will be delivered on such topics as "The History of Embro and its Vicinity," "The Scotch Abroad," "Schools and School Masters We have Known."

There will also be an address representing each of the learned professions, together with an opportunity for impromptu or voluntary addresses. The whole will be interspersed with music.

Should Mr. McKenzie's health permit of his being present to give an address, it would doubtless add very much to the interest and profit of the occasion, but as he is now in his eighty fifth year, and living in England at a distance of about nine miles from Embro even if spared when the time comes, his medical advisers, his friends and his own good judgment might interpose and deny him the pleasure of addressing those to whom he had ministered in their youth. Possibly, then the Reunion in his case may be forced to take the will for the deed. However, let us hope for the best; and whether, in the wise and good providence of God present or absent, there will doubtless be mutual feelings of the very best will, pleasant memories of by-gone days, and, we trust, earnest prayer for the presence of all at the glorious "gathering home" (Isaiah xxvii. 12, 13); for,

They are gathering homeward from every land, one by one?  
 As their weary feet touch the shining strand; yes, one by one;  
 They rest with the Saviour, they wait their Crown,  
 Their travel-stained garments are all laid down,  
 They wait the white raiment the Lord shall prepare  
 For all who the glory with Him shall share,  
 Gathering home! gathering home! Fording the river one by one,  
 Gathering home! gathering home, yes, one by one.

**WANDERINGS IN THE NORTH-WEST.**

MR. EDITOR,—Having just returned from a lengthened tour by the Pipestone, Moose Mountain, Moose Creek, and Self Creek, I thought it might be interesting to some of your readers if I were to give in your columns a short account of my wanderings. After crossing the Big Pipestone there is eighteen miles of drive without seeing a human habitation, save one, a mile or two from the trail, which the traveller sights on his left shortly after crossing the stream above named. I was not quite prepared for

this state of things, and feared once that I should have to camp out for the night, with very indifferent supplies for the occasion, and to make matters appear rather worse in this direction, when about half way between the two Pipestones I met a man travelling at express rate, who begged me to turn and carry him back for a mile or so, for some article he had forgotten where he had camped for dinner. Although my pony was rather tired, and there was no house in sight, seeing the man very tired, I somewhat reluctantly, I must confess, acceded to his request, he promising to pay me whatever I wished. We returned at least two miles, and got what he had left, and then returned to where he had his oxen staked awaiting his return. Now what was my charge? I reputed it had done me little harm, and I was glad it had done him some good, and consequently I would make no charge. This, however, would not do. He must give me something. He fished out twenty five cents which I must take and if he had had more small change I should have had it. All night, I told him, we are building a Presbyterian church at Moosomin, and I shall put this in the collection plate on next Sabbath, and as these collections all go at present towards our church building fund you will have a bit of a board in the structure. I rested my pony a while now, while he proceeded on his journey. I soon overtook him again, and just at the edge of dark we came on a small shanty on the Little Pipestone, where we got wonderful accommodation for the night. When these good people found who and what I was they showed me every mark of respect and kindness, and, as a death had occurred lately in the family, I hope I was enabled to speak a word of consolation to them. Before leaving the next morning I arranged to hold a meeting at their house on my return journey. This gave great satisfaction. There is a considerable settlement on the Little Pipestone here, and ample work for a missionary who ought not to be a subject of physical or mental rheumatism. I then proceeded on my way south of the mountain camp at every house within reach, or sight of the trail. I was everywhere received with kindness and cordiality. All denominations are alike anxious that a missionary should be sent them at once. They are all willing to join in supporting whoever my come, no matter to what denomination of the Christian Church he may belong. The majority of the settlers are Presbyterians, Canadian, Scotch, Irish, and English. Next next in numbers is the Wesleyans, next Episcopalians, next Baptists, two or three Roman Catholics, and a few belonging to no Church, or nothingsarians. I promised to report and recommend, and thus do what I could. One old man after prayer in the house, said, with tears, "That is the first prayer I have heard except my own since I came to the country in October last, and if we do not get some one in here to preach the Gospel soon I will leave the place altogether." The plain south of the mountain is about thirty six miles square, very level, free from "sloughs," and bluffs, good land, and well settled with about 2,000 settlers. Surely here is ample field for a good Gospel messenger. They are all willing to help to support a good man. They are a good class of settlers, as a whole, and will give a genuine man good encouragement, but a sham they will not long endure.

The cry which met me at every turn was "come over and help us." It will be a serious matter for the people, as well as for our Church, if this field be left much longer vacant. I could not hold services without doubling the ground and that was impossible with the time at my disposal and the distances so great to gather the people from. I had a capital meeting on my return, at the Little Pipestone. The people came for many miles around, some with their teams, and some on foot. An empty house was obtained in the locality, which was also offered free for a year, for school and church purposes, here we had a pleasant and I believe a profitable service. And at the close I suggested that they should commence a Sabbath school in it on the very next Sabbath. This was willingly, enthusiastically agreed to—I on my part agreeing to hold a service in it once a month for the present.

I returned home thankful for how the Lord is working in the hearts of His people. Certainly this is a loud call to His Church to be up and doing. On the morning before I left on this tour we had a meeting of our church trustees at Moosomin, and let the building of our new church by contract. The lumber is now on the ground, and the workmen busy in the construction of a house of worship, which will be

in a few weeks now, dedicated to Almighty God. Considering there was not a house in Moosomin one year ago, we may well say, what hath God wrought.

WM. NICHOLLS.  
 Moosomin, N.W.T., July 24th, 1883.

**OBITUARY.**

REV. ALEXANDER FRASER.

The Rev. Alexander Fraser of Kirkhill, Scotland, an excellent and highly esteemed minister, died at the Free Manse of Kirkhill near Inverness on 1st June, after a very short illness. Descended from a family that has furnished the Church in Scotland with an unbroken succession of ministers for two centuries. He had himself preached the Gospel for nearly fifty five years, and was universally respected as a man of the highest character, whose calm judgment carried unusual weight. He visited Canada in 1847 as a Deputy from the Free Church of Scotland, and spent some months in the London district and other parts of Ontario. In 1854 at the call of the Church he went to the Crimea as one of the chaplains to the Highland Brigade then in the trenches at Balaklava, and before Sebastopol, and in that exposed position, and the even greater perils of the Scutari hospitals, endured hardness as a good soldier of Jesus Christ. But it was in the Highlands of Scotland, that he spent his strength, and his memory will long be cherished as one of the most amiable and irreproachable of men. The parish of Kirkhill where he was born, and died enjoyed the unbroken ministry of his grandfather—his father—and himself for the long period of 70 years, for although in 1842, Mr Fraser left the old manse (which in his case was associated with peculiar ties as the home of his family for eighty years) he left "not a hoof behind," and the parish minister of Kirkhill has since 1842 always had a practical suture. The small band of "Disruption worthies" is gradually lessening as they are one by one called home to the "Church Triumphant." The Rev. Donald Fraser, formerly of Montreal now of London, is a nephew of the late Mr Fraser of Kirkhill.

MR. GILBERT THOMSON.

Mr. Gilbert Thomson died at his residence in North Gower, Ont., on the morning of the 20th inst., at the age of nearly eighty years, having been born at Tunwaldson, Dumfriesshire, Scotland, on twenty-second of August, 1803. The deceased came to this country with his father's family, and settled in South Gower, County Leeds, Ont., in 1829, where at the age of twenty two years he became a member of the Presbyterian Church under Dr. Boyd of Prescott. From South Gower he removed with his father's family to North Gower, where in 1836 he married Agnes Calderhead with whom he lived in conjugal felicity until his death. In those days Presbyterianism was almost nil, there being no regular services in the neighbourhood, but so lived with love for his master's cause was he, that he and his family became regular attendants upon the Presbyterian services in Richmond which was ten miles from his home. In 1843 or thereabouts he was ordained an elder in the congregation there under Rev. J. Evans. In 1854 he became a member of the newly-formed congregation at North Gower, and on the same day in which he became a member he also became an elder, which position he has actively held for nearly thirty years. During this time he has been eminently useful in the eldership, having loyally stood by the cause when failure seemed frequently to have been inevitable. His kindly presence and wise counsels are sadly missed in the Session, and his absence from the sanctuary is felt by all classes of the congregation. He never took a prominent part in public affairs, all his energies were directed for the good of his beloved Zion. His family's deep sadness is cheered by the knowledge that he strove to spend a righteous life, that he has left an example of Christian activity worthy of imitation, and that his faith in his Redeemer remained unshaken to the end.—["Presbyterian Record" please notice.]

THE municipal government of Chicago has never in its history acquired much fame for wisdom, purity or worth generally. The existing civic council has attracted much comment, as it is understood to have been called from all that was brightest and best in the realm of rowdiness. It is thus described by the Chicago "Inter-Ocean." "Ours is a government of the saloon-keeper by the saloon-keeper for the saloon-keeper."

# PASTOR AND PEOPLE.

## RESULTS OF THE LIQUOR TRAFFIC.

The Rev. R. Wallace in "The Lesson of Statistics; or, Facts and Figures on the Temperance Question" published under the auspices of the Ontario Branch of the Dominion Alliance by S. R. Briggs, presents the following facts:

Now look at the result of the traffic in producing vice and crime. It has generally been held by judges, magistrates, sheriffs, chaplains of prisons, and others in positions enabling them to judge, that three-fourths to four-fifths of the crime and misery existing in Britain, the United States, and Canada are the result of the liquor traffic, with all the enormous burdens thus inflicted on society. The Chief of the Toronto police force states in his report for 1882, that of 5,856 arrested in 1882, 2,974 were for being drunk and disorderly, and that many of the other cases of crime were caused by drink. The Massachusetts Bureau of Statistics has declared in an official report that intemperance enters as a leading cause into eighty-four per cent. of the crimes brought to the notice of the law in that State. Rev. W. Searles writes 2nd March, 1883, that, during the ten years that he has been chaplain of the Auburn prison, New York, there have been confined there 4,800 individuals. Of this number, 2,924 acknowledged that they were intemperate, while 1,011 put themselves on record as "moderate drinkers." Full one-half acknowledged the use of intoxicants as the cause of their downfall. He says, "Idleness and drunkenness are the great causes of crime, and they usually go hand in hand." We learn from the report of the License Commissioner for Ontario for 1882, that the number of licenses given in 1874, under the Act then in force, was 6,185, the number issued in 1876, under the Crooks Act, was 3,939, the reduction being more than one-third.

Number of persons committed to the county gaol, Toronto, for drunkenness, in several years, taken from the Blue Book:—

1877	1878	1879	1880	1881	1882
4,032	3,765	3,581	3,795	2,328	3,497

Thus it will be seen that under the Crooks Act, when the licenses have been fewer than the number of persons committed for drunkenness has greatly decreased, notwithstanding the increase of population.

Central Prison for Ontario report for 1882. Prisoners committed from the beginning of the prison up to 30th September, 1882:—

Temperate	1,280
Intemperate	4,061
	5,341

That is, more than three-fourths of the prisoners have been intemperate, and their criminal career can consequently be traced to the use of intoxicants. Prisoners committed to Central Prison during the year ending 30th September, 1882:—

Temperate	95
Intemperate	692
	787

Here we have more than six-sevenths of the prisoners intemperate. The report of the Select Committee of the Legislative Assembly of Canada, for the year 1849, states that Captain Wiley, Chief of Police for the city of Montreal, reports the total number of offences for 1848, 3,524; of these 2,001 were for being drunk. Mr. McGinn, Montreal, gaoler, reports number of prisoners committed to gaol during 1848 as 1,462; 907 of these from intemperance, or more than two-thirds of them.

This traffic is also one of the chief causes of poverty and starvation. Dr. Richardson states that seventy-five per cent. of the cereal production of Ireland goes for the production of barley, which goes in its turn for the production of whiskey. When we look at all these facts we are forced to the conclusion that the chief source of poverty as well as of crime, and the chief hindrance to the prosperity of our country is the liquor traffic. And we see good reason for the conclusion of such men as Hon. William E. Dodge, that the indirect expenses and loss to the country nearly equal the direct cost of the liquor, and that the whole of this, or nearly so is a direct loss to the country, because unnecessary for the health or well-being of the people. That is, the Government of these three Christian countries sanctions a traffic which causes most

of the crimes committed by the people, and which causes the destruction of about 228,000 lives yearly, and the waste of 2,600 million of dollars, for the sake of less than \$280,000,000 of revenue, while impoverishing or hindering the prosperity of the country eight or ten times as much thereby.

We may calculate the loss of property to the nation, but who can compute the wretchedness caused to families, the poverty, cruelty, disappointed hope, broken hearts, sad and withered lives, and diseased constitutions, transmitted by drunkards, and the vice and crime which this traffic occasions; together with the happiness which it prevents, and above all the awful misery resulting from the eternal ruin of so many millions of souls?

That great statesman, the Hon. Wm. E. Gladstone, has declared that the intemperance of the Anglo-Saxon race, especially of Englishmen, Scotchmen, and Americans, has injured them more than war, pestilence, and famine. And it has certainly caused more destruction of life, as the above statistics abundantly prove. Dr Guthrie states that a great French statesman once said, "Were it not for the drunkenness of your people, you Anglo Saxons would rule the world."

### TEACH ME TO LIVE

Teach me to live: 'Tis easier far to die—  
Gently and silently to pass away  
On earth's long night to close the heavy eye.  
And waken in the realms of glorious day.

Teach me that harder lesson—  
To serve thee in the darkest paths of life;  
Arm me for conflict now, fresh vigour give.  
And make me more than conqueror in the strife.

Teach me to live! Thy purpose to fulfill:  
Bright for Thy glory let my taper shine:  
Each day renew, remould this stubborn will:  
Closer round Thee my heart's affections twine.

Teach me to live for self and sin no more,  
But use the time remaining to me yet,  
Not mine own pleasure seeking as before,  
Wasting no precious hours in vain regret.

Teach me to live! No idler let me be,  
But in Thy service heart and hand employ.  
Prepared to do Thy bidding cheerfully;  
Be this my highest and my holiest joy.

Teach me to live! My daily cross to bear,  
Nor murmur though I bend beneath its load.  
Only be with me. Let me feel Thee near:  
Thy smile sheds gladness on the darkest road.

Teach me to live! and find my life in Thee,  
Looking from earth and earthly things away:  
Let me not falter, but unflinchingly  
Press on and gain new strength and power each day.

Teach me to live! with kindly words for all;  
Wearing no cold, repulsive brow of gloom;  
Waiting, with cheerful patience, till Thy call  
Summons my spirit to her heavenly home.

### SUNDAY AND THE RAILROADS.

In view of the general discussion on the subject of Sunday railway work, and especially of the famous order of President Young, of the Louisville, New Albany and Chicago railway, already noticed in these columns, the editor of the "Railway Age" addressed a letter containing the following questions to several railroad presidents and managers in different parts of the country:

Do you consider it practicable to abandon the running of railway trains on Sunday?

If not, is it practicable to diminish the number of trains now run?

If practicable, is it desirable to prohibit all Sunday work on railways?

Has your company taken any action toward diminution of Sunday labour?

What is the present practice on your road in respect to Sunday labour?

What, approximately, would be the net annual loss to your company stopping all work on that day?

Would the public as a whole be benefited or injured by a strict observance of the Sabbath by railways as a day of rest?

The responses received to these questions are of much interest. While most of them express the opinion that it would not be practicable, under existing circumstances, to discontinue entirely the running of trains on Sunday, they agreed that trains should be run only as a matter of necessity or convenience, and not for profit. H. B. Leyard president of the Michi-

gan Central, however, says: "I don't believe at the end of the year the loss in traffic would be appreciable, were all Sunday work stopped, and in the better morals of the men the railway companies would be abundantly paid for doing away with work on this day." Charles L. Colby, president of the Wisconsin Central, says: "We run no excursion trains on Sunday. No labour is done on our road on that day that can be done on another." W. K. Ackerman, president of the Illinois Central, writes; "I do not think that many railway managers in the United States authorize Sunday work from choice." H. Haupt, general manager of the Northern Pacific, although believing that it would be impossible to suspend Sabbath work on through lines, says; "Men who conscientiously favour Sabbath observance are likely to be more faithful in the performance of duty than those who are not troubled with conscientious scruples." R. Andrews, general superintendent of the Wabash, St. Louis, and Pacific, says. "We do not work any of our shops on Sunday on any part of the line. Neither are the track gangs required to do any work on Sundays, and as a rule we try to avoid all the Sunday work we possibly can." C. W. Smith, manager of the Chesapeake and Ohio, says. "The subject of your letter, I doubt not, has been a problem that has had much earnest thought on the part of every railway manager throughout the land, and yet to the mind of each conscientious worker a satisfactory solution has not yet been reached."

In contrast with the spirit shown by these and other replies, which we have not space to quote, is the following from the general superintendent of the Louisville and Nashville Railroad, Mr. D. W. Rowland.

"There is a good deal of sentimentality about this Sunday business—a sort of a desire to box up things on this certain day, to hide everything gross, and make a nice show to pious eyes, and the railroads must, of course, be made the butt to fire at, as if they were worse than the slums. For a road that has not much to lose by it, it might be a nice advertising stroke to publish its conversion to Sunday observance and secure the good will of its advocates. However, I am in for a day of rest, if I can get it."

The discussion of this subject among railroad managers, generally, will do good. It will bring prominently before their minds the great advantages as well as the difficulties of a change in their policy. Why railroad employes should not have one day in seven for rest and religious uses as well as the employes of manufacturers and artisans generally, it would be impossible to show. We urge upon them to use all their influence to secure this rightful boon.—Western Christian Advocate

### IS IT SO?

A Christian gentleman, who is an elder, writes at the bottom of his letter that the "meanness and stinginess" of religious people are inexpressible. His estimate is a severe one. Probably he has been on a committee to raise money for the poor, or is treasurer of a delinquent congregation, or is endorser for money borrowed to pay a church debt, or he is only suffering from an attack of the blues, which makes him see things less hopefully than they really are.

But there are people who deserve the description he gives of them. If they are good people, the subjects of unmistakable grace, they are poorly developed and lack the symmetry that comes from the possession of "this grace also," the grace of giving to the Lord. Taking the Church at large, while they are sprinkled through it, they are not, after all, very many. The great majority of Christians are generous, kind, feeling disposed to give help to the objects appealing to their benevolence according to their knowledge and experience in the duty of giving. But a good man may be sadly behind here. He has not been brought to a right appreciation of his privileges in this matter. He has not made it a subject of study, and has no right conception of what his share is in religious work, nor has he learned to know the relations which schools, colleges, seminaries, boards, etc., bear to the prosperity of his denomination and the progress of the cause of Christ.

All this suggests that there is need of constant instruction. The pulpits try to give this, but in the nature of the case they can do it but poorly. It rests upon the religious newspapers to reach and influence people in this direction, and thus make them capable both of doing good in their places and also of estab-



lishing for themselves right relations among their brethren. A pastor and congregation are doing good for themselves and the whole cause of religion when they secure a full and free circulation of the Church papers in the homes of the members. Their lessons will begin to tell at once. There will be an expansion of thought, a re-awakening of feeling, a readier response to every benevolent appeal, and it will soon be proven that those who are written down "nican" and "stingy" are not the incorrigibles they were thought to be, but honest, earnest, teachable disciples, who only needed to be brought under the required influences to make them as generous in fact as they are charitable in disposition. There should be sincere faith in the benevolent intentions of the people of all the churches.--*United Presby. Jan.*

**THE ABSORBING WORK.**

For Christian ministers, and indeed for the entire Church, this is seeking and saving the lost. It was for this that Jesus came into the world, gave it His personal energy and example, called His apostles about Him and established His Church. We only enter rightly into the mind of Christ when we feel constrained to act as He did in our pity for the lost and efforts to save them.

No one will do this unless his heart is in it. Saving men is not a thing of sentiment. The appearance of it may last a while, but it will vanish if there is not the reality. A heart full of love for the Saviour and of compassion for his fellow men is necessary for any one who will give himself to such a cause. It is a reflection on the earnestness of the Church that it attends to anything else more carefully than this. If we are to judge of it by its discussions, whether in the papers or elsewhere, we must conclude that it frequently forgets the sinners and their salvation in labouring for objects that relatively are of the slightest and most transient importance.

It is inevitable that the life will be given to that which rests most strongly on the mind. If one is full of something, he will show it by his devotion to it. Out of the abundance of the heart the mouth speaketh, and so does the life by all its means of expression.

If saving the lost is that which is exercising the thought and pressing upon the conscience, it will appear in what is said and done. If something else is uppermost in the thought it will be plainest in external manifestation. The thought will express itself honestly. What a glory in the Church would be the proof on all hands, by every word and movement and the whole bearing and tendency of the people, that it was filled with a Christian's right enthusiasm in the matter of bringing men to Christ. Strifes, divergences, heresies even, disappear amid the fervour thus produced and employed, and the energies that lie dormant or are misdirected are roused and put in the way of effective duty. The Church needs to pray for nothing more than for that baptism from God that will fill it with a noble passion for going out into the field of the world and gathering in those who are perishing. The answer to such a prayer will not be withheld, if it is waited for in a spirit of consecration to the Master and His service.--*United Presbyterian.*

**HOW TO KILL A CHURCH.**

The following recipe is taken from the "New York Observer."

1. Don't pay your pastor's salary. This is an all-important direction. Be sure to follow it closely. Although you solemnly promised to pay him a certain amount, and at stated times, no matter; don't pay, or only what you *feel* like paying, and when it is perfectly convenient. Don't obey the Lord when he says, "The labourer is worthy of his hire." (Luko 10: 7.) By and by you will have the satisfaction of seeing your church "going down."

2. Don't attend to your official duties in the church. Look upon your office as only an honorary or ornamental institution—not an Aaron and Hur arrangement for holding up the hands of pastors in doing the Lord's work.

3. Don't go to prayer meetings. That's an old-fashioned institution. It isn't needed in the "modern" church. Church fairs, and concerts, and festivals are much more necessary. These bring money into the treasury from the outside sinners.

4. Don't attend church regularly. Forsake the assembling of yourselves together, except on bright, sunshiny days.

5. Don't pray for your church.
6. Don't give toward its support, or only a little now and then when you can't well help it.
7. Don't encourage your pastor in any way whatever.
8. Don't take your church paper.
9. Don't do anything toward helping the Sunday school.
10. Don't give anything, or *very little*, toward the various causes of beneficence.
11. Do what you can to gender strife and discord among the members.

12. Lastly, be fully conformed to the world. The above directions, fully carried out, will most certainly give you success in killing a church. Ordinarily, you need practise only a few of the above directions, and you will succeed. But if you love the church, and don't wish to kill it, then don't practise according to the above recipe.

**THE SWEETEST JOYS.**

Very many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial. It is said of a little bird that he will never learn to sing the song his master will have him sing while it is light in his cage. He learns a snatch of every song he hears, but will not learn a full separate melody of its own. And the master covers the cage and makes it dark all about the bird, and then he listens and learns the one song that is taught to him, until his heart is full of it. Then, ever after, he sings the song in the light. With many of us it is as with the bird. The Master has a song He wants to teach to us, but we learn only a strain of it, a note here and there, while we catch up snatches of the world's song and sing them with it. Then He comes and makes it dark about us till we learn the sweet melody He would teach us. Many of the loveliest songs of peace and trust sung by God's children in this world, they have been taught in the darkened chamber of sorrow.—*Christian Weekly.*

**THE GREAT SPECIFIC.**

Gladstone has said. "Whatever I may think of the pursuits of industry and science, and of the triumphs and glories of art, I do not mention any of these things as the great specific for alleviating the sorrows of human life and encountering the evils which deface the world. If I am asked what is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to in his progress through life as the power that is to sustain him under trials, and enable him manfully to confront his afflictions, I must point to something very different, to something which in a well-known hymn is called 'The old, old story,' told of in an old, old book, and fraught with an old, old teaching which is the greatest and best gift ever given to mankind."

**TAKE THEM TO CHURCH.**

Parents should not only train their children at home and take them to Sabbath school, but they should take them to church. It is a sad commentary upon the state of religion if children cannot endure the service of the sanctuary for an hour or more, when for week after week and month after month they can sit six hours daily in the common school. We have sadly degenerated from the practices of our fathers. What was more beautiful than to see a whole family led by a parent, enter the church and seat themselves in the same pew. Getting away from the family pew is often the child's first step toward getting away from the church altogether.—*The Lutheran.*

**A SERMON CONDENSED.**

"When my mother says 'No,' there is no 'Yes' in it." Here is a sermon in a nutshell. Multitudes of parents say "No," but after a deal of teasing and debate it finally becomes "Yes." Love and kindness are essential elements in the successful management of children; but firmness, decision, inflexibility, and uniformity of treatment are no less important.

THE clouds above us cannot long conceal the heaven beyond them.—*Edward Wigglesworth.*

TRUST him little who praises all; him less who censures all, and him least who is indifferent about all.—*Lavater.*

**THE MISSION FIELD.**

SOME of the Methodist mission schools of high grade for boys and girls in the cities of India are full to overflowing, and are obliged to stop advertising and enlarge their accommodations.

IN the village of Todorag (Sivasfield, Western Turkey) is a Protestant school taught by a girl. This brave girl conducts religious services on the Sabbath, reading a sermon, and her services is drawing in the villagers.

IT is sad to read the following from the Rev. J. B. Coles of Bellary: The majority of the young men educated in English are indifferent to their highest interest. Some profess themselves atheists, and I know one who keeps up a correspondence with Mr. Bradlaugh.

IT is said that the Indians of Alaska do not belong to the same race as the North American Indians, but that they are probably an offshoot from the Japanese or Coreans. The missionaries who have been labouring among them say that in many respects their conceptions of moral law are better than those of civilized nations.

THE English Baptist Mission on the Congo, in Africa, have established a station at Stanley Pool, and express their gratitude to Mr. Stanley for his advice and assistance. They say that the passing back and forth of the 80 or 100 carriers employed by the Belgian expedition has greatly softened the prejudices of the natives.

NEARLY \$25,000,000 have been invested in the search for gold in India, and not \$2,500 have been realized after three years' labour. The money invested in missionary labours there, with some short-sighted business men pronounce a waste, has brought substantial and permanent returns. Missions pay, if mines do not.

SARDAN HERMON SINGH, who is heir to princely estates of one of the richest provinces in Northern India, has recently been converted to Christ through the labours of the Presbyterian missionaries. According to Hindu custom he thereby forfeits his right of possession; but he gladly disregards this for Christ. He has married the daughter of the Rev. Golak Nath, a native Presbyterian missionary.

I MAY point out two attractive qualities which the Japanese possess in a marked degree—love of flowers and love of children. There is scarcely a house so poor as not to possess a flowerpot and a flower. Scarcely a day passes in which there is not throughout the year, in some part or other of Tokio, a flower show and a flower market. A bouquet is an invariable concomitant of a public meeting; and even at the Lord's Supper the worshippers, while reminded by the bread and wine of God's love in redemption, are also put in mind, perhaps neither incongruously nor unfitly, by the presence of flowers, of God's goodness in creation. Their love of children is no less marked. A people who manifest two such attractive and amiable qualities must possess certain elements of refinement and gentleness of character, which encourage us to hope that they are not far from the Kingdom of God.—*Rev. S. G. McLaren, M.A., of Tokio, in the "Baptist Missionary Herald."*

A NATIVE of New Zealand, who had, as a convert and professing Christian, come to the Lord's Supper, suddenly rose, leaving the communicants just before the taking of the bread, and took his seat in a distant part of the chapel, but almost immediately, as if a new thought darted into his mind, came back again to his former place, and received the bread and wine. When the missionary inquired the cause of this strange conduct, the heathen convert said, "When I went to the Lord's table I had no idea with whom I was going to partake; but when suddenly I observed who was next to me, I saw a man whom but few short years ago I had sworn to kill the very next time he crossed my path, for he had killed my father, and had drank his blood. Now, can you imagine what I felt when thus unexpectedly I found him close beside me? An awful dread took possession of me, so that I could not stay, and felt compelled to go to a seat away from him; but when I got there, the heavens seemed to open before me, and I saw the last great Supper of the Lamb, and I heard a voice saying, 'Father forgive them, for they know not what they do,' and then I returned to my place with all my dread gone and peace in my heart." Thus he felt and acted on the constraining influence of the love of Christ.



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TORONTO, WEDNESDAY, JULY 25, 1883.

THE immense importance of the Sabbath labour question in the United States is seen when we become aware that no less than one million six hundred thousand of the population are railway employes. These are employed as clerks, engineers, conductors, trainmen, trackmen, freightmen and general labourers. Besides employes thus engaged there is an army of telegraph operators and expressmen who must always work when trains are running. Without counting operators and expressmen one thirty-second part of the population are connected with the railways. The real question at issue is, shall one thirtieth part of the people have no Sabbath? We cannot lay our hands upon the figures at present, but we venture to assert that the number of railway employes in Ontario is as large in proportion to our population as the number across the lines. So far as the railways are concerned the question that may come up for our early consideration is, shall one-thirtieth of our population have no Sabbath? It must be remembered too, that no Sabbath for the one-thirtieth means no Sabbath for a very large number of others directly or indirectly connected with them.

Now is the time for people who never go to church to raise a cry against ministers for taking a vacation. Every season a certain class of writers on the other side make this cry a part of their regular business. Their stock phrase is that, "The devil never takes a vacation." This is quite true; and these writers, for the most part, furnish capital illustrations of its truth. The divine Master said, "Let us go aside and rest awhile," but the critics are not so familiar with Him as with the party who takes no vacation. What difference does it make to a man who never goes to church whether there is service or not? The same absurdity is seen in other directions. Most of the men who cry loudly about extravagance in church matters never pay a cent. If they do pay anything the amount is so wretchedly small that the expenditure complained of can make no perceptible difference to them. A considerable number who cry out about the tyranny of creeds do not believe in any creed. Men who keep no Sabbath rail about "Sabbatism." Some of these who contend most strenuously against the eternity of future punishment do not believe in future punishment at all. Any number of men who never read the Bible say it is a dull book; people who never hear sermons say sermons are dull. We hear a good deal about the inconsistencies of Christians; a volume on the inconsistencies of sinners would be a good thing.

Why is it that in contests between capital and labour capital so often wins? Our reason is that capital is always better organized than labour. If the telegraphers of the United States and Canada had been as well organized last week as their employers they might have thrown the whole business of the continent into utter confusion in twelve hours. They do not act as a unit. Their employers did. Capital was thoroughly organized as it always is—labour was not. Here is a lesson for congregations and mission stations. Other things being nearly equal the congregation that has the best organization will succeed best. Of two mission stations otherwise equal, the one that has the best organization will grow soonest into a self-sustaining congregation. What we call liberality in giving is

largely a matter of organization. It is quite true as many allege that giving is a good deal a habit. Yes, but people never learn the habit without organization. A few may, but the great body of the people are never reached without proper machinery. The congregations in our Church that are noted for their liberality are those that have had for years an almost perfect organization for reaching the people regularly. Mere blind, unorganized enthusiasm is not worth much. Politicians know the value of organization. They never trust to the blind zeal of a few people. They organize. In these days when gush goes for a good deal people who really desire to see their Church prosper should remember that much cannot be done without organization.

**PRESBYTERIAN UNION IN NEW ZEALAND.**

BOSSUET constructed what he firmly believed was a telling argument against the churches of the Reformation in his "History of the Variations of the Protestants." The argument has often been confronted with the facts that, within the fold of the Roman Church, the so-called union is mainly mechanical. Divergencies of opinion are repressed by the iron hand of authority. The variations of Catholic opinion are just as numerous as are those of Protestants, only the former are latent while the latter invariably find expression. Again the differences among Protestants have been very much exaggerated. On the great essential doctrines of Christianity there is substantial agreement. The real spiritual union underlying ecclesiastical divisions is slowly but surely growing in strength and influence. It is becoming more apparent. The progress of events is supplying a conspicuous refutation of the distinguished ecclesiastic's triumphant argument in favour of Roman unity based on the Variations of Protestantism.

Union among various branches of the evangelical church is growing in popular favour. Convictions as to the duty of seeking its attainment are deepening in the minds of earnest workers throughout the churches. This is one of the hopeful signs of our time. The Presbyterians in the United States fifteen years since healed the schism that divided the Old and the New School Churches. The antagonism of feeling between the Presbyterians north and south intensified by the slavery question and what came of it, has now almost subsided, and the fraternal relations connecting which so much has been heard lately will to all appearance soon lead to happy results. Scarcely a doubt is now entertained of the consummation of union among the Methodists of Canada. The feeling in favour of it is strong, and a decisive vote approving of the basis of union has been cast.

The Presbyterian churches in New Zealand are at present earnestly considering the question of a corporate union. The latest number received of the "New Zealand Presbyterian," published in Dunedin, would encourage the inference that the time is not far distant when the Presbyterians of New Zealand will form a united church. There are obvious difficulties to be overcome, but they are by no means insurmountable. There is not a single expression to indicate that any objection to the principle of union has been urged during the consideration of the question. The obstacles are all of the minor kind. They will disappear before the earnest desire for union which prevails in the churches of New Zealand. There do not seem to be any difficulties of a doctrinal nature, or questions of ecclesiastical polity impeding the progress or disturbing the harmony of the union negotiations.

One of the obstacles in the way of union referred to is geographical. The Presbyterian Church of New Zealand includes the North Island and the Northern provinces of the South Island, and the Presbyterian Church of Otago and Southland is confined to the southern portion of the South Island. Cook's strait, forty miles wide, separates the two islands. This arm of the sea is considered by some as a barrier to union, it can hardly be a very formidable one, since the northern Church even now overleaps it. Easy means of travel are not yet very fully provided in New Zealand, and this enters into the calculations of a few as to the desirability of union at the present time. In the rapid march of progress, however, this is an objection that will speedily disappear. Another is an economic question in which the two bodies are not agreed. In the south they have a Sustentation Fund for the support of the ministry; in the north they have

not. Patience and forbearance will soon bring about a harmonious method of action in this particular. Then there are differences of opinion as to the manner in which Church extension can be best promoted, whether by one or more Assembly committees. The wisdom of the brethren in New Zealand may be trusted to devise a plan by which this important part of Church work may be efficiently accomplished. There is, however, a problem to be solved before these churches unite which requires much attention. The southern Church owns valuable properties managed by trustees appointed by the Synod. The legal authorities could no doubt render effective aid in the settlement of this matter in such a way that it will not interfere with the good feeling and harmonious action of the united Church.

Appearances are certainly favourable to the early accomplishment of a cordial and complete reunion of these distant members of the Presbyterian family. Their influence and resources will be largely increased by following the obvious path of duty. It will add to their efficiency in all departments of Christian work and usefulness, and inspire them with the hope of a most promising future. The consummation of the New Zealand union may be expected at no distant date.

**INTERVIEWING ON THE SABBATH QUESTION.**

ON Sabbath week several of the Toronto ministers preached on one of the prevailing evils of the day—Sabbath desecration. It is worthy of remark that those who make a habit of criticising the utterances of the pulpit find fault with clergymen for not preaching to the times. It is more than insinuated that there is moral cowardice in avoiding the explicit denunciation of popular evils. When, however, a minister speaks out boldly and without ambiguity on some subject of immediate practical importance several of these very critics are outspoken in their disapproval of the opinions expressed, not so much in answer to challenge as in obedience to the dictates of conscience and a sense of duty.

One of the principal Toronto journals gave in its columns outline reports of the discourses on the Sabbath question preached on the day preceding, and then next day sent the inevitable interviewer on his mission of inquiry to ascertain the views of those who were for the most part indisposed to insist on a proper observance of the day of rest. The benefits of the interviewing business are not transcendent. The obvious defects of the invention more than counterbalance the limited advantages of which it is supposed to be possessed. As a form of newspaper enterprise, it is all very well in its place. This is about all that it is good for. As hitherto conducted it fails to give anything like a satisfactory impression of the opinions entertained by those whose views are of much value to the public. The hasty and crude utterances of even thoughtful men are not specially helpful to the solution of important practical questions. It sometimes happens that careful thinkers, when waylaid by the interviewer, in the endeavour not to commit themselves fail to give a tangible view of a popular question, so that the ordinary reader finds himself pretty much in the same perplexity he was in before; while those whose opinions amount to little are given with a degree of dogmatism that but ill conceals the lack of thought and intelligence on which they are based. Then again the interviewer, however conscientious in his work, is hampered by necessary limitations, that you cannot rely on the published account of the interview being anything more than approximately correct. This is too often inevitable, and does not in the least impugn the good faith of the interviewer.

These considerations are to be taken into account in judging the opinions of public men as expressed under pressure of the interviewing process. It would be unfair to hold them responsible for the light in which their thoughts are often presented. Several railway officials, names not given, were interrogated as to their views on the present aspect of Sabbath labour. Prominence is given to their expressions of opinion, while the men who have to do the Sunday work were also seen, and though they are represented as indicating their preference for Sunday as a day of rest, there is not much space wasted on them.

The railway officials, some of them at least, give it as their opinion that it is not greed of gain that impels them to take the course recently adopted in the matter of running Sunday trains. It is competition with

American lines that forces them to invade the sacredness of the day of rest. They claim moreover that they exercise great self-denial in refraining from running local excursion trains on Sabbath. That however, is but a lame justification of the encroachments already made. Let but the present limited Sunday trains continue for a short time and it needs no prophetic gift to foretell that the tendency will be in the direction of much greater latitude than now exists. It does seem strange that, while on the American roads efforts are being successfully made to stop Sunday traffic, the Grand Trunk should be making a new departure in an opposite direction, and pleading in excuse the necessity that competition occasions. In the long run the corporation that respects the laws of the Maker of this universe will gain and not lose by acting in obedience to the higher law. They were no prejudiced bigots who said "whether it be right in the sight of God to harken unto you more than unto God, judge ye."

Post-office officials, names also not given, appear next as authorities on the proper observance of the Sabbath. They also are of opinion that, because the recent change involves but very little Sunday labour, therefore it is all right. It is always by little that the people's rights are encroached upon. Whatever plausibility might at one time be urged in behalf of Sunday labour in the post-office is largely removed by modern appliances. The telegraph and the telephone during the six days of the week effectually dispose of most matters that require despatch. One of the post office authorities is endowed with the gift of brilliant retort, making the rejoinder that many clergymen throughout Ontario actually drive to fulfil their appointments and employ cooks to provide their food while they could reasonably well live on cold victuals for the day; therefore, Sabbath labour in the post office is the correct thing: or, granting that all the pastors who have distant appointments to fill have backs for the occasion, and fare sumptuously on that day, two blacks make a white.

Professor Goldwin Smith favours the preservation of the day of rest, but possessing refined and cultured tastes, he would not object to the opening of museums and picture galleries on Sabbath. This he thinks would be better for the working classes than going down the river to some low place of amusement on the Sabbath.

The practice followed by the Member for West Toronto seems to be better than his theories. Here, however, we have to remember the necessary limitations of the interview. It is difficult to understand that the views he holds are adequately given. He is represented as saying that "the question to my mind resolves itself into two points: first the Divine law; second, the civil. There is no Divine law to keep any Sabbath day; it was a Jewish institution," etc. Every reader of the Bible knows that the institution of the Sabbath preceded the rise of the Jewish nation. If it is a Jewish institution why does the divine command for its observance find a place in the moral code that claims universal obedience? If the Divine Lawgiver intended the abrogation of a part of the moral law, is it conceivable that it would not have been as explicitly repealed as it was at first enjoined? The learned gentleman, like the post-office authority, could not resist the temptation of being genially facetious at the expense of the parsons. The report represents him as saying: "If it is a question of labour for the earning of a living, then pulpit ministrations must be closed up on Sundays, for it is chiefly on that account that pastors obtain their stipend." But the honourable member's practical views are much more satisfactory than his theoretical crotchets. He has a very high respect, as is natural, for civil laws and he advocates a rigid enforcement of existing Sabbath legislation.

The opinions of Senator O'Donohue and Mr. Patrick Hughes neutralize each other, the former favours laxity, while the latter expresses himself in a manner that evangelical Christians of every denomination would endorse.

The time is rapidly approaching when the friends of a quiet restful Sabbath devoted to the worship of God and the highest interests of humanity, must be alert if they would retain it for themselves and their country whose true welfare they seek to promote.

HE who does his best, however little, is always to be distinguished from him who does nothing.

BOOKS AND MAGAZINES.

CANADA SCHOOL JOURNAL (Toronto: W. J. Gage & Co.)—The present is a double number for the months of July and August. This serial published in the interest of the teaching profession will be interesting and useful to all engaged in the work of instruction, and to all who watch the progress of education. Theory and practice receive ample consideration in its pages. Subjects relating to all departments are from time to time discussed in well written and pointed editorials; selections bearing on methods of instruction, and educational news interesting to the profession, are always to be found in the "Canada School Journal."

REPORT ON THE NECESSITY OF PRESERVING AND REPLANTING FORESTS By R. W. Phipps. (Toronto: Printed by C. Blackett Robinson.) This is what is technically called a blue book, compiled at the instance of the Government of Ontario. It is on a subject that at first sight might fail to awaken the interest of the general reader. To form the impression on a hasty glance that this work was dry and uninteresting would be a great mistake. Mr. Phipps as a writer is a master of the art of "putting things." Whatever engages his attention rouses his enthusiasm and he writes on every subject, that appears to him of sufficient importance, with fervour, elegance and clearness. Unlike blue books in general this possesses literary excellences of no ordinary kind. The subject itself is one of great practical importance in the present condition of the country. It ought to merit much attention. Mr. Phipps presents no crude and ill considered views on Forestry. He has devoted much time and patient research to the study of the subject. The results are condensed and set before the reader in short compass and in most attractive form. A large amount of much valuable information can be derived from its perusal. The work contains two maps, one showing the Heights of land in Ontario, and the other the proportion of forest yet standing throughout Ontario. The publication is timely, and, if it lead to practical results, it will have a marked influence on the future of the Dominion.

THE HOMILETIC MAGAZINE. (New York: Anson D. F. Randolph & Co.)—This excellent magazine maintains its high standard. The number for the present month is unsurpassed by any that has preceded it. The sermon in full, under the head of the "Modern Pulpit," is by the Bishop of Liverpool, and in several respects is a model discourse. The subject is "The Breath of Praise." In Practical Homiletics there are outline sermons on "Toil" by Rev. J. Edgar Henry, M.A.; "Faith and its Heroes (Noah)," by Rev. J. Telford, B.A.; "The Enquiry of Humanity after God," by Rev. D. O. Jones; "The Great Race," by Rev. H. Richard Harris; "The Young Ruler," by Rev. Canon Clayton, M.A.; "Forgiveness and Healing," by Rev. W. Smith; and "The Work of Christ and of His Disciples," by Rev. Uriah K. Thomas. The Obscure Scripture Character sketched by the editor, the Rev. Frederic Hastings, is "Adoni-bezek; or, Righteous Retribution." In his own masterly style Principal Cairns, D.D., contributes to the Symposium an article on the question "In what sense and within what limits is the Bible to be regarded as the Word of God?" J. Robinson Gregory discusses "The Argument from Prophecy in the lights of Modern Criticism," and Rev. William Roberts continues the debate on "The Revelations of Himself by God to Man." The Expository Section is also attractive. Rev. W. B. Pope, D.D., writes on "The Imitation of Paul;" Rev. Alexander B. Grosart, D.D., "Studies on the Life and Life-Work of John the Baptist;" Rev. Chr. E. Luthardt, D.D., "Consolation in Christ;" and Rev. Carl Keogh, D.D., "Christ at Jacob's Well." The Miscellaneous Section contains a variety of interesting articles. "The Homiletic Magazine" for July is altogether a superior number.

SERMONS AND ADDRESSES. Delivered at Jubilee of Erskine Church, Montreal. (Montreal: Printed by D. Bentley & Co.)—This brief memorial of the Jubilee services held in Erskine Church, Montreal, in April last possesses peculiar interest. It is a valuable contribution to the history of Presbyterianism in Canada. Those in a measure acquainted with the events and incidents recalled in these pages cannot rise from its perusal without deep thankfulness for the testimony consistently borne for the last fifty years to the

cause of evangelical religion by this Christian congregation. To younger people it will unfold how from small beginnings the congregation of Erskine Church grew in outward prosperity and spiritual work and influence till it has reached its present dimensions. The contrast between the early days of Erskine Church and what it has since become is presented to the eye in the engravings of the orthodox secession meeting-house on Lagachetiere street and the handsome gothic structure that is still one of the architectural features of St. Catharine street. Nor has there been less satisfactory progress in the nobler walks of Christian endeavour. Contributions for religious and benevolent purposes have shown a steady and gratifying increase until they have attained their present generous proportions. One mode of expressing thankfulness to the Great Head of the Church for the blessings bestowed during the last fifty years was the raising of a jubilee fund of over \$5,000, which was appropriated as follows:

Home Mission Work in North-West.....	\$1,000
General Home Mission Fund.....	1,500
Foreign Mission Fund.....	1,000
French Evangelization.....	500
St. Mark's Church, Montreal.....	572
Taylor Church, Montreal.....	604
Balance to Home Mission work in the city.	

The pamphlet contains an Historical Discourse by the Rev. J. S. Black, minister of Erskine Church, from the text, "The Lord hath been mindful of us," in which the leading events in the congregation's history are referred to. The sermon preached by the venerable Dr. Wilkes, an almost life long associate of the late Dr. Taylor in every good work, is next given. It contains many pleasant reminiscences of the cordial friendship that subsisted between these noble servants in the Gospel of Jesus Christ. The last contribution to this memorable Sabbath service was made by the Rev. D. J. Macdonnell, who preached in the evening a thoughtful and practical sermon appropriate to the occasion. Not the least interesting part of this memorial pamphlet is a letter from the Rev. J. M. Gibson, D.D., of St. John's Wood, London, whose first charge in a most useful ministry was Erskine Church, the duties of whose pastorate he efficiently discharged from 1864 till the time of his removal to Chicago in 1874. Dr. Gibson's letter is characteristic. It is brief but comprehensive and affectionate in tone. At a subsequent meeting very interesting addresses were delivered by Messrs. James Williamson, David Brown, James Roy, Warden King and Andrew Robertson. These addresses evince an excellent spirit. They contain no boastful display, no fulsome self-glorification, but are pervaded by a vein of devout thankfulness, tender recollection, hopeful anticipation and earnest resolve to work more devoutly than ever for the advancement of the Master's kingdom. The congregation of Erskine Church, Montreal, have done well in perpetuating the record of a red letter day in their history in this interesting but unpretending pamphlet.

TO THE WEAK PRESBYTERIAN.

MR EDITOR.—Glancing at a recent number of the "Canada Baptist" the writer was considerably amused at an account given of the supposed conversion (perversion) of a Presbyterian to the immersion doctrine. What tickled his fancy was the desire of the story teller to emphasize the assurance that no attempt at proselytism had been resorted to to point out the error of his ways—on the contrary the inference drawn was that the desire was apparently not overstrong to have him at any price.

Now, in the light of the fact that our friends the Baptists are proverbial for the eager hunt after converts, and are just a little given to poaching, what other purpose could the author of the tale have but to entrap unwary heretics who happened to read the "Baptist?"

His supposed experience must be well known to his present church without proclaiming it from the house tops, so that there is no other object to be gained in rushing into print, but the furtherance of the very proselytism he is supposed to disdain. What necessity to tell the anecdote if Baptists only read the "Baptist?"

J. B. H.  
Ottawa, 16 July, 1883.

THE revival in Adana is continuing. Tarsus has begun to wake up, and now word comes from Hajin, in the Taurus mountains, that an earnest religious interest has shown itself among the girls of Mrs. Coffin's school, and has extended to the townsfolk among whom a most interesting revival is in progress.

## CHOICE LITERATURE.

IN ALSACE.

BY MADAME GUIZOT DE WITT.

Translated by the author of "John Halifax, Gentleman."

## CHAPTER I.

The little stream ran murmuring softly over its pebbly bed, until, stopped by some large stone, it began leaping and bounding, dashing its white foam in the sunlight which crept through the pine trunks down to the slippery bridge. In the middle of it stood Salome, gazing upwards to the sombre forest which crowned the mountains top, and then glancing behind her to the autumn-tinted wood. Right and left were smiling meadows, where the aftermath was just being cut. Through them Salome's cows were slowly climbing homewards, loving gently for the accustomed hand which was waiting to milk them, while the soft tinkle of their bells sounded through the quiet air.

Salome listened dreamily, lingering on the bridge and forgetting that her mother had sent her to help Frederika in making the hay; Frederika, too busy to call her, and yet surprised at her non-arrival, with a sort of Martha-feeling at her sister's leaving her to toil alone. Soon Salome roused herself, and began to work so vehemently that her father, shaking his head, said, "Ah, Salome, it is the lazy folk who are always in a hurry!"

Salome blushed—for she was not lazy, only dreamy. She lived a double life, which sometimes made her neglect the practical duties so scrupulously fulfilled by Frederika, but, as her mother often said, "When she likes to do a thing, nobody can do it better than my little Salome."

Now she worked vigorously, determined not to notice the picturesque black shadows of the fir-trees, but only to that night was coming and her task not half done. She collected the hay in a heap upon one of the nets which lay spread on the ground, drew it together tightly with cords, and prepared to lift the perfumed burden on to Frederika's head, well protected by a cushion so as to bear the load, and carry it up to the forester's house. Before she had done this, a hand much stronger than her own seized the net, and, to her own surprise as well as Frederika's, placed it on the head of the latter with utmost adroitness.

Salome's blue eyes danced with pleasure. "You back again here, Monsieur Morand?"

The young forester laughed. "Master Dominic is not a tattler, evidently. He has known for some months that I was to come to live with him and learn his business."

"Father knew, and never said a word!" cried Salome, laughing too. "And now I know why mother told Frederika to put clean sheets on the little bed in the hay-loft. I thought it was for cousin Joseph, who has not been here for three weeks. The trees will have lost all their leaves before he comes to look at them."

"Perhaps your cousin prefers to admire the fading leaves in some other valley," said Morand, knocking the hay from his coat. "When one is shut up all the week in an office or a manufactory, one likes variety sometimes. I'll bet you anything Monsieur Joseph has taken his walks elsewhere and has on his table a big bunch of crocuses to remind him of his last walk here."

Salome ceased laughing. "Joseph does not care for crocuses," said she sharply. "He says they remind him that winter is coming, when he cannot get to our house. Evidently you don't know much of my cousin."

"I shall probably know more by-and-by, if he comes here so often," answered Morand, tying up another bundle of hay, which this time Salome took upon her head to carry.

But, unlike Frederika, she could not carry it without lifting up her hand to steady it, and at best could scarcely keep her balance. Several times Morand thought she would have to give in, but the girl knew her invalid mother was watching her from the window, and wished to appear at the hayshed neither tired nor out of breath.

Passing the little window she asked for a kiss—like a baby! "No time to come in Mother. I stopped lazily on the bridge, and but for Monsieur Morand, Frederika and I should not have done our work by now."

The mother smiled from the chair, whence she never rose if she could help it. She could do a little housework in the daytime, and she never betrayed what long hours of pain night always brought her. Suffering was written in her face. Of her seven children only these two remained: five lay in the little mountain graveyard, which their mother could no longer visit—till the day when tender hands should lay her beside them.

Salome had no remembrance of these lost ones, but she loved her mother with every fibre of her heart, and knew how her mother had loved all these and mourned for them as only mothers do.

The kiss given and taken, Salome sprang back to her labour, meeting Frederika coming back with a new bundle of hay, and knitting as she went the long grey stockings, without which she was never seen.

"Frederika never loses a moment," thought Salome, sighing; "she walks faster knitting than I do with my hands free. Well may father say she is as good as any son, as well as a daughter! I must try and imitate her. If Frederika should get married, what in the world should we do at home?"

So they went, and came with their burdens, Salome climbing the rocks, Frederika choosing the straight road. Once the younger girl slipped, and her father placed her burden on the head of Morand. "I am not used to this sort of thing," said he; "I would rather carry it on my back."

"That is not so easy!" cried Salome merrily. "You will let it slip, and the hay will all come down and require to be raked up again. You won't like that."

"Come along Morand," said the old forester; "the soap will get cold, and we must milk the cows before we go in."

Morand looked in despair; he had never milked a cow in his life. "I have much to learn," muttered he piteously.

"Supper is waiting," said the practical Frederika; and as they hastened on Salome noticed, sticking out of the coat which Morand had taken off to carry his awkward burden, a bunch of flowers.

"So you like crocuses, Monsieur Morand?"

"I thought you did, Mademoiselle Salome."

Supper was over: it had grown quite dark, only a few stars glittered over the mountain-tops.

"Take your gun, Morand, and we will make our first round. My second I shall leave to later, when the moon is up. Often people come stealing wood by moonlight."

"What! in this lonely place?" said Morand, who would much rather have sat at the half open door listening to the two girls singing.

"When want presses, people will come a long way to steal," said the old forester briefly.

So off they went. The mother called to Salome to help her to bed, and soon the moon was shining on the shut up cottage windows.

## CHAPTER II.

Life passed in busy monotony at the forester's cottage. It was built at the extremity of the valley; which was wide at its entrance, but narrowed down to a mere gorge in the mountain. Often many hours elapsed without a single passer-by appearing. The smiling meadows, filled with cattle, smiled unseen. So did the pretty cottage, with its overhanging roof and its balustraded terrace, where all summer long the women-kind worked, enjoying the too brief sunshine of the day.

Now it was briefer than ever. But the harvest was gathered in, the potatoes were housed, the beet-root pulled up, the sourkraut made (and the mother had pronounced it excellent). Even the grey woollen stockings were all ready for use. Man and beast were well prepared to face the hard winter, and Frederika had an easy mind.

Salome had helped her a good deal, chiefly in obeying orders, blindly as a little child. Frederika was the heart of the home. Only in one thing her sister surpassed her, and that was in taking care of their mother.

She was a happy-minded girl, this Salome. Often her father listened to her singing. "That child is the sunshine of the home, and she grows prettier every day. But for practical work, give me Frederika."

The old man himself was, however, gayer than usual. Being out of doors all day, he did not notice his wife's increasing feebleness, and, unconsciously to himself, the coming of young Morand had brightened and changed his life. For twenty years he had been accustomed to wander about, gun in hand, through the forest, often meeting not a soul all day long, till he began talking aloud to himself, or to the dumb animals for the sake of company. Now he had Morand always beside him, ready to execute his orders, to run after suspected thieves or poachers, and to keep count of the fallen trees and the bundles of brushwood. It was Morand who kept in repair the road where the woodcutters would have to pass next spring, and his strong young arm was always ready for any forest work. Coming home, he usually carried both guns, and the old forester marched on empty-handed, wondering to find himself so little fatigued.

"He seems like one of our own sons," said the old man sometimes to his wife. But the mother smiled sadly. No one would ever be to her what her lost boys were: so good, so handsome, so strong, so brave. Besides, a shade of anxiety sometimes crossed her face as she watched the young forester beside her two daughters, helping Frederika in her daily work, leaning over the balustrade to admire the mountains with the dreamy Salome, or singing with them at the close of the day.

Morand was not always master of the field. Every Sunday Cousin Joseph, an overseer in a large manufactory some miles off, started at dawn, in order to spend the day in the forester's cottage. He was a hard-working fellow, implicitly trusted, and with all his heart in his work, but at the core of it lay one thought, which nobody guessed, least of all the girl herself, and that was his cousin Frederika.

Joseph had a sick mother to keep, he could not marry. But he said to himself: "No one ever goes to the valley; the girls see only carters and woodcutters. The solitude keeps my treasure safe." Now, since Morand had come to learn the forester's trade from old Dominic, Joseph was less at ease. If he missed his usual visit, nobody complained; and all the week long there was Morand laughing and chatting with the girls, helping the father, amusing the feeble mother. Joseph became seriously jealous. But one thing reassured him—he felt convinced that Morand preferred the bridge and meadow with Salome to the house and the stable with Frederika.

"Besides," thought the lover, "he will soon get his nomination to be forester elsewhere. A few months' patience—then my wages will be raised—I shall speak to my uncle, and Frederika will not say me nay."

So things went on. It was with Joseph that the girls rambled about in the forest, gathering nose-gays, while Morand sat under a tree, or by the kitchen fire, smoking his pipe. "I prefer to sit still when I can. I had rather take off my boots than put them on, and I think flowers growing are much prettier than flowers stuck in vases, and basins, or even beer-glasses." At which Frederika would laugh, and set before him a fresh bottle of Alsatian beer; but Salome sighed, and wished that Morand liked better the things she liked so much.

Winter had come. No more flowers in the forest, or leaves on the trees, or paths distinguishable across the mountain-side. The sharp angles of rock vanished, hidden under a white veil of snow. Unless he succeeded in getting a sledge, Joseph was unable to take his weekly journey to the cottage, where the days now seemed alike in their chill monotony. Often even the two foresters, old and young, were prisoners indoors, or could only march up and down the outside gallery in their huge fur coats.

Father Dominic smoked so many pipes that his tobacco ran short, and Morand could scarcely get to the village to buy some more. He had asked Frederika if she wanted

anything, and she wanted so much that he proposed bringing her commissions home to a sledge.

Salome had but one commission to give:—

"Don't forget the medicine for mother."

"No," said the young men, as he glanced at the poor sick woman shivering beside the fire, where all the heat of all the faggots could not warm her.

"You can do nothing," said she gently, smiling to her daughters. "By spring-time I shall go into the light of the eternal sun."

It vexed the forester to hear his wife speak thus. "Oh, you will mend in the spring," said he, and then became suddenly deaf to all further words.

Luckily the cellar was full, the hay-loft likewise, and the granary, but while the roads were stoped up with snow, meat, fresh bread, and green vegetables were unknown in the forester's cottage. Every fortnight Frederika baked; other days sourkraut and potatoes sufficed for the principal meal. On Fridays Salome took her part in the work. "No one makes cheeses so well as Salome," the mother always declared, and Frederika generously allowed this. "Still," she thought, "it is only once a week that we can afford to eat cheese."

Morand began to weary of his long chats with Father Dominic, and as soon as the wind had swept the snow into drifts, so as to make anything like a foot-road, he sallied out into the forest and up the mountain. Though he was not sensitive to the beauty of flowers and fading leaves, like Cousin Joseph, who, shut up in a town, delighted in the country, still he enjoyed, with a kind of passion, the glory of the winter landscape—the bare, glittering trees, the icicles gleaming in the frosty sun. His heart sprang to his lips, and he began singing like a boy. Returning, half frozen with cold and very tired, he yet he looked so happy that Salome said—

"Now, for two days at least, we shall have no grumbling at the winter."

She would have liked herself to go into the forest and up the mountain, but Frederika laughed at the bare idea of such folly, and the mother wholly forbade it.

"I wish I were a little bird or a mouse, to go where I liked," said Salome, and envied the owners of these little feet, the marks of which she saw on her doorstep when she swept the snow off it every morning. Foolish Salome!

## CHAPTER III.

It was a specially bad winter, as every one agreed. Skating was the sole exercise possible. After Morand had swept the snow away the two girls used to go skimming like birds over the ponds in the meadows; but Frederika skated for the best, because Salome's mind was absorbed in admiring the grand mountain heights and dark pine forests, clad in their winter dress of shining white, sharp against the intensely blue sky. When she came in her mother seemed to watch her with an anxious look, but Salome kissed the feeble yet ever busy hands and smiled.

For a long time now the forester's cottage had been completely isolated from the outside world. The old man grumbled—

"It is as bad as living in a desert island. I am tired of listening for the wheels of carts that never come."

His daughters laughed. These carts were often for weeks their sole amusement—the cries of the carters to their horses the sound of feet along the hard road. They counted every tree that was felled and carried away.

"But now," said Frederika dolorously, "there is not a cart on the road, not a woodcutter in the forest, nor even a forester to look after him. Father knows by heart his last newspaper, which he has not read much more than twenty times over."

To beguile the long evenings Salome tried reading aloud, but the two men invariably fell asleep, so the girl read to herself; but now she closed the book; nobody cared for it. Frederika and she had never been to school; all they knew had been taught them by their mother, a schoolmaster's daughter.

Winter seemed never to end. The potatoes, getting trodden, were Frederika's great anxiety, until she had got Morand to cover them close with straw.

"He is as good as a brother to us both," said she frankly to Salome, who said nothing.

For Morand, he watched Frederika from morning to night, busy about her household cares.

"The time will come," he said softly to himself.

Alas! the time was coming already, for the mother of the family was worn out by long sickness. She would have liked to live for her family's sake, and especially for one over whose young head her quick eyes saw trouble gathering; but life was slipping from her drop by drop. Each day she quitted her bed with greater difficulty; at last she was able to dress herself. Her daughters dressed her like a baby, and then fetched Morand to carry her to her straw arm chair beside the fire, and at night, quite early he carried her back to her bed.

The moon shone in through the frosty windows. Salome sat at the foot of the bed, watching her sleeping mother. The tiled stove warmed the room pleasantly, and through the half-open door the red light of the kitchen fire shone on the face of the sick woman.

"She looks less pale than yesterday," thought Salome. "Perhaps father is right—she will revive in the spring."

Morand and Frederika were laughing together—sometimes even her father too—but Salome only sat and watched her mother. Gradually the firelight died, but the moonlight began to fill the room. The young watcher closed her eyes, when she opened them again it seemed as if her mother's face had changed. Salome sprang towards her.

"Take care, my child, take care," was feebly murmured, as the listless hand dropped, and over the beloved features came a solemn, terrible beauty. Salome uttered a sharp cry and lost consciousness.

When she came to herself she was beside the kitchen fire, Morand alone sitting near her. From the inner room came the sound of sobbing, an old man's sobs, stunned by the great grief of his life. Frederika wept quietly beside him.



Salome rose, and staggering, helped by Morand's strong arm, went in to them. Frederika embraced her, her father laid his hand upon her head.

"Thank God, my child, your mother was not alone when she died!"

With difficulty Morand managed to get sent to Joseph the tidings of his aunt's death. With still greater difficulty the two young men contrived to make preparations for the interment. The funeral procession could scarcely reach the distant cemetery where slept the forebier's dead children; and when his two remaining daughters insisted upon going, it was as much as Joseph and Morand could do to help them through the snow. Joseph and Frederika, Morand and Salome. The old father refused all aid. He went and came back alone, and arriving at home he went into his wife's empty room and locked the door. Outside it Salome, trembling, sank upon her knees.

"Let us say our prayers," she cried; and they all listened while she repeated the Lord's Prayer.

The long and cruel cold, the sunless days, the freezing nights had done their work and killed the mother. Her place was empty forever. Salome almost mourned that she herself had been so happy during this winter, the latest of her mother's life; and why had that mother's last words been "Take care?"

Poor child! she was soon to find out.

(To be continued.)

THE TENDENCY OF SCIENTIFIC INQUIRY.

Sir Henry Barkly, G.C.M.G., F.R.S., took the chair at the annual meeting of the Victoria Philosophical Institute, at 7 Adelphi Terrace, London, in the last week of June. The Honorary Secretary, Captain F. Petrie, F.R.S.L., read the report, by which it appeared that the Institute,—founded to investigate all questions of Philosophy and Science, and more especially any alleged to militate against the truth of Revelation,—had now risen to 1,020 members, of whom about one-third were Foreign, Colonial, and American, and new applications to join were constantly coming in. An increasing number of leading men of Science had joined its ranks, and men of Science, whether in its ranks or not, co-operated in its work. During the session a careful analysis had been undertaken by Professor Stokes, F.R.S., Sir J. R. Bennett, Vice-Pres. R.S., Professor Beale, F.R.S., and others, of the various theories of Evolution, and it was reported that, as yet, no scientific evidence had been met with giving countenance to the theory that man had been evolved from a lower order in animals; and Professor Virchow had declared that there was a complete absence of any fossil type of a lower stage in the development of man; and that any positive advance in the province of prehistoric anthropology has actually removed us further from proofs of such connection,—namely, with the rest of the Animal kingdom. In this, Professor Barrande, the great palaeontologist, had concurred, declaring that in none of his investigations had he found any one fossil species develop into another. In fact, it would seem that no scientific man had yet discovered a link between man and the ape, between fish and frog, or between the vertebrate and the invertebrate animals; further, there was no evidence of any one species, fossil or other, losing its peculiar characteristics to acquire new ones belonging to other species; for instance, however similar the dog to the wolf, there was no connecting link, and among extinct species the same was the case; there was no gradual passage from one to another. Moreover, the first animals that existed on the earth were by no means to be considered as inferior or degraded. Among other investigations, one into the truth of the argument from Design in Nature had been carried on, and had hitherto tended to fully confirm that doctrine. The question of the Assyrian inscriptions and the recent Babylonian researches had been under the leadership of Mr. Hormuzd Katsuw, who, on his arrival from Nineveh, had given a full report of the extent of his new excavations, which were of the highest interest. His discovery of Sennacherib, one of the first cities mentioned in Holy Writ, was most important. Professor Delitich and others aided in the consideration of the discoveries and the inscriptions found. Two meetings had been held to consider the questions raised in Mr. Herbert Spencer's Philosophy, and Lord O'Neill and others had shown, by a careful analysis of his arguments, that a greater attention to accuracy in statement would have kept Mr. Spencer from arriving at those hasty conclusions which had made his philosophy remarkable. It was announced that the results of explorations now being carried on in Egypt would be laid before the Institute early in the winter. The discoveries were very important, especially that of the site of Succoth, which, like the results of the survey of Palestine, was confirmatory of the Sacred Record. The quarterly Journal, which had been published for sixteen years, was now issued free to all members and associates, whether at home or abroad. Several interesting speeches having been made the members and their friends adjourned to the museum, where refreshments were served.

COLOGNE CATHEDRAL.

Cologne Cathedral is completed at last. Nothing remains to be done but to remove the staging and scaffoldings and derricks, and to put the beautiful terrace in order. And for this \$120,000 will be required. There is something wonderfully impressive in the structure, by far the finest architectural work in Europe and the richest specimen of the gothic order in the world. It was begun 613 years ago, in 1270, when Germany was little more than half civilized, and the Normans ruled England, holding the Saxons in subjection in a lot but a trifle better than serfdom. Who designed this magnificent edifice is not now certainly known. It took over fifty years to finish the choir, which was consecrated in 1322. Work was continued on it till down into the troublesome times of the Reformation, when it was suspended, the great iron crane standing to show that the faith which began would surely complete the edifice. And the return of order brought the spirit needed for the task. Work was resumed. The unrivalled beauty of the place compelled

the admiration of Protestants, and made the building an object of pride. The King of Prussia took hold of the enterprise as a national monument, and in 1842 laid the foundation of the transept. The nave, aisles and transepts were opened in 1848. The magnificent south portal was finished in 1859, and the north portal soon after, and the central iron spire was raised in 1860. The towers, as now completed, rise upward of 500 feet. Over \$2,600,000 have been spent in the work since 1864. Such a building is a history in stone. Eighteen generations of artisans have worked upon it. Thousands of men have chiselled and wrought their whole lives into it, of whom not one in a hundred had a conception of the finished structure. They builded better than they knew, in a literal sense. And at last it stands, a thing of marvellous beauty and grandeur, rooted in the faith and pious devotion of the ages, as though it had grown out of the hearts of an unconquerable people.

SOMEBODY'S SECRET.

Somebody and I, in the moonlight,  
Went down where the golden rods grow;  
He told me a beautiful secret,  
That nobody ever will know;  
For I'll keep it well—  
I never will tell  
The secret he whispered so low.

He told the sweet story so softly,  
It didn't even waken a bird;  
The katyuids kept such a chatter,  
I do not think they could have heard;  
But they never tell,  
I know very well,  
No, not if they knew every word.

The moon and the stars heard the secret,  
I know by the smile that they wore;  
They winked at each other so slyly,  
I'm sure they had heard it before;  
But they'll never tell,  
I know very well,  
They've heard it too often before.

For 'tis said the story's an old one;  
But that I will never confess;  
If old, it keeps up with the fashion,  
And oftentimes wears a new dress;  
And I'll keep it well—  
I never will tell  
The secret—I'll leave you to guess.

—J. E. Mackay, in Our Continent.

TO AVOID DROWNING.

It is a well-known fact, says the "Scientific American," that any person of average structure and lung capacity will float securely in water if care is taken to keep the hands and arms submerged and the lungs full of air. Yet in most cases people who are not swimmers immediately raise their hands above their heads and scream the moment they find themselves in deep water. The folly of such action can be impressively illustrated by means of a half empty bottle and a couple of nails, and the experiment should be repeated in every household until all the members—particularly the women and children—realize that the only chance for safety in deep water lies in keeping the hands under and the mouth shut.

Any short necked, square-shouldered bottle will answer, and the nails can easily be kept in place by a rubber band or string. First ballast the bottle with sand, so that it will just float with the nails pointing downward, then by turning the nails upward the bottle will be either forced under water at once, or will be upped over so that the water will pour into the open mouth, and down it will go. To children the experiment is a very impressive one, and the moral of it is easily understood. It may prove a life-saving lesson.

CANINE SAGACITY.

An instance of canine sagacity which deserves to be recorded came under the notice of the Cornwall "Reporter" lately. Our little shaggy "Nip" has been continually persecuted by the assaults of a bigger black dog belonging to a neighbour. He was kept in constant terror and was not allowed to rest in peace, even under his own vine and fig tree. Things went on in this way until one afternoon, when he struck on a ruse worthy the intellect of the nobler creation. On the appearance of the big black dog "Nip" walked quickly off, leaving his enemy in quiet possession of the premises. He was soon, however, seen to return, accompanied by Mr. McLean's big bouncer. The latter went to work at once to demolish the trespasser and intruder, while "Nip" stood by a more than interested spectator. His eyes glistened, his whole body quivered with delight, and his tail wagged 200 circles of joy a minute. As soon as the battle was over and the vanquished black dog disappeared crestfallen and minus a considerable amount of wool, "Nip" accompanied his protector home again, chatting all along in the most familiar of dog Latin. The truth of this story is vouched for.

A Jesuit priest, Denis Murphy, has published a "History of Cromwell's Irish Campaign" which is notable as giving a much more favourable view of the Protector than is usually presented by Roman Catholic writers.

Mr. Crosse, who by ill health was obliged to lay aside all work, has resumed writing the life of George Eliot. The memoirs will contain large extracts from the diary which the novelist was in the habit of keeping and a number of her unpublished letters. It is likely that many difficulties and apparent inconsistencies in her career will be explained by this record.

BRITISH AND FOREIGN NEWS.

THE Mormons have this year sent out 360 missionaries.

SOME direct descendants of Martin Luther are found to be living in Meiningen.

THE Sultan has conferred on the Emperor of Germany the Grand Cordon of the Order of Chefat.

MARISCAL, the new Mexican Minister to England, is an original poet in Spanish, as well as translator from the English.

BISMARCK has changed his doctors often of late, and his last attack is attributed to unsuccessful treatment by a new hand.

LORD Rosebery is to have the freedom of the city of Edinburgh, in recognition of the interest he has evinced in Scottish affairs.

BORDER brigandage captured the fancy of an Iowa girl of fourteen, and she started westward, clothed like a man and heavily armed.

THE Abbe Moigno is said to have actually formed a company in Paris, with a capital of \$150,000 to get Pharaoh's chariot out of the Red Sea.

THE Archbishop of York has authorised a commission of inquiry regarding the ritualistic practices of Mr. Ommaney at St. Matthew's Sheffield.

DELEGATES have been appointed to represent the Irish Presbyteries at the celebration at Erfurt of the four hundredth centenary of Luther's birth.

IN 1872 the British National debt stood at \$3,655,000,000; in 1882 at \$3,545,000,000. The present Chancellor of the Exchequer favours a scheme for more rapid redemption.

REV. GEORGE CAMPBELL, Wynds, Glasgow, formerly of Aberdeen, has been appointed for three years as a ministerial evangelist in the employment of the Home Mission Committee.

HARTFORD insurance clerks took to guessing how many dollar bills were required to weigh as much as a \$20 gold piece. The lowest guess was 350 and the highest 1,000, while the real number was 34.

MR. J. D. WYSELASKIE of St. Kilda, Melbourne, who died in May, has left £5,000 to the South Church, Sanguhar; £35,000 to the Presbyterian Church of Victoria, and £12,000 to found university scholarships.

THE disestablishment movement is receiving a great impetus in Wales. Conferences of the Nonconformists have been held at Cardiff and Swansea, and an open-air meeting of Churchmen has been held at Abergnolwyn.

DR. BRUCE, Highfield Chapel, Huddersfield, lately announced to his congregation that £1,000 were required for repairs and alterations on the chapel. The following Sunday the sum of £1,156 was promised in sums varying from 2s. to £100.

CHARLES C. LELAND says that one of the bitterest curses which he heard in Egypt was, "May God make you wear a chimney pot hat." The Mohammedan sees in the brim of this article a hindrance to touching the forehead to the ground in prayer.

HOSPITAL chaplains are abolished in Paris, with the exception of those for which the statutes require such officials and the Berk Hospital, where circumstances call for exceptional arrangements. The Cardinal Archbishop expresses much indignation.

DR. SCOTT, of St. George's, Edinburgh, recently laid the foundation stone of a new mission hall, to be built in connection with the West Church, Inverness, Rev. Gavin Lang's. In the course of his address he emphasized the importance of special attention being paid to Sunday school work.

At a recent sale of violins one by Antonius Stradivarius 1687, known as the Spanish Stradivarius, and taken to England by Ole Bull, brought \$2,500; a violin by Joseph Guarnerius, 1738, \$1,480; a violin by Joseph Guarnerius, 1739, \$1,485; and a violin by Francesco Rugerius, formerly the property of George IV., \$1,650.

LOCUSTS are making havoc in Venezuela and in many other parts of this hemisphere. They have reached Puerto Cabello, Valencia and other places. Should they ravage the valleys of Caracas, as it is feared they will, their devastations would be a great drawback to the pleasure expected at the approaching Bolivar centennial festivities.

THE courtly Mayor of Boston, in a speech at the commencement of the Friends' School, Providence, spoke of the beauty of the Quaker girls. "You may conceal your wealth," said he, "you may hide how much or how little you know, but you can't hide the beauty of your girls." This sentiment elicited loud and fervent applause.

UNDER the apparently sensational heading of "Twenty-two Little Boys," the Cleveland Protestant Orphan Asylum advertises that it wants to have that number of nice lads adopted into good families. The ages of these young persons range from two months to eight years. The boys are all supposed to be sound, kind, and gentle, either singly or in pairs.

MR. SPOTTISWOOD, President of the Royal Society, who died at the close of last month, presented an extraordinary combination of qualities. A savant of the first rank, he was also a thorough man of business, a marvellous linguist, and an accomplished man of the world in the best sense. He was only fifty-eight. The Presidency of the Royal Society is the blue ribbon of British scientists.

THE old anti-burgher meeting-house in Castlegate, Jedburgh, which ceased to be used as a church after Rev. John Baird resigned about thirty years ago, has been taken down by order of the police commissioners. Mr. Baird, a most estimable man, was at one time minister at Pickering, and afterwards at Fort Stanley, where he died. It has been used as a store, a school, a weaving shop, a stable, and a cow byre.

## MINISTERS AND CHURCHES.

The Presbyterians of Brookside are preparing to build a new church.

The members of Knox and Erskine Presbyterian churches of Ingersoll have decided to unite.

THE Rev. A. F. Kemp, LL.D., is at Georgetown, P.E.I., where he will remain for the summer months.

The Rev. Principal MacVicar and family are enjoying their vacation at Bathurst village, on the Bay of Chaleur.

THE Rev. John Turnbull, lately of Melrose, and Lonsdale, Kingston Presbytery, has been called by the congregation of St. Louis De Gruzague, in the Presbytery of Montreal.

THE Rev. Dr. M. L. Rossvally of Brooklyn, N. Y., preached to a crowded house in the Presbyterian church, Columbus lately. He lectured on Jewish Rites and Ceremonies on the following evening, to a very large audience.

ON Tuesday evening, July 3rd, a garden party was held in the grounds of Mr. Joseph Gould, under the auspices of the Society of Willing Workers in connection with the Presbyterian church, Cambridge. Notwithstanding the unfavourable appearance of the evening, there was a large attendance. The gross receipts amounted to \$83.50.

THE Brockton Presbyterian church, which has been moved to a site in Toronto, situated at the north-west corner of Dovercourt road and Dundas street, was opened for service last Sabbath. Rev. Mr. McLeod preached in the morning, Rev. Mr. Mulligan in the afternoon, and Rev. Mr. Parsons in the evening. There was a good attendance at each service.

THE annual picnic of the Onitla Presbyterian Sabbath school, was held at Couchiching Park last week. The day was very pleasant, and the large assembly seemed to enjoy themselves to the fullest extent. Everything passed off splendidly; and it was considered the most successful ever held by this Sabbath school, nothing happening to mar the pleasure and enjoyment of the day.

THE annual picnic of the Sabbath school, Duchess street mission, in connection with Knox Church, Toronto, was held at Jackson's Point, Lake Simcoe, last Thursday. The excursion party, consisting of 160 scholars with their teachers and friends, numbered in all 470. The day passed off very agreeably, all enjoying the pleasant outing. The party left the city at half past eight, a.m., by the Midland Railway, and returned about ten in the evening. The trip was rendered all the more pleasant by the courtesy and attention of the railway officials.

THE ladies of the Presbyterian church, Kingston, Kent, N.B., held a bazaar on the 5th inst., which was very successful, the proceeds amounting to between six and seven hundred dollars. The object was to clear the debt off the manse, which the energetic ladies connected with the church have happily accomplished. The pastor is the Rev. Malcolm McKenrie. Another bazaar in connection with the same ministerial charge was held on the 12th inst., under the auspices of the ladies of the Presbyterian congregation at Richibucto, the proceeds of which are to be devoted to church purposes. The ladies, who had been working most energetically for some time previously, were successful in raising the sum of \$297.

LAST Wednesday a cordial welcome home to the Rev. Mr. Gilray and his bride, on the occasion of their return from their wedding trip, was tendered by the congregation of College Street Presbyterian Church. Mr. G. Dalby, in the name of the congregation, presented Mr. Gilray with a handsome study table and chair, for which he expressed his acknowledgments. Brief congratulatory addresses were delivered by the Rev. Messrs. Johnston, late of Molesworth, Frazell, and Simpson. Mr. James Mitchell expressed the hearty well wishes of the session, and Sabbath school association on the occasion, and Mr. Grimason moved the usual votes of thanks. The choir, under the efficient leadership of Mr. Alexander, gave appropriate musical selections.

THE Rock Lake "Herald" states that a new Presbyterian church was opened at Morningside, N. W. T., on Sabbath the 22nd of June. Rev. Mr. Farguharson preached on the occasion. This is believed to be the only church yet built between Mountain City and Turtle Mountain, a distance of about one

hundred miles. The building combines both a church and manse. Mr. Todd, the missionary who lives in it, says it is a comfortable house. A union Sabbath school has been opened in it. The Presbyterians in this settlement executed all the rough work in connection with the building and the committee of the church and manse building fund for Manitoba and the N.W. T. gave a grant sufficient to procure dressed lumber, and pay for the skilled labour necessary. Undoubtedly this building shows the energy with which the Presbyterian Church is doing its work in Manitoba.

PRESBYTERY OF STRATFORD.—This court met at Mitchell on the 10th inst., present fifteen ministers and three elders. Proceeded to hold the first of a series of visitations, using the questions previously agreed upon. Found the congregations upon the whole in a favourable condition, the ministers and office-bearers co-operating with a good measure of zeal and with some prospect of success. Only one session's record out of all was presented for examination. Mr. McAlpine was appointed moderator for six months. A minute was adopted in reference to the death of Rev. J. K. Hislop, expressing sorrow and sympathy and high esteem. Commissioners to General Assembly reported their diligence. Mr. Hamilton was appointed moderator of the session of Avonton, *ad interim*, and authorized to moderate in a call there when the congregation should be ready. Intimation was read from the clerk of the Presbytery of London that Mr. Kippen intended to decline the call from Millbank. Mr. James Ballantyne, after a very satisfactory examination was licensed to preach the Gospel. Mr. John Campbell was heard in discourse and encouraged to proceed with his studies. The Home Mission Committee and that on students were reappointed. Mr. McAlpine tendered the resignation of his pastoral charge, and the tender was laid on the table till next stated meeting. Appointed next Presbyterial visitations at Widder street, St. Mary's, at two o'clock p.m., on the 11th September.—JOHN FOTHERINGHAM, *Pres. Clerk*.

PRESBYTERY OF QUEBEC.—A regular meeting was held in Morris College on the 10th inst. The first item of business taken up was the resignation of Dr. Cook. A deputation from the congregation of St. Andrew's Church, Quebec, appeared before the Presbytery and stated that it was with deep regret that they consented to the severance of that tie which had united pastor and people for nearly half a century, also that it was the desire of the congregation that Dr. Cook should continue to occupy the manse during the remainder of his life. After brethren present had spoken of the high esteem in which Dr. Cook was held by them and their regret to see him retire from the active duties of the ministry it was agreed to accept the resignation, and Mr. Robertson was appointed to declare the pulpit vacant on the following Sabbath. A committee was also appointed to prepare a suitable minute to be engrossed in the record of the Presbytery, anent Dr. Cook's retirement. The calls from the congregation of Inverness to the Rev. J. Morrison of Sault Ste. Marie and Rev. Jas. Fullar, respectively were considered. It was agreed to set aside the latter on account of irregularities and to recall the former. A petition, with necessary papers, from the Rev. J. Y. Thirde of the United Presbyterian Church of Scotland, duly commissioned to the Presbyterian Church in Canada, to be received as a probationer of said Church, was presented by Dr. Mathews. The prayer of the petition was granted. Dr. Mathews also presented very satisfactory reports regarding the contributions to Morris College, and he was thanked for the better support of the ministry. It was agreed to request the treasurer of the Presbytery fund to submit a detailed statement, at the next meeting of the revenue and expenditure of said fund during the past year. It was also agreed, that at the next meeting of the court, the whole, or part of one sederunt shall be devoted to the consideration of some theme of practical interest to the members of Presbytery. Mr. J. G. Pritchard reported that he had visited the mission station of Kennebec road with the view of having the people increase their contributions so as to enable the Presbytery to elevate that station to the status of a congregation. The report was highly satisfactory; and the station, in consequence, was elevated to a congregation. Mr. Pritchard also gave an encouraging report of the work done at the new station of Moose River. Dr. Mathews was appointed to visit the field in the summer. Messrs. Cattanach, and Dewey were appointed to visit

Agnes with the view of enquiring into the state of the mission there. A letter from Mr. W. N. Clark of the Women's Temperance Union was read and the clerk was instructed to acknowledge the same. F. A. DEWEY, *Pres. Clerk*.

PRESBYTERY OF HAMILTON.—The Presbytery of Hamilton met on the 17th July, Mr. C. D. McDonald was appointed moderator. Nineteen ministers and ten elders were present. The committee charged with the supervision of Burlington and Nelson in the pastors absence reported and were instructed to confer with Nelson as to separation from Burlington, and the practicability of forming a connection with some other adjoining congregation. Mr. Cleland tendered his resignation of Niagara, asking to be allowed to retire from the active duties of the ministry, and to be admitted to the Aged and Infirm Ministers' Fund. The resignation was laid on the table and Mr. Gordon was appointed to cite the congregation to appear at next stated meeting of Presbytery. The following minute was adopted in reference to the letter of Rev. W. P. Walker to the "Glasgow Herald":—"Whereas Mr. Walker explains that he dated his letter from Hamilton because this city is better known abroad than his own home; whereas any suspicion that may have rested on other ministers in connection with the writing of the letter has been fully removed by the action of Presbytery at its meeting on March 15th last, and by Mr. Walker's acknowledgment of the authorship of the letter, whereas the statements contained in the letter were not essentially modified by Mr. Walker's explanations, and whereas Mr. Walker complains that the deliverance of the Presbytery in March reflects upon his veracity, therefore resolved, that that deliverance of Presbytery is not to be understood as reflecting on Mr. Walker's veracity, but as declaring him to have fallen into the serious error of using statements and reports in a general way which are true only in a very limited and exceptional sense." The congregation of Thorold obtained leave to mortgage the church property for \$5,000 in order to enable them to complete the church now being built. The resignation of Mr. Robertson was allowed to lie over for two months more. Rev. Geo. Grant was instructed to organize a congregation at Delhi. Mr. J. S. Stewart, ordained missionary at Fort Erie, was made moderator of session and his name was put on the roll of Presbytery. Dr. James was appointed to visit Port Colborne and counsel with all parties in reference to a reported inability of the congregation to meet the stipend of the minister. Mr. Chrystal tendered his resignation of the charge of West Flamboro'. The resignation was laid on the table and Dr. Laing and Mr. Lyle were appointed to visit the congregation and report. The standing committees were appointed for the year and the Presbytery adjourned to meet in the same place on Tuesday, the 31st inst., at ten o'clock.—JOHN LAING, *Pres. Clerk*.

PRESBYTERY OF MAITLAND.—This Presbytery met at Kincardine on the 10th of July. Rev. D. Davidson was appointed moderator. Commissioners to the General Assembly reported their diligence to the business of that court, and gave in a statement of their travelling expenses. The committee appointed to audit the treasurer's book found the same correct. It was agreed to enter the report of the Synod's commission in the Kinloss case in the minute book of the Presbytery. An extract minute from the records of the Synod regulating the transference of the congregations of Bervie and Trowbridge to this Presbytery. These congregations were received, and their names placed on the roll of the Presbytery. The convenor of the Finance Committee submitted an estimate of the amount required to defray the expenses of the commissioners and of the Presbytery during the year. An extract minute from the records of the General Assembly, setting forth that Mr. Grant had been permitted to retire, it was agreed that the name of Mr. Grant be sent to the convenor of the Aged and Infirm Ministers' Fund with a view to his being placed on that fund. A conference was held at the evening sederunt of the "Religious Education of the Young," introduced by Mr. D. Cameron, followed by other members of the court. The topic for conference at next meeting is "The Importance of the Work of the Eldership in Promoting Personal, Family, and Congregational Religion," to be introduced by Messrs. Muir, M. Rae, M. Naughton, and Bickell. Messrs. Hartley and Brown with their Presbytery elders, were appointed a committee to examine the statistical and financial report of

the Presbytery presented to the General Assembly, and report on it at next meeting of the Presbytery. Mr. Hamilton gave notice of a motion anent the mode of appointing delegates to the General Assembly. Committees were appointed to visit aid-receiving congregations. Messrs. Hamilton and Murray with their Presbytery elders to visit Pine River congregation. And Messrs. McKenzie and Anderson with their Presbytery elders to visit Longside. Leave was granted to moderate in a call at Ashfield. The standing committees of the Presbytery for the year were appointed, the following ministers with their Presbytery elders to constitute these committees. State of Religion Messrs. Ross, convener, Jones, Brown, C. Cameron, and Anderson, Finance Messrs. Hartley, convener, Leask, McQuarrie. Home Mission—Messrs. D. Cameron, convener, Murray, McNabb, McKenzie, and McQueen. Sabbath schools—Messrs. Muir, convener, McRae, McNaughton, Bickell. Temperance—Messrs. Sutherland, convener, Hamilton, Davidson, and McFarlane.—ROBERT LEASK, *Pres. Clerk.*

**PRESBYTERY OF GUELPH.**—There was a large attendance of ministers at the meeting of this Presbytery, which was held on Tuesday, in Chalmers Church, of this city. Commissions in favour of representative elders were received from the greater number of kirk sessions in the bounds, and the names were placed on the roll. Mr. Millican's term of occupying the Moderator's chair having expired, the Rev. Alex. McKay, D.D., of Duff's Church, East Puslinch, was unanimously chosen to succeed him. A committee composed of the ministers and representative elders of the congregations in Elora and Fergus was appointed to arrange for holding the usual annual missionary meetings throughout the bounds, with instructions to report at next meeting, Mr. Middlemiss, convener. The Commissioners to the late General Assembly at London reported their diligence in attending to the duties assigned them. The list of vacancies and mission stations was revised, when it appeared that the only vacancy was Knox Church, Guelph; that the mission stations were Eden Mills, receiving regular supply by Mr. Srachan, of Rockwood; Second Church, Garafraxa supplied by Mr. James A. Grant, student, and Preston, supplied in the meantime by Rev. Mr. Porteous. The Committee on the Superintendence of Students had an extension of time till next ordinary meeting granted them to prepare their report. Committees on Finance, on Evangelistic Work in the Bounds, and on Church Property were appointed, Mr. John Davidson to be convener of the first, Mr. J. K. Smith of the second, and Mr. Charles Davidson of the third. An extract minute of the General Assembly was read, sustaining the action of the Presbytery in inducing Mr. Henry Norris to the pastoral charge of Glenallan and Hollin. Mr. Torrance reported that he had moderated in a call in Knox Church, Guelph, on the ninth instant, which had come out in favour of Mr. R. P. McKay, A.M., minister of the congregations of Knox and Melville Churches, Scarborough, in the Presbytery of Toronto. His conduct in moderating was approved. The call was laid on the table, signed by two hundred and thirteen members, and eighty-eight adherents, together with a guarantee of stipend, at the rate of fourteen hundred dollars a year, payable weekly, reasons of translation and other relative documents, Mr. Mowat, from the kirk session, and Messrs. Thomas Manderson and Laidlaw, from the congregation, were heard in support of the call, after which it was agreed that it be sustained as a regular Gospel call, and the Clerk was instructed to forward it to the Presbytery of Toronto, that it may be placed in Mr. McKay's hands with all convenient speed. Mr. Torrance was appointed the Presbytery's commissioner to prosecute the call before the Presbytery of Toronto, and the Synod of Toronto and Kingston, if necessary, in connection with Messrs. Laidlaw and Manderson from the congregation. Mr. Torrance reported from the committee appointed to visit Preston and make certain inquiries. After lengthened deliberation it was resolved that Mr. Mullan preach in Preston on the 29th inst., and inform the people that they are expected to contribute for the supply of preaching, and Messrs. Torrance, J. K. Smith, J. A. R. Dickson and Chas. Davidson were appointed to confer with him on the Monday and with the congregation, and take such steps as to supply as they may judge prudent in the circumstances. Mr. Tait intimated that the First Congregation, Guelph, had agreed to ask the Presbytery that they be dissolved, and be handed in the books

of the church, with cheque for \$830, the proceeds of the sale of the property after meeting liabilities, which the congregation desires should be divided among the mission schemes of the church. On motion, it was agreed that the request for dissolution be granted, and that the name of the First Congregation, Guelph, be dropped from the roll, that the books handed in be kept *in remota*; that the money be equally divided between the Home Mission the Foreign Mission and the French Evangelization Schemes of the Church, and that the thanks of the Presbytery be given to Mr. Tait for the manner in which he has discharged the duties of moderator of session of the late congregation. Some other matters were transacted of no public importance. The next meeting was appointed to be held in Knox Church, Guelph, on the third Tuesday in September, at ten o'clock forenoon, and the proceedings were closed with the benediction pronounced by the moderator ROBERT TORRANCE, *Pres. Clerk.*

**BELIEVERS' MEETING FOR BIBLE STUDY.**

Forerun of Lord, thy word is settled in heaven. — Ps. cxix. 89.

The Eighth Annual Meeting for Bible Study will be held, the Lord willing, at Niagara, Ontario, and to continue for eight days, beginning to day Wednesday, July 25th, at nine a.m., and closing Wednesday, August 1st, at four p.m. The place selected is easy of access for attendants of the Conference both from Canada and the United States. It is situated at the mouth of the Niagara River, fourteen miles from the Falls. It was formerly a county seat and the site of a fort. Of late years it has become a much frequented summer resort, its attractions being a refreshing quiet, cool and healthful air, a beautiful situation by the river and the lake, delightful groves and its proximity to the great cataract.

The Conference will meet in a tent near the Queen's Hotel when the weather is favourable. A large and pleasant hall has also been offered for its use and also a church, both as well as the tent being but a few minutes' walk from any hotel or boarding-house.

The programme of study will include in addition to other topics; The Inspiration of the Scriptures; the Integrity of the Books of the Bible; Methods of Bible Study; The Relation of the Holy Spirit to the Word in Christian Life and Service, Holiness, The Flesh and the Spirit; The Two Covenants; Christ the Wisdom of God; Christ the Head of the Church, Christ and the Kingdom, Christ and Future Judgments, The Doom of the Wicked; The Purpose of God in each Dispensation; The Preaching of the Gospel, Motives of Work. There will also be a study of select portions and particular books of the Bible. Each day is opened with a meeting for Praise, Prayer and Testimony. From three to four hours the conference spends in study.

Dr. Pentecost, of Brooklyn, and many others, are expected to take an active part in the proceedings. Among those from Canada may be mentioned Revs. H. M. Parsons, E. More Harris and others.

Special request is made for unceasing prayer for this meeting that it may become even more than in previous years, through the presence of the Holy Spirit and the study of the Word a memorable occasion of the edification of saints and conversion of sinners.

Travelling and Hotel accommodations have been provided for on a most liberal scale.

**ACKNOWLEDGEMENTS** Rev. Dr. Reid has received the following sums for schemes of the Church viz. Anonymous, Peterborough, for Foreign Mission, 75; A member of O'd St. Andrew's, Toronto, for Foreign Mission, China, \$4, Insurance, Cobourg, for Home Mission, \$10; Kirkwall, for Colleges, \$1; Home Mission, \$1; A Friend, for Home Mission, \$5; Foreign Mission, \$5; Rev. John Dunbar, Dunbarton, for Aged and Infirm Ministers' Fund, \$1000.

THE Nonconformists of Devonshire are bitterly complaining of "landlord tyranny" on the part of Sir Thomas Acland, M.P. There are a number of Dissenters in the parish of Broadlyst who desire to build themselves a chapel. Sir Thomas owns all the land in the place, and he was therefore requested to sell a site for the proposed building. Sir Thomas refused on the singularly anti Liberal ground that "sufficient provision is made for the religious needs of the parish in connection with the Church of England," which simply means that he will tolerate no form of worship but his own.

**SABBATH SCHOOL TEACHER.**

**INTERNATIONAL LESSONS.**

**LESSON XXXI.**

Aug. 6, 1883. THE CITIES OF REFUGE. {Joshua 10: 1-9.

**GOLDEN TEXT** "Who have fled for refuge to lay hold upon the hope set before us" Heb. 6: 18.

**CENTRAL TRUTH**—Christ is our refuge. **CONNECTION**—Seven years' War. The land conquered. The territory divided by lot among the Tribes. The army disbanded. Several civil matters arranged in accordance with the will of the Lord.

**NOTES.** Cities of Refuge, six in number and set apart according to the commandment of Moses. (Num. 35: 14.) There were three on each side of the Jordan, and they were about 40 or 50 miles apart; so that a city of refuge could be easily reached from any part of the land. Some of these places were the most beautiful spots in the whole country. If a person killed another, any relative might pursue and slay him; but if he fled to one of the cities of refuge he would be safe until a fair trial was had. There was no protection afforded to one guilty of wilful murder. Not even the horns of the altar were any refuge for him, he was violently dragged from thence to be punished by death. Kedesh was on the west side of the Jordan and furthest north. A splendid one, well watered and surrounded by fertile plains. In ancient times Balaak gave this, and Deborah mustered her army at Kedesh (Judg. 4: 5, 6, 7). Shechem was also most beautifully situated between Beal and Genzim. It was here Abraham first halted when he entered Canaan (Gen. 12: 6); and Jacob afterwards bought it (Gen. 33: 19) and dug a well there, at which Jesus once sat down weary and conversed with the Samaritan woman (John 4: 5). The town is now called Nablus, and is thirty-five miles north of Jerusalem. Hebron is twenty miles south of Jerusalem, and one of the oldest cities in the world. Abraham pitched his tent on the plain of Mamre near the city (Gen. 13: 18), and there Sarah died and was buried in the cave of Machpelah. In the division of the land it went to Caleb. (Josh. 14: 13.) Another name for Hebron was Kirjath-arba, or "city of Arba," who was a king. Golan was on the east side of the Jordan, ten miles northeast of Lake Gallilee. Ramoth was twenty-five miles east of the Jordan and about forty-five south of Golan. Bezer was fifteen miles east of the Dead Sea and thirty-five south of Ramoth. Little else is known about these three cities east of the Jordan except that they were cities of refuge.

**I. THE CITIES OF REFUGE.**—Ver. 1, 2.—The Lord also spake: these directions had been given to Moses (Numb. 35, Deut. 19), but are now repeated by the Lord.

**II. OBJECT OF THE CITIES OF REFUGE.**—Ver. 3.—Kill, leth any person unawares, etc. other places of refuge in history were for all criminals. The Hebrews protected only those that were innocent of murderous intention. Many flee thither: there was no part of the country from which he could not reach a city of Refuge the same day. You can reach Christ to-day! The avenger of blood: the nearest relative was considered bound to slay the slayer whether he had intended a murder or not. These provisions interfered with his vengeful purpose; and gave the opportunity of an impartial trial.

Ver. 4.—Shall declare his cause in the ears of the elders: every man was questioned when he arrived. And mark, it was not a man's virtues, but his necessities that made him welcome there. So when the sinner comes to Jesus (beautifully foreshadowed by the cities of Refuge), it is not his goodness, but his danger that must make his plea! Give him a place: he would not get rich there; nor would he have all his former friends about him; but his life was safe! So, in coming to Christ.

Ver. 5.—They shall not deliver the slayer up: the avenger of blood could not reach him there. He was a slayer, but not a murderer. Hated him not aforesaid; hatred is the great sin forbidden in the sixth Commandment. (Mat. 5: 21, 22, etc.) Murder is but an outward manifestation of it.

Ver. 6.—Until he stand before the congregation: if he was a murderer, he would be punished. If not, he could dwell safely till the death of the High Priest, and then return home. Here is a double type of Christ; (1) The Sinner who has fled for refuge, is safe as long as his High Priest lives! (2) Christ's death sets him free!

**III. THE CITIES DESCRIBED.**—Ver. 7, 8.—Kedesh: "Holy," Shechem, "Shalmai," Hebron, "Fellowship," Bezer, "Stronghold," Ramoth "Exaltation," Golan: "Joy." Every name may be taken as a type of something glorious or encouraging in the work and character of Christ. These things were written allegorically for our learning.

Ver. 9.—For all the children of Israel, and for the stranger: no distinction made anyone who joined them might be of them. Just as open to every "stranger" is Christ's spiritual Kingdom.

**PRACTICAL TEACHINGS.**

1. Moses directed roads to be made to the Cities of Refuge. (Deut. 19: 3.) Religious ordinances and habits are ways or roads to Christ.
2. Josephus tells us there were guide-boards at forks of the roads pointing to the "Refuge." So Providences and afflictions are all finger-boards to point us to Christ.
3. "Sudden anger is a terrible thing!" You think so? Then what do you think of anger that is not sudden? What a depth of wickedness must be there. Avoid them both!
4. "Every sin has its avenger," (1) in the conscience; (2) in the laws of nature; (3) in the justice of God." *Peloubet.*
5. The wilful murderer was punished. The impenitent sinner must perish.



## OUR YOUNG FOLKS.

### TIM'S DAISIES.

He was only a little "street Arab!"  
Ragged and friendless! Ah, yes!  
Unused to life's sunniest pathway,  
Unused to its love and caress.  
For she who had loved him the mother  
Whose arms round him once, long ago,  
Had clasped themselves closely all winter  
Had lain neath the beautiful snow

But the months passed away and the spring-time  
Came with its bud and its bloom,  
And the zephyrs of May, softly blowing,  
Scattered far o'er the earth their perfume.  
And then came a day dawnning brightly,  
When soldiers brought flowers to spread  
With love and with honour of loyal,  
O'er the graves of the hero dead.

And poor little Tim, sadly thinking  
Of his loved one, whose grave was unknown,  
Wander there 'neath the pleasant spring sunshine  
With tears in his eyes, all alone;  
And he gathered the pretty white daisies,  
For no other flower had he,  
And on the dear grave of his mother  
He scattered them tenderly.

Only the simple white daisies!  
Only the tears falling fast!  
Only a boy a sad heart yearning  
For mother caresses long past!  
Oh, fair were the buds and the blossoms  
Laid over the soldier dead!  
But as loyal and sweet were Tim's daisies  
Over his mother's low bed.

### STRONG HELPERS.

Elephants are good for something besides travelling about with a circus. Harper's "Young People" tells of one way in which they are made useful in their native land.

In the town of Maulmain, in Burmah, the whole business of moving timber is done by elephants. There are many large timber yards at Maulmain; indeed, it has always been famed for its exports of teak logs, which are cut in the forests upon the banks of the Salween, and then floated, sometimes hundred of miles, down to the capital. In these timber yards elephants are employed in drawing, stacking and shifting the immense teak logs, some of them weighing as much as two tons.

A log that forty men could scarcely move the elephant will quietly lift upon his tusks, and holding it there with his trunk will carry it to whatever part of the yard his driver directs. They will also, using trunk, feet, and tusks, pile the huge timbers as evenly and correctly as one could wish. They will select and pick out particular timbers from the centre of a stack or heap of more than a hundred, simply at the command of the driver. The huge beasts are directed by the mahouts, or drivers, by spoken orders, pressure of the feet on their necks, and by the use of the aubus, or elephant goad.

It usually requires a year or a year and a half to teach them the "lumber business," and when thoroughly taught they are worth from 500 rupees (\$250, upwards, according to their abilities. Sometimes an animal breaks his tusks, through being forced to carry an excessive weight by a stupid or brutal driver, though the elephant knows his own power, and generally refuses to lift more than his tusks can safely bear. If these should be broken off close to the head, death would ensue; if only cracked, they are hooped about with iron bands, and are thus rendered serviceable for many years.

### ALFRED'S THREE PRAYERS

"Mamma," said Alfred one night, as he was going to bed; "I prayed three prayers, and the Lord has answered two of them. Do you think he'll answer the other?"

"I think he will my dear but tell me about these prayers. What were they?"

"One was that he would make you well, and you're not sick any more. Another was that he would make papa more kind, and he has been more kind lately, hasn't he?"

"Yes, dear. Now what's the third?"

"I prayed that God would keep us children from quarrelling, but he hasn't answered that yet, for Daisy and I quarrelled dreadfully to-day."

"Ah, my son, you will have to help the Lord to answer that."

"Help the Lord, mamma? Can't He do everything?"

"He won't make you good against your will. If you choose to be a naughty boy God will be sorry for you, but you will be naughty still. But if you earnestly wish to be a good boy, and when Satan tempts you to quarrel, if you turn right to God for strength to resist him, and fight like a good little soldier to keep down the naughty temper, then God will give you the victory. But he won't do the work for you."

"O, I didn't understand," said the little boy.

"Yes, my dear," continued mamma, "you have something to do yourself, when you pray such a prayer, to help God to answer it. You must watch and pray, and fight against temptation, and if you do this you will be able, by-and-by, to come and tell me that God has answered all three of your prayers."—*Kind Words.*

### PRIDE AND HUMILITY.

The children came back from the harvest field very gay. They had each a wreath in their hats made of red poppies twined with the ripe barley.

When they took their hats off they found the poppies had begun to droop and fade, so they plucked them out and threw them away. Their mother, when she saw it, said, "It is the same with them as with us, the smart clothes wear the worst."

"O mother," they exclaimed, "they were so pretty, and the field was quite scarlet with them."

"Smart enough, I dare say," rejoined their mother, "but I doubt not the farmer could well spare them. It is but a poor crop where the smart poppies are. It is like the fine clothes in a home where there is an empty cupboard. Better to spend money on good homely clothes that keep the cold out, and have something over for food besides. Gay colours outside will not ease the hunger within."

Then she warned her children kindly against pride. She spoke of the lowly souls, as like the little violets that hide themselves away beneath the leaves. Yet they were sought out for their sweet scent, so in God's eyes a meek and quiet spirit is of great price.

(1 Pet. iii. 4). The proud souls make a fair show in the flesh, like the poppies in the field but no one cares for them when they are gone.

Then she took up a stalk of the barley, and pointed out how, when it was ripe, it hung its head. So, she said, the ripe Christian becomes more and more humble in spirit as he grows ready for the reaping. "God resisteth the proud, but giveth grace unto the humble." (James iv. 6.)

### A CHILD'S SACRIFICE.

"My little children, let us not love in word, neither in tongue, but in deed and in truth."

A child had a beautiful canary, which sung to him from early morning till night. The mother of the child was ill—so ill that the song of the little bird, which to the boy was delicious, disturbed and distressed her so that she could scarcely bear to hear it.

The boy put it in a room far away, but the bird's notes reached the ear of the sick woman, and caused her pain during her long, feverish days. One morning as the child stood holding his mother's hand he saw that when his pet sung, an expression of pain passed over face. She had never yet told him that she could not bear the noise, but she did so now:

"It is no music to me," she said, as he asked her if the notes were not pretty. He looked at her in wonder.

"And so you really dislike the sound?"

"Indeed I do," she said.

The child, full of love to his mother, left the room. The golden feathers of the pretty canary were glistening in the sunshine, and he was telling forth his loveliest notes, but they ceased to please the boy. They were no longer pretty or soothing to him; and, taking the cage in his hand, he left the house.

When he returned he told his mother the bird would disturb her rest no more; for he had given it to his little cousin.

"But you loved it so," she said, "how could you part with it?"

"I loved the canary, mother," he replied, "but I loved you more. I could not really love anything that gave you pain. It would not be true love if I did."

### THINGS TO THINK ABOUT.

Great things are not accomplished by idle dreams, but by years of patient study.

They that do nothing are in the readiest way to do that which is worse than nothing.

Be happy if you can, but do not despise those who are otherwise, for you know not their troubles.

Every person has two educations—one which he receives from others and one more important which he gives himself.

It many times falls out that we deem ourselves much deceived by others because we first deceived ourselves. He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.

If you are going to do a good thing, do it now, if you are going to do a mean thing, wait till to-morrow.



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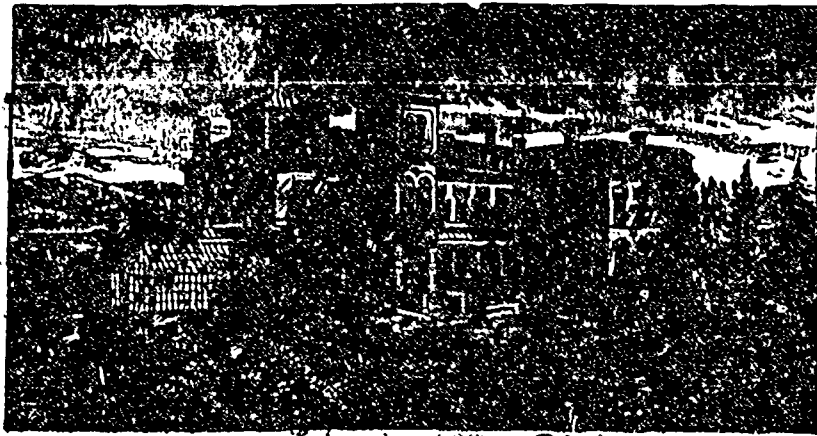
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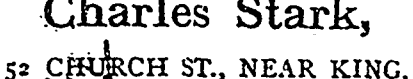
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Henry Clement, Almonte, writes: "Every time I was troubled with chronic rheumatism, at times wholly disabled; I tried anything and everything recommended, but failed to get relief, until a gentleman who was cured of rheumatism by Dr. Thomas' Electric Oil, told me about it. I began using it both internally and externally, and before two bottles were used I was radically cured. We find it a household medicine, and for croup, burns, cuts and bruises, it has no equal."

Jacob Lockman, Buffalo, N.Y., says he had been using Dr. Thomas' Electric Oil for rheumatism. He had such a lame back he could not do any work, but one bottle has, to use his own expression, "cured him up." He thinks it is the best thing on the market.

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Mrs. A. Nelson, Brantford, writes: "I was a sufferer from Chronic Dyspepsia for eleven years. Always after eating, an immense pain would be in the stomach, at times vomiting, and a feeling of drooping and languid feeling would last for several hours after eating. I was recommended by Mr. Foppolew, Chemist, of our city, to use Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and I am thankful to say that I have not been better for years; that burning sensation and languid feeling has all gone, and food does not lie heavy on my stomach. Others of my family have used it with best results."

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BIRTH.

ROBINSON.—At 25 Bay Street North, Hamilton, on Sunday, the 15th of July, the wife of Dr. Alexander Robinson, of a daughter.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, on 2nd Tuesday of July, at eleven a.m.  
HAMILTON.—An adjourned meeting will be held in Central Church, Hamilton, on Tuesday, the 31st, idst., at ten o'clock a.m.  
GUELPH.—In Knox Church, Guelph, on the third Tuesday of September, at ten a.m.

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KNOX COLLEGE.

The Session of 1883-4 will open on the first Wednesday of October.  
Copies of the Calendar may be obtained by communicating with Principal Caven or Dr. Reid, P.O. Drawer 107.

Minutes of General Assembly.

The Minutes of Assembly are passing through the press, and will soon be ready. Copies will be sent as usual to the ministers of the Church, and parcels for congregations to the care of Clerks of Presbyteries.

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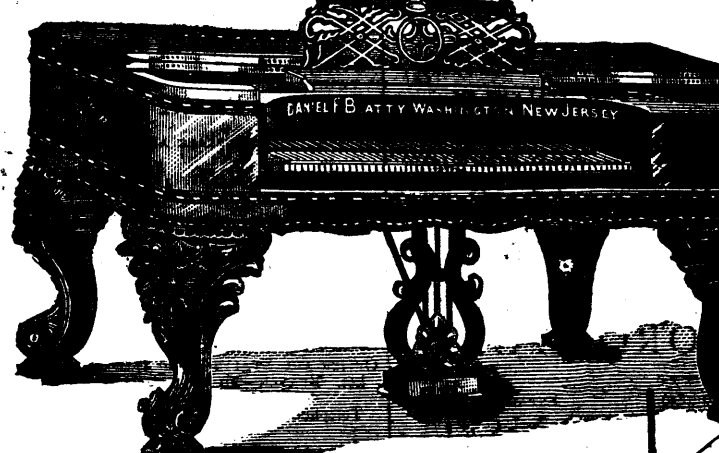
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