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## NOTES OF THE WEEK.

It is stated in the recently-published Diary of Henry Grenville that when the Quakers waited on Macaulay, in high dudgeon for what they considered an unjust attack upon Penn in his history, "Macaulay produced all the official documents on which he had founded his statement, and they were completely floored." It must be remembered, however, that a good many things in Grenville's book are mere idle gossip.

RUSSIAN nihilism is far from being suppressed. It seems rather to be extending. It is not to be expected that the actual condition of affairs in this respect could at present be ascertained. Where so vigorous a censorship exists it is next to impossible to obtain an accurate idea of the dimensions of Nihilism. There is little doubt, however, that its agents are active in spreading their organization. In the schools and gymnasia of St. Petersburg, the Nihilists seem to gain enthusiastic adherents. The favour with which so many students receive revolutionary doctrines does not augur well for the continuance of the absolute rule of the Romanoffs.

THE French Government have undertaken to make every school industrial. One of the studies of the elementary schools is dressmaking. The official report says that the system works admirably; that cutting and fitting are rapidly learned, and that the girls attending the elementary schools are not only much better dressed than they were, but wear very much better fitting dresses. The drudgery of too much book work is got rid of, and rest is given by light manual occupation. It has been suggested that telegraphy, wood-engraving, wood-carving, as well as sketching and drawing might be learned with advantage and without any check to the literary progress that is made.

THE New York "Evangelist" says: The bright and versatile Moncure D. Conway has reached New York on his way around the world. After visiting Virginia friends he turns his face westward. Like Mr. Matthew Arnold, who will soon follow him to this country, he will lecture and take notes all along the way. It occurs to us that if these travelling London philosophers would, so to speak, "hunt in couples," it would be a convenience and at the same time more economical for our Athenian public. Of course Mr. Conway's observations on the institutions and customs of India, Africa, and other heathen countries, will be very favourable, as contrasted with the state of things in Great Britain and the United States.

THE venerable and distinguished missionary, Dr. Robert Moffat, father-in-law of the late Dr. Livingstone, the African traveller has died at the advanced age of eighty-eight. He was a native of Roxburghshire, Scotland. When a young man he learned the trade of a gardener, but afterwards devoted his leisure hours, like many other eminent Scotchmen, to study, and then offered his services as a missionary to the London Missionary Society. He left England in 1817 for South Africa, where he laboured for many years with great success—savage races being transformed into civilized and religious people through his labours. His numerous adventures are related in his "Missionary Labours and Scenes in Southern Africa." During a temporary return to England he published a version of the New Testament and the Psalms in the Bechuana language. He also compiled a "Bechuana Hymn Book." Dr. Moffat returned to his native land a few years ago, and for the most part lived in retirement, though occasionally making public appearances in the cause of missions.

ANCIENT relics are valuable. Their intrinsic merit is in most instances very small, but their associations render them priceless in the estimation of many. By multitudes they are held in high veneration. Political economy and piety of a sort seem to accord well. The demand for relics ensures the supply. There are so

many portions of the true cross extant that an exhibition ground of ordinary size could scarce contain them. So long as uncritical antiquarians and others have a fancy for miscellaneous bric à brac, industrious manufacturers will supply all that can be desired from paintings by the "old masters" to Waterloo relics made at Birmingham. A Jewish dealer in antiquities has offered the British Museum an "ancient" parchment containing the decalogue and portions of the pentateuch. These are written in Moabite characters. This Israelite dealer in what Carlyle would not have scrupled to call "old clothes" asks the modest sum of \$1,000,000 for his precious sheepskin. What is money in comparison with an ancient fragment of the Sacred Scripture? It is, however, a large piece—too large—for what competent experts pronounce a manifest forgery.

THE trial of Canon Bernard at Tournai has resulted in some strange disclosures. Bishop Dumont did not work in harmony with the present Pope. He was superseded, but his removal was effected by stratagem. An occasion was found for his absence from the episcopal palace. While he was away locks were removed, safes ransacked, documents and funds to the amount of 5,000,000 francs were taken away. These were confided to Canon Bernard—for safe-keeping it now appears. After a brief attempt to master the English language, he, with his new linguistic acquisition and the episcopal booty fled to America. Then the game of diamond cut diamond proceeded. Mr. Goodhue, a Montreal lawyer, succeeded in obtaining 1,500,000 francs from the fugitive Canon, with which he proceeded to Belgium, where he was imprisoned and subsequently released on the plea of insanity. Bernard after many wanderings was apprehended in Havana and extradited. At his trial in Belgium the worthy Canon and his friends have shown that he was not a rogue, and that his flight with the spoils of the palace coffers was in obedience to the instructions of his superiors, that even the Pope through secretary Cardinal Jacobini had telegraphed "yes."

It is all very well to ask triumphantly "What's in a name?" Sometimes there's a fortune or misfortune in it. Mr. Ashmead Bartlett thought there was a charm in the name of Coufts and he appended it to his own. Others are dissatisfied with a cognomen that lacks euphony. A Mr. Bugg got an Act of Parliament entitling him to exchange the paternal name for that of Howard. It seems to many that Bray is an undesirable surname. At first sight it might appear that its chances were good. It is not too common. It might therefore the more easily become distinguished. Still it has not conferred distinction on its reverend possessor. He came to Montreal some years ago as a congregational minister. He wooed Fame by throwing orthodoxy overboard, but Fame turned away. The lecture platform was tried, but results were inadequate. High class journalism offered scope for another venture—that too was unsuccessful. The "Spectator" has closed its eye after a troubled existence. A Land Company boom was the next Will o' the Wisp that attracted Mr. Bray,—likewise ending only in vexation and disappointment. Perhaps a change of name might bring better fortune. The present one is so uncomfortably suggestive.

THOUGH to all appearance the Spanish rising has been for the present repressed, the revolutionary feeling has been more intense than was at first admitted. In some parts of Spain the political discontent is aggravated by long continued drought. The peasants and work-people in consequence of the agricultural distress, are also ready for mischief. In the South it would seem that no very great danger is to be apprehended; but throughout Catalonia and Valencia, and more particularly in Barcelona, the state of affairs is critical. The people of Catalonia are of a bolder and stronger type of character than the southerners, and are not ready to submit to what they consider injustice. They are also not very well disposed toward the restored monarchy. Even during the republic these provinces were difficult to manage, federalism having

a strong hold upon the work-people. It is alleged that federalism counts for something in the present disturbances, and that the reactionary party are also making use of the discontent on account of the increase of the taxes and the commercial treaty with France in the hope of driving Senor Sagasta from office and restoring Senor Canovas del Castillo to power. The proclamation of a state of siege is a violent measure, amounting almost of itself to a revolution. The monarchy is not yet so firmly established as to be able to resist political shocks.

THE second week of the Chautauqua Assembly opened under favourable auspices. The Rev. J. A. Worden, D.D., of Princeton, N.J., Sunday school Secretary of the Presbyterian Church of the United States, lectured to the Sunday School Extension. Dr. Worden spoke of the danger of illiteracy and said: We have a million voters in this country who cannot read their ballots. There is peril in the ignorance of negroes and Indians and in the viciousness of Mormonism, intemperance, infidelity and vice. We base our hopes for the future America on the growing Christian institutions of the land, and on the restored and greatly increased fraternal feeling between the North and South, which has been manifested by the platform of Chautauqua. In Timothy Dwight's day there was but one Christian in every fifteen of our population; now there is one in every five. Christianity and patriotism are one and inseparable. We need compulsory education in the land, and Christian love should bring the young to the school of God's Word. We have 86,000 Sunday schools in the United States, and a great work is being done in common by all the denominations. While we have 10,000,000 Church members we have only 3,000,000 engaged in Sunday school work. There are over 15,000,000 persons of a school age, with only 5,000,000 in Sabbath schools. The circulation of the Bible and the teaching of its truth will meet and destroy the threatening evil.

WEEKLY HEALTH BULLETIN.—Regarding diseases of the respiratory passages, Bronchitis and Influenza have slightly increased over the previous week, but Tonsillitis has to some extent decreased. Consumption similarly appears less prominently than last week. The dry, clear atmosphere shows its favourable effects upon Rheumatism very markedly, its prevalence having receded from over four to three per cent. of the total number of diseases. Neuralgia shows in the same way a somewhat less decrease. These facts have before been pointed out as dependent upon increased atmospheric pressure. Regarding Fevers, it will be found that the remark made several weeks ago concerning the probable increase of Intermittent, should the drying out of marshes follow the long continued wet weather, is being confirmed, as Intermittent has increased in prevalence till it appears amongst the six prevalent diseases in six Districts, and has advanced to the first position in percentage of prevalence. Enteric does not yet appear amongst the twenty most prevalent diseases. Regarding the class of contagious Zymotics, Whooping Cough has shown the favourable effects of dry weather by falling from 4.8 to 2.6 per cent. Measles and Scarlatina have both disappeared along with Mumps, while Diphtheria is the last of the twenty most prevalent diseases. The most marked effects of the unusual weather seem to be shown in the sudden decrease of Diarrhoea, contrary to the usual rule for the season of the year. Two weeks ago, with the beginning of the settled weather, it was 13 per cent., last week it was 10 per cent., while this week it amounts to only 6.8 per cent. of the total reported diseases. It may be that this is due partially to the increase of Intermittent, but allowing for this, it is interesting, as showing the almost certainly fungoid nature of the germs of these diseases, to know that the experiment of Miquel on the fungoid spores in the air during five years, have shown that the number has increased or diminished regularly with the increase or diminution of the amount of rain which has fallen at the Montsouris Observatory, Paris, during the months of July and August.



## OUR CONTRIBUTORS.

### PRINCE ALBERT MISSION.

MR. EDITOR,—Permit me to offer a brief criticism on the published Report of Foreign Mission Committee on Prince Albert Mission. On my appointment to Home Mission work three years ago, the Foreign Mission Committee requested me to do them the favour of taking charge of their interests. I most reluctantly consented. The appointment was a two-fold one, made by the Foreign Mission Committee also ratified by sub-committee of Manitoba Presbytery. In the instructions of both there was a clause, "no lot can be sold without sanction of the missionary in charge," the latter added "in these important matters much will depend on your discretion." After a considerable expenditure of effort, familiar only to those who know the difficulty of getting work completed in what was then a frontier settlement, 180 lots were surveyed and placed on the market at prices agreed to by both committees. One said "sell," the other in great trepidation wrote "Don't sell." After this trifling difficulty was surmounted both united in one harmonious agreement, "go on selling." The agent of the mission was unfortunately absent for several months at the very time when it was largely to be determined if there is to be a town at all there. The mission property has no superior advantages contrasted with the properties on the river front a mile on either side. To prevent the certain loss delay would have entailed, in virtue of the power conferred, the missionary in charge sold a portion of the 180 lots, handing over the proceeds to the agent on his return who also received the benefits of the commission. That may or may not have been an irregular proceeding. Its practical result was to increase the value of the property. Most certainly it conferred no personal advantage on the missionary in charge, who from first to last never owned a lot. The prices realized for these lots were the highest ever paid here with building conditions attached. Another supposed irregularity was the sale of the old mission house. That staunch friend of Prince Albert, the late Dr. Black, informed me on leaving for Prince Albert, that half the building had been fitted up for a manse. On my arrival I found it rented. The ex-convener was indeed large hearted enough to offer me the use of the building. As it would have cost more to put it in repairs than it was worth, and the repairs would have been a contribution to the Foreign Mission it was deemed prudent to decline the offer. My predecessor had collected the rents, I was expected to do the same. The agent would have nothing to do with the matter. An exorbitant rent was charged, enough to pay for the building in three years. A most impressive sermon by a religious corporation, on the text, "Beware of covetousness." The building was dilapidated, the class of tenants from the poor accommodation offered not always the most desirable, disorderly scenes not unfrequent, the collection of rents was becoming more irksome and difficult. The easiest and most profitable way out of the difficulty seemed to be the sale of a building that had not for years been used for mission purposes. The ex-convener was written to. As he mantled himself in silence, regarded as consent, after a valuation by two competent men, the building was sold, and as a result, the only banking institution in the place secured to the mission property. The whole of the rentals and proceeds of sale without abatement were placed in the Foreign Mission treasury. The third supposed irregularity was the proceeding with a second survey. I am not aware that I received any written instructions either as to the amount of property to be surveyed or mode of survey. As the first 180 lots were sold more rapidly than the most sanguine anticipated, and the neighbouring proprietors were enlarging the area of their survey, and especially as an opportunity offered itself of having the work done at little more than half the usual rates, it was deemed most for the advantage of the mission property that it should be placed in the same position as other properties, so that if a favourable opportunity occurred for its sale, and it did occur soon after, advantage might be taken of it. Copies of the survey were sent to both committees. The convener of sub-committee wrote in commendation. With the exception of the ten acres claimed by the Presbyterian congregation of this place, and three lots sold at a higher rate than they would have

brought before or since, none of the five hundred in the second survey were sold. Previous to any survey the Foreign Mission had promised two acres for a church site and ten acres further back for glebe. The selection of the church site was not made on the river front, as the ex-convener states it was—the site offered by Foreign Mission—but four blocks back, land not half so valuable, with the view of inducing building off the river front. That gentleman is most zealous in his hunt after irregularities, why does he not mention that one?

Then the Presbyterian cause here was at its lowest ebb. I have no doubt most of the people believed I had come to preside at its funeral. In the expressive phrase of a western youth, "Presbyterianism in this settlement is below par." An old weather-beaten, cold, leaky building, which fortunately the people did not own, was the place of worship. Even "abounding zeal" could not gather a congregation there. The only alternative was build or become extinct. After a month's effort I succeeded in obtaining what I regarded as a reliable Building Committee. A plan was got, estimates called for and agreed to. When it came to the actual signing of the contract the courage of the committee vanished, and, most irregular proceeding, the missionary in charge had the audacity to sign the contract and accept the whole responsibility of the completion and payment even of a "neat brick church." That building, however, was never intended by its projector to be anything more than the lecture hall of a main building not yet erected. Three years ago the ex-convener gave the assurance that the Minister of the Interior had given a written pledge that the patent of the property would be issued "immediately," the sub-committee re-iterated "immediately." In undertaking the responsibility of church erection, the missionary in charge expected if he succeeded in getting the greater part of the cost in Prince Albert or from friends, a small amount, \$400, might be obtained on mortgage of the property. No deed was given. Three years have elapsed and there are no deeds yet. The absence of a legal title made borrowing impossible. To obtain time for action, the missionary in charge succeeded in persuading the workmen to accept in part payment \$280 worth of lots at regular rates and conditions. The fact was duly reported to the sub-Committee in a communication which stated, if any objection was made to the temporary loan to be paid so soon as a title was given, the missionary in charge would get the money elsewhere. No objection was ever offered. By that transaction the Foreign Mission gained the active co-operation of several of the best workmen in the settlement in the erection of buildings on the property.

The great supposed crowning irregularity was the sale of the ten acres claimed by the congregation of Prince Albert. At the time of the survey of the lots land had no commercial value. The missionary in charge who unfortunately was compelled almost alone to represent the Presbyterian interests of the place, when the offer of the Foreign Mission was accepted, understood that the ten acres could be obtained anywhere outside of the 180 lots, which extended nearly a quarter of a mile from the river front and are the only really valuable portion of the property. Had he not understood that, he doubtless would have persuaded the people to reject the Foreign Mission offer and accept the more liberal proposal of land owners animated simply by the carnal desire of increasing the value of their property. As part of a resolute policy to secure as soon as possible a vigorous self-sustaining charge, a manse was found to be a requisite. The low salary paid compared with the high cost of living, made a dwelling for the minister an essential requisite of self-support. The Foreign Mission were selling their lots without a patent, and placing the money in their treasury. It was imagined that they should have as much interest in the Presbyterian congregation of the place, the only one in the territory, as to permit it to follow their good example. Regular action was an impossibility. Until the congregation had the deed the Presbytery could not sanction a sale. To bring matters to a crisis, to obtain a decision either one way or another, ninety lots or ten acres, part about a quarter of a mile from the river and part three quarters of a mile were sold at rates not obtainable before or since. It was a matter of indifference then to the congregation whether their property was one or three quarters of a mile from the river—surely that was "further back." That happy period has now passed away. Had the Foreign Mission Committee man-

ifested the slightest desire to help on the real practical work of the Church here, instead of obstructing it as far as they could, the whole matter could easily have been amicably arranged. Most conciliatory are their ways to win over the community to Presbyterian principles. An official declaration announces the sale of the graveyard, claimed by the congregation, with the dead bodies still interred. That may be a most regular proceeding. If persisted in, the law courts will doubtless have an opportunity of deciding whether even a Foreign Mission Committee can make merchandise out of the bodies of their fellow-men. The ex-convener is pleased in his overflowing generosity to say: "The Committee thought it better to relieve him—the missionary in charge—of duties he had made unnecessarily onerous." What is the simple, unvarnished truth? Weary of the mean and contracted spirit of the Foreign Mission Committee, and their lack of business knowledge, the missionary in charge, before the visit of the ex-convener to Prince Albert, tendered his resignation of a position he had accepted most unwillingly. The work was onerous, not unnecessarily so, if it was to be done. It was done not only without worldly reward, but at a considerable outlay of time and money. The ex-convener is most consistent. He solemnly assured the Prince Albert people a pledge had been given to the Government that the whole proceeds would be spent on Indian missions. In singular harmony with that declaration, he hints in his report, if his magnificent dreams are only realized, if he has made the discovery of a veritable rich, nay, unfailing, gold mine, it may be possible a few nuggets may be given for an institution for higher education. The brilliant dreams as to increased value of the "wisely administered" property are simple illusions—prairie mirages. Were it offered for sale to-day, those most competent to judge declare it would not bring one-half the sum offered a year ago. The Foreign Mission Committee can only be novices in real estate business in the North-West. When they have had a little more experience in the fluctuations of the market, they will doubtless be able to decide when to sell and when not to sell. It will be well for them if theirs is not the fate of many a western speculator, who was offered an ample price for land, and at last accepted a rate far inferior. Reference is made in the Report to an "Indian Mission," I suppose in Prince Albert. Nothing is clearer than that no pure Indian mission—that is, distinct from the white settlers and English speaking half-breeds, who would scarcely deem it a compliment to be classed as Indians—ever existed. What is the voice of the communion rolls for the first ten years, when the Indian department was most flourishing? Sixteen Cree Indians, more than one-half members of the Episcopal Church, Red River; fifteen white members; ten from Kildonan; only two from Ontario; thirty-four half-breeds, three-fourths from Episcopal Church, Red River. The missionaries were called "foreign." Official documents prove lucidly the nature of the work. Gradually the Indian and half-breed elements, with scarcely an exception, dropped off the roll or returned to the Episcopal Church, leaving as the residuum, a weak Home Mission station. No Indian ever resided in Prince Albert, ever owned a lot and erected a house. After a troubled existence of fourteen years, and from its incongruous elements it could not fail to be troubled, for two years the Indian Mission presented the wonderful spectacle of no separate organization, no communion roll, and scarcely a member. Its main existence was in the printed report, in many respects so apocryphal as to lead one cognizant of the whole fact to say, "If that is the report the Foreign Mission issues, I'll have no faith in their reports from India and China." At last it emerged with an organization in a reserve seventy miles from Prince Albert, with sixteen adult Indians baptized, and twelve members on its communion roll. That reserve was previously occupied by a sister Church, that resenting the invasion of what it claimed as its territory, is animated with the firm resolve to maintain services for the Indians still attached to its communion. Apparently the result has been as predicted by an official of the Hudson Bay Company—a triangular fight between the Presbyterian, Episcopal and Roman Catholic missionaries. When a mission allows itself to be extinguished it is no " nefarious and wicked deed," as the ex-convener supposes, to propose, as the missionary in charge did, and the proposition was endorsed by the sub-committee of the Manitoba Presbytery, that the proceeds

of the property be applied to a public purpose superior education. Other denominations do not talk, but act. The Episcopal Church has its college, nay, a Saskatchewan university. Four English speaking nuns, with no Roman Catholic children in the place, have already begun what they call a first class seminary. Unless immediate action is taken the Presbyterian Church, which for years maintained a school not for Indians only, who were always a small percentage of the attendance, but for the whole community—a school which had the highest rank in the territory—will one day wake up with the lamentation that the most promising of its youth have drifted into other communions. In the meantime, it is a matter of thankfulness that the muddle in which Presbyterian Church matters remained for years is now dissipated, and that, with the removal of obstructions that hindered all real progress, the pathway of the Church is open for the quiet, vigorous pursuit of its real work.

JAMES SIEVERIGHT.

Prince Albert, August 1, 1883.

"BELIEVERS MEETING" AT NIAGARA.

MR. EDITOR, Along with other friends I spent Tuesday, the 31st of July, at Niagara, attending "the Conference of Believers," a report of whose daily proceedings appeared in the Toronto papers. I do not propose to give your readers any general criticism of the addresses I heard, though I must candidly say that, with the exception of one by Dr. Moorhead, of Ohio, they were exceedingly disappointing to me. My purpose in writing you is to call the attention of your readers to a so-called Bible reading, given by Mr. Parlane, of Collingwood, on the parables in the thirteenth chapter of Matthew, as he seemed to give expression to the views of his confederates, and to speak as one having authority. Mr. Parlane and his friends assume infallibility in the interpretation of Scripture with regard to the Lord's Coming, and tell us plainly that it is a truth that can only be acquired by special revelation. As a matter of course, therefore, they treat with pity, which is wonderfully like contempt, all who are not ready to accept their teaching, and are very impatient of contradiction. It would have been amusing, if it had not been painful, to witness Dr. Brooks' anger and uncharitableness in his references to those who differed from him, after a preface in which he told us how tender he felt, and how unwilling to wound the brethren by any word he might utter, and as for Dr. West I would only say it would be a serious matter, indeed, if his idiosyncracies could be shown to have any connection with the doctrine he holds with such assurance. If a man tells you that he knows he is right, because the Lord has revealed the truth to him, what can you say, unless, indeed, you should be as presumptuous, and declare that the Lord has made a revelation of an opposite character to you. But this is the ground these brethren take, and it is by such statements they seek to establish their most ridiculous assumptions. Mr. Parlane distinctly took the position that the mysteries of the kingdom of heaven, as brought out in the parables, had thus been made clear to him, and led his hearers to suppose that the interpretation he gave was not man's but God's. I fear some of his hearers may have been awed by these statements, and I would like to relieve their minds by stating that there was nothing new in Mr. Parlane's address; the interpretation given being the common Plymouthitic and pre-millenarian one presented, with the disadvantages that attach to the production of such views at second hand, by one not accustomed to the critical examination of the Scriptures. In order then that I may put myself in the way of receiving further light, if I am in the darkness, I wish to put some questions to Mr. Parlane and Mr. Parsons, which I would like to have answered. A venerable minister of the Conference asked Mr. Parlane how he accounted for the term, "kingdom of heaven" being applied to an organization which at length should become Babylon the great, the mother of harlots? The question is an important one, and I wish to press it further that it may be fully met. Are there any passages *outside* of the thirteenth chapter of Matthew which warrant the assumption that the term "kingdom of heaven," or "kingdom of God" is ever applied to a visible organization which will become the synagogue of Satan? Is there any warrant for giving a different meaning to the expression "kingdom of heaven" in the thirteenth chapter of Matthew than is given to it elsewhere in the Gospels? The

words occur one hundred and nine times in the Gospels outside of the thirteenth chapter of Matthew, and I ask, can it be possible to import a meaning into the expression there which is contradictory to its clear meaning in all these one hundred and nine passages? Once more I ask your readers to turn to Mark iv. 26 to 33, while I point out that there is a parable here that Mr. Parlane overlooked, that of the seed growing, we know not how. (I may remark by the way that Mr. Parlane is not singular in the tendency to overlook his parable; it is a common fault of his school.) Now, I ask, on what principles of exegesis it can be possible to give a different meaning to the kingdom in verse 26 than is given to it in verse 30; to say that in the one case you have an account of the growth of the kingdom, and in the other, of the decline and fall of what was thought to be the kingdom, but turned out to be Babylon, the mother of harlots?

But now, coming to the parables themselves, I wish to ask on what principles of interpretation it is said that only one-fourth of the sowers' seed proved productive? Certainly not from the narrative, for the scene is drawn from a familiar proceeding on the part of husbandmen on the fertile slopes of the lake of Galilee, and which probably our Lord was looking upon when he spoke. Think you, that any man in his senses, and in a fertile country, would sow a field which had one fourth of its surface taken up by a pathway, another fourth by stones, and another by thorns? Think you, that any farmer reading this parable would so understand it? The division between the fields was a pathway, and, of course, some seed would fall there. There were rocky spots jutting out from the fertile soil here and there, and they would also receive a share of the scattered seed; and there were thorns around the field in little clumps which would also intercept the seed. But to say there was only one fourth of the field fruitful is a gratuitous and ridiculous assumption. If this view were correct, the lesson of the parable would be that God's word *does* return to Him void, that, in fact, the good seed is for the most part altogether lost. But, coming to the "wheat and tares," I ask for a more minute interpretation than Mr. Parlane gave. He was content with pointing out that there could be no millennium possible, because there were to be tares among the wheat until the end of the age. First, does Mr. Parlane think that during his millennium every soul in the world will be a true child of God, and on what Scripture does he base his belief? If he does not hold that opinion, why should he suppose that we hold it? Is it not one thing to say that there shall be the prevalence of the Gospel over all the earth, and that the limits of the visible Church shall be the limits of the globe, and quite another thing to say that there shall be no more professors in that day that every soul shall be truly converted to God? Second, I ask, would not Mr. Parlane need to show by his method of interpretation that the tares not only remained in the field, but that they mastered it and overspread it, and that the work of the angels would be picking out from the corrupt mass the few good grains of wheat that still remained? Third, would it not be more difficult for Mr. Parlane to find a place for the personal reign of Christ on earth after the harvest scene here described than for us to show that there is room for a period of great prosperity through the prevalence of the Gospel before the harvest comes? Now we come to the mustard seed, and here, I think, the position of Mr. Parlane will require his careful consideration. Let me ask on what authority it is stated that the growth of the mustard seed into the tree is unnatural and abnormal? Dr. Thompson in "The Land and the Book" says he has seen a mustard tree which was "as high as a horse and its rider," and it would surely require strong evidence to show that was an abnormal growth. Again what authority has Mr. Parlane for holding that trees always represent the secular power, and that this mustard tree has that meaning? Has Mr. Parlane ever looked into the Psalm I, or Psalm civ. 16, or Ezek. xvii. 24, or Isaiah lxiii. 1? Surely if he had done so he would not have made the assertion he did as to trees always meaning earthly power, and surely he will admit that in this instance at least he has been proved not to be infallible. Again, I ask what authority has Mr. Parlane for saying the birds in this parable are the same as in the parable of the sower? There they devour the good seed, here they simply seek the shelter of the tree and neither hinder its growth nor mar its beauty. Is it to be supposed

that here an evil power is spoken of when the birds are in their natural dwelling place fulfilling God's appointment, and could we expect our Lord to use an illustration so unnatural and so inapt to represent the enemies of His Church. Let me call attention here to Ezekiel xvii. 23, and to the beautiful reference to the birds in the eighty-fourth psalm, in which cases they have no such evil reputation as Mr. Parlane would give them. I cannot pass this parable without noticing some of the illustrations given by Mr. Parlane in which he expressed very decided opinions about the character of ministers of the Gospel. Telling how one man had assured him he entered the ministry because he could find nothing else to do, and of a young man, who, but for his instruction would have become a minister without knowing what to teach the people. I need not point out to your readers that such statements are quite common from the lips of Plymouth Brethren, and are as justifiable as if Mr. Parlane had met the quack lady doctor who not long ago visited Toronto and gave her case as an illustration of the condition of the medical profession. I am happy to say that while I have no doubt there must be some wolves in sheep's clothing among the ministers of the Gospel in this country, there never was a time when there was more earnest, self-denying, devoted servants of the Master than are now to be found among us, and let me say the difference between a gentleman of means and leisure starring it at conferences and the men upon whom he looks with suspicion is of a kind little dreamt of in his imagination, but which will appear when the reckoning time comes.

But now we come to the parable of the leaven and know Mr. Parlane and Dr. Brooks are jubilant, for they consider their position here impregnable. Leaven, say they, always means corruption. I ask that this be proved in the light of the following passages, Lev. vii. 13, xiii. 17. But they say that in these cases it was used to signify that sin mingles with our offerings to God. Again I ask proof of that statement, and ask that the passages just mentioned may be compared with Deut. xvi. 3, when it will be evident that the unleavened is the bread of affliction and penitence but leavened is the bread of thanksgiving and praise. Our Lord was describing the daily task of the Jewish housewife who prepared the dough each morning for the baking by the introduction of the leaven and according to Mr. Parlane and his friends, in describing that household duty, he was showing how the pure meal could be corrupted and destroyed. But the woman in the parable according to our friends is the mother of harlots and her work is to corrupt. They say in the parables wherever good is done a man is represented as doing it. What then can they make of the parable of the lost piece of money? They further declare that while evil can penetrate and assimilate the good, the good cannot influence the evil. A drop of poison can render noxious a glass of water, but a drop of water will have no effect upon a glass of poison, or, as Mr. Parsons puts it, one rotten apple will corrupt a barrel full of good apples but one good apple will not affect a barrel of rotten ones. The fallacy in these illustrations is transparent. The water is dead and so are the apples, they have only negative qualities, and so can be acted upon as the meal was an inert mass until touched by the leaven. Water that is running can cleanse and can penetrate and assimilate, and apples growing on the tree are not only able to resist the power of the bad ones, but will shake them off the limb, and they will be found under the tree. Do these friends know what they are saying when they speak of the power of evil and its ability to overcome the good? Have they heard of the doctrine of the perseverance of the saints? do they ever read "be not overcome of evil but overcome evil with good?" Here let me give you Mr. Parlane's version of the parable of the leaven. The kingdom of heaven is corruption which the mother of harlots and abominations hid in or among the saints of God or the Church until the whole of the saints or the whole of the Church was corrupted. I venture to say that such an interpretation of our Lord's words is utterly repulsive to an unprejudiced mind, and quite sufficient to destroy any doctrine that may require its support. I hope in a future letter to advert to Mr. Parlane's interpretation of the four other parables of this series, but as you are aware the view we take of the first four really settles the controversy, and, until these friends have answered the questions put before them here I will go no further.

PRESBYTER.

## NEEDS OF NORTH-WEST MISSION.

MR. EDITOR,—To maintain a front place as a Church in the North-West, we shall have to adopt a better method of working than we have at present. What we need I shall endeavour to state in a few words.

*First,* To have the chief control of mission work within our own bounds. This is a necessity if we are to hold our own in this Territory. Let the Assembly's Home Mission Committee relax its power somewhat by handing it over to the Synod and Presbyteries about to be organized in this country. Let the attitude of the Committee towards us be one of confidence and good will—saying, in effect, choose your men, and we will furnish you with a just proportion of the Home Mission Fund annually, which you are free to appropriate as you deem best. Such is the power with which the new Conference of the Canada Methodist Church in this country has been invested, which is acknowledged by all to be a step in the right direction, and why may not we as liberty-loving Presbyterians have the same power and authority granted to us.

*Second,* We must adopt a plan by which we can have men appointed to Mission Fields for a longer period than under the present arrangement. In order to retain our position, we require to have our men in the same fields for a longer time than a few weeks or months. We must have the work carried on both winter and summer. As a general rule a missionary once appointed should remain in that field at least one year. Here our Methodist brethren have the advantage of us again. Their men remain as a rule three years in one place. The leading centres are under the supervision of one man for that period. With us it is not so, I am sorry to say. Men are sent from time to time, and this is felt to be an element of weakness in our plan of working. We have a host of men ready to preach at the leading points along the Canada Pacific Railway for a few months of the summer season; but alas! what about these places during the cold dreary months of the winter? The Methodist Church has her faithful hard-working missionaries permanently appointed to these places; thus attending to the spiritual well-being of the families and young people of our Church as well as that of their own during the months that our own men are absent, which, Mr. Editor, is like casting the care of the youth and hope of our Church to too great an extent upon others. We must take hold of the future will tell powerfully against us. PRESBYTER.

August 8th, 1883.

## EVANGELISTIC WORK.

## HAMILTON PRESBYTERY.

MR. EDITOR,—Readers of THE PRESBYTERIAN will be pleased to learn that evangelistic services have been commenced in the field known as Ancaster East or Scotch Block. For some months past the interest in our weekly prayer meetings has been very marked. The attendance at Sabbath service and Bible class has been steadily increasing. Last Sabbath, August 12th, the Rev. John McIntyre, whose assistance we have secured and who is so admirably adapted for this part of the work of the Lord, preached two earnest and impressive sermons, one to the congregation amongst whom John A. Ross, student of Knox College, is labouring, the other to the congregation ministered to by Rev. Mr. Black, whose co-operation has been asked in the work. At each meeting the attendance was good, every eye rivetted on the speaker, and at the close of the meeting not a few manifested a desire to obtain salvation.

We ask the prayers of God's people on the services we are engaged in, that the Spirit of God may be shed abroad richly upon this community, and that the kingdom of Jesus Christ may be established in the hearts of many who have been hitherto careless and indifferent.

The Rev. Mr. McIntyre is continually receiving pressing invitations from various towns and country charges to engage in similar work, and any during the coming months who wish to secure his services will address all communications, Prescott, Ontario.

STUDENT.

WHEN you lie down, close your eyes with a short prayer, commit yourself into the hands of your faithful Creator; and when you have done, trust Him with yourself, as you must do when you are dying.

## GOSPEL WORK.

GIVING UP EVERYTHING.—AN INCIDENT AT THE FLORENCE NIGHT MISSION, NEW YORK.

Quite a number of the girls from the street came into this mission, and one evening when Rev. Dr. Mingins spoke to the young women who were assembled there of the dreadful end that awaited them, a beautiful girl of nineteen, who had hitherto shown no emotion whatever, became deeply convicted of her sins. She went out and wandered round the streets and dance-halls till Sunday evening, when she came back, and brought a young girl with her. This last one mentioned was sixteen years old the day this article was written. As she sat in the meeting she became seriously awakened about her soul, and after the meeting she asked Mr. Allen and others present to remain and pray with her. Oh, how she did pray and agonize! It seemed as though her heart would break. Mr. Allen said, "Now, will you give up everything?" "I thought," she said, "it would be so easy to get forgiven, but it is so hard, oh, so very hard."

There were quite a number of girls from the street in the room, who had been attracted by the scene, and were looking on with apparent sympathy on this one of their number who was in such distress about her sins. There was not a dry eye among them. At last, long after midnight, she said, "I will give up everything;" and as she had reached this determination such a blessing poured into her soul she could scarcely find words to tell it. She arose from her knees and threw her arms around the necks of those poor Magdalenes who were looking on, and said repeatedly, "Oh, blessed Jesus, my sins are all forgiven; I am so happy."

The history of this girl is briefly this. She had come from home to New York with a pretext which entirely deceived her parents, and had dated her letters home from an hotel where she said she was employed. She had made the acquaintance of a smart thief who was going to meet her in Mat Grace's saloon on Sunday evening, and take her on a shop lifting trip up through the eastern States. She was met in this very saloon by the other girl and brought to the Florence Night Mission. The next morning after she was converted she wrote to her father, who lives in a neighbouring State. "Oh, my dear, darling father and mother," said she, "Jesus has saved me, and I am so happy. Dear father, I have been so sinful and wicked in not obeying you, and now the dear Saviour has forgiven all my sins, and has saved me and blessed me so; won't you forgive me and come and take me home? If you will I'll be a good, loving girl. I am at a dear, good place; I am at a mission where they have the picture of a dear little girl on the wall called Florence, and the mission is named after her. Now, dear father, I have never been baptized, but now, as I am a Christian, I want to be, and I want to be christened Florence."

The following evening this young girl was playing at the organ during the services. A gentleman came in, and she immediately sprang up and throwing her arms around his neck said, "Oh, my dear, darling father, I am so glad to see you." It was a sight not soon to be forgotten, and the girls present broke down and left the room crying as if their hearts would break. This is one of the scenes happening at this mission almost daily, and its fruits are being shown constantly by others coming in and asking what they must do to be saved.—*The Perpetual Revival.*

ACCORDING to the "Presbyterian Banner," the temperance people of Maryland have not been making much noise, but they have been working steadily and effectively. And probably that State is to-day farther on the way towards prohibition than any State in the Union except Maine and Kansas, and part of Maryland may be practically so far as the sale of liquor is concerned even ahead of Maine, and some districts of Kansas. At least one-half of the State has local prohibitory laws applying in places to districts, and in others to counties. The temperance advocates attacked the liquor business systematically, and have gained their present position by slow and continued advances. The first movement was to have the votes taken by districts, and when a sufficient number of these had been secured the vote was taken by counties, and as soon as the control of enough counties shall be made sure, an effort will be made for prohibition throughout the State.

## THE MISSION FIELD.

SHORTLY before King Mtesa's death letters from Uganda stated the mission work was going on quietly. One of the priests of Lubari, the Spirit of the Lake, had renounced heathenism and professed faith in Christianity.

AN Indian Missionary says. At Nasik a missionary told me he met one day a young man there, but belonging to some up country district, who brought out of his pocket a New Testament. Said he kept it there concealed; had most of it by memory; had been educated in our Institution here, and loved our religion. I doubt not their are a good few such, though we don't always know them.

A NATIVE Kafir evangelist, Mr. William Koyi, from Lovedale, has been joined by Mr. Sutherland as teacher at the new Presbyterian Mission on the Mombasa Uplands, Livingstonia, some forty miles north-west of Bandavé, on the west shore of Lake Nyassa. The chief having given permission to preach, there were congregations of 1,500 in his cattle kraal. Schools will soon follow, and a good work among a once-dreaded Zulu tribe is anticipated.

AN exchange says that \$125,000,000 have been invested in India in search of gold, and after three years of labour the result is \$2,500! We are not told what the prospect is for the next three years. It is just possible that this is, so to speak, the needful "plant" for a great increase in years to come, but this is not the impression left. The case seems to be that of an outlay with little return. Even so, we do not expect to hear any serious criticism upon the expenditure of \$125,000,000 in search of gold. We will not question the wisdom; but it is pertinent to ask what if \$125,000,000 had been spent for India's moral renovation and been equally fruitless?

OF the world's total population of one thousand four hundred and twenty four millions, nearly two-thirds are still total heathen, and the remainder are mostly either Mohammedans or members of those great apostate churches whose religion is a mere Christianized idolatry. Thus (to say nothing of merely nominal Protestants, who have the Gospel whether they obey it or no) we have four terrible facts. 1. Eight millions of Jews still reject their Messiah, Jesus of Nazareth. 2. Three hundred millions of so-called Christians have apostatized from the faith of Christ, are sunk in superstition and ignorance of the Gospel, as in Austria, Spain, and Russia. 3. A hundred and seventy millions more are followers of the false prophet; and 4. The remaining eight hundred and fifty-six millions are still utter heathen.

A CHINESE boy of fourteen, who got severely burned by the capsizing of a tin of burning oil on the street, was received in the hospital at Taiwanfoo. His injuries involved the whole left arm, as well as part of the corresponding side. He suffered a good deal at first, but has now got over the worst of it. We found it necessary to adopt skin-grafting in his case; and his father (who has been staying with him in the hospital) having willingly submitted to have a portion of skin removed from his own arm and transferred to that of his son, most of the grafts have taken, and the boy promises to have quite a serviceable limb. A scrap picture book, given to him by one of the mission ladies, has enabled him to while away many a weary hour, and ere he leaves us I trust he may be able to read the New Testament in the colloquial.—Dr. Anderson.

FIFTY years ago not a Protestant missionary was living within the bounds of the Chinese Empire, though a few were training themselves and gaining experience in its outlying colonies, waiting for the opportunity of entering it, which they were convinced must come. Since then, by various steps, nine provinces of the empire have been occupied by settled missionary stations, and at most important points—the twelve treaty ports—some forty societies have placed bands of missionaries, by whose constant efforts their population have been brought under careful instruction. As the Chinese themselves maintain schools and desire the education of their children, the direct preaching of the Gospel in the vernacular tongues is the most prominent feature in these evangelistic labours. Under this plan, systematically carried out in fixed places by many workers, English and native, some seventy thousand sermons are preached in China in the course of each single year.



**PASTOR AND PEOPLE.**

**CHURCH TRAMPS.**

The pious and sensible J. A. James, author of a most excellent little work entitled, "Duties of Church Members to Each Other," has this to say in regard to duties which the Church owes to itself as a congregation. "The members of the Church are bound to take a deep interest in all the concerns of the Church, and to seek its prosperity by all lawful means. Every one should feel that he has a personal share in the welfare of the society (or church) of which he is a member. He should consider that having selected that particular community with which he is associated as his religious home, he is under a solemn obligation to promote, by every proper effort, its real interest. He is to be indifferent to nothing which at any time affects its prosperity. A Christian ought to be as tremblingly alive to the welfare of the religious society to which he is united, as he is to the success of his worldly affairs."

What a good thing if all church-members and professors of religion could see it in that light? Some do not appear to see it so, and have sadly neglected the local church interests. There are some who have had a kind of Christian and Church liberality that seems to have required them not to be identified with any particular congregation, so that they could claim a sort of interest in all of the religious organizations, and yet, so that no one of these organizations known as churches could claim them—a sort of liberality that seems to be exercised purposely to avoid religious responsibility—a liberality that will eventually result in the grossest and most destructive infidelity. There are those in the world who claim to belong to the great invisible Catholic Church, that has no organization, and never can have any—who go from church to church, never settling upon any definite form of religion, taking a very small amount of interest in first one and then another and still another, and so on, not stopping long enough at any one to become of any particular benefit whatever. They are entitled to be known as religious vagrants—veritable church tramps—who have so little religious energy and stability that they become in fact pious nuisances, which all truly good and devoted Christians and church-members could heartily wish abated. It seems to me it might be wise for the churches of the different denominations, all over the country, to enact a sanitary regulation for their own moral and spiritual health, and have it rigidly enforced against such characters as have been named. If the principle that controls these migratory characters should be universally adopted and applied, the local churches would soon be every one obliterated, and religion would soon become a thing of the past.

There is evidently every need of devotion to local church interests. If each member of each local church will do his duty to his church, it will insure just as much Christian liberality as is needed for the moral benefit of mankind. Because a church-member takes a lively and even exclusive interest in his own church, is no reason he should be a bigot or a fanatic. Such devotion does not make him so. If he becomes either, an interest in his own church will not make him so—it must result from something else. I feel like respecting and honouring the more highly that man who honestly differs from me in religious belief, if he devotes himself to the support of his own Church principles, than that man who indeed seems to have no principles, who fills the description of the Church tramp delineated in the foregoing, who gives the stationed minister and pastor more trouble than many others who do not profess to have any religion at all; and so does every brave and true minister of the Christian religion.—*W. P. Sison.*

**WHY NOT?**

Why should you make your conscience a law for other people? Why should you decide what is right or wrong for your neighbour to do? Who made you a judge over him? It is true that conscience is your supreme guide, and must be implicitly obeyed. It is true that you must do what your moral judgment, with all the light it can obtain, decrees to be right for you to do. But who gave it authority over your neighbour? What reason have you to think that it is any better conscience than your neighbour's conscience? If a man plumes himself on being always right in his

Judgment on questions of expediency, and looks with contempt or indifference on the judgment of men as wise as he, we call him self-conceited. Why is he less self-conceited if he thinks his conscience is superior to all other consciences, and he looks with contempt or indifference on the moral judgment of men as good as he? Why not compare moral judgments and reach conclusions by conference and consultation?

In the home-life, among pious people, no more prolific cause of heart burnings and estrangements is there than a self-conceited conscience. The husband decides what is right, taking no illumination from the more sensitive conscience of his wife; the wife decides what is right, taking no wisdom from the larger view and broader experience of her husband. The decisions are different and the two consciences come in collision; and because, forsooth, it is a matter of conscience, neither will yield or even sympathetically listen to the other. Nay! not uncommonly this convenient word "conscience" is made to cover a proud self-will. "My dear, you know I always wish to yield to you, but this is a matter of conscience!" and that settles all. Pray, sir! why is your conscience any better than hers? Pray, madame! why is your conscience any better than his? Has your conscience been summoned up into the holy mount to receive the Tables of Law and your mate's conscience been left down in the plain?

Conscience is moral judgment. Moral judgment is no more infallible than any other judgment. It is to get light and wisdom by taking counsel of other moral judgments. There is no possibility of going happily, peacefully, rightfully through the world otherwise. What is right, as what is wise, is to be ascertained by judgment, but by judgment corrected by comparison with other judgments and instructed by the knowledge of others. Is not the Bible to determine it? Yes! But in reading the Bible you are to consider and weigh the interpretations of other readers as wise, as spiritual, as conscientious as yourself.

You cannot be too conscientious. But you can have a conscience too self-conceited, too tyrannous, too papal. Your conscience is not an infallible conscience. You are not a Moses nor a pope. Take counsel of other consciences. Consider their judgments. Give them due weight. Then judge for yourself, but not for your neighbour. Why not?—*Christian Union.*

**DEEDS NOT YEARS.**

'Tis deeds, not years, that makes a life  
Seem long upon the earth.  
A man may live till fourscore years  
Be counted from his birth.  
But when at length he bows his head  
To nature's last great call,  
A marble shaft will merely tell  
He lived, and that is all.

Another, living half that time,  
Will fill with deeds his span;  
And tho' he dies, he still will live  
Within the hearts of man.  
No crumbling marble to remind;  
No sculptured shaft he needs;  
His is a lasting monument  
Of fair and noble deeds.

'Twere better if we spent less time  
In sinful, idle scheming,  
As planning some absurd career,  
Or of a mission dreaming.  
And more in doing kindly acts  
To make life's burden lighter,  
Thus, tho' our stay be short on earth,  
Our deeds would make it brighter. —*Selected.*

**OLD-FASHIONED MOTHERS.**

Thank God, some of us have an old-fashioned mother. Not a woman of the period, enamelled and painted, with her great chignon, her curls and bustle, whose white jewelled hands never felt the clasp of baby fingers; but a dear old-fashioned, sweet-voiced mother, with eyes, in whose clear depths the love-light shone, and brown hair just threaded with silver, lying smooth upon her faded cheek. Those dear hands, worn with toil, gently guided our tottering steps in childhood and smoothed our pillow in sickness, ever reaching out to us in yearning and tenderness. Blessed is the memory of an old-fashioned mother. It floats to us like the beautiful perfums from some wooded blossoms. The music of other voices may be lost, but the entrancing memory of hers will echo in our souls forever. Other faces may fade and be forgotten, but hers will shine on. When in the fitful

pauses of busy life our feet wander back to the old homestead, and crossing the well-worn threshold, stand once more in the room hallowed by her presence, how the feeling of childish innocence and dependence comes over us, and we kneel down in the molten sunshine streaming through the open window—just where, long years ago, we knelt by our mother's knee, lisping "Our Father." How many times, when the tempter lured us on, has the memory of those sacred hours, that mother's words, her faith and prayers saved us from plunging into the abyss of sin. Years have filled great drifts between her and us, but they have not hidden from our sight the glory of her pure, unselfish love.—*St. Louis Presbyterian.*

**TURNING POINTS IN LIFE.**

"Once to every man and nation comes the moment to decide,  
In the strife of truth and falsehood, for the good or evil side."

No one who has read biography with carefulness has failed to see certain little things, especially in the lives of great men, which have turned them away from ignorance or idleness or error, to a life distinguished for its intelligence and earnestness. Sometimes the turning point is early in life. It is said of Voltaire that at the age of five years he committed to memory an infidel poem, and was never after that able to free himself from its pernicious influence.

William Wilberforce, when a child, was placed under the training of a pious aunt; and although much was done in his early manhood to erase the impressions received from his aunt, his whole life was moulded and coloured by that training.

Hume was quite young when he took the wrong side in debate, and embraced and defended through life the position taken at that time.

Scott, the commentator, in a despairing mood read a hymn of Dr. Watts on the all-seeing God, and was turned from his sin and idleness to a life of usefulness.

The rebuke of a teacher and the taunt of a school-mate aroused Clarke, the distinguished divine, who, up to that time, was very slow in attaining knowledge.

The turning point in Doddridge's life was when Clarke took him under his care. The first year he made great progress in study, and soon developed into a man of learning and influence.

Aaron Burr sought spiritual advice in a revival at college, but his counsellor told him that the work was not genuine. His anxieties were dissipated, and from that time his downward career has been dated.

Robert Moffat, the distinguished missionary, as he read a placard announcing a missionary meeting, was led to devote his life to the benefit of the heathen.

Thus it is that character and years of usefulness often depend on one little event or circumstance.—*Evangelist.*

**TALMAGE ON NEWSPAPERS.**

I tell you, my friends, that a good newspaper is the grandest blessing that God has given to the people of this century—the grandest temporal blessing. The theory is abroad that anybody can make a newspaper with the aid of a capitalist. The fact is that fortunes are swallowed up every year in the vain effort to establish newspapers. The large papers swallow up the smaller ones. The big whale eats about fifty minnows. We have seven thousand dailies and weeklies in the United States and Canada, and only thirty-six are a half century old. The average life of a newspaper is five years. Most of them die of cholera infantum. It is high time that it was understood that the most successful way to sink a fortune and keep it sunk is to start a newspaper. A man with an idea starts; the "Universal Gazette" or the "Millennium Advocate." Finally, the money is all spent, and the subscribers wonder why their papers do not come. Let me tell you that, if you have an idea, either moral, social, political or religious, you had better charge on the world through the columns already established.

THERE is enough tinder in the heart of the best man in the world to light a fire that shall burn to the lowest hell, unless God should quench the sparks as they fall. Boast not, then, O Christian; by faith thou standest.—*Spurgeon.*

NOTHING is easier than to doubt. A man of moderate ability and learning can doubt more than the wisest men believe. Christianity is a matter of intelligent faith, but infidelity requires no one to give a reason for the doubt that is in him.



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TORONTO, WEDNESDAY, AUGUST 22, 1883.

It is a very common thing for sceptics of the fledgling class to boast that a large number of the leading men of the country to which they belong are infidels. The other day some one—an incipient Agnostic you may be certain—boasted that the ten judges of the Supreme Court of the United States are infidels. As a matter of fact five of them are pronounced Christians and not one of the other five is an infidel. Two are Presbyterians and one a Presbyterian elder. The vast majority of the men who occupy prominent positions in the gift of the people of Great Britain, Canada, or the United States are at least nominal Christians, and, all things considered, the life of many of them will compare very favourably with the life of an equal number taken from less responsible places. Infidelity has no right to claim every public man as belonging to its ranks. In many cases the claim is quite as unfounded as in the case referred to. Comparatively few statesmen or eminent jurists in any Christian country are Bradlaughs or Ingersolls either in theory or practice.

SENSIBLE things have been said of late by many of our contemporaries on the impersonality of Canadian journalism. There are, however, writers for the press whose tastes would seem to disqualify them from comprehending the spirit that ought to prevail in the republic of letters. The quarrels of writers are not confined to the days of the elder Disraeli. A Toronto evening paper is a grave offender against journalistic propriety. It has on more than one occasion of late singled out a former editor of THE PRESBYTERIAN for rancorous attack. It is not our purpose to make a special defence of the Rev. William Inglis, Legislative Assembly Librarian. He is perfectly competent to do that for himself when occasion requires. Our reason for reference to the matter at all is to correct a misstatement in the alleged article which affects THE PRESBYTERIAN. It is said that among others this journal has Mr. Inglis in its pay. On his appointment as Librarian he retired at once from the editorship of THE PRESBYTERIAN, and has no connection paid or unpaid with it whatever. If the other statements made to the foolish onslaught of our evening contemporary are as untrustworthy as the one mentioned, it would be as untrue as it is malignant.

DR. GRIFFIN, managing director of the Grimsby Camp Meeting preached a good sermon on Sabbath Desecration the other Sabbath and he hadn't a text either. A steamer from Toronto brought over a load of Torontonians on Saturday night, landing them at the Camp Meeting about two o'clock on Sabbath morning. They intended to leave for home in the afternoon. During the day Dr. Griffin announced from the platform that no one would be allowed to pass through the gate to the wharf until after twelve o'clock. Towards evening the excursionists began to move towards the wharf, but the managing director was equal to the emergency. He nailed up the gate, barricaded the way and "held the fort" until nine o'clock. Having detained the excursionists for four or five hours, the managing agent considered they had sufficiently established the principle that no Sabbath breaking was to be allowed, and permitted the crowd to get on the steamer and go. While congratulating Brother Griffin on the nerve he displayed in holding that crowd at bay for four hours we may be permitted to ask if nailing up the gate was not a violation of the

fourth commandment? Was it a work of necessity or of mercy? Behind this lies another question—Is a camp meeting itself a good kind of meeting to hold on Sabbath?

THE biography of the late James Buchanan, President of the United States, recently published, contains an incident which should make some people think. Though he attended the Presbyterian church regularly, gave liberally of his means, and kept the Sabbath strictly, Mr. Buchanan was not a member of the Church in full communion. During the time that he occupied the presidential chair he held a private interview, at his own request, with Dr. Paxton, of New York, on the question of experimental religion. At the close of the interview, Mr. Buchanan said:

"My mind is now made up. I hope that I am a Christian. I think I have much of the experience which you describe, and as soon as I retire from my office as President, I will unite with the Presbyterian Church." Dr. Paxton replied: "Why not now, Mr. President? God's invitation is now, and you should not say to-morrow." To this he answered with deep feeling and with a strong gesture, "I must delay for the honour of religion. If I were to unite with the Church now, they would say 'hypocrite' from Maine to Georgia."

There is reason to believe that many public men are kept out of the Church by the same cause. The crowd—among them some professing Christians—are always ready to shout "hypocrite," or "Christian politician," when a prominent citizen identifies himself with any good cause or unites with the Church. Good public men occasionally decline to take offices in the Church, or even to take the chair at a public meeting, because they know the cry of "hypocrite" will be raised by their opponents. Of course the excuse is not sufficient, but it has some force. More's the shame and sin for the men who raise the cry. If a wealthy public man gives a handsome donation to any religious purpose, he is sure to be met with this same cry—"hypocrite." The creatures who raise the cry judge others by themselves.

A CORRESPONDENT of the New York "Evangelist" writes that during a tour through portions of the States of New York, New Jersey, and Pennsylvania he heard some "grand Gospel sermons" from Presbyterian ministers. Four of the preachers had passed the "dead line of fifty," but they were "vigorous and earnest preachers," and "dispensed manna that was sweet to the taste and healthful." Says the correspondent:

I expressed my pleasure to several members of each of these four congregations, and said to them: "If you do not grow up into a stalwart Christian manhood, it will not be the fault of the preaching to which you listen." I soon learned, in every case, that the majority of the younger members of these congregations thought that they had made a mistake in calling their pastors, because at the time of their call they were past the age of forty-five years. It was, I learned, a cause of serious regret that they had not obtained the services of younger men. In one of these churches the "Young People's Association" had held one or two meetings on the subject, and had determined to petition the proper officers to request the resignation of their pastor. They frankly stated to me that there were no objections on the score of faithfulness and exemplary character. They also admitted the scholarship of their pastors. But they had lost their elasticity; "they were behind the age," "they were not prompted by the spirit of progress," and their doctrines, though suited to a previous generation, were utterly out of place in our day, and unsuited to the intelligence of the people.

In view of the foregoing facts is it a wonder that there should be a "ministerial famine" in the Presbyterian Church across the lines? What young man fit to be a minister is likely to enter the ministry if he knows that he will be pushed aside at fifty to suit the taste of the "Young People's Association"? Even supposing he should let the doctrines go he must also go himself if he loses his "elasticity." Is elasticity in doctrine and everything else becoming one of the prime requisites in a preacher?

**THE EDUCATIONAL PARLIAMENT.**

THERE was a time when national systems of education had to be advocated with persistent energy. They had to overcome strenuous opposition. Those who were friends to education were not agreed as to the principles on which it should be conducted. Besides this, there was discouraging apathy on the part of many parents. They had not enjoyed the advantages of school training themselves, and they failed to appreciate the benefit it would be to their children. All these are things of the past. A national system of education is now recognized as a necessity. In theory

the objections originating in apathy and ignorance are repudiated. Still those interested in the success and efficiency of our public schools cannot afford to imagine the educational system perfect either in theory or practice. It has been found necessary to introduce a compulsory clause in the most advanced systems in existence. The greed and indifference of some parents would deprive their children of the training the State provides for them.

The educational system of Ontario is regarded at home and abroad as one of the most admirable in existence. The people of the Province are justly proud of it. It deserves all the kind things said of it by the friends of education in other lands. But one of the most hopeful things in connection with the Ontario system of education is that it is not accepted as a finality. There is so much interest taken in the subject by people generally that there is no danger of its settling into a stagnant condition. Every detail is keenly and intelligently discussed. In these discussions none take a deeper interest than those practically engaged in the work of teaching.

Last week the Provincial Association of the Teachers of Ontario held their Thirty-third Annual Convention in the city of Toronto. Age has not dulled the vitality of this most important institution. The latest meeting of the educational parliament is one of the best that has been held, whether the importance of the questions discussed or the increased interest, evinced by the large attendance is taken into account. The admirable tone maintained throughout the discussions is just what might have been expected from the profession. There was characteristic independence of thought and expression. There were the inevitable differences of opinion, but the observance of the proprieties and the courtesy that pervaded the proceedings could not be surpassed in any convention in which discussion has a place.

Several important practical questions came up for consideration. One most gratifying feature of the entire Convention was the importance attached to moral and religious training in the public schools. There is hope that a practical solution of the subjects for sometime in dispute may soon be satisfactorily reached. It is now clear that opposition to the reading of the Scriptures in the public schools does not come from the teaching profession. The remarks made in his annual address by the President, Mr. McMurchy, were most admirable in spirit, as they were in sound common-sense. Mr. Miller, of St. Thomas, an experienced and most successful teacher, read a thoughtful and considerate paper, in which he fully recognized the great importance of religious as well as intellectual training. What may be accepted as an axiom, but is wholly overlooked by schoolists, was well expressed by him in the sentence: "The ultimate object of the teacher's profession is not, it should be observed, the training of mind, but the training of man." Those who would eliminate the religious and moral element in teaching have but a limited conception of the proper province of education. Mr. Miller advocates what would be acceptable to the Christian community generally, an undenominational plan of moral and religious training. He goes on the supposition, however, that the ministers should avail themselves of the permission accorded them of teaching the children of their own denomination after school hours. This is not found to be practicable. There are those in many, if not most school sections, who are unconnected with any of the denominations whom it is specially desirable to reach. They can easily have access to the children belonging to their own communion at other times. Besides, the subjects of study on the programme are so numerous that, at the close of the statutory hour, the pupils are tired out and not in a condition to profit by extra instruction at so unseasonable a time. This does not apply to Roman Catholic children. For them separate schools are provided, and provision has been made for the operation of the conscience clause. The practical success of scriptural teaching in the schools under the London School Board will no doubt go far to remove the objections to its introduction in the schools of Ontario.

Another subject of great importance was introduced in the excellent address of Dr. Oldright on school hygiene. The laws of health cannot be violated with impunity. They have, through ignorance, been much neglected in the past. Attention is being directed to the necessary duty of attending to the health of the pupils in the construction of school build-

ings, their proper ventilation, lighting and heating; also warnings are given against the contraction of those habits of study that are most injurious to bodily health. The introduction of the study of hygiene in our public schools will be a public benefit.

Whether the educational system of the Province shall be controlled by a responsible Minister or by a Chief Superintendent, assisted by a Council of Public Instruction was discussed in an able paper by Mr. Bryant, of Galt. In a calm, temperate, and intelligent manner he advocated reverting pretty much to the condition of things existing prior to 1876. The Convention did not pronounce on Mr. Bryant's proposal, but remitted its consideration to the local associations during the year. Their deliverances on the question will guide the decision likely to be arrived at when the next annual Convention assembles. The principal reason assigned for a change is the removal of education from the arena of politics, yet it is just possible that placing a Chief Superintendent instead of a responsible Minister at the head of the Education Department might not secure the immunity that is desired. At all events a full discussion of the subject will do good and not harm. The teachers of Ontario, in convention assembled, have shown, by the range of subjects discussed, and the fine spirit in which the discussions have been conducted, that they take a deep and intelligent interest in national education and in all that pertains to its advancement.

#### THE OPIUM CURSE.

INDULGENCE in the use of narcotics is one of the crying evils of the present time. The public mind is after long years of keen controversy coming to understand that alcohol is a deadly foe to mankind. Tobacco is getting less popular than it was. The time will come when its evil effects will be more readily understood than they are at present. There is another form of narcotism advancing among English speaking peoples with deadly strides. Its ravages are already appalling. Its spread is silent and stealthy, so that as yet many may not suspect its deadly ravages, or even that it exists to the extent it does. The opium habit is becoming alarmingly prevalent. In diluted forms it has been more or less known for many years. The various preparations from the Eastern drug have had for a long time a most demoralizing effect. Opium eating has had its many victims in the past, and their number is not now diminishing. The greatest and most alarming increase is in the habit of opium smoking. It is spreading over this continent with startling rapidity.

The large immigration of Chinese to this continent has introduced the oriental method of using the Chinaman's favourite narcotic. For a time the practice was wholly confined to the exiles from the Flowery Land. The curiosity of the white man was aroused. Many were induced to try the experiment of opium smoking. The bewildering sensations overcame their reason, conscience and common sense. They became confirmed victims of the ruinous habit. Like drift-wood in the maelstrom they were dragged down beyond hope of escape. In every town in the west where Chinamen in any numbers are to be found opium "joints" have been opened. Their demoralizing business has flourished. The principal patrons of these dens are not the almond-eyed celestials, but the citizens of the place. All classes are to be found in these levelling centres of vice. The well-born are to be found side by side with the veriest social pariah. Members of the best families, young men and women fall beneath what proves to them an irresistible fascination. Awful degradation, swift, silent, complete invariably follows.

The vice has traversed the American continent in a comparatively short space of time. In addition to the private consumption of the drug in the city of New York, hundreds of opium dens are known to exist. Most, but not all, of them are kept by Chinamen. The progress of this opium smoking propaganda has been rapid. The first white man on this continent known to indulge in the practice began in California in 1868. It has now spread from the Pacific to the Atlantic, and the fatal circle of its activity is widening every year. In San Francisco municipal enactments were enforced for its suppression. Good has been done in the way of preventing others from acquiring the fatal habit, but the confirmed opium-smoker would seem to be obdurate while he lives.

In Philadelphia a lady some time ago opened an opium parlour for women who have contracted a habit for the deadly vice. Her establishment is fitted up with artistic and luxurious appointments. Ladies who move in good society, and who have ample means at their disposal are regular frequenters of this gilded pest-house.

Readers do not need to be reminded that the opium habit is not unknown in Great Britain. Dickens' last incomplete work, "The Mystery of Edwin Drood" derived interest from the descriptive touches depicting the fatal fascination of opium smoking. The weird interest of DeQuincy's "English Opium Eater" is not yet forgotten, nor the fearful slavery in which it held that singularly gifted man. For three wretched years he struggled against its tyranny, but he succumbed and till his death he was a habitual user of the drug. A decanter with ladanum was to him as necessary a requisite on his study table as an ink-stand. Samuel Taylor Coleridge was another strong man slain by it. Opium dens are becoming numerous in London and in all large English cities and towns. It is an evil that must be grappled with and overthrown or the results will be terrible.

In striking contrast with DeQuincy's magnificent dream-pictures here is a glimpse into the interior of a New York opium den: "In a corner of the room a bleary-eyed and wizened Chinaman, drowsily but carefully weighs and serves in little sea-shells the twenty-five and fifty cents' worth of opium, as it is called for by the smokers. The fumes from the pipes fill the room with a thick, bluish cloud, which partly hides the scene of abandonment, intoxication, and abasement."

Is Canada untouched by this terrible blight? These are considerations sufficient to make the most thoughtless pause. Considerations like these emphatically say "Beware."

#### BOOKS AND MAGAZINES.

CASSELL'S FAMILY MAGAZINE. (Toronto: J. P. Clougher.)—This deservedly popular magazine is specially adapted for family reading. Its contents are varied, instructive and entertaining. It is a valuable educative influence in the home. It embraces a wide range of interesting, scientific, social and moral questions are discussed in its pages. Many of its contributors are writers of wide reputation. Their articles are not cumbered with technicalities, nor are they dull and heavy. The serial tales are of a healthy and improving character. Sensationalism and its demoralizing concomitants find no place in this magazine which has become a favourite in thousands of home circles. A piece of excellent music appears in this number. It also contains a great variety of fine illustrations. "Cassell's Magazine" for the current month is in every respect a superior number.

THE CHURCH IN SCOTLAND. By the Rev. James C. Moffat, D.D. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son; London: N. T. Wilson.)—This handy and handsome volume is destined to be a popular book in the best sense of the word. It contains a graphic narrative of the religious history of Scotland from the earliest times down to the triumph of the Reformation. Readers who are familiar with the many interesting contributions on various subjects by "Rutherglen" do not need to be told that this concise narrative is just such as might be expected from his facile pen when he throws aside his disguise, and appears as Dr. Moffat, Professor of Church History in Princeton Theological Seminary. The history of the Scottish Church is narrated in a clear, readable and well proportioned form in this publication. As he did in actual fact so in this brief chronicle of a stirring time, John Knox appears to the reader not as is the fashion of *dilletante* to caricature him, but as a manly hero who accomplished a noble and enduring work, and did it well in perilous times. The work is sure to obtain as it deserves, a wide circulation.

THE CANADA EDUCATIONAL MONTHLY. Edited by G. Mercer Adam. (Toronto: The Canada Educational Monthly Publishing Co.)—The July-August number of this excellent periodical opens with the first half of a trenchant criticism of "Fashionable English," by Dudley Errington, in which he exposes the absurd misuse of English phrases and words too often indulged in by journalistic writers. The conclusion of Chancellor Fleming's address at Queen's

College Convocation is given in the present issue. The readable paper on "Rhyme" is also concluded in this number. A paper, breathing an excellent spirit, by J. O. M., Madoc, on "Some Essentials" follows. Dr. Scadding continues his learned dissertation on "A Boy's Books, Then and Now.—XIII." Another original contribution is on "Sentence-making as Distinguished from the Dissection of Sentences." More than usual interest will attach to the technical papers that appear in the present number. The other departments of the "Educational Monthly" are ably sustained. In the Editorial Notes a shot is fired in the "Battle of the Books;" and a good-natured squib is exploded among the spelling reformers. "The Educational Monthly" is both a help and a credit to the teaching profession.

D'AUBIGNE'S MARTYRS OF THE REFORMATION. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son; London: N. T. Wilson.)—J. H. Merle D'Aubigné is *par excellence* the historian of the Reformation. He was by circumstances and predilection eminently qualified for telling to the people of this century the story of the heroic, moral and religious struggle of the sixteenth. Descended from Huguenot ancestry, and passing his life in Geneva, a man of clear insight, philosophic mind, a temperament fitted for laborious and painstaking research, together with a vivid imagination, he was able, as no writer before nor since has done, to give a comprehensive and dramatic history of the Reformation in the sixteenth century. The present volume is compiled from the pages of D'Aubigné's great work by the Rev. C. H. A. Bulkeley, D.D., Professor of Rhetoric and Literature in Howard University, Washington, who introduces D'Aubigné's sketches in a brief and appropriate manner. Then follow, beginning with William Sawtre the first martyr to Protestantism in England, and ending with the death of Luther on the 18th February, 1546, at Eisleben, thirty-seven sketches of the more prominent in the ranks of the glorious army of Reformation martyrs. Well-informed readers do not need to be told that D'Aubigné's writing possesses all the charm of a thrilling romance with all the scrupulous sobriety of authentic history. This excellent portrait gallery of Reformation worthies is certain to secure a wide circle of readers.

THE HOMILETICAL MAGAZINE. (New York: Anson D. F. Randolph & Co.)—This standard magazine maintains its well-earned reputation in the number for this month. The opening sermon is by Horatius Bonar, D.D. It is an excellent example of the fine qualities that are to be found in the discourses of the present Moderator of the Free Church of Scotland. Under Practical Homiletics we have "Faith and Its Heroes" by Rev. J. Telford, B.A.; "The Prayer of Christ," by Rev. B. Wilkinson, F.G.S.; "Christ Our Priest," by Rev. S. McComb; "Teaching the Multitudes" by Rev. John Stevenson; "The Storming of the Kingdom," by Rev. D. Davis; and a suggestive "Summer Homily on Plant-life," by Tertias. The Obscure Scripture Character sketched by the editor is "Rizpah; or, Relative Suffering." There are three present-day questions discussed in the Clerical Symposium,—"In what sense, and within what limits is the Bible regarded as the Word of God," by Rev. Alex. Mackennal, M.A., "Why men do not believe the Bible," by Rev. J. M. Wilson, M.A., F.R.A.S.; and "Revelations of Himself by God, to Men," by Rev. William Roberts. The Revs. Robert Tuck, B. A., W. B. Pope, D.D., and Alexander B. Grossart, D.D., are the contributors to the Expository Section. The Rev. O. T. Drake supplies an interesting paper on "The Jewish Kabbala." The editor gives a capital sketch of Rev. E. Bersier, of Paris, under the title of "A French Pulpit Orator" and the concluding contribution describes Dr. Guthrie's method of study and preparation for the pulpit.

RECEIVED.—"Catalogue of the Officers and Students of the Toronto Baptist College, McMaster Hall, with Announcements for the Session of 1883-4."

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church, viz.: Brant County Thank-offering for Foreign Mission \$5, Widows' Fund \$3, Aged and Infirm Ministers' Fund \$3, French Evangelization \$4; "Northern Advocate," Co. of Simcoe, for Home Mission in Manitoba \$100, Foreign Mission in Formosa \$58.

## CHOICE LITERATURE.

## JOHN BRISBEN, NOBLEMAN.

Colonel George W. Symonds, in the "Detroit Free Press," says the Governor pardoned John Brisben, a Penitentiary convict, to-day. He was sent up from Bourbon for fifteen years for forgery, and had ten years yet to serve. Our readers are familiar with the history of this case, and the humane action of his Excellency will be generally commended.—*Frankfort (Ky.) Yeoman.*

I read this little paragraph, and my mind went back six years. I knew John Brisben, and I also knew his twin brother Joseph. I was familiar with the details of the action that placed John Brisben in a felon's cell, and now when the sad affair is brought back to my mind so vividly I must write it out, for never before have I met, in prose or poetry, in real life or in romance, a greater hero than plain, matter-of-fact John Brisben.

The Brisbens came of good stock. I think the great grandfather of my hero emigrated to Kentucky when Keaton's station, between the present city of Maysville and the historic old town of Washington, was the principal settlement on the "dark and bloody ground." He came from Upper Pennsylvania and located about five miles from the Ohio River, on Limestone Creek. He was an industrious, strong-shouldered, iron-hearted old fellow, and in a few years his surroundings were of the most comfortable description. One of his sons, Edwin Brisben, once represented Kentucky in the Federal Congress. I think he was the grandfather of John and Joseph Brisben. Their father's name was Samuel, and he died when they were little children, leaving his widow an excellent blue-grass farm and a snug little fortune in stocks, bonds, and mortgages. The widow remained unmarried until her death. Mrs. Samuel Brisben was a good woman, and she idolized her twin boys. Like most twins, the brothers resembled each other in a striking manner, and even intimate acquaintances could not tell them apart. But although the physical resemblance was so strong there was great dissimilarity in the disposition of the twins. Joseph Brisben was very surly and morose, sometimes cunning and revengeful. He was withal a dreamer and enthusiast; a man well learned in books, a brilliant, frothy talker when he chose to be sociable (which was seldom), a splendid horseman, and a most excellent shot. John Brisben, on the contrary, was cheerful and bright, honourable and forgiving. He was a man of high moral principle, intensely practical and methodical, cared little for books, and although he said but little, was a splendid companion. He was a poor horseman, and I don't think he ever shot a gun in his life. He saw nothing of the poetry of life, and as for sport, he enjoyed himself only when hard at work. He loved his brother, and when they were boys together suffered punishment many times, and uncomplainingly, that "Jodie" might go scot free. His life was therefore a constant sacrifice, but the object of this loving adoration made but shabby returns for this unselfish devotion.

They were twenty years old when their mother died very suddenly. Joseph made a great pretence of grief, and was so hysterical at the grave that he had to be led away.

John, on the contrary, never demonstrative, took the great affliction with his customary coolness. He said but little, and shed no tears.

The property left to the boys was considerable. The day they were twenty-one years old, the trustees met and made settlement. There was the blue-grass farm, valued at \$50,000, and \$100,000 in well-invested securities, which could be turned into money. Joseph demanded a division.

"You can take the farm, Jack," he said. "I was never cut out for a farmer. Give me \$75,000 in money for my share."

So this sort of division was made. John continued on at the homestead, working in his plain, methodical way, and slowly adding to his share of the money what he could raise out of the profits of the farm. Joseph, with his newly acquired wealth, set up an establishment at the nearest town, and began a life of pleasure of the grosser sort. His brother gave him no advice, for he knew it was useless. Joseph spent his money with great prodigality, and before he knew it he was a beggar. In the meantime, John's \$25,000 had doubled itself. One day Joseph came to him with a full confession of his pecuniary troubles.

"Jack," he said, "I am not only a beggar, but I am heavily in debt. Help me out, like a good fellow, and I will settle down and begin life in sober earnest. With my capacity for business, I can soon make money enough to repay you. I have sown my wild oats, and with a little help I can soon recover all that I have squandered so foolishly."

For an answer, John Brisben placed his name to an order for the \$25,000 he had earned so laboriously.

"Will that be enough, Jodie," he asked, "because I have as much more, which you can have if it is necessary."

"This will be sufficient, old fellow," was the reply. "In two years I will pay it back."

He went back to town, drew his money, paid his debts, sold some of his horses, and discharged several of his servants. Twenty thousand dollars was left out of the loan. He invested this in business, and for a while seemed to have really reformed. John was encouraged to say:

"Jodie will come out all right. He is smarter than I, and in five years he will be worth more money than I could make in a life-time."

In less than three years Joseph Brisben's affairs were in the hands of his creditors, and sheriff's officers closed out his business. Again he turned to his brother for help and sympathy.

"I own that I managed a trifle carelessly," he said, by way of explanation. "Experience is a dear teacher, and the lesson I have learned I shall never forget. If you come to my assistance now I can soon recover myself."

Once more John Brisben placed his name to a cheque pay-

able to the order of his brother, and Joseph entered in business again. In two years he was a bankrupt.

"I shall never succeed in business, Jack," he said. "Help me out of this trouble, and I will live with you on the farm. I shall succeed as a farmer."

It took all of John Brisben's hoard to pay his brother's debts, but he made no complaint, uttered no reproach. He said:

"I am glad you are coming back to the farm, Jodie. You need do no work, and we shall be very happy together."

So Joseph took up his residence at the farm, and remembering his brother's words, devoted his time principally to hunting, fishing, and riding about the country.

In the meantime, John Brisben had fallen in love, and the daughter of a neighbouring farmer, Compton by name, was his promised wife. Being a man of strict honour himself, and having full confidence in his brother, he did not object when Joseph began to pay his affianced very marked attention.

"I am glad he likes her," he thought. "I am so busy on the farm that I have little time for pleasure, and Alice is so fond of amusement."

One night Joseph came to him as the shadows of the evening were beginning to fall. There was a triumphant ring in his voice as he spoke.

"Jack, old boy," he said, holding out his hand, "congratulate me. I think that from to-day I can date the beginning of a new life. Alice Compton has promised to be my wife."

He was too much engrossed with his new happiness to see the effect of this announcement as portrayed on John's face. He did not notice how the strong man's hand trembled in his own.

"Is this true?" faltered John at last.

"Why, of course it is. Are you not glad? We love each other, and shall be very happy," repeated John mechanically, and all the sunshine of his life sunk behind the heavy clouds of despair. "Yes, Jodie, I am glad, and I wish you long years of happiness."

He turned away, and staggered, rather than walked to his own room. He did not stir all night. Once a deep, sobbing groan struggled to his lips, and the moonbeams struggling through the window, fell full upon his face, and surprised two great tears stealing down his pale cheeks. He brushed away this evidence of weakness and sorrow, and when the morrow came, no one looking into his calm, serene eyes would have guessed how hard was the battle that had been fought and won in that lonely chamber.

They were married, and the man rejected by the bride and supplanted by the groom was the first to congratulate the newly married pair. A vacant house on the farm was fitted up for their reception and John Brisben's money paid for the furnishing.

"Hereafter, Jodie," he said, "we will divide the profits of the farm. I don't need much, and you shall have the larger share."

Ten years passed away, and John Brisben, an old man before his time, still worked from dawn till dark that his brother might play the gentleman and keep in comfort the large family which the years had drawn around him. It had been necessary to mortgage the old homestead to raise money to pay Joseph's gambling debts, for of late years he had played heavily, and had invariably lost.

One day—it was in the summer of 1871—a forged check was presented at one of the banks of the shire town, by Joseph Brisben, and the money for which it called was unhesitatingly paid over to him. He was under the influence of liquor at the time, and deeply interested in a game of cards for high stakes, which was in progress. The check was for \$2,500 I think. Before daylight the next morning Joseph Brisben had lost every dollar of it. To drown his chagrin he became beastly drunk, and while in this condition an officer arrived and apprehended him for forgery and uttering a forged check. The prisoner was confined to gaol, and word of his disgrace was sent to John Brisben. The latter read the message and a mist came over his eyes. He groaned audibly, and but for a strong effort of the will would have fallen to the floor, so weakened was he by the shock.

"She must not know it," he said to himself, and he made instant preparations to visit his brother. When he reached the gaol he was admitted to the cell of the wretched criminal. The brothers remained together several hours. What passed during the interview will never be known. When John Brisben emerged from the gaol he went straight to the magistrate who had issued the warrant for the apprehension of Joseph Brisben.

"Squire," he said in his slow, hesitating way. "You have made a mistake."

"In what way, Mr. Brisben?" asked the magistrate, who had a high regard for his visitor.

"You have caused the arrest of an innocent man."

"But—" began the magistrate.

"Issue an order for my brother's instant release. He is innocent of the intent to do wrong. I am the guilty man. I forged the name of Charles Ellison to the check which he uttered. He did not know that it was a forgery."

"You!" cried the astounded magistrate. "You a forger—impossible!"

"Nothing is impossible in these days," said the white-haired old man, sternly. "I alone am guilty. My brother is innocent."

So stoutly did he aver that he was the forger, that the magistrate reluctantly issued a warrant for his arrest, and at the same time wrote an order to the gaoler for the release of Joseph Brisben.

"My constable will be in soon," said the magistrate; but the old hero picked up both the papers.

"I will not trouble him," he said. "I will execute both papers."

And he did. Handing the gaoler both papers he explained their meaning thus:

"They have made a mistake. It is I who am to be your prisoner. My brother is innocent."

Accordingly Joseph Brisben was released and returned to the farm. John remained at gaol a prisoner. When the

extraordinary affair became known, several prominent citizens offered to go on the accused man's bond, but he would not accept their kind offices. At the trial he pleaded guilty, and was sentenced to fifteen years' imprisonment at hard labour in the penitentiary. Joseph came to see him before he was removed to Frankfort, but their interview was a private one.

Joseph Brisben remained at the farm, but he was a changed man. From the day of his release from gaol down to the time of his death, he was never known to touch a card, and a drop of liquor never passed his lips. Last April he died, and his confession, duly sworn to before a Justice of the Peace, was made public after his burial. In substance, it was this: That he was guilty of the forgery, for which his heroic brother was suffering a long imprisonment.

"It was my brother's wish, not mine," reads the document. "He insisted that he, who had no ties of blood or marriage, could better suffer the punishment and disgrace than I who had dependent upon me a large family."

Noble John Brisben! Of such stuff are heroes made.

## THE COLLEGE FETTER.

The college Commencement season excites more public attention every year, and the reason doubtless is that the college comes constantly more and more into sympathy with modern convictions, and places itself more in harmony with modern methods. This year general attention was concentrated upon the Harvard Commencement for two reasons: one was the omission to confer the Doctorate of Laws upon Governor Butler, which was a temporary excitement, and the other was the address of Charles Francis Adams, junior before the Phi Beta Kappa Society, which commanded serious attention.

Two years ago, at the centenary of the society, Wendell Phillips arraigned the college, or the educated class, for its moral timidity and avoidance of its natural public leadership. That memorable and powerful discourse will long remain one of the brilliant and valuable traditions of the society. For however it may have been criticised as too sweeping in its generalization, and too unqualified in statement, even to the point of injustice to the class which it denounced, it will long serve its undoubted purposes of making the college, and the educated class for which it stands, more watchful of its course and tendency, and more positively heedful of its natural and historical position in the leadership of progress.

Mr. Adams also arraigned the college, not like Mr. Phillips for its sluggish conservatism amid the great forward movements of the time and of civilization, but for failure in achieving its own special object. His accusation was, in substance, that although the peculiar function of a college is to supply the higher education, yet our colleges to-day, and even Harvard, the oldest, and in many ways the most admirably equipped of them all, is so wedded to ancient precedent that its course of study includes much that is useless to many if not most of those who must pursue it, and that its chief emphasis is laid upon branches which are but superficially acquired, and soon forgotten. With the lapse of time, argues the orator, the standards of education have changed. The proper studies for the youth of three centuries ago are unfitted for the youth of his century, yet the college still lays chief stress upon the antiquated curriculum, and the youth sees that the college course which his own age demands is of less actual honourable distinction in the college than the studies of an earlier time. Mr. Adams cites the study of the Greek language as a pregnant illustration of his position, and, himself in the fourth generation of a distinguished family of college graduates and of eminent men, he declares that it was of no service to them, and that he soon forgot all that he learned of it in college.

His criticism is not a vague general assault upon college studies. It is definite and precise. He is a college man, and not an iconoclast who strikes from a mean vanity and dull jealousy. He concedes the preference to the "classic" tongues. He would not, nor in his opinion would "the modernists" as a class, desire that German and French should take the place of Greek and Latin in examinations for admission to college; he asks only that the preference of one should not be practically a prohibition of the other. The applicant should be required to pass in Latin and English, and in Hebrew, Greek, German, Spanish, or Italian as he may prefer, and if, selecting Greek, he can stumble and stagger through half a page of Xenophon and a few lines of the Iliad, let that suffice as now. But if, instead of the Greek, he select a modern tongue, although no mercy be shown him in the examination, let him not be repelled contemptuously as now. The orator would not object to demanding two of the modern languages in place of the ancient, and an examination adequate to show that the applicant has command of them as working tools.

As he ended his clear and strenuous plea the worthy son of Harvard and of sons of Harvard might well have said, "If that is treason, make the most of it." But his demand was not a mere protest, it was the ripe and ripening conviction of many who heard him, and who feel that our tradition has been too powerful in regulating the college course of study. The Phi Beta address of Mr. Adams was but another voice of the spirit which has within a generation changed the head of a college from an elderly clerical rector to an active man of affairs. The change is symbolic and prophetic of that which he advocates, and which must not be mistaken as a demand for easier and more superficial studies.

On the contrary, his argument and that of "the modernists" is that nothing is more shallow, sloppy, and superficial than the present college study of Greek, and consequently nothing more ludicrous than the solemn assertion that it is an admirable intellectual discipline. Accuracy and thoroughness are indispensable in any method or pursuit which is to train the mental faculties. But these, he insists, are the fatal want of the college study of Greek, and it necessarily depletes instead of disciplining the intellectual powers. Those who are familiar with Mr. Adams's interest in what is called the Quincy system of common-school in-



struction know that he states the aim of that system to be accuracy and thoroughness. Its strongest criticism upon the ordinary system is that it neglects that very precision and clearness of apprehension which is the essential condition of really available knowledge.—George William Curtis, in Harper's Magazine for September.

VICTIMS OF MONACO.

The enormous gains of the Monte Carlo gaming tables are a direct incentive to play in all countries, and we are not surprised that no less than thirty-seven illicit tables were recently found open at night in and around Nice during a single police raid. For several years previous to the formation of the "International Association for the Suppression of the Gaming-tables at Monte Carlo," the clear profits of the Casino were over 25,000,000 francs per annum. The Prince of Monaco receives 250,000 francs yearly for the concession, besides a share in the profits, and considerable supplementary sums; and as the expenses of the Casino and entire principality are defrayed by the bank, the sum annually lost by players cannot have fallen below fifty millions of francs! The receipts have fallen off considerably since 1881, but it is estimated that fully 30,000,000 francs have yearly found their way over the green tables into the coffers of the bank. What losses and misery does this sum represent! How many, tempted to play in the hope of "jack" and sudden wealth, have gone on and on till ruin and disgrace have stared them in the face! How many dependent wives, children and relatives have been reduced to absolute poverty in a day! And, alas! how many have committed self-murder to escape the shame caused by their own folly.

While desirous of avoiding anything approaching sensationalism, we venture to quote the following paragraph from the *Colonic Etrennes*, a paper published in Nice:—"An Englishman allowed a train to run over his neck; a Russian blew his brains out; a young Bavarian fired a couple of bullets into his chest; a Pole shot himself in the middle of the gaming saloon at Monte Carlo; a well-dressed stranger shot himself at the Hotel des Empereurs, Nice; a merchant poisoned himself at the Hotel de la Garle, Cannes; an Austrian of distinguished family blew out his brains in a shed at Ségurance, Nice; a lawyer threw himself from the top of the rock Rauba Capen into the sea, Nice; a German officer shot himself in the ear; a Hollander poisoned himself; a Dutch nobleman shot himself in the garden of his villa, Monaco; and a widow, fifty-five, poisoned herself at the Hotel des Deux Mondes, Nice; she had sold her last jewel to try and recover her losses at Monaco. A German shot himself on a seat, a few steps from the Casino; an Englishman hung himself on the Ponsroad; a gentleman shot himself before the Café de Paris, close to the Casino; and a young Russian shot himself at the Casino door."

The "Times," of the tenth ult., reports the circumstances of a young German of good family having shot himself the Thursday after losing at the gambling tables, and a young Englishman of good family, whose father held a high position in the House of Lords, told the writer last week that he had lost a fortune in Monaco, and was a beggar on the world; and that he seriously contemplated suicide as the only way of escaping misery and shame. The writer had a list of fifty more suicides before him, the direct results of gambling at Monte Carlo. What sorrow and distress these violent deaths have entailed upon helpless victims! Many of our readers visit the Riviera as a winter resort, and we entreat them to dissuade persons from going to Monaco "just to see the place." Though Monaco be "even as the garden of the Lord," the cry of it is great, and its sin very grievous, even as Sodom and Gomorrah.

It is gratifying to find that the International Association has succeeded in drawing the serious attention of the great Powers to the subject of public gaming at Monaco. Almost the entire press of the United Kingdom is in favour of the movement, and the leading Continental press lends hearty co-operation. The question has already occupied the consideration of the French Chamber of Deputies and Senate and the Italian Parliament and German Reichstag have denounced in indignant terms the continuance of an institution so fruitful in crime, misery and death. The subject will be shortly brought before the English Parliament.—*The Christian*.

THE PARSEES.

The Parsees of India are the descendants of the ancient Persian "fire-worshippers." They claim a history back to Abraham. The Zendavesta is their holy book, and the venerated Zoroaster, who flourished B.C. 550, is their great prophet. Driven from Persia, a thousand years ago, they found a refuge in India. Now there are but 8,000 left in their ancient home. Of this strange people there are about 200,000 in all the world. Of this number 150,000 are in India. Bombay, "the city of the Parsees," has 75,000 making one-tenth of the entire population. As you walk the streets of Bombay you cannot help noticing these disciples of Zoroaster, differing as they do from both Mohammedans and Hindoos. The Parsee gentleman is tall and erect, with fair complexion and dignified air. His long white coat of silk or fine muslin is buttoned closely from chin to waist, and hangs in a full flowing skirt to the knees. He wears a tall, tapering, queer-looking indescribable hat, without a brim, inclining backward from the forehead, and looking very much like a section of a stovepipe. It is apparently of pasteboard, covered with brown silk or muslin. In the top is a hole in which he puts his handkerchief. This hat is one of the badges of his religion, and he must never change it for any other style. The Parsee always keeps his head covered indoors or out, day or night, asleep or awake. Around his waist he wears a silken cord, which he is to unse when at prayer. No bargain is binding if this cord is left off when the contract is made. These people are among the most intelligent, influential, and patriotic in the community. Most of them are merchants and bankers; and as such are honest, industrious, and polite, taking the lead

in all the commercial enterprises. One half of the wealth and three-fourths of the business of Bombay is in their hands. They are often called the Jews of the East.

NATURE'S LADY.

Three years she grew in sun and shower,  
Then nature said, "A lovelier flower  
On earth was never sown;  
This child I to myself will take,  
She shall be mine, and I will make  
A lady of my own.

"Myself will to my darling be  
Both law and impulse; and with me  
The Girl, in rock and plain,  
In earth and heaven, in glade and bower,  
Shall feel an overseeing power  
To kindle or restrain.

"She shall be sportive as the fawn  
That wild with glee across the lawn  
Or up the mountain springs;  
And hers shall be the breathing balm,  
And hers the silence and the calm  
Of mute insensate things.

"The floating clouds their state shall lend  
To her; for her the willows bend,  
Nor shall she fail to see  
Even in the motions of the storm  
Grace that shall mould the maiden's form  
By silent sympathy.

"The stars of midnight shall be dear  
To her, and she shall lean her ear  
In many a secret place  
Where rivulets dance their wayward round,  
And beauty born of murmuring sound  
Shall pass into her face."

JACK, THE CHICAGO FIRE DOG.

Jack goes to all the fires, and is first to hear the buzz of the telegraph. If upon the third floor when the call comes, he is the first member of the company down. He never dresses, but goes to the fire as he is. He always manages to run down the first flight of stairs like an ordinary Christian, but in his anxiety to get to the horses, he invariably rolls down the second flight. He drives the horses to the pole, and runs ahead of them barking. Jack is known to thousands of persons, and his barking informs them that there is a fire in the district. He clears the street for the engine better than a man could. He is always first in the building. At night, he looks for a fireman's light; and often when the smoke is thick and he cannot be seen, the men know he is about by hearing him sneeze. If there is a fire and the apparatus does not go out, Jack sits down and howls in his disappointment, and cries as if his heart was broken. Sometimes the horses step on him, but he keeps on three legs and sees the fire out; but, often, when he gets home, he is laid up for days. He has been known to go up and down an iron fire-escape, and walk up and down a peaked roof that was at an angle of forty five degrees. He will go anywhere the men do. At home he is fastidious, disliking the smell of the smoke when the stove is lighted. When the floor is being scrubbed, Jack goes across the street, where he sets up a howling until the cleansing operation is over. But, at fires, he does not mind the densest smoke or the heaviest shower-baths.—*Inter-Ocean*.

DIFFERENT KINDS OF HEARERS.

Burdette, the "Hawkeye" man has been describing the various classes of hearers: "The lounge falls into the pew and slides into a comfortable attitude. You look at him with a nervous fear that sometimes he will slide clear out of sight. Next comes the fidget, who makes the preacher forget his place in the sermon. Then comes the watcher, whose head is apparently fixed on a ball and socket, and can turn three ways at once. He watches and sees so much that he can't hear anything. Fourth is the time-keeper, who is constantly with his eye on the watch while the sermon is being preached. Fifth is the squaker, who comes to church a little late and has a pew near the pulpit. The worst of it is that he is always a good man. In the sixth place is the traveller, who is always a talker; and then comes the boss. When you do sit down on the boss," said Mr. Burdette, addressing the graduates, "sit down hard, and don't get up again."

THE DIAMOND.

A writer in the London "Chemical News" thinks he has solved the question of the origin and formation of the diamond—it being due, he argues, to the fact that the carbonaceous matter of fossils, such as plants and animal remains, has been dissolved by highly heated water, aided by great pressure existing in the crust of the earth. The fact is well known that highly heated water, aided by pressure, can dissolve silica, as in the geysers of Iceland, etc., where it is formed around the mouth of the vent; and there are also the experimental researches of De Senarmont and others, on the artificial production of crystallized minerals, as quartz, mispickel, corundum, heavy spar, etc., by the prolonged action of water at high temperatures and pressures. On these grounds, therefore, it is urged that no reason exists why highly heated water, or water gas, should not have the power of dissolving the carbonaceous matter of fossiliferous plants and animals, and then, on cooling, depositing the carbon in the crystallized condition, forming the gem known as the diamond.

A VERMONT villager has his walk and front yard paved with headstones from a cemetery.

BRITISH AND FOREIGN ITEMS.

THE German Baptist churches in America, which in 1850 numbered only ten, now number 130.

William Chambers, the Edinburgh publisher, left \$100,000 for the restoration of St. Giler.

A FIRM of vinegar makers in London entertained 100 men at dinner in their 53,000 gallon vat.

PORTUGAL is represented in France by M. de Camoens, a descendant of the famous poet of his name.

A COLLEGE for Roman Catholic priests is to be built at Portsmouth on a site purchased from the war department.

It is said Lord Ronald Gower is writing a life of Marie Antoinette, for whose memory he has an enthusiastic admiration.

THE great University of Padua, in Italy, is the place of an unprecedented scandal. Prof. Broglie has slapped the face of Prof. Baysini.

THE Swiss railroad companies now cover a portion of their carriages with a phosphorescent preparation, which makes them visible at night.

An eccentric loungee in Tazewell county, Iowa, has placed thirteen large armchairs in as many stores, so he can always have a seat when he calls.

THE relics of secularised nunneries in Tuscany, when put up to auction, are knocked down for a trifle, holy relics being at a discount even in Italy.

THE Rev. Chinnery Haldane, late of All Saints, Edinburgh, is to be consecrated as Bishop of Argyll and the Isles at Fort-William, on 24th instant.

THE Treasurer of the immense colony of South Australia says that the population is only 300,000, and advises a grant of \$200,000 to encourage immigration.

FOR every five persons who use tobacco in England, France and Russia, there are fifteen in Germany and North America, twenty-four in Belgium, twenty-eight in Holland.

THE Czar has forwarded through the French Ambassador \$400 toward a monument at Lagres to Diderot, to whom the Empress Catherine was a generous patroness and friend.

An Illinois snake charmer gave a public exhibition with a copperhead. The charm didn't work, but the snake did, and weeks elapsed before the showman knew that he would recover.

THE municipality of Rome has refused to give to the Minister of Public Instruction the Convent of the Carthusians. The Government wanted the convent for a sculpture museum.

BISHOP THIRLWALL was an omnivorous devourer of fiction, reading every new novel that came from a respectable pen, but he acknowledged that the "Wide-Wide World" was too much for his powers of digestion.

THE Celtic-speaking peoples at present are the Bretons of Brittany, the Welsh, the Irish, and the Scottish Highlanders. The total number who can understand a Celtic tongue is computed to be three and a half millions.

MR. I. B. SMITHES, the founder of the "British Workman" and other popular illustrated periodicals, has died after an illness of eighteen months in his sixty-eighth year. He was a Yorkshire man and a devoted Methodist.

THERE is an Oxford graduate in the poor house at Newburyport, Mass., and he gives what is called "a very eloquent and critical lecture on English poetry, making judicious selections and showing wonderful knowledge."

THE landlord of the hotel where the Princess Beatrice has taken residence, at Aix-les-Bains, wrote to the London "Times" offering to pay for an article puffing the establishment. The "Times" printed the letter without comment.

THE Countess de la Torre pleaded that, being a member of the anti-cruelty society, she took eighteen cats and nine dogs into her house out of compassion, but a London Justice fined her \$1 dollar and ordered an abatement of the nuisance.

THE jubilee of the Merchiston Castle School, Edinburgh, founded by a brother of Dr. Chalmers, was celebrated lately. Mr. Rogerson, the headmaster, said their raining was to enable the pupils to fight an uphill battle, and never to know when they were beat.

VICTOR HUGO has a set of stereotyped eulogistic letters which he posts to young authors who send him their maiden volumes. He has not time to read the books. He likes to conciliate rather than offend, and he is always glad to secure another pair of hands for his next play.

A DUBUQUE boy employed on a railroad received a hurt. His father, though of ample means, left him to the charity of friends. He died, and the unnatural parent refused to allow him to be buried in the family lot. The railroad men in town contributed enough to give the body a decent interment.

THE Rev. Dr. McGregor of St. Cuthbert's, in an article in the new number of the "Sunday Magazine" mentions the fact that it has been his fortune to pass Holy Week at three great centres of superstition—Jerusalem, Rome, and Seville. In the magnificent folly of shows and processions, he thinks the Spanish city "bears the bell."

THE Egyptian census has just been completed. The total population is given as 6,798,230, of whom 3,393,918 are males and 3,404,312 females. Cairo has 368,108 inhabitants; Alexandria, with its suburbs, 208,775; Port Said, 10,560; Suez, 10,913; Tintah, 33,725; Damietta, 34,046; Rosetta, 16,071; Mansurah, 26,784; Zagazig, 19,046.

THE Rev. Dr. Mackay of the North Church, Inverness, referring to the Stromo Ferry affair, said they had done nothing beyond upholding the laws and institutions of God and of man, and the sympathies of the whole north of Scotland were with them. Dr. Kennedy of Dingwall says £180 have been sent to him as contributions towards their defence.

## MINISTERS AND CHURCHES.

REV. CHARLES TANNER has been visiting the scene of his former labours, Sherbrooke.

THE Rev. Duncan Morrison, of Owen Sound, is at present supplying the pulpit of Knox Church, Hamilton.

THE Rev. Dr. Ormiston preached in St. James' Square Presbyterian Church on the twelfth inst., and in Whitby last Sabbath.

THE Rev. Robert Campbell, of St. Gabriel Church, Montreal, has returned from a holiday tour throughout central Canada, and has resumed his ministerial duties.

THE Rev. Dr. John Hall, of Fifth Avenue Presbyterian Church, New York, has been visiting relatives in North Dorchester. He preached in the Presbyterian church there on the twelfth inst.

THE Rev. W. Armstrong, pastor of Daly Street Presbyterian Church, Ottawa, has returned from Europe and resumed his labours in the metropolis. Last Sabbath he lectured on "Some Phases of Scottish Religious Life."

THE Hamilton Times says: The temperance cause loses in the late Rev. James Cameron, of Chatsworth, one of its firmest friends, and one of its hardest and most earnest, and probably one of its oldest workers in western Ontario.

ST. ANDREW'S Sabbath school, Sherbrooke, enjoyed a successful picnic last week. It was attended by about 300 persons—young and old, and was held in Fletcher's Grove, on the banks of the St. Francis. They enjoyed a pleasant, happy holiday.

THE Presbyterian manse at Gladstone, Manitoba, was handed over to the board of church managers lately. It is a creditable piece of work. The main building is 22 x 38, with two bow windows; the kitchen, 12 x 16. Both buildings look nicely proportioned. The internal fittings have been constructed with an eye to elegance as well as comfort.

ALL the materials requisite for the completion of Willoughby and Ridge churches, eighteen and twelve miles from Prince Albert have been purchased, and both buildings are expected to be completed free of debt in the course of a few weeks. A grant of \$100 has been promised to each from the Church Building Fund.

THE Presbyterians of Mattawa contemplate the erection of a new manse for their clergyman, to cost \$1,000. Of this sum \$600 has been subscribed, and energetic steps are now being taken to secure subscriptions for the balance. The Rev. W. D. Ballantyne, Rev. R. Campbell, of Renfrew, and Mr. S. M. Hunter have been appointed to look after the matter.

A MISSION station has been organized at McBath, eight miles east of Prince Albert. The contract for the completion of the Church edifice has been let. The field is at present under the pastoral charge of Kev. R. G. Sinclair. The first Communion roll has thirteen names on it. All these church buildings would have been finished last fall but for the scarcity of lumber etc., etc.

THE Rev. James Robertson, superintendent of Presbyterian Missions in the North-West, spent Saturday and Sunday week at Virden. There was a meeting of the Church Building Committee, and matters are in good condition. The people are responding liberally to the calls made upon them, and we shall have the pleasure and honour of having the first church erected in Virden before the winter sets in.

THE Rev. Mr. Douglas, of Rapid City, lectured at Minnedosa a few evenings since to a large audience in the Presbyterian Church on "Life in India." As the rev. gentleman was seven years in that country as a missionary, he was able to interest his hearers with many an illustration of what he encountered there. An admission fee of twenty-five cents was charged, which goes to the church building fund.

THE pastor of Knox Church, Kincardine, Rev. J. L. Murray, is recruiting in Manitoba and the North-West Territory. He was surprised before his departure on receiving a letter from his congregation containing a gift of \$120, to defray his expenses. This is a polite and modest way of surprising, and it is the fourth time in five years that the reverend gentleman was surprised into the possession of generous gifts from his congregation.

THE St. Joseph Street Presbyterian Church Sunday school, Montreal, held their annual excursion and picnic to St. Rose last week. The weather was delightful and the arrangements complete. The whole party appeared to enjoy themselves very much, and upon their arrival boating, fishing and other amusements were the order of the day. The return trip was accomplished in good time, and all appeared highly delighted with their day's outing.

THE inaugural services of the newly-formed Presbyterian congregation of London South were held last Sabbath in Trebilcock's Hall, Rev. J. A. Murray, of St. Andrew's, officiating. The hall was crowded, many being unable to secure seats. The first communion service will be held the second Sunday in September. The interim session of the new congregation is composed of Rev. J. A. Murray, moderator, and Messrs. Webster, Gould, and Adam Murray representing the city churches.

THE proceedings at the induction of the Rev. G. C. Patterson, M.A., to the pastoral charge at Beaverton were very interesting. The Rev. A. Ross, Woodville, presided on the occasion. The sermon was preached by the Rev. A. G. McLachlin and the Revs. A. Currie addressed the pastor and H. Sinclair the people. Mr. Patterson enters on his new sphere of labour under hopeful and encouraging circumstances. After the services were concluded the members of Presbytery were entertained to dinner by Mr. G. F. Bruce, warden of the county.

A SCOTTISH exchange contains an account of a banquet given to the Rev. Mr. Barclay, of St. Cuthbert's Church, Edinburgh, who is coming to St. Paul's Church, Montreal. The banquet took place on the 26th ult. The Rev. Dr. Macgregor presided, and after paying a high compliment to Mr. Barclay, he, in the name of the presentation committee, the subscribers, and the Merchiston Curling Club, presented him with a handsome silver salver and a cheque for \$1,100. Rev. Mr. Ferguson, Linlithgow, on behalf of the members of Linlithgow Church, of which Mr. Barclay was formerly minister, presented him with an album filled with views of Scottish scenery.

AT their recent re-union in Embro, the professional men bore the strongest testimony to the preponderating influence which the religious training of their younger days had in giving force to their character, and direction to their subsequent careers. A significant thing in all the allusions made—and they were many—to the religious principles of the fathers was, that the rigid and uncompromising character of these principles received universal praise. Special emphasis was laid on the jealousy with which they guarded the Lord's day, and the benefit that had accrued therefrom: a fact not without its lesson at present, when such encroachments are being made on the sanctity of the Sabbath. It was a strong, but true, remark made by a member of the re-union, Rev. J. Ross, Brucefield, "Give up the Sabbath, and you give up God."

AT the laying with impressive ceremonies by the Bishop of Rupert's Land of the corner-stone of the very handsome building the congregation of Holy Trinity are erecting in Winnipeg, the following letter from Rev. D. M. Gordon was read: "I regret very much that I cannot be present at the laying of the corner-stone of your new church on Monday afternoon as I expect to leave on Monday morning for a trip westward, visiting stations along the line of the C. P. R. Allow me, however, to congratulate you very heartily on the progress and prospects of Trinity Church, and to express the hope that not only we, but the congregation to whom we minister, may be ever mindful that we are parts of one building of which 'the corner-stone is Christ,' and that we may walk worthy of the vocation wherewith we are called, endeavouring to keep the unity of the spirit in the bond of peace."

THE re-opening services of Duff's Church, East Puslinch, were held on Sunday, August, 12th. There was a large attendance and a liberal collection. By the unavoidable absence of Prof. McLaren, D.D., of Knox College, who was expected for that day, the morning service was conducted by Rev. John Neil, B.A., of Nassagaweya, assisted by the Rev. Wm. Meldrum, the first pastor of the congregation, who was inducted, March, 1840. The Rev. Dr. McKay, the present pastor, conducted the afternoon Gaelic service, and preached at night from Ps. lxxxiv, 1. The repainting of all the wood work, the seats being

grained in oak and the pulpit in walnut, the walls and ceiling kalsomined and new carpets laid in the passages, has greatly improved the appearance of this church, which was built in 1854. Four years ago it was re-shingled and new windows were put in. Thirty years ago it was considered one of the best and most substantial stone buildings west of Toronto. This is one of the oldest congregations in the west.

DR. COCHRANE, the energetic and efficient convener of our Home Mission Committee, is at present on a tour of inspection over the mission field of the north-west. On Sabbath, 12th inst., he preached in Port Arthur morning and evening to large congregations. His discourses on both occasions were eloquent and impressive. After the evening service, he met with the office-bearers of the congregation, and after some conversation with them, expressed his satisfaction with their prosperous appearance and future prospects. He was pleased to learn from them that they had about completed arrangements for commencing at once the erection of an elegant church, capable of seating between 300 and 400 people, at an estimated cost of \$7,000; and that when it is finished they will have very little, if any, debt. Port Arthur is destined to be a town of very considerable commercial importance, and our Presbyterian friends there, by their zeal and liberality, are already securing a position in it for our Church worthy of her history.

THE Winnipeg "Sun" says: The Rev. Dr. Cochran, convener of the Home Mission Committee of the Presbyterian Church in Canada, arrived in the city last night, having come from Ontario by the Port Arthur route. He will stay in the North-West until the third or fourth of September. He will stay in Winnipeg for two or three days and then visit Morris and Emerson, returning to Winnipeg in time to preach for Rev. Mr. Gordon on the 26th. He will afterwards proceed as far west as Calgary, visiting the various points at which Presbyterian missions have been located. This is his third visit to the country. The first was in 1873, when he came to arrange for the transfer of the college from Kildonan to Winnipeg. He was shortly afterwards invited to accept the pastorate of Knox Church, but declined, recommending Rev. Mr. Robertson, who was afterwards appointed. In the year 1881 he paid his second visit. He expresses himself as highly pleased with the progress Winnipeg has made since his last visit, and has abundant faith in the future both of city and country.

AN interesting event took place in Dunbarton last week, when the Rev. R. M. Craig was ordained and inducted into the pastoral charge of the united congregation of Dunbarton and Highland Creek in the Presbytery of Whitby. In addition to the members of the Whitby Presbytery, there were present the Rev. Messrs. Gilchrist, Cheltenham; Mackay, Agincourt; Frazer, Sutton; and McCullough, Quebec, besides a large number of friends from the neighbouring congregations. The Rev. S. H. Eastman, of Oshawa, preached a very appropriate sermon from Jer. i. 6-8. After Mr. Craig was ordained, by the laying on of the hands of the Presbytery, the venerable Mr. Kennedy, who was for twenty-seven years pastor of the congregation, and who is now far past the allotted three score and ten, addressed to him a few words of earnest and faithful counsel. The Rev. Mr. Drummond, of Newcastle, next addressed the congregation concerning their duty towards their pastor in a very suitable and forcible manner. Mr. Craig is a graduate of Knox College, and enters upon his work under the most auspicious circumstances.

A MEETING of unusual interest took place in Indian Lands on the 9th inst., in connection with the Woman's Foreign Missionary Society. Mrs. Harvie, foreign secretary, met with representatives from several of the auxiliary societies of Glengarry and laid before them with all the eloquence and pathos of a mind and heart stirred with the subject, and with the power of undisguised truth, the deplorable condition of Eastern women who form so large a portion of the human family. She also made plain the special benefits and uses of this missionary enterprise, which of late Christian women have taken hold of with zeal and hope. And that the fact that women alone can accomplish this department of missionary labour, casts on them the awful responsibility. At the close of the address the special business of the meeting was proceeded with and resulted in the formation of a Presbyterian Society in connection with the Woman's Foreign Missionary Society of Ontario, Western Section.

Much is looked for from this association of intelligent Christian women, and their is a noble field for their energies—the vigorous working of the auxiliaries now in operation and the organization of as many more as possible. With Gods blessing it will no doubt become a power in the Church for the overthrow of heathendom and the universal spread of the dominion of the Lord Jesus.

THE Stratford "Beacon" says: It is with extreme sorrow that we are called upon to chronicle the sudden and unexpected death of one of Zorra's oldest citizens, in the person of Mr. Wm. Mackenzie, elder, who died at Lucknow on the 8th inst. Mr. Mackenzie was a native of Rossshire, Scotland, and emigrated to Canada some forty years ago, settling in West Zora, where until about two months ago he has since resided. He was everywhere regarded as a Christian man of high principle, sincere piety, and keen perception. He, together with the late Mr. Alexander Kerr, elder, generously presented the congregation with a five-acre glebe on which to erect a manse, and being a strong man physically as well as mentally, and possessing much energy perseverance, and liberal mindedness, he continued to the end the principal pillar of the church. Becoming somewhat stricken in years Mr. Mackenzie resolved to retire from his secular vocation, and purchased a home in Lucknow where, about two months ago, he retired. Being still strong and active, he undertook some repairs on the roof of an out-building on his premises, from which he accidentally fell, receiving such injuries as resulted in death, four days afterwards. His remains were brought to his old home, and escorted to the Harrington churchyard by a very large assemblage of friends and neighbours, where they were interred beside those of his wife who died nearly five years ago. Mr. Mackenzie possessed a cheerful and sociable disposition and was universally beloved and respected.

PRESBYTERY OF LINDSAY.—At Beaverton, and in the basement of Knox Church there, the Presbytery of Lindsay held an adjourned meeting on Tuesday, 7th August, 1883, and was constituted by the Rev. A. Ross, M.A., moderator. Nine ministers and four elders present. Extract minute from Glengarry Presbytery, translating the Rev. G. C. Patterson, M.A., to the Presbytery of Lindsay, was read. The edict for the induction having been duly served and no objection offered, the Presbytery adjourned to the church for Mr. Patterson's induction. The Rev. A. G. McLachlin preached, Rev. A. Ross presided and inducted Mr. Patterson, Rev. A. Currie addressed the pastor, and Rev. H. Sinclair the congregation. The new pastor was introduced to his congregation and session, and his name entered on the roll of Presbytery. The Presbytery adjourned, to meet at three p.m.; and when met transacted some routine business in connection with the North Mission Field, and closed with the benediction. Next regular meeting at Woodville last Tuesday of August at eleven o'clock a.m.—J. R. SCOTT, Pres. Clerk.

PRESBYTERY OF WHITBY.—A very interesting meeting was held in Dunbarton on Tuesday, the 14th inst., for the ordination and induction of Mr. R. M. Craig. This charge has been greatly changed, since Mr. Kennedy left Dunbarton. About the same time Mr. Peattie left Claremont and Erskine Church. Erskine Church was only a mile and a half from Dunbarton church; when both were vacant they were happily united by the Presbytery, and still later Highland Creek congregation was united to Dunbarton by the Synod of Toronto and Kingston as one pastoral charge. There are few better fields in the Church than this united charge, and fortunately it has procured the services of a very promising young man, Mr. R. M. Craig, probationer, who was ordained and inducted there on Tuesday, and who enters upon his work with brightest prospects. At the meeting, the Presbytery agreed to assess the congregations at the rate of ten cents per member for Presbytery, Synod and Assembly funds. The following is a copy of the resolutions sent to the Postmaster-General, anent, the Post Office work on Sabbath: "Inasmuch as infractions on the sacredness of the Sabbath, are being made by the running of extra trains or cars on certain of our railroads, by the travelling of steamboats for pleasure or excursion parties, and more especially by the recent orders from the Head of the Post-office Department requiring the making up and despatching of additional mails by the employés of the department on the line of the Grand Trunk Railroad; and inasmuch as we

regard the day as an heritage of good to all classes of our people; and inasmuch as it is a day sacredly set apart by common consent for the worship of God who has instituted it; Therefore, resolved, that we, the Presbytery of Whitby in connection with the Presbyterian Church in Canada, do earnestly protest against all such secularization of this sacred day, as tending to destroy a precious boon, bestowed on all our people—as well as on the employés of post-offices, railroads, steamboats, as on other citizen, and as tending to bring down on us the displeasure of the Almighty; Resolved further, that we respectfully call upon the Hon. John Carling, Postmaster-General of the Dominion of Canada, to revoke his recent orders, requiring the making up and despatching of mails upon the Lord's day, as a grievance to all in this Province of Ontario, who venerate the sacred day, and as especially interfering with the rights and privileges of those Christian people who are in the service of the Post-office Department, which above all others requires trustworthy officers, and who, we believe, will usually be found among those who fear God and observe His Sabbath." Some other business, not of general interest, was disposed of, at this meeting and the Presbytery, adjourned to meet in the Presbyterian Church, Oshawa, on Tuesday 16th Oct., at eleven o'clock a.m.—A. A. DRUMMOND, Pres. Clerk.

#### OBITUARY.

The Minneapolis "Tribune" says: Mrs. M. M. Anderson, daughter of Dr. Gillespie, of Cannington, Ont., and the wife of Dr. J. D. Anderson, of Minneapolis, died at her home, 500 Eighteenth street south, on the morning of July 22nd, aged twenty years. Mrs. Anderson came to this city last January with her husband, and soon after united with the Park Avenue Presbyterian Church, where, by her warm and genial nature and her exemplary Christian deportment, she gained many friends, and was highly esteemed by all who knew her. Her illness was short, and her death sudden and unexpected. Brief funeral services were held at the house, at eleven a.m. In the absence of her pastor, Rev. Dr. Campbell, Rev. A. W. Benson, of this city, officiated. The remains, accompanied by her husband, were taken to Cannington. Mrs. Anderson had made a public profession of her faith in Christ in very early life, and was, for some years before her marriage, a valued member of the Cannington Presbyterian congregation.

### SABBATH SCHOOL TEACHER.

#### INTERNATIONAL LESSONS.

##### LESSON XXXV.

Sep. 2, 1883. } THE DEATH OF SAMSON. { Judges xvi. 21-31.

GOLDEN TEXT.—"The God of Israel is He that giveth strength and power unto His people."—Ps. 68 : 35.

CENTRAL TRUTH.—Pride brings destruction; prayer brings strength.

CONNECTION.—From Gideon's victory to Samson's death is computed to be 126 years. Samson was of the tribe of Dan, born at Zorah, near the border of the Philistines, north-west of the portion of Judah. He was a Nazarite, devoted to God from his birth. He had gained victories over the Philistines, and had ruled as "Judge" in (perhaps only a part of) Israel for twenty years. A Philistine woman, with whom he had formed a weak and sinful intimacy, betrayed him to his doom as a prisoner and slave, by getting from him the secret of his great strength—which was keeping his Nazarite vow, and cutting his hair broke that vow. His character showed great blemishes.

NOTES.—Philistines: were in Palestine when Abraham arrived there (Gen. 21 : 34), and were a warlike people, so that the children of Israel in coming from Egypt passed by their country (Ex. 13 : 17). They lived in a narrow strip of land along the Mediterranean sea, forty miles long, and on the western borders of the tribe of Judah. Goliath was a Philistine from the city of Gath (1 Sam. 17 : 4). They were frequently at war with the Israelites. Gaza is one of the oldest cities in the world, and was in existence before Sodom was destroyed. (Gen. 10 : 19.) It was one of the principal cities of the Philistines, and now has a population of 16,000. Dagon: one of the gods of the Philistines. His idol had the body of a fish and the face and arms of a man. It was a temple of Dagon that Samson pulled down at Gaza. He also had a temple at Ashdod (1 Sam. 5 : 3) where the idol was found fallen flat on the floor the morning after the ark of the Lord was placed beside it.

1. SAMSON'S CAPTIVITY.—Ver. 21.—Philistines: dwelling near the sea-coast; an active and warlike people; idolaters. "Palestina" and "Palestine" are derived from "Philistine." Put out his eyes: a cruelty often practised anciently upon prisoners in war. It was supposed they could never be dangerous again. Bound him with

fetters of brass: prison-life in heathen and uncivilized lands is, above all conception horrible. Brass here means probably (as generally in the Bible), copper. He did grind: even yet, in the East, millstones are turned by hand, or at most by a donkey; no "machinery."

Ver. 22.—Hair of his head began to grow: we may believe that he, repenting and renewing his vows, began to get back his great bodily strength, as well as peace of mind and pardon from God.

Ver. 23.—A great sacrifice: they made the captivity of Samson an occasion of rejoicing and boasting. Unto Dagon, their God: an idol in the form of a fish, with a man's head and hands. See 1 Samuel 5, where Dagon fell down—head and hands broken off; and "only Dagon" left, i. e., his fish-body left. Our God hath delivered: they falsely and wickedly claimed for Dagon a victory over Samson and over the God of Israel.

Ver. 24.—When the people saw him: at sight of their god they began shouting his praise. "The question was now no longer a matter between Samson and the Philistines, but between Dagon and Jehovah."—Kittó.

Ver. 25.—They said, call for Samson: to dance and play before them, and amuse them. And he made them sport: probably Samson, to disguise his intentions, did obey their heathen commands, and danced and amused them. Poor Samson! He need not have been there if he had strictly followed God.

Ver. 26.—The lad that held him: being sightless, he had to be led. Suffer me: let me lean against the pillars to rest.

Ver. 27.—Lords of the Philistines: we afterward read of "Kings" in their cities, and the "Lords" here would probably be their chiefs or feudal lords. Upon the roof: if the building had an open quadrangle or square, there we may suppose Samson was exhibited; the crowds occupying the roof would look down into the square.

Ver. 28.—Samson called unto the Lord: his heart had returned to God, and God returned to him. That I may be at once avenged: God had raised Samson up specially to chastise the Philistines; and it was in the line of his duty to be avenged on God's enemies and his. We are called for milder work, but let us see that we do it.

Ver. 29.—Took hold of the two middle pillars: Dr. Thomson ("The Land and the Book,") says idol temples were always built on hills, and that there are several steep hills on the site of Gaza. If Dagon's temple stood, as little doubt but it did, on one of those small steep hills, the loosening or displacing of one or two principal pillars, heavily laden as the roof was, would send one part of the building crashing against another, and the whole in a dreadful ruin to the foot of the hill.

Ver. 30.—Let me die with the Philistines: he knew he could not slay them and himself escape. His life was misery; his peace was made with God, and he had a divine voice within him that his prayer was heard, and that the time had come for him to strike a great blow against idolatry, and for Israel and Jehovah. Bowled himself with all his might: with his former supernatural strength; either drawing the pillars toward him, or pressing them from him, till they broke or were displaced. More than he slew in his life: often thus with the Christian; people think of his words and follow his advice, after he is gone, who neglected him in his life.

Ver. 31.—His brethren: his father was apparently not now living. Brought him up and buried him: we may suppose that there was great terror and confusion among the Philistines, and that they made no resistance to a party of the Danites who came to recover his dead body. He was buried in the family burial place of his father. Judged Israel twenty years: from Judges 13 : 1-5, we learn that this Philistine oppression lasted forty years, and that Samson was born after it began. He was therefore inside of forty when he died, and must have begun to "judge Israel" very young.

#### PRACTICAL LESSONS.

1. The life of Samson was one of *splendid opportunities* but great imperfections.
2. Samson, sightless, grinding at the mill—and all because he fell away from God and duty—is a lesson for all ages.
3. Satan and Satan's agents must not think, when God's people are chastened for their sins, that they have triumphed over God (Ver. 24).
4. The great "demonstration" in favour of Dagon ended in death, and ruin, and disgrace.
5. God hears the prayer of the penitent. He heard Samson.
6. Many a one's chief work and influence is in his death; it may be necessary so, to keep down self-love.

### STRONG MAN'S SAD DEATH.

SOMEBODY has well said that a woman should never accept a lover without the consent of her heart, nor a husband without the consent of her judgment.

A COACHMAN at Airdrie has been sent to prison for thirty days, carrying off the gold watch of the minister at Calderbank, which he had seen lying on a window sill when he called to arrange with him to conduct his marriage ceremony.

THE heart is due to God. O what joy, ease and freedom, when I can say it is God's, for His love for Christ sake, by the Spirit's power; no enjoyment but in God, or God's work! O for the pure heart and the single eye!—Rev. T. Adams.

IF the Church would have her face shine, she must go up into the mount and be alone with God. If she would have her courts of worship resound with eucharistic praises, she must open her eyes and see humanity lying lame at the temple gates, and heal it in the miraculous name of Jesus.—Bishop Huntington.



## OUR YOUNG FOLKS.

### THE LITTLE BIRD.

A little bird with feathers brown  
Sat singing on a tree—  
The song was very soft and low,  
But sweet as it could be.

And all the people passing by  
Looked up to see the bird  
That made the sweetest melody  
That ever they had heard.

But all the bright eyes looked in vain,  
For birdie was so small,  
And with a modest dark-brown coat,  
He made no show at all.

"Why, papa," little Gracie said,  
"Where can this birdie be?  
If I could sing a song like that,  
I'd sit where folks could see."

"I hope my little girl will learn  
A lesson from that bird,  
And try to do what good she can,  
Not to be seen or heard.

"This birdie is content to sit  
Unnoticed by the way,  
And sweetly sing his Maker's praise  
From dawn to close of day.

"So live, my child, all through your life,  
That be it short or long,  
Though others may forget your looks,  
They'll not forget your song."

### SHARPER THAN A SERPENT'S TOOTH.

A week or two ago, a young man, belonging to an influential, honourable family, cheated a couple of business firms in a great western city, by false representations, out of a couple of a hundred thousand dollars. The matter was brought before his father, an old man of stern integrity. The young man was his only child.

"Gentlemen, I can do nothing," he said, "I have paid nearly half a million dollars already to make up sums which he has embezzled. He has brought me to beggary. The law must take its course." He turned away. The road between him and death was short, and it would be dark and hard.

On the same week an elderly woman was seen to throw herself into the Schuylkill river, near Philadelphia. She was rescued with difficulty. She held in her hand a satchel containing gold, notes and bank books representing several thousands of dollars. When she recovered her senses, she was asked:

"Why did you do this? You were in no danger of want."

"No; I had money enough. But I had five children once—four boys and a girl. They all went away. They have not wanted me to visit them, and they do not write to me. I have waited for years, and they have not come back. Folks told me they were doing well, and were fine gentlemen and ladies, but they have forgotten their old mother. It was so lonesome that my head got queer. Indeed, gentlemen, I tried to do all I could for my little children; but when they grew up they were tired of me."

No words of ours can add to these two chapters of actual life. Very few sons and daughters are as guilty as these, but how few are wholly free from such guilt? Many a man

or woman, who would not take the life of the poorest living creature, kills the souls of those who love them best, by years of passive, cold forgetfulness and neglect.

### "WELL DONE."

Not what you say,  
Oh wish, or hope,  
While through the darkness  
Here you grope;  
But what you do,  
And what you are,  
In heart and thought  
And character—  
This only makes you great;  
And this,  
If clothed in Jesus' righteousness,  
Will open Heaven's gate;

Sell, all and buy  
This precious gem,  
And wear it as  
A diadem;  
A heart that's clean,  
A mind that's pure,  
Will prompt to deeds  
Which shall endure.  
So God will own you as His son,  
And say  
To you when ends life's little day:  
"Well done!" my child; "well done!"

### HOW IT IS DONE.

I remember a man who had been a Christian for two years, but he was bemoaning his hard and sinful heart. I said to him one day, "Did you ever know a sinner who had not a hard heart?"

"No," he said, "but mine is getting no better."

I arose and closed all the shutters, and made the room quite dark.

"Why do you do that?" he asked.

"I want to teach you how to drive away the darkness," I said; so I handed him a long broom and a duster. "Now, I want you to sweep out the darkness."

"I can't," he said.

"Can't you if you try very hard? Will no amount of physical force do it?"

"Certainly not," he said.

Then I opened the shutters, and the room was beautifully illuminated. "So you see that, if you want the darkness and dreadings of your heart to be dispelled, it is not by any amount of effort of your own, but by letting in the light of the Sun of Righteousness. But now that we have such a beautiful light in the room, we may close the shutters again; we shall want no more, I suppose, for a month," I said.

"What do you mean?"

"I mean that we are not to expect to have a stock of grace laid up, on which we may draw; but that, if we would continue in the light, we must keep looking up to the Sun, and receiving His blessed rays into our souls."

### BOYS WHO BECAME FAMOUS MEN.

One night a father was roused by the cry of fire from the street. Little imagining the fire was in his own house, he opened his bed-room door and found the place full of smoke, and that the roof was already burned through. Directing his wife and two girls to rise and fly for their lives, he burst open the nursery door where the maid was sleeping with five

children. They snatched up the youngest, and bade the others follow her; the three eldest did so; but John, who was then six years old, was not awakened, and in the alarm was forgotten. The rest of the family escaped—some through the windows, others by the garden door; the mother, to use her own expression, "waded through the fire." Just then John was heard crying in the nursery. The father ran up the stairs, but they were so nearly consumed that they could not bear his weight: and being utterly in despair he fell upon his knees in the hall, and in agony commended the soul of the child to God. John had been awakened by the light, and finding it impossible to escape by the door, climbed upon a chest that stood near the window, and was seen from the yard. There was no time for procuring a ladder, but one man was hoisted upon the shoulders of another. And thus he was taken out. A moment after the roof fell in.

When the child was rescued, the father cried out: "Come, neighbours, let us kneel down; let us give thanks to God. He has given me all my eight children; let the house go; I am rich enough." John Wesley always remembered the deliverance with the deepest gratitude. Under one of the portraits published during his life is a representation of a house on fire with the scriptural inquiry, "Is not this a brand plucked out of the burning?"

### AN UNKNOWN HERO.

Deep down in a mine in Wardley Colliery, Newcastle, England, there is a brave boy who deserves to be called a hero. In a situation of sudden peril he used precautions which prevented a dreadful explosion, simply by behaving with courage and presence of mind.

He noticed that his lamp flared up, a sure sign of the presence of dangerous gas. Had he hastily rushed away, his light might have burst through the wire gauze which surrounds a miner's lamp, and setting fire to the gas, caused a heart-rending accident.

The lad did nothing so silly. When questioned by the superintendent as to how he had found out that there was gas in the neighbourhood where he was at work, he replied, "Because my lamp flared."

"And what did you do then?" asked the gentleman.

"I took my picker, and pulled down the wick, but the lamp still flared."

"Well, my boy, how did you manage then?"

"Why, I put the lamp inside my jacket, and covered it up tight, and the lamp went out."

Of course the lamp would not burn without air. To think of the right thing to do, and then promptly do it, boys, that is what makes the difference between a common man and a hero. This little fellow, whose name is not mentioned—Mick, or Ted, or Jack—has in him the making of a grand man, cool, resolute, and clever.

Fortunately there was an overseer near him, who, when he heard from the lad about his lamp, went bravely through the gas, in total darkness and set open a door, the closing of which had forced the gas into the mainways of the mine.

All honour to them both.

A NOTED BUT UNTITLED WOMAN. [From the Boston Globe.]



Messrs. Editors:—The above is a good likeness of Mrs. L. E. Pinkham, of Lynn, Mass., who above all other women being may be truthfully called the "Dear Friend of Women."

Scientific and Useful.

SEATS of dining room chairs if covered with real morocco leather can be rubbed over with oil with most beneficial results, if looking worn and white.

To make feather cake pies take one tea-cup of sugar; one-half cup of butter; yolks of five eggs. Bake the same as custard pie. This will make three pies.

MANY shabby things are often seen that with knowledge and energy might be made to look comparatively new, if people did not mind a certain amount of personal trouble and fatigue.

WHEN the income of the householder is small it is wise to lay aside a small sum weekly for the purchase of linen. A new pair of sheets, a new tablecloth, or half a dozen table napkins within ever six months would not be found very costly, and would represent a large amount of comfort and luxury in the house and increase your capability of keeping all around so neat and dainty that you need never be afraid to receive a visitor.

It may not be known to all that the boiled frosting will go much further in covering a cake than that which is not cooked, and consequently is much less expensive. A little practice in making it will insure success every time. The only fear of failure comes from the danger of cooking the sugar too long. Let it boil until it "hairs" or "threads" from the spoon; then take it off from the stove and stir briskly in the well broken whites of eggs. The quantity must be determined by your needs.

COOKING means the knowledge of all herbs and fruits, and balms and spices, and of all that is healing and sweet in fields and groves, and savoury in meats; it means carefulness, and inventiveness, and watchfulness, and willingness, and readiness of appliance; it means the economy of your great-grandmothers, and the science of modern chemists; it means English thoroughness and French art and Arabian hospitality; and it means, in fine, that you are to be perfectly and always "ladies"—"loaf-givers"—and, as you are to see, imperatively, that everybody has something pretty to put on, so you are to see, yet more imperatively, that everybody has something good to eat.—Ruskin.

BAKED APPLE DUMPLINGS.—Let those who enjoy an occasional dessert of apple dumplings try the following, and see if they do not find them preferable to the old-fashioned steamed ones, both as to flavour and digestibility. Pare and halve medium-sized tart apples of good quality. Make a crust of butter-milk and soda, the same as for biscuits, only omitting the shortening. The buttermilk should be free from any bitter taste, not too sour, and tolerably rich. Knead in flour till just moderately stiff. Break off a piece of the dough and wrap it around half an apple, and lay in a greased pudding dish or dripping-pan. Serve all the apples in the same way, till the bottom of the dish is covered. Put a bit of butter about the size of a hazelnut, on the top of each dumpling, pressing it down slightly into the crust. Scatter a cup of good sugar over the top, and turn over all a cup of water—more or less, according to the amount of dumpling. Set into a hot oven, and bake till done and the apples soft. The water should be all dried out and the top crust delicately browned. Eat with butter and sugar, cream, or whatever is preferred.

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PUBLIC NOTICE IS HEREBY GIVEN that the undersigned has been authorized by the trustees of the Brockton Presbyterian congregation to offer for sale by public auction at the Auction Rooms, No. 67 Yonge street, Toronto, on Saturday, the first day of September, 1883, at 12 o'clock noon, the following valuable property (which is no longer required for the use of the congregation) it is to say: All and singular that certain parcel of land and premises situate, lying and being in the township and county of York, and Province of Ontario, being composed of lot number nine and part of lot Number ten on the north side of Dundas street in the said village of Brockton, as shown on a plan of lots registered in the Registry Office of the county of York as number 152, and which may be better known and described as follows, that is to say: Commencing where a stake has been planted on the north side of Dundas street at its intersection with the east side of St. Clarence avenue, thence easterly along the north side of Dundas street, south eighty-five degrees thirty minutes west one hundred feet, thence north sixteen degrees west parallel with the east side of St. Clarence avenue to the south side of a lane twenty feet wide, thence south seventy-four degrees west to the east side of St. Clarence avenue, thence south sixteen degrees east one hundred and ninety feet more or less to the place of beginning. Terms:—10 per cent. of the purchase money at the time of sale, balance in two weeks thereafter. Further particulars and conditions of sale may be had from the undersigned. Dated this 4th day of August, 1883. J. M. McFARLANE & Co., Auctioneers, etc.

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Popularity at home is not always the best test of merit, but we point proudly to the fact that no other medicine has won for itself such universal approbation in its own city, state, and country, and among all people, as

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The following letter from one of our best-known Massachusetts Druggists should be of interest to every sufferer:—

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GEORGE ANDREWS, overseer in the Lowell Carpet Corporation, was for over twenty years before his removal to Lowell afflicted with Salt Rheum in its worst form. Its ulcerations actually covered more than half the surface of his body and limbs. He was entirely cured by AYER'S SARSAPARILLA. See certificate in Ayer's Almanac for 1883.

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Seldom does a popular remedy win such a strong hold upon the public confidence as HALL'S HAIR RENEWER. The cases in which it has accomplished a complete restoration of color to the hair, and vigorous health to the scalp, are innumerable. Old people like it for its wonderful power to restore to their whitening locks their original color and beauty. Middle-aged people like it because it prevents them from getting bald, keeps dandruff away, and makes the hair grow thick and strong. Young ladies like it as a dressing because it gives the hair a beautiful glossy lustre, and enables them to dress it in whatever form they wish. Thus it is the favorite of all, and it has become so simply because it disappoints no one.

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It has become one of the most important popular toilet articles for gentlemen's use. When the beard is gray or naturally of an undesirable shade, BUCKINGHAM'S DYE is the remedy. PREPARED BY R. P. Hall & Co., Nashua, N.H. Sold by all Druggists.

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PUBLISHER'S DEPARTMENT.

W. A. EDGARS, of Frankville, was cured of Liver and Kidney Complaint after life was despaired of. He had remained from ten to fifteen days without an action of the bowels—Burdock Blood Bitters cured him, and he writes that he is a better man than he has been for twenty years past.

NOTHING known to medical science can surpass the healing properties of Dr. Fowler's Extract of Wild Strawberry in Cholera Morbus, Dysentery, Colic and all Bowel Complaints.

If you would escape the ravages of that scourge of the summer season, Cholera Morbus, keep Dr. Fowler's Extract of Wild Strawberry at hand for use. In that and all other forms of Bowel Complaint, it is infallible.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once, it produces natural, quiet sleep by relieving the child from pain, and the little cherub smiles as "bright as a button." It is very pleasant to take. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

THE cause of death. It is known almost to a certainty that in fatal diseases the individual dies either by the brain, heart or lungs. How wise is the effort to maintain a perfect state of health. Carson's Stomach and Constipation Bitters are a veritable "Health Giver." They free the system from all impurities; cure Biliousness, Dyspepsia, and all diseases of the Stomach, Liver or Bowels. In large bottles at 50 cents. Sold by all druggists.

"BUCHUPAIBA." Quick, complete cure, all annoying Kidney, Bladder and kindred Diseases. \$1. Druggists.

IF A FEW GRAINS OF COMMON SENSE could be infused into the thick noddles of those who usually and alternately irritate and weaken the stomachs and bowels with drastic purgatives, they would use the highly accredited and healthful laxative and tonic, Northrop & Lyman's Vegetable Digestion and Dyspeptic Cure, which causes "good digestion to wait on appetite, and health on both."

MR. JOHN MAGWOOD, Victoria Road, writes: "Northrop & Lyman's Vegetable Digestion and Dyspeptic Cure is a splendid medicine. My customers say they never used anything so effective. Good results immediately follow its use. I know it, valid from personal experience, having been troubled a year or two with Dyspepsia, and since using it digestion goes on without that depressed feeling so well known to dyspeptics. I have no hesitation in recommending it in any case of Indigestion, Constipation, Heartburn, or troubles arising from a disordered stomach."

A FORTUNE may be made by hard work, but can neither be made nor enjoyed without health. To those leading ordinary lives Dr. R. V. Pierce's "Golden Medical Discovery" is a real friend. It stimulates the liver, purifies the blood, and is the best remedy for consumption which is scrofulous disease of the lungs. By all druggists.

Births, Marriages, and Deaths.

BIRTH. At the manse, Molesworth, on the 16th inst., the wife of the Rev. D. Bickell, of a son. DIED.

At Lucknow, William McKenzie, elder, has fallen asleep in Jesus on the 8th of August, aged seventy-six years. He was buried at Harrington. "Let me die the death of the righteous, and let my last end be like his."

BRING entirely vegetable, no particular care is required while using Dr. Pierce's "Pleasant Laxative Pellets." They operate without disturbing the constitution, diet or occupation. For sick headache, constipation, impure blood, dizziness, sore eruptions from the stomach, bad taste in mouth, nervous attacks, pain in region of kidney, indigestion, bloated feeling about stomach, rush of blood to head, take Dr. Pierce's "Pellets." By all druggists.

MEETINGS OF PRESBYTERY.

- LINDSAY.—At Woodville, last Tuesday of August, at eleven a.m.
SARNIA.—At Strathroy, on the third Tuesday of September, at two o'clock p.m.
KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, September 17th, at three o'clock p.m.
MAITLAND.—At Bluevale, on Tuesday, 18th September, at eleven o'clock a.m.
PETERBOROUGH.—In St. Paul's Church, Peterborough, on the fourth Tuesday of September.
SAUGERN.—In St. Columbia Church, Priceville, on the 11th Tuesday of September, at eleven a.m.
STRATFORD.—At Widder St., St. Mary's, on the second Tuesday of September, at ten a.m.
LONDON.—Second Tuesday in September at eleven a.m.
GUELPH.—In Knox Church, Guelph, on the third Tuesday of September, at ten a.m.
PARIS.—In Zion Church, Brantford, September 25th, at eleven a.m. Ordination and designation of Mr. Butler to the Foreign Mission Field evening of same day in Zion Church.
LINDSAY.—At Woodville, on the last Tuesday of August, at eleven o'clock a.m.
TORONTO.—The next meeting of this Presbytery is to be held in the usual place on the first Wednesday of September, at eleven a.m.

W. H. STONE, FUNERAL DIRECTOR, YONGE—187—STREET (nine doors north of Queen Street). Open every day and hour in the year. Telephone.

ROYAL BAKING POWDER Absolutely Pure. Image of a tin of Royal Baking Powder.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER Co., 106 Wall Street, New York.

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The Furnishing Department is now replete with all that is required for the season. Perfect-fitting Shirts made to order at \$9, \$10.50, and \$12 per half-dozen.

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PORTLAND TERRACE BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

The MISSES CHESTNUT will reopen their School on Monday, Sept. 3rd. The excellent reputation and increased facilities of this school render it advantageous to those wishing to obtain a thorough and refined education for their daughters. The English Branches, Modern Languages, Music and the Fine Arts are under capable and experienced Masters and Governesses, and no effort has been spared to make this in every respect a first-class School. The house is situated most pleasantly at the foot of the mountain, and is excellently adapted for the purpose.

For Circular and all information apply to 143 JAMES ST. SOUTH, HAMILTON.

CORNELL UNIVERSITY 1883 Entrance examinations begin at 9 a.m. on Sept. 18. For the University Register and full statements regarding requirements for admission, courses of study, degrees, honours, expenses, free scholarships, etc., and for special information apply to The President of Cornell University, Ithaca, N.Y.

CLAXTON'S MUSIC STORE IS the best place to purchase VIOLINS, GUITARS, BANJOS, and every kind of Musical Instruments and Musical Novelties. Good music to the trade for prompt cash. Sheet and Book Music of all classes. Wholesale and retail. Orders by mail promptly attended to. T. CLAXTON, 197 Yonge Street, Toronto.

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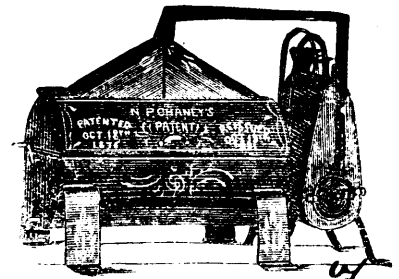
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BAXTER'S MANDRAKE BITTERS THE ONLY VEGETABLE CURE FOR DYSPEPSIA, Loss of Appetite, Indigestion, Sour Stomach, Habitual Costiveness, Sick Headache and Biliousness. Price, 25c. per bottle. Sold by all Druggists.

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