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THE CANADIAN PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 16.—No. 33.
Whole No. 809.

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To clean nickel on stoves use soda wet in ammonia. Apply with an old tooth brush and rub with a woollen cloth.

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STEAMED INDIAN PUDDING.—One and one half cup sour milk, two eggs (well beaten), one scant teaspoonful of soda dissolved in a little warm water; stir in meal until the mixture is a little thicker than for griddle cake. Add fruit of any kind desired, and steam (or boil) one hour. Use sweetened cream for sauce.

FOR BRONCHITIS and Asthma, try Allen's Lung Balm; the best cough prescription known.

EGG SANDWICHES.—Cut hard-boiled eggs in thin slices. Put them between slices of delicately-toasted bread, crisp, but on no account tough. Butter the toast liberally, and season the eggs with pepper and salt. Cut the sandwiches in the usual way.

PUBLIC BENEFACTORS are not alone confined to the higher orders of scientific research. Indeed but few have done more for the welfare of the working masses than James Pyle, through the introduction of his labour saving Pearlina.

SALAD DRESSING.—Four eggs well beaten, one-half cup vinegar and water, equal parts, stirred over the fire until as thick as soft custard. When cool, add one-half tea cup of sweet oil, one teaspoonful of mixed mustard, one-half teaspoonful of sugar, the juice of one lemon and cayenne pepper to the taste.

FOR writing a letter, signing a check, posting a ledger, drawing up a will or dashing off an editorial, an Esterbrook's Pen is equally serviceable.

TO CLEAN LOOKING GLASSES.—Take a soft sponge, wash it well in clean water, and squeeze it as dry as possible; dip it into some spirits of wine and rub over the glass; then have some powdered blue tied up in a rag, dust it over the glass, and rub it lightly and quickly with a soft cloth, finishing with a silk handkerchief.

All Medical Authorities. Agree that catarrh is no more nor less than an inflammation of the lining membrane of the nasal air passages.

Nasal catarrh and all catarrhal affection of the head are not diseases of the blood, and it is a serious mistake to treat them as such. No conscientious physician ever attempts to do so.

It is said by eminent medical men that sooner or later a specific will be found for every disease from which humanity suffers. The facts justify us in assuming that for catarrh at least a positive cure already exists in Ely's Cream Balm.

CUP PUDDING FOR INVALIDS.—Break an egg in a coffee cup and beat thoroughly, then add one tablespoonful of flour and a pinch of salt, and pour on milk till the cup is nearly full, then beat again, and place in oven and bake twenty minutes. Eat while it is hot, with sauce made with white of egg and sugar beaten together till stiff.

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LOW'S SULPHUR SOAP should be found with every toilet. It is cleansing and healing.

Notes of the Week.

THE Winnipeg Board of Trade have issued a brief pamphlet giving in concise form a statement of the Railway Disallowance question in Manitoba. The members of Assembly while in Winnipeg were so desirous of obtaining information on a subject that is exciting much interest that it was resolved to prepare a brief yet comprehensive statement of the case, and the Board of Trade certainly have succeeded in showing very good reasons why Disallowance should be disallowed.

THE New York *Observer* remarks that a morning journal deprecates the epidemic of prize-fighting, suggests that the authorities are not doing their duty, and thinks from the money involved that many business men contribute to help the evil along. But this very journal and many of its contemporaries spare no space and effort to give notoriety to the most brutal prize-fighters. They make elaborate records of their battles and their movements, and do more than all other agencies combined to encourage the degrading occupation of prize-fighting.

IMMENSE energy has been thrown into the fight for Prohibition in Texas. The battle last week ended in the defeat of the Prohibition party. Since the days of the anti-slavery agitation, nothing approaching the excitement had ever been witnessed in Texas. All other dividing lines were for the moment obliterated, and people were ranged as Prohibitionists or Anti-prohibitionists. Feeling was intense. For the present it will subside, but it is probable that the Prohibitionists will in due time rally their scattered forces, and again renew the attack.

IN our paragraph on Jubilee odes last week, says the *Christian Leader*, we omitted to notice that the best thing in that way has been done, as was fitting, by a woman. Isa Craig Knox rose more to the occasion, in more genuine verse, spontaneous feeling and, on the whole, with thought fitter to the occasion, than the ode by Lewis Morris, which certainly is the best of the men's efforts. But there has been nothing really worthy of the year and of the epoch. Is it because our poets are too much with the luxurious and timid classes, too little with the open, with nature and with God? We want a new and purer Burns, a new and richer Wordsworth.

JOHN TAYLOR, president of the Mormon Church, died Tuesday evening, July 26. He was president of the twelve apostles when Brigham Young died in 1877, and as such remained at the head of the Church till 1880, when he organized the first presidency anew, taking the chief place himself, which he held till his death. After the passage of the Edmunds law of 1882 he pretended to give up his wives, but constantly preached that no Mormon could do this, and no body believed that he had done it. He was indicted for polygamy in the United States Court early in 1885. Since then he has been in hiding from the officers of the law. Taylor was born in England in 1808.

THE escape of a noted Chicago criminal to Canada last week shows how effective the circumlocution office can become in aiding consequential wrong-doers in evading the law. The betrayer of an important trust after receiving sentence is permitted to visit his home, gives his custodians the slip, makes a dash for freedom, and, it is asserted, finds an asylum in Canada, that dear refuge for poor oppressed scoundrels. The press, which does so much to unearth crime, has in this case been mystified so as to aid in concealing the culprit's whereabouts, the more effectually to baffle the ends of justice. The American colony of distinguished swindlers in Canada is not in pressing need of addition to its numbers.

THE *Interior* is of the opinion that the progress of the trial of the county commissioners of Cook County in the courts reveals an amount of theft and perjury that is appalling. As for the commissioners now under trial, the evidence against them shows that for a period of years they have continuously and systematically plundered the county and levied blackmail on the business men with whom they dealt. It is amazing that any business man with any regard for his good name could consent to join hands with them in their crimes. It must be confessed that this trial presents a picture of business morals—or no morals in business—which is a shame and disgrace to any community.

THE twenty ninth annual meeting of the Canadian Press Association was held last week at the Rossin House, Toronto. The president, Mr. Watt, of the Brantford *Expositor*, delivered his address, and the association afterward elected the following officers. Mr. J. J. Crabbe, St. Marys, president; Mr. A. Pattullo, Woodstock, first vice-president; Rev. Dr. Dewart, Toronto, second vice-president; Mr. W. R. Climie, Bowmanville, sec'y-treasurer; T. B. Traves, Port Hope, assistant-secretary; Messrs. Cameron, Toronto; H. P. Moore, Acton; R. J. Somerville, Dundas; C. Blackett Robinson, Toronto, and Henry Hough, Toronto, Committee. The members then left for Muskoka, which district was selected for the annual outing of the association.

THE Presbyterians of Scotland, as distinguished from the Presbyterian Church of Wales, are finding their way into the Principality as a separate and distinct body. Lately the Bristol Presbytery held its Session at Cardiff, the Rev. W. E. Shaw, of Swansea, being Moderator. Reports and commissions were received from various congregations, and steps were taken to secure increased support for the Sustentation Fund. At Cathays, under the presidency of Rev. J. D. Walters, M.A., the memorial stones of a mission hall in Harriet Street were laid. Mr. Alfred Thomas, M.P., who laid one of the stones, spoke of the important part played by Presbyterians at the periods concurrent with, and immediately before and after, the Commonwealth, and of the great service it had rendered to the cause of education.

WE are glad, remarks the *Interior*, to be able to report the success of the committees appointed by different ecclesiastical bodies to secure such changes in our army regulations as will lead to a better observance of the Sabbath by officers and men. Heretofore all sorts of things, which might have been done another day, seem to have been pushed along into the Sabbath for the purpose of making that day lively. It is said that General Sheridan and the Secretary of War now agree that the only duty hereafter required of officers and men on the Sabbath shall be a morning inspection and the necessary guard duty. Army chaplains have always complained that so much unnecessary work was crowded into the Sabbath that there was little time for religious services on that day, even if the men were disposed to attend them. That obstacle now seems to have been rolled away.

THE *Christian Leader* well says. The most unhappy of all the too numerous hasty newspaper epistles of the greatest living writer of English was unquestionably that letter in which Mr. Ruskin heaped insult upon the memory of the chivalrous Charles Kingsley. Mr. Ruskin's bitterness, which even death has apparently not been able to modify, probably arises from a latent sense that he himself was in the wrong in the Jamaica controversy. He calls Kingsley a coward because he withdrew from the defence of the murderer of Gordon, and the author of the massacres. But the truth is that Kingsley withdrew from the Carlyle Ruskin committee as soon as he began to see that it was defending a criminal. Few men had the courage of their convictions in as remarkable a degree as the Vicar of Eversley. The

cowards in that black Jamaica business were the men who attacked one who was lying in his grave, and Mr. Ruskin was one of these cowards.

A BRITISH contemporary remarks. An instance of the careless manner in which the names of authors and public men are frequently quoted occurs in the last number of one of the foremost American reviews, where, in a reference to the gifted writers who have in hand the *English Men of Letters* series, out of eight names mentioned two are misspelt. Mr. Cotter Morison is referred to as Morrison, and Mr. Mark Pattison as Patterson. This, as coming from a Professor of Rhetoric and the English Language, is too bad. This is bad, but such mistakes are not confined to this side of the Atlantic. The *Times* office in London ought to be well supplied with works of reference, but within two weeks two palpable blunders were perpetrated in the office of what used to be called the leading journal of Europe. It gave its readers to understand that the scene of the late lamentable railway accident was "St. Thomas, Manitoba," and the *Hamilton Times* the other day received a pamphlet from the office of its London namesake addressed, "Editor, *Hamilton Times*, Hamilton, Ont., New York, U.S.A."

THE Woodstock *Sentinel-Review* says that the visit of the Rev. Dr. McTavish to our town recalls many pleasant reminiscences of years gone by. It is about eleven years since the Doctor left this country for Inverness, Scotland. He was pastor of Chalmers Church for about five years, and during that time no man in Woodstock was more prominent in advancing the cause of religion and temperance, indeed every good cause found in him a hearty sympathizer, and a faithful and able worker. In the courts of the Presbyterian Church he was one of the most prominent leaders of thought. His commanding appearance, his well-known, sterling character; his deep convictions and his fearless enunciation of those convictions secured the attention and respect of all. Every one acquainted with the history of the Presbyterian Church in Canada knows that the union consummated some years ago would not have been the happy union we see it to day only for the active and generous part taken at that time by Dr. McTavish. Last Sabbath week he preached three times in Toronto, and we observe the *Mail* gives a Gaelic report of two columns of one of those sermons.

THE success of Presbyterian missions during the past fifty years has been so marked, the number of communicants in India, for example, doubling every ten years, and this success is so well known to everybody, observes the *New York Independent*, that it is surprising to see such a supposed intelligent paper as the *Catholic Standard* writing at length on "The Failure of Protestant Missions," and beginning with a statement so humorously false as the following: The constant failure of Protestant missionaries to convert to their several religions the heathen among whom they are labouring is becoming so obvious that it is tacitly admitted by Protestants themselves. Very "tacitly." So very tacitly that we, who see about as much literature on the subject of Protestant missions as anybody, have never heard or suspected it. On the contrary, the success of these missions has been so gratefully asserted that we have begun to reckon how soon we may expect to see India, Burmah, Madagascar and Japan become Christian nations, even as the Pacific Islands have been converted by our Protestant missionaries. The *Standard* says we Protestants are giving up hope of making the heathen Christians, and are satisfied if we can give them schools and civilization. That is a bit of our contemporary's humorous invention. We trust it cannot find a Protestant mission which does not make much of schools and culture, but we challenge it to find one in which the conversion of the soul is not put first. What is the good of slandering so good and successful a work? What is to be gained in the long run by telling Catholic readers such downright falsehoods?

Our Contributors.

ENTERTAINING THE STRAY PARSON.

BY KNOXONIAN.

So many pastors are taking their holidays this month, and so many pulpits are being supplied by "stray parsons, that the *Christian at Work* feels constrained to tell its readers how the "stray parson" should be entertained. Our contemporary does its work thoroughly, and with an air of seriousness that almost rises to solemnity. Let all our readers who at the present or any other time kindly entertain the "stray parson" give heed while our New York friend has the floor. Here is the introductory and general statement of the weighty question.

The pastor is off on his vacation. The pulpit is in the hands of the people. A stranger, frequently unknown personally to the entire congregation, has to be provided for over Sunday. Where shall he stay, and how be treated? Some would like to do their share in the way of offering hospitality, but shrink back, feeling constrained or embarrassed at the very thought of entertaining so grave, dignified, not to say stiff and ponderous a person as the stray parson is imagined to be. Hence it happens that in almost every community the prophet's chamber is to be discovered in only one or two houses, whose inhabitants have learned by experience that ministers are not gods to be sacrificed to—as Paul and Barnabas were in the estimation of the people of Lystra—but men of like passions with themselves, and needing about the same treatment extended to ordinary humanity.

The good people who keep that prophet's chamber are not in much danger of falling into the mistake made by the innocent people of Lystra. If the chamber has ever been occupied, or if the head of the household has ever attended Presbytery meetings, the family probably know that "stray parsons" and parsons of all kinds are human, some of them very much so.

Having got the question fairly launched, our contemporary come down to particulars in this practical way:

Well, first of all, do not entertain him over much—do not "make company" of him too much. A determined mighty effort put forth to make him feel at home will surely make him ill at ease, and painfully conscious that he is very far from home; and for one thing, don't force the conversation—don't tire him out by unceasing talk. Don't make it evident that you are in mortal terror of a momentary lull by sending forth an unceasing current of words flowing at the velocity of 250 per minute. A natural, easy conversation at the table, or as suitable occasion offers, is always in order; but spare him, O spare him that volubility which characterizes the bore, and which puts the minister at the imminent risk of being talked to death, as, like the victim of the garrulous wretch of whom the poet sings, he longs for nothing so much as a cessation of the monotonous and inane gabble. Let the talk be free, simple, natural, spontaneous, somewhat careless, if you please, at any rate without effort.

Well, we think that is about the right way to talk to anybody. Free, simple, natural, spontaneous and "somewhat careless, if you please," conversation is the right kind, especially for hot weather. Everybody ought to be spoken to in that way in social life, and the stray parson has no right to a monopoly of that nice kind of talk. Some should be kept for the regular pastor.

But our New York friend sees breakers ahead. He evidently thinks some of the owners of the prophets' chambers may have a turn for discussing high points in theology. Probably he supposes that most of them are Scotch elders or Irish Covenanters. So he warns them in this way against taking the stray parson up in an aerial flight:

Do not compel him under penalty of your sore displeasure to mount the theological balloon for an aerial flight into the troubled sky of supralapsarianism *versus* sublapsarianism, or the five points of Calvinism, or too minute a discussion of the weak Andover lapses from the creed of the founders. If you see he is willing to sail away into these speculative realms, and care to listen—why let him go. It may be his gratification to air his sesquipedalian vocabularies in an empyrean chase after some imponderable entity of metaphysical rationalism. Never mind—if he be that way inclined, allow him to indulge his vanity a little, and see how delighted he will be.

Yes, do mind. If the stray parson threatens to take you on an empyrean chase this hot weather, after some imponderable entity, go out and see a man. This is not the kind of weather to chase imponderable entities.

There is a mine of good sense in the following advice which comes next:

Again: arrange so as to leave your ministerial guest a good share of his time alone. This, if you will but believe it, is the secret of ministerial and all other hospitality, which too few have learned; and yet you can scarcely do

anything that will commend you to his more grateful remembrance than to tell him at the outset his room, the house, the grounds are at his pleasure to do with as he pleases: say this, and your minister will begin to feel at home from that minute. For quite apart from the restfulness of feeling that he can do what he will with his time, the minister really needs time for the preparation of his sermons: he needs a comfortable place where he can unbind from the horrible stiffness of being company, where he can get out of the strait-jacket of the parlour into the freedom of temporary solitude, and absence from all restraint. Do let him go off by himself, so that he can, if he choose, loosen his necktie, or throw off his coat, which may fit a little too tightly, or transfer his cramped-up feet to the delicious relaxation of slippers. To provide such a place of retirement, and expect him to enjoy it, is an immense relief to him as well as to yourself. This unrestrained hospitality may well form the prelude to perpetual friendship.

Our friend winds up with a delicate point, and handles it in a common-sense fashion:

And another word. We are going to speak plainly on a matter from which some readers may dissent; nevertheless, as we want to see the minister hospitably and comfortably entertained, we shall speak plainly. Possibly you do not smoke, and possibly you think it not very becoming in a minister to smoke. Nevertheless you are not his mentor; do not, therefore, take occasion to show a narrow and cantankerous spirit in this matter. The writer knew of a so-called lady who informed the clerical supply stopping at her house, in a manner far from decorous, that if he wanted to smoke she did not object,—providing that he went out of doors to do it! Well, with all her fine house and furniture and pretentious airs, she was not a lady, as this speech very plainly indicated. A guest may want to do certain things that you do not admire. Well, unless they are morally wrong or against orthodox social etiquette—as smoking is not—it is the height of courtesy to treat him with some magnanimity, i.e., from your standpoint. Don't, therefore, make yourself a crank about a whiff of smoke. It may be his habit to indulge in a cigar. He has done it always. He enjoys it at home, and gets it in most places abroad as a part of the matter-of-course hospitality. Surely then although you may not advocate smoking, you will show yourself to be a gentle, refined and thoughtful host, by submitting, for his sake, to a little temporary inconvenience involved in allowing him what Spurgeon calls his liberty in the Lord of taking his customary whiff. To be sure, he has no right, and nobody should claim it for him, to make himself a nuisance by smoking in your parlour or dining room, unless invited to do so; but you can with pleasing good-nature let him know where he can enjoy a little quiet recreation of this kind without turning him out of doors!

Just give him a chair in a shady corner of the veranda, and the quiet recreation will take care of itself.

OSTENTATIOUS RELIGION.

BY T. F. F.

One of the pleasantest memories of my Leipzig student days is the Saturday afternoon service in the Thomas Kirche. The spirits of Bach and Mendelssohn seemed to be hovering on the chords of the anthem. The first time I was invited to accompany a friend, and was told simply that an anthem and a motette were to be sung, I had not the slightest intimation that the performance was anything other than a sacred concert of a very high class. Linger-ing a little behind the rest after the vast audience had dispersed, I was surprised to hear a clergyman begin to intone the communion service. There was scarcely a score of persons present now, yet it was evident at once that the "sacred concert" to which we had just listened was only part of a regular order of worship, and that the congregation had honestly, but very ceremoniously, left the church as soon as the music was over. As a device for "drawing" an audience, the artistic singing was a grand success, but to call it a religious service was a transparent farce. What these blunt Germans did I doubt not many who are similarly enticed into our Churches by sensational devices would gladly imitate did not etiquette restrain them. People who come from a mere wish to gratify their musical tastes and with no love for the Gospel sung or preached, will, if they do not honestly rise and go home, only sit with averted minds and restless bodies. They are so far from being in a receptive condition that they look upon the tedious hour of worship as part of the price they have to pay for their previous entertainment. The sooner the Churches abandon all clap-trap devices and set themselves to earnest personal work, the better for themselves and for the world. Sugar-coating religion will not make it any more palatable to the natural man. The carnal mind will abate none of its enmity, but will be emboldened rather by these transparent devices. The one attraction which the Church should hold forth is the cross of Christ. Surely the truth which was spoken of old by the voice of God to human ears—declared with all the solemn dignity of inspiration by the prophets, uttered with gentle ear-

nestness by Him who spake as never man spake, preached among the nations with the fervour of a Peter, the deep insight into spiritual things of a John and the stately oratory of a Paul—does not now need the aid of a pagan ceremonial, operatic airs and fantastic, jingling tambourines in order to win an audience for itself. What the Church needs to-day is not new methods and new attractions, but a larger number who will concern themselves with the salvation of others. Not devices for producing effect and so forcing herself upon public attention, but more personal effort on the part of professed Christians to evangelize the circle to which friendship gives them free access.

Why are these lapsed masses outside of the Church? Names stand on our baptismal registers for scores of years, before we find them on the communion roll. Simply for the reason that we have not done our duty by them. A young man should not start on the downward path without being dogged every step of his way with the warnings and counsel and help which every Christian acquaintance has a right to offer him. Our Churches would be filled to the topmost seat in the gallery if every member would concern himself with those whom he can approach, his intimate personal acquaintance, and labour with them, one by one, judiciously but persistently and prayerfully, until they too become fellow-missionaries to the ever-widening circle of those who may be similarly approached. Churches cannot discharge themselves of this duty by special efforts, such as revival services. Nor can they, without resigning their divine commission, relegate it to irregular agencies, such as the Salvation Army. The Church of Christ is that body which does the work of Christ, and if the Salvation Army, or any other organization, for evangelization does this, then they have a legitimate right to the title snatched from our selfish hearts and indolent hands. We are firmly persuaded that all these sensational devices for attracting and influencing the masses are utter failures and mischievous delusions. The same result would be attained on the whole more rapidly if each man or woman would day by day watch for the souls of those with whom intimate relationship furnishes a warrant to intrude upon the privacy of their religious sentiments. The circle of influence would rapidly widen, and as it grew the religious life of the Church would increase in fervour and consecration.

THE GREAT NORTH-WEST.

The Rev J Carmichael, M.A., Norwood, gives an interesting account of his trip to the North-West, from which the following extracts are taken:

On Tuesday morning we set out for Piapot's Reserve, distant from Regina thirty miles. Mr. Reid, Deputy Commissioner of Indian Affairs, and Rev. Mr. Flett, a minister of the Presbyterian Church, who acted as interpreter, accompanying us. The morning was glorious. The prairie one vast bed of flowers. Nature seemingly in her best mood endeavouring to make man at peace with her, with himself and with the Creator of all. We crossed the trail which was taken in bygone days by the servants of the Hudson's Bay Company in travelling with their ox carts between Fort Garry and British Columbia. The journey from the former to the latter place and return occupied the whole of the summer, now it can be accomplished in seven days. Between Regina and the Reserve but three settlers' homesteads were met, and these miles apart. When we reached our destination a good dinner awaited us in the school house. Miss Rose, the teacher, had received instructions from the Governor to provide against our arrival, and most liberally had she done so. She expected us on Monday afternoon, and had made arrangements for our remaining over night. The Reserve lies on the south bank of the Qu'Appelle. Here the banks are fully 400 feet in height, serrated and free of rock or stone. The valley between them appeared to be about a mile wide, in the centre the river, more like a little creek than a river. The view here was the grandest I have ever seen. To my mind that from Durham Terrace, Quebec, is incomparably inferior. I have viewed the scenery on the Hudson, that at the aqueduct bridge on the Harlem, and also that of the Western Highlands, in Scotland, but for overpowering grandeur the view here surpassed everything I had formerly beheld.

The whole party was introduced in turn to Chief Pi-a-pot, Mr. Flett acting as interpreter. He is not very prepossessing in appearance, though tall and athletic and about sixty years of age. His dress consisted of a blanket and a narrow piece of embroidered cloth reaching almost to the knees and suspended from a belt around his waist. This is all the covering worn by all the members of his band. He was put in good humour by a liberal gift of tobacco, and talked freely. When told that that day was being celebrated as the Queen's Jubilee, he said "She was getting young while he was getting old," that "his hair was getting white by his coming in contact with the white man," and that "for thirteen years he had been living in peace, but before that he had killed many in his wars with the Blackfeet, Crows and Peguins." He showed the mark of a bullet which had gone through his thigh, and the spot where one had entered his breast. He divided the tobacco with his counsellors, three in number, and more advanced in years than himself. The Government built a house for him, but he will not live in it, preferring his tepee or tent. We were then shown over such part of the Reserve which is under cultivation. There were some fields of wheat, potatoes and turnips. Oxen are supplied to the land by the Government, but there is much difficulty experienced in getting the Indians to work, yet progress is being made in this direction. Mr. McKinnon, the instructor, related that last year he only succeeded in getting two of the band to plough, while this year thirteen of them have engaged in that "drudgery," for an Indian thinks he is degraded if he performs any manual labour; all such being left to the women. All of this band are still heathen. The Presbyterian Church, in addition to Miss Rose as teacher, has also a young minister permanently located among them. He was with another band of the same tribe, the Crees, last summer, and consequently can now speak to them in their own tongue. Two little girls, accompanied by Miss Rose at the organ, sang in Cree, "Rock of Ages."

The Canada Presbyterian Church has thirteen reserves under its care, at each of which there is a teacher or minister or both. The Methodist Church and the Church of England are also exerting themselves on behalf of the poor Indian, and it is to be hoped that before long all of them will come to know Christ and Him crucified; indeed, when we consider the shortness of time since the Churches turned their efforts to the Indians of the North-West, it is marvellous the progress Christianity has made among them. Most of the chiefs with their bands have embraced the Christian faith.

The Government, too, are doing all they possibly can to ameliorate their condition. Each man, woman and child of Pi-a-pot's band, consisting of about 450 souls, receives one and a half pound of beef and a half pound of flour daily. From what I saw of Mr. Reid, the Deputy Commissioner of Indian affairs, I cannot but believe that he will see to it that justice and right is done to his wards—the Indians. The Indian problem is a hard one to solve, but with a paternal Government and devoted missionaries there is everything to hope for.

Manitoba and the North-West Territories is emphatically a great country. The soil is all that could be desired. I saw some of the finest and largest fields of wheat it is possible to imagine at Carberry. People who have resided in the country from thirteen to five years say they prefer it to Ontario. Farming is easy, and in Manitoba spring and autumn frosts are no severer than they were in Ontario at its first settlement. What then, it is asked, is it that retards the settlement of that rich and beautiful land? We answer three things:

1. The monopoly of the C. P. R. Company. This makes lumber for building between \$45 and \$50 per thousand, and from 15 to 20 cents on every bushel of wheat taken out of the country.

2. The land locked up by the C. P. R. Company, the Hudson's Bay Company, and that held for schools. Because of this settlers are widely apart, unable to support schools, and are compelled to experience the desolation of isolation.

3. And as the result of the last, until settlers locate in little colonies, with a homestead on every half section, no permanent progress can be made toward filling the country with an energetic and industrious population.

THE TRUE SPIRIT OF MISSIONS.

Crossing the Atlantic Ocean the outlook in a vessel descried in the distant horizon a dim dark speck. The use of the perspective brought within the range of the gazer's vision the dismantled hull of a shipwrecked vessel. The ship's course was immediately altered, and she bore down in the direction of the hapless bark. When near enough a boat was lowered and manned, and the wreck boarded. After searching around what at first sight seemed to be an utter solitude and desolation, the seamen found a man huddled up in a corner in a state of extreme exhaustion, consequent on want and exposure. Ministering to his necessities as best they could, they tenderly raised him up in their arms, and were about to convey him to their ship where all that might be required could be furnished. While doing so, they perceived from sighs which he made that he wished to speak to them. Bending down to catch the scarcely audible whisper that issued from his pale lips, they made out the words, "Another man." Renewing their search they did, to their great joy, find "another man" in a condition similar to that in which they had found his sympathizing shipmate. Saved himself, his immediate desire was that his associate too should be saved. Rescued from a terrible fate himself, he feared lest another should be left to perish. The thought of abandoning him to a lingering death would have haunted him to his dying day, had he not summoned up all the energy left to him in the endeavour to avert so dreadful a calamity. This is the true spirit of the Gospel. Ourselves the recipients of divine mercy, we wish that not only our own kith and kin, but all of human kind, should taste its sweetness. The renewed heart embraces within the comprehensive and compassionate range of its ardent desire, all of every race and tribe and tongue, and rejoices in the assurance and in the anticipation that "Jesus will reign where'er the sun doth his successive journeys run." "The field" of Christian effort and enterprise is "the world"—every part that human beings inhabit—the spacious continent and the sea-girt isle—the snow-clad North and the sunny South—the desert wastes and the fertile plains—the storm-girded mountain ranges and the secluded vales. Wherever men reside the messenger of Salvation must penetrate. Where sin has gone the offer of Salvation must follow. To the extent the disease has spread the knowledge of the remedy must be diffused. Side by side with the footprints of the destroyer must be planted the feet of them that publish salvation. Every creature under heaven who has a soul to be saved must hear the ever glad sound of the Gospel. It is a Cain-like, not a Christ-like, spirit that prompts the sullen, soulless inquiry, "Am I my brother's keeper?" Soon as she had partaken of the living water, which the Lord had given her, the woman of Samaria hastened with eager steps and glowing heart to impart the gift of knowledge to her friends and neighbours. Himself found of Him, Andrew finds his brother Simon, and brings him to Jesus. Arrested by the risen Redeemer in his career of persecution, Paul straightway preaches the Gospel he had sought to destroy. Christian instinct and conviction—gratitude to God for mercies received and promised—regard for their Lord's authority—fidelity to their high trust—zeal for the glory of God—compassion for perishing souls—all urge Christians to effort, to self-denial, to self-sacrifice. It was a noble impulse that constrained a poor youth to drop into the collection plate sent round at a missionary meeting a slip of paper with the word "myself" inscribed upon it. Than this no greater, no nobler, no more valuable or acceptable contribution could have been made. This given, nothing else will be withheld. This withheld nothing is given. When Lydia's heart was opened to attend to and receive the truth, her house was open to entertain, and her hand to minister to the necessities of Christ's servants.

All, indeed, cannot preach, and are not expected to preach the Gospel at home or abroad. All are not required to leave home and friends, and go out into distant and dark fields of missionary labour. But what we cannot accomplish personally, we can achieve through the instrumentality of others. Carey, the first missionary of the Baptist denomination in England, said, "That if Christian friends at home would hold on to the end of the rope, he would descend into the deep and dreary dungeons of heathenism." Though, I say, we cannot go ourselves, we

can, by our believing intercessions and tender sympathy and loving gifts, sustain and cheer those who have gone, and encourage and strengthen those who are willing to go far hence to fertilize and gladden "the wilderness and the solitary place," and cause the "desert to rejoice and blossom as the rose."

How long and lasting a blessing the wider diffusion of such a spirit throughout the Churches of Christ would bring down from on high it is impossible to overestimate. The long pent up fountains of liberality would be unsealed, discordant elements would be brought into fusion, disorganized forces would be marshalled, and the scattered rays of faith and love and zeal made to converge and concentrate with the burning intensity of focal power on the work of winning souls to Christ. J. B. D.

A MORAVIAN MISSION.

A small brotherhood of Moravian missionaries had been stationed for some years at Lahoul, on the borders of Thibet, and about a hundred miles from Simla, where the Governor-General of India (Lord Lawrence) was then residing. Their isolated position, their extreme poverty, and their self-denying labours among a semi-barbarous people were known only to a few; and when one of Sir John Lawrence's staff told him how they were accustomed to work in the fields as common peasants, to manufacture their own paper, to make their own clothes, and expressed a wish that one of the body might be invited for a few days to "Peterhoff," the Governor-General's house at Simla, a cordial assent was given, and an invitation was sent out by special messenger.

The missionary selected by the brethren walked the whole distance. His dress was a coarse suit of brown camel's hair cloth, which had been woven in the village and cut out and sewed by the brotherhood. He had no shoes, only sandals made of hemp and coarse string, and his whole baggage consisted of a portable coffee-pot in one pocket and his Bible in the other.

In the course of conversation Sir John elicited that the greatest hardship, next after the severe cold, which the missionaries had to endure, was the want of medicine and their inability to carry on the work of translating the Bible during the long six months of winter, since they had no lamps nor candles. A stock of quinine and other medicines was at once obtained from the Government dispensary, and a large quantity of half-burnt wax candles, amounting to several thousand pieces, which had been accumulating in the store room of the Government House, was ordered to be melted down in the bazaar and formed into candles of a convenient size. These were the self-appropriated perquisites of a well-paid native servant who, having no missionary proclivities, was indignant at the use to which the fragments were converted.

But the grateful thanks of the missionary, as he departed, with his precious burden strapped on a mule's back, and his last beaming words of joy, "You have given us life and health," have never been forgotten by those who wished him God-speed as he passed out of their sight.

The story has never been told till now, but it will doubtless, through the missionary press, some day reach that little band of devoted workers in their far off solitary station, and as they hold up their translation of St. John's Gospel roughly lithographed on the coarse paper made by their own hands, they will be reminded of an episode in the life of the man at whom the fashionable world of Simla may have thought fit to sneer as the "Puritan" Governor-General of India, but whom they will always remember with love and gratitude.—*Life of Lord Lawrence.*

FOURTEEN thousand openly-professed Protestants belong to the sixty Protestant organizations in Spain. It is just eighteen years since the first Protestant chapel was opened in Madrid.

THE Georgia Legislature passed a Bill lately placing a tax of \$10,000 upon every dealer in domestic wines and other intoxicants, who deals therein to the exclusion of foreign wines, alcoholic and malt liquors. The necessity for the Bill arose from the fact that the law under which 118 of the 137 counties in Georgia became "dry" permits the sale of domestic wine. Under this law the State has been filled with wine rooms, which sold the vilest compounds of wine and whiskey.

Pastor and People.

I'M HURRIED, CHILD.

"Oh, mother, look, I've found a butterfly
Hanging upon a leaf. Do tell why
There was no butter! O, do see its wings!
I never, never saw such pretty things—
All streaked and spotted with blue and brown and gold,
Where is its home when all the days are cold?"
"Yes, yes," she said in absent accents mild,
"I'm hurried, child!"

"Last night my dolly quite forgot her prayers;
And when she thought you had gone down stairs,
Then dolly was afraid, an' so I said:
'Just don't you mind, but say 'em in the bed,
Because I think that God is just as near.'
When doll's are 'traid do yo', s'pose He can hear?"
The mother spoke from out the ruffles piled;
"I'm hurried, child!"

"Oh, come and see the flowers in the sky—
The sun has left, and won't you, by and by,
Dear mother, take me in your arms and tell
Me all about the pussy in the well?
Then tell me of the babies in the wood?
And then, perhaps, about Red Riding Hood?
"Too much to do! Hush, hush, you drive me wild,
I'm hurried, child!"

The little one grew very quiet now,
And grieved and puzzled was the childish brow:
And then it queried: "Mother, do you know
The reason 'cause you must be hurried so?
I guess the hours are little-er than I,
So I will take my pennies and will buy
A big clock! Oh, big as it can be
For you and me!"

The mother now has leisure infinite;
She sits with folded hands, and face as white
As winter. In her heart is winter's chill,
She sits at leisure, questioning God's will.
"My child has ceased to breathe, and all is night!
Is heaven so dark that Thou dost grudge my light?
O, life! O, God! I must discover why
The time drags by."

O, mothers sweet, if cares must ever fall,
Pray do not make them stones to build a wall
Between thee and thine own, and miss thy right
To blessedness, so swift to take its flight!
While answering baby questionings you are
But entertaining angels unaware;
The richest gifts are gathered by the way
For darkest day.

TESTIMONY TO THE TRUTH.

The following testimonies to the power of the word of God are suited to strengthen the faith of Christians, especially such as labour in the Gospel. Similar experiences come to multitudes, and should not be withholden. A gentleman engaged in manufacturing in a neighbouring town says: "I was absorbed in business, giving to it nearly all my time and thoughts. With me it was 'this one thing I do.' One day our minister preached an earnest sermon on the text, 'What shall it profit a man if he gain the whole world, and lose his own soul? The Spirit of God brought home that searching question to my heart, so that I had to face it, and seriously consider my life in the light of it. I saw that while I was so eagerly grasping after the world I was neglecting the great salvation, and it became clear to me, as never before, that *my soul was lost*. What to do I could not tell, for I thought I had been doing all in my power. For many days I was in darkness and distress, which I kept to myself. I was ashamed to acknowledge it, even to my minister. One day I got into conversation with a friend, who I believed was a true Christian, and I opened my mind to him. To my surprise he told me, simply and confidently, 'Believe on the Lord Jesus Christ, and thou shalt be saved!' explaining that Christ had wrought out a perfect salvation, and I would get the benefit of it if I only put faith in Him. It seemed so simple that I could hardly think it sufficient, but I knew it was just what the Bible said, and my friend's confidence in it from his own experience helped me to trust in it too. I soon found peace and new life by faith in Christ, and have been living for Him ever since. And I believe that Christians may and should help each other."

Not long ago in our own prayer meeting in the King Street Presbyterian Church, we were talking together over the lesson of the Exodus of the Israelites. When it came to God's message to the distressed Israelites hemmed in by the Egyptians, the mountains and the sea, "Speak unto the children of Israel that they go forward," an old man rose and

said. "When I came to this country first I heard a sermon on these words by a young man from college which impressed them upon my mind at the time, but amid the cares and toils of backwoods life I soon forgot them, and they didn't come back for years. The early settlers had great hardships, not only in clearing the land of stumps and stones, making roads through the forests and swamps, and bringing supplies long distances, but these were sometimes greatly increased by failure of crops perhaps for successive seasons. The effect was very depressing. The stoutest heart and strongest faith were sometimes sorely tried and ready to give up the struggle. One spring day, in just such a case, I was ploughing a stumpy field with a yoke of oxen. The roots and stones were so troublesome, and the steers were *so slow*, that when I stopped to turn at the end of the land, I sat down and fairly shed tears, as I thought, 'one more bad crop and we are completely ruined—I might as well give up the attempt at once,' but suddenly, like a flash, the word of the Lord came to my mind, 'Go forward,' with all the wonderful story of help that followed, and I jumped up and at it again, confident that God would not fail me, and He never has." In reply to the leader's question, "What was it that brought that text to our brother's mind at the right moment?" the answer was given, "The Holy Spirit." This was beyond a doubt correct. He also prompted the old man to tell his story for the edification of others, as well as the honour of God's word. And I shall just close this by saying, should He prompt any reader to bear like testimony to the value of the Holy Word as used by the Holy Spirit, we shall be glad to give them space in this column for any contribution to this department.

—Rev. W. M. Roger, M.A., London, in *Our Work*.

THE UPRISING OF VOLUNTEERS FOR FOREIGN MISSIONS.

Over 2,000 young men and women in the colleges of this country have declared their desire as well as their willingness to go abroad as missionaries to the heathen. Some of these are from our own institutions in the South. But there are many other colleges not yet canvassed, and not a few young men and women whose college training is completed, with a great many other youthful believers not connected with any literary institution, are doubtless to be found who are, to use the language of this missionary pledge, "willing and desirous, God willing, to be foreign missionaries."

What a remarkable fact this is! What an uprising of zeal for the foreign propagation of the faith such as this era has never before witnessed! True, these missionary volunteers belong to some twenty different Christian Churches, and are in various stages of their preparatory training, so that not more than a few hundred can be expected to be ready in any one year. No doubt also many of them will never be permitted, in the providence of God, to carry their offer into execution. But it is more than probable that the places of such will be filled by others who have lately been led for the first time to consider this as a question, for them, of personal duty to the Master and His cause. All tokens seem to indicate, as it has been well said, that this is "just the advance wave of a flood tide."

But some professors in colleges and theological seminaries, and editors of religious papers, are more or less directly opposing this movement as a mere temporary burst of youthful enthusiasm. A writer in the *Missionary Review* says to such cautious souls: "If this thing be of God, ye cannot overthrow it—let it alone, lest haply ye be found even to fight against God." There is no need of importing icebergs into the question of foreign missions for fear the spiritualistic temperature in the Church of the nineteenth century should become too hot. "A Church catholic that, with about 30,000,000 of evangelical Church members, can but find 5,000 labourers for the entire foreign field, and but \$10,000,000 per annum for the prosecution of missions, is in no danger of excess of devotion." The Church of our Lord, long apathetic and lethargic (as Dr. Arthur T. Pierson says), should awake to the fact that her present agencies and efforts are inadequate. To the young Christians of this day the world may yet be indebted, under God, for the universal proclamation of the Gospel. Let us stand still and see the salvation of God.

—*Southern Presbyterian*.

RULES FOR VISITORS AND TRAVELLERS.

IF RESIDING IN THE COUNTRY.

1. Never neglect your accustomed private duties of reading, meditation, self-examination and prayer.
2. Never fail to attend some place of worship on the Lord's Day, unless prevented by such circumstances as you are sure will excuse you in the eye of God.
3. Never entertain invited company on the Lord's Day, and pay no visits, unless to the sick and needy, as acts of benevolence.
4. Never engage in anything, either on the Lord's or on any secular day, which will compromise your Christian consistency.
5. Seek to do good to the souls of your family and all others within your reach.
6. Always remember that you are to "stand before the judgment-seat of Christ."

IF TRAVELLING.

1. Never, on any plea whatever, travel on the Lord's Day.
2. Make your arrangements to stop, if possible, in some place where you can enjoy suitable religious privileges.
3. If at a public house or watering place on the Lord's Day, do not mingle with indiscriminate company; keep your own room as much as possible, and be engaged in such a way as may make the day profitable to your soul and honourable to your God.
4. Every day find or make time for your private duties of reading, meditation, self-examination and prayer.
5. Carry tracts and good books with you to read, distribute or lend, according to circumstances.
6. Seek opportunities to do good to the souls of those into whose society you may fall.
7. Never, by deed or conversation, appear to be ashamed of your religious profession.
8. Remember you are to stand before the judgment-seat of Christ.

Let me entreat you to read these items of advice over and over again, and recur to them in every time of temptation. They are the affectionate warning of one who knows the danger of your situation, and whose heart's desire and prayer to God it is, that you may maintain your Christian integrity, honour God, live in obedience to His will and enjoy the peace which can alone spring from a conscience void of offence, because the love of God is shed abroad in the heart.—*Dr Bedell*.

BRIGHT SUMMER SERVICE.

The summer brings us some sultry Sabbaths, and while they are trying in any place, they seem to be especially so in the churches. The pastors are likely to complain, and the good people to admit, that the congregations are "sinfully sleepy," and the pulpit work of the season is hard to perform. Sometimes it is alleged, as by way of counter influence, that the pew work is no less difficult. Perhaps there is more of this dulness, sinking down to torpor, in country churches, where, because surrounding influences are so agreeable and the people are usually devout, we should expect but little of it. In that church on the hill, the trees standing pleasantly all around it—its windows wide open, the pews not full and the breezes playing through it—certainly nobody will be drowsy there. And yet there, almost more than any place else, the exemplary elder will nod and waver, the book will drop from the hands of his neighbour, the fan will slowly cease and sink upon the lap of the perspiring mother, and even the youth, able to either work or picnic the six secular days without a sign of weariness, surrender to the spell that seems to creep over all their associates. It is all against the morning's wish and determination—against the pungent influences, also, of cloves, peppers, nudgings, pinchings and other antidotes and kinds of self-mortification—and it is followed by the "I was so ashamed of myself!" that constitutes part of the subsequent reflection. We are familiar with the explanations of it—the change from the active work of the week, close confinement in the church, too much breakfast, heavy clothing, dull preaching, spiritless singing and other things of a like nature. And they all have something in them; nevertheless they ought to be overcome. Even the sluggish sermon should be made impossible by the eager demand for a bright earnest one that appears in the active, expectant faces of the worshippers. A pastor likes to see his people at church, and when there beckoning to him to do his best for their benefit.—*United Presbyterian*.

Our Young Folks.

ONLY A BOY.

Only a boy?

Only a healthy and rosy face,
Bearing of pain and grief no trace,
Save where at times the shadows play
Like the light clouds on a summer's day.

Only a boy?

Only a loving and trusting heart
That throbs and strains for a long life start.
That yields in love to the gentle touch
Of one who will chide not overmuch.

Only a boy?

Only an earnest and longing soul
Through which wild fancies and wishes roll,
Peering from out those eager eyes
At the untried world that around them lies.

Only a boy?

Only the germ of some unknown gain
To a world that wavers 'twixt joy and pain,
Tell me of better gift who can,
To give to the world, than an honest man?

Only a boy?

Yes, when you see him in after days
Halting and grieving on Life's stern ways,
Will he not look you through and through,
Bitterly questioning you—yes, you?

Only a boy?

What did you do with his ardent youth?
What did you do with his love of truth?
What did you do with his tender heart?
Look, if you will, at your own poor part.

Only a boy?

Only a man with a saddened face,
Bearing of grief and sin the trace,
Craving a love that might cleanse the stain
Of the old thoughts that will come again.

Only a boy?

Only a spirit that soars at last
O'er the chains and blinds of a petty past,
Hardened but faithful, saddened but true,
Saved—hu, the praise is not for you.

GOLDEN GRAIN BIBLE READINGS.

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

FAITH HEALING.

"He had faith to be healed."—Acts xiv. 9.
Hezekiah, 2 Kings xx. 3-6.
The Multitudes, Luke v. 15.
Syro-phenician Woman's Daughter, Mark vii. 29.
The Man with a Son Possessed, Mark ix. 22, 23.
The Deaf Man, Mark vii. 32.
The Man with the Withered Hand, Mark iii. 5.
The Woman with Issue of Blood, Mark v. 29.
See also Luke ix. 2, x. 8, 9, and Jas. v. 14, 15.

WHAT UNMAKES THE MAN.

Boys, did you ever see a drunken man. It is seldom one is seen on the street in the daytime. It is now as it was in the days when the Bible was written. It says: "They that are drunk are drunk in the night." It is a curious sight to see a drunken man. If he can walk, he steps carefully; and every step he takes he steadies himself up. It is difficult to keep his balance. If he loses this he falls immediately. His legs are weak, they totter, and can hardly support him. His head topples as if he had a load in his hat; his arms have lost their strength, but if he can get by a fence he holds on to it.

In the cities, where he can find nothing to hold on to, he usually falls down. Thousands are picked up in Brooklyn and New York by the police every year. They are called gutter drunkards, because when they fall they usually land in the gutter; this is caused by the slope of the sidewalk in that direction. They stagger that way, and when they come to the curbstone they pitch over it. Sometimes they fall on their faces and are terribly bruised. These are the poor men. If a man is rich, has money, they who sell the liquor order a carriage, and he is taken home instead of being taken by the police to the lock-up. But what a sad sight when he is brought in!

Intoxicating liquors make some men crazy and violent, and when they get home they abuse the family. This is kept secret to avoid disgrace, and as these things happen in the night, other people often know nothing of them. A man who lives near me was sent to gaol for such conduct. Soon they turn their wives and children out of doors in the night. One I knew

did this twice. He is a fine man when sober. Intoxicating liquor is a poison; it makes some men jovial and frolicsome, others angry and violent; they curse and swear and fight. A man near me killed another; he is now in State prison for life. This awful business is carried on almost entirely in the night. At midnight it is generally at its full head.

There are all sorts of things to draw young men into these places; games and bets on games; company and fun, and the fact that they can go there and be there, without its being known, all serve to draw young men in. Remember, boys, this night work is bad work. As you value your character, your respectability, your health, your success in life, keep away from such places; have nothing to do with these poisonous drinks. Do you want to know where the prisoners in our State prisons come from? By far the greater portion got their character, and were led into the crimes they have committed, by the schooling they had in such places. Here you see what unmakes the man.

OUR FATHER'S BUSINESS.

If there is one part of the blessed Gospel which more than another belongs especially to Our Young Folks it is the first recorded words of the Child Jesus. Those thirty silent, sinless years are to us all a divine mystery. Perhaps we are not allowed to know and follow the unfolding of that one perfect life, because it might draw our attention off from the infinitely important words and deeds and sufferings of its later years, as you have seen a teacher lay her hand over the picture when she would keep some little learner's thoughts from wandering away from his lesson. But this silence is once broken. The curtain is once lifted, and we have a glimpse given us of the sweetest, purest child-life ever known on earth. That we may see into the heart of the Holy Child a single sentence of His—the first for twelve years, the last for eighteen more put on record—is vouchsafed us. When Mary reproaches the boy Jesus for causing her anxiety and distress by tarrying in Jerusalem, he replies with a gentle warning (lest she forget there were higher claims than hers): "Wist ye not that I must be about my Father's business?"

What better rule, what better guide, what better test of conduct, could young Christians have than this? Would you adopt an aim in life, something to live for, something to fill your days with an eager, earnest purpose? Then "be about your Father's business." Would you decide between two paths, whether to go to your right hand or to your left? Ask yourself which will most further your heavenly Father's business, and choose and follow that. Would you have a test by which to try your walk and conversation? Lay alongside of your daily doings this rule, to which the child Jesus kept himself with sweet and calm content: "I must be about My Father's business." Do you ask what is your heavenly Father's business for you? You need not have no great trouble now in deciding that question, hereafter, when Life's tangled lines have crossed and recrossed, you may doubtless halt in perplexity which path to choose, but now, while you are at the outset of life, your path is plain and straight. Your Father's will for you is that you should steadily, diligently, earnestly, improve all your powers of mind and body. Cultivate every gift and grace, let each sunrise waken you to renewed energy in your training work or study, and each sunset find you with duties well fulfilled, opportunities well met, and some steps of progress made, and when your time of fuller service comes you may be a bright and polished instrument "meet for the Master's use."

MONEY AND ITS USES.

There are people, very mysterious people, who often desire money with the most feverish eagerness of any, and yet when they get it they do nothing at all with it. It goes into the bank or into stocks and shares, and years of hard work and unfriendly scraping and grudging are transmuted into a few black figures in an account book. The old folks die uncomfited, the young ones grow up uncherished, but more and more numerals are added to the mystic row. What do they want money for? They do nothing with it except leave it behind them. We cannot help thinking that a day will come when this mere "money-hunger" will be classed with the "drunk craving," "kleptomania," and similar morbid pecu-

liarities, and when those who suffer from it may be pitied and restrained like other lunatics.

There is no denying that money assumes a most important position in human life. All man's duties, needs and ambitions cluster round it. A man's character is best seen in his dealing with it. He who gets most human happiness and welfare out of its winning and spending is the sanest of men. He who gets least of these is the most insane. This is he who turns money into human sin and misery, he who bribes folly to its ruin, who entices the genius to be the buffoon, who sets joyless and wasteful fashions of life. Next lowest is he who gets money for its own sake, turning it into nothing else. After him come the people who spend it on such things as might be quite sufficing to beings without souls. Then follow those who lay it out on higher pleasures, which they can scarcely enjoy alone, or which are certainly the more delightful the more they are shared. And higher still come those whose want is only that they may do their duty to others. (It is but a perversion of this noble nature which makes it sometimes over-anxious to provide for itself, and so spare others from doing their duty to it!) This brings us to the conclusion that the only sane object for getting money is that we may have it to give, not as mere dolers of alms, but as thoughtful distributors and stewards. - *Sunday Magazine*

TWO WAYS OF LOOKING AT THINGS.

We are all graduates of the university of hard Knocks. Misfortune, Fatigue, Exposure and Disaster are the professors. Kicks, Cuffs and Blows are the curriculum. The day we leave the world is our graduation. Some sit down and cry. Some turn their faces to the wall and pout. Others stand up and conquer. Happy the bee that even under leaden skies looks for blossoming buckwheat; wise the fowl that instead of standing in the snow with the foot drawn up under its wing, ceases not all day to pick.

There are different ways of looking at things. Rain drop the first—"Always chill and wet, tossed by the wind, devoured by the sea." Rain drop the second—"Ah! the sun kissed me, the flower caught me, the field blessed me."

Brook the first—"Struck by the rock, dashed off the mill-wheel." Brook the second—"I sang the miller to sleep. I ground the grist. O! this gay somersault over the wheel."

Horse the first—"Pull! pull! pull! This tugging in the traces, and lying back in the breechings, and standing at a post with a sharp wind hanging icicles to my nostrils." Horse the second gives a horse laugh—"A useful life I have been permitted to lead. See that corn. I helped break the sod, and run out the furrows. On a starlight night I filled the ravine and mountains with the voice of jingling bells, and the laugh of the sleigh-riding party. Then too have the children throw in an extra quart at my call, and have Jane pat me on the nose and say 'Poor Charlie' (?). To bound along with an arched neck and flaring eye, and clattering hoof, and hear people say 'There goes a two-forty'."

Bird the first—"Weary of migration. No one to pay me for my song. Only here to be shot at." Bird the second—"I have the banquet of a thousand wheat fields, cup of the lily to drink out of, isle of the forest to walk in, Mount Washington underfoot and a continent at a glance."

You see how much depends on the way you look at things.

NO MORE CONSCIENCE OF SINS.

This deeply precious truth, observe, does not mean that there is no more consciousness of sins. Far from it. Or that we may not get a bad conscience through sinning, or that we may not be exercised "to have a conscience void of offence toward God and toward man." Not at all. It simply means that Christ, by the one perfect, finished sacrifice of Himself, has for ever put away all our sins, root and branch. And having been led to know and believe this, how can there be sins on the conscience? Christ has put them all away. The precious blood of our once-offered and accepted sacrifice has cleansed us from every spot and stain of sin. There may be the deepest sense of indwelling sin, and of many sins and shortcomings in our every day life, and the painful confession of them all to God; still, there is the full assurance that Christ died for all our sins, put them all away, and that none of them can ever be laid to our charge. This is indeed a most wonderful truth; but it is the great, the needed truth for a worshipper. There is no holy approach to God without it.

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TORONTO, WEDNESDAY, AUGUST 10, 1887.

On another page will be found a graphic and interesting sketch of Scottish Character by a writer who has had excellent opportunities for observation, and possesses in good degree the faculty of vividly portraying what he sees. The "Minister's Factum" appears in the last issue of the *New Princeton Review*.

THE rumour, generally discredited at the time, that Henry M. Stanley, the explorer, had died in Africa is now authoritatively contradicted. Letters have been received from Mr. Stanley himself who announces his safe arrival at Aruwimi Falls on June 18. At the time these letters were despatched preparations for the overland journey were being completed. The news of Stanley's safety will be received with general satisfaction. The only awkward thing about the affair is the premature publication of elaborate obituary notices, and what were supposed to be *post mortem* critiques of the great explorer's career. If some of them should fall into his hands they will help to vary the incidents of African travel, by affording him the grim satisfaction that Lord Brougham enjoyed of reading the judgment of contemporary history on his unfinished life-work. The versatile ex-Lord Chancellor lived five years after the *Times* published what it supposed was the final verdict on a brilliant but somewhat erratic course. Mr. Stanley, it is hoped, may live long, and be able still further to advance the civilization of the Dark Continent.

THERE is a certain class of public officials who seem to entertain the belief that public funds are partially kept up for the purpose of their own personal advantage. A raid on the treasury is supposed to be fair game if the plunder can only be successfully concealed. It has been proved beyond doubt that New York City and Chicago have had border officials. Several of these have been convicted; some of them are in prison, and others have the prospect, after the law's delay, of finding their way into deserved confinement. Some of the more cunning rascals have sought safety in flight, and Canada presents great attractions to men whose crimes have been discovered. McGarigle, the Chicago hoodler, has fled to Canada for refuge, and, thanks to the law's laxity, or perhaps scrupulosity, he can laugh at his pursuers. Every time that some noted criminal escapes from Canada, or finds an asylum here, the wonder is expressed why the extradition laws are allowed to remain in such a defective state, and there the matter ends. It would not unduly tax the ability either of American or Canadian legislators to devise satisfactory extradition laws that would cut short the adventurous career of fugitives from justice. E. J. Smith's advice concerning a wooden pavement for St. Paul's might be acted upon.

WITH or without good reason, there is a disposition to doubt intelligence that comes from Ottawa. This is perhaps due to the fact that a short time ago it was discovered that certain press agents, when they lacked sufficiently sensational matter to dispatch, supplied the lack by ingenious inventions. For this reason it is hardly considered safe to accept a story on the sole authority of an Ottawa correspondent. From the

Dominion Capital it has been telegraphed to journals in the United States that immorality in its basest forms has of late been prevalent in the city where our laws are made. The same statements have also appeared in the Ottawa journals. If what is asserted has any foundation in fact, it is a lamentable evidence that the Minotaur stories of London have their parallels elsewhere. It is asserted that so-called reputable citizens have been deceiving young girls to infamy. The charge is a terrible one, and calls for thorough and fearless investigation. If there is truth in the charge, the guilty parties ought to be exposed and punished; if the accusation is groundless, those who give currency to reports of such a nature should be held to a strict responsibility. The guilt of carelessly publishing infamous rumours is only second in degree to the wicked deeds charged on certain denizens of Ottawa. If such things do exist they should be at once and effectively wiped out.

SYSTEMATIC CHARITIES.

IT is a mere commonplace to say that systematic charities are the outcome of Christianity. The great heathen civilizations that have passed away did little for the poor and distressed. Individual effort indeed must have been common; to imagine otherwise would be inhuman, but while there are gigantic ruins of baths, amphitheatres and triumphal arches, there are no ruined piles to mark the places where the disease-stricken were cared for. The people who delighted in the fierce contests of the arena were no of fine sensibilities. The State and wealthy patricians might lavishly provide bread and games for the people, to allay their discontent, but no large benefactions for benevolent purposes are on record. With the development of kindlier feelings which Christianity inculcates, we find many instances of humane effort in behalf of the distressed, that vindicate and commend the religion that has for one of its fundamental precepts the command, "Thou shalt love thy neighbour as thyself."

Whether the dreams of the Anti-Poverty Society are capable, in another condition of social existence, of realization or not, it is certain that for a long time to come dreams they will remain. Meanwhile the poor are with us, and there is the best authority for saying that the poor will always be with us. Neither Christianity nor humanity, however, counsel the mere acceptance of the fact, and that beyond its recognition there should only be stolid indifference. It would be both unchristian and inhuman to act as if the condition of the multitudes who struggle with a hopeless poverty was no concern of ours. They will make their existence and their kinship felt in ways far from agreeable if they are left to perish unheeded. Self-interest, not to speak of higher reasons, make the condition of the poor a practical question.

The fact that it is a question surrounded with difficulty does not lessen responsibility in relation to it. It eagerly presses for solution, not only in the congested slums of European cities and overcrowded rural districts, but the same questions are forcing themselves on the thoughtful attention of people on this continent. There are large territories yet unsubdued by man's labour. These will no doubt be able in future years to support in comfort vast populations, but there are thousands pouring into every large city which must inevitably at no distant date, swell the mass of pauperism that is to be found more or less in every one of them. Under modern systems of government there are two opposing tendencies. There is a deep feeling of respect for individual liberty, while on the other hand there is a hankering after paternal legislation which would do much to destroy personal freedom and the sense of individual effort and responsibility. Both these tendencies are manifest in the methods of dealing with the necessities of the poor; both have advantages, and both have weaknesses. It is unquestionably a real benefit when giver and receiver are brought into personal relations. It is here that charity verifies the Shakespearian axiom that it is twice-blessed. Each is the better of coming into contact with the other. But it leads to indiscriminate almsgiving and the terrible impositions that the professional beggar is sure to practise. The mendicant fraternity out of which has evolved the modern tramp may or may not be as picturesque as the mediæval troubador; he is cer-

tainly as great a romancist, and he always finds some credulous listeners to his doleful tale. Handing over indiscriminately all sorts and conditions of professional beggars, the victims of vice, and the honest poor whose necessities are occasioned by inevitable misfortune, to the official care of poor law guardians and boards of management does not work well. The management of charities as a branch of civic government has not been such a brilliant success that it can be accepted as the solution of the problem. Recent inquiries into the state of some of the New York institutions for the care of the poor and the insane have shown not only how careless the public, but how neglectful of their duties the officers specially appointed can become. More than fifty years since, Dr. Chalmers vigorously attacked poor-law systems, with their compulsory provision for the poor, and declared that "by a sort of festering and spreading operation the sphere of destitution is constantly widening in every parish, where the benevolence of love has been superseded by the benevolence of law."

Of late years, in several of the large centres of population, Christian men and women, whose philanthropy is not so much sentimental, but a deep settled conviction that duty calls to the work, have endeavoured to combine personal effort with systematic organization for the relief of distress. This brings helper and helped into actual contact, and does much to repress imposition and needless waste. It is not the clamorous applicant that is always the most necessitous. The modest and retiring will often suffer the greatest hardships before they make their cases known. To make help most effective and to prevent its misapplication, personal knowledge is necessary, and such organization of charitable effort seems to be the best method yet devised. In the city of Toronto, as in many other large cities such organization exists, and for several years has done excellent work. It is but in its infancy yet. The plan can be much more widely extended. One of the best means of helping others is to put them in the way of helping themselves. There are many procuring causes of poverty, many of them preventible, not to specify these, it cannot be denied that numbers become dispirited and then they become lazy. They will not work. Work as far as possible, however, ought to be provided for such, and they should be told, firmly and without passion, that if a man will not work neither shall he eat.

Herbert B. Adams, of Johns Hopkins University, has issued a little pamphlet, in which he gives a few "Notes on the Literature of Charities." It is suggestive to note how extensive and how varied such literature has become. It is no less suggestive and hopeful to note how much of that literature has been contributed by earnest-minded Christian ministers and laymen. It is a literature that should be carefully studied, not from motives of curiosity merely, but because it will prompt to more extended and intelligent Christian effort on behalf of those who have been sorely wounded in the stern battle of life.

A NEW MORMON MARTYR.

LONG after the Mormon delusion has passed away its origin and progress will puzzle students of history. Taking its rise in the nineteenth century, and attaining somewhat remarkable proportions, it will be difficult to account for the sway it obtained for a time over such large numbers of adherents. Mahomet may, to some extent, have been an impostor, but he was animated by an enthusiastic zeal that could not fail to be contagious. Peter the Hermit believed that he was divinely commissioned to rescue the holy places from the profane hands of the sacrilegious Turk, and he was able, by his consuming fervour, to inspire almost universal belief in his great enterprise. With Joseph Smith and his confederates it was different. It would seem that the founder of the Latter Day Saints had sought to follow in the wake of the Arabian Prophet. The material delights which Mahomet promised his followers were not dangled before their eyes in vain. The Koran had proved a powerful instrument in extending the faith of Islam, so Joseph Smith, Sidney Rigdon and the rest, coming into accidental possession of a clumsy romance, said to have been written as a diversion by an invalid clergyman, invented the story of the gold plates with their mysterious hieroglyphs, and palmed the Book of Mormon on a too credulous people. Polygamy is

said to have been an afterthought, but there can be no doubt that it had its place in procuring the kind of converts that crowded into Utah. There is no evidence that Mormonism had its rise in a strong but misguided spiritual impulse. It is essentially of the earth, earthy. Its converts have been mainly obtained in lands where the people were crowded closely together, whose worldly prospects were by no means brilliant. It is not difficult to understand that a new experiment in civilization in the free and untrammelled West, with its substantial material advantages, and its glittering promises, would offer sufficient inducements to large numbers. That the degree of material prosperity enjoyed by the settlers by the Great Salt Lake was sufficient to encourage former friends and neighbours to follow them is equally plain. Then the organized missionary efforts of the Mormon imposture were instrumental in securing annual contingents of recruits for the Utah theocracy. From various accounts it appears that the people there are animated by no spiritual enthusiasm. They seem to accept the situation, and seek to make the best of it, without concerning themselves about spiritual affairs, leaving these, for the most part, to their leaders, who exercise an authority nearly akin to despotism.

Mormonism has reached a crisis in its affairs. For years it has been in conflict with the Government of the United States. A nation that at an enormous cost of blood and treasure has swept away slavery cannot complacently tolerate the existence of organized polygamy. Laws of increasing stringency for the suppression of the peculiar institution have been passed, and are being enforced with commendable determination. The result is that the leaders have felt it prudent to go into concealment. John Taylor, the President of the Mormon Church, a man far advanced in years, had to take this precaution, and his death has been announced. Where he ended his somewhat remarkable career has not yet been made public, but imposing funeral services were held in the Salt Lake City Temple. His death has been a matter of much interest to his followers, but from all accounts there was an absence of anything like a profound feeling of sorrow at his departure. His loss was not mourned as the removal of a great spiritual leader is usually mourned.

John Taylor, it turns out, was at one time a resident of Toronto. He was a native of Westmoreland, England, and came to this city when a young man. While here he was an ardent Methodist. He was ambitious to become a leader, and was not over scrupulous as to the means he employed to secure his end. When Perley Platt, the first Mormon emissary that visited Toronto, met with young Taylor he found an apt disciple. He soon afterward joined the Mormons at their headquarters, then in Ohio. He saw and took part in the stirring scenes incident to the early struggles of Mormonism in Ohio and Illinois. Taylor soon ingratiated himself into the favour of the leaders, and in due time became one of them. He was afterward employed as one of their principal missionaries in Europe. Possessed of great energy and activity, he did much to gain converts to the new superstition. He translated the Book of Mormon into French and German, and was also employed in editing several Mormon publications. Shortly after the death of Brigham Young, he was appointed to the highest position in the Mormon Church, that of President, having associated with him, as counsellors, George Q. Cannon, a relative of his own, and Joseph P. Smith, a nephew of the founder.

It is sought to represent the departed President as another of the Mormon martyrs, but it is difficult to discover in the death of a fugitive from justice where the martyrdom comes in. The husband of eight wives can hardly be venerated for his saintliness, and when his own religious followers were conspicuous in their lack of emotion during the funeral services, it is difficult for outsiders to discern distinguishing merit in one who has been moderately successful in maintaining what is perhaps the most palpable religious imposture of the nineteenth century. Its palmy days are over, and it will not take long to fall into the sere and yellow leaf.

PROF DRUMMOND dropped a little sentence at Northfield the other day, which ought to set a good many of us thinking "Christ's time was largely taken up in making people happy."

Books and Magazines.

THE HOMILETIC MAGAZINE. (Toronto. S. R. Briggs.) In the Symposium on the Desirability and Practicability of the Reunion of Christendom, Thomas Child, a Swedenborgian, is the contributor this month. The general contents of the number are varied, timely and practical.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York. Macmillan & Co.)—"Sweet Records" form a beautiful frontispiece to the August number of the *English Illustrated*. The literary and artistic merits of the number are as a whole well sustained. "Walks in the Wheat Fields," "A Visit to a Dutch Country House," "Captain Sir Dilberry Diddle," "Marzio's Crucifix," and "A Secret Inheritance," are among the chief attractions.

THE CANADIAN METHODIST MAGAZINE. (Toronto. William Briggs.)—The opening paper of the August number of this magazine is on "David Livingstone," by Albert R. Carman, B.A. There is also a good paper on "Two Composers—Mozart and Beethoven," by Arnold Doane, and another on "Side Lights Upon Johnson," by R. W. Boodle. "Bob," by Mark Guy Pearse, is a capital short story, and the editor has a thoughtful and mellifluous poem entitled "Cloud Castles."

THE HOMILETIC REVIEW. (New York. Funk & Wagnalls; Toronto: William Briggs.)—The Review Section contains a number of papers on vitally important subjects. Dr. S. J. McPherson writes on "The Best Methods of Getting Church Members to Work." Dr. Stuckenborg contrasts the German and American Pulpits. Dr. Edward Everett Hale discusses "Story Telling in the Pulpit," Dr. Howard Crosby casts "Light on Important Texts," and Dr. A. T. Pierson continues his "Gems and Curiosities from a Literary Cabinet." Dr. Blackstock, of Toronto, has a contribution in the Sermonic Section. The varied contents of the number are fresh, interesting and suggestive.

THE AMERICAN MAGAZINE. (New York: E. A. Bush.)—A portrait of General Guzman Blanco, president of Venezuela, forms an excellent frontispiece to the August number of the *American Magazine*. There is a good descriptive paper on English Birds, one on the Justices of the United States Supreme Court, with finely-engraved portraits, and one on Educational Matters, by Colonel Clarke, of the Bureau of Education. Julian Hawthorne gives a number of interesting sketches of Village Characters. Mr. Fawcett's story advances, and there are good short stories and poems. "The American Pulpit" in the supplement affords excellent reading. The *American Magazine* is making a sphere for itself.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW. (Toronto: James Bain & Son.)—If this staid and solid quarterly can claim the honours that pertain to a good old age, it can with equal justice claim the freshness and vigour characteristic of youth. Its contributors are men of eminence in their respective Churches, and they write on themes of interest to the general reader. B. C. Caffin, M.A., has a paper on "The First Christian Mission to the Heathen." Archdeacon Farrar writes on "St. Augustine and His Pupils." There are papers by able writers on scientific, philosophical, critical and historical subjects. Various phases of the Labour Problem are also discussed. This issue of the *British and Foreign* is one of decided excellence.

THE PULPIT TREASURY. (New York: E. B. Treat.)—The massive, thoughtful and kindly countenance of Timothy Dwight, President of Yale University, appears as the frontispiece of the *Treasury* for August. The Baccalaureate Sermon—a good one—which he recently delivered, is published in the same number. Dr. Burdette Harte has a sermon on "Preaching to the Spirits in Prison," and Rev. Daniel Pelt one on "The Law of the Lord." There are Sketches of Sermons by such prominent divines as President McCosh, C. H. Spurgeon and the late President Hitchcock. Among other excellent contributions there is one by Professor Duff, of the United Presbyterian College, Edinburgh, on "The Training and Preaching of Augustine." As a whole the number is one of decided excellence.

RECEIVED.—KNOX COLLEGE MONTHLY for August (Toronto. J. A. Macdonald), THE SANITARIAN (New York. 113 Fulton St.), THE AMERICAN ANTIQUARIAN (Chicago: F. H. Revell), WORDS AND WEAPONS (New York: Jos. H. Richards).

THE MISSIONARY WORLD.

ENTHUSIASM FOR FOREIGN MISSIONS.

Missionary zeal is on the increase. A great force of enthusiasm is accumulating. The main reason is that the deep joy and peace of believing are more realized than ever before; religion means, more than it did, the inward life of reconciliation and communion with God. For a moment there was a check, when all the good features of the other religions were first laid bare to our eyes, but now a reaction has come, therefore their inferiority, their imperfection, is manifest, and the "Desire of all Nations," is the more obviously Jesus Christ. Inspired now by Paul's large belief that the Gentiles were never left by God, awake to Peter's grand discovery that "in every nation he that feareth Him and worketh righteousness is acceptable to Him" (Acts x. 35), we find that this fuller understanding of God is a spur to carry the knowledge of Christ to those who, like Simeon, are waiting, all unknowing, for the hope of Israel. Our realization of the world's size and limits, our sense of its interrelations, its essential unity, and our wider knowledge and larger thought, have come to the service of the great missionary impulse. Let me give two or three practical hints.

1. Study more closely what you have in Christ, by the aid of the Holy Scriptures and the illuminating Spirit of God, until your Christian life becomes an actual consecration of "body, soul and spirit" to Him; until you begin to "apprehend with all the saints what is the width and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God" (Eph. iii. 19). "Grow in the grace and knowledge of our Lord Jesus Christ."

2. Let the missionary impulse of your faith have more play in you. In your Bible-reading dwell more upon that feature, which is so often slurred over. Read the records of modern missionary effort, especially the lives of Carey, Henry Martyn, Coleridge Pattison, Robert Moffat, and the present-day accounts of the Congo Mission and the China Island Mission. More especially study the report and magazine of our own society, so that all our missionaries and their work may live before you.

3. Hold yourself always ready to go yourself if He wishes it. You may not be wanted. McCheyne always desired it, but never went, and what a noble ministry at home his was? The result will be wonderful in your lives. Some of the warmest supporters of the missionary movement abroad are those who wished to go to the front themselves, but were ordered by the captain to "abide by the stuff" at home.

Be, if not missionaries abroad, missionaries of the mission cause at home.

It is by the stream of earnest entreaty constantly ascending to God, by the hearts kept sensitive to His will and overflowed with His love, no less than by the actual preaching, teaching and translating of the missionaries in the several fields, that the Lord is bas-tening His kingdom from above.

Fling out the banner. Let it float
Skyward and seaward, high and wide,
Upon its gleaming folds inwrought
The cross on which the Saviour died.

Fling out the banner. Angels bend
In wondering silence o'er the sign,
And vainly seek to comprehend
The mystery of the love divine.

Fling out the banner. Lands forlorn
Shall see from far the saving sight,
And nations crowding to be born
Baptize their spirits in its light.

Fling out the banner. High it towers!
Seaward and skyward let it shine,
Nor skill nor might nor merit ours—
We conquer only in that sign.

—Rev. R. F. Horton, M.A.

THE employment of medical missionaries is rapidly on the increase. Within little more than three months the Church of Scotland has sent out two additional medical missionaries—Dr. Macdonald to China, and Dr. Bowie to Blantyre. Now we learn that the London Missionary Society needs five for China, Mongolia and Central Africa. The Church Missionary Society has several openings in Africa and elsewhere. Other fields are waiting for workers in this department of service. Meanwhile it is interesting to know from its *Quarterly Paper* that the Edinburgh Medical Missionary Society has twenty-six medical missionary students in training; though, in view of the widespread demand, it may still be said, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that he will send forth labourers into His harvest."—*Church of Scotland Home and Foreign Record*.

Choice Literature.

THE MINISTER'S FACTOTUM.

BY "CRAIGQUORN."

He stood, to use the phrase of the countryside, six feet seven inches and three quarters in his hand knit, ribbed stockings of gray wool, taken from the backs of his own mountain sheep. Round the chest he measured fully fifty-three inches; and his strong, well shaped neck, which was almost ever bared to the winds, and was as hairy as the skins put on smooth-fleshed Jacob by his lying mother to cheat her old blind man, carried a finely shaped head, massive and round as a cannon ball. His hands gripped like a machinist's vice, but his soft blue eyes smiled on you like a gentle spring sky. Ready to laugh at all fun, he was as ready to take away the heavy bundle from the tottering old woman and console the crying child by tossing him up on his brawny shoulders for a ride across the moor. When he shouted, the storm blast on the hillside was lost for the moment; and when he sang in the Sabbath school "The Lord's my Shepherd," his tones were low and tender and humble as a child's. Farmer, horse dealer (and honest at eye that trying business), carrier for the district, general trader, liveryman, chairman of school committee, superintendent, unpaid relief officer, elder and minister's factotum—everything and anything to make fair gains or to do a kindness to every one who wanted a service, whether the applicant was "gentle or simple"—without him the parish would have been nothing, and the minister crippled beyond recovery. A big man physically, metaphysically, morally, and in all dimensions, was my factotum.

Not always, by any means, had he been the help of the minister; nay, rather his horror. But a few years ago he was the first in the fray and the last to cry, "Hold, enough!" His old oaken staff, which he had hung up in his bedroom with this verse under it, "Let not the sun go down upon your wrath," would have reminded any boy reading the *Æneid* of the Cyclops' pine, and was dark stained all round. The parish firesides were often stirred to hear the tales of the giant's mad doings when he and "John Barleycorn" were partners, and there were men who wrought nobly beside him in all good deeds carrying to their graves the scars he had left on their faces and forms. All that had passed from his life. But it never passed from his memory or from his prayers, or from his new zeal and new service. He was, as even the young scoffers of the parish, who didn't believe in anything, confessed, undeniably and wholly another from what he had been. In his case "the fruits were meet for repentance." His fresh life did not, indeed, lie inside, and was not spent in piously applied and upturned hands, in eyes high rolled till nothing but white could be seen, in whining tones and canting phrases; he was just his own old, natural, unaffected self, but he was a good man, and not a bad, drunken and quarrelsome.

His big head carried a big and closely convoluted brain. That brain must have wasted a vast amount of phosphorus. It did hard work and constant, as its owner tried to make up for almost no education. He had made largely a language for himself, to express most original thinking. The words were of no tongue I knew, nor any of my philological friends could affiliate; but they always set straight out before me the man's meaning, though often the question was how they should be spelled and in what characters. He made a new mental field for himself, and lived his own peculiar mental life and fought his own mental battles, economic, philosophical, ethical and theological. He was always pondering some problem. Often, as I was riding homeward to my manse, would I hear a billowy voice and see a form like Polyphemus striding with five feet stretches across the fresh ploughed lea, and as the dike was stepped over as though it were but a big field stone, out would come some question, plumbing down toward the depths of politics or morals or dogma; the words all *bizarre* and grotesque and self-minted, but stating a vital matter and demanding, at least, a manly and honest answer, though often defying an offhand reply that was either satisfactory or exhaustive. And what a will the great fellow had, as big and strong as his frame! Not one letter in the alphabet did he know when he faced right about to the light and to the right. Yet he resolved at once to gather the poorest village children and the bairns of some squatters and outcast women into a Sabbath school, and he learned to read by making these unkept urchins "say their letters and their a-b abs" to him; and he taught himself "to figger" by making the older ones teach the younger, while he sat by, forsooth, to keep order I thought at first he did not know whether the figures were upside down or not.

He was a stern and steadfast churchman of the Presbyterian order. The Shorter and the Larger Catechisms, which had been committed by his listening to their continual recitals in his school gave him, as he put it, his "cud for chewing" and as he ruminated he extracted the pith and nutriment. His illustrations were often striking and original "You laddies in the corner, stand up! What is the question the day?" With one voice they make answer: "Sin." "Na, na; that's nae question; naethin' but a word. What's the question? tell me it richt noo." Then it came, straight as a chain shot: "What is sin?" After the answer had been given by each, and had been "cut into all its parts" to the satisfaction of the catechetical anatomist, the illustrations began after this fashion: "'Conformity unto the law of God!' Mark that, my laddies, and do not forget it, for there are fowk wha'll tell ye breaking awa' is the hale thing. Noo, let's see. Come awa' wi' me to the train; ye see the twa tracks; why, if yon big, gulderin' body of iron disna ever conform to the law of the twa tracks (and ye ken, lads, that the Scripthers teach twa things—your duty till God and till man), why, the hale big, strong, gran' thing will be spattered into a thousand whamjiffies." Then we were brought face to face with "the transgression of the law" after this fashion: "Trawnsgression—that's a lang-nebbed word; weel, it just means gangin' ower whaur ye always ought to keep inside. Now jist look at poor wee

Tam here afore me. I tellt' him last ploughin' time no to gang ower the quarry-fence, but he did it, and he had sore pain for a wheen o' months and will be a lameter a' his life. Boys, dinna gang ower any of the Loard's fences, that is, His laws, or ye'll be a lameter like mysel' a' your days."

He loved men to be honest in their faith life, and had no patience with any sort of lax discipline in church rule. One church there was which was always ready to open its doors to any comer. "Well, I suppose there must always be a slobbowl around for the dirty water we throw out! But, man, I dinna like to see any kirk like my hopper yondher, that can mak' nae scatterment atween the fushionless chaff and bread-makin' grain, atween the deil's dirty husks and the Maister's clean wheat!" The "five points of Calvinism" were to him as sure as his own identity—yes, more so; for, as he put it once, "I could easily fancy mysel' anither; and at times I think I'm a legion, and often wish I were only dear old Molly M.; but I canna fancy God's word wrong." And for him there was but the Bible and his own strong-framed and firm-fixed faith on the one side, and what he called "the ooter darkness and the roarin' lion" on the other.

The men and women of all Scotch parishes that I have ever known are nothing if they be not theological, and can only be truly seen in their own every day light and on their own soil as theological disputants. Theology was a favourite and very frequent theme with my factotum; and this was so, first, because everybody around talked and discussed its grave certainties and its dread possibilities; but, secondly and chiefly, because this strength-taxing field, with its stiff hills and deep hollows, its dazzling lights and thick clouds, exactly suited this sturdy student of mysteries in the homespun, with his big brain and his iron will. He had here as elsewhere his own points of vision, and they showed new views or threw old scenes out with fresh lights. Ian Mohr—so my huge helper shall be called, had one special antagonist, "Weaver Tam"; who, thrown again and again, and often badly, on by no means soft places, would always most gamely renew the combat. Weaver Tam was ever the assailant. A curiosity he was every way. He was a "Methody boady" in the stiffest of Calvinistic quarters; though I could never find out clearly how he had got his hold on grand old Wesley, Ian explained it to me once on the principle of the "general thawnness of the boady," which meant his constant twistedness, or, as some in our land would call it, "cussedness." And Tam was every way twisted. His odd, pinched, pock-marked, weazened face, with its mummy-like skin, was twisted; his little, peering, deep-set, "fussy" eyes were twisted, for one was higher up than its fellow, and the upper orb studied you in a green light and the under orb regarded you in a gray; his body was twisted, for the left shoulder hitched up to his ear and the right seemed to be falling off behind; and his legs were twisted, like the old fashioned bandy-legged tongs, one limb making due east and its twin-brother direct west; and his ways of looking at things were twisted, yes, the most twisted of all.

Constantly was I overtaking these two cronies—for though they ever fought like dog and cat, they were cronies; and if was a delightful relief, after a hard and wearing day through my vast parish with its hundred responsibilities, pastoral and magisterial and medical, to "pick them up," and, as I drove them homeward, listen to their unceasing debates and their most quaint tales. The richest and rarest of old and new parish stories would be told me, which I would gladly rehearse to you; but they must be told in their own terse, fresh and vigorous "Doric," or not at all, fer translation spoils them, and alas! translation for my hearers would be absolutely needful. Dean Ramsay never retailed more witty sayings and stories more redolent of the heather, and true to the fast-dying type of the unmixed and ever unique Lowland farmer, grazier, weaver, minister, doctor and "natural," than Weaver Tam and Big Ian were wont to tell as they came home, both sober, from the linen market or the fair. And how the debates and discussions went on fast and furious all the way, with constant appeals to the clerical empire, who was often deemed by the Calvinist champion as "unco balanced in his opeenions regardin' tangled skeins"; till the minister's trap was pulled up at Tam's cottage, with its well-thatched roof. Then out would come his kindly old wife, of the sweet mother-face and the laughing blue eye, to say, "Hoot awa, Tam! at it again, deafenin' the minister with your haeverings as Ian and you dairken coonsil wi' words wi'oot knowledge."

And thus they would be at it; the subject is "falling from Grace." Tam has dealt his foe some pretty neat blows in his own unlooked-for style; and has given me good reason honestly to score some points to his credit. The weaver has been denouncing the idea of a man "makin' the A'michty dae all the haird wark o' carrying him surely lame while the mon daes all the sinfu' kickin' against the Loard's commands"; and he has just turned sharp round with one of his queer twists upon the farmer, "Man alive! can ye no see that your child o' grace is a poor, wakenly thing, scarce weel born? but just like the wee birdie within its shell, no able to give one good scraich of itsel', jist leevin' and nae mair behind the shell: there's nae willin' and daein' yondher, let alane warking oot your ain salvation!" All the while this hot fusillade was being rained on him, the big man was watching a huge black horse coming with a wild rush down a pretty steep hill of the "old quarry-road," yet speeding on without stumble or halt, for on his back was far and away the finest and most daring rider of the whole countryside, easy in his seat, yet as firm as a rock, sweeping the keen eyes of youth over the wide stretch of rolling land, but watching his horse with all a huntsman's care, lifting him as only fox-hunters know how at each huge stride, and steadying him by the skillfully-tightened reins that held but never hampered. For me the sight of my young parishioner and his black steed was ever as good as a long breath of sea air; there was always freshness and freedom and dash there. "Jist doo maik ye that laddie! Hoo the chiel maks you auld *rammollousus* spread himsel' ower the grun! I never see that vast carcass o' horseflesh I dinna

think o' an ellefant wi' the legs o' a deer and the wind o' a greyhound; whish, hoo he scoors on!" Thus solloiquized Ian after his own fashion as "Master Willie" came up, greeted us merrily and sped on.

A short pause followed, which I may fill up by explaining "rammollousus," Ian's name for the big black horse just disappearing over the crest of the hill. This word puzzled me for many a day. At last I found the solution. My friend and factotum had been away to the "big town"; and while in London had gone to see the "wild beasts." He had been especially struck "wi' thawt moanster o' a baste which carries its hoarn on its snoot instead o' properly ahint its ears," and he had heard the keeper use the word "colossal," so he wrought up in his own way a new word out of rhinoceros and colossal which passed over to Master Willie's black charger!

But now it immediately came out that the big Calvinist had shrewdly kept his straight-seeing blue eyes on the horse and his rider for the sake of his argument with Tam and for the defence of the faith in himself. Thus it came: "Tam! did ye watch, man, yon auld brute? Did ye maik hoo Maister Willie never took his eyes aff him and never slacked the rein?" "Ech, man! I'm nae so bin' as no aften to have maikred all thawt!" "Well! yon brute has eyesicht, has power (plenty o' it) and will; ay, man, as much will as was far mair than enough for a dozen bastes, ye would say if ye had to shoe him." "Well, Ian! what o' all that?" "Oh, jist this! what for does Maister Willie hold him so tight?" "Why, to keep him straight on the road an' no let him stumble." "Ezzactly! and he has never yet broken his knees, e'en when he dashes in yon gallopadin' way down the steepest brae; the big horse always has 'persevered' on his richt maunner o' travel jist because of the shairp eye and the stiff hand. Man! we need the eye and the bit and the bridle jist as muckle as yon stout horse; and what I understan' by ony saint's persevirance is jist that the Loard—wha never slummers nor sleeps and never is weary—never takes His eyes nor His hands off His own, down hill or up brae!" There was silence—for Tam and I saw the big, bronzed, hairy, scarred hand steal stealthily across the blue eyes that had grown very moist; and I knew the humble soul was looking back at many a bad stumble ere he yielded to the Eye and Hand, and began his new way of not wearying in well-doing.

MR. PARNELL'S PARLIAMENTARY CAREER.

Mr. Parnell did not enter Parliament until 1875. Few, if any, then thought of him as the coming leader of a powerful party. A landlord himself, a Protestant, only half an Irishman, with aristocratic connection and English university training, he was less likely to become the advocate of a forward policy in Irish Nationalism. The early fears concerning him entertained by the Home Rulers are quite intelligible. But he has belied them in every way. He has all the qualities of an opposition leader. To him has been attracted a band of ardent spirits, young and old. He can fight if need be; he can diplomate if that be better. Cool, intrepid, with a keen mind and an unflinching purpose, he is an enemy to be avoided. No situation seems to baffle him, and whilst others may rise to white heat of passion, he remains calm. And yet there is a suppressed passion in his words which powerfully appeals to the hearer and reader. In the earlier part of his parliamentary career these qualities were either lacking or undeveloped, and he then lost many a point by his want of self-command. Yet Mr. Parnell cannot be said, as a rule, to bear too much the burden of his position. He rather directs; others work. He never makes himself too cheap. His strange disappearances from the scene of action, which baffle the on-looker, and more than once have appeared to endanger the success of his policy, have studied method in them. They lend an impressiveness to his utterances and appearances which might not otherwise be secured. He is always there when needed; and, if necessary, no one can throw more force into the work than Parnell.

Charles Stewart Parnell is the descendant of men who have won high positions in their country's records. His father, John Henry Parnell, of Avondale, County Wicklow, nephew of Lord Conington, who was, as Sir Henry Parnell, an ardent Liberal, married Miss Stewart, daughter of Rear-Admiral Stewart, of the American navy, "Old Ironsides," the hero of 1815. This lady is the Mrs. Parnell of to-day, mother of the Irish leader. He was born at Avondale in 1846. From an early age he was educated entirely in England, finally graduating at Cambridge. It is to be easily understood that his early learnings were conservative and aristocratic, but gradually, as he began to take interest in politics, he leaned to the Nationalist side.

We have already learned that Mr. Biggar was the originator of obstruction in the House of Commons, but this was merely an accident of the movement. To Parnell must be long the credit of making it a policy. For the first two years he spoke very seldom in the House, and not very acceptably. Butt's gentle temporizing did not suit him, and the germs of the present Parnell party then in the House determined upon a new departure. Hitherto the interference of Irish members in British or Imperial matters had been resented, whilst the proposals made by them for their own country were voted down. Parnell set himself to alter this state of things, and to take part in all the debates. The English Factory and Workshop Act of 1878, the Mutiny Bill of the same year and the Army Discipline and Regulation Act of 1879 all bear the marks of his influence. But there was also another movement set on foot, namely, that of making the Irish party independent of all the English factions, and using its influence solely to the advancement of Irish interests. The former policy was but to fulfil the duties involved in membership of the House of Commons; the latter has made the Irish party instrumental in the overthrow of two governments.

This forward policy was hailed with acclaim in Ireland. It led, however, to the deposition of Butt and the advent of Parnell to the leadership. The events of these later days of the struggle need not be recounted, so far as they concern

Mr. Parnell. The suspensions in the House of Commons, the suppression of the Land League and the imprisonment of Parnell are matters of recent history familiar to all.—*Edward Brown, in Harper's Magazine for August.*

THE ENGLISH SPARROW.

Many years ago we first made the acquaintance of the sparrow, and we were fascinated by its saucy contented drollery. It was in London, and just outside the window within which our studies were supposed to be carried on was a leaden roof whereon could be observed at every hour the domestic manners and social customs of these restless little rascals. We were never tired of their antics—their tempestuous love-making, their indefatigable housekeeping, their petulant quarrels, sharp tongued and sharp beaked too; and they cast shrewd little glances from time to time at us with much the expression of a party of savages making merry near the great idol of some divinity. Since those days, like most other Americans, we have become rather *blase* on this subject, less responsive to the sparrow's advances, and have finally come to consider him no better than a winged rat. In fact he is in one respect a good deal worse, for he is doing what the rats cannot do: driving our song birds from their former haunts about our homes to distant and unknown resorts, where they can be free from his chattering persecutions. About our homes there are fewer song birds than ever within our recollection. Not a catbird came last summer, nor even could we hear of one about the neighbourhood; not a wren; not even the valorous little blue-bird; not a tanager; not a marten; not an oriole. Formerly they were many, and the groves morning and evening resounded with their mingled notes; last year they were fewer; this year there were none. A pair of scarlet tanagers and a pair of orchard orioles were indeed seen for a week or so, but they were soon killed or driven off. Only the robins and the spotted thrushes hold their ground, and who can tell how long they will do so? These three pests—sparrows, red squirrels and strolling cats—have among them done the mischief, and every lover of birds should give orders to have all such vermin shot at sight.—*Theodore H. Mead, in the American Magazine.*

THE THREE GREAT DOGMATISTS.

It is one of the regrets of my life that I never saw or heard Carlyle. Nature, who seems to be fond of trios, has given us three dogmatists, all of whom greatly interested their own generation, and whose personality, especially in the case of the first and the last of the trio, still interests us—Johnson, Coleridge and Carlyle. Each was an oracle in his way, but unfortunately oracles are fallible to their descendants. The author of "Taxation no Tyranny" had wholesale opinions—and pretty harsh ones—about us Americans, and did not soften them in expression: "Sir, they are a race of convicts, and ought to be thankful for anything we allow them short of hanging." We smile complacently when we read this outburst, which Mr. Croker calls in question, but which agrees with his saying in the presence of Miss Seward, "I am willing to love all mankind *except an American.*" A generation later comes along Coleridge, with his circle of reverential listeners. He says of Johnson that "his fame rests principally upon Boswell, and that his *bow-wow* manner must have had a good deal to do with the effect produced." As to Coleridge himself, his contemporaries hardly know how to set bounds to their exaltation of his genius. Doblin comes pretty near going into rhetorical hysterics in reporting a conversation of Coleridge's which he listened to: "The auditors seemed to be wrapt in wonder and delight, as one observation more profound, or clothed in more forcible language, than another fell from his tongue. . . . As I retired homeward I thought a second Johnson had visited the earth to make wise the sons of men." And De Quincey speaks of him as "the largest and most spacious intellect, the subtlest and most comprehensive, in my judgment, that has yet existed amongst men." One is sometimes tempted to wish that the superlative could be abolished, or its use allowed only to old experts: What are men to do when they get to heaven, after having exhausted their vocabulary of admiration on earth? Now let us come down to Carlyle, and see what he says of Coleridge. We need not take those conversational utterances which called down the wrath of Mr. Swinburne, and found expression in an epigram which violates all the proprieties of literary language. Look at the full-length portrait in the "Life of Sterling." Each oracle denies his predecessor; each magician breaks the wand of the one who went before him. There were Americans enough ready to swear by Carlyle until he broke his staff in meddling with our anti-slavery conflict, and buried it so many fathoms deep that it could never be fished out again. It is rather singular that Johnson and Carlyle should each of them have shipwrecked his sagacity and shown a terrible leak in his moral sensibilities on coming in contact with American rocks and currents, with which neither had any special occasion to concern himself, and which both had a great deal better have steered clear of.—*Oliver Wendell Holmes, in August Atlantic.*

LOW PRICES, HIGH WAGES, SMALL PROFITS.

From Edward Atkinson's essay in the August *Century* under the above title, accompanied by charts, we quote the following introduction: The minds of many persons have been and are greatly disturbed because there has been in recent years a great reduction in the prices of nearly all the leading articles of commerce, the principal decline dating substantially from the year 1873. This decline in prices began soon after the war in the United States, but the general decline in all countries on a specie basis may be dated from 1873. By whatever standard prices are measured (and there are many carefully-computed tables), the average is found to be lower at the present time than at any period since a date

anterior to the year 1850, in which year the great supply of gold from California, and a little later from Australia, began to affect the volume of the money metals of the world. In most of the discussions of the money question this great fall in prices has been treated as if it were a misfortune, and it is often held that any measure of legislation ought to be adopted which might tend to check it. Is not this a very partial and one-sided view of the subject?

Some one has wisely and wittily said that "it does not much matter what happens to the millionaire—how is it with the millions?"

If it shall appear that out of this great reduction in prices the millions have gained higher wages; that hundreds of thousands of families have gained better homes and greater comfort in life; while those who have suffered temporary loss have been only the rich who have been incapable of adjusting themselves to the new conditions, or the unskilled poor who have been unable to grasp the greater opportunities for welfare which invention has offered them, then may we not come to the conclusion that diminished profits and low prices are merely the complement of higher wages and lower cost, and are, therefore, most certain indications of general progress from poverty to welfare, yet still leaving the problem open, how to help the unskilled poor?

It will be remembered that it has been stated that so far as the great mass of the people of this and of other lands are concerned, about one-half of the cost of living is the price paid for the materials of food, the cost of food to common labourers who have families to support being, as a rule, much more than one-half their income.

The question of interest to those who assume to be strictly "the working classes" is not so much what the price of the necessities of life may be, as it is how many portions of food, fuel and clothing each one can buy at the retail shops in which they deal, and how good a shelter each one can procure for one day's or one year's earnings. In other words, what is, or what has been, the value of a day's labour when converted into the commodities which are necessary to existence.

THROUGH THE STORM.

I heard a voice, a tender voice, soft falling
Through the storm,
The waves were high, the bitter winds were calling,
Yet breathing warm

Of skies serene, of sunny uplands lying
In peace beyond;
This tender voice, unto my voice replying,
Made answer fond;

Sometimes, indeed, like crash of armies meeting,
Arose the gale;
But over all that sweet voice kept repeating,
"I shall not fail."

—*Nova Perry, in Harper's Magazine for August.*

THE BEST PLACE FOR THE SALOON.

Mr. Cornelius Vanderbilt recently expressed a desire to see the sale of intoxicating liquors prohibited within an eighth of a mile of any railroad station. This is the wish and judgment of the owner of a vast amount of railway property, who has seen the danger and felt the evil effects of intoxication among trainmen and passengers. One of the most dreadful and expensive railway collisions of last winter was attributed to drunkenness on the part of some of those having one of the trains in charge, and a saloon near a railway station is a constant menace to the lives of both trainmen and passengers, leaving the destruction of property out of the question altogether.

There is not a large manufacturing concern in this city, or any other, that would not be benefited rather than injured by having the nearest saloon so far away that the men and boys employed therein could not visit it during working hours. The reason for this is apparent to all. A half-intoxicated labourer or mechanic is not able to take care of himself, much less the property of his employers. Sober men are often the victims of accidents resulting from the recklessness or the stupidity of those who have been indulging in too much beer or whiskey at the saloon on the next corner. The saloon is prohibited in theatres and other places of amusement; is banished from agricultural fair grounds; is not wanted within half a mile of any camping-ground; is declared a nuisance near a church, school house or college, and is, in fact, outlawed wherever the majority of the people, whether in pursuit of business or pleasure, want to conduct themselves in a quiet, orderly and decent manner. Where, then, is the best place for a saloon? If not about the railway station, or near the mills and factories, or even where people seek recreation and enjoyment, where should it be placed? Evidently the best place for a saloon is where it will be found by the fewest number of people.

THE Rev. John Smith, of Edinburgh, and Mr. Watson, of Dumbarton, have been appointed as evangelistic deputies to have a conference with Greenock Presbytery on the first Monday of October. They will be asked to remain a week.

THE third jubilee of Bonkle Church in the parish of Cambusnethan has been joyfully celebrated. Mr. Moffatt, of Edinburgh, preached twice; and at a public meeting presided over by Rev. J. Henderson Scott, the pastor, addresses were delivered by Dr. Mair, of Morningside, Mr. James Morton, of Greenock, and others.

THE Presbytery have refused to appoint Mr. M'Cowan of Fort William to the parish of Cromdale, though he was elected by a majority of the congregation. Mr. Bain, of Cuthil, dissented and gave notice of appeal to the Synod. The congregation, he said, were determined to carry the matter to the utmost limit the law would allow.

British and Foreign.

IN France there are 430,000 public houses, one for every ninety-four of the population.

A CHURCH in Southern India, very much in need of a pastor, says his theological views may be of any breadth.

DEAN VAUGHAN, Master of the Temple, is busy compiling the memoirs of his late brother-in-law, Dean Stanley.

A NEW town has sprung up outside the walls of Jerusalem, and much building has been done on the Mount of Olives.

ONE of the latest accounts of the murder of Bishop Hannington states that he was on his knees in prayer when he was speared.

THE Rev. William Smith, M.A., died at the manse of Kincardine O'Neil, Torphins, on 9th ult., in his seventy-second year.

It is stated that close on a million pounds sterling have been placed in Mr. Moody's hands at various times for Christian work.

THE question is being asked in India whether unpaid agency might not be as successful in that country as it is proving in China.

THE king and queen of Siam have presented watches and other tokens of regard to the five missionaries, three of whom are ladies, at Bangkok.

THE Rev. David Stewart, M.A., for twenty-two years parish minister of Kennoway, has died of heart disease in his fifty-seventh year.

DUNDEE Presbytery has agreed to the translation of Rev. A. C. Mackenzie from Bridgetown to Dundee, and fixed his induction for September 1.

THE Rev. Samuel Hester, of Hackney, an Independent minister, with his congregation, has applied to be received into the London Presbytery.

TEN new students, representing the Baptist, Presbyterian and Anglican Churches, have lately been received into Dr. Valentine's medical training school at Agra.

DR. R. D. ROBERT, Aberystwith and Cambridge, has been invited to deliver the Thompson lecture at the Free Church College, Aberdeen, next winter.

IF the Lutheran Church is included, remarks the *Christian Leader*, the Presbyterians have an aggregate of 55,000,000, the largest half of the 107,000,000 of Protestants in the world.

THE vicar of St. Margaret's, Liverpool, Mr. Bell Cox, who was a short time in gaol for alleged ritualistic practices, has been served with a writ for the costs of the first prosecution.

MR. D. L. MOODY has been strongly urged to make a tour in India, and it is stated that the English friend who makes the suggestion has sent a cheque for \$25,000 toward the expenses.

A VISITOR from the United States who lately looked through Sir Walter Scott's library at Abbotsford did not find a single American book among the 20,000 volumes which it contains.

MR. DANIEL MILLER, senior elder of Ballymacarrett Church, Belfast, while attending a meeting of Session on a recent Tuesday, was suddenly seized with faintness and expired in a few minutes.

THE Rev. R. Milligan has given notice of a motion in Dundee Presbytery to hold its meetings in the evening, with the view of enlisting the more general interest of the office-bearers in the proceedings.

THE passage of a bill abolishing tithes by the Italian Parliament has caused great agitation among the clerical party. The patriarch of Venice has telegraphed to the King protesting against the measure.

A CORRESPONDENT of the *Scotsman* states that "J. G. Edinburgh" is incised in large letters upon a plate between the tramway lines immediately in front of the entrance gate of Bishop Dowden's house in Edinburgh.

THE twenty-second anniversary of the Salvation Army was celebrated lately by a gigantic demonstration at the Alexandra Palace, which, in addition to the members of the Army, 11,000 of whom were present, was visited by 20,000 persons.

THE call from Kent Road congregation, Glasgow, to Rev. Alexander Kirkland, of Hamilton, to be colleague and successor to Dr. Joseph Brown has been sustained by Glasgow North Presbytery; it was signed by 432 members and sixty-three adherents.

IT is stated that in a certain church in the neighbourhood of Aberystwith on a recent Sunday there was a curious division among the worshippers. One section desired the clergyman to use the form of prayer for rain, while another section objected on the ground that their hay was mown but not stacked.

THE service in the Parish Church, Crathie, was conducted on a recent Sunday by Rev. R. Allen Davies, Congregational minister of Ventnor, who is spending his vacation on the Deeside, in response to the courteously and earnestly-expressed wish of Rev. Archibald Campbell, Chaplain to the Queen.

MR. ARBUTHNOT, the vicar of Stratford-on-Avon, son of the late Captain Arbuthnot, of Skelmorie, and brother-in-law of Mr. John Burns of Castle Wemyss, on being applied to by a dissenter for a subscription refused on the ground that while he feels an affectionate esteem for dissenters he regards dissent as an offence against the mind of Christ.

THE address showing the attitude of the Irish Presbyterians toward Home Rule delivered by Rev. R. J. Lynd, of Belfast, before the United Presbyterian Synod and the Established and Free Assemblies in Edinburgh is being largely circulated in Scotland as a four-page tract by Dr. Moir Porteous, of the Protestant National Alliance. No fewer than 45,000 copies have been issued.

Ministers and Churches.

THE Rev. E. D. McLaren, Brampton, has gone on a trip to British Columbia.

KNOX CHURCH, Regina, Sunday School had a most enjoyable picnic recently.

THE Rev. Dr. West, of St. Paul, occupied the pulpit of Knox Church, Toronto, last Sabbath, with great acceptance.

DURING the absence of Rev. Mr. McLaren the pulpit will be filled by Rev. Mr. McWilliam, formerly of Streetsville.

ON the 16th ult. Rev. Jacob Steel, B.A., a graduate of Queen's University, was inducted as pastor of St. Andrew's Church Sevmour.

THE Rev. W. Logan is delivering a series of lectures on "Plymouthism," in the Presbyterian Church, Fenelon Falls, to crowded congregations.

THE Rev. R. H. Abraham, M.A. of Burlington, has been offered the chair of Natural Sciences in Geneva Presbyterian College, Beaver Falls, Pa.

THE teachers and officials of Beeton Presbyterian Sabbath School recently presented Mr. W. Paget, librarian, with a valuable Bible, accompanied by an address.

REV. A. McLELLAN, B.A., 1886, Knox College, has received a unanimous call from the united congregations of Glenboro, Cypress, and Glenoe of the Presbytery of Brandon.

THE Rev. Dr. Broadhead, of New Jersey, is supplying the pulpit of St. James Square Church, Toronto, during the absence of Dr. Kellogg. Dr. Broadhead preached solid and impressive sermons on Sabbath last.

PRINCIPAL GRANT, a contemporary states, was out bright and early in Renfrew, interviewing the wealthy men for subscriptions to Queen's University. He obtained \$2,600 in a day's canvass, and, going to Takenham, secured \$700 in a few hours.

WE are requested to state that a brief summary of the annual report of the Board of French Evangelization has been printed. Ministers and others desiring copies for distribution in their congregations can have them by applying within the next fortnight to the Rev. R. H. Warden, 198 St. James Street, Montreal.

THE annual picnic of St. Andrew's Church Sabbath school, Sherbrooke, took place to Bacon's Bay, at the head of the beautiful Lake Massawippi. Upwards of 200 of the children and friends of the school availed themselves of the opportunity of so delightful a trip, and it is safe to say that all enjoyed themselves to their hearts' content.

THE excursion and picnic of St. Andrew's Church, Lindsay, Sabbath school to Pleasant Point was a success. Although a start was effected under rather damp auspices the weather brightened up, and the day was very fine. Officers and teachers of the school were energetic in looking after details, and the day passed off very pleasantly.

THE Presbyterian garden party at Dr. Robinson's, Brampton, was a brilliant success in every respect. The attendance was large, and the proceedings were interesting. The ladies and gentlemen who had the matter in charge were rewarded for their pains by the fact that a snug sum will be added to the Church funds, something like \$100.

ON the evening of Monday, 1st August, a new congregation in Winnipeg was formally organized by Professor Hart, under authority from the Presbytery. On motion of Mr. Justice Taylor, it was unanimously agreed that the name of the congregation should be Augustine Church. A neat frame church, capable of seating 200 persons, is in course of erection on River Avenue, in the part of the city generally known as Fort Rouge, and is expected to be ready for occupation at an early day.

LAST Sunday Messrs. Smith and Buchanan, graduates of Queen's, conducted missionary services in St. Andrew's Church, Lindsay. They are visiting congregations between Toronto and Kingston in the interests of foreign missions. They are both devoted and earnest young men who have consecrated their lives to foreign work, and their addresses are listened to with very great interest. Mr. Smith has taken a course in arts and theology, and is now completing a medical course, it being his intention to accompany Mr. G. Smith to establish the college mission probably in the Province of Hunan—in China.

THE First Presbyterian Church, Truro, is undergoing extensive alterations and improvements. The interior is being handsomely painted, the galleries remodelled, and the entire sitting accommodation re-upholstered. When completed the effect will be very fine, and the church most comfortable. The grounds surrounding the church, which are quite extensive, are to be enclosed with a new fence and tastefully laid out, the ladies of the congregation having contributed liberally toward this object. The erection of a new hall for Sabbath school, prayer meeting, Bible class and Presbytery purposes is also contemplated.

ON a recent Sunday the Sioux of the Bird Tail Reserve, says the *Birtle Observer*, had an interesting assembly when the new organ was introduced into their place of worship, and played for the first time by a skillful performer. The pastor and the choir of the Birtle Presbyterian Church were present as well as a number of visitors. Some of the pieces sung were in the Indian language, and some were in English; a few of the tunes suited the hymns in both tongues, so that the red and white men sung together, each in their own words, but to the same air. Arrangements were made to procure an organ last season, but some difficulty occurred and the purchase had to be postponed. Notwithstanding the disappointment, the Indians persevered, and now have the satisfaction of possessing the musical instrument that has so long been the object of their ambition.

COOKE'S CHURCH, Toronto, after undergoing complete renovation and improvement, with the addition of a com-

modious school and lecture rooms, is to be reopened on Sabbath, the 28th inst. The Rev. John S. McIntosh, D.D., LL.D., of Second Presbyterian Church, Philadelphia, will preach morning and evening, the pastor, Rev. William Patterson, conducting the afternoon service. On Monday following Dr. McIntosh will lecture on "Wycliffe." Opening services will be continued on Sabbath, September 4, when Rev. Dr. Wild will preach in the morning, and Rev. Dr. Ormiston, of New York, will occupy the pulpit in the evening. On the following evening there is to be a social tea, and on Sabbath, 12th prox., the pulpit will be occupied by Rev. H. M. Parsons in the morning, and Rev. Dr. Potts in the evening, when on Monday, the 13th September, the opening ceremonies will close with a sacred concert.

PRESBYTERY OF GUELPH.—The Presbytery of Guelph held an adjourned meeting on the 29th July, in Knox Church, Guelph, for the purpose of receiving Mr. Rae's answer to the call addressed to him by the congregation of Knox Church, Acton, and take what further steps might be judged necessary. The Clerk reported that he had received from Mr. Rae notice that he accepted the call, and would be present himself, and further that he had assigned him subjects for trial for ordination, which he mentioned and which were approved. Mr. Rae was heard deliver a sermon and popular lecture, and a Greek crucial exercise, which were sustained as highly satisfactory. He was then examined upon Theology and Church History, his Greek crucial exercise being regarded as equivalent to an examination on the Greek of the New Testament. The Presbytery having declared themselves satisfied, on a conjunct view of the whole, his settlement at Acton was appointed to take place in the church there on Tuesday, the 23rd August, at two o'clock in the afternoon, Dr. Torrance, the Moderator of Session during the vacancy, to preside and ordain, Mr. Blair to preach, and Dr. Wardrope to address the minister, and Mr. Strachan the people. The congregation in Acton is to be congratulated that after waiting so long it has the promise of an early settlement by a man of Mr. Rae's qualifications for pastoral duty.

PRESBYTERY OF MAITLAND.—This Presbytery met in Kincaidine on the 12th July, Rev. A. Mackenzie was appointed Moderator. Commissioners to the General Assembly reported their attendance and diligence on the business of that court. Standing committees of the Presbytery were appointed. Messrs. Gordon and Wilson were appointed to audit the treasurer's book. Mr. Leask gave in the report of the commission appointed to visit the Walton congregation in a case of slander. The report regarding the advisability of having a map of the Presbytery was received, and Mr. Harrison was requested to prepare the same. Mr. McPherson reported regarding the disposal of the St. Andrew's Church property, Kincaidine, and received a hearty vote of thanks for the very efficient manner in which he had managed this matter. The report on the revising of the standing orders of the Presbytery was received, and ordered to be printed. On motion of Mr. Sutherland, it was agreed that the members of the Presbytery be recommended to address their respective congregations and warn them against the action taken to repeal the Scott Act, and take such action in their respective spheres as they may deem necessary to support the Scott Act. Notice of motion by Mr. Ross, that the regular meetings of Presbytery be all held at some central place.—K. LEASK, *Pres. Clerk*.

PRESBYTERY OF LONDON.—This Presbytery met in First Presbyterian Church, London, on the 12th ult., Rev. Mr. McGillivray, Moderator. There were present twenty-three ministers and ten elders. There was laid on the table and read, a call from Wallacetown and Dutton, in favour of Mr. James W. Rae, licentiate, promising \$900 stipend with manse and glebe. The call was signed by 119 communicants and 150 adherents. Dr. Kuthven and Mr. Ruthvale appeared as commissioners and supported the call. The call was sustained, and the Clerk was instructed to transmit it to Mr. Rae for acceptance. The clerk was authorized, in the event of Mr. Rae's acceptance, to assign him subjects of trial for ordination, and call a special meeting of Presbytery for hearing said trials, and if the trials are sustained, that the ordination take place at Wallacetown. Mr. Urquhart to preside, Mr. Howard to preach, Mr. J. S. Henderson to address the minister, and Mr. Sutherland the congregation. The committee on the Delaware troubles gave in their report, recommending the pastor to resign. After hearing commissioners in the case and discussing the report, the following motion was tabled by Mr. Rennie, seconded by Dr. Archibald, *That having heard the report of the commissioners appointed to visit North and South Delaware, expressing the opinion that for the peace and prosperity of the congregations, it would be advisable for the pastor to resign the pastoral charge, the Presbytery, feeling constrained to adopt the recommendation of the report in this respect, and at the same time and for the same reasons, feel constrained to advise that Mr. Thomas Ormiston resign his position as a member of Session. While the foregoing motion was discussed, and also a document from North Delaware signed by fifty communicants and a number of adherents, expressing full confidence in Mr. McConnell, both minister and elder tabled their resignation. The Presbytery agreed to take the usual steps in connection with Mr. McConnell's resignation, and instructed Mr. Ormiston to give in his resignation in writing to the Session of North Delaware at its first meeting. Port Stanley congregation obtained leave to mortgage their manse property, to pay expenses incurred in enlarging and repairing the same. Mr. Johnston obtained leave to moderate in a call at Bethel if requested, before next meeting of Presbytery. The Clerk reported the successful action of the deputation appointed to visit Argyle Church in raising the minister's salary to the minimum. The report was received, and the deputation thanked for their diligence. Standing Committees were appointed for the year as follows: Home Missions, J. Rennie, J. Johnston and elder; State of Religion, A. Urquhart, John Currie and J. B. Hamilton; Sabbath Schools, J. Ballantyne, A. W. McConechy and J. A. Younge, elder; Statistics, Dr. Archi-*

bald, D. McGillivray and Isaac Langford, elder; Temperance, E. H. Savers, J. S. Henderson and Dr. Fraser, elder; Finance, Alexander Henderson and Neil McKinnon; Auditors, J. Thompson and Mr. Anderson, London; Examination of Students, Dr. Proudfoot, J. Ballantyne and Dugald Currie, the first name on the list being the respective conveners. Next regular meeting appointed for 13th September at half-past two o'clock p.m.—GEORGE SUTHERLAND, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—The monthly meeting of this court was held on the 2nd inst., Rev. P. Nicol, Moderator. Notwithstanding the great heat, the attendance of members was fair, and various ministers from other Presbyteries were present also. Rev. W. G. Wallace reported on a call from Union Church and Norval to Rev. Jas. Argo, probationer, with the promise of \$825 as stipend, together with a manse when required. After hearing commissioners, the Presbytery sustained the call, and put it into the hands of Mr. Argo, who declared his acceptance of the same. The Clerk was then instructed to assign him a subject for a sermon on trial for ordination; and arrangements thereanent were postponed to next meeting. The Presbytery took up the matter of a call from Thornbury and Heathcote, addressed to Rev. P. Fleming, and partly dealt with at last meeting. Rev. A. T. Colter, as commissioner from the Presbytery of Owen Sound, and Mr. W. C. Hewish, as commissioner from Thornbury, etc., were severally heard in support of the call. Mr. Wm. O'Brien, as commissioner from Laskey and West King, argued against the translation. Mr. Fleming was heard on his own behalf, when, after mentioning the pleasant relations between himself and the people of his charge, he spoke of the less extended range of the field to which he was now invited, as also of the better prospect there of suitable education for his family, and therefore avowed his willingness to accept of the call. After some discussion on the foregoing, the Presbytery agreed, on motion made by Rev. W. Meikle, seconded by Rev. J. Smith, to grant the translation sought, said decision to take effect on and after the 28th inst.; and the Moderator was appointed to preach at Laskey and West King on the 4th proximo and declare the charge vacant, as also to act as Moderator of the Session during the vacancy. A paper was read from the Clerk of the Presbytery of Columbia, transferring to this Presbytery Rev. W. Percival, a minister of the Methodist Church, with a view to his being received as a minister of our own Church. A relative minute of the General Assembly was also read. The usual questions were put to Mr. Percival, and answered satisfactorily. He also declared his willingness to sign the formula, and thereafter he was received in the ordinary way. Extract minutes were read from the Session of Oakville anent a matter complained of by Mr. S. B. Ganton, a member of the congregation, the complaint being also transmitted by said Session. Mr. Ganton's complaint was accordingly read, in which he objected—on several grounds specified by him—to the introduction of voluntaries into the Sabbath services of the church at Oakville, and prayed the Presbytery to take steps for abolishing the same. In relation thereto, Mr. Ganton appeared, and was duly heard, as also Mr. Andrew Robertson and Rev. W. Meikle, on behalf of the Session. Thereafter it was moved by Rev. Dr. Reid, seconded by Rev. P. McLeod, and agreed to, That the communication of Mr. Ganton be remitted to the Session of Oakville, with instructions to issue the matter to which it refers with a view to the harmony and peace of the congregation, and in accordance with the principles and practice of the Presbyterian Church, recognizing especially the right of the Session to direct all the parts of public worship and the importance of conducting the service of praise in such a manner that all the congregation may take part in the same. A certificate was read from the Edinburgh Presbytery of the United Presbyterian Church in Scotland in favour of Mr. Alexander McMillan, probationer. Papers were also referred to from the Foreign Mission Committee of said Church virtually designating Mr. McMillan to this Church. He was therefore so received by the Presbytery. The minute appointed to be drafted by the Clerk anent Rev. J. W. Cameron (a copy of which appeared in THE CANADA PRESBYTERIAN) was duly read and approved of. A certificate was read from the Presbytery of Hamilton, transferring Rev. Wm. Cleland to this Presbytery, and his name was ordered to be put on the list of ministers without charge within the bounds. In terms also of his own request the Clerk was instructed to send his name for appointment to the Assembly's Committee for the distribution of probationers. Attention was drawn to the recent death of Rev. George Lawrence, one of the oldest and most respected ministers of the Church, who for some years past had resided within the bounds, and very often had attended the meetings of this court, besides having freely mingled with many of its members, and given them the benefit of his knowledge and experience. The Presbytery agreed to put on record their high estimate of his pure, consistent, unobtrusive and solid Christian worth, of his shrewd, prudent and reliable practical judgment, of the valuable service he had rendered to the Church, in having for a time laboured as one of her hardy and enterprising pioneers; and also of the steady fidelity, and wisdom and success with which for more than two-and-thirty years he discharged the duties of a pastor to a large congregation in the township of Clarke, esteemed and respected by all the good around him. Even after retiring from his pastoral charge, he was often employed in the pulpits of his brethren, at mission stations, and likewise at prayer meetings, doing much valuable work. And those who saw him in his sick-chamber—when the last change was drawing on—can bear witness to his exemplary patience under sharp suffering, and with what quiet but real gratitude he acknowledged the help that was tendered to him, waiting for admission to the land of rest. Besides testifying thus of the deceased, the Presbytery agreed to assure his widow of their deep sympathy with her in her bereavement, as also to commend her to the God of all grace and consolation. A circular from the General Assembly on statistics was read; but action thereanent was postponed to next meeting, as were also some other matters. The next meeting was appointed to be held in the usual place on the first Tuesday in September, at ten a.m.—R. MONTEATH, *Pres. Clerk*.

MONTREAL NOTES.

The Rev. Principal MacVicar and family left on Wednesday last for Harpswell, Maine, to spend a month on the Atlantic coast.

The Rev. James Boyd, of Beauharnois and Chateaugay, passed through the city on Tuesday, on his way to Murray Bay, where he purposes spending his vacation. During his absence his pulpit is supplied by Rev. J. Fraser, formerly of Indian Lands.

The Rev. M. L. Leitch, of Valleyfield, is at present in Prince Edward Island on a brief holiday.

The Rev. James Patterson, Presbyterian City Missionary, who has taken a very active part in the work of the Children's Fresh Air Fund, has gone to Murray Bay to inspect the home there. A number of children accompanied him. This fund has worked wonders during the few weeks it has been in existence. Never was there a summer when such an enterprise was more needed, for the heat has been most excessive and long continued. For the past six weeks there has been no cessation, the thermometer being up to nearly ninety every day. There has been a great scarcity of rain, and the country begins to look parched and dry. Farmers are complaining most seriously, and the crop prospects are daily becoming less hopeful.

The Home Mission Fund of the Church is about to be enriched by a legacy of \$625. This sum was left by the late Mr. Robert Campbell, of Matilda Township. He died several years ago, leaving to a niece her life interest in the bequest. This niece died recently, so that the bequest will be available in a few weeks.

Another legacy has just been received by one of the Church funds, viz., \$400 from the late Mr. Joseph Jackson, of Montreal, for French Evangelization. A few years before his death, Mr. Jackson gave \$4,000 to the funds of the Presbyterian College here.

The Rev. H. M. Parsons, of Toronto, preached the past two Sabbaths in Erskine Church to large congregations. On the evenings of Monday, Wednesday and Friday of last week, he gave Bible readings in the lecture room of the church, and notwithstanding the intense heat, large audiences were present every evening. Erskine Church is to be closed for the remaining Sabbaths of August and the first Sabbath of September; the congregation worshipping these Sabbaths in Knox Church with the members of that congregation. The Rev. J. Fleck returns from his vacation this week, and conducts the union services. The regular Wednesday evening prayer meeting service for both congregations will be held for the next month in the lecture hall of Knox Church.

Sabbath profanation is making rapid strides here. Recently, Sabbath trains have been put on both lines of railway between here and New York, leaving both ends of the road on the afternoon of the Lord's Day. Extra Sabbath passenger trains have been put on the Canadian Pacific Railway, between Montreal and Quebec. Our Board of Trade has formally thanked the railroad companies for their flagrant violation of God's Day. The Victoria Rink directors have rented the rink to the Victoria Rifles Band, for Sabbath evening sacred concerts, from a quarter to nine to ten o'clock. This rink is close by the Windsor-Hotel and in the immediate vicinity of the larger English-speaking Protestant Churches. The directors of the Fraser Institute and Free Public Library recently accepted a donation of \$10,000, given on condition that the library, etc., is kept open on Sabbath afternoons, and another of our public art institutions has at present under consideration an offer of a large donation with a similar condition attached to it. When some Christian people were quietly remonstrating as to this open Sabbath desecration, they were met with the taunt that a number of prominent Presbyterian ministers from Ontario travelled a few weeks ago, the whole of the Lord's Day, on their way to the General Assembly, though they could have reached Winnipeg several hours before the Assembly opened had they left their homes on Monday. Is this so? That Sunday travel is on the increase is an unquestioned fact. The throwing open of libraries and the establishment of so-called sacred concerts on the Lord's Day, in the very heart of the English section of the city, will soon tell on the general morale of the community, unless vigorous steps are immediately taken to counteract the present tendency, and to exalt in the estimation of our people the sanctity of the Sabbath. A combined effort on the part of all our Protestant Churches would surely be effective in yet preventing the carrying out of the plan for throwing open the rink and the public library on Sabbath. There is, however, no time to be lost if action is to be taken with any hope of success.

An effort is at present being made to secure funds for the purchase of a lot and the erection of a church and school room for the East End French Presbyterian Mission. The prospects of the work are most hopeful. The mission school is at present taught in a private house, rented for the purpose. Though the place is not very suitable, the attendance is now such as to crowd the rooms; and latterly it has been necessary to refuse admission to a number of applicants. There are nearly forty on the roll, with an actual attendance of thirty, all of whom, with two exceptions, are from Roman Catholic homes. With a suitable school building, the number can be increased almost indefinitely. The lot and buildings will cost from \$5,000 to \$7,000. A canvass of the city for subscriptions is now being made, and the country congregations in the Presbytery have been asked for a special Sabbath collection. It is of great importance that the building go on at once, as the lease of the house in which the school now meets expires in September, and it cannot be renewed. Moreover, the Sabbath services are at present held some distance off in a building, the use of which is required for other purposes. It is therefore imperative that a suitable church and mission school premises erected without delay.

All church buildings, educational institutions, etc., in this city are exempt from municipal taxation. So also are the houses occupied by bona fide acting pastors of congregations. Hitherto, the exception has not included water

rates. By a recent decision of one of our courts, water rates have been declared municipal taxes, and, legally, those exempted from the ordinary city taxes are now exempted from water rates. It is understood that Roman Catholic institutions are claiming this exemption. Ministers, managers of Churches, etc., should govern themselves accordingly.

THE INNISFIL CHURCH DIFFICULTY.

The commission appointed by the Synod of Toronto and Kingston to deal with the dissent and complaint of the Revs. Acheson, Burnet, Leishman and McConnell from a decision of the Presbytery of Barrie, in reference to the action of the Second Innisfil congregation in removing one of its stated places of worship from Hunter's Corners to Stroud, met at Barrie on the 26th ult., at eleven a. m. The members of commission present were Dr. McLaren (Convener), Principal Caven, Dr. J. K. Smith, and Messrs. J. McAlpine, Jas. Carmichael, B. D., E. Cockburn, M. A., ministers, and D. Ormiston and J. K. Millar, elders. Mr. Cockburn was appointed Clerk, and a resolution of sympathy was passed and forwarded to Mr. J. K. McDonald, a member of the committee, because of the terrible affliction the Lord had sent upon his house.

The parties in the case were all present, and were heard at length. The case was concluded at ten p. m., when the following deliverance was unanimously given by the commission, and acquiesced in by the parties, viz: That the commission having heard papers and parties, and have carefully deliberated, finds that the north section of the congregation of Second Innisfil erred in changing their place of worship from Hunter's Corners to Stroud without the sanction of the Presbytery; but inasmuch as the Presbytery marked their disapproval of this course, while in view of all the circumstances, they have allowed the congregation to continue to worship in the meantime at Stroud, the commission agree to sustain the action of the Presbytery, and dismiss the appeal.

The commission is, however, of opinion that the cause of Christ would greatly profit by a rearrangement of the entire field respecting which the commission was instructed to advise with the Presbytery. The natural arrangement would seem to be that St. John's Church should be separated from Bradford, and connected with Churchhill so as to form one charge; and that the congregations meeting in Craigville and Stroud would unite, and, along with Central Church and Lefroy, form another charge.

The commissioners therefore recommend to the Presbytery to treat with the congregations concerned in their several parts, and endeavour to secure, if possible, the harmonious accomplishment of the change here suggested.

The commission trust that regard for the welfare of the body of Christ will seem so important to the brethren of the congregation that they will be willing to sink every other consideration, and act in the true spirit of Christian love.

OBITUARY.

JOHN GORDON.

The late John Gordon, of Nelson, came to Canada with his widowed mother in 1835, being the eldest of the family. They settled on a farm in Nelson about twelve miles from Hamilton, where they resided many years. When a young man John met with an accident in the hayfield that severed the cords of his left leg and caused him much suffering during the rest of his life.

About seventeen years ago he sold the homestead, and purchased the residence of the late Dr. Carter on Pundas Street, where he has since resided with his family.

He took an active part in the affairs of the congregation of Nelson, of which he was a member fifty two years, and an elder about forty. His house was always open to the ministers of his Church, and he was ever ready to tender them assistance in their work. About two years ago he was admonished by a severe illness (from which he never fully recovered) that death was approaching and during all this time he ever manifested a truly Christian spirit, gaining more and more of the rest of faith in the Lord Jesus Christ and enjoying its peace and comfort.

His death, which took place on the 18th ult., though unexpected by his family, found him watching for the "Blessed Master's call, and ready to depart."

About a week before this he had (accompanied by his sister, Mrs. Wilson) visited his brother, the Rev. J. Gordon, in London, which occasion was much enjoyed by all, and was their last meeting, for the Rev. Mr. Gordon, on account of a severe illness, was unable to respond to the telegram that called him to the closing scene. The Rev. Mr. McIntyre and the Rev. Mr. Abraham, a former pastor, testified to the self-denying labours of love of this deceased elder and to the high esteem in which he was held by all in the neighbourhood. Many more than his family and relations will long mourn his loss.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

AUG. 21, } JESUS AND THE LAW. { Matt. 5:
1887. } 17-26.

GOLDEN TEXT.—Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.—Matt. v. 17.

SHORTER CATECHISM.

Question 35.—Sanctification—making holy—is a process begun, carried on and completed by the Holy Spirit. When Christ is accepted as a personal Saviour, the whole spiritual nature is renewed. This renewed nature grows in strength to resist evil, and to follow righteousness. Heart and life become pure and holy under the immediate action of God's Word and Spirit. Unlike justification, sanctification is not

an act at once completed, but progresses as long as life on earth continues.

INTRODUCTORY.

The present lesson reaches a new section of the Sermon on the Mount. Christ now takes up the relation of the moral law to His kingdom. The law of the Lord is perfect, and endureth forever. It is not the ground of the sinner's justification, but it is still the rule of life. By its requirements men will be judged. The Saviour proceeds to show that the moral law has to do with the entire moral and spiritual nature of man. It is not like human enactments that may be modified or repealed and evaded. It is either obeyed or disobeyed. It has to do with heart transgression as well as with outward acts.

I. The Perpetuity of God's Moral Law.—Christ came to found the kingdom of God upon earth. For the coming of that kingdom all previous history had been preparing. The expressly revealed moral law was to prepare the minds of the Jewish nation for those principles of unalterable righteousness on which that kingdom is founded. It is not by force or even by violent change that Christ's kingdom is advanced. He did not proclaim Himself at variance with the order of things at the time of His earthly sojourn. He sowed the seeds of truth, which in due time would germinate. The truth of Christ is the mighty transforming force that dislodges error. All it asks is that it may have free course, and it will be glorified. So then, in the ordinary sense, there was nothing revolutionary in the mission of Christ. Law and prophecy were an essential part of God's revelation. Christ tells us that he came not to destroy, but to fulfil the law of God, and accomplish the prophecies of the old dispensation. The New Testament Scripture is the record of that fulfilment. The permanent nature of the law of God is stated in the strongest and clearest language, "Till heaven and earth pass away one jot or tittle shall in no wise pass from the law till all be fulfilled." Jot stands for the smallest letter in the Hebrew alphabet, and tittle is the name of the minute stroke that marks the differences in Hebrew letters that appear similar in form. It therefore means that in its minutest particular the law of God will be fulfilled. He applies this to the teachers of God's truth. Their estimation as teachers would depend on the measure of their fidelity. Teaching in its comprehensive sense is meant by precept and example, "Whosoever shall do and teach."

II. The Spirituality of God's Law.—The Scribes were the teachers and expounders of the law. They made copies of it with the most scrupulous care. The Pharisees were painfully careful to comply with the letter of the law, but they put their own meaning upon it, and multiplied cumbersome and often childish observances founded upon tradition. Both Pharisee and Scribe lost sight of the spirituality of the law, and devoted their attention to its formal and literal meaning. With great plainness Christ makes the declaration that unless our righteousness is more real and true than that of those official teachers of the law, we are unfitted for His kingdom. He then proceeds to show the shallow interpretations put on the meaning of God's law, and how these are at variance with its true significance. "It hath been said by them of old time," "But I say unto you." He who came to fulfil the law is able to interpret authoritatively. Murder culminates in the outward act, but it begins in the heart. There is an important difference between the renderings of the authorized and revised versions here. The last named omits the explanation, "without a cause," and without modification says that "every one who is angry with his brother shall be in danger of the judgment." The gradations of anger, and the degrees of punishment to which they are exposed, are described. He who hates his brother is in danger of the judgment. This is the first degree. In each city there was a council of seven who tried certain classes of offences. This corresponds to "the judgment" here. The anger that finds vent in contemptuous expressions, such as "Raca," vain, shallow-pated fellow, is a more grievous sin, and is deserving of a severer penalty; it is in danger of the council, that is, of the Supreme Court, the Sanhedrim, consisting of seventy-one members, who had the power of life and death. The last degree of anger mentioned here is when it finds expression in the vilest terms of reproach and contempt. This is generally understood to be the meaning of the term here translated "thou fool." The bodies of those who were put to death for heinous crimes were consigned to the smouldering fires in the valley of Hinnom, where the refuse and garbage of the city were consumed. It indicates that murderous hate is in God's sight deserving of the severest form of punishment.

III. Devotion and Anger are Incompatible.—Having explained the evil nature and effects of anger, the Saviour next makes a practical application of His teaching. Under the old dispensation, the worshipper brought the offering prescribed by the law to the high priest. Of such consequence is a loving frame of mind that even in the solemn act of worship should the individual at that moment remember that he is at variance with his brother, it is better to leave the act of service uncompleted and seek reconciliation with the offended brother. This exhortation is still further enforced by an illustration drawn from the occurrences of the every-day life of the Jewish people. It is not safe to leave an unsettled quarrel with an adversary, for if that adversary have the power to inflict punishment he will likely use it. He may exact the utmost that a harsh law permits him. It is better therefore to secure an understanding with him. So, in like manner, it is right and dutiful to put away strife by reconciliation, then we will be in a better condition, spiritually, to worship God, who is a Spirit, in spirit and in truth.

PRACTICAL SUGGESTIONS.

Christ fulfils the law and the prophets. He is the Alpha and Omega of God's revelation. God's Word is therefore certain of fulfilment.

Outward morality, without purity of heart, will exempt no one from condemnation.

Anger is murder in the bud.

Love is the fulfilling of the law.

Forewarned

Forearmed

of danger by the condition of your blood, as shown in pimples, blotches, boils, or discolorations of the skin; or by a feeling of languor, induced, perhaps, by inactivity of the stomach, liver, and kidneys, you should take Ayer's Sarsaparilla. It will renew and invigorate your blood, and cause the vital organs to properly perform their functions. If you suffer from

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Rheumatism,

or Neuralgia, a few bottles of Ayer's Sarsaparilla will relieve and cure you. Alice Kendall, 218 Tremont st., Boston, Mass., writes: "I have been troubled with Neuralgia, pain in the side, and weakness, and have found greater relief from Ayer's Sarsaparilla than from any other remedy." J. C. Tolman, 336 Merrimack st., Lowell, Mass., writes: "In no other remedy have I ever found such a happy relief from Rheumatism as in

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asparilla." It instils new life into the blood, and imparts vitality and strength. Being highly concentrated, it is the most economical blood purifier.

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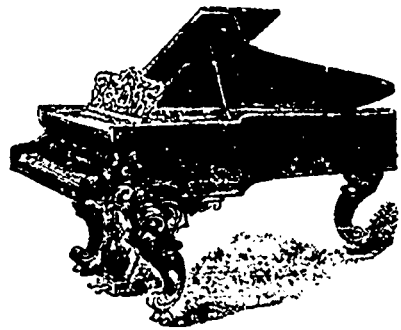
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THIS is the proper time of year to indulge in fan-tasms.

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SOME snake killer says the age of a political party may be told by its rings.

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THERE is no change in the style of fishing tackle this year, except that the jug has more body and not quite so much neck.

KEEP YOUR HOUSE GUARDED.—Keep your house guarded against sudden attacks of colic, cramps, diarrhoea, dysentery and cholera infantum. They are liable to come when least expected. The safest, best and most reliable remedy is Dr. Fowler's Extract of Wild Strawberry.

WHILE the summer girl is at the seaside breathing the wave, her good old mother stays at home and stems the currant.

BROKEN DOWN.—"After suffering with dyspepsia, kidney disease, loss of appetite and pain in the head until discouraged, I heard of B.B.R. took two bottles, and am happy to say I feel as well as ever." Mrs. Rufus E. Murray, New Albany, N. S.

MR. PUGLEY: But give me some hope. I am willing to wait. Miss Gray: Well wait nine days—you will have your eyes open by that time.

OUR DAILY BREAD.

HEAVY and sour bread or biscuit has a vast influence through the digestive organs upon the measure of health we enjoy. How important to our present happiness and future usefulness the blessing of good health and a sound constitution are, we can only realize when we have lost them, and when it is too late to repair the damage. Notwithstanding these facts, thousands of persons daily jeopardize not only their health, but their lives, and the healths and lives of others, by using articles in the preparation of their food of impurity and healthfulness of which they know nothing. Perhaps a few cents may have been saved, or it may have been more convenient to obtain the articles used, and the housekeeper takes the responsibility and possibly will never know the mischief that has been wrought. Paterfamilias may have spells of headache, the children may have lost their appetites, or look pale; if so, the true cause is rarely suspected. The weather, the lack of out-door air, or some other cause, is given, and the unwholesome, poisonous system of adulterated food goes on. Next to the flour, which should be made of good, sound wheat and not ground too fine, the yeast or baking powder, which furnishes the rising properties, is of the greatest importance, and of the two we prefer baking powder, and always use the Royal, as we thereby retain the original properties of the wheat, no fermentation taking place. The action of the Royal Baking Powder upon the dough is simply to swell it and form little cells through every part. These cells are filled with carbonic acid gas, which passes off during the process of baking.

The Royal is made from pure grape acid and it is the action of this acid upon highly carbonized bicarbonate of soda that generates the gas alluded to: and these ingredients are so pure and so perfectly fitted, tested and adapted to each other, that the action is mild and permanent, and is continued during the whole time of baking, and no residue of poisonous ingredients remains to undermine the health, no heavy biscuits, no sour bread, but if directions are followed, every article will be found sweet and wholesome.

The Minneapolis Tribune in stating "There is a female brass band at Fremont, Neb.," adds: "Bless the little tootsie-woot-

AN OLD FAVOURITE.—An old favourite, that has been popular with the people for nearly 30 years, is Dr. Fowler's Extract of Wild Strawberry for all varieties of summer complaints of children and adults. It seldom or never fails to cure cholera morbus, diarrhoea and dysentery.

"JONES, do you know 'Rienzi's Address'?" asked Smith. "No, I don't," was the reply; "but you might find it in the directory."

Horsford's Acid Phosphate. 35/ In Nervous Irritability.

Dr. F. E. Groves, Rushford, N. Y., says: "I have prescribed it for nervous irritability, and

it is not strange that for a moment she did not know which way to turn when he said: Now if you'll co-incide we'll go outside.

CONCERT-MASTER EMIL MAHR, of Wiesbaden, has been engaged as teacher of violin, at the New England Conservatory of Music, Boston. Mr. Mahr belongs to the Joachim School of artists, and has a fine reputation abroad. He has spent the last six years in London as soloist and teacher; has held the position of Chef in Mr. Henschel's Orchestra there, for the past year, and like positions in the Richter and Crystal Palace Orchestras. His coming to this country adds another to the galaxy of great artists in that institution, and will place the Violin School in the very front rank.

—Musical Herald, August, 1887.

"JOHN," said the wife of a base ball umpire, "Tommy has been a very bad little boy to-day." "Is that so?" he replied, absent-mindedly. "Well, I'll fine him \$25."

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by the motive and desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noves, 120 Power's Block, Rochester, N.Y.

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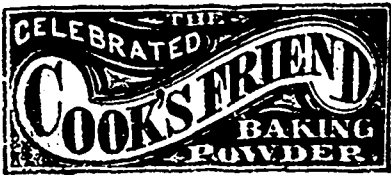
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MEETINGS OF PRESBYTERY.

LINDSAY.—At Uxbridge, on Tuesday, August 30, half-past ten a.m.
SARNIA.—In St. Andrew's Church, Strathroy, on Thursday, September 29, at half-past two p.m.
KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, September 19, at three p.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, September 13, at half-past ten a.m.
PETERBOROUGH.—In St. Andrew's Church, Peterborough, on Tuesday, September 13, at ten a.m.
ORANGVILLE.—At Shelburne, on Tuesday, September 13, at eleven a.m.
QUEBEC.—At Inverness, on Tuesday, September 20, at seven p.m.
HURON.—In Caven Church, Exeter, on Tuesday, September 13, at half-past ten a.m.
WILFRID.—At Oshawa, on Tuesday, October 18, at half-past ten a.m.
CHATHAM.—In First Presbyterian Church, Chat-ham, on Tuesday, September 20, at ten a.m.
SAUGER.—In the Presbyterian Church, Mount Forest, on Tuesday, September 20, at ten a.m.
GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, September 20, at half-past ten a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on Tuesday, September 20, at half-past one p.m.
BRUCE.—In Knox Church, Walkerton, on Tuesday, September 13, at two p.m.
BARRIE.—At Barrie, on the last Tuesday of September, at eleven a.m.
MONTREAL.—In the David Morrice Hall, Montreal, on Tuesday, October 4, at ten a.m.
PARIS.—At St. George, on Tuesday, September 13, at ten a.m.
MONTREAL.—At Lucknow, on September 13, at half-past one p.m.
BRANDON.—At Portage la Prairie, on Tuesday, September 13, at half-past seven p.m.
TORONTO.—In the usual place, on Tuesday, September 6, at ten a.m.
LONDON.—On Tuesday, September 13, at half-past two p.m.

BIRTHS, MARRIAGES, AND DEATHS.

MARRIED.
On the 4th instant, at the residence of the bride's father, by the Rev. Dr. James, of Walkerton, Rev. Nathaniel Paterson, of Hanover, son of the Rev. N. Paterson, D.D., Moderator of the Free Church of Scotland, to Mrs. Elizabeth Walker, nee Elizabeth Myers, daughter of Mr. John Myers, recently member of the firm of Messrs. John Myers & Son, Hanover.



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Terms of Sale.—Bonus for timber payable in cash, price of land payable in cash, license fee also payable in cash and dues to be paid according to Tariff upon the timber when cut.
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At the same time and place the Merchants' Timber of not less than nine inches in diameter at the butt, on the Spanish River Reserve and French River lower Reserve will be offered for sale for a cash bonus and annual ground rent of \$1 per square mile, and dues to be paid on the timber as cut, according to Tariff of this Department.
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L. VANKOUGHNET,
Deputy of Supt. General of Indian Affairs.

Department of Indian Affairs,
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