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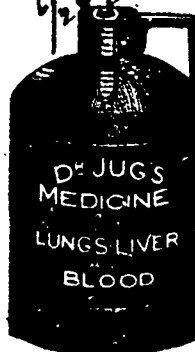
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EASY MUFFINS.—Two cups milk, two cups flour, two eggs beaten very light and put in last, with just a little sugar. Have the muffin pan well greased hot on the stove, pour in the butter and set in a hot oven, they will be golden puffs when they are done, and they are delicious with coffee.

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CREAM PUFFS: One pint boiling water—white boiling stir in one cupful of butter, two heaping cups of flour and eight eggs, yolk and whites beaten separately. Stir until well mixed, then take off the fire. When cold stir in one teaspoonful of soda. Now drop in gem pans and bake in hot oven.

RICE PUDDING.—One-half cupful of rice, three-fourths of a pint of milk, four apples, peeled, cored and stewed, one-third cupful of sugar, four eggs. Boil rice in milk until reduced to pulp, beat well with apple sauce and sugar for ten minutes, then set aside to cool; then carefully mix in the whites of eggs whipped to a stiff froth; butter the mould pour in pudding, set in saucepan with boiling water to reach half up its side; steam slowly for twenty-five minutes; permit it to stand three minutes before turning out.

TIME TABLE FOR COOKING.—Onions, medium size, one hour. Green corn, twenty to twenty-five minutes. Peas and asparagus, twenty to twenty-five minutes. Potatoes, half an hour, unless small, when rather less. Cabbage and cauliflower, twenty five minutes to half an hour. Carrots and turnips, forty-five minutes when young; one hour in winter. Lima beans, if young, half an hour; old, forty to forty-five minutes. Beets, one hour in summer; one hour and a half, or even two hours, if large, in winter. String beans, if slit or sliced slantways and thin, twenty-five minutes; if only snapped across, forty minutes.

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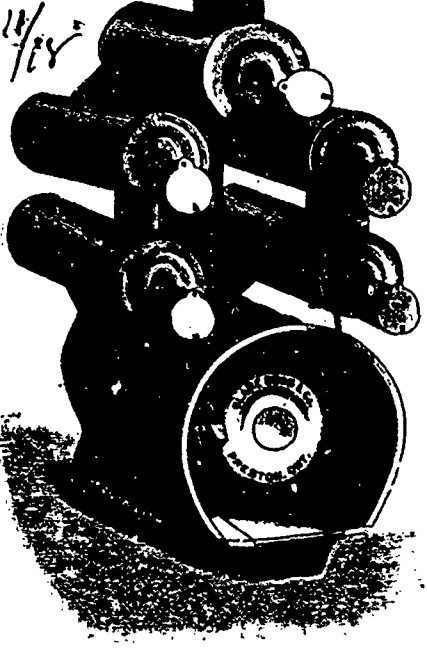
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Notes of the Week.

THE veteran biographer of M'Cheyne is truly a marvel. Dr. Bonar, the *Christian Leader* states, has been spending his summer holiday in the lovely island of Lismore, and on each of the five Sabbaths over which his sojourn extended he preach to crowded congregations—one day in the Congregational Church, another in the United Presbyterian, two days in the parish Church, and another day in the Baptist Church.

THE Melbourne correspondent of the *London Times* telegraphs: Intelligence has been received here that trespasses have been committed by the French New Hebrides Company against the Presbyterian missions in those islands. This news has caused a fresh outburst of feeling here, and the Victorian Government has accordingly requested Sir Graham Perry, the Agent-General in London, to bring the matter before the Home Government, and to strongly urge them to see that Australian interests are maintained in the New Hebrides.

THE recent political contest in Ottawa County was notable for the number of meetings held on Sabbath. Some time since it was stated that Roman Catholic dignitaries in the Province of Quebec had expressed their disapproval of Sunday political meetings, but as yet their teaching seems to have been fruitless. It is stated that there is considerable talk among the Protestants of Argenteuil County over the unusual conduct of their local member, Mr. Owens, he having addressed a political meeting on Sunday at St. Andre Avelin—a somewhat unusual proceeding for a Protestant member.

THE Dean of York, Chairman of the Council of the Church of England Burial Reform Association, presiding at a meeting held at York lately, said that the society's efforts to curtail funeral and mourning expenditure had been generally successful among the upper and middle classes, and a costly, ostentatious funeral was now considered a mark of vulgarity. The society's energies must be especially directed to teaching the proper mode of burial. Respect for the dead, whilst preserving a true regard for the interests of the living, is one of the society's main objects, and can only be attained by the method of burial advocated.

THE *London Church Times* is oh! so high and so sniffy. Its editor has been to Scotland for the holidays, and this is what he has to say: The holiday tour which so many Englishmen make at this time of the year to the Highlands is a sore trial to the Churchman. It is inexpressibly painful to see so grand a country almost outside the pale of Catholic Christendom; and still more painful to think of its people as in ecclesiastical matters all but aliens. It would be so much better if they were only Roman Catholics or Orthodox Greeks, or even corrupt Coptics, but Presbyterians—that is "inexpressibly painful." So moralises the *New York Independent*.

THOSE belonging to other Churches than the Anglican are frequently told that they are intolerant, narrow minded, prejudiced and possessed of many other unlovely qualities. Here are two examples of the kind of parson which the Establishment develops, given by the *Christian World*. On a recent Sunday evening in St. Paul's Church, Bedford, the preacher, it is reported, remarked that Christ's promise in regard to two or three meeting together in His name applied only to the members of the Church of England, and he added that no one who had seceded from the Establishment was included in the divine promise, "Lo, I am with you always." In another column appears a letter describing the arbitrary action which a Ritualistic clergyman took to compel the Nonconformist guardian of a young lady teacher at a so-called "National" School to place the spiritual charge of his

ward in the hands of the priest. Because the guardian refused to do this, she was refused employment in the school in which she had qualified herself for the position of a pupil teacher.

ONE of the staunchest of the Ritualistic organs in England says as to intercommunion with Rome: It must sorrowfully be admitted that the Church of England is not at present by any means ripe for intercommunion with Rome. The Catholic revival has done an enormous deal in the half century which has just passed; but much more remains to be done. There is a sensible levelling up going on everywhere. People are beginning to accept the doctrine of sacramental grace, and we are recovering the long-laid-aside splendour of our altar worship; but we must not be in a hurry. "He that believeth shall not make haste," says Isaiah. The state of the Church of England to-day compared with what it was fifty years ago gives good ground for hope; but we have not yet wiped away the effects of three centuries of paramount Protestant influence. Were the Pope tomorrow to accede to all our personal claims, intercommunion would not be welcomed by a majority of the bishops, clergy and laity of the Church of England. We deplore this, but it is worse than useless to deny it.

A CONTEMPORARY says: The practice of commenting on passages of Scripture during the reading in public worship, though an admirable one when a need arises for it, is liable to abuse, as doubtless many of our readers know to their cost. One of the worst instances we have heard of is the following, related in a suburban paper. A minister thus spoilt the first verse of that exquisite poem, the twenty-third Psalm: "The Lord" (the creator of the world and all that therein is, the Almighty God) "is my" (observe this, my dear friends, the Bible does not say our in a general sense, in which some poor, doubting souls might think they were not included in this case, but 'my,' mine, even me, equally with others) "Shepherd" (one who takes care of the sheep, the Good Shepherd who gently leads the flock, and carries the lambs in His arms) "I" (observe still me, not we) "Shall not" (what a difference does this little word not make; shall want or shall not want) "want" (how full of meaning is this word want; food, clothing, rest and other natural requirements, wanting them, being deprived of them, or not wanting, but supplied with all the necessaries of life), and so on.

THE indisputable success of the Toronto Industrial Exhibition is a good illustration of what can be accomplished by intelligent, well-directed and concentrated effort. Each succeeding exhibition has been a palpable advance on those preceding, and what a fine evidence it presented of the varied resources and material progress of the country. Marked progress was visible in agriculture in all its branches, mechanical invention and appliance, in the multiplication of the average means of comfort, the gradual and encouraging development in matters of taste as seen not only in the department of fine art proper, but in the adaptation of artistic treatment to so many of the industrial branches. The fair last week also showed very gratifyingly the moral advance made by the Canadian people. Even on the most crowded days there was less of the selfish scrambling and inconsiderate disregard of others' comfort, which sometimes forms a disagreeable accompaniment of large gatherings. The orderliness and general good-behaviour of the vast crowd was one of many pleasing features of the fair. The management were successful in a great degree in promoting the comfort and enjoyment of the greatest gathering that has yet visited the Toronto Industrial Fair.

STEPS have been taken to vote on the repeal of the Scott Act in the counties of Huron and Simcoe. It is probable that the electors in other counties and cities where the Act is in force will be called upon to decide whether its continuance is desired. The Temperance

people are evidently awake to the importance of the keen contest about to be waged. While there is no reason why aggressive temperance work should be stayed, it is imperative that whatever gains the Temperance cause has made should be held secure, vigorous efforts ought to be put forth to retain the Scott Act in every county and city where it has been adopted. Mr. Justice Rose, in charging the grand jury at London Assizes, referred to the Scott Act as follows: I confess that without compensation I had for some time difficulty in seeing the justice of the Act, but the increasing number of those who pass before me from court to court in mournful array, passing from the policeman to the cell, from the cell to the gaol, penitentiary or the felon's grave, is bringing my mind to the conclusion that the aim of society, or those members of it who desire the enforcement of any law, which will prevent one citizen tempting another to his ruin, is one which has much to defend it, and whether there ought to be compensation or not is a matter for the legislators of our country to consider.

THIS, coming from the *New York Independent*, is significant: We are not among those who are anxious to have Dr. Joseph Parker called to the pastorate of a great American Church. It is natural that a man of his ability, who was the pronounced and conspicuous friend, on the other side, of Mr. Deecher, should be invited to pronounce his eulogy. It is not strange that Dr. Parker should be mentioned as his possible successor. But Dr. Parker has built up a Church in London of his personal admirers. He has fitted himself to that particular place, and there he is strong. It is by no means sure that he would be adapted to this American field. To come here would be a hazardous experiment both for him and to the Church to which he might come. It is a question whether those qualities which have made his way difficult in England would not interfere with his success even more here. He is a man of emphatic, powerful and original utterance, but of all preachers he seems least to escape the consciousness of his own personality. We are very far from wishing to put a prohibitory tariff on foreign brains or piety for the protection of the American article; for we rejoice when our American Churches can secure the best of English talent. There is room here for all, and there should be no jealousy. We only question whether Dr. Parker would be adapted to the field to which he very distinctly says he has not been invited.

IN the September *Sword and Trowel* Mr. Spurgeon replies in very strong terms to those critics who have ascribed his recent alarmist article to his illness. He characterizes their "pretended compassion" as "real insolence," and declares that his article was written when he was in vigorous health. Letters from all quarters assure him that the case of the church is even worse than he thought it to be; but the only sample he gives of these communications relate to the Independent body. Of one of its colleges it is declared that it continues to pour forth men who do not believe in the inspiration of the Scriptures; who deny the vicarious sacrifice on the cross; and hold that if sinners are not saved on this side the grave, they may, can or must be on the other. At the risk of incurring Mr. Spurgeon's displeasure the *Christian Leader* ventures to submit that his charges ought to be more specific. They have given infinite pleasure to a Church which has more heresy in any single shire of England than is to be found, we believe, in all the Nonconformist Churches of England put together. The late Mr. Michael Foster, of Huntingdon, a noble Puritan layman, who was as sound in the faith as he was active in evangelistic work, remarked during a long vacancy in the pulpit of the Huntingdon Church, that not one of the numerous supplies had failed to make faithful proclamation of the fundamental doctrines of the Gospel; and we do not believe that the wholesale charges brought against his brethren by Mr. Spurgeon are warranted by the facts.

Our Contributors.

THAT OLD BUILDING.

BY KNOXONIAN.

It is said that the following dialogue is heard in some town in the Western States:—

Stranger (in a lately-settled popular Western resort): "What is that enormous building across the way?"

Guide: "That's a hotel."

Stranger: "And that large, handsome brick structure?"

Guide: "That's the club-house, sir."

Stranger: "I see. Well, what's that long, odd-looking building behind the enclosure?"

Guide: "The grand-stand at the race-course?"

Stranger: "Oh, yes. It's all very beautiful, but I should think the authorities would remove that unsightly building adjoining the hotel away from the main thoroughfare. What is it? Some sort of a hen house?"

Guide: "No, sir. That's a church."

This dialogue might easily be adapted to some rural districts in Ontario.

What fine brick building is that across the way, surrounded by fruit and ornamental trees, with a nice flower garden in front?

That, sir, is the residence of one of our successful farmers. He settled on that farm many years ago, very poor; he worked hard, lived economically, paid for and improved his land and has a good round sum at interest. He lived for many years in a shanty, but has that fine house now.

And what solid-looking stone building is that a little farther down the road?

That, sir, is the residence of another successful farmer. In fact the farmers in this locality, with two or three exceptions, live in houses like these.

And what is that large frame building in the rear of the brick house surrounded by smaller wooden buildings?

That, sir, is the barn. It is eighty feet long, sixty feet wide, has a stone foundation, and cost a lot of money.

What are the smaller buildings beside the barn used for?

These, sir, are the cow and horse stables. They are well arranged and well kept. The winters in this country are generally long and cold, and animals such as the cow and horse have to be well cared for. Some of the cows in these stables are highly bred, and are worth hundreds of dollars.

And what is that old, dingy, dilapidated, dirty-looking little frame building in the corner?

That, sir, is the Presbyterian Church!

Let us reverently draw near, and take a look at that building. Let us examine it closely, for it is the outward and visible representative of Presbyterianism in the locality in which it stands.

The colour of its weather-beaten sides is simply indescribable. The elements have done the painting, and when the elements paint a building for forty or fifty years it is pretty hard to say what colour they have made it. A few of the clapboards have become tired, and are resting themselves by hanging loosely in a free and easy sort of way. Some of the window panes have departed, and left an opening for the elder's hat. Perhaps they have "joined the Methodists" as a good many of the people have done during the last twenty years. The corner is knocked off one of the chimneys. There are holes in the roof. The sermon may be dry, but the people need never be on wet Sundays. Looking in, you see the old rusty red stove stand near the door, and two lines of rusty pipes leading to the opposite end of the church. The lines are not parallel—they twist and turn like a snake fence. Below each hole at which they enter the end wall there is a beautiful streak running clear down to the floor, such as no painter could paint. The plaster is off in several places. The pews owe nothing to modern church architecture, and the floor owes nothing to the broom. The pulpit resembles a barn-swallow's nest, plastered high up against the end wall. Going up that pulpit stair must be a serious thing for a preacher weary with a long journey from his last station. The law of compensation, however, works even here. When he looks down from the lofty eggshell he can console himself with the thought that he stands high in the church.

Let us say all the good things we can about this old building. Forty or fifty years ago it was a credit to those who built it. Some of the early settlers worked at it with their own hands. They drew every board, every stick of timber and every shingle used in

its construction. Money was scarce in those early days, but they gave what they could. That old building when opened for worship represented the united consecrated effort of noble men and women who wished to plant the Church of their fathers in this new land. Their church was then the best building in the neighbourhood. Mark that fact. It is now the worst. Mark that fact too.

We hear a great deal of nonsense about wealthy people in cities spending money on fine church buildings—money that might be used for missions and colleges. The difference between some frame churches built fifty years ago, and the shanties in which most of the builders lived was greater than the difference between St. Andrew's, Toronto, and the residences of the men who put up that noble structure. All things considered, the early settlers put up better buildings for the worship of God than almost any congregation puts up now. All honour to the men who put up the old church. The late Sir Hugh Allan used to sail a tug boat on the St. Lawrence. That tug may have cost him more thought, more labour and, in proportion to his means, more money than the *Parisian*. The old church, all things considered, really cost more than a new one would cost; but some of the old men who are gone were more willing to build than some of the young men are. And, truth to say, some of the old men who survive are not as liberal as they were fifty years ago. That's the trouble. There is too much reason to fear that Canada is a country in which

Wealth accumulates, but men decay.

We have no quarrel with the old church. The discreditable thing is that everything around the old church has improved, but the Church has gone back. Every house in the neighbourhood has been improved but God's. Farms worth \$300 or \$400 are worth \$4,000 or \$5,000. Cattle that looked like skeletons on which decent animals might possibly be built have given place to well-bred stock. The old cradle and the old scythe have made way for the reaper and mower. The old No. 4 plough and the triangular drag have been exchanged for the iron plough and the harrow. The family ride to town in a carriage. The home-made fabrics have been superseded by silk. The corduroy road is exchanged for the railway. Everything has improved, but the old church has gone back.

Well, if anybody has read this far, and is not convinced that a new church should be built or the old one repaired, there is no use in saying anything more to him.

CHRIST'S SECOND COMING.

(Continued.)

MR. EDITOR,—I closed my last letter by objecting to our opponents' mode of exposition in taking only a part instead of the whole of a Scripture statement, as handling the word deceitfully, when taking it as God has given it would upset their theory. For if all that are Christ's are raised when He comes, then none could be left, or none would be saved after He comes. And the same in John v. 28-29, "All that are in their graves." The righteous and wicked must be raised together as stated. Were we to conduct our ordinary business in that way it would collapse in less than a day. Verse 24, "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power." The kingdom evidently is the kingdom of grace. All the ordinances will cease, for all the saved will be gathered in. In Matt. xxviii. 18 Christ tells His disciples, "All power is given unto Me in heaven and in earth." In a sense it may, and sometimes is, called a kingdom of power. Kingdom denotes power, and on that basis having this power He sends forth His disciples to disciple all nations. Having put down this power proves that all nations must have been brought in, and the promise been fulfilled, Isa. xi. 9; Hab. ii. 14, the earth filled with the knowledge of the Lord as the waters cover the sea. And Heb. viii. 11, All shall know the Lord. Verse 25 is also clearly against the premillennial theory.

All His enemies are to be His footstool before He leaves the Father's right hand. And how can that be said if He is to come before the millennium? Then "the little season" when the great enemy is to be loosed, and to go forth to deceive the nations, which are in the four quarters of the earth. Is he going to

deceive them after being cast into the lake of fire and brimstone forever? Verse 26, "The last enemy that shall be destroyed is death," by which I understand that death is to continue till after the judgment recorded in Rev. xx. 11-15, the termination of all existing conditions. As stated in 2 Peter iii. 7, "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Rev. xxi. 4, "And there shall be no more death," whereas there will be death in millennium times; according to Isa. lxxv. 20, there is death of both righteous and wicked.

And, as if to prevent the possibility of doubt on this important subject, in Acts iii. 10-21, "Whom the heavens must receive until the times of restitution of all things," which I think is clear. In Eph. i. 10, All are to be one.

The sixth point I wish to present is that the final abode of believers will be with Christ, where He was with God before the world was, John xvii. 4, 5, 11-24; John xii. 26; John xviii. 36; 2 Tim. iv. 18; 2 Cor. v. 11; 1 Peter i. 4; Col. i. 5. It seems to be a very natural thing for any one who is living in a tenement, without any more permanent lease than the good pleasure of the proprietor, to secure at the earliest opportunity a more permanent residence, on as reasonable terms as possible. Now we are all living here, tenants at the will of the Great Proprietor. How many can say we know that when our earthly house is dissolved we have a building of God, a house made without hands, eternal in the heavens? In John xvii. 4, 5 the Saviour tells the Father He has finished the work given Him to do. "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was."

In verse 11 He tells His disciples He is "no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are." And in verse 24 He says to the Father, "I will that they also whom Thou hast given Me be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world."

These texts set aside two of our opponents' statements. First, in verse 11 the two parts which they assert compose Christ's people. They affirm that those who have lived and died and are raised, and those who are living when He comes and are changed, will compose the bride. And the others to hold or occupy a subordinate or inferior place in the kingdom, whereas the prayer of the Saviour is that they may be one, as He and the Father are one. Second, in verse 5 He asks to be glorified with the glory which He had with the Father before the world was. And in verse 24 that all those whom the Father had given Him "be with Me where I am, that they may behold My glory." The Saviour designates them as those given Him, and, before leaving, commits their keeping to the Father, in order to their being one. As they were without distinction I cannot see how it could be made plainer than it is, the same as in 1 Cor. xv. 23. They are Christ's at His coming.

It is the same with these adventists all the time. What they cannot garble and mutilate they deny. How can it be otherwise unless they give up their unscriptural delusion, as I cannot find one text in the whole Bible, not even by taking the literal rendering of their strongest texts? They say the rest of the dead in Rev. xx. 5 are those before the great white throne. I ask are those in their mortal and unchanged state as they are represented in Rev. xix. 11. They certainly are not, for all before that throne are in the state they will be in forever. There will be no more change of state in either soul or body except it be the advancement in holiness or that of misery and woe as we may believe that even in eternity there will be a progress in the one or the other without end. But, again, where is there any connection between Rev. xx. 5 and verses 11-15? I cannot find it. We are led to expect them living at the end of the thousand years. After this there is the little season when Satan is loosed, of which our opponents take little notice. Neither of their so-called millennium when the Saviour comes.

From a careful study of those points and the plain Scripture texts establishing them, it must be evident to every intelligent and impartial mind that there can

be no resurrection and judgment of the righteous a thousand years before the wicked are judged. I challenge any or all of them to bring one direct literal text in its support. I am aware that they claim Rev. xx. 4, 5 to settle that point. As for the fourth verse, it simply states that those martyrs continue to live. There is not one hint of a resurrection connected with the whole scene, either in appearance or statement, whereas verse five taken in its connection is very different. In Daniel viii. 11, 12 it is stated that the beast was slain and the body destroyed and given to the burning flames; the rest of the beasts had their dominion taken away, yet "a prolonging in life" was given them for a season and time. We next have the same scene in Rev. xix. 20, 21, with the addition of those in Rev. vi. 9-11 who called for vengeance on their murderers, but were told to "rest a little season until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." In Rev. xix. 20 this is fulfilled. We have the same name, the beast and with him the false prophet, these both were cast alive into a lake of fire burning with brimstone. "And the remnant was slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth," evidently slain, or dead to the world, the flesh and the devil. In further proof see the following texts. Hosea vi. 5, almost in the same words— "Slain by the words of my mouth", Rom. vii. 9-11, the word slain again; Gal. ii. 20, crucified yet living; Heb. iv. 12, we have the word again, Peter i. 23, the new birth. All these texts go to establish that they were converted to the love and service of God.

We next find them in Rev. xx. 5, designated by their first name. In Dan. vii. 12 they are called the rest, but in other company, now the murdered ones, formerly they were with the murderers—what a change! and to be in this company for the thousand years. Now free from their bad companions and the great adversary. This may be called the first resurrection, and it accords with verse six—free from the power of the second death. This could have no meaning in connection with those in verse four, for they are forever with the Lord, and not only for a thousand years. Notice the first word in verse five; it shows the separation of the one class from the other, the same as in chapter xxi. 7, 8. It would be easy to multiply proof and argument, but these points are so clear that it would be superfluous. I will only contrast this view of the rest and remnant with that given by the premillenarians. They say the rest of the dead who are mentioned in Rev. xx. 5 are found, in verse eleven, before the great white throne. Now, that appears to be a very strange interpretation of the Scripture, one without the least connection with the context or relation to it, for in verse five it says, "the rest of the dead lived not again till the thousand years were finished." Surely at this time we may expect to find them in their mortal bodies and former wickedness, whereas all those who shall be before the great white throne are in their immortal state, in which they will be forever.

BEREAN.

A TRIP TO KASHMIR.

BY REV. W. A. WILSON, NEEMUCH.

(Continued.)

The heated air of the plain is left behind, and we already begin to feel exhilarated by the fresh cool breezes that blow over the mountain sides, and a peculiar delight fills us as we recognize along the wayside our old Canadian friends, the pine, the beech and the oak.

In six hours we are at the top of one of the Himalayan peaks, where a large number of houses have been perched on the rocks and sides of the hills, with which the mountain top is broken. Many people come up here to spend the hot season, and delightfully cool it must be. As we arrive a snow storm comes on, and though we shiver, and our fingers ache, we cry, "The snow, the beautiful snow."

Here are colleges, churches, breweries and stores, all perched on the steep mountain sides, looking down into the green valleys far beneath. But this is not our rest. We at once make such arrangements for the remainder of the journey as may still be necessary, by laying in provisions, securing tents and dandies for the ladies. The rest of the way must be travelled either on foot, or horseback, or in dandies, which are light wooden frames, fitted with a seat and borne on the shoulders of four coolies.

Our baggage is borne on donkeys, or on the backs of coolies, who are accustomed to carry enormous loads. Our first march is down by a rapid descent to Daywal. This part of the road is delightful. The cool, fragrant breezes from the thickly-wooded mountain sides, the shady, winding pathway descending to the valley of the Jhelum, and the ever-changing beauty of the scenery make the first nine miles of our marching a rare treat.

At Daywal we halt for the night, and take shelter in the dak bungalow there, which is built on a spur of the mountain, and looks across a deep valley upon a vast mountain whose white top towers to the clouds.

The dak bungalow in India does duty in most places for an hotel. These buildings are put up by Government on all the leading roads, at distances varying from ten to fifteen miles. They are under the care of a servant who, in the absence of your own servant, kills a chicken and prepares a kind of a meal for you. But travellers in India usually take their own servants, carry their own food and bedding. Though the furniture is plain and scanty, one is glad for a few hours of such accommodation as it affords.

A little below the Daywal bungalow is a cluster of native huts called a bazar. As we stroll about in the evening we come across a group of men, squatting native-like, near a clear, bubbling fountain, whose waters issue from beneath a low wooden structure on which are two small lighted lamps. We are told that a Mohammedan saint once passed that way, and, Moses-like, caused the waters, by his word, to issue from the rock. We take occasion to preach Jesus as the living water, and as the light of the world. The people say, "We never heard of this way of salvation before." May the Lord bless the seed scattered by the way.

After a hasty chota hazari, or little breakfast, in the morning, we give the word, and the coolies place themselves under their burdens and we are off again. Midway a halt is called for breakfast, which our servants quickly prepare for our sharpened appetites. The evening finds us at Kohala on the banks of the Jhelum, up whose tortuous course we are to march till we reach Baramula, where the river breaks out of the valley.

We are now on the borders of Kashmir territory, and our first intelligence as we halt for the night is by no means pleasant. In the morning, a few miles from here, a traveller had been murdered for his money. However, we are very bold, and fire our revolver into the air, that any lurking thieves may hear its report and beware.

Here we exercise the option of going a few miles in a tonga, and are quickly carried over two marches of our journey, along a good road cut in the mountains by the Maharaja of Kashmir with British aid, and destined at no distant date to be carried through to Srinagar. From Domel to Baramala, in a succession of six marches in 25 many days, we make our way, on foot or on small hill ponies, or in dandies. The marches are for the most part pleasant. Our path at times descends within a few feet of the noisy Jhelum, and at times to over 1,000 feet above it, now winding around some shoulder of a mountain, and now descending into a gorge to cross a mountain snow-fed torrent. Our chief annoyance, by the way, came from the behaviour of the Munshies, petty officials stationed at every march, who take away, or insist on taking away, at every stage, one quarter of our coolies' daily pay. It makes one indignant to see those poor, hard-worked men compelled to give up so much of their daily wages to petty, lazy, useless officials, as soon as they have received them. And this is allowed by the law of the land, and is only a specimen of Kashmir dustoor or custom, according to which, from the Raja down, every rank plunders the rank below it.

But at last, somewhat wearied after our constant marching, we have reached the top of the Baramala Pass, where we first catch sight of the Happy Valley, which appears at this season a bare flat plain, with the Jhelum winding lazily through its centre, surrounded on all sides by the rugged, snow-capped Himalayas.

We shall say nothing about our first feeling of disappointment, for we are glad that our toilsome marches are over, and that we can now go by boat on the broad, smooth waters of the Jhelum to the end of our journey, still some thirty miles away.

Quickly we descend to Baramala, a large village at

the bottom of the valley, just about where the Jhelum leaves the peaceful valley, and, tossing wildly, breaks through the barriers to seek the sea.

No sooner do we appear than we are beset by native bankers, shawl merchants and sellers of silver, copper and papier-maché work, in a jostling crowd, each one doing his best to get the new sahibs to promise to patronize him on their arrival at Srinagar.

But as merchandise is not our object, we make our way to the river side in search of boats to give us shelter for the night. The dak bungalows have been destroyed by a severe earthquake two years ago, by which hundreds of people were killed in different parts of the valley.

(To be concluded.)

SHOULD MAJORITIES RULE?

MR. EDITOR,—Is it not professed by one of the cardinal principles of the Presbyterian Church that majorities rule? Is that principle carried out in our practice?

In conversation with the Moderator of Session of a vacant congregation, I was assured that the minister, who had just lately resigned, had at least seven-eighths of the congregation on his side, and no one pretended to deny that truth and justice were on the side of the majority, nor that the minister was highly reputable, and an earnest, zealous worker. Yet he was advised to resign for the sake of peace, and he did so, rather than oppose his Presbytery.

In the case of the Delaware congregation, whose minister resigned lately, it was clearly shown that the financial condition of the congregation had never been better, and that all the trouble had been caused by slanders circulated against the minister by an elder who had been notorious for the practice. The Presbytery advised both minister and elder to resign for the sake of peace. This was called a happy settlement, but to bring it about a reputable minister was sacrificed in defiance of Section 309, Book of Rules. If truth and justice, backed up by such large majorities, is to be set aside, and small, unreasonable minorities are to rule, where are Presbyterian principles? When a call is moderated in, and a vote taken, if it is not unanimous, another vote is taken to make it unanimous. Is not that asking the people to decide by a vote whether they will or will not do what it was clearly their duty as Presbyterians to do, viz., the minority to submit to the majority? If the minority is considerable and refuses to submit, the call is set aside, or the minister is advised not to accept. The majority is in this way forced to submit to a factious minority. The State could not be ruled in that way. The Church may for a time, but the people will gradually lose confidence in it, till it is forced to return to the true principle of allowing majorities to rule.

AMOR JUSTITIÆ.

THE INHERITANCE OF THE SAINTS.

MR. EDITOR,—Our inheritance is never said to be heaven but earth. The inheritance promised to Abraham and to his seed was not merely Canaan, but the world, and this is made sure to all the seed. The earth was given primarily to Adam and to his posterity, but their right to it was lost by the fall. It is now fallen into Satan's hand, and Death is the formal eviction of man from this forfeited inheritance. Christ as the second Adam, the legal Heir, the Seed to whom the promise of the lost inheritance was made, comes to repurchase it for Himself and His brethren. Having by His death redeemed it, He now proposes to give it to His younger brethren, joint heirs with Him, and of this inheritance the Holy Spirit is the present "earnest."

The common notion that death introduces the believer to his inheritance is totally false. On the contrary so long as death lasts he is by that fact kept out of it, and it is only after the resurrection that the Church of the redeemed, the new Jerusalem, comes down out of heaven to take possession of the earth forever. The second coming of the Son of man with His younger brethren, as the second Adam and as the first born from the dead, will be to take formal possession of the original inheritance of the earth and the receiving of the inheritance implies the death of death and the glorification of the earth. In short, after death is Paradise, then the resurrection, then the second coming of our Lord, who reigns over His redeemed on this earth—a new earth, which forever will be enjoyed by man as his inheritance, and to enter then on the use and enjoyment of those high dignities of governmental powers with which God in the beginning endowed our first father in Paradise.

If such dogmas, held and uttered by members of the Toronto Presbytery, be Presbyterian doctrines, the sooner and wider they are made known the better.

PRESBYTERIAN.

Pastor and People.

HIS CARE.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if to-morrow's cares were here
Without its rest?
I had rather He unlock the day,
And as the hours swing open say,
"My will is best."

The very dimness of my sight
Makes me secure,
For, groping in my misty way,
I feel His hand—I hear Him say,
"My help is sure."

I cannot read His future plan,
But this I know,
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough; this covers all my want,
And so I rest;
For what I cannot He can see,
And in His care I sure shall be
Forever blest. —Rev. John Parker.

FOR THE CANADA PRESBYTERIAN.

SYSTEMATIC BENEFICENCE.

LOYALTY TO GOD AND TEMPORAL BLESSING.
BY REV. J. C. QUINN, M.A., EMERSON, MAN.

It will not be inappropriate at this season of the year to direct the attention of our people to the very intimate relation that exists between loyalty to God, especially in systematic giving, and temporal blessing. We might cite many passages from Holy Scripture in support of our position. We will content ourselves with a few: Proverbs iii. 9, 10—"Honour the Lord with thy substance, and with the first fruits of all thine increase," etc.; "Seek ye first the kingdom of God and His righteousness, and all these things shall be [thrown in with the bargain] added unto you"—Matthew vi. 33.

In fact we see this relationship between loyalty to God and abundant temporal blessing running through the whole range of Bible history and biography. We will take one of many cases, that of Abraham, with which we are all familiar. When the Lord called upon him to leave Ur of the Chaldees—to give up home, kindred, and follow whithersoever God would lead him—Abraham at once obeyed the divine mandate. He made haste to follow God's directions, and in implicit, unquestioning faith and prompt obedience we find the secret of his abundant success in life—success in the highest elements, both spiritual and temporal. He received the divine favour which is better than life, and an abundance of earthly goods—in cattle, silver and gold. "And Abraham was very rich in cattle, in silver and in gold"—Gen. xiii. 2. All the way through this remarkable man's career we find one prominent habit of life, especially emphasized in Scripture story, "And there he builded an altar unto the Lord, and called upon the name of the Lord"—Gen. xii. 8.

Whenever, during his wanderings under divine direction, Abraham pitched his tent "he built an altar, and called upon the name of the Lord." He acknowledged the Lord as his God before his household, his people and the world at large. Can we for a moment imagine that he, who thus faithfully, regularly and publicly acknowledged God, would be remiss in devoting a portion of his means to the maintenance of true religion? We cannot think so. We have clear evidence that he contributed of his substance to God. He gave tithes to Melchizedek, for we read, "And he gave him tithes of all"—Gen. xiv. 20.

When we study the life of Abraham in view of the contrasted life of Lot its prominent features become much more apparent. How pleasant to contemplate the steady controlling piety of Abraham, after pondering the prevailing worldliness of Lot!

Lot built no altar. There appears no effort on his part to maintain either personal or family religion. The fear of God was in his case held largely in abeyance by an intense and absorbing love of gain, and a constant effort to attain a worldly competence. But we need not dwell on these painful details. Lot was almost lost. His life was well-nigh a failure. Why? He was not hearty in following God, and though he

had a knowledge of the truth he was not fully nor always held by it. "A double-minded man is unstable in all his ways." He did not cultivate daily piety, nor enjoy fellowship with God, and consequently he had not that success in life that God gave to his uncle, Abraham. He had the same opportunities, but did not utilize them. Let us emulate the piety and devotion of Abraham, and we too will find by a similar experience that there is an intimate relation between loyalty to God and temporal blessing—that if we "honour the Lord with our substance," He will deal bountifully with us, according to the Word in Proverbs iii. 10. Let us advance from the individual to the nation.

We see the same principle when we study the history of God's dealings with Israel.

In taking a general survey of the history of the Israelites, we reach this conclusion: When they sought God with a perfect heart they were saved from the yoke of bondage, and received abundant spiritual privileges and temporal blessings. When in prosperity for a longer or shorter period they forgot to honour God—and this was frequently the case—they were subjected to chastisement, both by God and neighbouring nations.

We cannot enter into details here, but the painstaking reader can easily verify our statement by reading the books of Exodus, Joshua and Judges, etc. In a word, the entire history of God's ancient people is made up of a series of sinnings and repentings, chastisements and blessings, all the way through to the advent of Jesus Christ. And since their rejection and crucifixion of Christ, the past nineteen centuries have been an uninterrupted season of chastisement, following the imprecation self-imposed, "His blood be upon us and our children."

We will glance at the period of Israel's history in the time of the prophets Joel and Malachi as a fair sample of the whole. In spite of the repeated warnings, commands and exhortations that had been given to Israel by the preceding prophets, the people had gone back from serving God to gross idolatry. God's house had been neglected, priests and people having ceased to acknowledge God. What was the result of all this?—Widespread sin and immorality, failure of the staple products of the soil, and the whole country was laid waste. See full description in Joel i. Joel by divine authority calls the nation to return to God, confessing and forsaking their sins, to acknowledge God with the assurance of an abundant blessing, spiritual and temporal, in their return to allegiance to the God of Israel. The same principle obtains, and is illustrated in Malachi iii. 8-12.

Israel had again failed in the service of Jehovah; they had become both worldly and idolatrous, and of course the service of the sanctuary had languished. Priests and people had neither time nor inclination to serve God, and the usual result followed, viz., the loss of God's favour and deprivation of temporal good. God, by the prophet Malachi, makes another appeal to them, exhorts them to honour Him by the efficient maintenance of the services of His house, challenging them to prove Him by "bringing in all the tithes to the treasury," and promising to bestow abundant spiritual and temporal blessing—Malachi iii. 8-12. Study it.

"Honour the Lord with thy substance" was a standing law in Israel, and we have seen above that when the people obeyed the divine command they enjoyed the favour of God and abundant overflowing of temporal blessing.

This command is binding upon us. If Israel in the shadows of the Old Testament dispensation received good in the line of God's commands, shall we not in the fuller light of the Gospel dispensation receive more abundant blessing if we are faithful to our position and high privileges? This will without doubt be our experience if we fill in the conditions as laid down in the Word of God. And these conditions are by no means irksome. "Honour the Lord with thy substance," "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

Let us not only know but do the truth here indicated by the Holy Spirit. God has heard our prayers and given to our people, as a rule, all over the country, this season bountifully of the good things of life. A harvest, unprecedented in the history of the North-West, has come to reward the assiduous and arduous labours of the farmer, and shall we refuse to give to God of His own?

Let the first fruits be faithfully and promptly devoted to God and His cause—let us hereby and herewith prove the truth of the divine challenge in Mal. iii. 8-12, and we will find our souls abundantly blessed and our country prosperous.

The heathen Hindu farmer can teach us a wholesome lesson just here. When the Hindu harvests his grain and has it threshed, the first thing he does is to take out a portion (not a small portion) for his idol god before he uses any for his family. If a heathen thus promptly and liberally honours his idol god, shall not the believer in the true God set aside at least the tenth as the Lord's portion before considering his own personal and family claims? Let God's claim be honoured first. We cannot afford to ignore God's claim. Just think what a calamity it would be if God were to blow a breath of frost upon the land. What devastation it would produce! God has pledged Himself to rebuke the destroyer for our sakes if we serve Him first—Mal. iii. 8-12.

Oh my friends, we are dealing with our loving heavenly Father. Let us devise liberal things, remembering that Jesus has said, "It is more blessed to give than to receive," and that "God loveth the cheerful giver," "There is that scattereth and yet increaseth." "We get rich laying out abundance rather than by laying up abundance."

Again, this principle has also the sanction of our Saviour's life and teaching during His earthly ministry. In His own life work we have a commentary on His own saying, "It is more blessed to give than to receive." This principle underlies that word in Matt. vi. 35, "Seek ye first the kingdom of God and His righteousness," etc. Our highest interests are bound up with God's interests, and will be found in the way of God's commands, in the keeping of which there is great reward.

What greater reward can we have than this? "Whoso findeth Me findeth life, and shall bring forth favour from the Lord—Prov. viii. 35." "Godliness is profitable unto all things, having the promise of the life that now is and that which is to come." Surely this ought to lead us to Him and to faith in His name and daily loving service here and endless service in heaven. "His servants shall serve Him, and they shall see His face."

In conclusion: If you turn to Mark xii. 41, and Matt. vi. 1-4, you will find that we in our worship in the sanctuary are under the eye of Jesus Christ. This is a truth which, while we hold it in theory, is not generally recognized in practical life by God's people as it should be.

That Jesus takes an abiding interest in the service and gifts of His people we find taught in these passages and elsewhere in Scripture. "Jesus sat over against the treasury, and beheld how the people cast money into the treasury." The interest Jesus then took in the service of God's house He still takes. Would to God we all daily felt this abiding interest of Jesus in how people cast money into the treasury. If we did how many of us would be ashamed of our paltry gifts.

Here in the same pew the master casts in, it may be, a dollar bill, and the servant a quarter, but neither of them sees Jesus looking at them as "He sits over against the treasury." If Jesus were but seen, the master would cast in a five-dollar bill and the servant at least one dollar. For Christ's sake what a revolution would take place in our Church finance did our people see "Jesus sitting over against the treasury, beholding how the people cast money into the treasury"! Oh for the "eye-salve" of the Holy Spirit to open our eyes and to clear our vision that we might see Jesus daily, but especially as "He sits over against the treasury."

Oh Lord, help us as minister and people to see Thee and to recognize Thy deep interest in all the affairs and work of Thy Church, and enable us to devote regularly a just proportion of our income to the furtherance of Thy cause for Thy glory, for Christ's sake.

"CHRIST'S time," says Professor Drummond, "was largely taken up in making people happy."

THE examples of maternal influence are countless. Solomon himself records the words of wisdom that fell from his mother's lips, and Timothy was taught the Scriptures from a child by his grandmother and his mother. Parents who thus act and teach and pray may well commit their children to Him "who delighteth in mercy."

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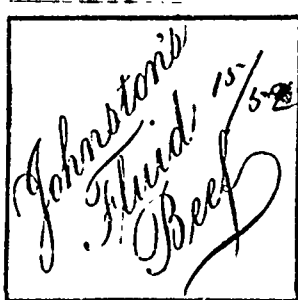
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TORONTO, WEDNESDAY, SEPTEMBER 21, 1887.

SOME people who might know better have the impression that the Presbyteries of Western Ontario far excel the Presbyteries of the east in liberality. Let those who labour under this delusion turn up the Blue Book, and glance at the column for the Schemes in the report of—well, say the Presbytery of Lanark and Renfrew. If there is any better column than that we fail to find it.

THE meeting of the Prison Congress was successful in the best sense of the word. The members were all specialists of the highest order, and of course handled their topics well. The discussions were instructive and stimulating, and were well suited to produce one most desirable and most important impression, viz., that a prisoner is a being to be reformed as well as punished. May the powers above rub that truth into the memory and conscience of every judge, sheriff, gaoler and turnkey in Canada.

IT is admitted on all hands that there is a certain amount of sentiment in favour of union between the American Presbyterian Churches North and South. An interesting and most important question is being discussed regarding this union sentiment at the present time: Does this sentiment arise from a broad and deep conviction on the part of the people, or is it manufactured by those who are speaking and writing in favour of union? And, by the way, this is always a most important question in connection with any movement. There is all the difference imaginable between a broad, deep conviction which formulates itself into action and a temporary wave of feeling lashed into action—perhaps furious or even frenzied action—by outside influences.

GRAND juries may visit, and inspectors may inspect, and specialists may discuss gaols until doomsday, but little improvement can be made until municipal councils provide suitable gaol accommodation. The Toronto City Council is mainly responsible for the horrible den in which prisoners are confined below the police court. The County Council of York have to answer for the lack of classification in the gaol. Careless, stupid or cruel officials may aggravate the evil, but the best of officials cannot classify prisoners if there are not rooms to put them in. The control of the liquor traffic has recently been taken with the best possible results out of the hands of local municipal bodies. Might it not be a good thing to provide gaol accommodation on some other plan?

HARVEST is over. In many parts of Ontario it was over a month ago. Why should Thanksgiving Day be put off until near the end of November? Last year the 18th of that month was appointed, and everybody knows the time is not the most suitable. Toward the end of November the weather is dull, the days short, the roads bad and all the surroundings unfavourable as compared with a month earlier. October is usually one of the most pleasant months in the year. Is there any reason why Thanksgiving Day should not come about the middle of that month? There will be no use in saying any thing on this matter a month hence. The right time to speak out is now. It is just as easy

for the Government to name a day in October as one a month later. No doubt the powers that be are willing to select the most suitable time. All that need be done is to call their attention to the matter. We never heard a reason why Thanksgiving Day should come toward the end of November. Perhaps all that any could say was that "it happened so." There are many reasons why it should come a month earlier.

WHEN Dr. Field's open letter to Ingersoll appeared in the *Evangelist* a St. Louis correspondent modestly informed him that he would have been better employed in discussing the temperance question. Another correspondent comes to the Doctor's aid in this way:

Would to God all temperance people were temperate! But they are not. They too often lift up their frantic cries so as to drown the voices of preaching, of prayer, of praise, and of reason itself. They lift their "cause" above the Bible, and in defiance of the Bible, above the Church, and above Christianity itself. I know of what I speak, as a sorrowful witness of the absurd and mischievous extremes to which people calling themselves Christians can go. I could tell a tale of sowing dissension in Churches, of Sabbath desecration, of pharisaical bigotry, of uncharitableness, meddlesomeness, and bitterness exhibited under the banner of "Gospel Temperance," that would be painful to every candid Christian man, and as true as it would be painful.

If there are any temperance people of this kind in Canada they should be promptly placed on a back seat, and kept there until agitation for the repeal of the Scott Act is over. A dozen such men in each county can do more to repeal the Act than twice that number of liquor dealers.

PRINCIPAL GRANT is in Toronto for the purpose of bringing the Jubilee Fund of Queen's University under the notice of all interested in higher education, and as might be expected is meeting with his usual success. A public meeting is to be held in old Shaftesbury Hall next Tuesday evening, the Lieutenant-Governor, Sir Alexander Campbell, one of the founders of Queen's University, presiding, at which addresses will be made by the Principal, Professor John Watson and others, on the future of University education in Ontario, and on the claims and needs of the university. This will be the first appearance before a Toronto audience of Professor Watson, who so admirably fills the chair of mental and moral philosophy and the author of "Kant and his English Critics," and other philosophical works; he was the youngest recipient of the honorary degree of LL.D. from Glasgow University. The meeting should bring out all the friends of Queen's, and these are neither few nor far between. We have heard Principal Grant say that he had a general claim on every intelligent member of the community, a special claim on Presbyterians and an extraordinary claim on those congregations that established Queen's and have done most for it in the past. There is hardly need to bespeak a large attendance and a cordial and sympathetic hearing in Toronto.

IT would be well before going farther to have a definite idea of what the convention which decided in favour of a third party means by that movement. Is it intended that this third party shall pass upon all political questions, or confine its attention to Prohibition only? A similar step was taken the other day by a convention at Syracuse, and the *Christian at Work* says they dealt with every plank in the ordinary political platforms except the Tariff. Is it intended that our third party shall take up every question except the N. P.? Will its platform embrace all the planks of the other parties plus Prohibition? There are other questions on which it would be well to have light. Parties cannot be kept in good working order without organization and machinery, and the running of the machinery is expensive. It is said that the preparation of the voters' lists under the new Franchise Act costs in some constituencies from \$1,000 to \$3,000. Are the Temperance people prepared to pay anything like this sum? What reason is there to believe that any considerable number of Temperance voters will leave their own party and join this third party? Is the fact that an elector votes for the Scott Act when it is submitted alone to the people any guarantee that he will leave his party at a general election and vote for a Prohibition candidate when a score of other issues are before the people? These and many other most important questions should be well weighed before any further steps are taken toward the formation of a third party.

WHEN WILL THE REIGN OF PEACE BEGIN?

WHEN the first of the series of great industrial exhibitions was held in London in 1851, there was a temporary popular inclination to entertain the idea that the era of universal peace was within sight. To all appearance that idea seems as beautiful and as attractive as ever, but by most people it is regarded as an apparently impossible dream. Since then vast armies have met on many battlefields, and the ravages of war have left their indelible impressions. The Crimea, the plains of India, the Duchy of Silesia, the Virginian valley, Bohemia, Alsace and Eastern France, and the Danubian Principalities have been successively the scenes of gigantic warlike encounter. Sadova and Sedan, the fall of Richmond, the capitulation of Paris and the capture of Plevna were decisive, and became for the time landmarks in modern history. But what have these destructive conflicts settled? What great good have the respective successes and defeats conferred on mankind? True, the curse of slavery has been wiped out in blood on the American continent; but was the freedom of the slave impossible of achievement by constitutional means? Geographical boundaries have been changed, and greater popular freedom has in some instances been gained; but have the gains been commensurate with the tremendous expenditure of human life and treasure which these wars on a great scale have entailed on many nations?

And now are the victors and the vanquished content with what has been accomplished by the sword? Is France reconciled to the loss of Alsace-Lorraine, or Germany satisfied with the triumphs secured by force of arms from the skirmish at Saarbruck to the capitulation at Paris? Has Russian ambition been sated or Ottoman decrepitude arrested by the treaties of St. Stefano and Berlin? The era of universal peace is not yet visible above the horizon. All Europe is on a war footing. Enormous standing armies are maintained not only by the Great Powers, but even Bulgaria and Belgium have felt it prudent to add to their military strength and take all the precautionary measures they can in case a European war breaks out.

The tension caused by the disproportionate armaments in Europe has been great. The marvel is not that peace during the present year has been maintained, but rather that the torch of war has not been lighted. It is only due to diplomatic manoeuvres and the personal feelings of the German Emperor that 1887 has not witnessed a conflict of the nations. It has not been from the access of more reasonable and pacific desires either in France, Germany or Russia that the sword has remained in its scabbard. The desire for revenge and the reconquest of lost territory is as strong in the French mind as ever; Germany is as fully bent on the maintenance of the supremacy she has gained; and Russian hunger for Turkey and extension of territory in Eastern Asia is unappeased; while England, Austria and Italy manifest a determination to maintain the integrity of their present possessions. The present condition of European affairs is inflammable in the extreme, and a comparatively trivial incident might lead to wide-spread conflagration.

Members of the Peace Congress, even amid the many warlike indications of our time, have not lost faith in their principles, and what is more, they have the courage to make public avowal of them. They are not likely, amid present unsympathetic conditions, to attract popular attention, far less make a deep impression on the popular mind. But, after all, are these principles so very unreasonable and untimely? Is war, with all its terrible and inevitable evils, so very merciful and reasonable? Is it in keeping with the spirit of modern civilization that national contentions can only be settled by barbaric brute force? Is it in harmony with the teachings of Him who is styled the Prince of Peace, and whose coming was heralded by angel voices proclaiming Peace on earth and goodwill toward men, that professedly Christian nations should have their resources taxed to the utmost in keeping millions of able-bodied men in idleness, only that they might be ready to meet in mortal combat fellow-men whom they never saw before, and with whom they have no quarrel? War has had its day: it is about time the voice of peace were heard.

It is certain that a time will come when universal peace shall prevail. This is not the dream of mere enthusiasts, nor the fad of a few perverse cranks. The arbitrament of reason is destined to replace that of

the sword. The Gospel of peace is destined to prevail over the savage instinct that prompts to aggressive war. No prophetic word is destined to failure, and it is prophesied that nation shall not lift the sword against nation, neither shall they learn the art of war any more.

THE FUTURE OF FRANCE.

THERE are still many Frenchmen who do not regard the problem of their country's political future as solved by the establishment of the third republic. That there is an ardent devotion to republicanism among the French people there is no reason to doubt, but it is also obvious that its hearty recognition is far from being universal. The variety of factions and the intensity with which their respective opinions are pushed tend no doubt in some degree to modify belief in the permanency of the republic. The daring exhibited by the two Bonapartes in seizing the supreme power is not without its influence in tempting others to grasp the sovereignty of France. General Boulanger, though at present harmless enough, was suspected of entertaining designs for the promotion of his personal ambition and aspiring to dictatorship. He is now in a measure discredited, and is no longer in a position to cause uneasiness to the Government and people of France.

The imperialist hopes of regaining power may be said to have been extinguished when the Prince Imperial fell pierced by Zulu assegais in South Africa. The present struggle for the right of succession as leader of the Napoleonic dynasty between father and son is a subject more mirthful than menacing. Of all possible claimants for the French throne the Bonapartists have the poorest chances. There was a time in France when the name of Napoleon could be conjured with, but that time is past. The popular opinion once entertained of the character of the two Napoleons who occupied the imperial throne has completely changed. The lustre of their names has been dimmed, and there is no apparent desire among any considerable number of Frenchmen to see the empire restored with a Bonaparte on the throne.

If there is danger to the French Republic from monarchic aspirations it can only come from the Orleanists. It has been the politic fashion of French popular leaders to minimize the strength and numbers of those who still wish to see the white flag displace the tricolour. The course pursued by the Government, however, would indicate that royalist intrigues are not to be looked upon as harmless. The banishment of all Orleanist princes would not have been deemed necessary had no danger been apprehended. Many of the priests are known to be favourable to the cause of monarchy, and though their influence in French politics is by no means great, they may to a certain extent be able to promote a feeling in favour of the Comte de Paris. The Vatican has no political principles of a sentimental kind. If republicanism can be made available for a furtherance of her interests then the representatives of the Church will smile benignly on the republic; if monarchy would better conserve the designs of the papacy, then the priests would consecrate its banners, and shout with becoming solemnity, "God save the king." Last week the Comte de Paris has succeeded in creating a mild sensation. With a secrecy that had been well kept, the exiled prince had arranged with his representatives in France for the simultaneous distribution of a manifesto declaring the aims and hopes of the Orleanists. In every city and department throughout the country the scheme was successfully accomplished, and occasioned a general surprise. The programme is dexterously drawn up. It adroitly appeals to various classes in such a way that it seems to respond to their particular views. The only reference to religious matters is the following: The monarchy will grant to all forms of religious worship the protection which an enlightened government owes to beliefs which console the soul in its earthly misery, which lift up the heart and which fortify the courage. It will guarantee to the clergy the respect which is their due for the accomplishment of their mission. What that means it would be difficult to guess. Protestants may derive what comfort they can from the declaration that the government will protect all forms of religious worship, and Roman Catholics may rely on the promise that it will guarantee to the clergy the respect which is their due. In Paris, in other large cities and even in some of the rural districts the

clergy of the Roman Catholic Church have not of late met with much respect, and it is by no means certain that the substitution of monarchy for republicanism will do much to raise them in popular esteem. It is altogether likely that the Comte de Paris' manifesto will fail to produce a feeling antagonistic to republicanism. There have been no indications that reactionary opinions have acquired strength in France of late. It is certain that there is a decided majority of ardent republicans who will only become more determined in their support of existing institutions because of this appeal in behalf of royalty. The French middle classes and the great bulk of the peasantry have no desire for change. They do not busy themselves much in political matters. Their desire is the maintenance of national tranquillity that they may be enabled to pursue their industries, unhindered by political turmoil. If they could be assured that a change would put an end to almost continual agitation they might respond to the royal manifesto, but they have no ground for believing that such would be the case. They may therefore be counted upon as being in a condition to prefer things as they are, rather than prepared to sanction a movement that is certain to imperil the stability they now possess. Whatever may be the immediate result of the Comte de Paris' bold bid for the throne of his grandfather, it is not likely to put him in a position where he will have the choice between expatriation or regal splendour.

The future religious condition of France is a matter of grave concern to some of the best and most thoughtful of her sons. The Church of Rome has in many quarters lost its hold on the affections and even the confidence of the people. They do not break with the Church, but they regard it with indifference. It has almost ceased to be a factor in their daily life. In some districts it is regarded with aversion, and respect for its ceremonies and teaching has ceased to exist. The Protestant Churches are not in accord with each other. In one section there is a strong rationalistic tendency, and it fails to guide the lives or reach the consciences of its people. The evangelical section, though earnest and devoted, is numerically small, and is unable to arouse a widespread spiritual vitality. One of the most effective and promising spiritual agencies in France at present is the M'All Mission, which, with the limited resources at its command, has already accomplished a marvellous work, and has demonstrated that the preaching of the Gospel of Jesus Christ with directness and earnestness finds ready acceptance even amongst the most unpromising classes. The more recent endeavours at extended application of this mission's methods have shown that among all classes there is a wonderful readiness to listen to the truths of the Gospel. The sincerity of the movement is evidenced by the fact that many are willing to devote their energies for its advancement without fee or reward. There are urgent calls for labourers. New spheres of usefulness are continually opening up. If this great and good work could be adequately maintained, the stability of free institutions and a peaceful and prosperous future would doubtless be in store for France.

Books and Magazines.

TACTICS OF INFIDELS. By the Rev. L. A. Lambert. (Toronto: William Briggs.)—Father Lambert's "Notes on Ingersoll" have had a wide circulation. Colonel Ingersoll himself has never replied, but Mr. B. W. Lacy entered the lists as champion of infidelity, and published a "Reply to Rev. L. A. Lambert's 'Notes on Ingersoll.'" This production Mr. Lambert takes up in the same style in which he dealt with Ingersoll. He gives Mr. Lacy's own words, and appends his answers. The work is racily written, clear, logical and convincing.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: Canada Educational Monthly Publishing Co.)—The August-September issue of this ably conducted educational magazine opens with the thoughtful address delivered by President Strang at the late meeting of the Ontario Teachers' Association, and is followed by President Daniel Wilson's address at the conferring of degrees at Toronto University. Among other interesting papers may be mentioned one by A. H. Morrison, on the "Queen's Jubilee," and the continuation of Dr. Eaton's paper on "The Vedas." The other contents are fairly up to the mark.

THE MISSIONARY WORLD.

PROTESTANT MISSIONS IN ASIA.

Persia. The English Church Missionary Society has had a mission at Julfa since 1876, which in 1885 reported one ordained and one female missionary, ninety eight communicants and 323 pupils. Last year two clergymen of the English Church were sent to Oroomiah, and are seeking to instruct the Nestorian priests, but so far have met with little success. Deacon Abraham, at Oroomiah, and Rev. P. Z. Easton, at Tabriz, are conducting independent missions.

The most important Protestant work in Persia is that conducted by the American Presbyterian Church in its mission at Oroomiah, Tabriz, Salmas, Teheran and Hamadan, and numerous outstations, with forty-five American missionaries (ten of whom are ordained) aided by 187 natives (of whom thirty two are ordained), reporting thirty churches with 2,052 communicants, and 115 schools with 2,731 pupils. Last fall the missionaries, reviewing their work at their annual meeting, reported general encouragement over all the field; an unusual degree of openness, particularly in Salmas and Koordistan, numerous revivals in the Oroomiah field with a large ingathering of souls into the Church, increased efficiency and more satisfactory results in the department of education, the blessing of God in the conversion of many scholars and the favour of many government officials in authority.

Siam.—The American Presbyterian Church reports in Siam thirty one American missionaries (eleven of whom are ordained) aided by twenty-seven native missionaries. There are ten churches with 676 communicants, fourteen schools with 380 pupils. "The marked favour shown the missionaries in recent years by the Siamese Government has been continued, and has had some notable manifestations during the past year. The country stands with doors, if anything, more widely open than ever to the entrance of missionary labourers." The work of the mission is among the Siamese, with headquarters at Bangkok and Petchaburi, and among the Laos, with headquarters at Chieng-Mai and Lakawn. Chieng-Mai is 500 miles north of Bangkok, and was first occupied as a mission station in 1867.

Korea.—The American Presbyterian Mission reports in Korea as missionaries two male physicians and their wives, one female physician, one ordained male missionary, a school, hospital and orphanage. The annual report of last May says: "There are natives who profess to have received the Gospel, but the situation is yet so critical, and the freedom of thought is so restricted, that it seems too soon to present any array of statistics, or to take open steps for the organization of directly Christian institutions."

The Methodist Episcopal Church has in Korea two ordained missionaries and their wives and one missionary of the Woman's Foreign Missionary Society. The statistics last fall reported two native teachers, two foreign teachers, one probationer, 100 adherents, one conversion during 1886, one high school with six teachers and thirty pupils, one Sunday school with twelve scholars, three parsonages or homes estimated at \$8,000, while the value of orphanages, schools and hospitals was estimated at \$2,900. There has been collected for self-support \$4,000, and 1,000 volumes have been printed during the year.

Rev. H. Loomis, agent of the American Bible Society, reports as follows:

"The religious changes in Korea are important and hopeful. Only one year ago there was but one foreign teacher in connection with the Government school, and he was a professed infidel. Now the same school is in charge of three excellent Christian men, and has an attendance of thirty select scholars. The Methodist school has matriculated over forty-five students, and the Medical College in charge of the Presbyterians has an attendance of about twenty. The orphanage, under the care of the same mission, has over twenty-five, and thus more than 100 pupils have been brought under Christian influence during the past year.

"There are five baptized Christians at Seoul, and all seem determined to let their light shine so that others may share in their new-found joy. They have a service every Sunday among themselves, where they read the Scriptures, talk and pray. People are all the time coming to the missionaries to be taught about Christianity. One man walked twenty-five miles to hear the Gospel, and has been three times for that purpose. Another waited until midnight that he might get an opportunity to hear about Christ."

Choice Literature.

A PATENT ATTACHMENT.

BY HARRIET PRESCOTT SPOFFORD.

If Rex had not exploded every time the lamp appeared about to do so, nothing of the sort would have happened. But I dare say if he had seen me spring from my seat half across the room when the lamp streamed up in a bigger blaze than was best; if he had seen me snatch an unruly lamp and sling it through the window; if he had seen me creeping with an old felt hat to clap down over one that was making a little volcano of itself with nothing but the burning of the old char of the wicks left about the burner; if he had heard me complaining, till he was tired of the sound of my voice, of the smell of the lamps and the smell of the smoke, and longing for the good old days of darkness and lamp oil, then, I dare say, he'd have been just as ready to listen to the glib tongue of the agent for "Prester's Patent Attachment to Kerosene Lamps" as I was.

Not that Rex ever did any of these things I speak of—I only said such a thing would happen if he had seen or heard me doing them. That is all I said.

The fact is, I like a great deal of light; but the gas-pipes don't run into our village, and of course we couldn't afford wax candles; and although I live in hopes of an electric lamp some day, that shall be like carrying round a little star in one's hand, I have to put up with kerosene lamps; and it has been my set weakness, every once in a while, to appear with a new one. There was the little plain bedroom lamp that every one has to have, there was the little brass student lamp, as pretty as a piece of jewellery, and there was the Longwy ware lamp, top heavy and ready to tip over—Rex couldn't bear it—but a perfect bouquet of flowers, anyway; and there was the bronze urn and there was the hanging lamp in chains, and there was mother's old Astral made over, and the Argand, and a horrible double burner that Rex had bought himself when he couldn't see with any of the others—in all as many as a dozen. To be sure, all of them were never lighted at once; most of them were usually out of order, and that was the reason I would get a new one. But they looked prettily here and there about the parlour—if only Rex hadn't found fault with the smell. And when he said that so many and such striking looking lamps were out of keeping with our circumstances and our little scrap of a house, I used to say they were no more out of keeping than his name was. Fancy a man whose name was Maximilian, or Thaddeus of Warsaw, or Rex, earning his living by the sweat of his brow, and that is what Rex is always saying he does, although he really only reads proof on the *Daily Yell*. If I had been called Thuringia or Cicopatra, he would have seen quickly enough whether or not it was in keeping with running a sewing machine and taking in plain sewing, as I did. However—

"It does seem to me," Rex would say, "that if I had the trimming of the lamps, I would put a stop to this overflow and sweat of grease on them, and I would try to avoid these foul odours for everybody sitting near them."

"You can," I said. "You can have the trimming of them any day you like. You try."

"Well, if it has come to that, that life is to be made a burden with the fear of grease spots and a stench in the nostrils, why, we'd better go to bed at dark, or burn tallow candles."

"There wouldn't be any grease spots with tallow candles! They wouldn't be dripping all over the floors and our pretty carpet and your trousers and my skirts! And, of course, there wouldn't be any smoke, smelling like mutton chops, whenever you blew them out, and nobody would have to be snuffing them all the time."

"At any rate, they couldn't explode and set the place fire."

"No; they wouldn't have any sparks to fly about and light among your papers, and you could see to read your fine text, and I to finish off my fine sewing beautifully. We'd better have candles!"

And we usually wound up with a smart quarrel, and then the absurdity of it struck one or the other of us, when we kissed and made up and were friends again till I blew out the lamp on getting into bed, when the danger of blowing down the chimney, and the propriety of blowing across it, and the expiring smoke into the bargain, started the whole matter again. Very likely it was my fault, all the rest of it. I know it was my fault, through not being nice about the house work and trimming the lamps in a left-handed hurry, so as to get at my sewing work, where I was very nice indeed; but it certainly wasn't my fault that the smoke was disagreeable after they were put out; and then I was put out, too, and didn't get good natured again till Rex woke me out of a nightmare, in which I was usually a kerosene lamp myself, and Rex was throwing me over the end of the world.

All the neighbours, of course, knew what a fuss Rex made over the lamps; for he was always sniffing and fussing and fretting before them; and if they thought I might have prevented a great deal of the trouble by a little more care—why, then, they thought the truth.

But, you see, like most people, we owed a debt, and I was wild to pay it. When other women would be dreaming of new bonnets and jackets, I only dreamed of the moment when 'he debt should be paid; and the only new things that came into our house were the lamps; and as we had to have those anyway, it was just as well to get them pretty enough to last for all time, and mine were beauties, and one of them had a cut glass shade fit to take the shine out of the Kobinoor, I used to think.

Well, any one might suppose that I would have taken all the care in the world of my pretty lamps and their shades. And I was always meaning to do so; but somehow it always seemed as if I could do it better to-morrow, when there would be nothing to hinder; and I was in such a hurry to get this piece of work done, or that begun, or the other carried home, and the work for which I had money paid me seemed so much more important than other things

took care of themselves. And if I really hadn't had the most indulgent husband in the world, who knew what I was feeling, and what I was trying to do, there would have been a great deal more remark made in the house than there was. However, there was quite enough. And I was annoyed enough, too, and often wished there had never been a lamp or a woman made, or that we all lived like savages by the light of pitch pine knots, or by no light at all.

"I can't see what ails our lamps," Rex would say. "The lamps don't burn this way in at the Peterses."

"They burn some other way, I suppose," I would answer tartly.

"They burn without making the whole air of the room smell like a pipe line, and—don't we buy good chimneys? You can see through the chimneys at the Peterses just as if they were glass. Ours are like some kind of thin horn. Don't we buy the best oil? Because, if we don't throw away what we have and get some of the best. What on earth has got into the things? If I turn them down they smoke like Vesuvius; and if I turn them up—there it goes now! a perfect little volcano! I can't endure such nervous shocks. Jane, we must give up kerosene."

And sometimes I didn't answer at all, and sometimes I cried, and sometimes blew up as well as the lamp. And it didn't make any difference who was there; for if there was a peculiar bad lamp, that was the one that happened to be lighted and to arouse all Rex's nervous anxieties till he sputtered as much as the lamp did.

Well, one night I was in one of my hurries, and suddenly there were black specks falling all over my white work, and I looked up and there was the smoke steaming to the ceiling.

"For goodness' sake!" cried Rex. "Can't you turn that lamp down when you're sitting close beside it?" And, of course, then I flared up, too.

"I wouldn't have taken you any longer to have turned the lamp down yourself than to have stopped and made that speech," said I.

"It isn't my place to attend to the lamps," said Rex.

"It's your place to have the smoke in your eyes then."

"So it seems. When a man's wife cares no more for his comfort than—"

"Any one else would say 'twas a woman's husband that didn't care for her comfort, to be making such a fuss about turning down a lamp!"

"Well, it isn't the way Ray's wife does or Mrs. Peters or Mary Stetson. Their lamps are trimmed—"

"Like the wise virgins—"

"And you can see through their chimneys, and you can take them up—"

"Who? The Peterses and Rays and Stetsons?"

"Without daubing the next thing you touch. And you can sit within a mile of them without being stifled and—"

"And you can sit in the dark if you like that better!" I exclaimed. And I blew out the lamp with one breath and ran out of the room.

And, of course, when I ran out of the room where it was then dark as a pocket, I ran against the edge of the open door and fell backward with the force of the blow.

"Good heavens!" cried Rex, forgetting all the rest.

"Have you killed yourself? Where are you! Speak, speak, Jane!"

And he was groping his way toward me when bang went his head in the same place, and in spite of my pain and temper and all, I couldn't help laughing right out. And I sprang to my feet and found him and had my arms around his neck and was kissing his poor bruised temple, and crying out over my own hurt and begging him to forgive me all in one breath. And then I got hold of a match and re-lighted the lamp and got some turpentine and oil and brown paper and dressed our wounds. And we didn't do any more work that night, but sat acknowledging our faults and accusing ourselves and praising each other and acting as if we were just engaged, having, on the whole, a perfectly delightful evening.

And then I made a firm resolve that I would let the debt and the mortgage and the sewing go, and keep my house in the way it ought to be kept, and, among other things, trim my lamps decently. And early in the morning I made a great basin of suds, and I emptied every lamp and washed and scoured it, and boiled my chimneys and put in new wicks; and when I was through the lamp shell glittered like the inside of a kaleidoscope.

(To be continued.)

THE SCENE AT LINCOLN'S NOMINATION.

The following is from the September instalment of the *Century's* "Life of Lincoln": "Though it was not expected to be decisive, the very first ballot foreshadowed accurately the final result. The 'complimentary' candidates received the tribute of admiration from their respective States. Vermont voted for Collamer, and New Jersey for Dayton, each solid. Pennsylvania's compliment to Cameron was shorn of six votes, four of which went to one for Lincoln. Ohio divided her compliment, thirty-four for Chase, four for McLean, and at once gave Lincoln her eight remaining votes. Missouri voted solid for her candidate, Bates, who also received a scattering tribute from other delegations. But all these compliments were of little avail to their recipients, for far above each towered the aggregates of the leading candidates: Seward, 173½; Lincoln, 102.

"In the ground swell of suppressed excitement which pervaded the convention there was no time to analyze this vote; nevertheless delegates and spectators felt the full force of its premonition; to all who desired the defeat of Seward it pointed out the winning man with unerring certainty. Another little wrangle over some disputed and protesting delegate made the audience almost furious with delay, and 'Call the roll!' sounded from a thousand throats.

"A second ballot was begun at last, and, obeying a force as sure as the law of gravitation, the former complimentary votes came rushing into Lincoln. The whole ten

votes of Collamer, forty-four from Cameron, six from Chase and McLean were now cast for him, followed by a scatter of additions along the whole roll-call. In this ballot Lincoln gained seventy-nine votes, Seward only eleven. The faces of the New York delegation whitened as the balloting progressed, and as the torrent of Lincoln's popularity became a river. The result of the second ballot was: Seward, 184½; Lincoln, 181; scattering, 99½. When the vote of Lincoln was announced there was a tremendous burst of applause, which the chairman prudently but with difficulty controlled and silenced.

"The third ballot was begun amid a breathless suspense; hundreds of pencils kept pace with the roll-call, and nervously marked the changes on their tally sheets. The Lincoln figures steadily swelled and grew. Votes came to him from all the other candidates—four and a half from Seward, two from Cameron, thirteen from Bates, eighteen from Chase, nine from Dayton, eight from McLean, one from Clay. Lincoln had gained fifty and a half; Seward had lost four and a half. Long before the official tellers footed up their columns, spectators and delegates rapidly made the reckoning and knew the result: Lincoln, 231½; Seward, 180. Counting the scattering votes, 465 ballots had been cast, and 233 were necessary to a choice; only one and a half votes more were needed to make a nomination.

"A profound silence suddenly fell upon the wigwam; the men ceased to talk and the ladies to flutter their fans; one could distinctly hear the scratching of pencils and the ticking of telegraph instruments on the reporter's tables. No announcement had been made by the chair; changes were in order, and it was only a question of seconds who should speak first. While every one was leaning forward in intense expectancy, Mr. Cartter sprang upon his chair, and reported a change of four Ohio votes from Chase to Lincoln. There was a moment's pause—a teller waved his tally-sheet toward the skylight and shouted a name—and then a boom of a cannon on the roof of the wigwam announced the nomination to the crowd in the streets, where shouts and salutes took up and spread the news. In the convention the Lincoln river now became an inundation. Amid the widest hurrahs delegation after delegation changed its vote to the victor.

"A graceful custom prevails in orderly American conventions that the chairman of the vanquished delegation is first to greet the nominee with a short address of party fealty and promise of party support. Mr. Evarts, the spokesman for New York, essayed promptly to perform this courteous office, but was delayed a while by the enthusiasm and confusion. The din at length subsided, and the presiding officer announced that on the third ballot Abraham Lincoln, of Illinois, received 364 votes, and 'is selected as your candidate for President of the United States.' Then Mr. Evarts, in a voice of unconcealed emotion, but with admirable dignity and touching eloquence, speaking for Seward and for New York, moved to make the nomination unanimous."

THE LARGEST OPIUM DEN IN CHINA.

A writer in a recent number of the *North China Herald* describes the Nangin-tsin, the greatest opium den in China. It is known throughout the length and breadth of the empire to the Chinese, and it helps to make Shanghai regarded as a city affording the same opportunities for pleasure and dissipation that Paris does to the ordinary Frenchman. It is situated in the French Concession in Shanghai, within a stone's throw of the walls of the native city, within which no opium shops are supposed to exist. The character of the place could not be guessed from its external appearance, although the air of the people passing in and out might suggest it. The throngs visiting it represent all stations of life, from the coolie to the wealthy merchant, the small mandarin. It is with difficulty that one gets inside through the crowds of people hanging round the door. Those who have not the requisite number of copper cash to procure the baneful pipe watch with horrible wistfulness each of the more affluent pass in with a nervous, hurried step, or tottering out wearing that peculiar dazed expression which comes after the smoker's craving has been satisfied and his transient pleasure has passed away. One requires a strong stomach to stand the creaking fumes with which the air inside is thickened. The clouds of smoke, the dim light from the numerous coloured lamps, the number of reclining forms with distorted faces bent over the small flames at which the pipes are lighted, cause in the novice a sickening sensation. But as soon as the eye becomes accustomed to the scene it is noticed that the place is got up on an expensive scale. In the centre of the lower room hangs one of the finest of Chinese lamps, the ceiling is of richly-carved wood, while the painted walls are thickly inlaid with a peculiarly-marked marble, which gives the idea of unfinished landscape sketches. Numerous doors on all sides lead to the smokers' apartments. In the outer portion of the building stands a counter covered with little boxes of the drug ready for smoking, which a dozen assistants are kept busy handing out to servants who wait upon the habitués of the place. The average daily receipts are said to be about \$1,000. The smoking apartments are divided into four classes; in the cheapest are coolies, who pay about fourpence for their smoke; in the dearest the smoke costs about sevenpence. The drug supplied in each class is much the same both in quality and quantity. It is the difference in the pipes that regulates the price. The best kinds are made of ivory, the stem being often inlaid with stones and rendered more costly by reason of elaborate carving; the cheapest kinds are made simply of hard wood. The rooms are also furnished according to class. In the most expensive the lounge upon which the smoker reclines is of fine velvet, with pillows of the same material; the frames of each couch are inlaid with mother-of-pearl and jade, and the whole air of these rooms is one of sensuous luxury. There is also a number of private rooms. In the poorer section will be found many wearers of the tattered yellow and gray robes of Buddhist and Taoist priests. Women form a fair proportion of the smokers. The common belief is that the opium sleep is attended by a mild, pleasurable delirium, with brief

stances of Elysium; but this is the exception, not the rule. People smoke to satisfy the craving begotten of previous indulgence. These is accommodation for 150 smokers at a time, and there is seldom a vacancy very long. The stream of smokers goes on from early morning to midnight, when the place closes; the clouds of smoke go up incessantly all day long. Europeans do not often visit the place; but the seamen of American men-of-war visiting Shanghai sometimes seek solace in the drug.

IN NEW ORLEANS.

The singular dual life in the Crescent City took vehement hold of the imagination of the old clergyman.

On one side of its great artery, Canal Street, is a powerful American city, firmly established, fully abreast of the trade and industry of the time, and clutching eagerly for its share of the commerce of the world. It is vitalized now with an energy which, if not pure Yankee in character, is very closely akin to it.

Here are miles of wharves heaped with cotton and sugar; thoroughfares massively built through which the endless tides of human life ebb and flow all day; magnificent avenues stretching away out to the country, lined with modern hotels, club-houses and huge dwellings, each flanked by one or two picturesque towers, which, on inspection, turn out to be only cisterns.

There is the necessary complement of black shadow below these vivid high lights. Poverty and Vice live more out of doors in New Orleans than in Northern cities. There they are, barefaced, leering, always on the familiar pave, to be seen and known of all men. Back of all signs of wealth and gayety, too, is the mud, a material, clammy horror. The water, a deadly enemy here, perpetually fought and forced back, rushes in, whenever a day's rain gives it vantage, at every crevice, floods the streets and clogs the drains. It oozes out from the ground whenever you step on it, drips down the walls of your drawing room, stains your books a coffee colour, clings to you, chilly and damp, in your clothes and in your bed, turns the air you breathe into a cold stream, and washes your dead out of their graves.

"This Queen of the South has soiled and muddy robes," said Mr. Ely, "but she is still a queen."

He delighted to stroll in the afternoon with the Colonel across Canal Street, to find this lusty American city rather suddenly, and to enter a quiet French provincial town of the days of Louis XIV. Here was no siren, no clamour.

"Voilà la vraie Nouvelle Orléans!" lisps little Betty, as she guided him for the first time into the labyrinth of narrow streets branching off La Rue Royale. It was her old home, and very beautiful and dear to her. Madame de Parras was confined to the house with rheumatism, and was willing to trust her to the escort of her reverend friend. So the old man and the girl, being about the same age ("as old as the Babes in the Wood," quoth Mrs. Ely), fell into the habit of strolling in the early morning or gathering twilight through the network of oddly silent streets, so narrow that the overhanging eaves nearly met over the cobblestone pavements. Steep roofs, scaled with earthen tiles and green with moss, boomed dormer windows peeping out of them like half-shut eyes, rose abruptly from the one-storied houses. Here and there a cobbler sat on his bench in the street plying his awl and singing to himself, or a group of swarthy, half-naked boys knelt on the banquettes, flinging their arms about in a gambling game for pennies, and shrieking in some wild dialect, half Negro and half French.

Their walks usually ended on the Boulevard Esplanade. Even that wide thoroughfare fell into quiet in the afternoon, as the long shadows of the trees lay heavily across it. Within the close walls they could catch a glimpse of the courts about which the houses are built, the glitter of fountains shaded by orange-trees and broad-leaved tropical plants. Sometimes a jalousied window would be left open, and they would catch the tinkle of a guitar or the sound of a woman's voice singing.—*Rebecca Harding Davis, in Harper's Magazine for September.*

WHAT AVAILS STYLE WHEN YOU HAVE NOTHING TO SAY?

You have, so far as your letters have enabled me to judge, among your other studies not neglected the art of English composition. But, as an old friend of mine used to say (a signal instance, by the way, he was of a man whom fate or free will has compelled to give up to journalism what was meant for literature), "It is no use printing in capitals if you have no ink." What avails it to build up a pretty house of words if you have no thought to put inside it? Moreover, these pretty houses are as common as "Queen Anne" villas and "Chippendale" furniture. A style (mark the use of the indefinite article) is so common now that, for all the outcries it raised, it is impossible to deny the truth of that much-abused American saying, that no one now cared what you said but how you said it. A style (indefinite article as before) is the easiest thing in the world to get, and there are as many ways of getting it as of "getting" religion. It is as easy to deface the English language as to deface an old church. Human intelligence is bounded; but to human folly there is no limit. Do not, then, imagine that you will succeed by the particular elegance of your writing alone. There will be rivals all round you to out-Herod you at this game; or your choicest epithets and most nicely-balanced periods may be tossed into the waste-paper basket to make room for

"Some stupendous
And tremendous (heaven defend us!)
Monstrous—inform—infern—horrend—cus
Demoniac—Scrippic
Penman's latest piece of graphic."

Literature, you must always remember, is in the eyes of nearly all editors, and must be, before all things, a commercial speculation. They are not the patrons but the clients of the public taste, and the dictates of that taste, though they may sigh as critics, they must as editors obey.—*Macmillan's Magazine.*

**FOR THE CANADA PRESBYTERIAN.
TO A WILD FLOWER.**

BY JOHN R. CLARK, DUNDAS.

Pale pretty blossom!
Daughter of mountain winds and springtime rain,
Whose gentle, fragile face has yearned so often
To see the golden sun; but all in vain,
For thickly crowding forest trees have hid thee from eager eyes,
To keep from thee all pain.

Knowing of life but through the leaves a quiver
Of golden sunshine, but as sifting through the leaves,
Like wavelets in a happy river.
Or in autumnal days that sigh and moan
With paths that shall make thy petals shiver.

Be thankful, little flower, that thou art small,
With great, grand, gracious friends to guard and keep thee,
Till they, for thee, shall be bereft of all their golden leaves,
That thou, pale pretty blossom, shouldst have a fitting funeral pall.

A funeral pall of dying golden glory,
More beautiful than thy pale and peaceful face.
When thou didst most enjoy life's passing story
Of sunshine rains or drops of sprinkled rain,—
Thy life so full of kindly, gentle good.

**THE FRAMERS AND THE FRAMING OF THE
AMERICAN CONSTITUTION.**

Professor McMaster, the historian, has prepared a timely article for the September Century on the "Framers and the Framing of the Constitution," from which the following is quoted: "The delegates thus bound to secrecy were assuredly a most remarkable body of men. Hardly one among them but had sat in some famous assembly, had signed some famous document, had filled some high place, or had made himself conspicuous for learning, for scholarship, or for signal services rendered in the cause of liberty. One had framed the Albany plan of union; some had been members of the Stamp Act Congress of 1765; some had signed the Declaration of Rights in 1774; the names of others appear at the foot of the Declaration of Independence, and at the foot of the Articles of Confederation; two had been presidents of Congress; seven had been, or were then, governors of States; twenty-eight had been members of Congress; one had commanded the armies of the United States; another had been Superintendent of Finance; a third had repeatedly been sent on important missions to England, and had long been minister to France.

"Nor were the future careers of many of them to be less interesting than their past. Washington and Madison became Presidents of the United States; Elbridge Gerry became Vice-President; Charles Cotesworth Pinckney and Rufus King became candidates for the presidency, and Jared Ingersoll, Rufus King and John Langdon candidates for the vice-presidency; Hamilton became Secretary of the Treasury; Madison, Secretary of State; Randolph, Attorney-General and Secretary of State, and James McHenry, a Secretary of War; Ellsworth and Rutledge became Chief Justices; Wilson and John Blair rose to the supreme bench; Gouverneur Morris and Wellsworth and Charles C. Pinckney and Gerry and William Davie became ministers abroad. Others less fortunate closed their careers in misery or in shame. Hamilton went down before the pistol of Aaron Burr; Robert Morrison, after languishing in a debtor's prison, died in poverty; James Wilson died a broken-hearted fugitive from justice; Edward Randolph left the Cabinet of Washington in disgrace; William Blount was driven from the Senate of the United States."

DURING THE REVOLUTION.

An English witness relates how in October, 1794 she was one day standing at the door of a shop to which a beggar came to buy a slice of pumpkin. The shopkeeper refused to let it go for less than the prices he had originally fixed, whereupon the beggar insolently told her that she was *gargante d'aristocratie*. The unhappy shopkeeper turned pale, and cried out, "My civisme is beyond dispute, but take the pumpkin!" The beggar's reply was, "Ah! now you are a good Republican!" The muttered comment of the shopkeeper was, "Yes, yes, 'tis a fine thing to be a good Republican—when one has not bread to eat." When the threat of a beggar could make an honest and insignificant person like this old market woman tremble and turn pale, it is not surprising to find that for very many months after the actual reign of terror was over, people very generally went about under a continual sense of apprehension. Parisians of those days are said to have habitually worn a "revolutionary aspect." They had at one time been the frankest and most viracious people in the world—gay, open, cheery and polite. The terror had made them morose and suspicious. They walked with their heads bent on their breasts, and many of them had contracted a habit of looking from under the lids of their half-shut eyes before speaking, especially to strangers. The bolder and more reckless spirits swaggered about in ultra-revolutionary costume: carmagnoles of rough cloth, leather breeches, top boots and a bonnet rouge with a preposterously large tricoloured cockade at the side.—*Temple Bar.*

THE Rev. John Tait, of the High Church, Dumbarton, who six months ago received a cheque for upwards of \$2,500 from his people to enable him to take a holiday on account of declining health, resumed ministerial work recently. His health, he said, had been much improved by his holiday. He suffered from a throat disease, which has quite disappeared.

British and Foreign.

No fewer than 110 candidates have applied for the living of Kennoway!

THE British Medical Temperance Association, begun in 1876, has now a membership of 424.

THE Crown Prince of Germany, while in Scotland, attended service in the church at Braemar.

DR. WILLIAM M. TAYLOR, of New York, preached in the U. P. Church at Troon on a recent Sabbath.

THE Rev. Mr. Munro has been lecturing at Aharacle on his experiences as a missionary pioneer in Canada.

DR. STEPHENSON of Dalry is about to present his parish with a mission hall which will cost \$15,000.

REV. LAJOS SZABO, of Hungary, has been preaching to large congregations in the Free Church at Portmahaven.

THE most of the Duke of Argyll's shootings at inveraray are leased this season by Mr. Hamer, an Anglican clergyman.

THE fine library of the late Professor Wallace has been presented by his daughter to the Assembly's College at Belfast.

MRS. LAWRENCE, the second daughter of the late Dr. James Hamilton of Regent Square Church, died recently at Willesden.

RECENT reports of Dr. Döllinger's illness were groundless. He is still fresh and vigorous in mind and body at the age of eighty-eight.

LORD ZETLAND has given \$1,250 towards a new seaman's berth at Grangemouth, and the Caledonian Railway Company are expected to furnish a site.

LORD POLWARTH conducted services at Elie, in Fifeshire, every Sabbath during the past month; while his son, Honourable W. G. Scott, had daily afternoon meetings with the children on the beach.

A FRESH outburst of feeling on the New Hebrides question has been caused in Victoria, on the receipt of news that trespasses have been committed by the French against the Presbyterian mission on the islands.

OF the sixteen recognized inebriates' retreats in England, all but two are for females alone; and the applications for admission to these retreats for females are always very far in advance of their possible accommodation.

ST. MARY'S Church, Partick, has been greatly improved in its internal aspect by the recent repairs; and a member has presented a communion table, with chairs and reading desk. The membership at present exceeds 1,200.

A SALVATION Army colonel, James Dowdle by name, alleges that he saw more drunken people in Stirling in three days, when he was in Scotland, than in all the five months he was travelling through Canada and the United States.

AT the first anniversary of the induction of Rev. Joseph Agnew at Dunbar the report showed that the church had been in a flourishing condition since his settlement, having a largely increased membership, even with the want of the minority.

MR. MACAINSH, of Strathbaan, Perth, preached the Gaelic sermon lately at a church in Drury Lane, London, under the auspices of the Caledonian Christian Union, which is arranging a very complete programme of Gaelic services for next session.

THE Rev. Duncan Munro, from Manitoba, preached in the parish church of Aharacle recently; an evangelistic evening service, announced to be held in the school at Gobshalloch, had to be held on the hillside on account of the large gathering.

THE Government of Spain has resolved to take the initiative in celebrating in a most solemn manner the centenary of the discovery of America in 1492, and it will invite all the nations who people the territories discovered by Columbus to take part.

MR. AZIZ AHMAD, an Afghano-Arabian said to be directly descended from Mohammed, lectured on "Egypt and the Egyptians" in West St. Giles's, Edinburgh, on a recent Sunday evening to a large audience. He urged the sending out of missionaries.

THE Rev. John Jones, vicar of Llandysilio Gogo, has died in his eighty-fourth year. He was best known to Welshmen by his bardic name, "Idrisyn." In 1881 he was granted a pension of \$250 from the civil list, in recognition of his services to Welsh literature.

THE Rev. Alexander Stewart, of Mains, near Dundee, has been appointed professor of systematic theology in Aberdeen university. Mr. Stewart graduated at St. Andrew's in 1868, and was ordained in 1873. He carried off a large number of university honours.

TWENTY-FIVE years ago the Church of England Temperance Society was instituted. It has now affiliated with it 4,000 branches, with 700,000 members. There must be a great future for it, since there are still thousands of parishes where its efforts are unknown.

For the first time in its history, a marriage was celebrated lately in St. John's Church, Hamilton, the church being decorated for the occasion, and instrumental music employed in the service. Rev. Mr. M'Leod of Boddam was the bridegroom. The ceremony attracted a large congregation.

THE New South Wales Government having offered 500,000 acres of land to any missionaries who will undertake the civilization of the natives, the Pope has requested the Propaganda to furnish missionaries at once, lest they should be anticipated by Protestants. Irish Trappists are to sent.

THE Roman Catholic Church in England is going more heartily into temperance work. The League of the Cross has had a field day at the Crystal Palace, where Cardinal Manning gave an address. It has 50,000 subscribing members in England. In Ireland the number is greater, Cork alone having 10,000.

Ministers and Churches.

THE Rev. Dr. Torrance, of Guelph, occupied Knox Church pulpit, Elora, Sunday.

NEW LOWELL Presbyterian Church, Simcoe County, was burned to the ground last week.

THE Dominion Government have appointed Thursday, November 17, Thanksgiving Day.

THE Rev. J. Leishman, of Angus, preached a sermon to the A. O. U. W. on Sabbath week.

THE Rev. A. H. Scott, Owen Sound, has returned from the seaside and resumed his ministerial duties.

THE Rev. W. W. Percival, of Toronto, has received a call from Calvin Church congregation, Pembroke.

THE children of the Presbyterian Sabbath School, Waterloo, held their annual picnic in Eby's Grove on Saturday afternoon.

THE Knox Church Sabbath school, Ayr, held its annual picnic on Saturday in MacMillan's Bush. A very pleasant time was spent.

THE Rev. G. L. Macneil recently preached in St. Andrew's Church, St. John, N. B., a powerful sermon on the contrast between Christianity and Secularism.

THE Young People's Association of St. Gabriel's Church, Montreal, has presented a congratulatory address to the Rev. Dr. Campbell, on his receiving the degree of D.D.

THE Rev. D. A. Duff, of the U. P. Church, Galt, died at midnight of Sabbath last. He had been in feeble health for some time. He was in the forty-third year of his age.

THE Rev. Dr. Badgley, Victoria University, conducted service in the Presbyterian Church, Cobourg, last Sunday morning, and Rev. Mr. McKenzie, of Grafton, in the evening.

THE Rev. R. Macnight, B.A., has accepted a unanimous call, advanced by the congregation at Dunnville, and it is probable that the ordination and induction will take place on September 27.

THE Smith's Fall's St. Andrew's Sabbath school picnic came off on Saturday of last week, in Mr. Gould's grove. The attendance was small, owing no doubt to the unfavourable weather.

THE Presbyterian congregation of Newdale, Man., are thinking very seriously of building a church there this fall, but in case that it should not be built this fall, it will be erected early next spring.

THE Rev. Robert McNair and Mr. John Weir, Durham, have been appointed by the Session of the Presbyterian Church as delegates to the Evangelistic Conference to be held in Toronto on 3 and 4 October 3 and 4.

THE Rev. Cumming Smith, son of Rev. Dr. J. K. Smith, of Galt, conducted services in Knox Church, Dundas, on Sunday week. Mr. Smith is shortly to leave for Europe where he will spend a year in travelling.

ON the occasion of the introduction of a new and handsome organ into St. Andrew's Church, Truro, the Rev. Thomas Cumming preached a sermon on the scriptural authority for instrumental music in church service.

THE Rev. Mr. McGillivray, who is preparing himself for Foreign Mission service, in Knox College, Toronto, gave an interesting lecture in the Presbyterian Church, Hawkesville, on Tuesday evening week on the work of Foreign Missions.

THE Rev. Charles Dondiet, of St. John's Church, Montreal, at the request of the Board of French Evangelization, has gone to the Maritime Provinces to procure funds to aid in the erection of the new wing to the Pointe-aux-Trembles Institute.

THE ladies of Chalmers Church, Woodstock, have just completed a box of warm clothing to be sent to the Indians on File Hill Reserve, N. W. T., under the care of Rev. Mr. Thom. The box contains almost entirely new clothes and is valued at \$200.

THE Rev. D. H. Fletcher, of Hamilton, preached in the Presbyterian Church, Caledonia, on Monday week, and moderated in a call to Rev. R. J. Glassford, of Waubesa. The stipend is \$900, and the call will be considered at the next meeting of the Presbytery.

MESSES. CLAGETT AND BIRCH have been holding a series of evangelistic meetings in Hamilton, and as a result many profess to have found the Saviour. A number of the converts have professed their willingness to connect themselves with the Churches of their choice.

MR. J. J. WRIGHT, a student of Queen's College, is preaching to the congregation of Knox Church, Mcrickville, during the absence of Mr. Munro. Mr. Wright was popular with all classes during his sojourn there last summer, and still succeeds in drawing a good congregation.

A LAWN social was held by the Taylorville Presbyterian Church, on Tuesday evening week and was a grand success. The grounds were illuminated with Chinese lanterns, and tea served by the ladies in magnificent style. Addresses were given by the Rev. Joseph White and Dr. Moore.

THE Christian Leader states that the Rev. W. T. Herridge, B.D., of Ottawa, who, with Mrs. Herridge, has been spending his holidays this summer at the manse, Bridge of Weir, left Scotland for home on 26th ult. Mr. Herridge's pulpit ministrations have been much appreciated in the Old Country.

THE congregation of the Presbyterian Church at Eganville, on Wednesday last, tendered their pastor and his amiable lady a "cotton wedding," on the first anniversary of their marriage. The presents were numerous, and not confined to "cotton" goods, but embraced almost every class of household articles, from a parlour cooking stove to a pin cushion.

THE ladies of Knox Church, Embro, have been successful beyond their most sanguine expectations in the effort put forth two weeks ago in behalf of the Indians of the North-West. The people have responded nobly to the extent of \$30 in cash, and about six or seven hundred pounds of good warm clothing.

COMMUNION services were held in Calvin Presbyterian Church, Montreal, on the 4th inst., when 225 persons partook of the Lord's supper. At the preparatory service there were seventeen persons received into the Church. Rev. Mr. Van Meter, of Rome, addressed the people on Friday. The Sabbath services were conducted by the pastor, the Rev. Dr. Smyth.

REV. DR. JUNOR, New York, formerly associate missionary with the Rev. Dr. Mackay, in Formosa, preached a very acceptable sermon in Chalmers Church, Guelph, on the evening of Sunday week. Dr. Junor has charge of a Mission Church in New York, and is studying medicine with a view of again going out in the mission field.

THE Rev. John B. Edmonson, of St. John's Church, Almonte, on his return from Europe, was tendered a reception, the Mayor presiding. An address of welcome was read, and a purse containing \$125 was presented to Mr. Edmonson, who fittingly acknowledged the gift and the kindness and esteem by which it was prompted.

THE Rev. Mr. Bremner and Mrs. Bremner returned to their home at White Lake, from their trip in the North-West last week. All join in welcoming them back again. They look as if the air out west agreed with them, and we hope that Mr. Bremner's increased good health may enable him to carry on his labours with his usual zeal.

THE Port Hope Times says: The call to Rev. Mr. McWilliam, given by the Mill Street Presbyterian Church, Port Hope, has been accepted, and the new pastor will enter upon his duties in a few weeks. Mr. McWilliam had received a call from a congregation in Hamilton at a very much larger salary, but chose to accept the Port Hope call.

AT the fourth annual meeting of the Young Ladies' Christian Workers' Society, of Stanley Street Presbyterian Church, Montreal, the following officers were elected for the year: Miss E. A. Kinloch, president; Miss Ross, secretary; Miss M. B. Aird, treasurer. The president, secretary and treasurer, with Miss Annie McCaul, Miss Maggie McArthur and Miss Alice Claxton, form the Executive Committee.

THE anniversary services in connection with the Aberarder Presbyterian Church, were held Sabbath, September 11. Services were conducted by the Rev. D. H. MacVicar, D.D., LL.D., Principal of the Presbyterian College, Montreal, at half-past ten a.m., and seven p.m., and at half-past two p.m., by the Rev. George Cuthbertson, Wyoming. There was a tea meeting on the following Monday evening, when Dr. MacVicar delivered a lecture on Science and Prayer.

MESSES MCGILLIVRAY and Goforth, two students from Knox College, who purpose embarking in the foreign mission field, preached in Knox and Central Churches, Galt, last Sabbath. The young men are thoroughly imbued with the work which lies before them, and brought the claims of the foreign mission field prominently before the congregations in question. Messrs. McGillivray and Goforth making a tour of the Province before leaving for their future field of labour in the East.

THE Rev. M. McGillivray, B.A., late of St. Andrew's Church, Perth, was inducted to the pastoral charge of Chalmers Church, Kingston, on the evening of the 13th inst. The Rev. James Cumberland, M.A., Moderator of the Presbytery of Kingston, presided and preached an appropriate sermon from Eph. iv. 24. The Rev. Professor Mowat delivered an affectionate and impressive address to the newly-inducted pastor, and the Rev. Henry Gracey, of Gananoque, addressed the people in suitable terms. At the close of the services Mr. McGillivray received a cordial welcome from the people of his new charge.

ON Monday evening week the teachers and officers of Knox Church Sabbath school, Galt, held their annual reunion. An invitation had been extended to the Bible class of the school, also the officers and teachers of the Central Presbyterian Church Sabbath school. Addresses were delivered by Mr. McPherson superintendent of the Knox Church Sabbath school, and Rev. J. A. R. Dickson, B.D., also by Messrs. Goforth and McGillivray, the two gentlemen who are about to leave for the Foreign Mission field. Excellent music was furnished by the choir of the Church, and a very pleasant evening was spent.

THE Rev. W. Hamilton Spence was inducted to the pastoral charge of the congregation of Kildonan, Manitoba, on the 14th inst. Rev. Professor Hart presided. The Rev. R. Nairn preached a suitable sermon from 2 Cor. v. 20. After the induction ceremonial Rev. James Lawrence addressed the minister, and Rev. J. Hamilton the congregation. The people then assembled in the parish school house, where a sumptuous repast had been provided. An address was presented to Professor Hart for the faithful manner in which he had discharged the duties of Moderator of Session during the vacancy. The meeting was addressed by Professor Hart, Hon. Mr. Taylor, U.S. Consul, and others.

THE Rev. J. Goforth, who is visiting a number of the congregations of the Presbyterian Church before leaving for his field of foreign mission work among the Chinese, addressed large congregations in each of the following places on September 4: Erin, Hillsburg and Bellwood. His addresses were full of very important information regarding the heathen world, and were listened to with very marked attention. We have no doubt that his visit will be followed by good results, and that it is a wise thing for Mr. Goforth and others who are intimately acquainted with foreign mission work to canvass the Church on behalf of it. Collections were taken up in Erin and Hillsburg, amounting in each place to something over \$50.

A FAREWELL entertainment in honour of the Rev. A. B. Baird was recently given by the people of Edmonton. An address expressive of regret at his leaving the pastorate of the congregation there, recognizing his ability and fitness for the position to which he has been appointed as principal of the Industrial School at Regina. This was followed by another address from the Session, and then Mr. Baird made a brief reply, in which he said his parting with his people was a thing not of his own choosing, and in fact at the present moment he felt reluctant about going. When the proposal of a change was made to him he rejected it utterly, and it was only after repeated arguments were brought to bear that he finally consented. He could not but realize the hand of God in the matter, and now looked upon it as a duty to go forth and do the work in the Master's vineyard to which he was called.

IN a letter dated Tamsui, Formosa, July 11, 1887, the Rev. Dr. Mackay briefly writes: I wish to acknowledge in your valuable paper the receipt of £20 8s. 2d. at 3/8 ex. = \$111.32, from "Old Gould Street, Toronto; also the sum of \$25. per post office order, from Mrs. Whitehead, Box 375, Brampton, Ont. The giver says, "Use the money as you think best." I value these offerings very especially, because I know that prayer—prayer to our Lord and Master—followed the dollars, and that is what we need. I desire just here to state that Rev. Dr. Reid, Toronto, often sends \$2,000 in an envelope for just the cost of a letter—10 cents. I am not aware of any having gone astray, so that any sum, large or small, sent to him, stating for what purpose, will be sure to reach its destination, and I can't help saying, God bless the noble worthy who served the Church so faithfully during all these years.

THE correspondent of the Peel Banner says: The congregations of Caledon East and the Stone Church gave Mr. Dobbin a grand reception on the 7th inst. Youth and beauty were out in large numbers, and quite a pleasant time was spent. Mr. Dobbin and his sister, Miss Addie, sang several duets, and we must say that we seldom have heard better singing of sacred songs. The band enlivened the proceedings very much. Mr. Dobbin made a short speech, in which humour and sound advice were well balanced. The reception was most gratifying to pastor and congregation, and now Mr. Dobbin is well launched into his great work in the performing of which we wish him God-speed. Caledon East was honoured on the 8th inst. by a visit from that eminent scholar, distinguished divine and patriotic Canadian, Principal Grant, of Queen's University, Kingston. Mr. Grant gave an address in the Presbyterian Church on the Endowment Fund of the University, in which the history of the university from its inception to the present was clearly set forth, and won over the sympathy of the audience. Mr. Grant speaks in a firm, pleasing and convincing tone, and while few, if any, rhetorical flights are attempted, the manner in which he holds the attention of the audience shows that he has the gift of true eloquence. We wish him every success in his endeavour to raise the \$250,000 necessary for the complete equipment of the Queen's; \$150,000 is already subscribed.

THE regular monthly meeting of the Kirkwall Auxiliary of the Woman's Foreign Missionary Society, was held in the Sabbath school room on Tuesday afternoon, the 6th inst. at three p.m. After Mrs. Carruthers, president, had conducted the usual devotional exercises, she introduced to the meeting Miss McGregor, from Indore, India, who addressed the women present on mission work among their sisters in that land. In the meantime the church was filling up for a general meeting of the congregation at four o'clock. At that hour the Rev. S. Carruthers, pastor of the congregation, constituted the meeting with singing, reading of Scripture and prayer, after which he introduced Miss McGregor. In an address which lasted nearly two hours, Miss McGregor gave a graphic description of the country, the religious manner and customs of the people; pointed out the opposition and difficulties in the way of opening and conducting school work, and vividly portrayed the cruelties of child marriage and early widowhood. At the close of Miss McGregor's address the Rev. J. A. R. Dickson, B.D., of Galt, whom the people at Kirkwall are always glad to see and hear, in a brief speech, in which he complimented the women on their good deeds, as seen that day, in the pile of clothing brought in for the Indians in the North-West moved and Mr. McQueen seconded, a hearty vote of thanks from the congregation, to Miss McGregor for her interesting and instructive address. After a collection for Foreign Missions had been taken up, the meeting was brought to close by Miss McGregor leading the congregation in the Lord's prayer in the Marathi language.

PRESBYTERY OF PARIS—This Presbytery met at St. George on September 13. Rev. G. Munro, Moderator. Mr. James Peal, an undergraduate entering on the second year in University College, Toronto, appeared for examination as a candidate for the ministry, and was certified to the Senate of Knox College. It was agreed to ask half supply for Knox Church, Ingersoll, from the Committee on Distribution. Mr. Shearer, student labouring during the summer within the bounds, delivered a discourse, and the same was sustained as satisfactory. Next meeting is to be held in Zion Church, Brantford, November 8, at ten a.m.—W. J. McMULLAN, Pres. Clerk.

PRESBYTERY OF STRATFORD.—A regular meeting of this court was held in Knox Church, Stratford, on the 13th inst., Rev. E. W. Panton, Moderator. Rev. Mr. Stewart of Keady, being present, was invited to sit and correspond with the Presbytery. The Presbytery having been informed of the illness of the Rev. W. M. McKibbin, of Millbank, engaged in prayer in his behalf. Arrangements were made for the supply of the pulpit at Millbank on next Sabbath and Messrs. Kay, Boyd and Chrystal were requested to secure supply during the remainder of Mr. McKibbin's absence. The letter from Rev. Mr. McPherson, which at the meeting was laid on the table, was now read. Mr. Panton requested that during the consideration of this matter he be allowed to leave the chair. This was granted, and Mr.

Gordon was appointed to act in his place. Mr. McPherson spoke defending the position he had taken in that letter, the purport of which is his refusal to formulate certain charges which he had frequently said he could make against Mr. Wright, if he were so disposed. Mr. Wright replied, pointing out the injustice that was being done to him by allowing the impression to be conveyed that there were charges which could be made against him, and closed by renewing his demand for a thorough investigation. After a lengthened discussion it was moved by Mr. Turnbull, seconded by Mr. Chrystal, That Mr. McPherson having refused to formulate charges against Mr. Wright, as he had agreed to do, the Presbytery resolved to enter into a judicial investigation of the case, and these brethren are requested to specify the grievances complained of and send the same to the Clerk before the _____ day of _____, and that the Clerk send the same to the other party; and further, that these brethren send to the Clerk the names of the witnesses they wish to have appear, in order that these may be cited to appear as witnesses. It was then resolved that a special meeting of Presbytery for this investigation be held on the 27th inst., at half-past ten a.m., in Knox Church, Stratford. It was agreed to give Mr. Perrie, student, who has been labouring within the bounds, the certificate required for his attendance at college. The committee appointed to examine students met with Mr. Miller, who is studying with a view to entering the ministry of this Church. Representatives from Missouri were heard, who requested that supply for their pulpit be secured from the college during the winter months. This was granted, and the Convener of the Presbytery's Home Mission Committee instructed accordingly. Messrs. Panton and Greig were appointed to audit the treasurer's books. The Session records of Burns Church and Brookdale were examined, and certified to be carefully and correctly kept. The Presbytery then adjourned to meet again at the special meeting to be held in Knox Church, Stratford, at half past ten a.m., on the 27th inst., and also at the regular meeting to be held in the same place, at half-past ten a.m., on the second Tuesday of November next, and this meeting was closed with the benediction.—A. F. TULLY, *Pres. Clerk.*

PRESBYTERY OF WINNIPEG.—This Presbytery met in Knox Church, Winnipeg, on Tuesday, September 6, at half-past seven o'clock. There were present: Principal King, Moderator *pro tem.*, Revs. C. B. Pitblado, D. B. Whimster, Alexander McFarlane, James Hamilton, Arch'd McLaren, James Lawrence, James Douglas and J. C. Quinn, Clerk, and Messrs. Geo. H. Johnston and James D. Conklin, elders. Communications from Stoneywall Session in favour of Mr. Geo. H. Johnston as representative elder; from the North Church, Winnipeg, in favour of Mr. James D. Conklin, and from Meadow Lea and Poplar Point in favour of Mr. James Cunningham were read and received. The Clerk read Professor Hart's report on the organization at Fort Rouge. Moved by Mr. Whimster, seconded by Mr. Lawrence, and resolved, That the Presbytery receive and adopt Professor Hart's report as an *interim* report, and authorize Professor Hart to complete the organization, associating with him Dr. Agnew and Mr. C. H. Campbell, who are hereby empowered to act as an *interim* Session for Fort Rouge congregation. A petition was presented from the North Church, Winnipeg, asking that Dr. Agnew be appointed as an additional member of the *interim* session. On motion, duly made and seconded, this petition was granted. Messrs. Lawrence and McLaren were appointed on motion to examine and report on Mr. Russell's sermon in his absence. Mr. W. J. Hall, student catechist, delivered a sermon from John x. 10, and Mr. W. O. Wallace a sermon from Exodus xx. 10. The exercises were criticised by the several members of the court, whereupon it was moved by Mr. Whimster, seconded by Mr. Quinn, and agreed to, That Mr. Hall be certified to the Senate of Manitoba College, and Mr. Wallace to the Senate of whatever college he proposes to attend. The Home Mission Committee recommended that the Presbytery renew the application of the North Church, Winnipeg, for a grant. Moved by Mr. Lawrence, seconded by Mr. Douglas, and resolved, That the Presbytery renew the application as recommended. The secretary of the Presbytery's Home Mission Committee reported that Mr. Pitblado had declined to accept the appointment as Convener. Moved by Mr. McLaren, seconded by Mr. McFarlane, and agreed to, That the Rev. D. M. Gordon be earnestly requested in the circumstances to act as Convener in the meantime. Moved by Mr. Quinn, seconded by Mr. McLaren, and carried, That the Presbytery refer the home mission returns and supplements and relative matter to the Home Mission Committee, with power to pass on them in view of their transmission to the General Assembly's Home Mission Committee. Moved by Mr. McLaren, seconded by Mr. Douglas, and resolved, That the special meeting of this Presbytery to be held in Kildonan on the 14th inst. be empowered to examine any students applying for admission to theological classes. Moved by Mr. Quinn, seconded by Mr. McLaren, and resolved, That the following be appointed to administer the sacrament of the Lord's supper as early as possible at the undermentioned places where it has not been already done: Clear Springs, etc., Rev. J. Hamilton; Dominion City and Greenridge, Rev. J. C. Quinn; Headingly, Professor Hart; Morris, Professor Bryce; Murillo, Rev. H. W. Fraser; Schreiber, Rev. J. Pringle; Whitmouth, Rev. D. B. Whimster; Gretna, Rev. J. Robertson, superintendent of missions. On motion, duly made and seconded, Rev. M. Nairn was appointed to visit Fort Francis, and administer sealing ordinances at his discretion, and to form a communion roll if he deemed it advisable. On motion of Rev. D. B. Whimster, duly seconded, it was agreed that the Presbytery adjourn to meet in Knox Church, Winnipeg, on the second Tuesday of December, at half-past seven o'clock in the evening.

NEXT year, on July 15, there will be celebrated in Russia the 900th anniversary of the introduction of Christianity into that empire. Preparations on a grand scale are being made at Kiev, the city in which Russians were first baptized. A great monumental cathedral is in process of erection, and will be opened at the celebration.

MONTREAL NOTES.

In Montreal, as elsewhere, most valuable aid is given by the ladies in the prosecution of Church work. The St. Gabriel congregation moved into their beautiful church on St. Catherine Street last fall. The ladies, anxious to have a share in the work, resolved that they would hold a bazaar to aid in meeting the cost of the building. The date of the bazaar is fixed for Friday, 30th September, and Saturday, 1st October. It is to be held in the new armory on Cathcart Street, and promises to be most successful. Contributions in the shape of useful or fancy articles from friends desirous of helping, will be received in the lecture room of the church, on the afternoons of Thursday, the 22nd, and Thursday, the 29th inst. The Rev. Dr. Campbell, pastor of this congregation, received from the Young People's Association on Monday last, a beautiful illuminated address congratulating him on the degree of Doctor of Divinity, conferred on him by Queen's University. The value of the address was enhanced by its being framed in walnut taken from the pulpit of the venerable old St. Gabriel Church.

Regret is expressed at the date fixed for the Evangelistic Conference in Toronto, on Monday and Tuesday, 3rd and 4th October. That is the week of the opening of the college here, and Tuesday, the 4th, is the date of the regular quarterly meeting of the Montreal Presbytery. At any rate, no one from the East can be present at a meeting in Toronto on Monday, unless they left prior to the Sabbath. A similar conference at Montreal would doubtless be found profitable. There is a probability of special services being held here soon, as the Ministerial Association, on Monday last, resolved to invite Mr. D. L. Moody to visit the city this fall.

The Rev. Dr. Jenkins has been here for the past week. He expects to leave Montreal, on the 28th inst., for Prince Edward Island, and proposes sailing from Halifax for England on the 24th of October. His home hereafter will be at Norwood, London.

The Rev. George Whillans, of North Georgetown, in this Presbytery, is at present on a brief visit to Cape Breton. On his return, he will be accompanied by a fair lady from that island. His many friends congratulate him and wish him happiness and increased usefulness in his sphere of work.

This has been a busy season with builders in Montreal. In whatever direction you go, new houses are being erected. Since the beginning of this year upward of 800 new buildings have been erected in the city—most of them substantial terraces. Several very costly public buildings are being erected, including the new Canadian Pacific and Grand Trunk Railway Stations, the new Methodist Church on St. Catharine Street and a magnificent structure on Place d'Armes for the New York Life Insurance Company. These four buildings alone are to cost about \$3,000,000. In no former year in its history have so many new buildings been erected in Montreal as this. The increase in population must be very great, as the new houses all find ready tenants, and that at good rentals. A vacant house is scarcely to be found in the city.

The Rev. D. Mackay, of Metis, is about to visit Scotland on three months' leave of absence. Mr. Mackay has been about two years in Metis. He proposes bringing his family with him on his return to Canada.

The Rev. M. Ami, of the French Presbyterian Church, Ottawa, is at present laid up with an attack of congestion of the lungs and bronchitis. He is slowly improving, but will not probably be able to resume work for some weeks.

OBITUARY.

MR. JOHN DENTON.

On Sabbath morning, August 21, there passed from his late residence in Port Dalhousie to his home above, Mr. John Denton, in his seventy-fourth year.

Deceased was a native of Cornwall, England. He removed to Sorel, Province of Quebec, in 1837, and thence to this village in 1847. He united with the Presbyterian Church soon after, and has since been an active and consistent member. In 1849 he was elected to the office of elder, the duties of which he continued to discharge until his death.

The energetic and untiring foe of all evil, especially of intemperance, his familiar form and hearty co-operation will be greatly missed by the workers in the cause of righteousness. As superintendent of the Sabbath school he was eminently successful in winning the hearts of the children, over whom he had a great influence for good.

He went to sleep amid scenes of glory which will be always cherished in memory by those who stood beside him. "He being dead yet speaketh."

MRS. WILLIAM MUIR.

At her late residence in Port Dalhousie on Tuesday, August 23, Christina, beloved wife of Captain William Muir, elder in the Presbyterian Church in this village.

For a number of years deceased was an active member of our Church, lending a helping hand to all good work.

Her removal is one of these mysterious providences so difficult to be received as one of the "all things that work together for good," for she leaves behind her a large family of children, some of whom are yet quite young, now to be deprived of a mother's counsel and influence. Still we commit them to Him who has said: "What I do, thou knowest not now, but thou shalt know hereafter." In the midst of health and happiness she was claimed as a victim by death, typhoid fever doing its work in the short space of three weeks. We cherish happy memories of her life and usefulness.

DR. STEEL, of Sydney, has recently completed his twenty-fifth year of ministry in that city. At the celebration of the semi-jubilee, Sir William Oge, lately sheriff of Middlesex, and formerly a member of Dr. Steel's congregation was present, as also was Mr. J. S. Adam, now of Bathurst, the commissioner who visited Dr. Steel in Britain to ask him to go to Sydney.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Oct. 2, } **THE CENTURION'S FAITH.** } Matt. 8
1887. } 5:13.

GOLDEN TEXT.—I have not found so great faith, no, not in Israel.—Matt. viii. 10.

SHORTER CATECHISM.

Questions 40 and 41.—The ten Commandments embody the law of God for man's obedience. They sum up what is termed the moral law. That law was delivered to the children of Israel, amid the awful and impressive sanctions of Sinai. It is perfect in its requirements, and eternal in its obligation. It cannot be improved by addition. It cannot be shirked without incurring its penalty. We cannot be justified by the moral law, because we are unable to render a perfect obedience, but Christ is the end of the law to every one that believeth.

INTRODUCTORY.

The instructive and pleasing incident, to the consideration of which this lesson is devoted, occurred soon after the delivery of the Sermon on the Mount. On the Saviour's return to Capernaum, a centurion, an officer in the Roman army who had command of from fifty to a hundred men, came to Christ with a request which evinced the strong faith which he possessed. In Luke's Gospel it is stated that the centurion's Jewish friends had a high regard for him, as he had become convinced that Jehovah was the true God whom he endeavoured to honour and serve.

I. The Centurion's Faith.—The centurion was a Roman, not a Jew. He had been trained in heathenism. In God's providence he was brought among a people where the true God was worshipped. His mind was open to the reception of the truth, and his heart was touched by the Spirit of God. His was not a dead faith. It was embodied in his conduct. He built a place of worship, and in his deep concern for his sick servant we see that his faith led him to be compassionate and benevolent. It was the right kind of faith, because it led him directly to the Lord Jesus, and He bestowed upon it His commendation. The centurion's servant was a great sufferer, he was stricken with palsy and grievously tormented. Not only had the centurion believed in the God of Abraham, but he believed also in Jesus. He believed in His power and willingness to heal his afflicted servant. To his appeal Jesus at once responds, "I will come and heal him." It is when assured of Christ's sympathy and of His prompt compliance with his request that the real character of the centurion's faith becomes apparent. True faith is always humble. The applicant for Jesus' help was deeply conscious of his own unworthiness. He was not one of Abraham's descendants, and not by birth or nationality entitled to the blessing he sought; he was conscious of his sinfulness, and therefore unworthy of God's favour. How could he ask the holy Saviour to enter his dwelling, and yet while faith prompts to humility, it also prompts to boldness and confidence. "Speak the word only, and my servant shall be healed." This is a clear and intelligent recognition of the divine power of Jesus. He could heal near at hand or at a distance. He could save while on earth, He saves from his glorious throne in heaven. The centurion could learn valuable spiritual lessons from his ordinary every day duties. The military discipline of Rome was complete. Absolute obedience was insisted upon. As the military officer had power to exact implicit obedience by his word of command, so he recognized Christ's power over disease. So great, so strong and all-embracing was the faith of the Roman soldier that it is here said that Jesus marvelled. Jesus was man, and the application to Him of such an expression is an evidence of His humanity. It is here said that He marvelled at the centurion's faith; it is elsewhere said that "He marvelled at their unbelief." The faith of this convert from heathenism was unsurpassed by anything found among the Jewish people, who had enjoyed so many advantages.

II. The Centurion's Faith is Prophetic.—The Roman centurion was one of the first fruits of the Gentiles. The first fruits are prophetic of their fullness. Here Jesus says: "Many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven." In this the blessings of the Gospel are represented as a rich banquet, where believers in Christ, of every nationality, will be welcome and invited guests, where they shall have blessed communion with the Master of the feast, the patriarchs, and with the great and good of every age. In contrast with this, and no less prophetic, the children of the kingdom—that is, those who belonged to the literal Israel, but who had not been born again—were excluded. Within the banqueting hall, there was light and splendour, joy and gladness; without, the darkness, cold and dreariness of the night, into which the unfaithful, the unbelieving, were driven.

III. The Centurion's Faith Rewarded.—So strong and pure was the centurion's faith, that in his case the Saviour imposed on him no trial, no conditions, no delay. It was so evident that it needed no test. The reward of faith is proportioned to its strength. "As thou hast believed, so be it done unto thee." The prayer of faith was fully answered, and a blessing still greater was added. The centurion, concerned for his servant, prays for his recovery. That request is at once granted, but in addition the supplicant's faith is commended and confirmed. And as the centurion had so delicately expressed his belief in the Saviour's healing power, so Jesus responded, "I say unto you, many shall come," words of deep, significant and precious personal encouragement. The servant who had been "grievously tormented with pain" was healed in the self-same hour. "Jesus is merciful, Jesus will save."

PRACTICAL SUGGESTIONS.

If we would have a strong and living faith we must come to Christ. He is the Author and the Finisher of our faith. We must come constantly to Christ for our own and for others' needs.

Sparkles.

A RICH girl may be homely, but she will never know it by hearsay.

BROWN says that though autumn has arrived, his wife will be sure to go to the country again after autumn leaves.

A CONTEMPORARY, noticing the marriage of a deaf and dumb couple, wittily and gallantly wishes them unspeakable bliss.

IN a cheap restaurant.—“See here, waiter; this steak is at least three weeks old.” “Can't say, sir; I've only been here a fortnight.”

CUSTOMER (to baker's boy): Is your bread nice and light, sonny? Baker's boy (confidentially): Yes, ma'am, it only weighs ten ounces to the pound.

PERRY DAVIS' PAIN-KILLER.—Its effects are almost instantaneous, affording relief from the most intense pain.

WAYFARER: I beg your pardon, sir, I have lost my way. Will— Editor: Lost your way, eh. Well, why don't you advertise, and offer a reward for it?

GERMAN PROFESSOR (to young American): You don't musht make yourself drouble to speak Cherman by me; when you shpeak English, I know your meanness ferry vell.

“BESSIE, I hear your sister is sick. What ails her?” “I don't know, ma'am. Maybe it's the diploma.” “The what, child?” “The diploma. I heard mother say that she took it at school.”

A CURE FOR DRUNKENNESS.—Opium, morphine, chloral, tobacco and kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Send 6c in stamps for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington Street East, Toronto, Ont.

PRESIDENT LINCOLN, when told on a certain occasion that General So-and-so and forty mules had been captured, said: Well, I can make another brigadier in five minutes, but those mules cost \$200 apiece.

“My daughter Ann takes great interest in aesthetics,” observed Briggs to Squaldig. “She could just put you to sleep talking about high art.” “I see,” replied Squaldig. “Aesthetic Ann becomes an anæsthetic.”

WELL TESTED.—“I was nearly dead with cholera morbus, one bottle of extract of Wild Strawberry cured me, and at another time I was so bad with summer complaint that I thought I would never get over it, when two bottles cured me.” Mrs. E. Askett, Peel, Ont.

JACK (backward in his grammar): Papa, what part of speech is a woman? Papa (fresh from a verbal engagement with mamma, in which, of course, he was badly worsted): She isn't any part of speech at all, Jack; she is the whole of it.

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“HERE yo' Thomas Jefferson, bring back dat piece ob codfish yo' stole.” “I make no move in dat direchshun, Jawrge Jonsing, until de treaty ob arbitration decides on de question. Ain't you heard dat dere's bin a arbitration appointed to settle all de fishery questions?”

A SEVERE TRIAL.—Frances S. Smith, of Emsdale, Muskoka, writes, “I was troubled with vomiting for two years, and I have vomited as often as five times a day. One bottle of Burdock Blood Bitters cured me.”

FIRST TRAMP: I say, Bill, have you seen de paper dis mornin'? Second Tramp: Yes. First Tramp: How's stocks? Second Tramp: Dey was way up yesterday, wid prospects of further advances ter-day. First Tramp: It's goin' our way, Bill. You take Broad Street an' I'll take Wall.

A BOTTLE of the “Lotus of the Nile” is a most acceptable present to a lady.

WHEN General Sherman was at Fort Bayard, he was asked by an Indian chief for an old field piece that stood out in the enclosure. “Can't have it,” was the laconic answer. “Why not?” “What do you want with it; to kill soldiers?” “Soldiers! Ugh! no. Use 'em kill cowboys. Kill soldiers with club.”

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In Nervous Prostration.

Dr. O. C. STOUT, Syracuse, N. Y., says: “I have no doubt of its efficacy in all cases of nervous prostration. I gave it to one patient who was unable to transact the most ordinary business; as he explained it, his brain was ‘tired and confused’ upon the least exertion mentally. Immediate benefit followed the use of the Acid Phosphate, and he owed his recovery to it.”

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CURE BILIOUSNESS.

John C. Pattison, Lowell, Nebr., writes: “I was attacked with Bilious Fever, which was followed by Jaundice. I was so dangerously ill, that my friends despaired of my recovery. I commenced taking Ayer's Cathartic Pills, and soon regained my customary strength and vigor. I feel certain that I owe my recovery to your invaluable Pills.”

CURE INDIGESTION.

Ayer's Pills act directly on the digestive and assimilative organs, influencing healthful action, imparting strength, and eradicating disease. G. W. Mooney, Walla Walla, W. T., writes: “I have suffered from Dyspepsia and Liver troubles for years past. I found no permanent relief, until I commenced taking Ayer's Pills, which have effected a complete cure.”

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Rheumatism is among the most painful of the disorders arising from vitiated blood and derangement of the digestive and biliary organs. Ayer's Pills relieve and cure Rheumatism when other remedies fail. S. M. Spencer, Syracuse, N. Y., writes: “I was confined to my bed, with Rheumatism, three months, but, after using a few boxes of Ayer's Pills, became a well man.”

CURE GOUT.

S. Lansing, Yonkers, N. Y., writes: “Recommended to me as a cure for chronic Costiveness, Ayer's Pills have relieved me not only from that trouble, but also from Gout. If every victim of the disease would heed only three words of mine, I could banish Gout from the land. Those words would be, ‘Try Ayer's Pills.’”

CURE PILES.

Piles are induced by habitual constipation, debility, indigestion, or a morbid condition of the liver. A cure is best effected by the use of Ayer's Pills. John Lazarus, St. John, N. B., writes: “I was cured of the Piles by the use of Ayer's Pills. They not only cured me of that disagreeable disorder, but gave me new life and health.”

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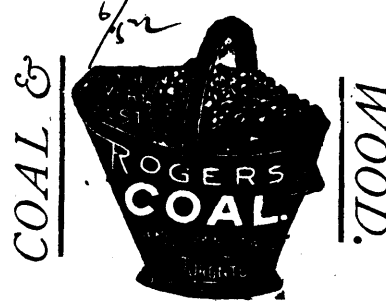
CONTRACTORS intending to tender for works of construction of the Canal proposed to be formed on the Canadian side of the Saint Mary's River, are hereby informed that Tenders will be received about JANUARY next, and that the most favourable time to examine the locality will be between the present time and the early part of November next.

When plans, specifications and other documents are prepared due notice will be given. Contractor will then have an opportunity of examining them and be furnished with blank forms of tender, etc.

By order,
A. P. BRADLEY,
Secretary.

Department of Railways and Canals,
Ottawa, 24th August, 1887.

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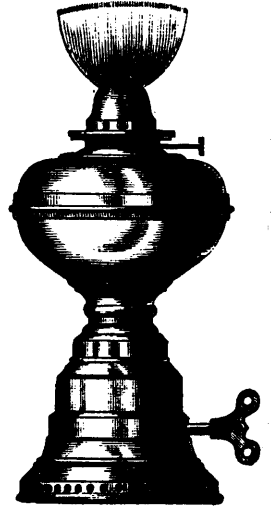
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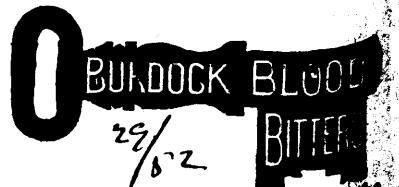
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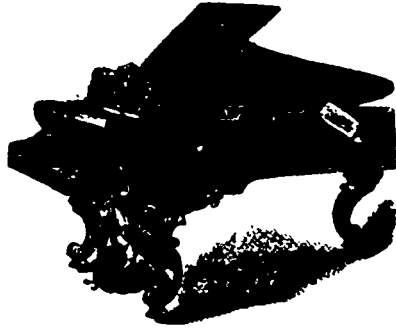
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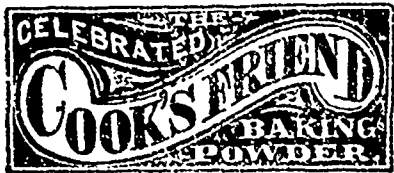
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SARNIA.—In St. Andrew's Church, Strathroy, on Tuesday, September 27, at half-past two p.m. Session records will be called for at this meeting.
WILKINSON.—At Oshawa, on Tuesday, October 5, at half-past ten a.m.
BARRIE.—At Barrie, on the last Tuesday of September, at eleven a.m.
MONTREAL.—In the David Morris Hall, Montreal, on Tuesday, October 4, at ten a.m.
TORONTO.—At Norval, on Tuesday September 27, at half-past two p.m., for the ordination of Rev. J. Argo. Next ordinary meeting to be held at the usual place, on Wednesday, October 5, at ten a.m.
LINDSAY.—At Woodville, on Tuesday, November 29, at eleven a.m.
STRATFORD.—Special meeting in Knox Church, Stratford, on Tuesday, September 27, at half-past ten a.m. Next regular meeting in the same place, on Tuesday, November 8, at half-past ten a.m.
PARIS.—In Zion Church, Brantford; on Tuesday, November 8, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, December 13, at half-past seven p.m.



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