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Canada PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 16.—No. 82.
Whole No. 808.

Toronto, Wednesday, August 3rd, 1887.

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 Not a liquid Snuff or Powder. Free from Injurious Drugs and Offensive Odour.

 A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists; by mail registered, 60 cents. Circulars free. **ELY BROS.,** Druggists, Orego, N. Y.

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 Applied to the nose for an hour daily, so directs the soft Cartilage of which the member consists that an ill-formed nose is quickly shaped to perfection. For 6c. post free for \$3, secretly packed. Pamphlet, two stamps—Lamb's Conduit Street, High Holborn, London. Hair Curling Fluid, curls the straightest and most unmanageable hair, 3c. 6c., sent for 54 stamps. Alex. Ross's Ear Machine, to remedy outstanding ears, 12c. 6c., or 1 stamp. His Great Hair Restorer, 3c. 6c.; it changes gray hair to its original colour very quickly; sent for 54 stamps. Every specialty for the toilet supplied. As Chemists keep his articles, see that you get his Hair Dye for either light or dark colour, his Depilatory for Removing Hair, and his Oil of Camberides for the Growth of a whisker.

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Scientific and Useful.
SPONGE CAKE.—One pint sugar, one pint flour, one tablespoonful of vinegar, one tablespoonful water, eight c. one teaspoonful lemon or vanilla extract. Mix vinegar, water and sugar, add the yolks of the eggs, and beat till light. Beat the whites separately and add. After these ingredients are thoroughly mixed, stir in the flour slowly, add one teaspoonful vanilla or lemon, and bake in one large or two small tins. The oven should be moderately heated.

THE MOST EXQUISITE handkerchief perfume—"Lotus of the Nile."
WATER POUND CAKE.—One pound of butter, one pound of powdered sugar, four eggs, one cupful of boiling water, one pound of prepared flour, flavour with lemon. Beat butter, sugar and the yolks of the eggs to a cream, then add the boiling water and stir gradually till cold, then the pound of flour with the whites of the eggs beaten to a stiff froth, the lemons last; bake one hour. This cake will keep two weeks.

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 testimonial from those who have been cured. Address M. V. Lybon, 47 Wellington Street East, Toronto, Ont.

SAVOURY RICE.—This is a popular dish. Boil two ounces of old rice (rice improves by age as cheese does), dry it as if for curry, return it to the saucepan with a teaspoonful of curry paste mixed with half a gill of cream, add a small onion and an apple, both chopped and fried, and a little salt. Stir for a few minutes, and serve in a plate. Chopped raisins are sometimes added, and a suspicion of garlic.

Consumption Surely Cured.
TO THE EDITOR.—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, **DR. T. A. SLOCUM,** Branch Office, 37 Yonge Street, Toronto.

CORN BUCK OYSTERS.—Mix into a pint of grated green corn three tablespoonfuls of milk, one teacupful of flour, a piece of butter the size of a hickory nut, one teaspoonful of salt, half a teaspoonful of pepper and one egg. Drop it by dessert-spoonfuls into a little hot butter and saute it on both sides. It resembles, and has much the flavour of fried oysters. It is a good tea or lunch dish. Serve it hot, on a warm platter.

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

POTTED HAM.—Mince some cold, cooked ham, mixing lean and fat together, pound in a mortar, seasoning at the same time with a little Cayenne pepper, pounded mace and mustard. Put it into a dish, and place in the oven half an hour; afterward pack it in potting-pots or little stone jars, which cover with a layer of clarified butter (lukewarm), and tie bladders or paste paper over them. This is convenient for sandwiches. The butter may be used again for basting meat or for making meat pies.

ONLY TWO BOTTLES. Messrs. Johnston, Holloway & Co., wholesale druggists, Philadelphia, Pa., report that some time ago a gentleman handed them a dollar, with the request to send a good catarrh cure to two army officers in Arizona. Recently the same gentleman told them that both of the officers and the wife of a well-known U.S.A. General had been cured of Catarrh by the two bottles of Ely's Cream Balm.

LEMON JELLY CAKE.—To the yolks of six eggs, well beaten, add three-quarters of a pound of white sugar, juice of one lemon, one-half pound of flour, having in it one measure of baking powder, then add the whites of six eggs, beaten stiff. Bake in jelly-cake pans. For the jelly, take the yolks of three eggs, beaten, and one-half pound of white sugar, juice of one and grated rind of two lemons, and whites of three eggs beaten very stiff. Put in a vessel and place it in boiling water; boil until it thickens. When it is cold spread over each layer of the cake, except the top one.

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 Scott's Emulsion is unequalled. See what Dr. C. A. Black, of Amherst, N. S., says: "I have been acquainted with Scott's Emulsion of Cod Liver Oil, with hypophosphites, for years, and consider it one of the finest preparations now before the public. Its pleasant flavour makes it the great favourite for children, and I do highly recommend it for all wasting diseases of children and adults." Put up in 50c. and \$1 size.

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 And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.
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THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, AUGUST 3rd, 1887.

No. 32.

Notes of the Week.

THE Reformed Presbyterian Church in the United States consists of eleven Presbyteries, 119 congregations, 103 ministers, 508 elders, 329 deacons and 10,832 communicants. The net increase last year was 111. Their Sabbath school scholars number 12,102. The total contributions last year amounted to \$201,201.

ANOTHER meeting for missionaries of all denominations now sojourning in America is to be held at Thousand Island Park, on the St. Lawrence River, New York, August 10-17. The spot is one of the most beautiful in all that region, and the previous meetings of this International Missionary Union have been of great value to those who attended.

IT is proven by statistics which Rev. W. G. Blaikie, D.D., of Edinburgh, has just compiled for the Presbyterian Alliance, that during the past half century the number of Presbyterian congregations in Scotland has doubled, and that, whilst in England and Wales fifty years ago Presbyterianism was "barely visible," to-day there are 300 congregations in England, and in Wales 500 with nearly half a million worshippers.

THERE is a rumour that several measures passed by the Quebec Legislature have been disallowed by the Dominion authorities. The exercise of the prerogative which the British North America Act allows is seldom regarded with favour. It is stated that the Jesuit Incorporation Bill is among the number to which the Governor-General is advised to withhold his assent. There are many, both Protestant and Catholic, who will not regard this at any rate as a matter for regret.

THE income of the Free Church of Scotland last year for Foreign Missions was \$486,145—the largest sum ever realized by the Church for that purpose. There are in the mission twenty-seven principal and 150 branch stations; forty ordained, four medical, twenty-two teachers and twenty-three female missionaries, besides thirty-one missionaries' wives; twenty-four native preachers, 310 native teachers, eleven European evangelists and artisans, 154 native helpers, 5,206 communicants, and 16,614 pupils in the schools.

A COMMITTEE has been formed for the purpose of obtaining the admission of women to the degrees of the University of Cambridge. Two memorials are in circulation, one of which is addressed by the general public to the Senate of the University, the other addressed to the Council, and signed by members of the Senate only. Among those who have signed the memorials are Robert Browning, Lord Coleridge, Earl Granville, Sir John Lubbock, the Bishop of Manchester, Max Müller, Sir Lyon Playfair, the Bishop of Rochester, the Dean of Salisbury, Bishop Staley, Leslie Stephen, Professor Stuart and the Dean of Winchester.

A BILL was voted the other day by the Italian Chamber of Deputies for the abolition of tithes in Venetia and the Romagna, the only two provinces still subject to these mediæval burdens. This bill provides that from and after the date of its enactment the land shall be discharged from liability to tithes, except in favour of incumbents then already entitled thereto. The successors of such incumbents are to receive, instead of tithes, such annual payments from the Public Worship Fund as shall in the case of bishoprics bring up their respective revenue, if below that figure, to \$1,200. As regards ordinary cures of souls, the minimum benefice the State is to secure to the incumbent is fixed at \$160 per annum.

THE memorial stone of a Training Home for orphan girls, in connection with the Presbyterian Orphan Society, was laid recently at Belfast. The Moderator of the General Assembly presided at the

interesting ceremony. The Rev. Dr. Johnston gave a historical account of the movement which had led to the erection of this building. The other speakers were the Rev. R. J. Lynd and Mr. Thomas Sinclair, J.P., who stated that the name of the home was to be the Johnston Memorial Home. Dr. Johnston, however, with characteristic and genuine modesty, stated that while he and Mrs. Johnston were very grateful for the compliment thus proposed, they had made up their minds to decline it, as they could not and would not separate themselves from the band of noble workers all over the Church.

MR. CRUM EWING died recently at his residence on the Garelcolh in his eighty-fifth year. He was a staunch voluntary, as became the grandson of Ebenezer Erskine and of James Fisher. His sister, Miss Crum, was the second wife of Dr. John Brown, the father of the author of "Rab and his Friends." On his West Indian plantation Mr. Crum-Ewing maintained a missionary and took a warm interest in the religious and social well-being of the people. His wife, who died in 1883, was a daughter of Dr. Dick, of Greyfriars', Glasgow, whose theological lectures have not yet ceased to be read. Mrs. Ewing's surviving brother, Mr. Alexander Dick, of Queensmount, Helensburgh, is now upward of ninety, and is the oldest member of the Glasgow faculty of procurators. His brother, Mr. Coventry Dick, advocate, wrote a brilliant work in defence of the voluntary principle fifty years ago.

THERE are degrees in swindling, but the meanest possible form is when a heartless scoundrel professes to engage unemployed operatives in some distant silk or cotton mill, or similar industry. In all cases the wily rogue requests the applicant to make a deposit. When the money has with difficulty been procured, it is handed over by numbers of eager applicants to the smug swindler, who then disappears and all trace of him is lost. A case of this kind, by no means a rare one, has just occurred at Montreal. It is to be regretted that so many have been victimized, and that the scamp has, for the present, escaped the punishment he deserves. Whenever a stranger announces his purpose to hire labour, the police authorities should at once interview him, and deal with him as they find him. Another safeguard will be found in applicants refusing to pay any money whatever to such adventurers.

IN his last monthly sermon to young men, Dr. Thain Davidson, of London, strongly condemned the practice of betting. He said. This evil is spreading, and it is time to speak out plainly on the subject. There is not a Christian merchant in London, there is not an astute business man, be he a Christian or not, who would not at once dismiss from his office a clerk who was addicted to this practice. I recollect reading a speech of the late Mr. Fawcett, the excellent Postmaster General, in which he stated that nearly all the young men in the post office who went wrong did so through betting. Even the *Times* newspaper, to whose columns we would not turn for instruction of a religious character, used these words in an article upon the subject: "Horse racing is an amusement to which is directly traceable more misery, more ruin, more demoralization, than to any lawful pastime." The late Mr. Greville, whose papers I dare say some of you have been reading, says in his journal in reference to attendance at the Epsom races: "This demoralizing drudgery reduces me to the level of all that is most disreputable and despicable, for my thoughts are eternally absorbed by it. Jockeys, trainers and blacklegs are my companions, and I cannot leave it off, though I am disgusted with the occupation all the time."

A SYNODICAL convention of Reformed Churches, free from the state organization of 1826, was held at Rotterdam on June 28 and three following days. Instead of forty Churches, as was expected, not less

than over eighty were represented, besides over eighty societies, or groups of professing Christians in whose Churches the work of reformation has only begun. About 250 delegates were present, of whom 180 had the right of voting. The convention was preceded by a prayer meeting, in one of the large halls used by the outed Church on Sabbaths, and was attended by nearly 2,000 persons. Prayer meetings held on a week evening in two halls were also numerously attended. The convention was formally opened on Tuesday at ten o'clock by the minister of the convening Church, viz., Voorthuzien, the first Church that has thrown off the synodical hierarchy. Rev. Professor Rutgers, D.D., of the Free University at Amsterdam, was elected Moderator; Rev. Lion Carbet and Ploos van Amstel were elected assessors, and Revs. Hoekstra and T. Sikkel, clerks. The roll of business, consisting of fifty articles, was introduced by Professor Kuyper, D.D. The first part treated of the organization of the Churches, the second of Churches not yet or only partially freed from the state organization, the third of the connection of the Churches with the believers who in former times have broken with the state organization, and especially the question of the bearing toward the Secession Church of 1830-39, the fourth of the connection with Presbyterian Churches in other lands; fifth, missions to the heathen and among the Jews; sixth, of the ordinances: seventh, of the care of the poor, sick and otherwise afflicted, and of the instruction of youth in schools; eighth, of the temporal affairs of the Churches; ninth, of the bearing toward Churches still remaining under the state organization.

THE case of Miss Allcard is attracting attention in Great Britain. She was left considerable property by her father, and joined one of the Sisterhoods of the Church of England in 1868, attracted no doubt by the aspects of benevolence which such schemes generally wear. This body bore the name of "The Sisters of the Poor." At first she did not reside with the Sisters, but in course of time her career conformed itself to that ordinarily run by the unwary victims of these ecclesiastical trans. She passed in 1870 through the separate stages of postulant, novice and sister; took the required vows of poverty, chastity and obedience; handed over in 1874 to her Superior various sums of money, exceeding altogether \$35,000; and in 1879 appropriately passed from this shadow of Rome within the English pale to the reality itself in the Catholic Church. Five years later, in 1884, she tried to get her money back, but was in no wise assisted by the judge to whom she made the appeal, and who told her she must abide by the consequences of her own action in giving it away. Miss Allcard has carried her suit from him into a higher court; and as she has here nearly gained a victory, it is probable that she may be encouraged to carry it to the House of Lords. One of the judges of the Court of Appeal was distinctly in her favour, holding that she was entitled to a retransfer of railway stocks, whose nominal value is \$8,355, still in the hands of the Sisterhood; that the proof, required by law, of the free will of the donor in making the gift was not forthcoming; that she was absolutely under the control of the Sisterhood, and was prohibited from getting outside advice; that it was against public policy to keep her in the Sisterhood by the feeling that she would lose her property if she left it; and that the delay shown in asserting her rights was excusable on the ground of previous want of knowledge of their existence. The other judges did not take this view of it, but held that she had by long delay forfeited rights of recovery, which even they recognized as existing at the time of her departure from the Sisterhood. She has, therefore, the satisfaction of knowing that three judges think she had at one time a right to have her money returned, and that one of them thinks this right is hers still. But, says a contemporary, as far as the public is concerned it has only renewed cause to mourn over the fresh illustrations of the mental weakness of the gentler sex, the pressure of priests and the uncertainty of law.

Our Contributors.

A NEW FIELD FOR THE REFORMER.

BY KNOXIAN.

Two lady correspondents of the *Globe* have ventilated a new abuse and opened up a new and promising field for the professional moral and social reformer. These ladies assert that mere acquaintances from the country visit them uninvited, stay for days, and when they go out with their hostess to see the lions don't even pay their own fare on the street cars. But let one of these fair correspondents speak for herself:

People you know little about, and care far less, come to see you for a week, ask you to go out with them, and show them the places of interest in the city. You go innocently enough. They soon tire walking; you suggest a car, and have to pay their fare as well as your own. One lady told me she had spent \$3 in one week on street car tickets taking visitors around. The poor little woman added, "I'd rather stay home in the summer, but I shall be obliged to leave."

"Another Victim" writes that she is compelled to entertain ten or fifteen uninvited visitors every summer, and finds her weekly allowance does not keep the account square when said visitors are on hand. Both correspondents agree in saying that the only remedy for this abuse is to leave the city for a few weeks, and go to some summer resort.

Were this matter submitted to a third woman it is just possible she might suggest that these Toronto ladies wished to go to the seaside, or some place of summer resort, not having any other excuse, brought out this on about uninvited guests. Of course we do not make any such suggestion. We merely mention that a third woman might explain the conduct of her sisters in this way.

It is said that during the Centennial Exposition in Philadelphia every man in the United States discovered that he or his wife had a cousin or some other relative in Philadelphia. The temptation to make that discovery was very strong. The hotels were crowded and hotel bills were high. It was a nice thing to find a relative in the city that summer, and it is just possible some enterprising American citizens found relatives in Philadelphia at that time that they never recognized either before or since. It is also possible, indeed it is somewhat probable, that a good many people visited their Philadelphia relatives during the Centennial on a rather slim invitation. And it is just possible that some country cousins do occasionally visit some of their supposed Toronto friends without a very urgent invitation. One thing, however, we venture to assert. All the people in Ontario that ever visited anybody in Toronto without an invitation of some kind might be counted on one's fingers. The people of Ontario are not the kind that sponge around the houses of citizens who cannot pay a 5-cent fare on the cars without writing about it in the newspapers. For one Ontario man or woman who accepts an invitation that did not mean anything, 1,000 decline genuine invitations and put up in hotels to avoid the possibility of giving their friends trouble. Ontario people, like all other people, have their faults, but quartering themselves for weeks on Toronto citizens who cannot spend 5 cents without writing to the *Globe* about it is not one of them.

It is very easy to understand how people living out of the city sometimes visit where they are not welcome.

The Rev. Dr. Poundtext goes out into the country on some special duty. He stays for two or three days with a hospitable family, and gets the best in the house. He takes it in liberal quantities. During his stay he is invited to dinner and tea by several families. When he leaves for home there is scarcely a living chicken in the neighbourhood. As he says good-bye to the friends who have entertained him, he always adds, "When you are in the city give us a call." The innocent people thought he meant it. They called and Mrs. Poundtext didn't know who they were! The "give us a call" was simply a formal nothing which Poundtext thought he ought to use as a slight recognition of the high feeding he had enjoyed for two or three days.

The Hon. Mr. Smoothbore, M.P., makes a tour among his constituents. He shakes hands with all the men and women and kisses all the babies. He dines and takes tea in many farm houses. The people are very kind to him. He lives on the very best his constituents can afford. As he leaves each

house he shakes hands gushingly, and says, "When you are in the city be sure to give us a call. Let the boys come in for a few days, and make their home at our house. Why can't the girls come in and visit Mrs. Smoothbore? She will be happy to see them." Sometimes these invitations are accepted, and—well, we needn't say what. Everybody knows what is likely to happen. Dozens, scores, hundreds of city people go out into the country, receive kindness, accept hospitality, and say, "Give us a call when you are in the city." Some people thus invited are innocent enough to accept. They might know better.

It may be true that some country cousins visit their supposed Toronto friends on invitations that mean nothing; but how many Toronto people are visiting over all this country at this very moment, some of them without any invitation at all? They have a happy faculty for finding out their country cousins in hot weather. They rather enjoy milk that has neither water nor chalk in it, butter that has not been made out of oleomargarine, and eggs in which the vital principle has not been developed up to feathers. These excellent citizens don't ride on street cars in the country at the expense of their friends, for there are none to ride on, but they use any other kind of conveyance without any hesitation.

The less said on this subject by Toronto people the better. For every person from the country visiting in Toronto, there are a hundred Torontonians visiting in the country at this very moment.

Moral: 1. Never accept an invitation from either town or country unless you are absolutely sure it is genuine.

2. Don't accept all that may be genuine. Visiting may easily be overdone.

3. Never invite people to your house unless you really wish them to come. Saying, "Give us a call" when you don't want them to call isn't much better than lying.

OUR NORTH-WEST INDIANS.

Professor Bryce, of Manitoba College, details in the *Winnipeg Free Press* a recent visit to the Indian Reserves on Crooked Lake:

THE QU'APPELLE VALLEY.

What a grand valley! Every one exclaims as he arrives on the heights overlooking the western river. The prairie table land is 300 feet at places above the river bed. Great undulating banks rise from either side of the stream, those on the south heavily wooded by forests of poplar and elm; those on the north bare and gray—an indication of the great heat of the summer sun on the southern exposure in these western prairies. The Qu'Appelle is a small stream winding with a silvery line through the level flat of the valley. At times it is so crooked as to remind one of the Links of the Forth, as seen from Stirling Castle. It is to the enlargements of the river in its winding course that the name "Crooked Lakes" is given. The undulating heights on either side are exceedingly grand, though, perhaps somewhat monotonous. On the northern side the bare, winding clay hills are not unlike those of the Seine, as seen below Paris. At one point on this part of the Qu'Appelle is a settlement of French people. The residence of one of these families is peculiarly beautiful; it reminds one irresistibly of a rural scene in France. At the base of the hill is seen a white cottage. From its front slopes gently to the river a green plain several hundred yards wide. For two or three hundred feet above the cottage rises the gray hillside. Up stream from the house and behind it in the coulee is a fresh green grove of our soft maple. It needs but the planting of vines along the hillside to make the scene one of South-Eastern France. For twenty miles along the south side of the Qu'Appelle, in this part stretch the four reserves included under the Crooked Lake Agency. The reserves run for ten or more miles to the south of the river, and are made up of what are familiarly known on the prairie as bluffs. Many lakes of clear, sweet water are interspersed, and the appearance is not unlike that of a great English park. If the gentle spirit of nature can ever soothe the savage breast it ought to be here. Some fifteen miles north of Broadview Station, on the C. P. R., we came suddenly on the encampment of a great Cree chief.

KA-KEE-WIST-A-HAW.

His log house and outbuildings are on rising ground,

and are surrounded by a good crop of wheat and potatoes. But in summer, according to custom, an encampment is made on the lower ground beside the lake, and we are fortunate to-day, for the chief is at home. The day is warm, and apart from his tent, sitting in the shade of a cluster of poplar branches thrust in the earth, and on a large white robe of dressed ox skin, sits the patriarch of seventy summers. As our party approaches he rises, and salutes us with the ordinary "How!" He is about six feet in height, and still as straight as an arrow; has a good face of the ordinary Cree cast, ears pierced, hair long, and is fairly well dressed in Indian fashion. He is one of the four North-Western chiefs taken by Colonel McDonald to witness the unveiling of Brant's statue at Brantford last year. But "Flying-in-a-Circle," for so his name means, is of distinguished descent. His grandfather was a chief of great mark. He was of gigantic stature and such great prowess that he bore the name among the Indians of the plains of "The Eagle that sits where he pleases." He was known as the "Osteuguide" by the traders. He is most celebrated to us as the great Cree chief who signed the treaty with Lord Selkirk, at Red River, in 1817. Any one looking up the treaty as given in "Morris' Indian Treaties," will find his name there as Mache-Mkeosab, or as "Le Sonnant." Among Indians, as well as whites, it will be seen that "blood tells." But "Flying-in-a-circle," having been limited in his flight, must now get a "pass" when he wishes to leave the agency. He has settled down with his people to be farmers instead of buffalo hunters; and his band now comprises 166 souls. But we must hasten on north-east of this point, some ten miles away, and in the valley of Qu'Appelle we met

OO-CHA-PE-WE-YAS.

The significant name of this chief, who has the largest band of the four, numbering 264 souls, is "Strike-him-in-the-Eye." Even Indian names seem at times misnomers. Instead of a daring and vindictive chief, as one might suppose, "Strike-him-in-the-Eye" has a most insinuating manner, and even made the suggestion to the visitors that a supply of provisions and tea would not be at all wasted on him. It did not, however, strike his visitors in that way, and the chief who wore an enormous fur cap, though the thermometer stood about ninety degrees, accepted the refusal with becoming coolness. Perhaps the most advanced band on the agency is that of Cowesis, or

LITTLE CHILD.

This band numbers 155, and has a present no chieftain, Little Child having died a year or more ago. All accounts go to show that he was a most intelligent and good Indian. An old Indian official related to the writer, almost with tears in his eyes, the virtues of this deceased chief. He told of Little Child's desire years ago to know the religion of the white man, of his going with him to service on several occasions, of the great interest expressed in what he saw, and of his determination to lead a good life. Shortly before his death, Little Child was baptized by the Rev. Hugh McKay, missionary of Crooked Lakes Reserve. The vacancy caused by the chief's death has not yet been filled, though possibly O'Soup, the chief man of the band, may succeed to the office. Our party visited his house, but did not see O'Soup himself. His house and farm are worth seeing, and instead of being like those of an Indian, suggested the thought that they might belong to some one white enough to be called O'Brien or O'Grady. His two large log houses, joined together by a smaller, which served as a vestibule to both, were clean, tidy and well furnished. A splendid field of wheat of thirty or forty acres, and a plot of excellent potatoes showed the advance made by these retired buffalo hunters. The western reserve was not visited as being out of the way. It is under Chief

SAK-I-MAY,

or Mosquito. On this reserve are 193 souls. Thus on the reserves are living 778 Indians in all. They almost all live in houses. These houses are distributed through the reserves, perhaps half a mile apart. Some of them, along with the farms, are in the valleys, others of the never farms and houses are on the prairie level or "kench" as it is called. During the winter the people keep largely to the valley, for there much of their hay is cut, and the neighbourhood seems most pleasing to them.

FARMS AND GARDENS.

The great object of the Government is to turn the Indians of the prairie into farmers. An idst many difficulties, it must be said from a survey of these reserves that the work is advancing. Oxen and implements are used by the Indians under the direction of the farm instructors. One Indian, whose farm was visited, had very nearly fifty acres of wheat. It was well put in and presented an excellent appearance. It will probably yield between 800 and 1,200 bushels of grain. If any one doubts the capability of the Indian he has but to see this farm of a man who, ten years ago, lived by the chase, to be convinced. Fields of from ten to twenty acres of grain belonging to an Indian are quite common on these reserves. A special feature of the Indian farms is their freedom from gophers. Many of our readers may know that the gopher or ground squirrel is most abundant in the North-West Territories. At the present time much damage is being done the fields of the white settlers by this pest. On the north side of the Qu'Appelle river, opposite the reserve, was a field of ten acres of wheat, brown and useless through the ravages of the gopher. The explanation of the absence of the gopher from the Indian farms is that the Indian eats the gopher, and thus regales himself with his savoury dish and saves his crops. A hint to the white settler is sufficient! A careful computation shows that on these four reserves there are 600 acres of wheat, barley, oats and peas. One field of peas especially, the writer never saw excelled. There were 800 bushels of potatoes planted on the reserves this year, and there are not less than fifteen acres of turnips. The gardens of the Indians are most interesting. Not only to raise vegetables but to learn their value and use indicates a civilizing process. Beets, carrots, onions, Indian corn, etc., are in excellent condition. The gardens of the agent and several farm instructors are in excellent order. Probably four or five acres of gardens in all are to be seen in the reserves.

EDUCATION AND RELIGION.

The most of these Indians are yet pagans. Every year, in some part of the reserves, the booth for the sun dance is erected, and these dances are attended by men, women and children. This is a religious festival. It is connected with certain cruel rites, and is under the direction of the medicine men, or priestly class. There are a few Roman Catholics on the reserve, a priest and a teacher. The school is a day school, and has but a small attendance. The scattered character of the people, and the determination of the Government to isolate families as much as possible, renders the public schoolhouse here, as elsewhere, an impossibility. A couple of years or more since, the Rev. Hugh McKay, a missionary of the Presbyterian Church, took up his abode on the borders of these reserves. He has already obtained a great influence over the Indians. He had been for some time labouring in Manitoulin Island, and had become somewhat familiar with Indian ways. Of a quiet, decided disposition and a very kindly manner, he seems just the man to lead the poor savages in the way of truth. To Mr. McKay belongs the credit of reaching what seems to be a solution of the school question.

M'KAY'S SCHOOL

is already known far beyond the limits of the Crooked Lakes Reserves. Erecting a small mission building, Mr. McKay took a few of the children into his home, and gave them such accommodation as he was able. Being himself a trained normal school teacher, he soon got a good hold of the children, and has in the short time of his residence gained a good knowledge of the Cree. Last year he obtained the assistance of Mr. Benjamin Jones, who has had much experience in the North-West, and whose wife, a sister of the late Methodist missionary to the Far West, Rev. George McDougall, feels bound to carry on the work in which her deceased brother fell. Messrs. McKay and Jones fell to work with their own hands, and made an addition to their building a year ago, which enabled them to accommodate thirty-three pupils last winter. Encouraged by his success, Mr. McKay appealed to the Christian ladies of Ontario, and the result is that \$3,500 have been from different sources put at Mr. McKay's disposal for further addition. The addition will far exceed the original building. In two or three months from now will be completed a

SUBSTANTIAL FILE

of buildings in which fifty pupils can be trained, and the plans seem to promise a most admirable building. It is built on a deep stone foundation, will be heated by hot air, and be a model school in many respects. Mr. McKay began this work largely at his own expense, his salary being paid him by the Church. Christian ladies in the Eastern Provinces have supplied clothing in large quantities. The expense of keeping fifty pupils will be considerable, and it is very pleasing to note that the Dominion Government has been so impressed with the value of this experiment that there has been an allowance of \$30 a head for fifty pupils placed in the estimates for next year. Mr. McKay is determined to persevere until he has an institution large enough to hold all the school children on his reserves, say 120. Extensive stables are being erected to show the young Indians the proper care and management of cattle and horses.

THE OPENING

of the new building will take place in three or four months, and as much interest is taken in the school in the whole surrounding country, it is expected to be an event of importance. The school is situated at the eastern end of Round Lake, one of the lakes of the Qu'Appelle River, and the view from the door of the school up the lake is most beautiful. The good already done by the school is surprising. It is now holidays, but on our visit to several houses, we saw children well-dressed, clean and with hair combed, and on enquiring found they had been pupils last winter at the school. Stopping to ask our way at the house of "Striped-Back," a noted conqueror, a fine lad of thirteen came to our assistance, well-dressed and intelligent. Though his home is the abode of superstition, and on the bushes and trees about it were to be seen strips of cloth of various colours floating as offerings to the spirits, yet it is quite plain that two or three years at "McKay's School" will give him a truer and nobler faith.

THE OFFICIALS.

One chief object of these visits is to see the officials about whom there has been so much talk. On Reserve No. 1 the instructor is Mr. J. Nichol, formerly instructor at File Hills. He is from Wentworth County, Ontario, was brought up a farmer, and is a young, active and suitable man. He had the misfortune to lose his wife last year. Mr. J. Coburn on Reserve No. 2 was the one not seen by us. He is a young married man, and has an excellent reputation. Mr. J. Sutherland is instructor at No. 3. He was for some years in the Mounted Police. His wife is an excellent tailoress, and can be of service to the Indians. Mr. Sutherland himself is not only instructor but can do blacksmithing, carpentering, and is acquainted with the veterinary art. The broken ploughs and other implements brought in to be mended might have alarmed Vulcan, the god of smiths, himself. The instructor in No. 4 is Mr. E. McNeil, a young Canadian farmer from the Ottawa. He has no wife, but like the few remaining instructors unmarried has received his notice from the Government. He is a capable instructor, and has the largest band. He will, no doubt, qualify before his time expires.

THE AGENCY.

It would be "Hamlet" with Hamlet left out were we to close without reference to the veteran Indian agent, Colonel Alan Macdonald who has been a most valuable and popular officer in originating the present Indian system. Colonel Macdonald is a son of Mr. Archibald Macdonald, of Glencoe, whom all acquainted with the Selkirk Colony will remember was one of Lord Selkirk's most trusted agents, and wrote a pamphlet with an account of one of the expeditions. After forty years' service in the Hudson's Bay Company, he settled at St. Andrews, on the Ottawa, in Lower Canada. Though we found Colonel Macdonald's good wife away on a visit to the East, the colonel lives at the agency in good old Hudson's Bay Company style. He understands the Indians thoroughly, is very anxious for the improvement of the Indians in all respects, is a good friend to the missionary and the teacher, and possesses the confidence of old and young on the reserve. It was a pleasure to go on our long rounds through the reserve, accompanied by the agent and his clever son, Archie, a lad of twelve, who jabbars Cree with any native, and acted as an interpreter. The official

interpreter is an Indian from Oxford House, named Geddes, who gave us much information. The agent's assistant is a most interesting young man named McNeil, from Prince Edward Island. His books, papers and official documents were in capital order, and we gave them a thorough overhauling. Our return was made to Broadview in a hurry to catch the west bound train, and if we dream to-night of Indians and instructors, it will not be surprising.

A DELEGATE'S REFLECTIONS.

MR. EDITOR,—The late meeting of the General Assembly at Winnipeg, it will be conceded by all, was an event of absorbing interest. It has formed an epoch in the history of our Church. Ten years ago, the idea that such an event could take place would have been looked upon as preposterous—the wild dream of a disordered brain. Yet it has actually taken place, and the results which have flowed from it have, we think, fully justified the selection of that city as the place of meeting. Among these benefits we specify the following: It has enlarged our knowledge of Manitoba and the North-West. Few of us from the East had any just idea of the extent, beauty and resources of the great North-West. It rose up before our mind's eye as a sparsely-settled region, uninviting to the eye and presenting few inducements for settlement. But our recent visit to that far land dispels our ignorance. It has enlightened our minds. The country through which the C. P. R. runs between Toronto and Winnipeg is, it is true, barren and rocky enough, but rich, we are told, in mineral wealth, awaiting only the capitalist to develop its great resources. Fish of various kinds swarm in the northern waters, while the poet and painter may revel to their hearts' content in scenes of surpassing beauty and solemnity, which ever and anon burst forth upon the eye as one is whirled along. It is not, however, until after you pass Winnipeg that you realize the vast extent and great resources of the Far West. To gaze out upon the prairie, "boundless, endless and sublime," extending like a vast sea before you, clad in the fresh verdure of summer and fragrant with the breath of flowers, is a sight inspiring to behold. It is a land of great possibilities. No doubt there are drawbacks as there are in all new countries. These drawbacks are due more to the settler than to the soil. Men have gone there to speculate, not to farm. The result is that the soil has not been properly cultivated, and the right class of settlers have been kept out. But this is being remedied. It will bring its own cure. The land is for the people, and the people shall yet possess it. A great future, we feel assured, is in store for these Western provinces. Indications of the coming glory may even now be seen. The right class of settlers are coming in: men of brain and muscle, who know how to till the soil; schools and churches are already dotting the broad prairie; railroads are being built in various directions, bringing markets near and facilitating social intercourse. Coal of a superior kind has been discovered, promising abundance of fuel. Towns and villages are rising where a few years ago the wild buffalo roamed, or only the wigwam of the Indian met the eye. In all of which we discern the promise of future greatness.

The meeting of the Assembly at Winnipeg again has had the effect of giving an impetus to missionary operations in Manitoba and the North-West. For several years back our missionary work there has been pushed forward with great vigour. As a result rapid strides have been made and signal success achieved. Some of us did not fully realize the extent of the work. Our recent visit has had the effect of opening our eyes to the extent of our missionary operations in that land. And while it has opened our eyes it has cheered our hearts. Many of the delegates embraced the opportunity of visiting the various mission fields where our missionaries are labouring so earnestly, and seeing for themselves their extent and condition. The various Indian reserves also were visited, and many interesting facts elicited showing the progress and prospects of the Indian population under the care of our Church. This had the effect not only of deepening our own interest, but of putting us in possession of such information as is calculated to awaken interest in the minds of our congregations regarding this great work. It has intensified in our mind the conviction that only in Christianity lies our hope for the elevation and salvation

of the Indians, that the missionary is more powerful than the warrior, and that only so far as the divine truths he proclaims are received and practised have we any guarantee for the future peace and prosperity of our nation.

Another result which has flowed from the meeting of the Assembly at Winnipeg has been a deeper realization of the unity of the Church. Assembled there one saw representatives from all parts of our Dominion, from the Atlantic on the east to the Pacific on the west, men of various degrees of culture and Christian attainment, occupying various positions, each preserving his own individuality, each differing from the other in many minor points, while holding in their integrity the same essential truths, shewing that unity is not uniformity, manifesting the true unity of the Church amid seeming diversity. The harmony which characterized throughout the meeting of the Assembly, the Christian spirit which pervaded the various debates, the evident disposition to give every one a fair chance of expressing his opinion from his own standpoint on the various questions discussed, grandly illustrated the principle of Christian unity, and awakened in every heart the words of the Psalmist, "Behold how good and pleasant a thing it is for brethren to dwell together in unity."

JOHN G. CAMERON.

The Manse, Pickering, Ont., July 21, 1887

THE PASTOR'S COMMUNION WITH GOD.

Our Lord Himself, during His ministry on earth, gave us our most impressive illustrations of this. The pastor's study is no more a place for deep research and hard brain work than it is a place for refreshing his own spirit through communion with his Lord in prayer. His struggles (if he has any) with his temporal affairs, his experiences with men and with families, his needs for the pulpit, his longings for spiritual power, are all matters which he is privileged, with quiet trust, to press upon his Lord with a fulness he could not indulge in conversing with his nearest earthly companion. Our Lord is our most gentle and sympathizing friend. Talking with him is indescribably relieving and stimulating. Unspeakably precious is it for the pastor to tell Him all he feels, to ask His guidance and support, to commit to Him his cares and needs, and to roll off his burdens on His strong arm. He can ask, "Lord, what message wilt Thou have me to bear to the flock next Sabbath morning, next Sabbath evening, at the next weekly meeting?" "Lord, what wilt Thou have me say or do to-day on my walks or during my calls?" "Lord, give me my texts, show me their spiritual depths, reveal to me the deep things of the Spirit in Thy Word." "Lord, I have great longing for the comfort or the salvation of such a person or such a family. Open the way for me to his heart or their hearts." "Lord, teach me how most successfully to point out to poor ruined men the way by which alone they can be saved." Where is the limit to this privilege in secret of telling everything to and asking everything of our Lord? Oh the blissful privilege of aloneness with him in the study, of rolling off burdens, of disengaging ourselves from trials, of pleading with One who loves His people's importunity! It is the pastor's deepest secret of spiritual power.—*Rev. David Cole, D. D.*

A CONTEMPORARY states that Professor Calderwood takes the lead in Edinburgh in organizing the Liberal Unionists, and expresses his conviction that they must prepare for antagonistic action against the other section of the Liberal party. He utterly refuses ever to become reconciled to the Parnellites, though, having first secured the unity of the Empire, he is willing to give Ireland local government.

A CORRESPONDENT of the *Scotsman* gives an amusing account of Dr. Cameron Lees, at the Scotch Church, Melbourne. There was an immense congregation at Dr. Lee's first sermon, and he preached from Rev. xxi. 6, "The length and the breadth and the height of it are equal." Every one was delighted with Dr. Lee's commanding appearance and physique. He has grown much stouter and his face is bronzed with exposure to the tropical sun. He wore the jewel of the Order of the Thistle hung from his neck with a green silk ribbon, and gave such excessive satisfaction that there was nothing but silver and gold in the collection plates.

Pastor and People.

ASKING.

O heavenly Father, Thou hast told
Of a gift more precious than pearls and gold;
A gift that is free to every one,
Through Jesus Christ, Thy only son,
For His sake, give it to me.

O give it to me, for Jesus said
That a father giveth his children bread,
And how much more Thou wilt surely give
The gift by which the dead shall live!
For Christ's sake, give it to me.

I cannot see, and I want the sight;
I am in the dark, and I want the light;
I want to pray, and I don't know how;
O give me Thy Holy Spirit now!
For Christ's sake, give it to me.

Thou hast said it, I must believe;
It is only "ask," and I shall receive.
If Thou said it, it must be true,
And there's nothing else for me to do!
For Christ's sake, give it to me.

So I come and ask, because my need
Is very great and real indeed.
On the strength of Thy Word I come and say,
Oh, let Thy Word come true to day!
For Christ's sake, give it to me!

—*Frances Ridley Havergal.*

FOR THE CANADA PRESBYTERIAN.

QUIET THOUGHTS.

BY MINNIE G. FRAZER.

It was a very pretty little brook, winding among quiet fields, losing itself in leafy glades where great moss-grown stones half stopped its course, making its sparkling wavelets break into crowns of foam. And deep down in the dell, where the trees drew closer together, and the topmost branches bowed to one another, and even went the length of clasping in a close embrace, excusing themselves on the plea that the wind tossed their tassled branches, there was a deep, shaded pool, where shy fish hung motionless in the sombre depths. I do not know if strangers felt its subtle charm as I did. How could I help loving it? It knew all my joys, all my sorrows. When a child, lonely in my griefs, I had gone there seeking its quieter moods, to pour out my heart, and I can hardly yet believe that it was altogether fancy that made the waters take a sadder shade. And then, how they leaped and danced over the sunlit stones when my heart sang with joy. That little stream spoke to me of the beauty of God, telling that the invisible character of the Creator might be known from the things that are seen; crystal pure, its waters, life-giving and free, washing its banks with floods of absolution. Emblem of the soul-reviving fountain which flowed from "the threshold of the house eastward." To its quiet banks came men embittered by worldly care, women with oppressed hearts, weary and careworn. To all it spoke of cleansing—showed its purity and freshness, and whispered, "He giveth beauty for ashes."

Poor human hearts, with your agony of sorrow, which no man knows, if the pathos of your lives was made known, we would stand with bowed heads as if on holy ground. But the brook soothed, where our softest word would have wounded. It hid their secrets close where human friends would have betrayed the trust. Yes, the brook knew many secrets. Pretty romance and tragic history had acted out their life dramas within sound of its babbling waters. Madge, with shattered hopes and darkened life, had first learned beside its peaceful pool that life must be lived by the sad as well as the happy. Looking at wave-washed stones and pebbly bank, she found tokens of a long continued and silent fire. The very waters themselves told the same story, "All that does not burn has been burnt already." And the wind, piping through the bending rushes, sang: "He giveth beauty for ashes." When man sets out a fire in the tangled brake, it leaves ruin and blackness in its track. But when the Lord Almighty enkindles the flame, it leaves behind it crystal forms of loveliness, dew drops, rainbows of light. More, he breathes over the barren waste that man has made, and His breath causes new beauties to spring forth. And when the fire of affliction sweeps over the troubled soul, He says, "Be still, and know that I am God." And from the ruins of former joys He moulds characters of perfection, clear and sparkling, fit to be corner stones in

the temple of the Master-builder. I know not how far my brooklet went rippling on. Perhaps, like Tennyson's, it went on "forever," losing itself at last in the vast ocean; just as we some day will lose ourselves in the great sea of mercy, where flows like an ocean of glory the bliss of His presence above.

AN OVERLOOKED BEATITUDE.

Perhaps no other one of the beatitudes of Christ is so overlooked and so disregarded as that which He pronounced among the peacemakers. Who ever heard a sermon on it? How many strive to get its benediction? Surely no Christian duty is more neglected than that of peacemaking. There are many people who are really strife-makers, rather than peacemakers. They do not seek to heal estrangements between others, to prevent quarrels and contentions, and to bring together those who have been divided alienated. Their whole influence goes toward widening breaches, intensifying bitterness, and exciting anger and hatred. When they meet a man who speaks qualifiedly of another, they take the opportunity to emphasize the qualification, thus confirming the man's doubt or suspicion concerning his neighbour. When they find a slight estrangement, they are quite sure to make it greater than less by their words, by the tone in which they speak, or by their suggestive silence. When they find rankling in one man's mind a little feeling against another, they do not try, in a brotherly, generous way, to remove the feeling, but manage to deepen and intensify the bitterness. The true peacemakers are few, even in Christian society. Is it not time that we should get our Lord's beatitude down from the shelf and brush the dust from it, and try to win its benediction?—*Presbyterian.*

SEPARATION FROM THE WORLD.

"They are dead fish which are carried down the stream," says Manton. Living fish may go with the stream at times, but dead fish must always do so. There are plenty of such in all waters; dead souls, so far as the truest life is concerned, and these are always drifting, drifting, drifting as the current takes them. Their first inquiry is, what is customary? God's law is of small account to them, but the unwritten rules of society have a power over them which they never think of resisting. They stand in awe of a fool's banter, and ask of their neighbour leave to breathe.

Good men have generally been called upon to walk by themselves. We can sin abundantly by passively yielding to the course of this world; but to be holy and gracious needs many a struggle, many a tear.

Come, my heart, canst thou go against the stream? It is the way of life. The opposing waters will but wash and cleanse thee, and thou shalt ascend to the eternal river head, and be near and like thy God. O thou who art Lord of the straight and narrow way, aid me to force a passage to glory and immortality.—*Spurgeon.*

RICHES OF THE GOSPEL.

"When I go to the house of God I do not want amusement. I want the doctrine which is according to godliness. I want to hear of the remedy against the harassing of my guilt and the disorders of my affections. I want to be led from weariness and disappointment to that goodness that filleth the hungry soul. I want to have a light on the mystery of providence, to be taught how the judgments of the Lord are right; how I may pass the time of my sojourning here in fear, and close it in peace. Tell me of that Lord Jesus, 'who His own self bears our sins in His own body on the tree.' Tell me of His intercession for the transgressors as their 'Advocate with the Father.' Tell me of His chastenings, their necessity, their use. Tell me of His presence, and sympathy, and love. Tell me of the virtues, as growing out of His cross, and nurtured by His grace. Tell me the glory reflected on His name by the obedience of faith. Tell me of vanquished death, of the purified grave, of a blessed resurrection, of life everlasting, and my bosom warms. This is Gospel; these are glad tidings to me as a sufferer, because glad to me as a sinner."—*Mason*

TEN thousand of the greatest faults in our neighbours are of less consequence to us than one of the smallest in ourselves.

Our Young Folks.

GOLDEN GRAIN BIBLE READINGS.

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

THE RANGE OF PRAYER.

"Whatsoever ye shall ask the Father in My name, He will give it you."—John. xvi. 13.

Deliverance,	Acts xii. 5-10.
The Holy Spirit,	Acts viii. 15-17.
Power to witness of Christ,	Acts iv. 31.
Life from the dead,	Acts ix. 40.
Guidance,	Acts xxii. 10.
Length of life,	2 Kings xx. 3-6.
The favour of God,	Psalm iv. 6.
Protection,	2 Kings xix. 15-20.
All temporal and spiritual blessing,	1 Kings viii. 25-53.
Salvation,	Acts ii. 21.

IN HIS ARMS.

"It was just like a thunderbolt," said Ruth, with a set, almost hard, expression on her young face, as of a grief too bitter to bear with submission and too deep for tears.

"Yes, my dear child, it was," said her aunt, a gentle-voiced woman, with bands of smooth, half-gray hair over her quiet face. "But the thunderbolts are all held by the Father's own hand, and His hand is as gentle as it is strong. He never sends His bolts among his children without directing them in tenderest love."

Ruth made a little movement of half impatience.

"It would be hard to convince me, Aunt Faith, that there was any love in the taking away of my mother."

"Poor child! poor child!" Aunt Faith patted her face gently, longing to say the thing that might be of help to the sorrowing heart.

"I mean good for me," went on Ruth, with a little tremble in her voice. "Of course, it is best for her. But she never would have chosen to leave me. She would have thought it good to stay."

"But the Master doesn't allow His children to choose for themselves, dear. It must be as He thinks best. Isn't it enough to know that what He orders is surely the best?"

"Christians always say so, and I suppose it ought to be. But it doesn't seem that way to me."

"Come in, little one," said Aunt Faith, calling through the open window to a child who was playing in the shrubbery outside. "There is rain coming, you see."

"I'll come when the storm comes, aunty. It isn't raining yet, and it's so pleasant out here."

The clouds were gathering heavier and darker in the western sky, but in the east the sun still shone, so that the streaks of lightning were hardly visible, and the rolling thunder was still very far away. But the cloud rose higher and higher, and the puffs of wind which foretold the approaching storm began to stir the leaves.

"Come, come, child," again called her aunt.

But the naughty little one still lingered, now holding out her small hand to catch the drops that were beginning to fall.

"Hetty!" The call was sterner. Whether it would have been heeded or not can never be known; for at that moment came a blinding flash of lightning which seemed to wrap everything in its appalling brightness. The deafening thunder-crash came almost in the same second, drowning the cry of terror with which the little girl rushed into the house and, with pale cheeks and trembling limbs, sought shelter in the loving arms which were folded about her.

"Don't be afraid, little one. Your Father is caring for you all the time."

"But it might have killed me," said the frightened child. "Lightning does kill people sometimes."

"And if it had, wouldn't you be in your Father's care, still?"

Ruth looked out of the window until the storm had passed, and little Hetty had again ventured into the sunshine. Her aunt came and put her arm around her.

"Hetty did not mind me when I called her in from the storm, until the thunderbolt drove her to me."

And Ruth looked into the kind eyes with a softened expression in her own; for she had found a new meaning—a lesson of love in the thunderbolt.

A CHILD'S PRAYER.

Dear Lord, who came from heaven to bring
Salvation down to me,
I love to learn Thy praise to sing,
And say my prayer to Thee.

I wish to make Thy way my choice,
And every sin confess;
I long to hear Thy gentle voice,
And feel Thy fond caress.

Thou hadst no home with men before;
How hard it was with Thee!
Dear Saviour, come to earth once more,
And make Thy home with me.

And when before Thy throne I stand,
If I am fearful then,
Stoop down and take my trembling hand;
For Jesus' sake. Amen.

LITTLE MEN AND LITTLE WOMEN.

After all, men and women are only grown-up children, and we have often seen people who have reached mature years behave very much as do our own little nursery folks. These men or women show plainly, by their lack of self-control and of judgment, by their selfish ways and peevishness, and by numerous other traits, the fact that their early training was sadly neglected. Of course it is not easy to enumerate even all of the points at which a child's character needs watching, but one or two may be mentioned; and first, let us look out for that fault called *selfishness*. I suppose all of us, from Eve's first-born down through the ages since, have had this, to a greater or less extent, to battle with. It appears in so many forms that it is sometimes not recognized, but is called by some other and less disagreeable name. There is the child who refuses to share cake, fruit or toys with his sister, who will not allow another to look at his toys or his books. This little one we all know, and this form of selfishness is usually struggled with by father, mother and relations generally, because, for one thing, it makes a child appear in so bad a light to others, and none of us like our children to be disliked.

Then there is another child who will share his good things or his toys with any one, and who is therefore thought to be a model of unselfishness, and yet that same child will spend half his time in teasing and fretting some other little one, with no end in view except his own selfish amusement. Who has not seen him slyly, and in evident delight, knock down the tower of blocks or the sand-house which his little brother was building, and laugh in glee when he had kicked over the rolling hoop or broken the kite-string? This child is usually reprov'd, if at all, in the lightest possible manner, and the adoring mother often laughs at what she considers his smart devices for worrying his playmates and amusing himself. "He can't help teasing, it is born in him," is what is often said as excuse when one child has in this way spoiled a whole morning's play for another. This is a far more deplorable phase of selfishness than the first, because it causes the child to gratify himself at the expense of the rights and feelings of others, and this of itself leads to all sorts of evils.

Then there is that form of selfishness which manifests itself in the strife after the easiest chair, the cosiest corner, the biggest apple and so on almost without end. Do let us keep a good look out for this many-sided fault.

Next comes *rudeness*—that entire lack of courtesy which is so common among children, and particularly among those who are members of a large family. This may be in a great measure corrected by the mother. Insist that they shall speak pleasantly to each other; require Susie to say "if you please" to Tom, and Tom to say "thank you" to Susie, and keep it up through the entire list. It is a troublesome task, and often it seems that, no matter how great the effort made, the result is failure; but patience and perseverance accomplish, if not all, certainly most things, and the result is worth striving for.

WILLIE'S PRAYER.

Willie was the chore boy on Mr. Gould's farm. He had no father or mother, and no one but good Mrs. Gould to be kind to him and teach him what he needed most of all to know.

Willie had a great many bits of work to do; he must run here and run there to wait upon the farmers; he must be regular with certain kinds of doing

every day. In all this he was required to be faithful. That was right. If Mr. Gould had allowed the boy to be careless in his duties it would have been no kindness to him.

One of the happy times in Mrs. Gould's family was the Saturday night talk she had with the children. When the work of the week was all done, and the lessons and the chores were finished, she talked over the events of the week, and said any good words she thought were specially needed. Then they all knelt, and mother and children told the Lord Jesus anything that was in their hearts to say to Him.

One Saturday night Willie seemed quite unhappy. When his turn came to pray, he broke down into tears and sobs. This is what he said in his prayer:

"O Lord, I haven't been a good boy all this week. One day I was disobedient because I wished to go and play with the boys. Mr. Gould told me to fodder the oxen, and I was in such a hurry I didn't give them but half enough. And when he asked me if I had fed them, I said 'Yes, sir,' and that was telling half a lie. O Lord, I am sorry I didn't be a good boy, and mind Mr. Gould; and I am sorry I acted a lie when I went to play, just as if I'd done it all right. O Lord forgive me, and I will always feed the poor oxen enough; and I'll try to mind Mr. Gould and Mrs. Gould, too, and tell all the truth when they ask me."

That was the right kind of a way for Willie to pray. It confessed his sin just as he knew it and felt it; and it asked God's pardon just as he felt the need of being pardoned.

Mrs. Gould was very glad to have Willie sorry for his sin. She talked kindly with the little orphan, and comforted him with the great promise which he could read in the word of God:

"If we confess our sins He is faithful and just to forgive us our sins."

There was a right way to pray, and there was a wrong way also. God desires exact truthfulness in His children, both when they speak to each other and when they speak to Him. He is better pleased with an humble prayer in broken words, out of one's heart, than with any fine words that do not say what the heart thinks and feels and is. It was God's Spirit who put it into Willie's heart to be sorry for the wrong he did, and then moved him to confess it and ask forgiveness.

TWO WAYS OF LOOKING AT THINGS.

When it rains one man says: "This will make mud." Another: "This will lay the dust."

Two children looking through coloured glasses, one said: "The world is blue." And the other said: "It is bright."

Two boys eating their dinner, one said: "I would rather have some other thing than this." The other said: "This is better than nothing."

A servant thinks a man's house is principally kitchen. A guest, that it is principally parlour.

"I am sorry that I live," says one man. "I am sorry that I must die," says another.

"I am glad," says one, "that it is no worse." "I am sorry," says another, "that it is no better."

One man counts everything that he has a gain. Another counts everything else than he receives a loss.

One man spoils a good repast by thinking of a better repast of another. Another one enjoys a poor repast by contrasting it with none at all.

A MOTHER'S WORK.

"My children brought their contributions to the missionary cause," we heard a mother say one day at a woman's conference; "but it dawned upon my mind that they did not bring their interest, their hearts. How was I to awaken the interest of my boys and girls in this far-away work that I considered of such vital importance? I resolved to have a missionary evening once a week; the time set apart is now tea-time on Sabbaths, when we make a family collection for missions. All through the week my eyes are open for an anecdote or bit of news bearing on the subject; these I mark or cut out. By Sabbath I manage to have quite a store of missionary reading, and the children have grown to expect and enjoy it. Now they know our missionaries' names, and eagerly follow their work. All this means trouble, out the children say to themselves: Since mother has taken all this trouble, this matter must be worth thinking about, and we will begin to look into it."

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MR. WALTER KERR—For many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, AUGUST 3, 1887.

THAT staid old journal, the *New York Observer*, is beginning to develop a slight turn of sarcasm in its old days. Perhaps the hot weather has something to do with it. One of the colleges over there has decided to grant only one degree in divinity each year, and that only for distinguished services. The *Observer* suggests that a degree be granted only once in a hundred years, and then only for services that have been distinguished for a century. That suggestion, if adopted, would reduce the number of doctors considerably.

EVERY two or three weeks a report is circulated that Gladstone is coming to America. It is, we believe, an open secret that he, Spurgeon, Bright and other really great men, have been prevented from coming over, mainly by the ordeal they knew they would have to go through when they arrived. Our neighbours lionize a distinguished man almost to death, and we Canadians bore him until he is glad to escape. That statesmen like Gladstone and Bright should desire to see this new civilization is the most natural thing imaginable. What they dread most, perhaps, is the brass band receptions and the address fiend. A host of pretentious nobodies always fasten themselves on such men for the sake of the notoriety which the fastening brings. It is a thousand pities that sensible people should be deprived of the pleasure of seeing and hearing a man like Gladstone, by those parasites who make the tour of every distinguished visitor a bitterness to him.

Now that our Woman's Foreign Missionary Society is becoming such an important organization, and so many meetings are being held under its auspices, it is high time that all understood how the presiding officer at these meetings should be addressed. We have heard of some grave and reverend divines who begin their speeches by saying *Mr. President*. It seems reasonably clear that a woman should not be addressed as *Mister*. A woman's convention held near Chicago the other day decided that the correct thing is to say *Madame President*. Undoubtedly that is the right way. Just fancy a stalwart D.D. rising to speak, and as he looks at the presiding lady, gravely saying *Mister*. What would the lady think if you styled her *Mister* in her parlour? Would the courtly and genial Convener of our Foreign Mission Committee please lead off in this reform? Let him at the first ladies' meeting he addresses begin by saying *Madame President*. We have heard that some gentlemen who address these meetings say *Mister* in such a halting, hesitating way as to show that they are not quite sure that *Mister* is the right thing. *Mister* must go. Let us have *Madame President*. This is not a very profound subject, but it is practical and quite deep enough for this kind of weather.

THE *Interior* says that Dr. Barrows, pastor of the First Presbyterian Church, Chicago, has gone to Canada in order that his boys may learn something about farming. This is the way the *Interior* puts it:

The good doctor felt that his boys would be practically helped in gaining a correct knowledge of rural affairs, by having before their eyes such object lessons as a zigzag rail fence, the pigs, geese, steers and colts wearing pokes to

keep them out of mischief, a yoke of live oxen hitched to a cart, a real grind-stone in the shade of the big willow near the well with its old oaken bucket, long pole and sweep for drawing water. Such object lessons as these, with pure air, perfect quiet and many more accessories of a restful and enjoyable vacation, are found in a certain rural district of Canada, and there the doctor and his family have pitched their vacation tent.

Such "object lessons" were common enough in Canada fifty years ago, but we teach our boys farming at the Agricultural Colleges now. We have not the slightest idea where this "certain rural district" is that is honoured by a visit from the good doctor, unless it lies in some remote corner of Muskoka. If Dr. Barrows is in that region we hope the Presbyterians will make him preach three times every Sabbath. If his boys see all the object lessons enumerated in the foregoing paragraph, the least thing their father should do is to give the people of the locality some good theology in return. And we have no doubt Dr. Barrows will do that very thing if he is asked.

THE *New York Observer* has the following timely observations to make on strikes:

Strikes are absolutely useless unless the strikers can prevent their places being filled by others. They strike, knowing that they must keep others out of their places or get nothing but injury by striking. Christian men should consider this exigency, as well as their own interests, when they enter into combinations to stop work. Beyond a doubt they have a right to strike, but of what use is this right if others are allowed to work? We believe that there is always a more excellent way to obtain justice from employers. Upright, consistent, independent Christian men are those who should find this way. Worldly employers appreciate such men, and will be ready to hear them for the sake of their own interest.

That skilled or unskilled workmen have a right to strike no reasonable man now denies. Labour has quite as good a right to combine and organize as capital. The only question is whether it is wise to exercise this right. Do strikes, as a rule, pay the strikers? A man, or a body of men, may have many rights that it is very poor policy to exercise. Surely, as the *Observer* remarks, there is a more excellent way to adjust these differences than by strikes, which create loss and confusion a long way beyond the trade of the strikers. Business men are so dependent upon each other that it is almost impossible to say how far the effects of a strike extend. Our readers would scarcely believe us were we to state some of the remote consequences of the strikes in the building trades, which have taken place this season in Toronto. There is a solution for every labour difficulty in the Epistles to the Colossians and Ephesians if employers and employed would take these letters as a guide.

THERE is a good deal of common sense in the following, which we clip from a *New York Journal*:

If we go to a summer resort we put on light flannel shirts, and avoid close-fitting coats and vests quite as a matter of course. We have no hesitation when thus clad in comfortable and unconventional costume, in meeting the most respected of our womankind, and at the summer resort we dress with sole reference to comfort, as rational men should. But if we come to town for a day or a week, we straightway don the stiff shirt, the rigid collar and cuffs, the close fitting vest and the conventional coat, in which to meet nobody but business men dressed as uncomfortably as ourselves. And then we say, how very uncomfortable the city is in comparison with the country. The irrationality of our ways of living in the city in the summer is the chief cause of the discomfort which we so eagerly seek to escape by fleeing to the country. If we lived as rational here, avoided exertion during the hot hours of the day as carefully as we do in the country, sought quiet recreation toward sunset, and dressed with the same regard to comfort as we do in the mountains, there would be no better summer resorts than our own homes in the city are. The fault lies within us.

All true no doubt so far as the dress is concerned. If people dressed for comfort instead of for appearance many of them would not need holidays as much as they do. The unwritten law which makes clergymen dress in heavy black cloth these hot days does as much to weaken them as their work. But the dress is not the main consideration. If a man takes his vacation at home his work is under his eye every moment. Looking at work undone that ought to be done worries an earnest, active man more than working even in hot weather. We have often heard people say, "Why not live at home and rest as you do at a summer resort?" You can't. No live man can rest with his work under his eye. If he works he is not resting. If he worries over work that ought to be done he is doing something worse than working. The best place for rest and recreation is where all the other people are resting and recreating.

GOSPEL MIRACLES.*

ONE wonders why there are Bampton, Hulsean and other lectures in England, Cunningham and Baird lectures in Scotland, and, not to mention others, Ely lectures in New York, and not one solitary lectureship worth the name in all the Dominion of Canada. Effort hitherto in this country has very properly been directed to the building and equipment of colleges, and there is reason to believe that in no instance, notwithstanding some handsome benefactions, have such expenditures been too lavish. For years to come none of our higher educational institutions will be in possession of all the chairs, aids and appliances they would reasonably require. But a periodic lectureship on the lines of those referred to might easily be the work of some one wealthy man whose mind was in thorough sympathy with the defence and propagation of Christian truth. A rich man does not need to make a tombstone of such an endowment. He might make it a present satisfaction, an enjoyment and a means of doing great good. It would no doubt help to perpetuate a loving memory if a good rich man bequeathed fund. for the establishment of a lectureship, but to make such a gift in his lifetime would not dull the lustre of his name after death, and it certainly would increase the happiness of his declining days if he could witness the benefits necessarily arising from his benefaction. Ten thousand dollars was all that the foundation of the Ely Lectures cost. Not an insuperable obstacle to a well-to-do man of reflective mind and literary tastes.

Such lectureships give facilities for making the talent and accomplishments of the age available for the exposition and defence of the truth. An incentive to sacred scholarship is supplied, and the lectures in the first instance delivered to intelligent and thoughtful hearers, and then published for the benefit of a wider circle of readers, will exert a powerful influence for good, not on these alone but still wider circles whom these teachers influence in turn.

At all events there is no difficulty in attributing the appearance of the valuable work whose title appears at the foot of this column to Mr. Ely's considerate provision. The managers of the Ely Trust in connection with the Union Theological Seminary, New York, with excellent discrimination, invited Dr. Alexander Balmain Bruce, Professor of Apologetics and New Testament Exegesis in Free Church, College, Glasgow, to deliver the course of lectures a little over a year ago. These lectures are now permanently embodied in a substantial volume that will be highly prized by all who take an intelligent interest in the progress of sacred science. No one who knows anything of Professor Bruce's distinguished career, and the enthusiasm his prelections evoke, will doubt his ability as an exponent of Christian faith in its relation to the various phases of existing thought whether philosophic, scientific or speculative. He brings large stores of erudition, calm, patient investigation, an intelligent acquaintance with whatever is most recent and noteworthy in the conflict between faith and unbelief, and a spirit of candour and sincerity to bear on the important questions he selects for discussion. That the volume is a masterly exposition of the doctrine of miracles in relation to the cross speculative currents of the time need hardly be said. Dr. Bruce's work bears the stamp of thoroughness. It will be relished by all whose faith in the supernatural remains unshaken, and it is well fitted to prove eminently helpful to all candid truth-seekers who desire escape from the bewilderment that conflicting opinion occasions.

The introductory lecture, somewhat general, as might be expected, critically discusses Miracles in Relation to Theories of the Universe. These include the Mythical, the Pantheistic and the Materialistic, and a lucid statement of the evolution hypothesis. In the second lecture Miracles in Relation to the Order of Nature are considered. The attempts to harmonize miracles with the continuity of natural law are successively and ably discussed, and Professor Drummond's theory, explained in his now famous work, comes in for some acute and delicate critical handling. The third lecture is devoted to the consideration of the Gospel Miracles in relation to the

*THE MIRACULOUS ELEMENT IN THE GOSPELS. A Course of Lectures on the "Ely Foundation." By Alexander Balmain Bruce, D.D., Professor of Apologetics and New Testament Exegesis in Free Church College, Glasgow. New York: A. C. Armstrong & Son.

apostolic witnesses. In this connection the theories of recent German rationalists are subjected to keen scrutiny, and there is a comparison of the "Teaching of the Twelve," with the canonical Gospels. The miracles recorded in the Gospels are more fully examined in the fourth lecture, the apparent discrepancies and omissions are satisfactorily treated, and the trustworthiness of the record is fully vindicated. In the fifth lecture the Gospel Miracles in relation to Exegesis and the healing miracles of the triple tradition are the subjects of careful inquiry, while the sixth deals on the same lines with the miracles wrought on nature. As the inquiry advances the subjects under consideration grow in interest. The force of the reasoning is felt to be cumulative. This is found to be the case when the seventh lecture is reached. It is devoted to the consideration of the Gospel Miracles in relation to the Worker. Here it is clearly shown that Christ's miracles were in complete harmony with His Messianic vocation. The miracles of healing were the expression of His gracious love, and the nature-miracles had a direct bearing on the interests of the kingdom of God. The eighth lecture is occupied with a discussion of the Gospel miracles in relation to the Christian revelation. Dr. Bruce shows that miracles enter into the substance of revelation, and are not merely signs in attestation of its claims. They are vivid parabolic presentments of the truths Christ came to teach. In the ninth lecture the author takes up the great moral miracle, the Christ of the Church and of history. The views expressed in several of the recent more noteworthy critical works are carefully examined, and this leads to the tenth and last lecture in which What Christianity would be Without Miracle is considered. There it is shown that the perfect, the sinless Christ of the Gospels alone can be an object of trust and reverence to mankind. The various substitutes proposed, such as the Comtean positive religion, the worship of the universe, the worship of humanity and the worship of the Unknown, are shown to be but empty illusions, and that a miraculous Christianity will remain in its simple grandeur to elevate, guide, enlighten, comfort and bless mankind.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—Readers who want to keep abreast of the times cannot afford to do without *Littell*.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—This attractive little favourite continues bright, beautiful and graceful.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This carefully conducted, well-written and finely illustrated weekly continues to delight and instruct its numerous readers.

ST. NICHOLAS. (New York: The Century Co.)—Every month *St. Nicholas* spreads out before its readers a most attractive variety of story, poem, descriptive and historical and other papers beautifully illustrated, well-fitted to delight and instruct its increasing circle of admirers.

THE NEW ENGLAND MAGAZINE. (Boston: Arthur P. Dodge Company.)—The July issue of this magazine formed the first number of the sixth volume. A series of sketches of New England educational institutions appear in its pages. In the last number, Martha's Vineyard Summer Institute, with illustrations, are the institutions noticed. The other contents of the number are varied and interesting.

BIBLE DOCTRINES. Being Hints, Helps and Illustrations of Scripture Truths. By Rev. A. Ritchie, Ph.D. (Chicago: Fleming H. Revell; Toronto: Standard Publishing Co.)—This little work has been specially prepared for the use of Sabbath school teachers, Christian workers and for the instruction and edification of general readers. The subjects are arranged alphabetically, are presented briefly in clear and concise terms, supported by Scripture quotations, and aptly illustrated throughout a wide range of Christian literature.

THE PEOPLE'S BIBLE. Discourses upon the Holy Scripture. By Joseph Parker, D.D. (Toronto: S. R. Briggs.)—The sixth volume of this valuable work by the popular minister of the London City Temple has made its appearance. The principal persons and events narrated in the Books of Judges, Ruth and 1

Samuel as far as chapter xviii. afford most interesting and instructive themes, and the preacher brings his extensive knowledge, spiritual insight and fresh and vigorous powers of mind to bear in their elucidation and enforcement.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Son's.)—The August number of *Scribner* presents an excellent table of contents. The Thackeray Letters, giving as they do a vivid transcript of one who filled a leading place in the literary life of his time, are continued, and their interest is unabated. "A Girl's Life Eighty Years Ago" is concluded. "The Picturesque Quality of Holland," by George Hitchcock, is a paper that will secure attention. Two papers of solid qualities are "The Instability of the Atmosphere," by N. S. Shaler, and "The Revival of Handicraft," by John F. Weir. Serials, short tales and poetry of a high order are in abundance, and the illustrations are both numerous and excellent.

THE CENTURY MAGAZINE. (New York: The Century Co.)—Each season as it comes affords the enterprising conductors of the *Century* an opportunity for specialities. The August is the Midsummer number, and a most attractive one it is. A striking portrait of Julia Ward Howe serves as frontispiece. There are breezy descriptive papers finely illustrated. The War Papers still supply historical reading, and the "Life of Lincoln" reaches a stage of deepening interest. Joel Chandler Harris begins a new three part serial "Azalia" in the current number. Edward Atkinson continues his discussion of economic questions. There is more than the usual quantity of excellent poetry by writers who have made their mark.

THE ATLANTIC MONTHLY. (Boston: Houghton Mifflin & Co.)—The papers appearing in the August number of the *Atlantic Monthly* are of a very attractive character. There is one on "The Personal Characteristics of Charles Reade," which, while anything but complimentary to his biographer, contains much relating to the deceased novelist that is interesting. "Two Years with Old Hickory" vividly recalls past events. "The Spell of the Russian Writers," by Harriet Waters Preston, displays acute critical power, and Oliver Wendell Holmes' "Our Hundred Days in Europe" lose none of their charm in description. There are well told short stories, one of them in negro dialect, attractive serials, poetry and criticism, rendering the *Atlantic* one of the best literary magazines on the continent.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—As usual, *Harper* presents an attractive number for the season. Tale, sketch and poem are appropriate, and the variety is such that most readers will have their tastes gratified. John F. Hurst, D.D., has a most interesting paper on "A Native Publishing House in India"; of a different stamp, but quite entertaining, is the first paper on "Buccaneers and Marooners of the Spanish Main," by Howard Pyle. Henry Lansdell, D.D., graphically sketches the "Natives of Siberia." "The Irish Party," with fourteen portraits, affords Edward Brown an excellent opportunity for the exercise of his analytic and descriptive powers. Other papers of decided merit, novels, tales and poems, together with the customary departments, make up a number of decided excellency.

RECEIVED.—THE WOMAN'S MAGAZINE (Brattleboro, Vt.: Frank E. Housh & Co.), **THE NEW MOON**, a people's magazine for old and young (Lowell, Mass.: The New Moon Publishing Co.).

WE heard the other Sunday evening, says the *British Weekly*, in a little suburban chapel, a sermon preached by a young minister who had every advantage of voice and delivery, was evidently capable of much tenderness of feeling and possessed of a good literary style, and instead of speaking to his hearers as men and women living in a world bustling with sin and sorrow, he delivered a thin and smart little essay on "Sentiment," one part of which was devoted to the advocacy of Imperial Federation. This contained some good advice to statesmen, but, so far as we could see, there were no Cabinet Ministers present. As if a man's hearers came to church to hear newspaper articles and notions about Imperial Federation. It is such phenomena as this that sometimes almost make us doubt the future of Christianity in England.

THE MISSIONARY WORLD.

THE HON. ION KEITH-FALCONER.

We have heard with our deepest regret of the early death of this accomplished young missionary, who was taken away on the 14th of May at Shaikh Othman, in South Arabia.

Mr. Keith-Falconer, who was born in 1856, was the second son of the late Earl of Kintore, and was educated at Harrow and at Trinity College, Cambridge. Although he first came before the public as an athlete-being champion bicyclist of England, he very soon gained distinctions of more importance in Hebrew and Arabic literature. Holding successfully at Cambridge the honourable positions of Tyrwhitt Scholar, Lecturer at Clare College, and Lord Almoner's Reader in Arabic, he published several important translations from the religious literature of the East, and, as recently as last October, delivered at Cambridge three striking lectures upon the "Pilgrimage to Mecca." Further evidence of versatility was given in the "Encyclopædia Britannica," to which he contributed a learned and exhaustive article on shorthand writing.

Inheriting an attachment to Presbyterianism, and especially to the Free Church, he maintained a pure and devoted character throughout his university career, with strong interest in active Christian work. Naturally he was drawn toward that earnest Christian thought and life which owes much of its character to Canon Westcott, Bishop Lightfoot and Dr. Vaughan, and which continues to send forth from Cambridge a wholesome influence of liberal and evangelical religion. He remained, however, true to the Church of his fathers, and his bright, thoughtful face was well known by those of our ministers who conducted Presbyterian services in the Cambridge town hall.

It is not strange that his interest in the literature of Arabia soon took the shape of personal concern in the evangelization of that region, and a few years ago he and his young wife (a daughter of Mr. R. C. Bevan, the eminent banker) were led to consecrate themselves and their resources to the cause of missions. He volunteered his services, free of charge, to the Free Church Foreign Committee, offering also to provide the salary of a medical missionary, with the special purpose of establishing a Christian centre in Yerman, with Aden as a base. The offer was cordially accepted; and after valedictory meetings held in various parts of Scotland, they began operations in November last on a site provided by the Government. The dispensary was soon crowded with patients, and Mr. Keith-Falconer engaged in a successful tour for the preaching of the Gospel and the circulation of the Scriptures in aid of the Arabian villages. But the divine hand, revealed so often in the blighting of our brightest hopes, bade him pause in his career ere a few months had passed. Laid low in February by repeated attacks of fever, he gave too little heed to the urgency of advisers that he should come home to recruit; and the news of his death is a heavy and unexpected blow both to his friends and to the missionary cause.

The touching tributes which were paid to him in the Free Church Assembly will find an echo in many parts both of Scotland and of England among the various circles which he touched; and even those who knew him only by repute, and through the reflected influence of his work at Cambridge, will think with thankfulness of the life-labour which he had planned, knowing the power of God to bring fruit out of the seed that seems to die when it falls upon the ground. *A. R. M., in United Presbyterian Magazine.*

A TRAVANCORE missionary says: Our general plan of open-air preaching is to go to the heart of a street, and begin to sing a lyric. We then proclaim to them the good news, which is listened to on the whole with good attention. Preaching one evening to an assembly at Vandasery, a certain man, whose attention was riveted upon the speaker, came forward and said, holding out something in his hand: The precious words which you speak deserve our solemn attention. What you say about the vanity of the world, of the immortality of the soul, of the great Saviour Jesus Christ and of heaven and hell is all true. Will you please accept this chuckram? We replied to him we did not expect anything from the hearers but to give their hearts to Christ, and politely declined to take his offer. I eagerly beg you to accept it, he added, because I give it as a small charity to be spent in the name of Jesus Christ. We objected again; but his earnest importunity prevailed on us, and we received his chuckram.

Choice Literature.

THE HISTORY OF A CERTAIN "STRIKE."

CHAPTER II.

"What does Billy O'Shane know about my gains or losses, anyway?" thought Raymond Knight.

And, indeed, Billy had heard only one side of the story. He was not aware that Raymond had been obliged to spend much of his extra money in hiring another lad to help sweep his schoolrooms. He had expected two boys to do the work, but had found a third necessary, not only here, but in distributing the Grand Army programmes.

So, if money had flowed in from one quarter, it had leaked out in another.

Raymond would be glad if the snow fell early this year, for he had agreed to take charge of four sidewalks, at \$6 apiece (to be paid in advance), and had engaged four boys to do the shovelling at \$5 each (to be paid at the end of the season).

Now Raymond had not at all liked the look on Billy O'Shane's face, and he told himself it would be wise to keep a sharp eye on that worthy.

Tom Bailey had summoned up pluck to whine a bit at not being allowed to combine his own interests with those of his employer. It was but a mild grumble and had been easily quenched; but Raymond strongly suspected O'Shane's influence in this matter. In other quarters also, when one morning the three programme boys appeared on his door-steps.

"Say I'd like to have thirty-five cents, instead of thirty, if you please."

"But I don't please!" said Raymond. "And, as for you Johnny Kane, you're not half spry enough. I—discharge you. There are twenty fellows ready to skip into your place. Into all your places so: that matter. So no haggling over wages. If you don't get enough, you're welcome to leave any minute."

The three retired crestfallen. As for John he was disconsolate; he had counted on his winter earnings to buy marbles next spring.

Raymond, however, did not intend the words, "you're welcome to leave any moment," to be taken in the very letter; and he was more than astonished when, the next evening, not a single boy was to be found, in or near the Grand Army Hall. He distributed programmes himself, but it required quick work for one pair of hands.

The following day he met all three rogues jollily feasting on corn balls.

"Other chaps besides you have got money—mister," sang Johnny Kane, insultingly.

"Who gives you money?" demanded Raymond, laying a heavy hand on Master John's shoulder. "Who gives you money?" he repeated, emphasizing the words by a vigorous shake.

The other two boys danced out of reach. "Don't you tell, Johnny!" they shouted. "Don't you tell, and we'll stand by you."

But Raymond suddenly let the prisoner free, as a certain recollection flashed across him.

It was only the evening before that he had heard the same taunt. He had come to the library to pay his yearly subscription. Billy had been there, and Raymond had caught his eye and heard him mutter: "You'll find that other chaps besides you has got money."

There was evidently a plot on foot, and O'Shane was at its core. Raymond grew more and more sure of that, and there was no welcome for Billy when, on New Year's Eve, that person called to him as he was walking home.

"See here!" said Billy.

"Well?" said Raymond.

"Who's to get the benefit of 'The Carrier's New Year's Address' to-morrow, I'd like to know?"

The two boys, employer and employe, stood looking one another squarely in the face, as they had done months ago. "Who's to get the benefit of 'The Carrier's Address'?" repeated O'Shane.

"I am," said Raymond. "I've had it written, and every cent that it brings belongs to me."

He did not feel called upon to add that his mother had written the pretty verses, that he had printed them on his own hand press, and that, excepting a trifling sum spent for blank paper, the "Address" had cost not a penny.

Billy broke into a howl of rage.

"Your uncle gives you money, and then you grind more out of me, what slaves and does your work!"

"I pay you for your work exactly what you agreed was a fair price. As for my uncle and what he gives me, that's none of your concern."

Raymond spoke quietly, holding a tight rein over himself.

"You have everything in the world you want!" raved Billy. "All your folks are healthy!"

"That's not your concern either."

"Ain't it my concern?" cried Billy hotly. "We'll see about that. You'll give me a chance at that 'Carrier's Address,' and fifty cents a week extra, or I'll never ing another cent for you as long as I live."

"Very well," said Raymond coldly; "your services are no longer required. You've broken your word of honour; but you've hardly enough of that material to make it worth your while to keep it. I release you from your bargain. You may go."

Billy faltered. He thought of Norah, but it was only for a moment.

"All right," said he, as loftily as Raymond's self. But there was a threat in his whole bearing as he turned away.

The mischief soon came to light. The other carriers came that very evening to demand their "Addresses" and the profits thereon.

"You can't have them," said Raymond with decision. "But I'll raise your wages twenty cents a week," he added hastily.

The boys wavered. Evidently they were under instructions. The *Advertiser* carrier was the spokesman.

"We're thinking of forming a club to protect our rights," said he confidentially.

"Knights of Labour, eh? I've heard of them," said Raymond scornfully. "Just let me advise you to keep out of it, for you'll find both money and law against you, if it comes to a rub."

The boy retired, probably to seek further counsel. "Bill O'Shane!" thought Raymond to himself. "I wonder what will come next."

The snow shovellers came next.

"We made a bargain and we'll hold by it, if you please," said Raymond to them. "If you don't choose to please, remember it was for the season I hired you. I can get others in your places. But every cent of the pay goes, at the end of the winter, to the 'parties' who are at work at that date, whether they have been at it three months or three weeks, or three days, or three hours."

With much head-shaking the snow-shovellers withdrew. Raymond, the next day, went over to one of his school-houses. It being a holiday he was almost surprised to find his "hands" sweeping cheerfully and well.

"The strike hasn't reached here," thought he; and never in his life had he been so agreeable as he was this day to the faithful three.

The pleasant, friendly gleam had not left his face as he entered his own door; but it vanished as he caught sight of a familiar face. There stood Tom Bailey.

"I've come to say—" began Thomas.

"No, you haven't!" interrupted Raymond. "You'll do your job, young man, and you'll do it well, or you'll suffer for it."

"He won't let me," whimpered Tom.

"Who won't let you?"

"Bill O'Shane. He says if I go on the road for you, he won't let a single fellow buy peanuts of my father; and father makes half his money out of the school-boys."

"I declare upon my soul, it's a boycott!" exclaimed Raymond.

"A boycott!" it certainly was. Not only did Tom Bailey fear for his father's peanuts, but he feared for his own tender skin if he disobeyed Billy O'Shane. Nor was Billy the only tyrant, and Tom the only victim. The other carriers became leaders among the strikers, and not a small boy could Raymond find who dared to enter his service, or who was not frightened out of it, if by chance he did enter, giving his forcible, if not elegant excuse:

"They'll lick me if I stay."

Matters were very serious. Early, morning after morning, Raymond carried the *Press*, and one of the sweepers, standing staunch, took Billy's place on the *Arms*. As the enemy were not apt to gather at so early an hour, he was unmolested. A second sweeper filled Tom Bailey's place, dodging into the station at the very last moment, and more than once spilling half his wares as he jumped frantically upon the moving train.

Before long, down came the snow. Raymond shouldered his shovel and sallied forth. For a short time he worked in peace, and then, with a hoot, the foe bore down upon him. At first they tried taunts and jeers.

"How do you like it yourself, sonny?"

"Don't work too hard, Boss! Don't now!"

"Why don't you wear a veil to protect your pretty complexion?"

"Say, what wages do you get? Do you work by the day or the job?"

"What's your idea of stealing, eh? Get fellows to work for nothing? B—ah!"

But the tormentors soon used something, besides words. Snow balls began to fly. More than one struck with force. All at once, a sharp bit of ice came clanging against Raymond's cheek. He gave one bound, and grappled with the leader of the gang. The rest drew off and formed a ring.

The two plunged heavily to and fro. They were like two enraged young bulls. Sharper and sharper, fiercer and fiercer grew the fight. Wild beasts could not have tussled more madly. They used fists. They used nails. They bit with their teeth. I do not know how it would have ended, for, in point of physical strength, Raymond and Bill were fairly matched. But a good angel, in the shape of a burly policeman, appeared at the corner. O'Shane promptly withdrew his forces for rest and refreshment.

But Raymond had hard work before him. Four sidewalks must be cleared of snow, and then there was a concert at Grand Army Hall. He must be there to distribute programmes.

Late that evening Raymond crawled home, wet, exhausted, sick at heart, and sick in body too was he. No wonder that fever set in. No wonder that, for weeks, Mrs. Knight held her breath in an agony of fear.

Raymond was too worn with care and overwork to hold his own against disease. He lay at death's door, and it was only a question of at what moment it would open. It was only his mother's unceasing prayer and watching, her courage, which even terror could not conquer, which kept the flicker of life in him.

Then, just as even she was brought to the verge of despair, a gleam of something, which was not death, came into her boy's face. Slowly, slowly, he began to creep upward.

The days, the weeks, the months went by, and Raymond was saved. Weak as a baby he lay on his pillows.

The sunshine poured in; the sweet May breezes blew into the chamber; Raymond felt no pain; only a great desire to sleep held him.

"And there's no medicine equal to that," said the doctor.

It was an afternoon near the end of May. Raymond was in the midst of a delicious nap, when suddenly he sprang upon his elbow. The front doorbell had rung so sharply that the sound had pierced into dreamland and awakened the sleeper.

"Please, Mrs. Knight," said the maid, coming to the chamber, "it's a red-headed boy, and see Mr. Ray Le will, and prevent it I can't."

"Mother," gasped Raymond, "it's Billy O'Shane. Let him come in."

And, sure enough, waiting for no invitation, Billy had followed Jane up the stairs.

He came into the chamber, stopped, gazed at the wan face on the pillow, gave a sort of stifled snort.

"Oh, my jingoes!" said Billy O'Shane.

There was silence after that. No one seemed to be able to speak. An occasional sniff from Billy's uncultured nose told of deep feeling, but no words came. Billy stared at Raymond. Raymond gazed back at Billy.

At last the latter opened his mouth.

"It was a mean trick on my part," said he, huskily. "I chose to quit work myself, I'd no call to head off others from doin' theirs. It wasn't my concern neither how you got your money, seein' you kep' up to the bargain you made with me."

"I ought to have explained more to you," said the faint voice from the bed.

"I hadn't a-oughter to have been so fierce!"

There was a pause, Raymond was turning matters over in his mind.

"You wanted those library books dreadfully," said he.

"You didn't know that."

"I ought to have known it. I should have known it if I had cared. Some one said you had a sick sister," Raymond went on, still working the problem out. "Maybe she's expensive. It costs lots to be ill."

"I never told you that."

"No; but I should know it without your telling."

He held out a white, thin hand. With something very like a sob, Billy thrust forth his black, stubby fingers.

Employer and employe. Capital and labour. Brothers, the two, since they had one Father.

"I hadn't a-oughter to have ben so fierce!"

"I ought to have known. I should have known, if I had cared!"

Several puzzling questions were answered by the clasp of those two hands.

THE END.

ADVENTURES WITH THE GRIZZLY BEAR.

Few persons believe that a grizzly will attack a man before he is himself attacked. I was one of those doubting Thomases until two years ago, when I was thoroughly convinced by ocular demonstration that some grizzlies, at least, will attempt to make a meal off a man even though he may not have harmed them previously. We were hunting in the Shoshone Mountains in Northern Wyoming. I had killed a large elk in the morning, and on going back to the carcass in the afternoon to skin it we saw that bruin had been there ahead of us, but had fled on our approach. Without the least apprehension of his return, we leaned our rifles against a tree about fifty feet away, and commenced work. There were three of us, but only two rifles, Mr. Huffman, the photographer, having left his in camp. He had finished taking views of the carcass, and we were all busily engaged skinning, when, hearing a crashing in the brush, and a series of savage roars and growls, we looked up the hill, and were horrified to see three grizzly bears, an old female and two cubs about two-thirds grown, charging upon us with all the savage fury of a pack of starving wolves upon a sheep-fold.

They were between us and our rifles when we first saw them, and we sprang to our horses, which were picketed a few yards below, supposing, of course, that when the bears reached the elk carcass they would proceed to eat it, and pay no further attention to us. Strange to say, it was the carcass to which they paid no attention. They still came after us; we had no time for flight, and could not even release and mount our terror-stricken horses. Our only chance was to fight for our lives, and with one accord we all three grasped our hunting knives and dashed at them. We threw our hats and yelled like *Cumanches*, and the savage brutes, seeing themselves thus boldly confronted by equal numbers, stopped, raised on their haunches, growled, snapped their jaws for a few moments, and then walked sullenly back up the hill into the bush. This gave us an opportunity to get hold of our rifles, and then it was our turn to charge. To make a long story short, we killed the old female and one cub, the other escaped into the jungle before we could get a shot at him. The resolute front we put on alone saved our lives.

The grizzly is partially nocturnal in his habits, and apparently divides his labour of obtaining food and his travelling about equally between day and night. It is not definitely known to what age he lives in his wild state, but he is supposed to attain some twenty-five or thirty years.

Notwithstanding the great courage and ferocity of this formidable beast, he will utter the most pitiable groans and howls when seriously or mortally wounded.

Another instance of a grizzly making an unprovoked attack upon a man was vouched for by a man whom I know to be strictly truthful. Two brothers were prospecting in a range of mountains near the head waters of the Stinking Water River. The younger of the two, though an able bodied man, and capable of doing a good day's work with a pick or shovel, was weak minded, and the elder brother never allowed him to go any distance away from camp on their work alone. He, however, sent him one evening to the spring, a few rods off, to bring a kettleful of water. The spring was in a deep gorge, and the trail to it led through some fissures in the rock. As the young man passed under a shelving rock, an immense old female grizzly, that had taken up temporary quarters there, reached out and struck a powerful blow at his head, but fortunately could not reach far enough to do him any serious harm. The blow knocked his hat off, and her claws caught his scalp, and laid it open clear across the top of his head in several ugly gashes. The force of the blow sent him spinning around, and not knowing enough to be frightened, he attacked her savagely with the only weapon he had at hand—the camp kettle. The elder brother heard the racket, and hastily catching up his rifle, found his brother vigorously belabouring the bear over the head with the camp kettle, and the bear striking at him savage blows, any of which, if she could have reached him, would have torn his head from his shoulders. Three bullets from the rifle, fired in rapid succession, loosened her hold upon the rocks, and she fell life

less into the trail. The poor idiotic boy could not even then realize the danger through which he had passed, and could only appease his anger by continuing to maul the bear over the head with the camp kettle for several minutes after she was dead.—G. O. Shields, in *Harper's Magazine* for August.

KAYAKING IN GREENLAND.

From an illustrated sketch of some personal experiences by General A. W. Greely in the August *Century* we quote the following. This dangerous craft is gradually dying out in Greenland, and only the brighter and more ambitious boys acquire it. Practice must commence at a tender age, and must be continued assiduously. Jens had a pride and a delight in the art, such as was unusual in his settlement. For those who have never seen a kayak I will imperfectly describe it as a shuttle-shaped boat, consisting of a wooden frame-work, which is fastened together generally by seal-skin thongs, and over which is stretched a covering of tanned seal-skin as neatly and tightly as in the sheep-skin of a drum-head. The skin covering is so well tanned, and it is so deftly sewn together with the sinew thread by the Esquimaux women, that no drop of water finds its way through skin or seam. The use of the seal thong in uniting the stanchions gives great strength and equal elasticity, allowing with impunity great shocks which otherwise would destroy so frail a structure. The boat is usually some fifteen feet long, and from its central point gently curves upward—from a width of twenty and a depth of ten inches—to pointed ends. Both prow and stern are carefully armed with a thin moulding of walrus ivory, which is a protection to the skin covering when the hunter, spinning through the water, strikes small ice, or, when landing, so throws forward and upward his kayak that boat and man slide easily and safely up the edge on to the level surface of the floe. The only opening is a circular hole with a bone or wooden ring, its size being strictly limited to the circumference of the hips of the largest hunter who is to use it.

A waterproof combination jacket and mitten of oil-tanned seal-skin is worn by the hunter, who tightly laces the bottom to the ring, so that no water can enter the kayak. Thus equipped, the Inuit hunter faces seas which would swamp any other craft, and plunges safely through the heaviest surf. A single oar, with a blade at each end, in skilful and trained hands propels this unballasted, unsteady craft with great rapidity, and it moves through the water at a rate varying from five to ten miles an hour, according to the character of the sea and the exigency of the occasion. The oar, properly handled, enables an expert to rise to the surface, if, as happens at times, the boat is overturned.

The kayak of the Esquimaux is probably unsurpassed in ingenuity by the boating devices of any other savage people of the globe. Its essential points of lightness, buoyancy and structural strength are marvellously well adapted to the varying and dangerous conditions under which an Esquimaux provider seeks his sea game. This tiny craft with all its hunting gear weighs scarcely fifty pounds, and will carry a load of some 200 pounds besides its occupant.

CHILD-LIFE IN INDIA.

A baby in India is not rocked in a cradle, but in a swing. The houses are very small, and have no furniture, except perhaps a cot and a chair for the man of the house. Many, however, have not even that. The family sit on the floor, and sleep on mats. This would hardly do for the baby. So when the mother wishes to lay it down, she takes one of her long cloths that she wears instead of a dress, and ties the two ends together over a small rafter in the low roof of the house, and puts the baby into the fold of the cloth. This makes a nice swing.

Most women in South India are poor, and have to work all day, and many have to take their babies with them to the fields. When they do that, they make the same kind of a swing by tying a cloth to the branch of a tree by the roadside. Then the baby is left for several hours, while the mother goes off to her work. Very often the light wind moves the branch, and that swings the child, so that it sleeps quietly, reminding us of the lullaby:

"Rock-a-bye baby, in the tree-top,—
When the wind blows, the cradle will rock:
When the bough breaks, the cradle will fall,
And down will come baby, cradle and all."

The bough does not often break, because the mother is careful to tie the swing to a tamarind, or some other tree that has very strong boughs. But sometimes the poor little baby, when it wakes up alone, cries and wriggles about a long time before any one takes any notice of it; and once in a while it falls out of the swing and gets hurt.

Once a week the family goes to the weekly fair in some village several miles away. As they are poor, they walk, and carry the baby by swinging it in a cloth hanging from a bamboo stick. The father walks ahead with one end of the stick on his shoulder, and the mother comes behind, carrying the other end, while the baby hangs in the cloth between them. When they reach the fair-ground, the mother spreads her vegetables for sale on a little mat, and lets the baby roll around on the ground by her side.—*Illustrated Christian Weekly*.

POWER OF THE SOCIAL INSTINCT IN FRANCE.

In the familiar and every day, as well as in the exceptional and heroic work of life, the power and impotence of the social instinct show themselves in France in a way of which we have no experience. The relations between individuals being exalted into a distinct social force, apart from the personalities therewith connected, these relations are regulated, utilized and decorated to very noteworthy ends. They are used with us mainly for business purposes; it is chiefly, perhaps, the commercial traveller who exploits them. The rest of us enjoy them or neglect them as the case

may be, but take no thought to organize and direct them. The social instinct, nevertheless, being native to man, even to man in our environment of riotous individualism, it incurs the risk of becoming depraved if it be not developed. This, indeed, is its very frequent fate in many of our communities, and the amount of positive debauchery due to a perversion of this instinct, which perversion is itself due to neglect, is very suggestive. And positive debauchery aside, the pathetic failure of genial but weak natures that in a truly social milieu would certainly have succeeded is still more significant because it is still more hopeless. In France social capacity is a principal part of the youth's equipment for his journey through life. In virtue of it young men rise in the world, obtain "protection" and acquire vantage ground. With us, hitherto, a turn for what is called society is fully as likely to be a bar as an aid to a young man's success, being accepted often as indicating frivolity, if not extravagance and dissipation, and, at all events, hostile to the industry and severe application which pass for credentials of solidity. Success in an industrial society does not depend on the favour of women, and we are wont a little to contemn the large and interesting class of *petits jeunes gens* of which French society makes so much. On the other hand, we have many accentuated types wholly peculiar to ourselves, and generated by the struggle of the ambitious and intensely concentrated individual with an amorphous and undeveloped society which he can in a measure mould as well as figure in, provided only his energy be sufficient to the task. Never was there such a field for the parvenu as that we furnish. Never was the parvenu so really estimable and distinguished a person. With energy and persistence, a man who only yesterday ate with his knife may to-morrow lay down rules of etiquette, a beneficiary dispense charity, a country merchant regulate a railway system—merely by the force through which strenuous personality imposes itself on a society whose solidarity is too feeble to protect it against assault from without and treachery from within. In most instances, indeed, our pretence of solidarity is pure snobishness, and our parvenu really—as was said by Napoleon—*arrives*.—W. C. Brownell, in *Scribner's Magazine* for July.

I SHALL FIND REST.

A little further on—

There will be time—I shall find rest anon:
Thus do we say, while eager Youth invites
Young Hope to try her wings in wanton flights,
And nimble Fancy builds the soul a nest
On some far crag; but soon Youth's flame is gone—
Burned slightly out—while we repeat the jest
With smiling confidence,—I shall find rest
A little further on.

A little further on

I shall find rest; I half-fiercely we avow
When Noon beats on the dusty field and Care
Threats to unjoint our armour, and the glare
Throbs with the pulse of battle, while Life's best
Flies with the fitting stars: the frenzied brow
Pains for the laurel more than for the breast
Where Love soft-nestling waives. Not now, not now.
With fev'rish breath we cry, I shall find rest
A little further on.

A little further on

I shall find rest: half-sad, at last, we say,
When Sorrow's settling cloud hurs out the gleam
Of Glory's torch, and to a vanished dream
Love's palace hath been turned, then—all depressed,
Despairing, sick at heart—we may not stay
Our weary feet, so lonely then doth seem
This shadow-haunted world. We, so unblest,
Weep not to see the grave which waits us guest:
And feeling round our feet the cold, sweet clay,
We speak the fading world farewell, and say:
Not on this side—alas!—I shall find rest
A little further on.

—Robert Burns Wilson, in *Century Magazine*.

THE BIBLIOMANIAC.

Here, too, you may see the traditional bibliomaniac. You would never suspect from his appearance that he had any knowledge of literature. He is a short, stout man, with coarse features and shaggy beard. A heavy coat of common material, surmounted by an antiquated cape, hangs loosely over his shoulders; he wears a slouch hat, a brown wig and large spectacles. He stands for a few moments absorbed in the contents of an insignificant twelve-mo. Then walking back to the table from the window, where he has been trying to obtain a better light, he remarks to a gentleman who is looking over a large volume of Audubon's *Birds*.

"Nice book that, sir. But I have an original edition of it, with all the fine old plates. I have been offered a thousand dollars for it, but I'd rather keep it than let it go for anything short of fifteen hundred."—*American Magazine*.

A COURT of Session action raised by a divinity student against Rev. Mr. Shaw and the Kirk Session of Salen has been settled. The pursuer acted as missionary at Salen for a short period last summer, and alleged that he had been wrongfully dismissed; he concluded for \$250 in name of salary and damages. The defenders tendered \$50 and expenses which was accepted.

THE Rev. George Pearce, for nearly fifty years a missionary in Bengal, and the last of the contemporaries of Carey, Marshman and Ward, is dead. Twelve years ago the infirmities of old age made it imperative that he should retire to the cool climate of the Nilgiri Hills; but there he turned afresh to the loved service of his Master, though then drawing near the eightieth year of his age.

British and Foreign.

THE Rev. Gordon Webster, of Girvan, has received a call from a congregation at Christchurch, New Zealand.

THE Rev. Robert Thomson, of Ladywell, Glasgow, preached the annual Drumclog sermon at Strathaven lately.

THE Duke of Westminster has expended \$125,000 on the new Church of St. Mary's, Chester, including the parsonage and schools.

THE Matthew Henry Memorial Church, Chester, has been celebrating the two hundredth anniversary of the great commentator's induction.

MR. ANDREW CARNEGIE, during his visit to Edinburgh, opened a restaurant for women in the premises of the Y. W. C. A., in Shandwick Place.

MR. BRIGHT says of the Society of Friends that probably more than any other body within its borders and in its service personal ambition is practically unknown.

MR. J. W. TAWSE, W.S., for many years secretary to the society in Scotland for propagating Christian knowledge, died at his residence in Edinburgh in his seventy-third year.

St. STEPHEN'S, Edinburgh, is to be closed for three months for alterations and repairs to cost \$9,000; the congregation meeting meanwhile in the mission hall in St. Stephen Street.

PRINCIPAL CAIRNS preached at the celebration of the centenary of the Clacmannan congregation. Owing to the large number present at the evening service it was held in the parish church.

THE Visitation Scheme has been productive in every case of much good in Edinburgh U. P. Presbytery. All the sixty-seven congregations, with the exception of six or seven, have been visited.

THE sexton at Fairford Church, who expounds its famous windows to visitors, amused an Edinburgh authoress who lately made a pilgrimage to the place. His ideas, she says, seemed to run chiefly on the sins and punishment of the fair sex.

THE Kirk Session and manager of St. James' Place Church, Edinburgh, while enjoying a picnic at Carllops, presented Mr. Learmonth, the father of the Session, with an illuminated address on the occasion of his jubilee as an elder.

MR. HOFFER, who has just entered on the work of secretary to the Y. M. C. A. at Zurich, is the second in Switzerland devoting his whole time to the duties of the office. The first is Mr. Charles Merle D'Aubigne, the secretary at Geneva.

WHEN the General Baptists held their annual Congress at Peterborough lately, Dean Perowne invited the committee to send one of the ministerial delegates to be his guest, and personally conducted the members of the association over the cathedral.

MR. CAMPBELL WHITE of Overton laid the memorial stone recently of a Gospel temperance institute at Rutherglen in presence of 2,000 people. Mr. White has given \$2,500 toward its erection. The civic authorities of the burgh attended the ceremony.

ONE of the principal reasons, they say at Rome, which induced the Pope to send an envoy to the Jubilee of Victoria was the hope that her Majesty, with, as a return for his courtesy, accredit a special representative on the occasion of his own jubilee in December.

THE Melbourne *Daily Telegraph* describes Dr. Strong's new Church as a very little denomination with a very big title, resembling nothing so much as a very small boy with a very large hat on. It calls itself "The Australian Church." The *Advocate* characterizes Dr. Strong as a prophet without a mission or career.

MRS. DINGWALL FORDICE, senior, of Culch and Bruckley, Aberdeenshire, mother of the late lamented member for that county, died lately at Blairgowrie, where she has resided for about forty years. She was a devoted member and most liberal benefactor of the Church, and took a warm practical interest in many philanthropic schemes.

IN Millstone Lane Chapel, Leicester, on a recent Sunday night, two men and two women, during the service, made grave charges against the minister, whereupon the people rose to their feet, and fighting commenced. The females ran screaming from the building, and the police had to be called in to quell the disturbance.

THE author of "Ri's from Binkbonny," as the result of his visitation of schools in Canada and the United States during his recent tour, says he found there was more teaching than in Scotland, and less mere hearing of lessons. This means more done in schools, and rather less to do at home—a thing parents in Scotland greatly long for.

THE Diocesan Memorial of the late Bishop Fraser has been unveiled in Manchester Cathedral, and the chapel in which it is contained, provided by Mrs. Fraser, was at the same time formally handed over to the dean and chapter. On the top of the cenotaph is a recumbent effigy in white marble, an admirable likeness of the deceased prelate.

A DEPUTATION from Cunningham Church, Glasgow, consisting of fourteen young men and women, have been conducting largely attended evangelistic meetings at Hamilton, in connection with the Y. M. C. A. of that town. Many of the speakers testified to the power of the Gospel in rescuing them from the curse of intemperance and other evils.

A GREAT sensation has been created in Kirkwall by an attempted sale of goods pointed from Messrs. Gilson & Halcro, drapers, for manse assessment. The auctioneer stated that he had consented to sell the goods to oblige Mr. Brough, sheriff officer, but that it was against his convictions as it was also against Mr. Brough's. No offer could be got, though a great many people were present, and the goods will have to be handed over to the pointing creditor.

Ministers and Churches.

A NEW Presbyterian church is about to be erected in Chesterville.

KINGSBURY is celebrating the jubilee by building a good manse.

THE Rev. A. McLaren, of Enniskillen, has left for Ottawa for a vacation trip.

THE Rev. Mr. McGillivray, of Perth, has accepted the call to Chalmers Church, Kingston.

MR. RAR has accepted the call presented to him by the Presbyterian congregation at Acton.

THE Rev. Dr. Watson, of Beaverton, preached in Knox Church, Cannington, on a recent Sabbath.

THE Rev. John MacLeod, late of Antwerp, N. Y., has been received by the Presbytery of Quebec.

THE Napanee Presbyterian Sabbath School excursion to Massassaga Point lately proved a very enjoyable affair.

THE Rev. Dr. Bryce who conducted the services in Knox Church, Regina, discussed "Is Science Opposed to the Bible."

THE Rev. John Macleod, B.A., has accepted the call from Richmond and Melbourne, Que., and will be inducted on August 2.

ST. ANDREW'S CHURCH, Winnipeg, Sabbath School and their numerous friends had a splendid excursion to Portage la Prairie last week.

THE Rev. Dr. Smellie has returned to Fergus after attending the General Assembly, and visiting relatives and friends in the North-West.

THE Rev. R. McNair and his bride, on their arrival at Durham, were welcomed by the band and many friends, who met them at the station.

THE Rev. A. B. McKay, of Montreal, who is at present on a holiday in Great Britain, is supplying the pulpit of his former congregation at Brighton.

THE children of the First Presbyterian Church Sabbath School, Brockville, held their annual picnic at St. Lawrence Park, enjoying themselves thoroughly.

THE Rev. John Hay, B.D., pastor of the Campbellford Presbyterian Church, was married to Miss Tassie Colquhoun, daughter of a wealthy citizen of Dundas County.

THE Rev. A. McWilliams, B.A., who for the past two months acceptably assisted Rev. Dr. Urc, is to supply at Clinton for the month of August, during Rev. Mr. Stewart's vacation.

THE teachers, scholars and friends of Mill Street Presbyterian Church, Port Hope, to the number of nearly 200, visited the Summit, where a very pleasant day was spent by the young folks.

THE Rev. Dr. McKay was inducted as pastor of the united congregations of Knox and St. Andrew's Presbyterian Church, Lucknow, on the 2nd ult. The communion was dispensed the following Sabbath.

THE corner stone of a new church at Eden Mills was laid on the 15th ult. Revs. R. J. Beattie, James Argo and Mr. Auld took part in the interesting ceremonies. The stone was laid by the pastor, Rev. D. Strachan.

THE pastor of the Presbyterian Church, Hespeler, the Rev. Mr. Haigh, has returned from the North-West, much to the delight of his people. The reverend gentleman delivered a descriptive lecture of his late travels.

THE Rev. Dr. Laidlaw, of St. Paul's, Hamilton, is spending his holidays in Muskoka. Rev. Dr. Sutherland, of Rockford, Ill., Rev. W. H. Boyle, of Paris, and Rev. R. N. Grant, of Orillia, will fill his pulpit in his absence.

THE Rev. A. H. Scott and family, of Owen Sound, passed through this city this week on their way to the East for a holiday. Rev. G. Branch Howie, of Mount Lebanon, has gone to Owen Sound to take the pulpit of Knox Church in the absence of the pastor.

A QUIET wedding took place at Fenelon Falls lately, the contracting parties being Miss Lotta Lochead, eldest daughter of the Rev. William Lochead, pastor of the Presbyterian Church at Fenelon Falls, and Mr. R. A. Dickson, formerly of Lindsay, and now a member of the firm of Stevenson, Dickson & Campbell, barristers, Toronto. The ceremony was performed by the father of the bride, assisted by the Rev. John Lochead, of Parkhill.

A MARITIME Province exchange says: In a field two miles from Pictou, on the road to Logan's tannery, is to be seen a barn in which was held the first Presbyterian meeting of Presbytery that ever assembled in Pictou County. The Presbytery meeting, it is said, took place about a century ago—so the barn is probably the oldest in Nova Scotia. The old structure is in a dilapidated condition, but looks as though it might stand a few years longer.

THE Rev. A. McLachlan, a graduate of Queen's University, Kingston, 1884, and of Union Theological Seminary, New York, 1887, is at present visiting friends in Toronto. He leaves Canada shortly for Asia Minor, having been appointed, with Rev. H. S. Jenanyan, a native of Tarsus, recently graduated at Union Seminary, New York, to take charge of St. Paul's Institute, a training school about to be erected as a monument to the memory of the Apostle Paul at his birthplace—Tarsus, Asia Minor.

THE pulpit of the French Protestant Church, Ottawa, was occupied recently by Principal Bourgoin, of the Pointe-aux-Trembles Schools, who preached in French. In the evening the pastor, the Rev. Marc Ami, conducted the services, and delivered a telling exhortation, which was listened to with marked attention. The attendance at both services was large. Since his arrival in Ottawa, Mr. Bourgoin has met with much success in collecting funds toward the sup-

port of the French Protestant College at Pointe-aux-Trembles.

THE Rev. J. Robbins, Truro, arrived home lately from the West, after fulfilling his duties as commissioner to the General Assembly at Winnipeg. Mr. Robbins went as far as Regina. He preached on Sabbath in First Presbyterian Church, and was met by large congregations who evinced their pleasure of welcoming him home. The evening service was addressed largely to the Normal students who graduated during the week. Mr. Robbins also addressed the Sabbath school in the afternoon on the work of French Evangelization.

THE Brockville *Recorder* states that the annual picnic of the Sabbath school of St. Andrew's Church, Williamstown, of which the Rev. A. McGillivray, of St. John's Church, was the late pastor, was held on Tuesday, the 5th July. A very pleasing incident of the day was the presentation of a finely appreciative address to Rev. Mr. McGillivray, accompanied by a well-filled purse, from members of his late congregation and other friends. Mr. McGillivray briefly replied in suitable terms, thanking his friends for their gift and kind wishes. The purse contained \$200.

THE Sabbath school of St. Andrew's Church, Winnipeg, had their annual outing this year at Portage la Prairie on the 21st inst. The train consisted of fifteen coaches laden with 1,500 excursionists, young and old. McLean's Grove was kindly granted for the occasion, and proved in every way suitable. The committee in charge had made every provision for a monster crowd, and were able to satisfy every one. The friends at Portage la Prairie, by their presence and kind attentions, added much to the enjoyment of the day. Altogether it was a most pleasant and enjoyable excursion.

THE following is a list of the names and post office addresses of the Conveners of standing committees in the Presbytery of Stratford for the current year: Statistics, Rev. A. F. Tully, Mitchell; Foreign Missions, G. Chrystal, Avonton; Home Missions, R. Hamilton, Motherwell; French Evangelization, J. A. Turnbull, LL.B., St. Mary's; Sabbath observance, J. McClung, Shakespeare; Sabbath Schools, W. M. McKibbin, M.A., Millbank; State Religion, J. Boyd, Crosshill; Aged and Infirm Ministers' Fund, A. Stewart, Shakespeare; Widows' and Orphans' Fund, Rev. A. Henderson, M.A., Atwood; Temperance, Rev. D. Gordon, Harrington.

ON the evening of Tuesday, July 26, Rev. Dr. McTavish, of Inverness, Scotland, preached to his former congregation in Chalmers Church, Woodstock. The body of the church was completely filled, and over 100 had to find seats in the gallery. The sermon was on the vision of Isaiah vi. 1 to 8, and is described as able and earnest. The local papers contain a full report of it. At the close of the services, an opportunity was afforded in the large lecture room of the church of shaking hands with Dr. and Mrs. McTavish, and for more than an hour there was such handshaking as only Highlanders understand. Many wise counsels were given by the Doctor, and his visit will never be forgotten.

THE following paragraph appears in the Winnipeg *Free Press*—Rev. Mr. Winchester, formerly in charge of the Presbyterian congregation at Rapid City, returned a few days ago, and preached his farewell sermon to a deeply interested audience. Mr. Winchester has volunteered as a missionary to China, and when he was speaking of the great masses of heathens to whom the Word had never been preached he became very eloquent. His parting words were deeply pathetic, and affected many to tears, especially when leave-taking. He takes with him the best wishes of the whole community in his new labour of love. Mr. Winchester was kindly entertained by the young people of St. Andrew's Church, Winnipeg, and presented with a purse of over \$120. Mr. Winchester is a former resident of Woodstock, and was at one time superintendent of Knox Church Sabbath School.

"PIONEER" says: The writer of these lines was present in Charles Street Church, Toronto, when the induction of elders took place in this young and flourishing congregation under the care of the Rev. John Neil, B.A. The venerable Dr. Reid, agent and ex-Moderator of the Church, had been requested to preach on this occasion, and he, with great feeling, read Acts xx, and gave the leading points in the history and labours of the Apostle of the Gentiles, whose career was nearing its end, and when he expected to be taken to the "house of many mansions," and receive the welcome, "Well done," etc. The delivery and calm style of address of our venerable father, and his advancing years, reminded many of the congregation of the early labours, and recent indomitable courage of Dr. Reid in Canada, and suggested to us the value and cheer that this sermon would give to many humble Christians and office-bearers in the Church, and if your columns could be utilized by getting the original manuscript for publication, the whole Church will be refreshed by it.

PRESBYTERY OF CHATHAM.—This Presbytery met on July 19. Mr. Russell reported that he had visited the Wabash, and recommended that a supply of ordinances be given to the people there. The matter was remitted to the Home Mission Committee. Mr. Neil McDiarmid applied to be put on the Aged and Infirm Ministers' Fund. Dr. Batusby was congratulated on having obtained the degree of Ph.D. Sessions were enjoined to forward their records for examination at next regular meeting. Mr. Becket gave notice that he would move at next regular meeting that the treasurer publish annually a statement of all moneys received and expended by him. An adjourned meeting was appointed to be held at Dresden on August 9, at half past ten a.m. The next regular meeting was appointed to be held on September 20, at ten a.m., in First Presbyterian Church, Chatham.—W. WALKER, *Pres. Clerk*.

PRESBYTERY OF SAUGEN.—This Presbytery met in Guthrie Church, Harrison, on July 12. Mr. Young presented a unanimous call from Knox Church, Harrison, to

Rev. M. C. Cameron, formerly of Milton; salary, \$1,000 per annum, without manse. Mr. Cameron has accepted the call, and his induction is appointed for August 4, at two p.m. Mr. McNair, Mod., to preside, Mr. Davidson to preach, Mr. Young to address the minister and Mr. Straith the people. The Clerk intimated that Mrs. Harvie had formed a Woman's Foreign Missionary Society in each of the following congregations: Mount Forest, Durham, Jolstein, Clifford and Arthur; also a Presbyterian Woman's Foreign Missionary Society in the Presbytery. It was then moved and unanimously agreed to "that we express gratification at the formation of a Woman's Presbyterian Foreign Missionary Society in this Presbytery; also sympathy with the work of the society, and we express the hope that the work may go on until a Woman's Foreign Missionary Society be formed in all the congregations of our Presbytery." Messrs. McNair and Thorn were appointed a committee to act with the Woman's Presbyterian Society in all our congregations where not already formed. The Presbytery adjourned to meet in the Presbyterian Church, Mount Forest, on September 20 next, at ten a.m.—S. YOUNG, *Pres. Clerk*.

PRESBYTERY OF HAMILTON.—This Presbytery met on July 19. The death of Mr. John Gordon, of Nelson, was reported, and the dangerous illness of Mr. Davidson, of Burlington. It was resolved hereafter to meet in St. Paul's Church, and at nine o'clock a.m. Thanks to the Session and managers of Central Church for their kindness in accommodating the Presbytery for the last twelve years. A minute was adopted expressing high esteem for the late Rev. M. W. Livingstone, of Simcoe. A call from Merriton to Mr. W. Mowat was laid on the table, and another from Caledonia to Mr. W. E. Rae was sent back to the Session on account of the small number of signatures appended. A call to Mr. R. McKnight from Fort Erie, etc., was sustained. Some of the commissioners to the General Assembly reported diligence. Rev. W. D. Rees tendered his resignation of his charge, and it was resolved to cite the congregations to appear for their interests. It was resolved that every congregation shall hold a missionary meeting, make its own arrangements, and report at the March meeting. The standing committees were appointed. The several Conveners are: Presbyterial Finance, Mr. D. McLellan; State of Religion, Mr. Abraham; Temperance, Mr. Carruthers; Home Missions, Mr. Ratchiff; Sabbath Schools, Mr. G. Rutherford; Schemes, etc., Mr. D. McLellan; Colleges, Mr. Fletcher; Foreign Missions, Mr. Lyle; French Evangelization, Mr. Murray; Aged and Infirm Ministers, Mr. Goldsmith; Widows and Orphans, Mr. Fraser.—JOHN LAING, *Pres. Clerk*.

PRESBYTERY OF GUELPH.—This Presbytery held its usual bi-monthly meeting in Knox Church, Guelph, on the 19th inst. The following is a brief summary of the business transacted: Mr. Dickson's term of office as Moderator having expired, Mr. John Davidson, of Alma, was chosen to fill the position for the following year. Reports were received from the commissioners to the General Assembly, and their travelling expenses paid. The Clerk reported the disposal that had been made by the General Assembly of the overtures forwarded by the Presbytery, and the applications made for counsel regarding certain Church property. The list of vacancies and mission stations was revised, and a committee appointed to visit Hawksville and Linwood to see if through an increase of contributions by the people belonging to the Church the Home Mission Fund might not be relieved of the grant they were receiving. Standing committees on the State of Religion, Temperance, Sabbath Schools, Evangelistic Services, Finance, Trials for Licensure of Students and Licentiates under Call were appointed. It was reported that the First Church, Eramosa, had been declared vacant, and a statement was given in of the supply from the Probationers' Roll given to it and to Acton. A call, signed by 151 members and 117 adherents, from the congregation of Knox Church, Acton, to Mr. J. W. Rae, was submitted, and commissioners were heard in its support. After full consideration the call was sustained, and ordered to be forwarded to Mr. Rae for his decision, with the request that he would make this known at an adjourned meeting to be held in Knox Church, Guelph, on the 29th inst., at two o'clock in the afternoon. It was reported that the organization of a congregation at Metz had been completed, and the number on the communion roll stated to be thirty-one. Considerable time was spent in considering schemes for the triennial visitation of congregations, and the holding of evangelistic services. The Clerk submitted an estimate of the rate per family to be raised among congregations in the bounds so as to form a fund out of which to meet the travelling expenses of commissioners to the General Assembly from year to year. The next regular meeting was appointed to be held in St. Andrew's Church, Guelph, on the third Tuesday of September, at half-past ten o'clock in the forenoon.

PRESBYTERY OF OWEN SOUND.—This Presbytery met June 25, and was constituted. Mr. McLaren was appointed Moderator for the ensuing year. Mr. McLaren presented a call in favour of Mr. D. A. McLean from Sarawak and Kemble, Sarawak promising \$275 per annum and Kemble \$400 per annum as salary. Call sustained and committee appointed to visit Sarawak with the view of raising the subscription to make the minimum. Failing that, Presbytery to apply for supplement. Call from Thornbury and Heathcote in favour of Mr. Peter Fleming, salary \$500, was presented and sustained, and Mr. Colter appointed to prosecute it before the Presbytery of Toronto. Committee appointed to ordain Mr. McKenzie in Lion's Head reported, and their report was adopted. The following are the standing committees for the year: Finance, Messrs. McLaren, McLean and Colter; Sabbath Schools, McAlpine, Scott, Mullan and Malcolm; Temperance, McLean, McLaren, Doherty and McKenzie; Sabbath Observance, Stewart, Morrison, Mullan, Sym and elder of Leith; State of Religion, Scott, Fraser and McLennan; Home Missions, Somerville, Fraser, McAlpine, Siasius, Somerville and Morrison. Committees to visit mission fields, enquire into the work, make arrangements for the payment of students' salaries and report at the September

meeting, were appointed as follows. 1. Peabody and Crawford, Mr. Somerville and elder; 2. Johnstone, etc., Mr. Scott and elder; 3. Berkeley, etc., Mr. McAlpine and elder; 4. Sarawak, etc., Mr. McLennan and elder; 5. Indian Peninsula, etc., Mr. Sym and elder; 6. Thornbury, etc., Mr. Colter and elder. It was agreed that Messrs. McKinley and Dunn be appointed to act as assessors in forming a session for Lake Charles till elders be appointed. A request from the deacons court of St. Vincent Knox Church for leave to raise \$2,000 by a mortgage on their church property was agreed to. The elders of Lindsay were appointed to act as assessors with the elder in Lion's Head till elders were elected there. Dr. Fraser gave notice that at the next meeting he would move that the Presbytery meet at ten a.m., and the Presbytery then adjourned to meet in Division Street Church, Owen Sound, at half past one p.m., September 20, and was closed with the benediction.—J. SOMERVILLE, Pres. Clerk.

PRESBYTERY OF BRUCE.—This Presbytery met at Chesley on Monday, July 11, at seven o'clock p.m. for conference on the State of Religion and Temperance, when interesting addresses were delivered on the various topics embraced in the reports, which had been presented at last meeting. On Tuesday morning the Presbytery met for ordinary business. Mr. W. G. Hanna was appointed Moderator for the ensuing half year. Dr. McTavish, of Lindsay, Mr. Raitt, of the American U. P. Church, Chesley, and Mr. R. Watt were asked to correspond. Standing committees for the year were appointed, with the following Conveners: Finance, Mr. Eadie; Home Missions, Mr. Tolmie; State of Religion, Mr. Ferguson; Sabbath Schools, Mr. Eckford; Temperance, Mr. Eadie; Statistics, Mr. Linton; Schemes of the Church, Dr. James; Superintendent of Students, Mr. Hanna. A communication from Tara was remitted to the Presbytery's Home Mission Committee for further consideration with power to send a deputation to visit the field if deemed necessary. A petition from Bruce Mines, etc., for organization as a congregation was allowed to lie on the table till fuller information should be obtained. A call from Knox Church, Paisley, to the Rev. J. W. Rae, signed by 223 members and fifty-six adherents, and promising an annual stipend of \$1,000, was sustained and ordered to be forwarded to Mr. Rae. The following resolutions on Temperance were, on motion of Mr. Eadie, unanimously adopted: 1. That the traffic in, and use of, intoxicating liquor as a beverage is, in the opinion of the Presbytery, injurious to the individual and the community; 2. That we approve of, and resolve to adopt, such measures as are best suited to overcome and root out the evil complained of; 3. That sermons be preached, meetings held, literature circulated, and every means used by which a sound temperance sentiment may be promoted and maintained throughout the bounds; 4. That, in our opinion, the total prohibition of the manufacture and sale of intoxicating liquors, except for medicinal, mechanical and sacramental purposes, seems, under existing circumstances, to be expedient and necessary; 5. That the confidence of the Presbytery in the principle involved in the Canada Temperance Act of 1875 be affirmed, and their desire that said Act be amended in those respects in which it is confessedly imperfect, and their hope that it be not repealed, but that proper machinery be furnished to ensure the more efficient enforcement of its provisions. The next meeting of Presbytery was appointed to be held in Knox Church, Walkerton, on September 13, at two p.m.

PRESBYTERY OF BARRIE.—This Presbytery met at eleven a.m., Tuesday, 26th July, in the lecture room of the Presbyterian Church in Barrie. Present, eighteen ministers and twelve elders. The minutes of previous meetings were scarcely disposed of, when announcement was made that the Commission of the Synod of Toronto and Kingston was constituted, and ready to proceed with the matter of the appeal which they were appointed to issue. The Presbytery proceeded to church where the Commission was sitting, and, except during a short interval, could do no ordinary business until the Commission closed. The deliverance was given about half-past nine p.m. There was no written copy furnished, and this report, being made from memory, may not be accurate, but the deliverance was to this effect. First the judicial decision of the case, viz., that the removal to Stroud by a portion of the Churchill congregation should not have been made without the sanction of the Presbytery, yet inasmuch as it has been suffered while under consideration of the Church courts, it should not be prevented now; second, the recommendation that the Presbytery visit the congregations of Bradford and that of Churchill with the intent of bringing about some rearrangement whereby the existing difficulty in Innisfil may be ended. The Presbytery expressed satisfaction with the finding, as did also the other parties in the case. When business was resumed in the lecture room, several elders' commissions were received. Mr. J. Leishman was elected Moderator for the half year. A difficulty from another quarter engaged the Presbytery till half-past twelve a.m., when adjournment was made till nine o'clock. At the time appointed the Presbytery met again, and discussed sundry matters. A resolution, on parting from Mr. R. Fairbairn, B.A., whose pastoral charge of Esson and Willis Churches, Oro, terminated on June 19th, was adopted as follows: "The Presbytery express deep regret at being constrained to part from their esteemed co-Presbyter. They bear cordial testimony to the zeal, devotedness and earnestness with which Mr. Fairbairn has laboured for upwards of fourteen years in his present charge; they sympathize with him in the circumstances under which he has been led to demit the pastorate of Esson and Willis Churches; and they heartily commend him, as a workman that needeth not be ashamed, to any vacant congregation that may be looking for a faithful and painstaking minister of the Gospel." A committee, consisting of Messrs. S. Acheson, M.A., W. Fraser, D.D., A. McDonald, B.A., J. Carswell, minister, and J. Duff, elder, was appointed to visit the Bradford and Innisfil congregations, in compliance with the recommendation of the Synod's Commission given

on the day before. Leave was granted to the congregation of North Bay to mortgage the Church property to the amount of \$400. Some home mission matters were attended to.—ROBERT MOODIE, Pres. Clerk.

PRESBYTERY OF BRANDON.—This Presbytery met in First Presbyterian Church, Brandon, on July 19 for the transaction of its regular business. Mr. John McKay was appointed Moderator for the next six months. Mr. Solomon and Mr. Burgess, Indian teachers, were heard anent affairs on the Beulah Indian Reserve. The whole matter was remitted to the Foreign Mission Committee, who at a later sederunt recommended that Mr. Solomon visit the Indian band near Moosejaw, and report to Presbytery as to advisability of establishing a Sioux mission at that place, to which he might afterward be removed, and that Mr. McDonald, Home Missionary at Beulah, together with Mr. Burgess, conduct services in Mr. Solomon's absence. A committee was appointed to strike standing committees. Their report as adopted made the conveners of committees as follows: Home Mission Committee, A. Bell; Foreign Mission Committee, D. Stalker; Temperance, A. McTavish; Sabbath Schools, J. M. Sutherland; State of Religion, S. C. Murray; Statistics, James Todd; Theological Education, D. Anderson; Examination of Students, James Robertson; Systematic Benevolence, W. L. H. Rowand; Sabbath Observance, J. M. Douglas. Mr. Douglas pressed his resignation of the clerkship when it was accepted, and Mr. S. C. Murray, of Neepawa, was appointed Clerk. Applications for grants to Minniska and Castleberry to assist in the erection of churches at each of these points were approved and forwarded to the Church and Manse Building Board. Also applications for grants to manse at Binscarth and loan for church at Treherne. A number of Sessions reported Presbyterial elders for the following year. The following commissioners to the General Assembly were heard: Messrs. Duncan, McKeller, Douglas, Stalker, Smith and Robertson. The Wednesday evening sederunt was devoted to the interests of the Woman's Foreign Missionary Society. The report of the Presbyterial Society was read and received. The Presbytery recorded its gratification at the encouraging work done during the past year. There were six auxiliaries and a membership of ninety-six. Missionary addresses were delivered by Messrs. McKeller, Dugan and Robertson. Mr. Burgess gave an account of the work on the Beulah Reserve, and interpreted an address for Mr. Solomon. The Home Mission report was presented by Mr. Bell, Convener. The more important points were the re-arrangement of the Cypress field into three separate fields, asking Presbytery to grant permission to one of these to call a minister, and to instruct the missionary in charge to have the Session elected in the centre and eastern groups as early as practicable. Ministers were appointed to dispense the sacrament in the various missions. Mr. Anderson was authorized to erect a Session in Auburn, and also appointed to moderate in a call to a minister at Cypress. A motion authorizing the Home Mission Committee to consider and issue applications for aid from the Church and Manse Building Board until next meeting of Presbytery was agreed to. Presbytery recommended Sessions and Sabbath school superintendents to secure Sabbath School Registers for the orderly reporting of their schools. The Committee on Examination of Students was instructed to prescribe subjects to all students labouring within the bounds, and instruct them to attend next meeting of Presbytery and read the same. Presbytery then adjourned to meet at Portage la Prairie on Tuesday, September 13, at half-past seven p.m.—S. C. MURRAY, Pres. Clerk.

defiant self sufficiency were conducive to happiness. On the contrary, says the Saviour, "Blessed are the poor in spirit," those who realize their spiritual destitution, having no righteousness of their own. It does not mean cowardliness, but spiritual emptiness. Each beatitude is specially adapted to the state described. "Theirs is the kingdom of heaven;" its privileges and protection, its present and future blessedness are theirs. "Blessed are they that mourn." In its fullest sense, this refers to deep and heartfelt grief on account of sin. For all such there is the fullest comfort. Christ's blood cleanses from all sin. For all real mourners there is comfort in Christ, for He is the divine Consoler. "Blessed are the meek." This is a beautiful characteristic, and, like all the others here pronounced "blessed," is the fruit of the Holy Spirit. It means the full ascendancy of spiritual over worldly desires. It is the complete submission to the will of God. "They shall inherit the earth." Contrary to the world's maxims, they enjoy what they possess, be it great or little, while the grasping oppressors fail to find the comfort in their possessions they expected, and are constantly harassed by the fear of losing them. These words may also be taken as prophetic, for the new heavens and the new earth wherein dwelleth righteousness will be inherited by the meek. The blessing promised those who hunger and thirst after righteousness, that is those who make the possession of righteousness their supreme desire and the object of their pursuit, shall not be disappointed. They shall be filled. All other desires are doomed to end in disappointment. Righteousness, perfect conformity to the divine will, becomes the soul's permanent possession, it therefore abides and is satisfying. Purity of heart is in itself a great blessing, and it leads to a greater—the vision of God. The pure heart sees God in His perfections, and will see Him in His glory. We have not yet got beyond that stage in which the military hero is the object of admiration. In Christ's kingdom the peacemaker, the preventer of strife, the reconciler, is regarded as the Child of God.

II. The Trials of Christ's Subjects.—Those who love righteousness and seek to walk in its ways have to encounter opposition. They are hated and persecuted because they are righteous. The Saviour tells His disciples repeatedly that they will suffer persecution while they are in the world. When they suffer for righteousness' sake, He is with them to sustain them. It is this blessedness that has helped the persecuted in the dungeon, and at the stake, and enabled them to overcome and enter into His glory. It must be noticed, however, that the blessedness comes only to those who are reviled and calumniated falsely. If people are buffeted for their faults, even that may be made a blessing; but the fulness is reserved for those who are falsely maligned. Theirs is a great reward in heaven, the reward not of merit, but God's gracious reward. The prophets had to pass through similar trials in former times.

III. The Duties of Christ's Subjects.—All Christ's disciples, whether young or old, are bound not only to get good and to be good, but to do good. They are here first likened to salt, which renders food pleasant and palatable, and preserves it from decay. So are Christ's disciples in this world. They are a preservative power. They must not, therefore, lose their distinctive qualities. They must season the company they keep. When salt by exposure has lost its properties, it is cast out, and trodden underfoot. A disciple who has no savour of Christ is a useless disciple. He is good for nothing. Christ says of His disciples, "Ye are the light of the world." This is a high honour. This world would have been dark indeed but for the light of His truth reflected in the lives of His people. How much brighter would the world be to day if all Christ's professed followers truly reflected His light? The Saviour here teaches us that the light of the Gospel ought to shine conspicuously in all who profess to believe it. Just as the city on the summit of a hill cannot be hid, and as the lamp is not lit to be concealed, but placed on the lamp-stand to give light to all in the house, so Christ says to all His disciples of every age, "Let your light so shine before men," not to gratify self or for purposes of mere display—the Pharisee could do that—that others might see your good works as a pattern and incentive for them to follow, and the result will be that others will give the glory where it belongs—to "your Father which is in heaven." It is His light. The planets reflect the sun's light. All the subjects of Christ's kingdom receive their light from the Sun of Righteousness, and they are bound to show it forth.

PRACTICAL SUGGESTIONS.

It is not what people have, but what they become through God's grace that renders them blessed.

The most precious of all blessings are spiritual blessings.

Suffering for Christ's sake has its own special blessings.

The blessed life is living for God's glory, and the good of our fellow-men.

Beware of walking in darkness.

PERTH Presbytery is about to erect a new church in St. Leonards, a populous district of the fair city, badly provided with places of worship.

LORD ELGIN recently unveiled the monument, a beautiful Celtic cross, erected between Kinghorn and Burntisland, in memory of King Alexander III.

THE Revs. J. B. Smith, Moderator of the U. P. Synod, and Walter Brown, the pastor, preached the opening sermons in the new church at South Morningside, Edinburgh, known as Braid Church.

WEST LINTON is the oldest congregation in Edinburgh U. P. Presbytery, having been formed in August, 1756. Its third jubilee is to be celebrated on August 14 and 15, when Principal Cairns will be the preacher.

THE Rev. J. G. Crawford returned thanks on behalf of the villagers for a large hall, reading room and library, with bowling green attached, which have been presented to Charlestown and Limekilns by the dowager Countess of Egin and Lady Louisa Bruce. The buildings have cost \$6,000.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

August 7, 1887. THE BEATITUDES. {Matt. 5: 1-15}

GOLDEN TEXT.—Grace and truth came by Jesus Christ.—John 1. 17.

SHORTER CATECHISM.

Question 34.—The custom of receiving children into the family, and treating them as members of it, is very ancient. We are by nature disobedient and rebellious outcasts. God in His grace calls us to come home to Him, and for our Elder Brother's sake forgives us, and henceforth makes us the sons and daughters of the Lord Almighty. Those adopted into God's family bear His name, have access to Him, are protected, provided for, trained and taught by Him, and when this life is over they will be taken home, to be forever with the Lord.

INTRODUCTORY.

At the time when Jesus delivered the ever-memorable Sermon on the Mount, it is supposed that the first year of His public ministry had elapsed. He was still in Galilee, but the precise scene of this eventful exposition of the truths of the kingdom has not and cannot now be identified. The supposition is that the mount was not far from Capernaum. The subject of discourse is the Kingdom of God, and the characteristics of those who are to be its subjects. Moses gave God's law at Sinai. Christ on this unnamed Galilean mount unfolds the law of His kingdom. Among the Jews the rabbis sat while teaching; the divine Teacher follows the usual custom. He was immediately surrounded by His chosen apostles, their number now being complete. Multitudes of other hearers were also present. Although primarily addressed to the disciples, these words are just as imperative and important as when they were first spoken.

I. The Blessedness of Christ's Subjects.—The first word of the Sermon on the Mount is "blessed." There is a difference between blessedness and happiness. Those who are blessed are truly happy. The ordinary conception of happiness is the possession of worldly comfort. The blessed are those on whom God's favour rests. The Pharisees and the people generally thought that bold and

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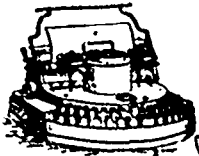


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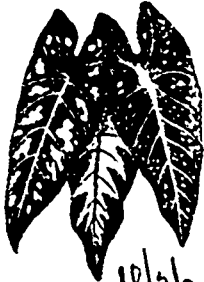
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The advance of time is heralded by bleached, thin, and falling hair. By the use of Hall's Hair Renewer, the hair may be restored to its original color, lustre, and vitality. M. N. Johnson, Fitchburg, Mass., writes: "My hair was weak, thin, and full of dandruff. Hall's Hair Renewer has removed the dandruff, and caused a vigorous growth of new hair." Abel H. Smith, Portsmouth, Va., writes: "My hair had nearly all fallen out, and that which was left was dry and dead. I used one bottle of Hall's Hair

Hall's Hair Renewer,

Renewer about ten years, with satisfactory results." E. G. Perkins, Oberlin, Ohio, writes: "I consider Hall's Hair Renewer the best hair preserver in use. I have used it for the past twenty years, and my hair is in as vigorous and healthy a condition as when I was 30 years of age. Not a sign of gray hair to be seen anywhere." Dwight L. Chamberlain, Oakland, California, writes: "My hair, which was nearly white, has been restored to its original color and luxuriance by the use of Hall's Hair Renewer."

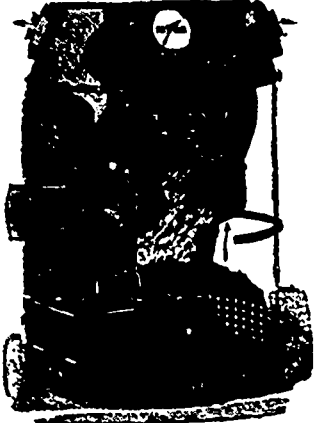
and now rejoice in the possession of hair as abundant as ever." E. J. Adams, St. Paul, Minn., writes: "A diseased scalp caused my hair to fall out, and, after using a number of preparations without avail, I finally tried Hall's Hair Renewer, which caused a vigorous new growth. I am still using it, and could ask for no better results." Mrs. R. H. Corning, Battle Creek, Mich., writes: "By the use of Hall's Hair Renewer, my head, which was quite bald, has been covered with a fine growth of young hair."

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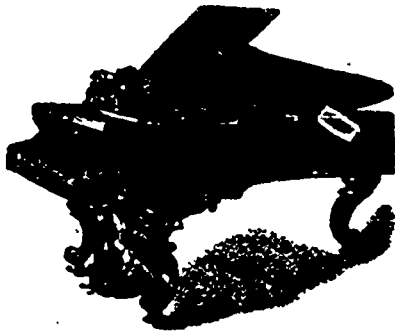
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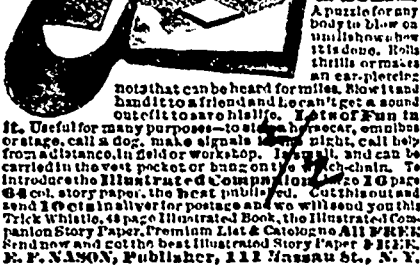
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"YOU say you were very lucky the first time you bought a lottery ticket?" "Yes; I drew a blank, and have never invested since."

It was the editor of one of our esteemed morning contemporaries who once characterized a "gent." as being the vulgar fraction of a gentleman.

CAMPBELL'S CATHARTIC COMPOUND is effective in small doses, does not occasion nausea.

CONTRIBUTOR: Here is a manuscript I wish to submit. Editor (waving his hand): I'm sorry. We are all full just now. Contributor (blandly): Very well; I will call again when some of you are sober.

YOUNG LADY: Gardener, don't make a flower-bed there; it will spoil our croquet ground. Gardener: Can't help it, miss; them's my orders. Your papa says he is bound to have this plot devoted to horticulture, not husbandry.

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

"ARE you having much practice now?" asked an old judge of a young lawyer. "Yes, sir, a good deal, thank you." "Ah! I'm glad to hear it. In what line is your practice particularly?" "Well, sir, particularly in economy."

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

POETIC CALLER (who has just arrived in Bermuda): What is that balmy, spicy odour that wafts in at the casement, and seems to send the new life spinning through my sluggish Northern blood? Practical Caller (who has been there three weeks): Onions.

THE charm of novelty invariably falls off the pens of the Esterbrook Steel Pen Co. are a never failing delight. The stationers supply them.

ONCE a pig was lying by the side of the road. On the other side was a man. The pig was sober, the man was drunk. The pig had a ring in his nose, the man had a ring on his finger. Some one passing exclaimed, so that the pig heard it, "One is judged from the company he keeps." Instantly the pig arose, and went away.

BOSTON Young Lady: I want to look at a pair of eyeglasses, sir, of extra magnifying power. Dealer: Yes, ma'am, something very strong. Boston Young Lady: Yes, sir; while visiting in the country last summer I made a very painful blunder, which I never want to repeat. Dealer: May I ask what that—er—blunder was? Boston Young Lady: Oh, yes, I mistook a bumblebee for a blackberry.

AN OLD FAVOURITE.—An old favourite, that has been popular with the people for nearly 30 years, is Dr. Fowler's Extract of Wild Strawberry for all varieties of summer complaints of children and adults. It seldom or ever fails to cure cholera morbus, diarrhoea and dysentery.

A LADY who had been abroad was describing some of the sights of her trip to a party of friends. "But what pleased me as much as anything," she said, "was the wonderful clock at Strasburg." "Oh, how I would love to see it!" gushed a pretty young woman in pink. "I am so much interested in such things. And did you see the celebrated watch on the Rhine too?"

Horsford's Acid Phosphate.

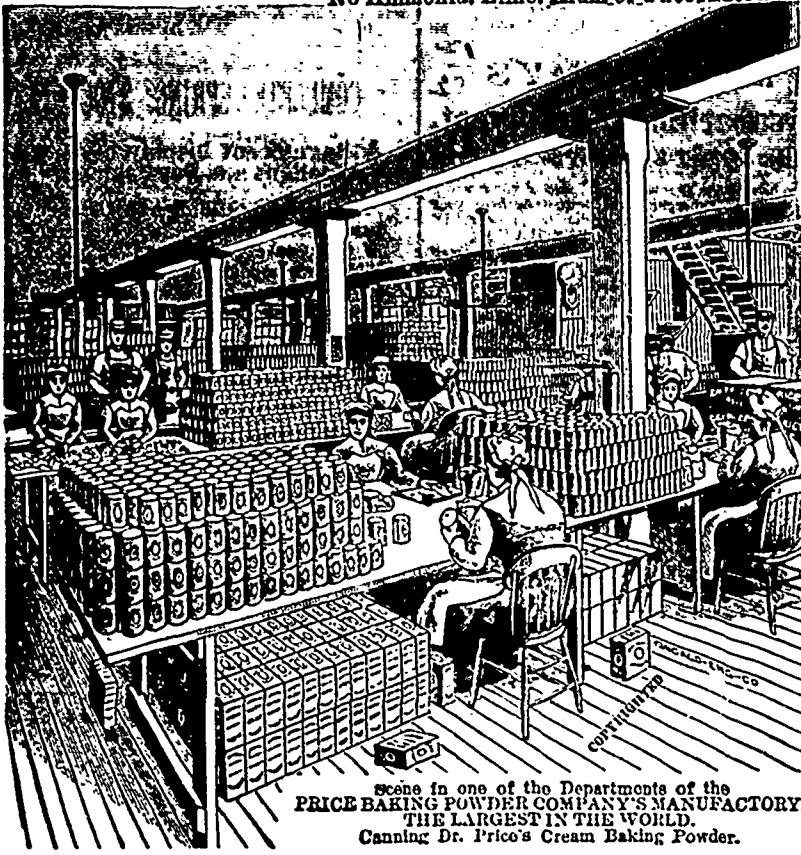
In Nervous Irritability.

Dr. B. B. GROVER, Rushford, N. Y., has prescribed it for nervous irritability with marked results.

"SAY, Sam, yo's swep' out Lawyer Stebbin's office fo' two yeah; now what's all dis talk about de ballgwheel and the jury box bein' managed in the interest ob de lower classes?" "Well, so fa' as I kin judge from dustin' de law books and oberhearin' de arguments ob our cliyents, de question am not whedder dey panel a liquah-seller or a ba-tender, but whedder de man dat can't bear or speak de native English language can sit in de box de juré."

DR. PRICE'S CREAM BAKING POWDER MOST PERFECT MADE

No Ammonia, Lime, Alum or Phosphates.



Scene in one of the Departments of the PRICE BAKING POWDER COMPANY'S MANUFACTORY. THE LARGEST IN THE WORLD. Canning Dr. Price's Cream Baking Powder.



BUTCHERS' HOPE FOR THE AFFLICTED.

ANTISEPTIC INHALER.

The only sure cure for Consumption, Asthma, Catarrh, Bronchitis, and all Diseases of the Throat, Lungs or Nasal Organs is

Butcher's Antiseptic Inhaler.

By using which proper healing remedies are applied directly to the affected parts, rendering immediate relief and a permanent cure.

Highly recommended by all Physicians. Send for a pamphlet, containing wonderful Testimonials.

Antiseptic Inhaler Co., 4 King Street East, Toronto.

KARN ORGANS.

SUPERIOR TO ALL OTHERS.

3,500 Sold at the Colonial Exhibition, London, Eng.

75 STYLES. FOR CHAPEL, LODGE, SCHOOL, PARLOR, ETC. EVERY INSTRUMENT WARRANTED FOR 7 YEARS.

Send for Catalogue and Price to D. W. KARN & CO., Woodstock, Ont.

JOHNSTON'S FLUID BEEF

Is generally looked upon as a winter beverage, when, in reality, its strengthening properties are perhaps more requisite during the hot months of summer, when our appetites fail us—we do not feel inclined to eat anything: and yet we require something to keep up our strength. By taking two or three cups of Johnston's Fluid Beef during the day, it will be found to strengthen, refresh and nourish the system, and supply in every respect the place of meat diet.

Educational.

BRANTFORD LADIES' COLLEGE.

SESSION 1887-88

WILL OPEN ON WEDNESDAY, SEPT. 7, 1887.

A College that has gained success and confidence.

For (1) home life, (2) healthfulness and beauty of location and surroundings, (3) efficiency and experience of its staff, (4) thoroughness in educational training, and (5) for completeness of its courses in Art and Music, this institution is still unrivalled in the Dominion.

University Work in Full Progress.

Only a limited number of students received, thus securing the most direct and personal supervision in the social and in the moral life of the young ladies.

Parents will do well to consider this feature of our work.

Send for our new Calendar, giving full information.

T. M. MACINTYRE, LL.B., Ph.D.

TORONTO LADIES' COLLEGE.

82 Wellesley Street, late 60 Gloucester Street, RE-OPENING SEPTEMBER 7. All the lady students passed University Examinations last year. More students sent up this year. University class in charge of specialists—Music—Theodore Martens and Carl Martens. Fine Art—T. K. Davidson and G. D. Reid. The services of an experienced lady teacher in large colleges has been secured to take charge of junior department. Pupils received at seven years of age. Apply to MISS MATHIESON, 82 Wellesley Street, Toronto.

MORVYN HOUSE, 348 JARVIS STREET, TORONTO.

Boarding and Day School for Young Ladies. This School has a well-earned reputation for the best intellectual training, and moral and religious culture. Every department is under the personal oversight of the Principal, whose aim is to make it a thoroughly good school, and to provide for resident pupils. A refined Christian Home. The Modern Languages, Instrumental and Vocal Music, Drawing and Painting taught by competent teachers.

Terms moderate. A liberal reduction made to the daughters of clergymen. The Fall Session will open on THURSDAY, 8th SEPTEMBER.

MISS HAIGHT, Principal.

TORONTO CONSERVATORY OF MUSIC

Incorporated by Government in 1886. Will open September 5th, 1887. Cor. Yonge St. and Wilton Ave. Capital, \$50,000. HON. G. W. ALLAN, President. 33 TEACHERS. All departments of Instrumental and Vocal Music taught, from the beginning to graduation. Also, Theory, Language, Elocution, Tuning, etc. Prizes, Certificates and Diplomas. Free Advantages: Recitals, Concerts, Lectures, Rudimentary Theory, etc. Tuition: \$5 to \$15 per term of ten weeks, embracing 20 One Hour lessons. Board and room provided. For 6-page Calendar, giving full information, address Edward Fisher, Director, Toronto.

THE LEADING CANADIAN COLLEGE FOR YOUNG WOMEN. ALMA COLLEGE. ST. THOMAS, ONT.

NEW ENGLAND CONSERVATORY OF MUSIC Boston, Mass.

THE LARGEST AND BEST EQUIPPED IN THE WORLD—100 Instructors, 2188 Students last year. Thorough instruction in Vocal and Instrumental Music, Piano and Organ Tuning, Fine Arts, Oratory, Literature, French, German, and Italian Languages, English Spelling, Grammar, etc. Tuition \$20 to \$35 per week. Board and Electric Light, \$10 to \$15 per week. Fall Term opens Sept. 8, 1887. For Illustrated Calendar, with full information, address E. TOURJEE, Dir., Franklin Sq., BOSTON, MASS.

READ WHAT THE REV. JOHN POTTS, D.D., Pastor of the Elm Street Methodist Church, says of the efficacy of the

St. Leon Mineral Water.

Dear Sir,—The St. Leon Water is strongly recommended upon high scientific authority. I have used it for some time, and believe it to be both curative and refreshing.

JOHN POTTS, D.D.

This highly recommended Water is sold retail at 50 CENTS PER GALLON. Ask your Druggist or Grocer for it. Also Wholesale and Retail by

JAMES GOOD & CO., 101 1/2 King Street West, and 220 Yonge Street, Toronto, Agents.

C. E. A. LANGLOIS, Dominion Manager.

FOR RELIABLE INFORMATION TO THE TRAVELLERS

WRITE W. R. CALLAWAY, DIS. PASSENGER AGENT, 210 KING STREET WEST, TORONTO.

MEETINGS OF PRESBYTERY.

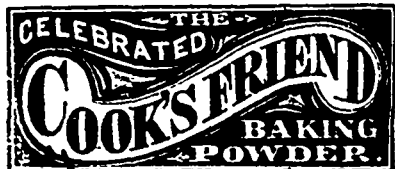
LINDSAY.—At Uxbridge, on Tuesday, August 30, half-past ten a.m.
SARNIA.—In St. Andrew's Church, Strathroy, on Thursday, September 29, at half-past two p.m.
KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, September 19, at three p.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, September 13, at half-past ten a.m.
PETERBOROUGH.—In St. Andrew's Church, Peterborough, on Tuesday, September 13, at ten a.m.
ORANGEVILLE.—At Shelburne, on Tuesday, September 13, at eleven a.m.
QUINCY.—At Inverness, on Tuesday, September 20, at seven p.m.
HURON.—In Caven Church, Exeter, on Tuesday, September 13, at half past ten a.m.
WHITBY.—At Oshawa, on Tuesday, October 18, at half-past ten a.m.
GRATIOT.—In First Presbyterian Church, Chatham, on Tuesday, September 20, at ten a.m.
SAUGREW.—In the Presbyterian church, Mount Forest, on Tuesday, September 20, at ten a.m.
GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, September 20, at half-past ten a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on Tuesday, September 20, at half-past one p.m.
BRUCE.—In Knox Church, Walkerton, on Tuesday, September 13, at two p.m.
BARRIE.—At Barrie, on the last Tuesday of September, at eleven a.m.
MONTREAL.—In the David Morrice Hall, Montreal, on Tuesday, October 4, at ten a.m.
PARIS.—At St. George, on Tuesday, September 13, at ten a.m.

BIRTHS, MARRIAGES, AND DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS.

DIED.

At 16 Homewood Avenue, Toronto, on July 28, the Rev. George Lawrence, for many years minister of the Presbyterian Church, Clarke, Ont., in the seventy-sixth year of his age.



PURE, HEALTHY, RELIABLE. Retailed Everywhere.

Western Assurance Company.

FIRE AND MARINE. Capital and Assets over \$1,600,000.00 Annual Income over 1,500,000.00

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Insurances effected on all kinds of property at lowest current rates. Dwellings and their contents insured on the most favourable terms.

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Woollen and General Dry Goods Merchants, 4 TO 12 FRONT STREET WEST, TORONTO.

OFFICES—34 Clement's Lane, Lombard Street, London, E.C.

J. SMITH MCMMASTER, HENRY W. DARLING, London, Eng. Toronto.

NIAGARA NAVIGATION CO'Y.

PALACE STEAMER CHICORA, In connection with New York Central, West Shore and Michigan Central Railways.

On and after Monday, June 6, the STEAMER CHICORA will leave Yonge Street Wharf at seven a.m. and two p.m.

For Niagara and Lewiston,

connecting with express trains FOR THE FALLS, BUFFALO, NEW YORK, and all points East and West.

As Steamer connects DIRECT with above Roads, passengers avoid any chance of missing connections. Choice of Rail or Steamer from Albany.

For rates, etc., inquire at principal ticket offices.

DR. JON'S PLEASANT WORM SYRUP is a safe and reliable worm remedy for all worms afflicting children or adults.

RADWAY'S PILLS

For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Constipation, Costiveness, Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles and all derangements of the Internal Viscera. Purely vegetable, containing no mercury, minerals or deleterious drugs.

PERFECT DIGESTION

Will be accomplished by taking one of Radway's Pills every morning, about 10 o'clock, as a dinner pill. By so doing, Sick Headache, Dyspepsia, Foul Stomach, Biliousness will be avoided, and the food that is eaten contribute its nourishing properties for the support of the natural waste of the body.

Observe the following symptoms resulting from Diseases of the Digestive Organs, Constipation, Inward Piles, Fulness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust of Food, Fulness of Weight in the Stomach, Sour Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs, and Sudden Flushes of Heat, Burning in the Flesh.

A few doses of RADWAY'S PILLS will free the system of all the above-named disorders. PRICE 25 CENTS PER BOX. Sold by all druggists.

DR. RADWAY'S Sarsaparillian Resolvent.

THE GREAT BLOOD PURIFIER.

Pure blood makes sound flesh, strong bones and a clear skin. If you would have your flesh firm, your bones sound and your complexion fair, use RADWAY'S SARSAPARILLIAN RESOLVENT.

It possesses wonderful power in curing all forms of scrofulous and eruptive diseases, syphilitic ulcers, tumours, sores, enlarged glands, etc., rapidly and permanently. Dr. Randolph McIntire, of St. Hyacinthe, Canada, says: "I completely and marvelously cured a victim of Scrofula in its last stage by following your advice given in your little treatise on that disease."

Joseph Bushell, of Dennison Mills, Quebec, was "completely cured by two bottles of RADWAY'S RESOLVENT of an old sore on the leg."

J. F. Trunel, South St. Louis, Mo., was cured of a bad case of Scrofula after having been given up as incurable.

A remedy composed of ingredients of extraordinary medical properties, essential to purify, heal, repair and invigorate the broken, down and wasted body. Sold by all druggists: \$1 a bottle.

Send postage stamp for our book of advice to

RADWAY & CO. (Limited),

419 ST. JAMES STREET, MONTREAL.

TIMBER AND LAND SALE.

CERTAIN lots and the timber thereon situate in the Townships of Allan, Assinack, Bidwell, Billings, Carnarvon, Campbell, Howland, Shegungah, Tehkumamah and Mills on the Manitowlin Island, in the District of Algoma, in the Province of Ontario, will be offered for Sale at Public Auction in blocks of 200 acres, more or less, on the 1st day of September next, at ten o'clock a.m., at the Indian Land Office in the Village of Manitowaning.

Terms of Sale.—Bonus for timber payable in cash, price of land payable in cash, a licence fee also payable in cash and dues to be paid according to Tariff upon the timber when cut.

The land on which the timber grows to be sold with the timber without conditions of settlement.

At the same time and place the Merchantable Timber of not less than nine inches in diameter at the butt, on the Spanish River Reserve and French River lower Reserve will be offered for sale for a cash bonus and annual ground rent of \$1 per square mile, and dues to be paid on the timber as cut, according to Tariff of this Department.

For full particulars please apply to Jas. C. Phipps Esq., Indian Superintendent, Manitowaning, or to the undersigned.

No other paper to insert this advertisement without authority through the Queen's Printer.

L. VANKOUGHNET, Deputy of Supt. General of Indian Affairs.

Department of Indian Affairs, Ottawa, 2nd June, 1887.

COMPOUND OXYGEN

And its wonderful cures have become as familiar as household words all over the land. The cures which have been effected at this office in what have been considered incurable diseases, the happy homes and hearts that have followed the recovery of friends from the dread disease which was rapidly bringing them to an untimely grave, speak as no words can of the blessings of this wonderful curative.

Come all ye who suffer, and try its curative powers

OFFICE AND ROOMS: S.W. CORNER YONGE AND RICHMOND. Entrance No. 1 Richmond St. West.

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UNEQUALLED FOR CEMENTING wood, iron, china, paper, leather, etc. Always ready for use. Prepared and bottled in Russia. (IS MADE BY THE ONLY GENUINE TWO RUSSIA CEMENT CO., Sample Book sent)

BELLS! For Farmers, Factories, School Houses



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We have secured during the past winter a very large stock of exceptionally good quality of ICE, cut under the direction of the Local Board of Health as being especially suitable for Family, Hotel and Office use. To secure Good Pure Ice don't fail to order from the "Knickerbocker." Telephone No. 576 WM. BURNS Manager.

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A Magnificent Display of Fine Woollens and Furnishings.

Gentlemen residing at a distance can have their Goods delivered free of express charges, and by placing their order in the morning (when in Toronto), can have their Coats fitted before leaving in the afternoon.

R. J. HUNTER, Merchant Tailor, CORNER KING AND CHURCH STS., TORONTO.

THE "EMPRESS" IS THE MACHINE TO BUY.

LIGHT RUNNING, NOISELESS, DURABLE, CONVENIENT.

ASK YOUR PHYSICIAN

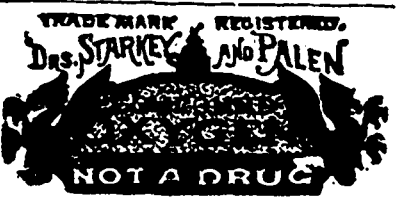
Whether the Lightest Running and Quietest Sewing Machine is not the one you should use above all others.

Empress Sewing Machine Company.

OFFICES—49 KING STREET WEST, TORONTO, - - ONT.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst case. Because others have failed, 'tis no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. Address DR. R. G. ROOT, Branch Office, 37 Yonge St., Toronto.



1529 Arch Street, Philadelphia, Pa. CANADA DEPOSITORY: E. W. D. KING, 58 Church St., Toronto.

No Home Treatment of Compound Oxygen genuine which has not this trade mark on the bottle containing it.

A Well-tried Treatment for Consumption, Asthma, Bronchitis, Dyspepsia, Catarrh, Headache, Debility, Rheumatism, Neuralgia, and all Chronic and Nervous Disorders.

Treatise on Compound Oxygen free on application to E. W. D. KING, 58 Church St., Toronto.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. (More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO. 106 Wall St., N. Y.)

ESTERBROOK STEEL PENS. Popular Nos.: 048, 14, 130, 333, 161. For Sale by all Stationers. MILLER, BOP & CO., Ag'ts., Montreal.

CLINTON H. MENEELY BELL COMPANY TROY, N.Y., 4/5/52 MANUFACTURE A SUPERIOR GRADE OF Church, Chime and School Bells.

McShane Bell Foundry. Finest Grade of Bells, Chimes and Pads for CHURCHES, COLLEGES, POWER HOUSES, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. H. Y. MCSHANE & CO., BALTIMORE, Md., U.S. Mention this paper.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Stations, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

MENEELY & COMPANY WEST TROY, N. Y., BELLS Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also Chimes and Pads.

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