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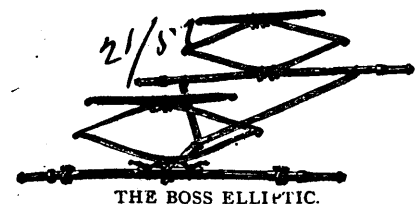
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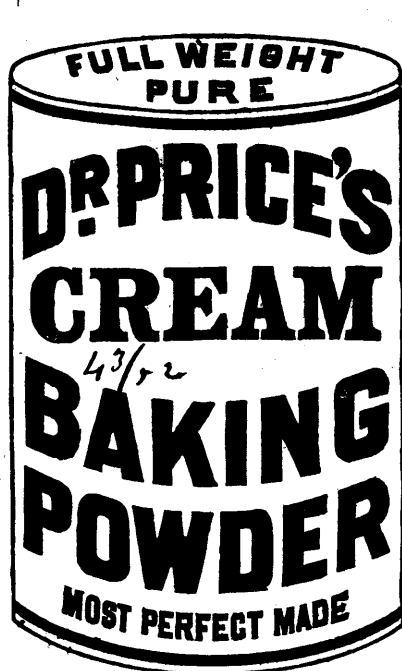
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**ICED APPLE WITH CREAM.**—Pare, core and cook a dozen apples in a syrup made of one cupful of sugar and two of water. When they are tender, lift them out and cover them with a thin layer of meringue. Sift granulated sugar over this and let it brown slightly, leaving the oven door open. Reduce by boiling the syrup in which they were cooked until there is only a gill and a half left. When this becomes cold it will be a firm jelly; cut in squares and lay it on and about the apples. Eat cold with cream and sugar.

**A VALUABLE DISCOVERY.**—F. P. Tanner, of Neebing, Ont., says he has not only found B.B.B. a sure cure for Dyspepsia, but he also found it to be the best medicine for regulating and invigorating the system that he has ever taken. B.B.B. is the great system regulator.

**CRUMB GRIDDLE CAKES.**—The night before using, put some bread crumbs to soak in one quart of sour milk; in the morning rub through a sieve, and add four well beaten eggs, two teaspoonfuls of soda dissolved in a little water, one tablespoonful of melted butter, and enough cornmeal to make them of the consistency of ordinary griddle cakes. It is better to beat yolks and whites separately, stirring in the whites lightly just before baking.

The steel used in the Brooklyn Bridge if made by Esterbrook into his univalled steel pens would provide 200 pens for every man, woman and child in the United States.

**STUFFED EGGS FOR SUPPER.**—Boil ten eggs hard, take off the shell, then cut off one-third of the egg. Take out all the yolks and mix with a little bread previously soaked in milk till soft. Melt a piece of butter size of an egg, add this, and season with pepper and dissolved mustard and salt till it has the right flavour. Bind it together with one or two raw eggs. This mixture must not be very thin. Stuff it into the hard boiled eggs, rounding over the top. Place the remainder of dressing in the middle on a dish and the ten stuffed eggs round it. Bake ten or fifteen minutes till brown.

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

**APPLE SAGO OR TAPIOCA PUDDING.**—Apples may be added to boiled sago or tapioca, with a pleasing result. Soak a cupful of either tapioca or sago in three cupfuls of cold water over night; then cook it in a double boiler for half an hour. Add to the contents of the boiler one cupful of sugar, half a teaspoonful of salt, and two quarts of pared and quartered apples. Bake in a pudding dish for an hour and a quarter. Cool slightly, and serve with or without sugar and cream or milk. These puddings are so simple that they will not hurt even an invalid.

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 CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula. CUTICURA REMEDIES are absolutely pure and the only infallible skin beautifiers and blood purifiers.  
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**BEWARE OF IMITATIONS.**  
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## Notes of the Week.

Of the 860 convicts in the New Jersey penitentiary 140 can neither read nor write. A school has been established in the prison for their benefit, and among the instructors are a number of ex-bank clerks and others whose early advantages did not keep them from criminal practices.

THE picture by Mr. Harris that will preserve the semblance of the distinguished Canadians whose deliberations at the Quebec Conference resulted in the federation of the Provinces to future generations, has been admirably reproduced in photo-engraving by Mr. W. R. Watson, of Toronto. The likenesses are striking and unmistakable, and as a whole the picture, 24 x 36, give an excellent idea of the original, which now hangs in the Parliamentary Library at Ottawa. It is published at a price which will bring it within the reach of the people generally.

It is announced that Mr. John Crouse, one of Syracuse's oldest and wealthiest citizens, will erect a college for women for the Syracuse University, which he intends shall be as elegant, imposing and complete as can be built. Work will begin as soon as the proper architectural plans can be prepared. This edifice will contain rooms for instruction in music, painting, drawing, engraving, architecture, etching, modelling, languages, sciences, together with other departments of education especially pursued by women. It will also contain a large concert and commencement hall, with a great organ and a gallery for painting and statuary. The first estimate of cost is \$200,000, but no limit will be placed on desirable expenditure. The college will be operated in harmony with the university theory of co-education.

THE *Christian Leader* says. One of the most dramatic incidents in "Barnaby Rudge" is that in which the poor wretch who had hanged so many others acts the craven coward when his own turn comes. This is painfully true to human nature in its meaner moods, and a rule of Herr Krupp's may pass as a fair parallel. This great maker of cannon and other death causing implements would not allow death to be named in his presence. When a relative of his wife had the temerity to flout the tyrant to the face by actually dying under his roof, he resented it as an injury and pushed his indignation so far that from that time his wife was separated from him. How different this dread of death was from the spirit of Henry Vaughan, whose lines, "Hail beautiful death" have been made so familiar to this generation by Dr. John Brown's exquisite paper on the author of them!

LARGE temperance gatherings were held last week at Georgetown and at Barrie. Eminent advocates of the temperance reformation, both native and foreign, delivered powerful addresses at these conventions. Such assemblages have a twofold purpose. They instruct and persuade the unconvinced and wavering, and now that strong efforts for the repeal of the Scott Act are being made in several counties, these meetings are fitted to rouse enthusiasm for the retention of the Act where it is now in force, and to secure its adoption in the few Ontario constituencies where the license law prevails. For some time there has been a lull in the Temperance agitation, but the coming autumn will witness lively times between the friends and foes of the Scott Act. It is no time for apathy on the part of those who desire to see the cause which promotes the welfare of the individual, the family and the nation advanced.

In an English contemporary there are two communications relating to Winnipeg. One gives an excellent account of the meeting of the General Assembly, and the other, from which the following sentences are extracted, gives a general view of the various Churches and the work they are doing: Any one walking down Main Street might imagine himself in

some large European city. There are fine stores with plate-glass windows and the electric light, the stores filled with the very newest designs. There is, I suppose, as much fashion to be seen in Winnipeg about four o'clock on a fine afternoon as in any city twice or three times the size in England. The population is a mixed one. There is a very large Old Country element, but there are also many Canadians, and some Americans, Germans, Italians, Russians, French, Jews and Chinese. In many of these new towns in the western part of the American continent there is much rowdyism. It is not so in Winnipeg. Life and property are quite as safe as in any Old Country town, and one marked feature of Winnipeg life is its quiet Sundays.

SHIELING, with its gray crags and towers, is famous for many things, remarks the *British Weekly*, and in these days is perhaps best known by its admirable Tract Enterprise. This was founded by the late Peter Drummond, who was a power for righteousness in his day. He put down the Stirling races; he denounced Sabbath breaking; and he early realized the great Christian possibilities of the printing press. The work has so grown that larger buildings have become necessary, and the foundation was fitly laid recently by Mr. George Williams, of London, in the presence of a large company, comprising nearly all the local clergy. In 1862 there were 377 separate publications, now there are 2,500. The printing has increased from 4,500,000 to 12,000,000 annually, and from 1848 to 1886, 237,000,000 of publications have been issued. The trustees are singularly fortunate in having the services of the energetic manager, Mr. John Macfarlane, and the gifted and accomplished editor, the Rev. Andrew Carter, M.A., who combines in a remarkable degree breadth of sympathy with thorough loyalty to evangelical truth. There is every prospect of a steady development of the great work carried on by the Enterprise.

THE Romish Church must be very hard up for saints, says the *Christian World*, when it can propose to canonize Mary, Queen of Scots. Yet this is what it has done through the mouth of two Scotch Catholic prelates, and the organ of the party in France has solemnly taken the proposition up and called it the introduction of a cause. The opinions of an ancient Pope, who held that Mary deserved the title of martyr, have been furbished up, while *L'Univers*, the organ already mentioned, is fascinated by the manner in which she walked to the scaffold. As she was for a time Queen Consort of France, French National sentiment is, in spite of its present anti-papal tendency, somewhat enlisted in favour of the scheme by reason of vanity. But even the Romish Church must see that a saint should at least have morality, and a cleaner record than she who let her lawful lord be killed that she might play the adulteress. They may put a nimbus round her head, but, as in the case of the grumbling angel, it "won't fit." Probably the Archbishop of Edinburgh, in making the suggestion, was on the look out for future pilgrimages to Holyrood, and the bringing of grist to the mill. The Scotch, however, are as long-headed as they are short-pocketed, and will want something better for their money.

AMONG the things generally taken for granted is that all scientists hold that the theory of evolution is an accepted fact, that evolution is as firmly established as is the law of gravitation. It is frequently asserted that no scientist worthy of the name holds any other view. Now the fact is that prominent scientists, who would hail with delight the certainty of the development theory are candid enough to claim for it no more than that it is a good working hypothesis. Professor Dana and Sir William Dawson, men whose scientific attainments cannot be gainsaid, do not, and with their present light, cannot accept evolution as fully and finally demonstrated. It may be very unreasonable on their part, but unreasonableness is not the monopoly of those who do not see their way to the acceptance of prevalent speculations. Professor E.

W. Morse, at the recent meeting of the American Association for the Advancement of Science, of which he was the retiring president, said: American biological science stands as a unit for evolution. He even went so far as to affirm that a pretty safe rule for any intelligent man to follow, who had no acquaintance with the facts, would be to promptly accept as truth any generalization of science which the Church, Catholic or Protestant, declares to be false, and conversely to repudiate as false any interpretation of the behaviour of the universe which the Church adjudges to be true.

LAST week a fearful riot took place at Glen Lyon, five miles from Nanticoke, in the Pennsylvania mining district, in which more than 300 miners were engaged. The combatants were composed of men of all nationalities. It seems that it has been the custom of several Hungarian and Polish merchants of Nanticoke to send peddlers to Glen Lyon to supply certain boarding-house keepers. The Susquehanna Coal Co. always selects Saturday for pay-day. However, for the first time, they paid their men at Glen Lyon and Morgantown on Sunday, which day has always been chosen by the merchants to make their collections. The Rev. Mr. Taggart, of Glen Lyon, has frequently preached against such a desecration of the Sabbath, and he finally determined to put a stop to it if possible. Last Sabbath he organized a *posse* of his church members for that purpose. The men got wind of it, and made up their minds to resist any overtures of this kind. The collectors made their appearance as usual, and the natural excitement of the moment was augmented by a universal indulgence in beer and whiskey. As the day advanced the churchmen became alarmed at the situation, and kept themselves in hiding. The feeling of antagonism was so intense, however, that it finally culminated in a free fight between men of opposite nationalities. Mad with drink, it was not long before hundreds of men were furiously engaged in a battle, with sticks, stones and clubs for weapons. The riot lasted for half an hour, and many men were struck down on all sides. Dozens were carried away upon improvised stretchers, with cracked and bleeding heads, to their homes. Glen Lyon is not a desirable place to spend Sabbath.

AN American correspondent in a communication to the *Christian World* gives good and sensible advice to intending emigrants. It applies to Canada as well as to the United States. Concerning the classes who should think of emigrating, he specifies young agricultural labourers who (at home) have only a prospect of a hard, laborious life, and the workhouse for old age. Such can hire out for \$20 a month and board to farmers living in good settled communities and thus save enough to settle on land of their own, with capital to make a good start, and avoid pioneer existence. Skilled artisans, who can obtain good work and good wages, and soon save enough to buy a home of their own. Capitalists who are willing to settle and to wait a couple of years before investing, for it is a dead certainty that immediate investment will end in loss, as there are so many sharks ready to swallow the investor who has no experience; but, with experience, money can be invested to great profit. But what about those who have no trade or money, by far the largest part of the people who emigrate? Let them remain at home, for however bad their circumstances may be, they will find themselves worse off here. My observation leads me to say, in the most emphatic manner, that in my opinion parents who, from pride or any other reason, fail to give their children a trade or profession commit a great crime against their children, and do society an injustice. In writing as I do, let me not be misunderstood as running down these places. The country is a grand country, and the people are a noble race, full of progress and energy, and are, moreover, hospitable to the last degree. There are fine schools, churches and philanthropic institutions, but alongside of all there is knavery of all kinds, for we not only have the native rascals to take care of, but the off-scouring of all other countries besides; so that whilst evil abounds and new comers should be careful, they will still find great advantages also.

## Our Contributors.

### OLD ORCHARD BEACH, MAINE

LIFE AT THE OCEAN—HOW CANADIANS SPEND THEIR HOLIDAYS—CHRISTIAN CONVENTION DIVINE HEALING—ELOQUENT SERMONS BY REV. DR. SIMPSON, OF NEW YORK, AND OTHERS.

The holidays have come round again and, judging by the numbers who are travelling, we would conclude that never were holidays more welcome than they are this year, no doubt largely owing to the excessive heat.

No doubt as did many others, your correspondent was counting the hours when he would be free to visit some cool shade.

#### OLD ORCHARD

was selected from the many other attractive places—not only in our Dominion but on the American coast, and thither we turned our longing eyes. The facilities for travel are about as perfect now as it is possible to make them.

Those Pullman sleepers, shining like mirrors, with their velvet-cushioned seats, lunch table, wash room, and profusion of towels, polite conductors and obliging porters almost make one forget that he is travelling.

Distance now is reckoned by time, and it hardly seems possible that you can leave Toronto in the morning and reach the Beach next day about noon.

Of watering places there are many, but it is probable that Old Orchard as a beach leads the world for excellence, and although tourists often change from one place to another, it is said they generally get back to this favourite watering place. The present is said to be the best season that Old Orchard ever had. From early in the season the hotels were busy, but by the second week in August they were crowded—the four largest were turning guests away. A very large number of guests were from Canada, including the territory between Windsor and Quebec, who are always welcome.

The weather was cool throughout, so that in the evening it was usual to meet your friends wearing overcoats or heavy wraps, and on more than one occasion fires were lit in the parlours. The Beach is a splendid place for having a stroll, and it has long been a battleground where crusted devotees to single blessedness get slaughtered.

Then young folks were fond of walking round the hotels and viewing the crowds occupying the piazzas, or some fair one swinging in a hammock reading a popular author or a Church paper, such as THE CANADA PRESBYTERIAN.

The costumes were the object of attraction. Some were tucked up in Mother Hubbards, others clad in white flannel and swinging a racquet. The gentlemen also laid aside for the time being their tight-fitting garments, and appeared in pants and flannel shirts.

Canadians, like their cousins, can enjoy themselves when from home. Amusements were varied, and were generally indulged in to the utmost.

Society people could have invitations every evening, the ball, the grand hop, the children's impromptu concert, the euchre and whist parties were all well patronized, whilst people who have no taste or desire for this sort of life could spend their time profitably on the "camp grounds" situated in a beautiful grove well shaded and protected from the sun, seating accommodation being provided for 5,000 people. The camp grounds are controlled by the Methodist Episcopal Church. The church is also rented along with the grounds for the season, so that in case of rain the church can be used.

#### A CHRISTIAN CONVENTION

was conducted by the Rev. A. B. Simpson, of New York, and about forty others from various parts of the United States from Florida to Maine.

Mr. Simpson was formerly minister of Knox Church, Hamilton, where he was widely known as an eloquent and effective preacher. Some years ago, however, he removed to New York, and afterward adopted some new views not held or believed by the Presbyterian Church, such as "complete sanctification" and "divine healing." Dr. Simpson is now and has been for over six years at the head of this party whose views he upholds with much ability and earnestness.

The convention opened with a powerful sermon by the Rev. Dr. Watson, of Florida. In this discourse the doctor avoided any reference to the peculiar doctrines which the convention met to discuss.

It might have been preached from the pulpit of any Presbyterian Church. The services for the eight following days were as follows—"a sunrise prayer meeting" at half-past six a.m., a Bible reading by Rev. Mr. Simpson from nine to ten. These meetings were held in the tabernacle, and were attended by from 400 to 500 people. Mr. Simpson took up the five books of Moses, commencing with Genesis. His lectures, with blackboard illustrations, were listened to with breathless silence, and the disciples of his party could be counted by the dozen taking notes. These lectures were very interesting, and very seldom did the speaker make reference to his peculiar form of faith. At half-past ten there was a "preaching service," at two o'clock an open meeting, conducted by some ladies, at three another sermon, and in the evening a preaching service again. The Friday was devoted to the "Second coming," and Saturday, to "divine healing and anointing."

After the sermon by Dr. Simpson, which was very eloquent, an opportunity was given to persons to state their experience as to how and when they were healed, and as on all these occasions a large number of the testimonies were not in the least degree edifying.

Women spoke at random and in the most incoherent manner. Let me give a sample among many. One sister said that she was cured of dyspepsia of twenty-four years' standing, was converted seven years ago and healed one year ago. Another rambled for nearly half an hour, although the chairman, Rev. Dr. Cookman, held his watch to her face. This sister said if she had a headache the reading of Psalm ciii. at family worship would take it away. Another made the simple statement that she had been cured of Bright's disease of the kidneys and spinal complaint. One lady who was cured on the grounds came on crutches to the platform, but was able to throw them aside and walk home. A Methodist clergyman testified to his being laid aside for two years, and by divine healing he is now fully restored and in active work again. A merchant who had been connected with Sabbath school work for thirteen years was laid aside with a severe illness, and is now fully restored. A Mr. Fenton, from Toronto, had the ear of the large assembly while he gave his experience. He stated that the medical men of Toronto could not do anything for him, that he was advised to go to New York for medical advice. He went to Dr. Simpson's tabernacle, and is now perfectly well. Mr. Fenton suffered from an affection of the brain. The Rev. Dr. Kimball, a Baptist minister from Connecticut, is a late convert to divine healing, and gave an interesting but rather humorous account of his change. Dr. Simpson experienced this change when very ill about six years ago, and since then he has not had a medical man in his house. He is evidently a man who gets through a large amount of work, and on the whole his addresses and sermons are well calculated to quicken and strengthen spiritual life and awaken the careless.

The above are only a few specimen bricks out of hundreds, and whilst I have no sympathy with the doctrines as set forth, I give the facts, leaving your readers to make explanations and draw their own conclusions.

At the conclusion of the meetings on Saturday an effort was made to organize the party into what was termed a "Christian Alliance." Heretofore they have had no name or bond of union.

The articles of faith are few in number, and were carefully read over by Mr. Simpson and all who approved of them, and who intended to join, were asked to stand up. A very small proportion of the audience stood up, but among them was one Christian brother who in a distinct voice asked Mr. Simpson if those assenting would be expected to believe in the personal and premillennial reign of Christ, and when answered in the affirmative he said he would sit down and withdraw, as he could not hold any such doctrine. In my simplicity I thought if he could swallow what went before he could accept this doctrine also.

Dr. Simpson is an extensive author. He has published several volumes of sermons, besides tracts and leaflets, and all I understand have met with a ready sale.

When listening to him I just had one regret, and that was that he has left the "old paths," for with such ability, such a spirit, and such intense earnestness, as an evangelist he would be a power in the

land, still I was glad to renew his acquaintance and hear from his lips the good he has accomplished.

The entire services were brought to a close on Sunday evening, when a large crowd assembled to witness the baptism of about forty-five persons under the surf in the sea.

Several other conventions were arranged to follow, so that seaside visitors have a full bill of fare.

The readers of THE CANADA PRESBYTERIAN will be glad to learn that a Presbyterian congregation has been started in Portland with good prospects of success. At present it is being supplied by the Rev. Mr. Crossar—a talented young minister from Ohio, a graduate of Alleghany Seminary, who had the advantage of attending the classes of the Rev. Dr. Kellogg, the well-known minister of St. James Square Church.

Mr. Crossar is doing good work in Portland, and it is to be hoped that Presbyterianism in the future will be better known in the New England States.

Among others the following ministers have been spending their holidays here and in the neighbourhood: Rev. Professors MacVicar and Ross, Rev. Messrs. J. Fleck, F. M. Dewey and John McLeod.

Hotel Everett, Old Orchard Beach, Aug., 1887.

### CHRIST'S SECOND COMING.

MR EDITOR,—I have been deeply interested in recent discussions bearing on the second coming of our Lord. I find that several are being captivated by the premillennial theory as expounded by some of its advocates. It has, I am convinced, no adequate foundation in Scripture honestly and fairly interpreted. I have waited for some clear statement of scriptural truth on the subject, but have been hitherto disappointed. I do not pretend to theological or scholastic learning, but I have been a diligent reader of my Bible, and my convictions derived therefrom have impelled me, as no one better fitted for the task has attempted it, to state clearly what I believe to be the teaching of God's word on the subject, and that it may be the means of bringing more able pens, clearer heads and brighter intellects to grapple with a question of such vital importance.

It is of importance to state at the outset that the question is not whether the Redeemer will come the second time to our world. As to this most important question there can hardly be said to be any difference of belief among Christians. The subject for discussion is, When, and for what purpose, will the Saviour come? The first of these inquiries relates not to the precise day or year of His appearing; not to the question whether His coming be near at hand or far off, but whether He will come before or after the millennium? The second relates to the question whether when He comes He will reign a thousand years with His own people in their risen, changed and glorified state, among those who are then unsaved or unchanged; or, will He come at the end of this world to raise the dead from their graves, change those who are alive, and judge the whole human race? I will let an enlightened Christian Church decide in the light of the following texts: Matt. xiii. 40-43, 47-49, xvi. 2-7, and xxv. throughout, especially 31-46; Mark viii. 38, Luke ix. 26, Acts xxiv. 15, Rom. ii. 1-12, 2 Thes. i. 6-10, 2 Tim. iv. 1, Rev. i. 7, xx. 11-15, xxii. 12. Let our opponents bring their proof. Let both contendings be put in the scales of the sanctuary.

On the great theme embodied in the first-quoted text it would be easy to enlarge to an indefinite extent, as it may be said to comprehend the whole of the Gospel dispensation. For He will sit at God's right hand till the last enemy is subdued, and the last soul saved given Him of the Father. This includes the whole of the millennium period, and also the little season during which Satan shall be loosed from his prison, and shall go out to deceive the nations which are in the four quarters of the earth, as stated in Rev. xx. 7-10. How can it be said that His enemies are made His footstool when the great enemy of God and man has power with his many subordinates to deceive and overcome so many, as represented at the sounding of the second trumpet?

I shall next refer to the other view of the subject contained in 1 Cor. xv. 21-26. In verse 21 it is stated, "For since by man came death, by man came also the resurrection of the dead." In this verse the death and the resurrection are co-extensive. The whole

human race became dead in Adam in its threefold sense, temporal, spiritual and, if not made spiritually alive or born again or made partakers of the first resurrection, death eternal, the second death. In verse 22 there is a limitation. "For as in Adam all die, even so in Christ shall all be made alive." Now all whom Adam represented became dead in all the aspects now mentioned, so all whom Christ represents as members of His mystical body shall be made alive in all these aspects. It cannot be said that all are made alive in Christ to the same extent that they died in Adam, for then none could be lost. I think this must be plain. We have the order in verse 25, but after verse 21 we have only one class referred to—those that are Christ's. He is the first fruits, afterward they that are Christ's, and that at His coming; it does not say a part, or some; the whole are meant or there is no meaning to language. I am aware that our opponents endeavour to make a break of a thousand years. There is one thing clear; we have no mention of more than one coming, nor more than one voice that the dead shall hear without distinction, for in John v. 28-29, "All that are in their graves shall hear, and shall come forth." Then two great parties are distinctly described: those that have done good and those that have done evil, and their final destination is settled. It does appear most surprising that good, intelligent and educated men should be so blinded by preconceived opinion. God does not speak to us so indefinitely as to be misunderstood. So plainly does He speak that wayfaring men, though fools, may not err. The text says, "They that are Christ's at His coming" and "all that are in their graves." I cannot see how any should say only "some." BEREAN.

(To be continued.)

#### COLPORTAGE IN MANITOBA.

MR. EDITOR, During the present summer, having spent the earlier part of it in Regina district, and the last few weeks breathing the "caller" air of the Riding Mountains at Minnedosa, assisting ministerial brethren, the social condition of our new settlements has pressed itself upon me. Taking up this evening a copy of the *Maritime Presbyterian*, which, by the way, is a most lively missionary monthly, I was struck with a remark, with which I quite agree, that "there is one kind of work needed in our great North-West to which very little attention has yet been given, viz., Colportage." Probably there never was a new country settled up by so many people who may be called intelligent as the North-West. There are families whose members know the value of books, and all read books if they can be had, scattered all over the North-West. And yet the long distance from the east and the heavy expense of freight over our long railway in most cases led to libraries and books being left behind, when the settlers came to the West to improve their fortunes. Perhaps there never was a new country settled where for a time the settler experiences such great loneliness as on our great prairies. The ease of travelling leads to a very sparse settlement. The women in the houses, sadly musing over former days, suffer most. The prairie, with its sea-like vastness, is so different from the hill and dale to which most of the settlers have been accustomed, that for a considerable time there seems something incompatible in the new environments. The occasional letter from the old home comes to the prairie cabin like a messenger of mercy. The passing stranger or the itinerant missionary is welcomed as bringing some item of news. In many of the settlements, of which we have so large a number on our mission list, services are not held more frequently than once in two or four weeks. The bond of connection and acquaintanceship that we call society has hardly been formed. The country is strange; the neighbours are from different directions, even coming in some cases from Iceland, Sweden or Hungary; the cabins are small and rough, and the accustomed comforts of life have in many cases to be done without. Now all these are conditions in which lively and interesting books and magazines will be valued. I have been struck with the large number of "Seasides" and "Franklin Square" cheap publications scattered all through the country districts in the North-West. A Regina bookseller informed me that he rarely sells bound books. So that what is needed is a supply of the standard books, religious and moral, which are now published at such cheap rates on ac-

count of their enormous sale. These would have a wide sale in the North-West. The question then is that raised by an observing friend from New Glasgow, How can such books be got into the hands of the Manitoban settlers? Some of us who have been for a long time connected with the Bible Society work in Manitoba would like the Bible Society colporteurs to be allowed to take out a good stock of Christian literature over the prairies. There seems an unnecessary stiffness about Bible Society regulations for some of us who breathe the free air of the prairies. But if the work cannot be done in that way what is to hinder us adopting the suggestion made. "One of the best measures that our Church could inaugurate in her great Home Mission field would be a system of colportage." Two good elders, who have gifts in the direction of visiting and speaking a word in season might be fitted at once with a horse and colporteur's waggon. Each, directed by a committee knowing the country, might work in different parts of our great Synod in spreading good literature. They might be well supplied with the capital books of the Tract Society, and I don't suppose we need object if they took the good books issued by the American Presbyterian Board of Publication. These elders with the power to teach might often, in small settlements of three or four families, where we cannot afford to have a minister visit frequently, gather together an evening meeting and have an interesting service. It would not be difficult with the right kind of men to make the scheme partly pay itself. God seems to have blessed Manitoba with the most bounteous harvest of any part of America this year, and if the people have plenty there is no more liberal or free-hearted people than our North-Westerns. From looking at past experience with the Bible colporteurs, I can confidently assert that the enterprise if properly managed seems to have in it the elements of success. Shall we not be found capable of adapting our Home Mission Scheme to the ever-widening requirements of our North-Western work? Yours truly,

GEORGE BRYCE.

Minnedosa, Aug. 19, 1887.

#### OUR CHINESE.

MR. EDITOR.—No insignificant element of the population of British Columbia is Chinese. From Revelstoke, at the second crossing of the Columbia westward to Vancouver City, 382 miles, they are everywhere to be seen, as well also as on Vancouver Island. The city of Victoria alone, the capital of the Province, has between two and three thousand of them. They are all men, with the exception of a mere handful of women and children. They have come to America to make money, and even those who hate and despise them acknowledge that they are industrious, frugal, peaceable and law abiding. Some of the merchant and "boss" class are men of fine appearance and polished address and are evidently prospering. Below these there is every grade, down to the wretched coolie, who is more slave than labourer, and on the profit of whose toil the "bosses" grow rich. Placer-mining in the mountains, wood-chopping and land-clearing, market-gardening are in the hands almost wholly of the Chinamen. They monopolize the laundry business of the towns and cities, and are largely employed as servants in hotels and private houses; they are shoemakers, tailors, shirtmakers, etc.; while their tea and chinaware stores do some trade with the English-speaking people, as well as some entirely their own countrymen. The opium trade is largely done by them.

While it is true that many, doubtless the majority, reckon to remain only five or ten years—simply long enough to make a little "pile," on which they may spend the rest of their days in comfort in China, it is also a fact, that some remain for much longer periods, and even permanently.

These Chinamen are pagans. The "joss-house," with its hideous images and grotesque rites and ceremonies, is kept up. They are in black darkness in regard to the way of life, "without God and without hope in the world." The writer, after exploring "Chinatown" in Victoria, somewhat minutely by daylight, made an extended night tour under police guidance. He must say, in candour, that the rioting of drunken men and women, which a similar tour among the alleys and "dives" of one of our large eastern cities would have brought to light, was conspicuous by its absence. All was quiet. But how they are

huddled together! Old tumble-down houses are partitioned and repartitioned till the rooms are mere pens, into each of which a half a dozen or more men pack themselves, cooking, eating, smoking, sleeping, all in the same chamber. Cleanliness, even decency, is out of the question. As for family life, there can be no such thing. The wives and children have been left behind in China. The few women that are found—what forlorn-looking creatures they are!—are for immoral purposes. Some poor wretches, emaciated to a shadow, were seen busy with their opium pipes or slumbering in the opium stupor. The gamblers were familiar enough with the policeman's visit to whisk their apparatus swiftly out of sight at our approach, or to lock the doors of their little cabins against us.

No needier mission field can well be conceived. The presence of these heathen in our very midst is in itself a pathetic appeal. *What is being done for them?* Some earnest Christians here and there are giving them the Gospel through instruction in English, which language "John" is very willing to learn for its commercial value. So far as I could ascertain, no mission work in their own language is attempted anywhere in the Province, except by one layman, the son of a missionary to China, and who is employed as interpreter in the custom house at Victoria. He is under the direction of the Methodist Missionary Society, but can, of course, give only a small part of his time to the mission. This is all that is being done for the Chinese, while the various Churches are spending large sums on Home Mission work. This, of course, they ought to do, and right cheerfully, but should not leave the other undone. It is understood that the Methodist Church is now endeavouring to secure an ordained missionary from China; but what will one be among so many? There could be nothing but hearty welcome and co-operation on the part of the Methodists if our Church were also to enter the field. No one of our foreign missions has a stronger claim upon us. It will be to our shame if we continue to stand by and do nothing.

A mission to these home heathen need not necessarily be expensive. Station the missionary at Victoria, where there is the largest Chinese population. His salary and house rent and the rent of a mission building would not be a very heavy charge on the funds. Doubtless our churches in the Province would feel a special interest in the mission, and would seek to aid it accordingly. The missionary could have an eye to the Chinese in the smaller places as well, both island and mainland, and perhaps prepare the way for additional labourers. He could also direct the efforts made to give Christian instruction through the learning of English.

There is no reason why such a mission should not be directly fruitful. The Methodist Mission in San Francisco has given instruction to 3,000 Chinese, has received 250 into the membership of the Church, and has rescued 185 Chinese women and girls from domestic and brothel slavery. The Presbyterian Mission there has a like record. Five thousand miles away from his native country, the Chinaman is likely to be more accessible and more amenable to the influences of the Gospel than at home. The power for good of those who might return home Christians can scarcely be overestimated. But if for nothing else than to show these keen-witted strangers that we believe in our own Gospel, and respect the divine injunction to preach it to every creature, something should be undertaken.

The attention of the Foreign Mission Committee might well be given to this matter. Might it be suggested that the Presbytery of Columbia, who are on the spot and familiar with all the facts, lay them before the Foreign Mission Committee at an early day? None can speak with such knowledge as they, or with the same likelihood of securing a practical outcome. What say the brethren there? And what says the Foreign Mission Committee? R. D. FRASER.

Bowmanville, August 15, 1887.

A UNIVERSAL competitive exhibition of science and industry will open at Brussels, Belgium, May 1, 1888, and continue six months. Fifty-six committees, representing all industries and various specialties, have framed questions whose solution forms the basis of competition. Medals, diplomas and \$100,000 in cash will be awarded to exhibitors, who were given special inducements by the Belgian Government in the way of transportation, management and duties.

## Pastor and People.

### THE GOSPEL AFLOAT.

The choice of sites for Eastern towns is, as a rule, most happy. As in the case of the town of Syra, on the little island of that name in the Grecian Archipelago, where the white houses are grouped around the base of a steep hill, and creep up to its summit, which is crowned by a cathedral church, so in Smyrna; for the most part it reposes gracefully, as already mentioned, on the slopes of Mount Pagua. Dipping down to the beautiful waters of the gulf, the town creeps midway up the mountain, which is crowned by the extensive ruins of a castle. "Beautiful for situation," its beauty seriously wanes, as in other cases in the Orient on closer acquaintance. The streets are as narrow and ill-kept as those of Constantinople. Strand Street is the principal thoroughfare, running for the most part parallel to the sea front. So narrow is it, that when a camel caravan is passing the passenger has often to take refuge in doorways, to avoid an unpleasant contact with the camels and their burdens.

Smyrna is a confused aggregate of distinct colonies. The followers of each faith have their distinct quarters. You pass from the Frank and Greek quarter, which is the business part of the city, into the more elevated Armenian quarter; thence into the Jewish and Turkish colonies, which occupy the highest positions. Each has its national characteristics, plainly marked, and easily recognized.

It was the fruit season. The neighbourhood of Caravan Bridge was a scene of varied and picturesque bustle as the rendezvous of the camels from the interior en route for the Smyrna fruit market. Here is a railway station—a strange interpolation into the sleepy conservatism of Eastern life. The trains run—or, I am inclined to say, creep—from Smyrna to within a short distance of Ephesus. On applying for a ticket, in company with the *locum tenens* of the British consul's chaplain, I was surprised to receive a "child's ticket," for which half-fare was demanded. It was explained that all ecclesiastics had the privilege of travelling at half-fare. Whether the "child's" status for the parson had any occult reference other than the generosity of the railway directors, I could not learn.

In the beautiful suburb of Boudja I had the privilege of much enjoyable fellowship, not only with the acting chaplain of the British consulate—since called to his rest—but with three agents of the Church Missionary Society. Shadowed as we are at home in England by an Established Church, and familiar with the air of assumed superiority of the privileged ecclesiastic, it was indeed gratifying to notice how the clerical hauteur was conspicuous by its absence. Their recognition of Christian brotherhood was in no wise hindered by any notions of ecclesiastical supremacy. In that far-off "morning land," surrounded by heathenish darkness and Mohammedan fanaticism it was true rest and stimulating refreshment to commune with Christian workers so single in aim and so earnest in heart. I spent two days among them—Saturday and Sunday—and my memory of our fellowship is an oasis in that desert land. I worshipped on Sunday with these brethren in their own little church in Boudja, a plain and yet neat structure, situated in a most picturesque graveyard, so peaceful and home-like. With the Church of England service, grand in its simplicity, as it appeared to me under the circumstances, and a sermon full of fervour and toned to a beautiful gentleness, I felt it was "none other than the house of God."

I had given to me every opportunity of judging the quality of the work of these missionary brethren, holding forth the Word of Life amid such depressing influences and surroundings, "to the Jew first." I have ever had the conviction that a missionary is the highest order of minister; and with Dr. Chalmers believed that "what the man of liberal philosophy is in sentiment, the missionary is in practice." I came away impressed with the heroism and fidelity of the men who occupy these outposts in Mohammedan lands in the name and service of the Redeemer.

It was while lying at anchor in Smyrna Bay that I witnessed an Eastern storm. I was much interested in the "Imbat"—a daily gale of wind setting in from the Mediterranean, citywards, and rising in force as the day wore on, till it fell with startling suddenness at the setting of the sun. What unsanitary Smyrna would do without this purifying influence, I do not

know; it is a veritable saviour for the Smyrnites. An Eastern storm, however, to me was unique. For days a storm had been predicted. Heavy masses of cloud had been gathering over the mountains, and "the Brothers"—lofty peaks at the bend of the bay—had been crowned with ominous bluey-black masses of cloud. The storm broke at midnight. I was awoke by the strange and violent vibrations of the ship. It trembled from stem to stern as if in a paroxysm of mortal fear, and the storm breath shrieked and whistled through the rigging like so many contending spirits. The night was inky black; the sea, sky, shorelands and rocks were wiped out by the confused and unrelieved darkness. As, half-dressed, I peered into the grim blackness where the wind and sea raged and roared in a horrible dissonance, the heavens suddenly became ablaze with a blinding sheet of fire which shimmered and trembled in the air for seconds. In that lightning flash the whole scene was revealed from end to end. The black, towering hills and the city sleeping in the lower slopes; the sea in broad reaches of wild foam-capped waves; the ships around, straining at their anchors; all, in magic-like distinctness, were revealed, and then the pall of darkness once more fell.

The next morning broke in peace, and found the crew busily preparing for the final phase of our Mediterranean life and work. Pleasant as was my sojourn in Smyrna, and happy as were my memories and associations of that sojourn, it was with no sorrow that I saw the "bluepeter" flying at the fore. It was the welcome signal of "homeward bound."—*Rev. W. Scott, in The Canadian Independent.*

### THAT I MAY KNOW HIM.

Lord, let me talk with Thee of all I do,  
All that I care for, all I wish for too.  
Lord, let me prove Thy sympathy, Thy power,  
Thy loving oversight from hour to hour!  
When I need counsel let me ask of Thee;  
Whatever my perplexity may be,  
It cannot be too trivial to bring  
To One who marks the sparrow's drooping wing;  
Nor too terrestrial, since Thou hast said  
The very hairs are numbered in our head.  
'Tis through such loopholes that the foe takes aim,  
And sparks unheeded burst into a flame.  
Do money troubles press? Thou canst resolve  
The doubts or dangers such concerns involve.  
Are those I love the cause of anxious care?  
Thou canst unbind the burdens they may bear,  
Beside the mysteries of Thy word or will,  
Thy voice can gently bid my heart be still,  
Since all that now is hard to understand  
Shall be unravelled in yon heavenly land,  
Or do I mourn the oft-besetting sin,  
The tempter's wiles that mar the peace within?  
Present Thyself, Lord, as the absolving priest,  
To whom, confessing, I go forth relieved.  
Do weakness, weariness, disease, invade  
This earthly house, which Thou Thyself hast made?  
Thou only, Lord, canst touch the hidden spring  
Of mischief, and attune the jarring string.  
Would I be taught what Thou would have me give,  
The needs of those less favoured to relieve?  
Thou canst so guide my hand that I shall be  
A liberal, "cheerful giver," Lord, like Thee.  
Of my life's mission do I stand in doubt?  
Thou knowest, and canst clearly point it out.  
Whither I go, do Thou Thyself decide,  
And choose the friends and servants at my side.  
The books I read I would submit to Thee,  
Let them refresh, instruct and solace me.  
I would converse with Thee from day to day,  
With heart intent on what Thou hast to say;  
And through my pilgrim walk, whate'er befall,  
Consult with Thee, O Lord, about it all.  
Since Thou art willing thus to condescend  
To be my intimate, familiar Friend,  
O, let me to the great occasion rise,  
And count Thy friendship life's most glorious prize!

### THE MINISTER'S WIFE.

"And are we to expect nothing of a minister's wife?" said Miss Lane in a very subdued voice.

"Nothing more than her duty as a woman. If she have qualities that will give her a leading social influence and have time to spare from her home duties, which are always first, she ought to let these qualities become active for good. But no more can, with justice, be required of her than of any other woman in the congregation. Your contract for service is with her husband and not her; and you have no more just claim upon her time, nor right to control her freedom, than you have over the wife of your lawyer, doctor or school-master.

"If you think my services absolutely essential to the prosperity of the Church, just state the amount of salary you can afford to give, and if for the sum I can procure a person in every way as competent as

myself to assume the charge of my children and household, I will take into serious consideration your proposition. Beyond this, ladies, I can promise nothing.

"I could wish," she continued, in a lower voice, "to number you all as my friends. I have come among you only as a stranger seeking no pre-eminence, but desiring to do my duty as a woman. The fact that my husband is your minister gives me of right no position among you, and gives you no right to demand of me any public service. If my husband fail in his duty, admonish him, but in the name of justice and humanity do not establish any supervision over me. Let my private life be as sacred from intrusion as that of any other woman. This I have a right to demand and will be satisfied with nothing else."—*Woman's Magazine.*

### THE MEEK GUIDED.

Be content to lose the idea of thine own importance; cease to be wrapped up in the contemplation of thine own claims and rights. Be not counting on honours to be rendered thee, hour by hour, from this man and from that. Give up the vain idea that every hour owes thee an ample tribute of manifold benefits. Shrink into non-importance, and take the position of a simple servitor, whose business is to do, to suffer and to give thanks.

When you have thus become inconsiderable in your own regard, and have relinquished the honour which cometh from man, and are cordially willing that the gifts that adorn this present life should be withheld from you and abundantly bestowed at your right hand and at your left, then will you become conscious that another hand is locked in yours, a friendly hand, a gracious hand, a tender, considerate, careful hand, a royal, a heavenly, nay, without disguise, a divine hand. In surrendering all self-importance you have become unspeakably important to the most exalted Being in the universe. You have entered the very path trodden by the Lord Jesus Christ. In that path you will walk with God.

The secret of habitual meekness is the love of God habitually shed abroad in the heart. All pride, all avidity of worldly good, all insubmission, imply a grossly inadequate idea of the value of Christ's love. Thou canst disdain riches that take wings, in the consciousness of unseen wealth—untold, imperishable.

### THE HEART.

We are admonished to keep the heart with all diligence, for out of it are the issues of life. Keep the heart as we would the house, in good order, so that it may be a fit temple for the living God to dwell in. As a gardener would keep a garden as free from weeds as possible, so the heart should be kept as free from evil influences as possible. As a brave soldier would hold the fort as best he could, so the heart should be protected from the assaults of the evil one. It should be kept in tune as a musical instrument, so that it may render acceptable worship to God. Keep it well furnished with Bible knowledge, heavenly wisdom and pure love; then Satan would not dare to intrude. Keep it well guarded as a sentinel would the camp; be vigilant and watchful. Guard it as you would the apple of your eye. Keep it free from covetousness, selfishness, deception, cruelty, revenge and pride. Keep it submissive to God's will and grateful to Him for all His mercies. Keep it pure, for it is the pure in heart who shall see God. A pure heart is more precious in God's sight than anything else in the universe.—*Stolbert.*

### FIDELITY.

Never forsake a friend. When enemies gather around, when sickness falls on the heart, when the world is dark and cheerless is the time to try true friendship. They who turn from the scene of distress betray their hypocrisy, and prove that interest only moves them. If you have a friend who loves you—who has studied your interest and happiness—be sure to sustain him in adversity. Let him feel that his former kindness is appreciated, and that his love was not thrown away. Real fidelity may be rare, but it exists—in the heart. They only deny its worth and power who have never loved a friend, or laboured to make one happy. The good and the kind, the affectionate and the virtuous, see and feel the heavenly influence.

## Our Lving Folks.

### GOLDEN GRAIN BIBLE READINGS.

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

#### GOD'S HAMMER.

Is not *My word . . . like a hammer* that breaketh the rock in pieces? Jer. xxiii. 29.  
It is a powerful weapon, Luke iv. 32; 1 Thess i. 5.  
It carries conviction of sin, Acts ii. 37; 2 Sam xii.; Ezek. vii 16.  
It makes men cry out for mercy, Acts xvi. 30.  
It humbles them to the earth before God, Psa. li. 2; Psa. xii.  
It conquers, Acts xix. 20; Rev. xix. 13-16.  
It kills, Rev. i. 17; Deut. xxxii. 39.  
It is irresistible, Joel ii. 11; Rom. ix. 19; 2 Chron. xx. 6.

#### STRAIGHT PATHS.

Some of my readers, no doubt, never lived out on the prairie; so perhaps you would like to hear a short story about some of the little folks who lived on the prairies of the west.

When I commenced teaching, my school consisted of quite a number of boys and girls who were always busy; in fact, I never knew one of them to be idle. The time of which I speak was early in the winter, and cold weather had just begun. One evening a light snow fell, and next morning the children were very busy making snow-balls or snow-men, and were all having a very good time, when Johnny cried out: "Let's make a wheel!"

So at it they went. Selecting a hazel bush as the centre, they all started out in different directions, each taking twenty steps from the bush. This being done, they looked behind to see their paths, which were to be the spokes of the wheel. But, alas! there was only one straight track.

"Charlie," said the others, "how did you keep your track so straight?"

"Why, that is easy enough to tell," said Charlie. "I took that pole for my mark, and kept my eyes on it, and never looked down once."

"But," said Joe, "I took that bush for my mark, and didn't get my path as straight as yours. Why was that?"

"Because you kept looking at us," said the others, "instead of keeping your eyes on the mark."

So remember this, boys, and girls too. You all have a path to make, and the steps are your actions. They will show more plainly than you think. Better begin right, then, and make a determination to live a Christian life; asking help from the Lord, and doing all the good you can. Then you will make straight paths in life, as Charlie did in the snow. Instead of looking at others' imperfections, keep your eyes on your perfect mark.

#### SHINING CHRISTIANS.

A friend told me that he was visiting a lighthouse lately, and said to the keeper: "Are you not afraid to live here? It is a dreadful place to be constantly in." "No," replied the man. "I am not afraid. We never think of ourselves here."

"Never think of yourselves! How is that?" The reply was a good one: "We know that we are perfectly safe, and only think of having our lights burning brightly, and keeping the reflectors clear, that those in danger may be saved."

Christians are safe in a house built on a rock, which cannot be moved by the wildest storm, and in a spirit of holy unselfishness they should let their light gleam across the dark waves of sin, that imperilled ones may be guided into the harbour of heaven.

#### FINISHED WORK.

It is unfortunately the habit of many people, and it is a habit that was formed in youth, to finish only that part of the work that is in sight. The part that is not seen is left with rough edges, or long stitches, or, if possible, work is only done that is seen. Years, centuries ago, in Greece, there lived a sculptor whose work teaches us a lesson.

A sculptor was employed to erect a statue, in one of the Grecian temples, and on being asked why he carved the back part, which was to be set into the wall, with as much pains as the front, he replied, "The gods see it."

#### WE COME, DEAR SAVIOUR

We children come, dear Saviour,  
To praise Thy name to-day,  
To thank Thee for Thy goodness,  
And for Thy blessing pray.  
Oh whilst we in this temple  
Our songs and praises bring,  
Loved ones in heaven are singing  
Hosannas to our King!

With songs of joy, dear Saviour,  
We now are coming near;  
Thy name in love repeating—  
Jesus! the name most dear!  
Oh take our hands, dear Jesus,  
And clasp them, Lord, in Thine,  
And let us hear Thee saying,—  
"These precious ones are mine."

We'll follow Thee, dear Saviour,  
Rejoicing in Thy love;  
Until we reach the mansion  
Prepared for us above.  
The gates with Thee we'll enter,  
And join the holy throng;  
And sing with all our loved ones  
A new and nobler song.

—S. L. Cuthbert, Pittsburgh, Pa.

#### CHRIST'S ADVICE IN ALPHABETICAL ORDER.

- "Abstain from all appearance of evil" (2 Thes. v. 22).
- "Beware of covetousness" (Luke xii. 5).
- "Cleave to that which is good" (Rom. xii. 9).
- "Deceive not with thy lips" (Prov. xxiv. 28).
- "Envy not the oppressor" (Prov. iii. 31).
- "Follow that which is good" (1 Thes. v. 15).
- "Grudge not one against another" (James v. 9).
- "Honour thy father and thy mother" (Ex. xx. 12).
- "Incline your heart unto the Lord" (Josh. xxiv. 23).
- "Judge not, that ye be not judged" (Matt. vii. 21).
- "Keep yourselves in the love of God" (Jude 21).
- "Love one another" (John xiii. 34).
- "Mind not high things" (Rom. xii. 16).
- "Neglect not the gift that is in thee" (1 Tim. iv. 14).
- "Owe no man anything" (Rom. xiii. 8).
- "Put your trust in the Lord" (Psa. iv. 5).
- "Quench not the Spirit" (1 Thes. v. 19).
- "Repent ye, and believe the gospel" (Mark i. 15).
- "Set your affection on things above" (Col. iii. 2).
- "Take heed what ye do" (2 Chron. xix. 6).
- "Use hospitality one to another" (1 Peter iv. 9).
- "Vain words regard not" (Ex. v. 9).
- "Wait on the Lord" (Ps. xxvii. 14).
- "Yield yourselves unto the Lord" (2 Chron. xxx. 8).
- "Zealous, therefore, be, and repent" (Rev. iii. 19).

#### GOD'S USE OF PLAY.

Play is neither idleness nor folly. It is one of the many good things which have come into your life from heaven. It is a gift from God. It is one of His wonderful works. When He made the beautiful earth and the sky, and the body and soul of man, He made the happy play of childhood. It is a part of your life as truly as prayer is, as truly as the soul itself is. And it is a part of the life of children all the world over. If it were possible to journey with the sunlight and see all that it sees, and go round and round the globe with it, we should everywhere see children at play.

Now, the first thing I want you to see is that this playing of you boys and girls in the streets, or anywhere else, is a pleasure to God. He is a God so kind and loving that He delights in everything innocent that is a delight to you. Just as He delights in the songs of birds and in the colour and fragrance of flowers, He delights in the play of childhood. It was because He was thinking of it as a pleasure that He sent Zechariah to tell the builders of Jerusalem the good news that children should soon be playing in the streets.

God has made play a part of your life because He wants you to be strong. He has work waiting in the years to come for every boy and girl on the earth, and although it is not all the same kind of work, all of it is work which will want strength for the doing. Therefore He will not have you always at tasks. He has divided the time for tasks with the time for play. He will have you out in the open air. By your games He will have your body in endless motion. You shall run and not weary. You shall leap and dance, and race and climb, so that every part of you may be made strong for the work that lies before you in life

For another thing, God wants you to have a happy gateway into life. Nobody can tell beforehand whether your after life will be happy; but God in His love has secured that the time of play shall be happy. In games you are joined together, just as we who are old in our toils. The playground is a little world. You cannot have any pleasure in any of its games unless you try to have the others playing with you as happy as yourself. To be unkind, unjust, unfair or ungenerous in a game, is to spoil it or bring it to an end. Surely this is a new, rich addition to our knowledge of God, when we discover that the same kind Father, who gave His Son to die for us that He might deliver us from sin and death, made the joy and play of boys and girls in the streets and in the house. May you carry something of the joy of it all through life with you, and may you remember that God has been so good to you that He has set your life between two worlds of joy—the world of your happy childhood and the world that awaits you in heaven.

#### YOUR SPECIALTY.

That means "excel at something." Make a specialty of something, and excel in it. Do not be content to do it well; do it in the very best, or most rapid, or in some distinguishing way, by which you will come to be known in connection with it. If it is book-keeping, or sweeping, or darning, put yourself into it, and do it as others have dreamed it might be done. Do not be content to sing as well as Susy, or to sew as much as Mary, or to walk as rapidly and easily as your older sister. Find out how they did this thing, and then apply yourself to bring your specialty, whatever it is, to perfection. It will require patience, industry and self-sacrifice; but it will pay in the long run. Good work of any kind pays, and it is the only kind that pays.

Accuracy pays, so does rapidity; so, too, of neatness, thoroughness and other qualities which you will be cultivating, perhaps unconsciously, while sounding the heights and depths of your specialty.

And it pays, too, to have a "specialty." So many people, young people, are "bright," "quick," "intelligent"; but almost useless to any one needing skilled help, because they have scattered their forces over too much surface. In twenty years you may learn to do one thing well, so well that you could command a price or a position anywhere; but you can't have learned twenty equally well.

Gather up your energies, your time, resolution, patience and talent (for you have a talent for something) for your specialty, and work right toward it. I mean, of course, make this your main business, and others subordinate to it. Try to do well "whatsoever your hands find to do," but bestow your greatest efforts on the one thing.

#### IS THE MATTER SETTLED?

"Is the matter settled between you and God?" I asked solemnly of one whose declining health warned us to expect her early removal from this world.

"Oh yes, sir!" was her calm reply.

"How did you get it settled?"

"The Lord Jesus Christ settled it for me."

"And when did He do it for you?" I asked.

"When He died on the cross for my sins."

"How long is it since you knew this blessed and consoling fact?"

The answer was readily given. "About twelve months ago."

Anxious, however, to ascertain the grounds of this confidence, I asked, "How did you know that the work which Christ accomplished on the cross for sinners was done for you?"

She at once replied, "I read in the Bible, and believed what I read."

And now, dear reader, have you read in the Bible, and believed what you have read? It is written "Christ Jesus came into the world to save sinners." Does this bring comfort to your soul? Do you believe this faithful saying?

PEOPLE seldom improve when they have no better model than themselves to copy after.

KEEP the birds of prey away from God's altar. Fight the evil everywhere and always. If we do not, then they will destroy Church and religion and ruin the world. Attack the dram-shop and every other evil all you can.



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TORONTO, WEDNESDAY, AUGUST 31, 1887.

A MOST disgraceful attack was made last week in the city of Quebec upon a procession of the Salvation Army by a band of murderous ruffians who infested the old city with their presence. The procession was broken up, and a number of the processionists almost stoned or clubbed to death. The most objectionable feature of the case is that the authorities do not seem to be making any serious effort to punish the offenders. Perhaps attacking the Salvation Army is popular in Quebec as mobbing O'Brien was undoubtedly popular with certain classes in Toronto. If ruffians who make murderous assaults are to be allowed to go unpunished in Canadian cities because their punishment might be unpopular with some class or another, it is high time decent citizens were aware of the fact. Pandering to mobs, whether Protestant or Catholic, is a highly dangerous kind of business, and those who engage in it may live to see mob law directed against themselves. It is high time that an example were made of a few of those ruffians who think clubbing defenceless people fine amusement.

It is a standing disgrace to Ontario that so many insane persons should be confined in county gaols. Insanity in Canada is no crime, and it is a burning shame to the Province that unfortunates who have lost their reason should be locked up with criminals. Ontario is quite able to take care of these unfortunates. Thousands are spent every year on education, on railroads, on colonization roads, and in many other ways. Nearly a million dollars are being, or soon will be, expended on new parliament buildings. We have a surplus of \$5,000,000 or \$6,000,000 in the Provincial treasury. The Province owns timber land worth millions of dollars. Shall it be said that in a Province so prosperous and wealthy the insane are compelled to herd along with criminals, and are without proper medical treatment? Insanity is usually cured, if cured at all, in its early stages. Nearly everything depends on taking each case in time. All hope of recovery may be gone if the unfortunate is kept in gaol for months or years before proper treatment is given. Something should be done, and done immediately. If political capital could be made by building asylums for the insane something more would have been done long ago.

We have no authority to speak for the Church or for the Board of Knox College, but if those who consider the present building an eyesore and wish to open Spadina Avenue to the north have a reasonable proposition to make, no doubt it will be considered on its merits. The present building cost about \$120,000. The site is worth—well, at the rate real estate rises in Toronto, it is hard to say just what it is worth. It is worth a large sum of money. If those who propose to open out Spadina Avenue are prepared to fortify their proposition with about a quarter of a million dollars, probably the College Board would entertain the proposal. The present building is not large enough to accommodate all the students who desire to board within its walls. If the property could be sold for a sum that would procure a site in the park, and put up a larger and better building, we see no reason why the Church should not sell it. The question is purely a business

one, and will be settled on business principles. The Church owns one of the finest properties in this city, and everybody may rest assured that no sentimental considerations about opening Spadina Avenue will induce the Church to sell for less than the property is worth. Let those who wish the Avenue opened name their figure.

THIS wild talk about using bayonets, British or Canadian, against the Manitobans for building a few miles of railway with their own money and within their own Province, should be frowned down by every good citizen. Railway or no railway, we must have peace. If a Christian country like Canada cannot settle a question about a few miles of railway without talking about an appeal to arms, we had better confess that we are unfit for self-government, and ask some other country to take care of us. There is probably not a township in Ontario—certainly there is not a county—that is not represented in the Prairie Province. To use arms against these people would simply be to compel men to shoot down their own sons, brothers and other relatives. The bare idea is too brutal to be entertained for a moment. Let the lawyers and politicians settle the matter. Injunctions may be costly, but they don't kill. Better to build a score of railways, even though the building may be technically illegal, than use force to prevent the building of one. Even supposing the Government to be legally right in the matter of Disallowance, it is too late in the day to convince the world that the people of Manitoba should not be permitted to build a railway on their own soil with their own money.

THE police magistrate of Toronto, who has just returned from a visit to the Old Country, made the following statements to an interviewer the other day.

In passing through the country, and especially through Sutherlandshire and Caithness, I was much struck with the vast extent of country which had been laid waste for sporting purposes. There were miles and miles of country without a house or a human being in sight, and the scene reminded me very much of the prairies in our North-West. In driving by Glentilt the driver told me that a hundred years ago there was a population of 1,500 in the glen, where now only fifteen or twenty people, game keepers and their families, live, the place being turned into a deer forest. Throughout Great Britain I noticed great distress, especially in agricultural industry; farms cannot be rented, and there is a good deal of distress among farmers.

Some of the best settlers Canada ever saw were evicted from these "miles and miles of country" in Caithness and Sutherlandshire in order to make room for deer. It was a good thing for them and for Canada that they were evicted. The great majority of them now have splendid farms of their own. They helped to clear up this country and made good homes for themselves at the same time. But the evictions were a bad thing for Scotland. It does not pay to drive out good men, and put deer and game-keepers in their place. Still the evictions were overruled for good to those who were driven out. They never could have made such homes for themselves in Scotland as many of them now have in Canada. Even the loss of one's home may be one of the all things that work together for good.

**LAW AND ORDER.**

It is a popular impression that in the United States rascality is rampant. There, as elsewhere, it is unfortunately too prevalent. Wickedness is to be found in high as well as low places. No doubt there are many politicians of the same school to which the candidate belonged who, on a public declaration of his views, concluded by saying "Gentlemen, these are my principles, but if they don't suit they can be altered." There are many doubtless who buy their way to representative and official positions, and who are, if possible, more willing to sell themselves to promote the schemes of unprincipled adventurers and soulless corporations. There may be flagrant cases of dishonesty, shameless breaches of trust, and when the criminals are caught, officials, and even judges, may be found who, for a consideration, connive at their escape. There may be deep social degradation and vice, and much profanation of the Lord's Day. We are prone to be deeply impressed by the darker shades in a picture; but these very dark shades only tend to bring out into bolder relief the fairer tints that become the more beautiful the longer and more closely they are examined.

In the United States you will find faith as strong, devotion as pure, liberality as profuse and Christian courage as heroic as they are to be found in any land. The devil is very active, but he does not control the Federal Union. The conflict between good and evil goes on with great earnestness. There the antagonists come to close quarters. With little firing at long range the antagonists grapple hand to hand. Only a pessimism that is morbid in the extreme would deny a genuine patriotism, purity of motive and loftiness of aim to many of the men high in the councils of the republic. The very fact that men in whom every confidence was reposed have turned out thieves only shows that there are large numbers of the most enterprising business men who prize integrity and an unsullied name for probity and honour. Public indifference, rather than sympathy with evil, has afforded successive opportunities for unmitigated rogues to obtain places of public trust which they valued chiefly for the chances public apathy gave them for plunder. When these rascals were found out the public conscience was aroused, the machinery of the law set in motion, and wicked municipal magnates in due time found themselves in the places most suitable for them—behind prison bars. In the city of New York there is a large foreign element with an avowed hatred of law and order. Those composing it set law, divine and human, at defiance wherever and whenever they can. No wonder the Sabbath is despised and trodden upon by many of this class. Neither can all Americans be exonerated from the charge of Sabbath desecration. Many who patronize Sunday excursions, Sunday newspapers, concerts, etc., are no doubt of foreign origin, but not all. Those who control railways and newspapers are not all foreigners. They who have the power, so far as they themselves are concerned, are neither German, French or Spanish, but shrewd, money-loving Americans, who willingly violate a divine law rather than sacrifice the chance of gain the Sunday newspapers and Sunday amusements afford.

There have of late been strenuous efforts in several large American cities to stem the tide of Sabbath desecration. In not a few instances these endeavours have been crowned with success. Many shops that used to be opened seven days in the week are now closed on Sabbath. The honest effort to close the saloons on that day has wrought a visible change for the better. It may be that in several instances the closing is only ostensible, but so long as the violators of the law when caught have exemplary punishment meted out to them, better results still may be confidently expected. These efforts to enforce the closing of saloons on Sunday and the deprivation of low pleasure gardens of the license to sell liquor have stirred up a certain measure of active opposition. In New York State Germans of some prominence are endeavouring to form an organization for the repeal of what they are pleased to term "the blue laws." In restrictive legislation there may sometimes be anomalies, even absurdities, but even with all their defects most people would rather be under the shelter of blue laws than beneath the red flag of anarchism. It would, however, be unjust to impute to the German residents in the United States a spirit of opposition to law and order. In industry, orderliness and thrift they are unsurpassed by citizens of any other nationality—except it be the Scotch. Even in the matter of beer-drinking and laxity as to Sabbath observance not all Germans are open to the reproach. Among the Lutherans in the United Church there are many of the most strenuous and consistent upholders of the Temperance cause, and many who unsparingly condemn all infractions of the Fourth Commandment. It would be a mistake to conclude because there are startling instances of glaring wickedness on the other side of the Lakes, our neighbours are on the down grade. We must not forget that all who live on the northern side of the boundary are not immaculate, and therefore Canadians cannot affect the role of the Pharisee. But among our neighbours there are evidences that the public conscience is becoming more sensitive, and when slumbering justice is awakened it becomes a terror to evil doers and a praise to them that do well. A nation that has such a force of Christian energy as is to be found among the Americans can look forward with hope to a future of growing brightness. For us on this side to relax effort would only be to lose the advantage we possess. Privileges are more easily retained than regained.

## AFTER THE VACATION.

FOR most hard-working ministers who have enjoyed their much-earned and well-earned holiday, the brief season of respite has ended. Many of them have returned with bronzed cheek, clear eye and buoyant step to the familiar round of every-day duty. No doubt they also feel grateful for the opportunities they enjoyed of visiting the scenes with which they were familiar in bygone years, friendships have been strengthened by renewed companionship, or new regions have been explored, new impressions received and new friendships formed. It may be that some few have had the privilege of revisiting, or seeing for the first time the old historic lands of Europe. To those who have seen transatlantic countries only after a lapse of years there would be several surprises. Here and there the immemorial landmarks were visible, here and there also some survivor of other years lingered, but the marks of age were visible; the ceaseless law of change had been at work. The old order everywhere is giving place to the new. The old familiar church in which forefathers worshipped had given place to the modern building more consonant with the ideas of the present time. The patriarchal worshippers have left their pews in the old church for the narrow house appointed for all living. Those who lived in the tourists' recollection as buoyant and vivacious youths are now the sedate and responsible people of affairs in middle life, and the children of former years are now in the heyday of manhood and womanhood. Even the traveller least prone to melancholy reflection cannot help feeling the force of the apostolic statement, "The fashion of this world passeth away."

Whether the minister has enjoyed his furlough in lands near or remote he is benefited by it in many ways. His health has been invigorated, and no minister who is in labours abundant can fail to appreciate what a precious blessing robust health is. There have been magnificent exceptions to the rule that a sound body is indispensable to a sound and well-balanced mind, but the law generally holds good, and Dr. John Brown's contention that the care of the body is a Christian duty is pretty generally recognized. The physical nature toned by pure sea or mountain air, the sense of rest that comes from variety, and the brief intermission from the preparation of thoughtful discourses for intelligent hearers must to most men be a great relief. The mind also gets a chance for rest and re-invigoration, not the rest of inactivity, for in all healthy natures that is impossible, but free from the restraint that prescribed forms of duty impose, it is in a condition to be more receptive of new ideas and new impressions. The sphere of observation is changed. There are excellent opportunities of meeting with people of diverse opinions and different experiences, and much can be learned from the wonderful volume of human life, new pages of which the released clergyman has spread before him every day.

Not less instructive is the marvellous volume of Nature unfolded before the curious and admiring gaze of the thoughtful and observant tourist. The Great Teacher found in Nature the most impressive illustrations of the immutable truths of the heavenly kingdom, illustrations that find their way to all hearts. So His servants can still find in the ever-varying and ever fresh beauty of Nature illustrations that with judicious handling may become instinct with spiritual power and beauty.

These bright seasons of legitimate recreation, however, soon draw to a close, and the stern realities of life and work must be resumed. In most cases they are resumed with joy and hope. The faithful Gospel minister would not prefer a life of listless idleness even if he could. If it has been his good fortune to pass his vacation without having to preach, he has enjoyed a privilege not often granted him of hearing a sermon for himself. By the time his vacation has expired he feels the desire growing strong within him of standing on his accustomed watch tower, and proclaiming again with more fervour and earnestness than ever the glorious Gospel of the blessed God.

The pastor returns from his holiday trip with a new power of blessing in which people share. Pastor and people feel the impulse to labour more hopefully and more perseveringly in the Master's work. The minister after vacation can address the Sabbath school more interestingly because of what he has seen and heard in his travels. The brief separation and the pleasant reunion cement the affection and esteem

existing between minister and people, so essential to congregational prosperity and so helpful to successful ministerial work.

The bright summer days are passing away and the year begins to wane, but the needs of the human heart, the longings of the soul are as urgent as ever. The Gospel of reconciliation is as precious and as powerful, and as fully adequate to answer the cry of the awakened soul, "What must I do to be saved?" as it was in apostolic days. Present duty urges to be instant in season and out of season, that the ambassador of the cross may give full proof of his ministry. The lengthening shadows remind us also that life is waning. Its possibilities lessen. So the quiet resting-place of the summer vacation is only intended for the restoration of strength and hope for renewed activity in the vineyard of the Lord. There comes back to preacher and hearer the old monition, only stronger in tone, "Whatsoever thy hand findeth to do, do it with thy might."

## Books and Magazines.

**HARPER'S YOUNG PEOPLE.** (New York: Harper & Brothers.)—This weekly for young readers amply maintains its well-earned reputation.

**OUR LITTLE FOLKS AND THE NURSERY.** (Boston: The Russell Publishing Co.)—This attractive little monthly is excellent in spirit, design and execution.

**ST. NICHOLAS.** (New York: The Century Co.)—*St. Nicholas* presents its young readers every month with fine illustrations and a variety of entertaining, attractive and instructive papers by famous writers.

**CANADIAN METHODIST MAGAZINE.** (Toronto: William Briggs.)—There are several very attractive papers in the September number of this Canadian Magazine. "The Spice Islands," Lady Brassey's "In the Trades," and "Her Majesty's Mails" afford interesting reading. Rev. T. W. Jolliffe and Rev. J. McLean contribute good papers, the former on "The Vicar of Morwenston," and the latter writes on "Las Casas, the Protector of the Indians." There is much variety in the contents of the number and several of the papers have numerous illustrations.

**HARPER'S MAGAZINE.** (New York: Harper & Brothers.)—A sonnet of Wordsworth's suggests the subject for a pleasing frontispiece. Among the papers sure to attract the favourable notice of the general reader will be "Riding in New York," "Buccaneers and Marooners of the Spanish Main," "Home Rule in the Isle of Man," "The South American Yankee," "The Sons of the Steppe," "Here and There in the South," all of them copiously and well illustrated. The number is likewise strong in fiction, both serial and short story, while the customary departments possess their usual attractiveness.

**GOD'S WORDS TO HIS CHILDREN.** By George MacDonald, LL.D. (New York: Funk & Wagnalls; Toronto: William Briggs.)—These sermons have been selected and edited, we are told, by one of the best known orthodox divines in America. As George MacDonald generally preaches without notes, we are dependent largely upon the reports of stenographers for their preservation. There are twenty-four discourses in the volume, all of them on most interesting themes. They are certainly very attractive. The reader may be often startled by the sentiment or the form of expression, but it will suggest wholesome thought, even if he cannot accept the teaching. The piety and spiritual devotion of these sermons will charm the Christian reader.

**SCRIBNER'S MAGAZINE.** (New York: Charles Scribner's Sons.)—The September number of *Scribner's* is decidedly attractive. The illustrations are numerous and good, and the themes discussed are more than usually varied. There is a paper of great interest by Edward L. Wilson on "The Modern Nile." The erewhile preacher at St. James' Cathedral, Toronto, Rev. W. S. Rainsford, now having attained to the dignity of rector of St. George's Church, New York, and doctor of divinity, has, with all his evangelistic earnestness, a strong liking for outdoor manly exercises. He contributes a paper on "Camping and Hunting in the Shoshone." What with the Thackeray Letters, papers by Professors Ladd, of Yale, and Hill, of Harvard, a liberal allowance of fiction, short story and poetry, the number as a whole is an excellent one.

## THE MISSIONARY WORLD.

## WOMEN'S WORK AT AHMEDNAGAR.

The following extracts are from the "Report of the American Marathi Mission": Mrs. Bissell writes:—Work among the women has been maintained with rather less regularity than usual. The Bible-women, however, have been very helpful, and have conducted the meetings and daily classes for instruction among the Christian women, when the care of the sick or other pressing duties have prevented me from being present. We had an interesting meeting in March of Bible-women and other Christian women for the examination in the assigned Bible lesson. Also a similar one again in October. These meetings are looked forward to with more and more interest, and it has recently been decided that the wives of our teachers and catechists so far as practicable shall be encouraged to prepare this Scripture lesson. This will secure the study of the Bible by the women, which is an important end to be attained. As the students in theology were not called together this year, we did not have the usual class composed of their wives. But a number of young women have met for sewing, and have given the avails of their work to the Sustentation Fund. Little by little our people are getting the idea of trying to make themselves useful to others. My visits among outside women have not been very regular, but as time would allow I have visited from house to house, and I am always well received. There are abundant opportunities for this kind of work in the city and surrounding villages.

## BIBLE-WOMEN AT WADALE.

Dr. Fairbank writes:—Three Bible-women were employed in the district through the year. Two of them went together to their work. The companion of the other had died, and since then she has worked alone. I had not found another who seemed to me suitable for the situation, and she had less need for a companion than most; for she is one of those who are never at a loss for matter, and who easily command the attention and the interest of their hearers. But I think it better that Bible-women should go in pairs. Then they will help each other in singing, and there will be more variety in their remarks. "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." The Bible-women at Wadale kept up a noon-day prayer-meeting. I never trouble them by looking in, but seeing that a goodly number of women and girls were happy in assembling, and hearing them sing with spirit while together, I had no doubt that the meetings were interesting and useful. These Bible-women have reported to Mrs. Bissell, and unless prevented by sickness, they have attended the Quarterly Conferences at Ahmednagar. The exercises at these Conferences, including lessons as well as reports, etc., are most helpful to them. Their work is too often trying to their faith, and they greatly need the social helps and the stimulus which such meetings afford them.

## BIBLE-WOMEN AT SIRUR.

When it is remembered that the majority of the Bible-women in this field do their work in villages, the fact that they have had during the year 23,428 listeners shows that they have been active in their work. We have indeed been blessed with willing listeners. We sometimes find the women of whole Wadis where they have spoken, who say, "we will all become Christians." There is more and more, among the people they meet, a growing belief that the Christian's God is a prayer-hearing God. One of these women who had asked a Bible-woman to pray for her son's recovery, felt that the prayer was answered, and came with a *ring* to be given to the Missionary as a token that God hears prayer. In Sirur itself, we have had sewing and knitting taught in the homes of the higher castes. So that the Bible-women here, with wools and sewing in one hand, and a Bible in the other, have found an entrance into houses hitherto closed to the Gospel.

## VOLUNTEER CHRISTIAN WORK.

Besides our regularly appointed Bible-readers, six of our Christian women have been *voluntary* workers during the year. The number of their hearers is not given. The School Inspector has an opportunity to see their work as he goes about from place to place. With regard to one he says: "No one can tell the amount of good K. does by her good behaviour and work for Jesus. She is assisted by one of the Hindu women, who is delighted to help her all she can in her good work, and is herself a believer in the New Faith."

## Choice Literature.

## LAD'S LOVE.

BY L. B. COCROFT.

(Concluded.)

I could not at the time, and the matter dropped for a while; but one day, early in February, Humphrey walked in upon us, expressly, as he said, to take me back with him.

He seemed depressed, and looked far from well, and confessed that he was worried, and sick at heart. "You are always full of sympathy for people in trouble," he said, between jest and earnest. "Suppose you try the effect of it on me? Honestly, I am in a place where it seems as if it would be a relief to talk to you, even though the talking may not mend matters. Rex? Oh yes! who else is there to fret over?"

"You hoped that Lillian might influence him," I suggested, as he sat silent.

"Lillian seems to have taken a dislike to him; never goes out with him, and avoids him in every possible way. She tries not to let it be seen, but it is too plain for me to feel any doubt on the subject. Friends? Yes; they were. I do not know where the trouble lies. Lillian frets over it, I can see, though she says nothing. I found her crying the other evening, and she persisted that there was nothing the matter, except that she was tired and nervous. But she could not check her tears, and the end of it was that she fairly sobbed herself to sleep, like a child, in my arms. And then, she makes such pitiful attempts to be cheerful; that's worse than all the rest."

"What does Mrs. Tracey think of it?"

"Her thoughts are given exclusively to Rex just at present. I don't think that she has noticed anything unusual. Anyway, you know, she keeps her room a great deal during the winter, so that she sees very little of what goes on in the house. Perhaps you can straighten matters now that you are coming to us, though there really is little need of change now. Rex says that he is going to leave us in the course of a few days."

"For the West again?"

The doctor sighed. "He does not say where. Anywhere, I suppose, where I cannot reach him. I had begun to hope that we had seen the last of that trouble, but the fit is on him stronger than ever. He seems absolutely reckless."

"And sull-n." Humphrey might have added. He was no longer the Rex of old times, the gay, good-humoured lad, who won all hearts by his pleasant ways and his handsome face. My heart sank as I looked at him, though I guessed but dimly what sad cause there was for my forebodings.

Lillian seemed glad to see me, and laughed and chatted naturally enough while we sat around the tea-table, but a little later, when Humphrey left us, she sat silent and constrained, an unwilling listener to the talk that went on between Rex and myself. To speak accurately, Rex had the conversation to himself. He was in a bitter, satirical mood, and was at no pains to conceal it, scoffing at the things he had once deemed holy, mocking at the names he had once held in reverence and honour. Some of his talk was, I suspected, aimed at Lillian, and my suspicion became certainty when at last, as if she could bear no more, she half rose from her seat and looked up him with a piteous, pleading face, which might well have touched a harder heart than his. After that there was no need of explanation, though Lillian gave a broken one, as she lay, fairly sobbing her heart out, in my arms that night.

"I did not know—I did not know until it was too late! They wanted me to like him, and we were always together, and he was the kindest—the pleasantest—the—the—until he spoke, and then, all at once, I knew that I had learned to care for him, and been false to Humphrey, and to my word. Nell, I did not listen—I did not; but I could not say that I did not—care, and now he says that if I will not save him he will go to ruin, and it will be my fault, because I do not care enough for him to break with Humphrey, and let him try to—and Humphrey trusted me all the time, and—oh, Nell, what can I do? I will do right if only I know how."

"Lillian, Lillian, what are you saying?" I said miserably, "You have not forgotten Humphrey in these few weeks. It is not possible that you have changed like that."

"I have not changed; he is the same to me, but Rex is more. I love Humphrey, I shall always love him; but this—this is different."

I knew only too well that it was different, and for poor Lillian in her agony of self reproach I had no word of blame, or if I had, I lacked the heart to utter it. Rex, indeed, I did blame bitterly, but my words availed little. Lillian, who could find no excuse for her own weakness, found more than enough for his, and I was fain at last to let the matter drop with the advice to tell Humphrey the truth without further delay.

It was advice more easy to give than to follow. The doctor's love was not, like Rex's, a growth of yesterday; its roots struck deep into his very soul and Lillian knew it. Against anger or reproach she might have steeled herself, but she knew that she would have none of these to bear. If Humphrey knew that her heart was his no longer; that, alas! it had never been his, he was man enough to set her free. As to threats, those weapons of a coward, Rex might stoop to use them, but they would never find their way into Humphrey's hands. Rex might alternate between anger and stormy affection, but sooner or later his passion would spend itself and there would be an end. Humphrey would suffer in silence, but hearts that suffer silently are those which break at last.

Rex did not appear at breakfast the next morning. Lillian stole a glance at his empty place as she slipped into her own, but she made no comment. Humphrey looked at her keenly as she sat, pale and trembling, trifling with the food she could not swallow. Then his glance turned to me. What he read in my face I do not know. Infinite pity, perhaps, for I was conscious at that moment of no other

feeling. He did not meet my eyes again, but began to talk of the weather, of politics, of my husband's last picture, until the meal ended, Lillian slipped away. The mask dropped then; he came to where I stood, and, whether I would or no, turned my face to the light.

"Mrs. Morris," he said hoarsely, "is it I?"

I did not speak, I could not, but the silence answered him. His hand dropped from my shoulder, he stood looking at me for a moment, white and speechless, and then, still without a word, he turned away.

Poor Humphrey; it was hard. Watching him as he slowly drove away on his daily round of duty, I caught myself wishing that for once he might be found less true, less faithful than I thought him. And then my thoughts went back to my first meeting with Lillian, and to her half-jesting, half-earnest estimate of the man who was even then, though she knew it not, her lover.

Alas! she had spoken truly; the doctor was not fickle, it was not in his nature to change, and in that very element of steadfastness lay at once his weakness and his strength. No man yields up his heart's desire without a struggle, but there are men in whom love casts out selfishness, even as it casts out fear. Many a man finds strength to lay down life for those he loves. Here and there we find one who can do yet more—can live a life worth living after laying down all that once made it precious in his sight.

Such a one was Humphrey Shirley. Years afterward Lillian knew what it had cost him to speak the words that set her free, with the assurance that it was all a mistake and that he saw as well as she did that they would be happier as friends. Years afterwards she understood, but at the time, far from realizing what it was that he had done, she felt, I think, a touch of pique mingled with all her joy.

"To think of it!" she said to me, in mock indignation. "Here have I been grieving my heart out over his sufferings, and lo! he calmly tells me that we have simply blundered—not seriously, either, since we have found it out in time. And I actually fancied that I had made shipwreck of his life and all his happiness!"

Of his happiness, perhaps; but not all the waves of this troublesome world can wreck that soul which, tossed though it be on life's rough sea, still steers undaunted through the storm, to the far shores of a better country and the haven where it would be.

And, if Humphrey's sacrifice was bitter, it was yet the price of a double blessing, of Lillian's happiness and, it seemed, of Rex's redemption. With such a hope before him, the lad would not, could not fail. Nor, to do him justice, did he, though he struggled hard to shorten the year of probation upon which the doctor absolutely insisted. Humphrey would fain have made it two; but Rex was exemplary for twelve months, and at the end of that time his entreaties, joined to those of Mrs. Tracey, carried the day. Lillian had spent the year with me, and it was from my house that she was married, leaving me to go to the West where a friend, whom Rex had met during his former trip there, offered him a position which would enable the young pair to begin their married life with a very fair share of worldly prosperity.

Perhaps it was too prosperous; perhaps the struggles and failures which had been Humphrey's lot were blessings after all. At least they had been blessed to him; but there seemed to be no blessing upon Rex, or upon the work of his hands. Love, money, position, good name—all these had been lightly won, and once his own were lightly valued, cast aside or lost.

Poor Lillian! Her letters, which came often during her first few months of happiness, grew less and less frequent and more constrained in tone. At last they ceased, and the only news I had of her was indirectly through Rex, who sometimes in his rare letters to Humphrey made careless mention of her name. "Lillian was well," "Lillian was about as usual," "Lillian had gone off sadly," "Humphrey would hardly know her for the pretty girl of three years back."

Finally he wrote that he meant to send her East. He himself was going to a mining camp, where she could not accompany him without being sadly in the way. Women were a mistake in such places, and Lillian held absurd notions upon a good many subjects. Besides, the trip would do her good, and Mrs. Tracey would doubtless like to see her granddaughter, baby Nell. He, Rex, was somewhat short of cash, but if Humphrey would just lend him the necessary money, Lillian should start at once.

But Lillian refused to come. Where her husband went, there too she would go, and consequently, the next two years of her life were spent in mining camps. They were, indeed, not fit places for her, but she seemed to hope against hope that her presence there might act as a check upon Rex who had come to trust in the adroit manipulation of cards and dice rather than in any other form of money-getting. The money came sometimes, and sometimes it went. Shame and a dishonoured name came too, and they went not again, and at last, in the third year of that wretched life, the end came for Rex, as the end, sooner or later, comes for us all.

They laid him in his rude grave on the mountain side, and then, at last, Lillian turned her face toward the East—the East in which there was no star for her.

When the hour comes in which we link the past and future, and send them forth with our beloved dead, we do it with tears and prayers. What tears are those, I wonder, which fall upon such graves as his? What prayers from breaking hearts go up to God for those who are beyond the reach alike of tears or prayers, yet whom we dare not call our "blessed" dead.

Lillian could have told. Those tears had been hers to shed, those prayers had been hers to pray. What wonder was it if she came back to us the shadow of old days—came back with her little daughter clinging to her hand, as her mother had come, long ago, under Humphrey Shirley's roof to die.

Poor Humphrey! Long ago Rex had called his life a failure. Since then I have now and again heard others call it so. And yet—and yet. Perhaps when the great day comes and the books are opened, we may see it written there, "success."

## JEWISH PROGRESS IN THE UNITED STATES.

The real growth of the Jews in the United States is of recent date. The German Revolution of 1848-49 was the pivotal point—almost contemporaneous with the Irish famine of 1846-7, which landed hundreds of thousands of Irish immigrants on these shores. In the German landslide to America, the Hebrew shared, and soon those of German nationality outnumbered the small but select body of co-religionists who could point with pardonable pride to a family residence here of nearly two centuries. The original Jewish settlers belonged to the Sephardic branch, of Spanish and Portuguese lineage. They rapidly Americanized themselves in manners, dress and character, while remaining inflexible in their attachment to the traditional forms and usages of the synagogue. They soon took an active part in the affairs of their time, hampered somewhat by local restrictions. Flourishing communities sprang up in the South and East—New York, Savannah, Newport, Philadelphia, Richmond, Charleston can point to their old congregations. Chief Justice C. P. Daly has begun a history of the Jews in America, written in a genial spirit and abounding in interesting information. Some scattered essays have been published from time to time on the subject, but the complete history of colonial Judaism is a task still to be undertaken. The early pioneers among the Jews of America numbered men and women of note in their day; but their influence was limited and certainly the names of no great scholars, poets, scientists, etc., have come down thence. They counted, however, merchants of wealth and probity. Some of Newport's Jewish inhabitants in stately colonial days left their permanent impress upon the town, and the name of Touro will always be regarded with pride. Like Julius Hallgarten, who, when he died a few years ago, in his bequests to educational and benevolent institutions without regard to creed, thought of the coloured people, so Touro gave his benefactions to all classes, Jews and Gentiles alike. The city of Newport preserves his memory as well as his ashes.

In 1845 the total Jewish population of the United States did not probably exceed, if it equalled, 50,000. To-day it has reached 500,000. New streams of emigration from Europe have succeeded the German contingent of thirty years ago. Hungary, Russia, Roumania, keep pouring their thousands of all characters and conditions. The German brought with him energy, skill, economy, endurance. He did not long remain in the Atlantic cities, but pushed West. He was a pioneer in California, and amassed wealth in San Francisco. He started a small store in the suburbs, waited his opportunity, increased his goods, transferred his business to a city lot and prospered. He did not object to any kind of honest peddling. The pack on his shoulders became a money-bag: after years of honourable toil. By thrift and enterprise the modest clerk grew into the merchant of importance. The town which he entered as a peddler invites him to a seat in its chamber of commerce. Dissatisfied with the limited field in the West, he drifts towards the East again, and soon swells the list of New York's millionaires. The qualities which made him successful were not peculiar to the Hebrew. The same story is generally repeated in each instance of a rise from lowly beginnings to local or national fame.

The prominence of the German element in American Judaism was maintained by the settlement of German rabbis of established reputation, who preached in German, which became the language of the synagogue. The last decade, however, has witnessed a general call for sermons in English, even for what were deemed German congregations. The younger generation is American to the core; and it is hardly possible that the German influence will be so paramount that the general public will hereafter assume every Jew to be a German and every German a Jew.

For some years before 1882 there had been a gradual increase in the number of Russian Jews. The persecutions in that year caused a startling exodus, and since that date there has been a steady flow from the lands of the Czar, as well as from Roumania and Hungary, to the extent of about 15,000 yearly. Attempts have been made to begin agricultural work for the newcomers; few of the colonies started prove successful, because the settlers are usually handicapped by want of means and the requisite preparatory knowledge. When the proper agencies have been established to divert the stream of immigration from the large cities, and organize on a systematic plan agricultural schools and colonies, a powerful impetus will be given to Jewish development.—Dr. A. S. Isaacs, in *American Magazine for September*.

## THE ANCIENT LAWS OF THE MODERN ISLE OF MAN.

The Manx laws retain many of their ancient peculiarities. The general tenure of land is the customary freehold. Its descent follows the same rules as that of the English crown. The right of primogeniture extends to females in default of males in the direct line. Liberal provision is made for widows. By statute of the year 1777, landed proprietors cannot grant leases for more than twenty-one years without consent of the wife. Womanly honour is jealously protected. In case of its violation the law is, or was, that "the Deemster shall give her" (a single woman) "a rope, a sword, and a ring," and that she "then shall have her choice to hang him with the rope, cut off his head with the sword, or marry him with the ring." The annals of this unique specimen of criminal jurisprudence do not specify the number of times this alternative choice has been exercised, or with what results.

Tynwald Day is a general insular festival. Cronk-y-Keillown, i.e., St. John's Church Hill, or the Tynwald Hill, is about 200 yards from St. John's Church, near the centre of the island, and on the highroad between Douglas and Peel. Around it the Manx people have gathered since 1577 to hear the reading of the laws enacted by the Tynwald Court throughout the previous year. It is said to be formed of earth brought from the seventeen parishes, is 256 feet in circumference, and rises by four concentric circular platforms, each three feet higher than that below, to the level

British and Foreign.

DR. MARSHALL LANG has been preaching to large congregations in Cromdale.

THE Rev. W. B. Ritchie, of Bannockburn, has accepted a call from Georgetown, Demerara.

THE Rev. G. Manson is officiating as senior chaplain of the Scotch Kirk at Calcutta, in room of Mr. Gillan.

JOHNSTONE Free Church congregation has presented a unanimous call to the Rev. John M'Gregor, of Edinburgh.

THE Rev. Mr. Cameron, of Brodick, is preaching this season to the Gaelic-speaking fishermen congregated in Caithness.

THE Rev. Murdo M'Kenzie, Kilmallie, has intimated to Abertarf Presbytery his acceptance of the call to the North Church, Inverness.

"BITS ABOUT AMERICA" is the title of a new volume in the press from the racy pen of John Strathesk, author of "Bits from Blinkbonny."

COPIES of the New Testament in Hebrew have been sent by post from Vienna to 2,268 rabbis in the German and Austro-Hungarian empires.

THE total cost of St. Columba Church, London, has been \$120,000. An effort is now being made to pay off \$5,000 which still remains of the debt.

ELEVEN candidates have preached in the vacant pulpit of Stonehouse, Scotland, and now the congregational committee have nominated a lot of thirteen.

THE Rev. E. Wynne Parry, B.A. (Oxon), formerly of Brecon and now of London, has accepted the pastorate of the English Presbyterian Church, Ruthin.

THE venerable Dr. Cook, of Borgue, on account of age and failing health, has asked Kircudbright Presbytery for leave to appoint a colleague and successor.

THERE are 21,000 ministers in the service of the Anglican churches, and there are 3,000 ordained men following other occupations waiting for a chance of preferment.

IN the room of the late Duke of Leinster, Mr. J. Malcolm Inglis, a Presbyterian, and a successful merchant in Dublin, has been appointed a Commissioner of National Education.

SOME employers in Germany, noting the evil effect brandy drinking has upon their workmen, have tried the experiment of supplying coffee gratuitously with a most satisfactory result.

IT is claimed that Reading is one of the best temperance towns in England. At a Temperance fete recently held in that town there was a procession of Band of Hope children over a mile long.

THE Court Theatre in Chelsea, now in process of demolition, was formerly the church in which the late Rev. Thos. Alexander preached for many years before his congregation removed to Halkin Street, now Dr. Saphir's Church.

THE Rev. S. W. Reid, formerly of Muirkirk and Shuttleston, died lately at Helensburgh, in his eighty-first year. Mr. Reid began his career as a missionary in connection with St. Peter's Church, Manchester, under the late Dr. Munro.

THE Rev. John Hunter, of Trinity Congregational Church, was the preacher at a special evening service in Glasgow Cathedral, when there was an immense congregation, the aisles being crowded, and several hundreds remaining in the nave.

THE Rev. Dr. Somerville, ex-Moderator of the Free Church Assembly, attracted large congregations at the Anniversary services in Leadhills Church. Many people came from the neighbouring villages of Abington, Crawfordjohn and Wanlockhead.

THE Brussels City Mission, under the control of the Dutch Evangelical Church, is making considerable progress. They have a training school and four preaching stations, and by aid of a printing press a large supply of Christian literature is put into circulation.

THE great membership of Mr. Spurgeon's church is often quoted, but it is not so generally known that at the beginning of the present year the Metropolitan Tabernacle had a band of 130 local preachers, and 7,677 scholars in its Sunday schools, manned by 544 teachers.

THE Rev. J. Jackson Wray has left England for a four months' sojourn in the United States and Canada, where his eloquence of speech as a preacher and lecturer, as well as his graphic use of the pen, are well known. Mr. Wray will lecture and preach while in America.

AT a meeting of the Ballybay Presbytery, Ireland, it transpired that the late Mr. Breakey, a member of the congregation, had left to it for various purposes \$5,500, and that another member, the late Mr. William McKelvey, had left \$500 to keep up his subscription to the Sustentation Fund.

THE Rev. Peter M'Laren, of Fraserburgh, died suddenly at Stornoway in his sixty-fourth year. He was in the Lewis as one of the committee appointed by the Assembly to inquire into the state of the churches there, and in the case of Rev. Godfrey Macrae. Mr. McLaren had preached in the church of Lochs on the Sunday preceding his death.

ELGIN Street United Presbyterian congregation, Glasgow, which has been revived under the earnest ministry of the Rev. John Gould, and now numbers 600 members, has enjoyed special services in connection with the re-opening of their church after cleaning and painting. The Revs. Dr. Drummond, Dr. Joseph Brown and J. A. Gardiner preached on the occasion.

SIR JOHN HOPE, of Pinkie, at the half-yearly meeting of the Inveresk heritors, lectured the minister and kirk-session in a very dictatorial fashion for using the parish church for an evening jubilee service. He wanted to know what police arrangements had been made for the enormous meeting, and tabled his protest against having the church opened up to all and sundry.

akin to those of Moscow. The great bell of the Ivan tower is unequalled in size as well as in timbre; it was brought from Novgorod the Great, where it once called the population to arms when the Muscovite Grand Dukes threatened their freedom. There are thirty-two more bells in the Ivan tower, two of them made of silver, and the oldest one bears the date of 1550. There are 345 churches in Moscow, and as doubtless they all have bells, the flood of melodious sound on Christmas and Easter morning may be imagined. At the foot of the Ivan tower stands, on a low granite pedestal, the colossal Tsar Kolokol, or King of Bells, which weighs about 550,000 pounds. Its date is unknown, for it fell and was re-cast several times, and each time gained essentially in weight. In 1733 it was last re-cast, and the ladies of Moscow commemorated the occasion by throwing into the liquid metal many jewels and gold and silver ornaments, which probably weakened its strength, for it fell again five years later, and remained half buried for a century. This tower of brass, with walls two feet thick, capable of holding twenty-five or thirty men, will probably never again fulfil its mission as a bell, but now poses as a monument and a failure. The clustered bells that ring successive notes in the same diapason remind me of an anecdote of a certain princess who was accustomed to entertain her guests by the instrumental performance of a number of her serfs, who were trained, according to a prevailing custom, to sound each his single note in the proper place in the harmony. One evening the musicians were not forthcoming as usual, and on the princess being asked the reason, she replied, "I am very sorry that you can have no music to-night, but my C sharp has received forty lashes of the knout to-day, and is therefore unable to sound his note."

THE SONG OF THE BEE.

Buzz, buzz, buzz!  
This is the song of the bee.  
His legs are of yellow,  
A jolly good fellow,  
And yet a good worker is he.

In days that are sunny,  
He's getting his honey;  
In days that are cloudy,  
He's hoarding his wax;  
On pinks and on lilies,  
And gay daffodillies,  
And columbine blossoms  
He levies a tax.

Buzz, buzz, buzz!  
The sweet-smelling clover  
He humming hangs over;  
The scent of the roses  
Mak's fragrant his wings;  
He never gets lazy,  
From thistle and daisy  
And weeds of the meadow  
Some treasure he brings.

Buzz, buzz, buzz!  
From morning's first gray light  
Till fading of daylight,  
He's singing and toiling  
The summer day through,  
Oh! we may get weary,  
And think work is dreary;  
'T is harder by far  
To have nothing to do.

—Nancy Nelson Pedleton, in St. Nicholas for September.

HARD ON THE COUNSEL.

The following experience of a Mississippi lawyer was related by himself to the writer many years ago. He said: I was defending a prisoner for horse stealing, and seeing no other means of defending him, under the circumstances, I set up the plea of insanity. I argued it at length, read many extracts from works on medical jurisprudence, and had the patient attention of the Court. The prosecuting attorney did not attempt to reply to my argument or controvert my authorities; I seemed to have things my own way, and whispered to the prisoner that he needn't be uneasy. Then came the Judge's charge, in which he reminded the jury that there was no dispute between counsel as to the facts of the case. Indeed, there could not have been, for several witnesses had sworn positively that they saw my client steal the horse. "But," concluded the Court, "the plea of insanity has been set up, and I charge you, gentlemen of the jury, that it should receive your very grave and serious deliberation; but I must be allowed to say, gentlemen, that for myself, upon a review of the whole case, I can discover no evidence of insanity on the part of the prisoner, except, perhaps, in the selection of his counsel."

—Harper's Magazine for September.

MR. WARR, assistant in St. Cuthbert's, Edinburgh, has been elected successor to Dr. Story at Rosneath, by the narrow majority of one.

NANA SAHIB, the cruel instigator of the Indian Mutiny, is said to be living a few miles beyond Katmandu, in the Nepaul territory; he enjoys a provision of fifty rupees a month from the rajah of that Province. The Indian Government, it is alleged, are quite aware of this, but do not trouble about him so long as he keeps off British soil.

THE dismissal of two young men from the Gairloch Hotel for refusing to drive out pleasure-seeking parties on the Lord's Day was the occasion of a large and representative gathering in the church to protest against the Sabbath desecration in the hotels in the summer season. Rev. Mr. Bailie presided, and the first resolution was moved by Rev. Mr. Geddes, of Glasgow. The movement originated with some of the young men of the district.

which the dignitaries stand, while the First Deemster successor to Druid priest and to the following officials, who, until the fifteenth century, judged according to the unwritten "breast laws," of which they were the depositaries), reads in English and then in Manx the titles and side notes of all the recent statutes. Newspapers give the details, and relieve the reader of what was once necessary labour. Seven ropes hold taut the canvas shelter from sun and rain, and are fastened to as many rings let into stones at the base of this primitive construction.

Bishop Wilson held this mount to have been the forum *publica*, or Hill of Justice. Cumming and other antiquarians regard the name Tynwald, written Tingualla in the *Chronicon Mannie*, as identical with the Thingwall of Iceland and the Thingvöllr of Denmark, and as derived from the Scandinavian *thing*, a court of justice or popular assembly, and *vollr*, a field or *vold*—a bank or rampart. The courts of the ancient Scandinavians were held in the open air, generally on natural hills or artificial tumuli. The Tynwald Court is the only one adhering to the primitive custom. It is said to have been established in the tenth century by the Icelandic Viking Orry, who conquered Man and the Isles, introduced the legislative House of Keyes, divided the island into sheadings or shires, and caused the laws to be committed to writing.—Dr. Richard Wheatly, in Harper's Magazine for September.

THEBES AT SUNRISE.

One of the incidents of the tour is a visit to Thebes at sunrise. The Vocal Memnon will not be heard unless a small boat is hidden, in advance, in a break in the back of the Colossus, and instructed to pound with a bit of Theban stone upon a sonorous stone incorporated between the two shoulders. But assuredly a sunrise visit to Thebes is well worth an effort. It is four miles from the Nile to the Ramesseum. The ride is across the plain, through dew-covered fields to the colossi, and then a turn is made northward. The sounds of the morning startle one as though never heard before. Something seems to be impending. Flow black and chill the colossi look! Everything, even the donkey boy, is now quiet. The Ramesseum is reached, and you stand in the great hall of columns, frightened at their stately dignity, scarce able to make out the careful chiselling on the shoulders and crown of the fallen statue. The inner temples are almost as dark as night, and you shrink from the thought of climbing alone up one of the great stairways which spring from them, to say nothing of going down to the "holy of holies," where the king was accustomed to consult the deities in closest secrecy. No light enters except from the broken roof and the loopholes in the walls. Suddenly a ray pierces the gloom. The giant columns in unison cast their long shadows toward the Thebanopolis upon one another and upon the neighbouring walls. Now the morning light pervades the place, and the vivid profiles of the Osiride columns, stationed there as if to guard the fallen monolith, are lighted with a rosy fire which accentuates the placid expression of their faces—each one a "likeness" of King Rameses II., the great "Pharaoh of the Bible." The sun grows stronger and the colouring is more done for long ages past, and will for ages to come.—Edward L. Wilson, in Scribner's Magazine for September.

HOWELLS' FIRST LITERARY VENTURE.

Mr Howells was born on March 1, 1837, at Martin's Ferry, Ohio, opposite Wheeling, West Virginia. His father was of Welsh descent, his mother of German stock, and both were superior by education and tastes to the moderate circumstances in which they found themselves when this boy, who was one of eight children, came into the world. When he was only three years old, they left Martin's Ferry and lived in Hamilton, Ohio, and then the father bought and edited the *Intelligencer*, a weekly newspaper, and his son was scarcely out of his cradle before he learned to set type. He had little regular schooling, but he was a great reader, and had a natural gift for composition. He does not remember how young he was when he mastered the mysteries of the printer's trade, but it was certainly long before he was twelve.

There were leisure moments between the working hours, and he occupied these in printing compositions of his own. Their work precocious they may be, few young authors see their work immortalized by the dignity and permanence of type before they reach their teens; but when this lad was only eleven, he set up and printed an ambitious work of his own. A thoroughbred is not less fearless of ditch and hedge than the budding author is of his theme. Mr. Howells is called a "realist" now; he writes about men and women as they are, and will have neither villains of deep dye nor paragons of virtue in his stories; for he believes that good and evil are mixed in all of us. But he was of a different mind when he wore a white apron and stood before the printer's case, with its alphabetical compartments full of little metal letters. He boldly launched out then, not in any cockleshell of rhyme, but in a five-act, blank verse tragedy; and it should be needless to say that the subject was the death of a Roman Emperor. Such ventures carry too much sail for their ballast, and, like other lightly laden ships, this has not been heard from since.—William E. Ridsing, in St. Nicholas for September.

THE BELLS OF MOSCOW.

There may exist such musical intonations elsewhere, but I have never heard them. Every morning at an early hour the bells in the churches near the Slavianski Bazaar lifted their grand voice, not suddenly in stunning avalanche of sound, but in single successive notes in the same diapason, which filled the air with harmonious pulsations, deep and swelling as those of a mighty organ. All other bells, even those in other lands, are a jangle and a wrangle for ever hereafter, excepting "Jig Ben" of Westminster and Mark's in Venice, which in their melodious resonance are

## Ministers and Churches.

THE Rev. J. A. G. Calder and family are spending their holidays at St. Ann's.

THE Rev. James Bryant, wife and family, have returned after a trip to Muskoka.

THE Presbyterians of Dalhousie intend erecting a new manse at McDonald's Corners.

THE Rev. W. H. W. Boyle, of Paris, has just returned from a trip to the Pacific Coast.

THE Rev. Mr. Goodwillie, probationer, will assist Rev. Dr. Ure in Goderich, for a time.

THE Rev. James Little, late of Bowmanville, preached in St. Andrew's Church, Perth, last Sabbath.

THE River Street Presbyterian Sunday school, Paris, held a picnic last week at Whiteman's Creek.

THE Rev. Dr. Torrance, accompanied by Mrs. and Miss Annie Torrance, have gone on a trip to Boston.

THE Rev. D. B. Cameron, formerly of Acton, preached in St. Luke's Church, and at South Finch, on the 21st inst.

THE Rev. J. M. Aull, of Knox Church, Palmerston, has been visiting his old parishioners at Ratho and Innerkip.

THE Presbyterian choir of Granton, together with a number of friends, held a successful picnic on the 16th inst.

THE Rev. J. W. Mitchell, of First Presbyterian Church, Port Hope, and family are home from their summer outing.

PARTIES wishing to correspond with Rev. Messrs. Jenanyan and McLachlan can address them at 16 Cottingham Street, Toronto.

THE Rev. Alexander McLean, M.A., of Hopewell, Nova Scotia, and formerly of Prince Edward Island, is visiting in Victoria, B. C.

THE Rev. Dr. West preached morning and evening, on Sunday week, in the Presbyterian Church, Collingwood, to large congregations.

THE Rev. Dr. McIntosh delivered an impressive address in the Young Men's Christian Association Hall to a crowded audience on Sabbath evening.

PRINCIPAL GRANT, of Queen's University, preached able discourses to crowded congregations on Sabbath last in Old St. Andrew's Church, Toronto.

THE Thamesford auxiliary of the Woman's Foreign Missionary Society last year raised the largest amount of any auxiliary in the London Presbytery.

THE ladies of Knox Church, Kincardine, have recently raised over \$85 as a present to Mrs. J. L. Murray, their pastor's wife, as a token of their esteem.

THE Rev. Thomas Alexander entered on his eighty-second year on Tuesday last, 23rd inst., and officiated on the previous Sabbath at Mount Pleasant and Burford.

THE Rev. W. S. Smith, M.A., of Centreville, and his father, Mr. William Smith, who is on a visit from Scotland, are spending a two weeks' holiday near Belleville.

THE Rev. Dr. Macrae, of St. Stephen's Church, St. John, N.B., preached an appropriate and impressive discourse to five batteries of the New Brunswick artillery on a recent Sabbath.

THE members and congregation of the Presbyterian Church, Woodville, presented the Rev. Dr. Tavish, before leaving for his home in Scotland with a purse of \$146.30 and an address.

REV. T. ATKINSON, the former pastor of the Presbyterian Church, Enniskillen, was in that village last week, en route for New York, where he takes the position of pastor of one of the city churches.

REV. J. W. ORR has accepted the call extended to him by Mono Mills, Mono East and Adjala, and his ordination and induction will take place at Mono Mills on Monday, September 19th, at two p.m.

CALEDON East and St. Andrew's, Caledon, have extended a call to Rev. J. A. Dobbin, which has been accepted by him, and his ordination and induction took place in St. Andrew's Church, Caledon, yesterday.

THE Rev. W. T. Herridge, B.D., of Ottawa, officiated lately in the parish church of Kilbarchan, Scotland. He also conducted the forenoon service in St. Cuthbert's, Edinburgh, for Dr. MacGregor the following Sabbath.

THE Presbyterian congregations of Newburgh, Camden East, and fifth concession of Camden, joined in an old-fashioned re-union picnic at Varty Lake last week. About 250 took part, and a most enjoyable day was spent.

MISS MCGREGOR, who has been labouring for the past ten years at Indore, India, and has just returned to visit her home at Galt, Ontario, gave an address on mission work in that land in the Presbyterian Church, Thorold, last week.

KNOX CHURCH, Goderich, has been thoroughly renovated. The ceiling has been tinted a light cream, and the walls a green stone, with the recess a dark maroon, corresponding with the ornamentation on the organ. It presents a fine appearance.

AT the last communion service held in the First Presbyterian Church, Brockville, sixteen persons united with the church, four by certificate from other churches, and twelve by profession of faith. Thirty-eight persons have united with this church during the past six months.

REV. A. MACLAREN, Enniskillen, arrived home from the East last week, looking much better for his short vacation. He occupied his own pulpit on Sabbath morning, and in his discourse referred to the sudden and much lamented death of Mr. Cuthbert, of Cartwright, a very worthy elder of the congregation.

THE Rev. A. T. Love, B.A., of St. Andrew's Church, Quebec, has had a pressing invitation to accept the pastorate of the First Presbyterian Church, Evansville, Indiana. We understand the reverend gentlemen prefers to remain in Quebec. Large salaries are not always an inducement on this side the line.

THE Rev. Dr. Smyth, of Montreal, who, with his family, has been spending the summer at Buctouche, has left for home. Dr. Smyth is delighted with Buctouche as a seaside resort, and will return next summer if ecclesiastical engagements do not prevent. Rev. J. D. Murray accompanied Dr. Smyth as far as Newcastle, for Redbank, where he dispensed the communion.

THE Rev. Hartune S. Jenanyan preached in St. James Square Church in the morning and in Central Church in the evening, giving a graphic account of mission work in Asia Minor, and pleading for the support of St. Paul's Institute at Tarsus. The Rev. Alexander McLachlan, who is associated with Mr. Jenanyan, preached in Central Church in the morning and St. Mark's in the evening.

THE Fergus correspondent of the *Guelph Mercury* says: Melville Church Sunday School had a picnic to Belsyde recently. It was a great procession from Church to Belsyde—scholars and teachers, preceded by a banner. Mr. Knox preached in St. Andrew's, Sunday morning, and Melville, in the evening. Mr. Tolmie's work will soon end, he only preaches two or three times more. He has become a decided favourite in and out of the pulpit, and deservedly so.

THE Rev. E. D. McLaren, of Brampton, is creating quite a favourable impression among the Victoria, British Columbia, people. The *Colonist*, speaking of the services in St. Andrew's Church there, says: The pulpit is occupied by a very able and eloquent divine from Ontario. The *Times* says: The Rev. Mr. McLaren, B.D., who preached with so much acceptance to large congregations in St. Andrew's Presbyterian Church last Sabbath, will occupy the same pulpit to-morrow and subsequent Sabbaths.

A LARGE assemblage met to witness the laying of the corner stone of the new Knox Church, Ayr, which event took place on the afternoon of Tuesday week. The Rev. Mr. Thomson acted as chairman, and read the records of Knox Church from its beginning up to the present time. He afterwards introduced Professor Caven, of Toronto, who laid the corner stone of the new church, and after pronouncing it well and truly laid, he gave the history of the papers, etc., deposited. The event was a very interesting one to all present.

THE Rev. William Patterson, pastor of Cooke's Church, was welcomed home by his congregation from a two months' trip to his native country, Ireland. The reception took place in the Orange Hall, Mr. Samuel Wallace in the chair, and the members of the Trustee Board and Session on the platform. Mr. James Allison, treasurer of the board, read an address to the pastor. An address was also presented to Mr. M. P. Talling, of Knox College, who has been in charge of the church during Mr. Patterson's absence. Both addresses were handsomely illuminated, and both were neatly responded to.

A LARGE congregation in Parkdale, greeted the Rev. A. S. Winchester, late of Rapid City, and missionary-elect to China, at the Presbyterian Church, Sunday evening week. He held the large audience with rapt attention during the entire service. He is an accomplished and eloquent speaker, and his earnestness proclaims the fact that his whole heart and mind are in the service he is dedicated to. It was, says the *Parkdale Times*, the almost universal expression that it was the finest missionary sermon the audience ever listened to. Mr. Winchester will leave next month for his distant field of labour with the well-wishes of the people of Parkdale.

THE Presbytery of Chatham met at North Dawn Church recently, and inducted the Rev. H. Sinclair, late of Uptergrove, into the charge of Caven Church and North Dawn. The attendance was good. Rev. J. Becket, of Thamesville, presided. Rev. William Farquharson, B.A., of Dover, preached an excellent sermon, after which the Rev. J. Becket put the usual questions to the minister. Satisfactory answers having been given, Mr. Becket addressed the newly-inducted minister, and afterward the Rev. D. Currie addressed the congregation. At the close of the service Mr. Currie and the elders conducted the newly-inducted pastor to the door and introduced him to the congregation, who gave him a cordial welcome. The settlement just taken place promises to be a happy and successful one. The congregation are now building a commodious manse at Dawn Centre.

THE *Orillia Times* says: Church goes last Sunday had the welcome opportunity of judging the pulpit powers of one of Orillia's sons. The Rev. Charles N. Cooke, of Baltimore, Ontario, delivered two excellent sermons in the Presbyterian Church. In the morning the text chosen by the reverend gentleman was from the first Psalm. The words, "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in season," formed the ground work of a timely, interesting and, we believe, beneficial discourse. At night the church was filled with a crowd of expectant hearers, who were not disappointed. Another stirring sermon was delivered, the text being selected from the New Testament this time. Mr. Cooke is certainly a rising man, and not only exhibits strong oratorical powers, but his speaking shows evidence of much spirituality.

THE Rev. David Mitchell, pastor of the Scotch Presbyterian Church, Jersey City, New Jersey, spent Wednesday night in Guelph, the guest of Principal MacCormick, of the Guelph Business College. At the morning session on Thursday, the reverend gentleman addressed the students. After referring to the pleasure felt in again meeting his friend Mr. MacCormick, in eloquent and forcible language emphasis was laid upon the importance of special training for the correct and intelligent transaction of business affairs. Words of kindly encouragement were addressed to the ladies

and of wholesome counsel to the young men. Self reliance and honest manly conduct were inculcated, and duly denounced. Occasionally flashes of exquisite humour adorned the address, which was listened to throughout with evident pleasure by the audience. Mr. Mitchell then left for Grimsby Park.

ON Thursday, the 18th inst., in St. Andrew's Presbyterian Church, Sherbrooke, the Rev. Garabed Nergararian, a missionary formerly labouring under the American Board of Missions, gave an interesting lecture on Turkey. He is a native of Armenia, and is now on his way back to his field of labour. At the close of the lecture he sang several hymns in the Armenian dialect, and also illustrated the method of calling the people to church by the priests of the Greek Church. There was one point in favour of the Turks. A Mohammedan will neither buy, sell nor use wine or intoxicating drinks, nor will he knowingly accept money that has been made by the sale of wine. Although there are many bad traits in the Turk, yet his temperance principles, according to the missionary's statement, are far ahead of those of many Christians. St. Andrew's Presbyterian Church has unanimously decided to build a new church.

LANARK and Renfrew Presbytery met in Zion Church, Carleton Place, with a very good representation of ministers, but very few elders, the Moderator, Mr. Ross, in the chair. Minutes were read and sustained, and elders' commissions received. Rev. J. B. Stewart, being next in order on the roll, was elected Moderator for the next six months. Some reports were received, chief among which was the Home Mission Report and one on Popular Amusements and Sabbath Funerals. The latter were to be discontinued, and after a warm and protracted discussion about Popular Amusements, it was concluded to print the report amended in some points, and have it read to congregations. The report on Missionary Meetings was read, adopted and ordered to be printed. After hearing students' exercises, and some minor items of business being attended to, the Presbytery adjourned to meet again on the fourth Monday in November next at an hour to be fixed.

THE Rev. Dr. Jardine, Prince Albert, preached in Knox Church, Guelph, last week, to the united congregations of Knox and Chalmers Churches an able discourse from 1 Corinthians xii. 12-16. After expounding the unity of all nations in the faith, as set forth in the text, he explained that his mission to Ontario was to endeavour to raise funds for the building of a young Ladies' Seminary at Prince Albert to counteract the influence of the Roman Catholic Church and the nuns in connection with the Jesuits' Society, who had a seminary there at which no fewer than thirty or forty Protestant young ladies were being educated. He urged strongly the necessity of having a Protestant school for young ladies, and appealed to the people to give liberally towards the object. The sermon was listened to with interest throughout, and the music of the united choirs, under the leadership of Mr. Hugh Walker, was greatly appreciated. On Sunday morning Dr. Jardine preached an able sermon in St. Andrew's Church, and also laid before the members of that congregation the claims of the proposed Protestant school for young ladies.

THE Rev. S. Houston, M.A., occupied the pulpit in Cooke's Church, Kingston, after an absence of three months in Great Britain. The *Whig* says he looks very hearty, and appears to have enjoyed his trip. He spent four Sabbaths on board ship and assisted in the service thereon; nine Sabbaths he spent in Ireland and Scotland. To his people he spoke of the changes found in Ireland after an absence of over twenty years. He found the residences of the people and the appearance of the land greatly improved. The laws had been of vast benefit, and he hoped speedily to see the country in a more prosperous condition. He held that by education and the spreading of the Gospel in the southern portion of the Emerald Isle, it would yet become what it had been before, a light to all nations. He dwelt on the Presbyterian cause, and mentioned the surprising evangelistic work that was being carried on. He told his hearers something that delighted them, and that was that the Irish Presbyterians contributed more money in aid of Canadian work than the Scotch Presbyterians. Mr. Houston visited Scotland and England while away.

ABOUT thirty years ago the edifice in which Cooke's Church congregation worshipped was erected, and during these past years very little money was expended on the building. Shortly after the settlement of the present pastor, the question of re-building or improving was discussed, and the latter was resolved upon, and accordingly, about three months ago, the congregation vacated their much loved place of worship with the object as above stated. The church, which is now among the handsomest edifices in the city, was re-opened last Sabbath by the Rev. Dr. Mackintosh, of Philadelphia. As a pulpit orator, the fame of Dr. Mackintosh had preceded him, and the overflowing audiences which waited on his ministrations testified to the expectations entertained of him. As the colleague and successor of the late Rev. Dr. Cooke, of Belfast, after whom Cooke's Church is named, Dr. Mackintosh made his mark in that city, and at present occupies a foremost place in Philadelphia, as the pastor of the Second Presbyterian Church. At eleven o'clock, the Rev. Dr. Mackintosh accompanied by Rev. Professor Gregg, D.D., and Rev. Professor McLaren, D.D., took seats on the platform. The services were commenced by the Rev. Dr. Gregg, a former pastor of the Church, and a constant friend of the congregation; after which, Dr. Mackintosh proceeded with his sermon, taking for his text Isaiah xlii. 18, 19, and Revelation xxi. 5. In the evening the church was crowded to its utmost capacity and all available standing room occupied, when Dr. Mackintosh again preached, taking for his text 2 Timothy ii. 15; the subject discussed was "God's workmen and the world's want." The sermons were characterized by much ability, eloquence, pathos and power, which stamped the preacher as a pulpit orator of a high order. In the afternoon the pastor, the Rev. William Patterson, preached to a good congregation. The collections at the various diets of worship were large, amounting

about \$600 which will make a handsome addition to the building fund. Besides the clergymen on the platform we noticed among the audience the Rev. Dr. R. J. Laidlaw, St. Paul's Church, Hamilton, Messrs. William Inglis, Monteath and Charles Campbell.

ACCORDING to appointment, the Presbytery of Guelph met on Tuesday, August 23, in Knox Church, Acton, for the ordination of Mr. James W. Rae to the holy ministry and his induction to the pastoral charge of that congregation. In addition to the members of Presbytery there were present Mr. David Mitchell, of the Scotch Presbyterian Church, New Jersey, U.S.; Mr. R. J. Laidlaw, LL.D., of St. Paul's Church, Hamilton; and Mr. R. Phillips, of the Methodist Church. These brethren were invited to sit as corresponding members. Evidence was produced that the ordination and induction had been duly served upon the congregation. The Presbytery repaired to the church, where, after devotional exercises, Mr. Blair preached an appropriate sermon from Romans xiv. 17, "For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." After the sermon Dr. Torrance, who had been appointed to preside and ordain, briefly narrated the steps in the call, and then put to Mr. Rae the questions appointed to be put on such an occasion. Satisfactory answers having been given to these, Mr. Rae prayed, by solemn prayer and the laying on of the hands of the Presbytery, set apart to the office of the ministry and inducted into the pastoral charge of the congregation, with all the rights and privileges thereto pertaining, and was commended to divine grace for guidance and success. Dr. Wardrope addressed the newly ordained minister, and Mr. Strachan the people on their respective duties. At the close of the public service Mr. Strachan and Dr. Torrance repaired with Mr. Rae to the door of the church, so that the people in returning might have the opportunity of welcoming him as their minister by taking him by the right hand. Mr. Rae, having returned to the place where the Presbytery was meeting, signed his readiness to sign the formula when required, and his name was added to the roll of Presbytery, and he took his place as a member of the court. He was afterwards introduced to the Session by Dr. Torrance, who had been its Moderator during the vacancy. Information having been received that Mr. Ross, of Knox Church, Elora, was being seriously indisposed, and was still in a somewhat dangerous state and not likely to be able to resume his pastoral work for some time, it was agreed to express sympathy with his family and with the congregation in their affliction, and supply was arranged for his pulpit for the fourth Sabbath in September, Dr. Smellie to officiate in the forenoon and Mr. Mullen in the evening of the second Sabbath, Mr. Blair on the third Sabbath, and Dr. Torrance on the fourth Sabbath of that month. A committee, composed of Dr. Torrance, Convener, Dr. Middlemiss and Mr. Dickson, ministers, with Messrs. Archibald Campbell and Charles Davidson, ruling elders, was appointed to consider the Book of Forms which is to be printed and sent down for the decision of the General Assembly, and report thereon, so that the Presbytery may take action before the meeting of the Assembly's Committee to prepare the book. The meeting of the Presbytery was an exceedingly pleasant one, and the services throughout solemn and impressive. There was a large congregation present, the seats and aisles of the church being full, and some had to find accommodation in the session house, while a number had to remain outside of the building. After all the services a tea was provided and set out on tables arranged for the purpose on the grounds connected with the church. There, too, there was a large gathering for whom a rich repast had been furnished. When those occupying the first table were about retiring, Mr. David Henderson arose, and after a few remarks couched in suitable language, in the name of the congregation, presented Dr. Torrance with a beautiful gold-headed cane as an expression of their sense of the value of his services during the vacancy. Dr. Torrance acknowledged the gift in a few appropriate sentences. Knox Church has been vacant for a considerable time, having called once previously but this call not being accepted. The present settlement is quite unanimous, and promises to be a pleasant and prosperous one.

**PRESBYTERY OF WINNIPEG.**—This Presbytery held a *pro re nata* meeting in Knox Church, Winnipeg, on the 23rd inst. There were present Rev. D. M. Gordon, Moderator, C. B. Pitblado, C. W. Bryden, A. McLaren, W. H. Spence, J. Lawrence, J. Douglas, J. Hamilton, Professor Hart and D. B. Whimster, ministers; and R. MacBeth, elder. Professor Hart reported that he had moderated in a call to a minister at Kildonan, according to appointment, that the call had come out unanimously in favour of Rev. W. Hamilton Spence, and is signed by ninety-seven members and seventy-three adherents, accompanied by a guarantee of stipend of \$1,000 per annum, payable quarterly in advance, together with a manse. Mr. Robert MacBeth addressed the Presbytery in support of the call, after which it was agreed to approve of Professor Hart's conduct, thank him for his diligence, sustain the call as a regular Gospel call and place it in the hands of Mr. Spence, whereupon Mr. Spence intimated his acceptance of the call. On motion of Mr. R. MacBeth, seconded by Rev. James Lawrence, the Presbytery appointed the induction of the Rev. Mr. Spence to take place in the Kildonan Church on Wednesday, September 14, at two p.m., and appointed Professor Hart to preside, Rev. R. Nairn to preach, Rev. J. Lawrence to address the minister and Rev. J. Hamilton to address the people. The Clerk was instructed to issue the edict in due form, and Rev. Messrs. Whimster and McLaren were appointed to serve it on the congregation. The Presbytery informally appointed the following ministers to dispense the sacrament of the Lord's supper at the undermentioned places respectively: Rev. J. Hamilton, Clearsprings and Niverville; Rev. J. C. Quinn, Dominion City and Greenridge; Rev. Jas. Robertson, Gretna; Professor Bryce, Mouris; Rev. D. B. Whimster, Whitemouth; Rev. A. McFarlane, Meadow Lea; Professor Hart, Headingly and St. Francois

Xavier; Rev. R. Nairn, Fort Frances and Rainy River; Rev. H. W. Fraser, Murillo, and Beaver and Rabbit Mountain district; and Rev. J. Pringle, at Schreiber.

**CALL FOR A WORLD'S DAY OF PRAYER FOR THE TEMPERANCE CAUSE, NOVEMBER 12 AND 13, 1887.**

From the first, the woman's temperance work has been a work of prayer and faith. The little praying bands in the United States and Canada have many times appointed special days of prayer. And now, when this heaven-born movement has expanded into the World's Women's Christian Temperance Union, the same spirit leads to the same methods, and from many hearts comes the cry for a world-embracing prayer day, wide as the circuit of the sun. It will unify the thoughts of the white ribbon women all around the globe; strengthen their purpose, and make their hand clasp firmer, as together they bear onward the white flag, inscribed "For God and Home and Every Land." It will claim the blessed promise made to Christ's disciples when they are agreed as touching anything, and from heaven bring such a blessing upon our sacred cause as is not otherwise to be secured.

Therefore it has been agreed, after consultation with Mrs. Margaret Bright Lucas, president of the World's Women's Christian Temperance Union, to set apart the 12th and 13th of November, 1887, as days of prayer for the growth and universal diffusion of all forms of temperance work, especially those that have their origin in the conviction that the use of, and traffic in, brain poisons of every kind, must be abolished by an appeal to the intellect through argument: to the heart through sympathy, and to the conscience through the quickening power of Christ's almighty Gospel.

It is suggested that Saturday morning be devoted to a women's temperance prayer meeting, asking for light upon the question: What is my personal duty in this matter? and Saturday afternoon or evening to a meeting of the children and young people, at which the reasons for total abstinence should be clearly set forth. On Sunday, pastors are respectfully and earnestly asked to pray especially for the temperance cause, to preach about it, and to take a collection for the World's Women's Christian Temperance Union. Sunday school superintendents are asked to pray on that day for the same cause, and to bring it before their scholars; and on Sunday evening it is hoped that temperance meetings may be held at which the World's Women's Christian Temperance Union will be the theme, its origin, organization, aims, and the missionary work accomplished for it by Mrs. Leavitt, Miss Gray, Mrs. Mary B. Willard and others explained, and, if practicable, a collection taken to promote its objects.

If these plans are carried out, it is believed that a great awakening will come upon the people relative to this great work, and that means will be furnished to extend and strengthen the society. All money raised should be reported to Miss Esther Pugh, 161 La Salle Street, Chicago, Ill., U. S. A., American treasurer of the World's Women's Christian Temperance Union.

At all meetings have the World's Petition presented and signatures asked. Copies will be sent free on application to Frances E. Willard, 161 La Salle Street, Chicago; also the World's Women's Christian Temperance Union Leaflet, giving further information about the movement, will be sent if desired.

The white ribbon, emblem of peace and purity, is our badge, and should be worn by all our leaders, men and women.

The same days herein set apart are to be observed by the National Women's Christian Temperance Union (United States) as their day of prayer, not only for the World's Women's Christian Temperance Union, but for the blessing of God upon the approaching annual convention, to be held November 16 to 21, 1887; and all our auxiliaries are asked to take a collection for the World's Women's Christian Temperance Union, if practicable.

And now, beloved sisters, well do we know that prayer is the simple expression of our needs to the Source of Help; let us join our hearts and voices with tender earnestness in this expression, and we have our Master's promise that the help shall surely come. Let us all pray. On behalf United States Women's Christian Temperance Union, FRANCES E. WILLARD, *Vice President for the United States of the World's Women's Christian Temperance Union*; HANNAH WHITALL SMITH, *Secretary*; ESTHER PUGH, *Treasurer*.

**Sabbath School Teacher**

**INTERNATIONAL LESSONS.**

Sept. 11. } **GOLDEN PRECEPTS.** { Matt. 7: 1-12.  
1887.

**GOLDEN TEXT.**—Therefore all things whatsoever ye would that men should do to you, do ye even so to them.—Matt. vii. 12.

**SHORTER CATECHISM.**

**Question 38.**—Why should it be thought a thing incredible with you that God should raise the dead? was the question asked by Paul when he appeared before Agrippa. It is one that cannot be answered. He who created man can re-create him. The Scriptures distinctly and frequently assert the resurrection of the dead. Believers are to be raised up in glory. In the great Day of judgment they will be openly acknowledged as God's true children. What they are will then be openly proclaimed. They are finally and forever freed from all accusation. God's law is perfect and His judgment just. Then they enter on a state of perfect blessedness, and the full enjoyment of God's favour throughout eternity.

**INTRODUCTORY.**

The principles on which Christ's kingdom is founded are not mere dreams of the imagination. They are fitted for

every-day use. If they are not put into practice His kingdom will never come. By applying the principles laid down in the Sermon on the Mount, the world would be regenerated. God's will would then be done on earth as it is in heaven.

**I. Our Duty to Others.**—Selfishness is unhappily very common, but at all times and everywhere it is very unlovely, certainly it is not Christ-like. It is severely condemned in the Sermon on the Mount. The lesson opens with forbidding the forming of false, harsh and unjust judgments of others. We cannot help forming judgments of others, and judging their conduct. Even in that case our judgments are often wrong, always partial and imperfect. We can only judge by outward appearances; we do not know all the circumstances, we cannot see the motives, we cannot read the hearts of others. The habit of indulging in harsh, censorious, malevolent estimates of others will never make us appear good by contrast, it would only prove us to be hypocritical. But then no judgment we may pass on another is final or effective any more than it is just. The person we single out for cruel condemnation will turn round upon us, and it will be no difficult matter for him to show that we are not perfect. This is a law of human nature that the treatment we give to others is just the kind of treatment they will return to us. "With what measure ye mete it shall be measured to you again."

**II. The Mote and the Beam.**—To show the folly and absurdity of the habit of magnifying the faults of others, and overlooking our own, the Saviour employs a very graphic and forcible illustration. "Why beholdest thou the mote that is in thy brother's eye?" This means, Why do ye gaze so intently on the defect you recognize in another? "But considerest not the beam that is in thine own eye?" Here a different verb is used. The mote is so small that there must be intent gazing to see it; the beam is so large that no one, not blind, can miss seeing it, but that you only glance at it. It has been said that when we look at the failings of others we use the magnifying power of the telescope, but in looking at our own faults we reverse it, and see them through the other lens. There is in pointing out a neighbour's faults the expressed desire that he should correct them, but the Saviour shows how much hypocrisy there is in this. We cannot take the mote out of a neighbour's eye with a beam in our own. It is much too delicate an operation to be accomplished by one whose own vision is so impaired and distorted. If only every one resolutely endeavoured to get rid of his own evil habits, what a great general improvement there would be! Then we would see more clearly; the eye would be purer and the hand steadier, for helping others. That we should seek the good of others is a plain duty. In the discharge of this duty we are ever liable to make mistakes. To guide us the Saviour uses another vivid illustration, "Give not that which is holy unto dogs." There are people who cannot understand your motives, and when you speak to them of Jesus they may insultingly blaspheme that holy name. That which is holy here, primarily, no doubt, refers to things offered in sacrifice in the temple service. They were not to be thrown out as garbage was to the hungry, ravenous dogs which prowl about as scavengers in Eastern cities. So sacred things are not to be needlessly exposed to the mockery and scorn of those who have no conception of their value. "Neither cast ye your pearls before swine." Pigs have no conception of what pearls are; they would only trample them in the mire, and turn savagely on those who offered them. The proper time and conditions of showing to imbruted and besotted men the pearl of great price ought to be studied and understood.

**III. The Gracious Giver.**—It is easier to understand the principles of God's kingdom than to live up to them. It is easier to know God's will than to do it. Without daily supplies of God's grace and guidance our efforts would be lamentable failures. Now Jesus gives us the best of all encouragements to seek that grace steadily and perseveringly. "Ask, and it shall be given you." Whatever we really need for the faithful service of God He will give if we ask for it. Some think, What is the use of asking from God when He knows that we have need of all these things? True, He knows and is infinitely kind and of tender mercy, but it is His will that we ask. This He teaches us plainly, and gives the assurance, "ye shall receive" either what we ask or something that will be far better. We are not to ask and then turn away unconcernedly; we are to persevere and seek. Again the promise is repeated, "Ye shall find." The seeking must be earnest. Knock, until the promise is fulfilled when the door of God's bountifulness and mercy is opened unto us. More earnest seeking from God would be abundantly rewarded. We have not, because we ask not, and because we ask amiss. To make the plain assurance still more emphatic the Saviour repeats it, "For every one that asketh receiveth." Then to make mistake impossible He adds an illustration from every-day life. When a child asks his father for bread he will not mock him by offering a stone, or a serpent instead of a fish. So if sinful parents will not trifle with the expressed wants of children, infinitely more wise is the Heavenly Father whose resources are boundless, and whose word is pledged to give what His children need. The lesson closes with what has by universal consent been styled the Golden Rule, which is universally admired, but which, alas! is far from being universally practised. We do not wish others to harm us; then we should studiously avoid doing harm to any one. As we desire good for ourselves so ought we to desire the good of others, to do good unto all men as we have opportunity. The Golden Rule is a summary of the duties we owe to our fellow-men, and this is how the Saviour commends it to our attention, "for this is the law and the prophets," the essence of God's teachings.

**PRACTICAL SUGGESTIONS.**

There are certain sins that all condemn, but there are others that are not so fully apparent. Harsh and uncharitable judgment of others is one of these. That it is a grievous sin we have Christ's own words for it. As we judge-others will we ourselves be judged. It is better to find out and forsake our own sins than to censoriously point out others' faults.

Sparkles.

SCENE, grammar school. Dialogue between teacher and Johnny. Teacher: What is the future of "he drinks"? Johnny: "He is drunk."

YOUNG WIFE (petulantly): Well, even if I don't come to meet you every night as I used, what does it signify? Young Husband: That we have been married six months.

CAMBELL'S CATHARTIC COMPOUND is pleasant to the taste, and more satisfactory than Pills.

CONNOISSEUR: I tell you what it is, Mc-Daub, those buzzards are simply superb. You shouldn't paint anything but birds. Artist (disgusted): Those are not buzzards; they are angels.

"You asked me to bring you a little pin money," said a young husband to his wife. "Yes, dear," said the lady expectantly. "Well, to save you the fatigue of going out this hot weather I have brought you some pins instead."

B.B.B. STOOD THE TEST.—"I tried every known remedy I could think of for rheumatism without giving me any relief, until I tried Burdock Blood Bitters, which remedy I can highly recommend to all afflicted as I was." Henry Smith, Milverton, Ont.

A NEW ENGLAND man has just had a patent granted him for "an electric switch." The particulars are not given, but it looks as if the future of the small boy was discouraging.

A CORRESPONDENT asks: "Can you give me the salary of the Speaker of the House?" Kind friend, we can't; we haven't got it; and if we had we'd probably conclude to keep it.

I COULD SCARCELY SPEAK; it was almost impossible to breathe through my nostrils. Using Ely's Cream Balm a short time I was entirely relieved. My head has not been so clear nor voice so strong in years. I recommend this admirable remedy to all afflicted with Catarrh or colds in the head.—J. O. TICHENOR, Shoe Merchant, Elizabeth, N. J.

AS ONE HAVING USED Ely's Cream Balm I would say it is worth its weight in gold as a cure for catarrh. One bottle cured me.—S. A. LOVELL, Franklin, Pa.

TEACHER: Miss Sinnico, please parse the sentence, Adolphus married Caroline. Miss S.: Well, Adolphus is a noun, because it is the name of a thing; married is a conjunction, because it joins Adolphus and Caroline, and Caroline is a verb, 'cause it governs the noun.

SHE: By the by, I met your brother at dinner last night. Such a delightful party! Such a dinner! Such flowers! He: Indeed! Where was it? She: At the—a—the—a—upon my word I really forget whose house it was I was dining at.

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

LIGHTNING knocked over three men who were sitting on a box in front of a grocery store. One of them was knocked senseless. The other two exclaimed: "Leggo! I'm coming right home!"

BLOBSTON: They say a cabbage leaf under the hat will prevent sunstroke. Popinjay: Dumpsey is all right, then. Blobston: How so? Popinjay: He carries a whole cabbage under his hat all the time.

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.

"TELL me," he whispered, with the hoarseness of emotion, whispered as if he feared the murmuring surf might catch the question and bear it to some other ears. "Tell me have you ever loved?" She trembled. She hesitated for a moment, and he thought he felt her blushes glow into his eyes. She trembled, and in a still, soft whisper, gentle as the summer breeze, answered, "Not this summer."

GUS SNOBBERLY surprised Mrs. Bondclipper while she was painting a picture. "Aw, Mrs. Bondclipper, I had no idea that you were an artist," said Snobberly. "I suppose you thought me stupider than I really am?" replied Mrs. Bondclipper in a bantering mood. "Oh, no, I nevah for a moment thought you were stupider than you weally are. 'Oh the contrary, I thupposed you were not so stupid ath you weally are."

Sisters of Charity

Charity, attached to St. Mary's Infant Asylum, Dorchester, Mass., certify to the inestimable value of Ayer's Sarsaparilla in the treatment of sore eyes and skin diseases, among the many unfortunate children under their care. Mrs. S. D. Bodwell, Wilmington, Mass., writes concerning the treatment of her daughter, who was troubled with sore eyes, as follows: "I gave Ayer's Sarsaparilla to

may be "fairest and foremost of the train that wait on man's most dignified and happiest state," but the dignity and happiness of man cannot long endure without the health that may be obtained in a few bottles of Ayer's Sarsaparilla. A. W. Parker, lumber dealer, 209 Bleury street, Montreal, Que., writes: "After being troubled with Dyspepsia for a year, and with Salt Rheum

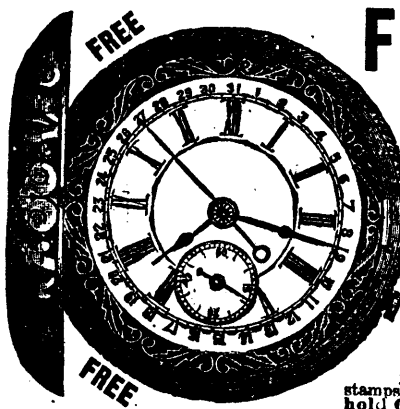
My Little Girl, and must say that she never took anything that helped her so much. I think her eyes never looked so well, as now, since they were affected, and her general health is improving every day. She has taken but half a bottle." A. J. Simpson, 147 East Merrimack st., Lowell, Mass., writes: "My weak eyes were made strong by using Ayer's Sarsaparilla." C. E. Upton, Nashua, N. H., writes: "For a number of years I have been troubled with a humor in my eyes, and was unable to obtain any relief, until I commenced using

For a Number of Years, I was cured of both diseases by using six bottles of Ayer's Sarsaparilla." M. G. Traine, Duxbury, Mass., writes: "I have found Ayer's Sarsaparilla an efficacious remedy for bilious troubles and Dyspepsia." Henry Cobb, 41 Russell st., Charlestown, Mass., writes: "I was completely cured of Dyspepsia, by the use of Ayer's Sarsaparilla." Wm. Lee, Joppa, Md., writes: "I have tried Ayer's Sarsaparilla, and it has done me so much good that I shall always regard it as the best of blood purifiers." Eminent physicians prescribe Ayer's Sar-

Ayer's Sarsaparilla

saparilla. I believe it to be the best of blood purifiers." in all cases requiring a powerful alternative treatment.

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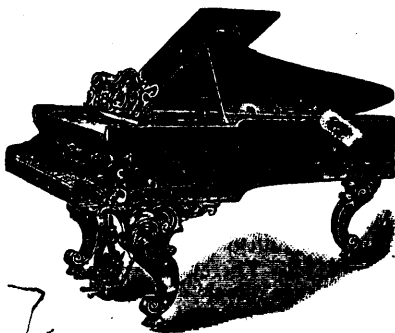
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THE MEMORY AND HOW TO IMPROVE IT.

SEND TO PROFESSOR WOOD, F.L.S., (Lecturer, Trinity College, Dublin).

For his prospectus of his system of training the memory. Recommended by clergymen, doctors and lawyers in all parts of Great Britain, United States and Canada for the wonderful results obtained. Lectures and sermons can be fixed in the mind by once reading over. Foreign languages learned at the rate of from eighty to 120 words per hour. Dates and figures (the most difficult of all subjects to remember) cannot be forgotten after being once read. Rev. W. B. Pope, D.D. (author of "Pope's Theology," etc.), says: "I have great pleasure in testifying to the vast benefit to be derived from the study of your system of Memory. Although it appears incredible that such knowledge can be acquired so quickly and so easily, the success of our students here in our college would satisfy the most sceptical. Wishing you success in your Educational Revolution." Rev. J. Odery, 77 Herkimer Street, Hamilton, Ont., says: "Your teachings are sound, sensible and practical." PROF. F. H. WOOD, F.L.S. Box 551, Post Office, Toronto.

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WILL RE-OPEN ON THE 1ST OCTOBER. Full Courses of Lectures on Agriculture, Live Stock, Dairying, Chemistry, Veterinary Science, etc., and a good practical training in English and the Elementary Mathematics. For circular giving information as to terms of admission, course of study, cost, etc., apply to JAMES MILLS, M.A., President. Guelph, Aug., 1887.

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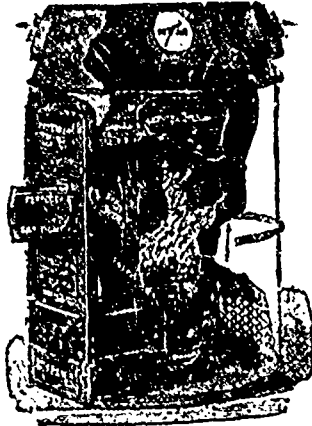


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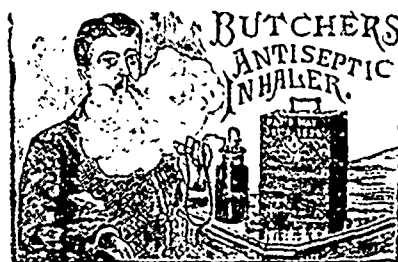
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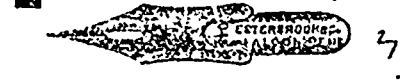
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MEETINGS OF PRESBYTERY.

SARNIA.—In St. Andrew's Church, Strathroy, on Thursday, September 29, at half past two p.m. Session records will be called for at this meeting. 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. QUÉBEC.—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. CHATHAM.—In First Presbyterian Church, Chatham, on Tuesday, September 20, at ten a.m. Session records will be examined. SAUGREX.—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. MAITLAND.—At Lucknow, on September 13, at half-past one p.m. BRANDON.—At Portage la Prairie, on Tuesday, September 13, at half-past seven p.m. TORONTO.—In the usual place, on Tuesday September 6, at ten a.m. CALGARY.—In Calgary, on Tuesday, September 13, at ten a.m. MIRAMICHI.—In St. Luke's Church, Bathurst, on Tuesday, September 20, at ten a.m. LONDON.—In the First Presbyterian Church, London, on Tuesday, September 13, at half-past two p.m. WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, September 6, at half past seven p.m. HAMILTON.—In St. Paul's Church, Hamilton, on the third Tuesday of September (the 20th), at nine o'clock a.m.

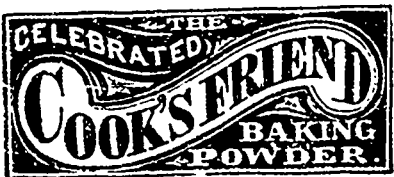
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DIED.

At Knox Church Manse, Elora, the Rev Hugh Rose, of typhoid fever. At Port Hope, on Sabbath, 21st August 1887, Mr. William Mackie, proprietor of the St. Lawrence Hall, in his fifty-first year.



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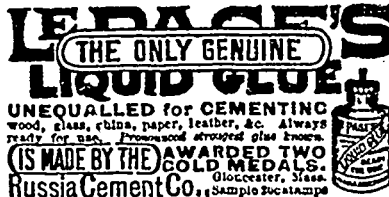
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