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Must Yeast be Prohibited?

The Vancouver Herald of the 22nd tells of a new case of "drunk" in the Police Court report, as follows:—"A man named Thomas Davis was arrested and brought to the Police Court last night, it being discovered that he had stolen and drunk a large quantity of yeast from the Williams' Brewery, and was as intoxicated as he could be. The man when found was in a most helpless condition, and was covered with dust and dirt. The police had quite a little picnic in getting him into the cells last night as the man had "raised" considerably, and this morning it was found impossible to get him up to the court room, as he was still very drunk. His case was accordingly remanded until to-morrow, to give him an opportunity to sober up sufficiently to put in an appearance in court."

A Rough Scott Act Town.

Guelph Mercury.

On Saturday last, Elora was disgraced by displays of rowdyism which would have brought a blush to the cheeks of some city hoodlum. While members of the large picnic party were enjoying themselves in the river bottom, some young roughs who will make fit inmates of the Penetanguishene Reformatory, threw stones over the banks, one of which hit a young lady on the face and cut it severely. Some of the gentlemen of the party came up with the ruffians and administered a well deserved threshing. When they prepared to start for home they found that some person had entered the hotel stables and cut the harness belonging to them. As they left the village, after dark, they were assailed by roughs who threw stones at them. This sort of thing must be stopped and at once. The authorities have allowed rowdyism to become rampant, and cannot permit its longer continuance. The scoundrels are known to everybody, and they must be brought to justice without delay. When inoffensive men and women are stoned, and have their property destroyed in the stable of one of our principal hotels, the limit of endurance has been reached.

Laymen Claiming Their Rights.

Time was when the membership and adherents of the Methodist Church accepted the appointments of the Clerical Stationing Committee, and although the minister sent was not always to their liking, they reasoned that three years, the limit of their term of service, would soon pass, and then a change would occur. Things have, however, altered very much in the past two decades. The lay element have recently been accorded representation in about all the church courts and committees, the main exception being the Stationing Committee. Having all to say and do about the support of the pastorate, they claim they should have an equal voice, at least, with the ministers in selecting and locating their spiritual leaders. This feeling has become so strong that a large convention has been called to consider the matter. It met in Hamilton on Thursday last, and embraced representatives of the denomination from many places in the Province. The resolutions carried afforded unmistakable evidence that those who have the real power, having control of the supplies, without which neither Church nor State can be carried on, are in dead earnest and mean just exactly what they say. The ministers of the Methodist Church may just as well bow gracefully and at once to the inevitable and meet the agitators with a cheerful acquiescence in their demands. Right is on the side of the laymen, and the sooner the matter is settled the better it will be for all concerned.—Toronto News.

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DR. T. A. SLOCUM,
50-1y. 37 Yonge St., Toronto.

Steam threshers and self-binders are as common amongst the Indians on the Oneida reserve as with the whites and are as well managed.

Elkfrid township, Middlesex, is reported to be terrorized by the presence of a "wild man," described as tall and muscular, with long red hair and pink eyes, hatless and coatless, and making a noise like the barking of a dog. He appears to have injured no one so far, and it is believed he is simply a harmless escaped lunatic.

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SUNDAY SCHOOL LESSON.

LESSON FOR SEPTEMBER 9.

THE UNBELIEF OF THE PEOPLE.—Num. xiv. 1-10.

MEMORISE VERSES 2-4.

GOLDEN TEXT.—So we see that they could not enter in because of unbelief.—Heb. iii. 19.

CENTRAL TRUTH.

Unbelief leads to weakness and failure, and sin; and shuts out of heaven.

TIME.—August-September, B.C., 1490. Soon after the return of the spies. PLACE.—Kadesh-Barnea, at Ain Kadees, on the southern border of Palestine. NEW TESTAMENT LIGHT.—Heb. iii. 7-9. MOSES' REVIEW.—Deut. i. 19-45. CALEB'S REVIEW.—Josh. xiv. 6-14.

CIRCUMSTANCES.—The children of Israel were on the borders of the promised land. They were commanded to go up and possess it, but were afraid and sent twelve spies. These all reported an exceeding good land, but defended by warriors, giants, and walled cities. Ten of the spies discouraged the people, forgetting God's power to overcome all enemies. The people were greatly disheartened, in spite of the efforts of the other two spies.

HELPS OVER HARD PLACES.—1. *Lifted up their voice*: in loud wailing and crying. 2. *Murmured against Moses*: and thus against God who had appointed and guided him. *Would God that we had died*: death in the wilderness seemed better than the labours and dangers of conquest. 3. *Wherefore hath the Lord*: they complained now directly against God. 5. *Moses and Aaron fell on their faces*: in prayer. 6. *Rent their clothes*: in token of sorrow and of the evil to which the people exposed themselves. 7. *An exceeding good land*: this was their first argument; God would give the land to them. 9. *Only rebel not*: another argument. Refusal to go was rebellion. It was better to have the giants against them, than to have God against them. *They are bread for us*: we will eat them up as a hungry man eats bread. *Their defence is departed*: God was against them, condemning them to destruction for their sins. Internal wars, or danger of an attack from Egypt may have weakened them. 10. *The glory of the Lord appeared*: in unusual brilliance, in flashes of dangerous light in the pillar cloud.

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—The circumstances of the Israelites at this time.—The two reports of the spies.—The feelings of the Israelites.—Their strange complaints.—Causes of their unbelief.—Effects of the unbelief.—The courage of the two.—The attempt at persecution.—"They are bread for us."—How God was with Israel, and against the Canaanites.

QUESTIONS.

INTRODUCTORY.—Where were the Israelites at this time? What reports had just been made? Which was the the good report, and why? Which was an evil report, and why? In what other Books of the Bible is this story referred to?

SUBJECT: THE EFFECTS OF UNBELIEF.

I. FIRST EFFECTS; MURMURING AND REBELLION (vs. 1-5.)—How were the people affected by the report of the spies? Against whom did they complain? What wish did they express? Was their wish folly? Think of some of the dangers of the way between them and Egypt, and show how absurd was their wish to return. What did they actually attempt to do? (v. 4.) Did they go so far as to choose their leader? (Neh. ix. 16, 17.) Was this murmuring really against God? Was this act rebellion against him? How were these sins the result of unbelief? What promise should they have trusted? (Deut. i. 30.) What is unbelief? Is it a great sin? Why? Does it lead us to murmuring and complaints? Is murmuring rebellion against God? What did Moses do in this trouble? Was it the best thing?

II. SECOND EFFECT; INSENSIBILITY TO REASON (vs. 6-9.)—What two men stood up against all the people? What did they do? Did it require great courage? How many arguments do you find in these verses to persuade the people to obey God? How had God shown that he was on their side? (Deut. i. 30, 31.) Was it reasonable to trust for the future a God who had done such wonders in the past? Meaning of "They are bread for us"? Is it reasonable for us to trust God at all times?

III. THIRD EFFECT; PERSECUTION OF THE FAITHFUL. (vs. 10.) How were the faithful few treated? Why do people persecute others? Are there any persecutions in these days? Is it our duty to be martyrs if necessary, in order to stand up for the right? How did God defend his faithful ones? How did he rebuke the unbelieving ones?

IV. FOURTH EFFECT; LOSS OF THE PROMISED LAND.—What did God propose to do to the people? (vs. 11, 12.) Who interceded for them? (vs. 18-19.) Was this noble? Were the people pardoned? (v. 20.) What punishment was sent upon them? (vs. 28-34.) For what purpose? (Deut. viii. 2.) In what new way did they show their unbelief? (vs. 40-45.)

V. NEW TESTAMENT LIGHT.—What warning is given to us from the story of to-day's lesson? (Heb. iii. 7, 8.) What is given as the cause of their conduct? (Heb. iii. 18, 19.) Will unbelief keep us out of heaven? Heb. iv. 1, 11; Mark xvi. 16.) Of what sin does the Spirit convince men? (John xvi. 8, 9.) What does John say of those who will not believe? (John iii. 36.) What warning is given? (Heb. iii. 12.)

PRACTICAL SUGGESTIONS.

I. Unbelief is weak, cowardly, discouraging, unhappy.

II. According to your faith it shall be done unto you: the Israelites did not believe they could enter the promised land, and they did not enter.

III. Unbelief is the short road to failure.

IV. Prayer and work are the resources in the time of trouble.

V. It is only a bad cause that needs to persecute opponents.

VI. God comes in time to defend his children.

VII. The presence of God convinces of sin.

VIII. Those who will not believe, shut themselves out of Heaven.—Peloubet.

Ball Players' Temptation.

PITTSBURG, Pa., Aug. 30.—In speaking of the temptations that beset a ball player, Capt. Anson says:—"There are a certain class of temptations that will meet a man wherever he may turn or in whatever line of business he may engage. There may be special temptations to which a baseball player is subject, but if he is any kind of a man he will turn his back upon them, knowing, as he does, that newspaper men are always on the lookout to expose such little weaknesses. He may be your victim once, but he always dreads another such ordeal. There are good and bad men in every club, and the fellows who know is is to their interest to behave themselves are always in the majority now. Baseball is a trade, a profession, whatever you want to call it, and the bums have no better chance than they have in any other business. Any man of ordinary will power can keep just as straight travelling with a ball club as he could by remaining at home all his life within call of his mother. I think baseball players' reputations for morality, etc., will average about as well as those of men in any business you might select."

When Baby was sick, we gave her Castoria,
When she was a Child, she cried for Castoria,
When she became Miss, she clung to Castoria,
When she had Children, she gave them Castoria.

A royal decree is published at Madrid providing for energetic action against the spread of phylloxera. It advises the importation of the hardier American vines, the study in schools of the growth of vines, periodical official inspection of vineyards and the compulsory collection of a small tax per acre by provincial deputation.

The question of sacrifices seems to be stirring the London Jews. The Berkeley Square Synagogue has rejected the hitherto customary prayer for the restoration of sacrifices in the New Israel, and Major Goldsmid has withdrawn from the congregation on this ground. The writer in the Jewish Chronicle declares that he sees no reason for an entire excision from their ritual of all reference to the subject, and he adds that "it would be giving too much to the Christian controversialists to grant the purely symbolic character of sacrifice." He suggests that sacrifice might be so far modified as to "lose all its grosser accessories." The Paschal sacrifice is now merely represented by "a small portion of a charred lamb's bone."

A WORD TO THE WISE.—In case an executor's announcement is advertised three times in a newspaper and you have a claim of $300 against the estate, the law gives you no claim if you don't see and take heed of the notice given, and put in your claim within that specified time. In case you lose stock or horses and they are advertised in the paper and you do not see the advertisement you lose your stock. If you keep stock and do not advertise the law does not excuse you. If you do not read the announcement of the township or village clerk at the time such announcements are made and take heed thereto in the specified time you may lose your vote, and apart from news there are several things about a newspaper which makes it indispensible in the country home, and yet there are some people who grudge one dollar when it often saves ten.—Post.

A Chinaman who makes money in the laundry business in Toronto longed for a wife to share his prosperity, but as female Celestials are scarce in these parts, his desire was not easily gratified. He decided to go to the expense of bringing her all the way from British Columbia; and being a man of wealth he did not begrudge paying a friend $400 to go out West and procure the woman. The friend took the money and then went to Victoria, B.C., where he made the acquaintance of a Chinese woman, who was an inmate of the House of Refuge there. In order to induce her to come eastward he was compelled to marry her, and before they had arrived in Toronto he fell over head and ears in love with her. He refused to relinquish possession of her when asked to do so by the Chinaman who had despatched him to British Columbia, and, as a result, there is a probability of serious trouble. The wealthy Chinaman claims the woman or in lieu of her $800, double to amount that he paid the man who professed to be his friend. Staff-Inspector Archibald, accompanied by an interpreter and a lady interested in missionary work, called upon the newly married couple and found them enjoying their honey-moon. They appeared to be very fond of each other and not at all anxious to separate.—Empire.

The village of Stayner has supplied the world with a novel elopement. When ardent young lovers are made the objects of parental censure and seek refuge in flight and a marriage certificate they are seldom censured by common-sense people. There are, unfortunately, many cases on record where married men skip off with a neighbor's wife or daughter, but in the Stayner episode the runaways are not alone respectively married, but the man in question is a father and a grandfather, while the lady of his choice is a colored woman. Robert Gourlay for a long time previous to the elopement was paying very marked attention to Mrs. Hettie Bush, and Bob is as white as his lady companion is black. Owing to his attentions to the dusty but aged belle, Mrs. Gourlay made negotiations about a year ago for a separation from her husband, but as the financial part of said settlement was not satisfactory to her it was never ratified. Matters were becoming too hot in Stayner for the faithless pair, and on Tuesday morning they packed up and skipped. They arrived in Toronto at 9.40 and put up at the Crosby house, opposite the Union station, but did not register. Having made enquires as to the shortest route to the Falls, they started by the 12.20 p. m. train, and, no doubt, succeeded in crossing the border and joining the numerous throng who have made the land of the Stars and Stripes their home under similar circumstances.

CONTINUED FROM FIRST PAGE.

"You would support her cause?" cr. claims Mrs. Drummond, somewhat shrilly. "She seems to have all the men on her side, at all events." She makes an attempt at laughter that only betrays to every one the depth of her irritability.

"It reminds me of a novel," breaks in her daughter, with a little vicious simper; "the whole thing hangs so well together. Each move fits in so admirably with the others; and the *denouement* is so satisfactory—so absolutely flawless. First we have the adventuress; then her premeditated crime, then the unexpected enemy who turns up at the right moment, like Colonel Oswald, from nobody knows where, and then, at the very last, exposure, just when success seemed most certain. It is quite a romance."

"Dear girl, how clever she is! I have often suggested to her to write for *Temple Bar*, or *Macmillan*, or—er—But she always says writing is so low," says the "dear girl's" mother, with an expansive smile. "Ah, yes, my dear Georgina! But, though your description of it sounds very charming, still we should never forget that there is nothing lovely about vice."

"Well, I call it a delightful story!" says the sprightly Georgina, with her unvarying smile. "Don't you, Mrs. Wemyss?"—turning to her hostess with a gushing gaiety that sits deliciously upon her thirty summers.

"Delightful? Well, hardly! It is a little cruel, is it not? It would be terrible if it existed in the realms of reality," said Mrs. Wemyss gently, dropping a lump of sugar into the cup held out to her by Bruno.

"What! You can see cruelty in justice!" cries Mrs. Drummond, turning to her with a curious trembling about her lips which denotes extreme indignation. "You would shield this imposer? Why, where is your morality, my dear Mrs. Wemyss?"

"Just where it always was," says Mrs. Wemyss, resting her eyes upon her whilst smiling quietly. "And now may I be allowed to say one word about this delightful story?"

"A thousand, if you will," declares Mrs. Drummond effusively.

"Seven will do," returns Mrs. Wemyss gently. "I don't believe one word of it."

"Bless me!" exclaims Mrs. Drummond, falling back in her seat and begining to fan herself vigorously.

"Not one word," persists Mrs. Wemyss, smiling, but earnest. "I think you will find that, after all, it is one gigantic mistake—the whole of it. I have no real reason to go upon; but something tells me that anything so sweet as Dolores must have had an irreproachable beginning."

Audrey, who is close to her, lets her hand slip from the chair by which she is standing to Mrs. Wemyss's shoulder, and presses it gratefully. Mrs. Wemyss, putting up her own hand, acknowledges the gentle pressure by entwining her fingers in those of Audrey. At this moment a common love for the absent girl unites them in a lasting bond of good-fellowship.

"You are sanguine," says Mrs. Drummond, with an unpleasant intonation and an assumption of mirth that is a trifle hysterical.

"She is of those who bear no false witness against their neighbour," says Bruno gravely.

CHAPTER XXXI.

The days wear on, and still no tidings of the lost girl come to Deadmarsh-by-the-Sea.

To Miss Maturin, wandering idly, purposelessly, by lawn and flowered place, this unbearable suspense is a living death. To Bouverie alone can she cry her sorrows aloud; and he is seldom with her now, being ever on the move between Greylands and the noisy world of town, seeking everywhere—and ever vainly—for his soul's desire.

Alone she treads the perfumed paths that erstwhile echoed with her beloved's laughter, and, strolling half unconsciously along those paths, has conjured up a thousand times the sweet words and sweeter smiles and most dainty caresses of her who was her all in all. Who can describe the inutterable melancholy of such hours as these?

Two people only has she permitted to enter upon her solitude—Audrey Ponsonby and Mrs. Wemyss. Both had been beloved by her. As for Audrey, her grief, though almost unexpressed, has been excessive. A strange but very real affection for Dolores has grown with her increasing knowledge of the new unhappy girl. Ah, if she could only reinstate her in her former position and lift from her the tongue of calumny. Her pale and sorrowful face has touched Miss Maturin and opened her heart to her. And day by day, Audrey walks up to Greylands to learn if indeed there be any hope for those who so miserably wait for tidings of the lost one. And day by day she learns that hope is nearly dead.

Just now, coming up the valley from her home on her accustomed errand, she finds herself face to face with Bouverie. She is a little startled by the change in him. He has grown fitful and uncertain in temper; and this, joined with his unceasing grief, has rendered him emaciated in appearance. Time, so fraught for him with evil, has told upon him both in body and mind.

Stopping short when he would have passed her with a hurried bow, she lays her hand upon his arm. All the old enmity has died away from her, and only an unspeakable pity remains.

"Stay with me a little while, Dick," she says ever so gently.

"Ah, it is some time since we met, isn't it?" he says, making a heavy effort to speak with his ordinary composure.

"Too long a time. There are now so many things I would say to you, but cannot in an interview that must be short. Where are you going? To the station?"

"I hardly ever go anywhere else now, do I?" returns he, with a joyless laugh. "I am becoming quite an institution on the platform, a sort of movable advertisement about the excellence of the company's arrangements; and, for all the good I do"—with a quick sigh—"I might as well stay at home to eat my heart out."

"No. Action is in itself a cure."

"Oh, as for a cure!" says he, turning away.

There is something so forlorn in his tone and the little gesture that accompanies it that Audrey's eyes fill with tears.

"Don't go yet, Dick!" she entreats again. "There is plenty of time to catch the five train if you leave this half an hour hence."

"Time! Yes; there is always so much time now," says he querulously, "and nothing done." With an impatient movement he pushes back the hair from his brow. "What is to be the end of it?" he says, with a quick little burst of despair.

His face is white, his eyes are haggard and bloodshot. He seems as one to whom sleep has long been a stranger.

"A little more; and this will mean brain-fever," says Audrey, to herself, regarding him thoughtfully.

Again she lays her hand upon his arm to rouse him, and speaks slightly.

TO BE CONTINUED.

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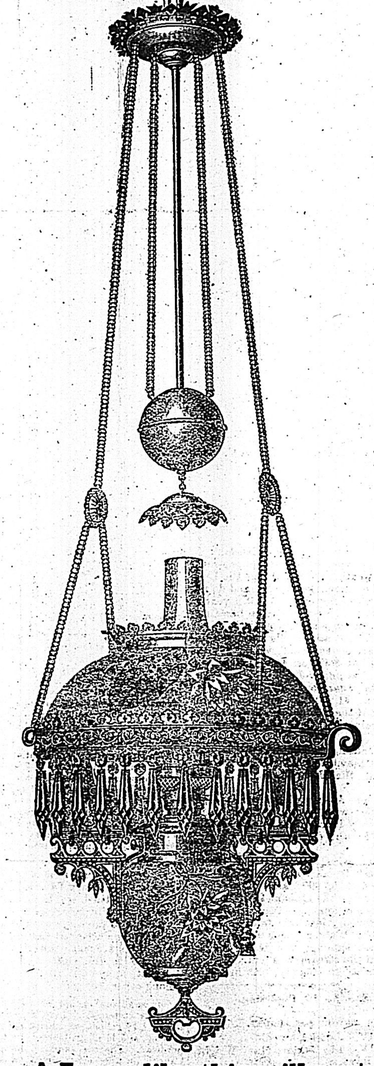

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