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The present King of the Belgians is almost the single contemporary sovereign who was born to succeed to his throne, reached it in regular course of events, and has continued to occupy it. Queen Victoria was fifth in succession to William IV. The sovereigns of Prussia, Portugal, and Sweden were all younger sons. The Emperor of Germany is a great but new outcome of political adjustments. Alfonso of Spain has captured his sceptre. The Czar of Russia ascended his throne after an assassination. Abdication made Francis Joseph the Emperor of Austria. Denmark's king was a far-away cousin of his predecessor. George of Greece founds his dynasty, and Umberto of Italy was seventeen before his present kingdom existed.

Grave charges have been brought against Mr. Stanley's Government by Americans who, in the search of fortune, have followed their adventurous countryman to the Congo valley. He and his subordinates are represented as being tyrannical to the last degree. That the heroic explorer may have made some blunders in statecraft is not unlikely; that he is either weak or wicked the civilized world will be slow to believe. But whatever of truth there may be in the accusations, one fact is certain—the morning of Africa's redemption has already dawned. Neither the malarial coasts nor interior jungles, neither native despotism nor foreign jealousies, can much longer defer the glorious day when Christian civilization shall spread from Benguela to Zanzibar.

Emperor William and Francis Joseph of Austria have had their conference at Gastein, and now it is further announced that the Czar of Russia will meet the Emperor of Austria at Kremier, in Monrovia, on the 24th of August. There can be little doubt that these meetings are designed to promote a good understanding between the countries represented by these monarchs. The great thing to be complained of is, that the arrangements made are more likely to have regard to schemes of national ambition and the interests of kingship than to the peace and welfare of the people. At such conferences, divisions of territory have been agreed upon, and mutual concessions are made, on condition that each may be allowed to pursue his schemes of extension without hindrance from the other. The rulers of those countries governed by the will of monarchs, or oligarchies, combine against any democratic movement that would increase the power and privileges of the people.

At intervals some fact is announced in the papers, which indicates a surprising growth of semi-popery in the Church of England. The "Official Year-book of the Church of England," which is "issued under the sanction of the Archbishops and Bishops of the Church of England, whatever that may mean," gives a short record of "Church literature published during the past year." This list contains many works of a decidedly Romish character, such as the works of Father Benson, the head of the Cowley Fathers, the late Dr. Neale, founder and confessor of the East Grinstead Sisterhood, and the Roman Catholic Abbe Duquesne. One of the books mentioned is the "Priests' Prayer-book," which contains forms for blessing Holy Salt, Holy Water and Holy Ashes, in addition to which forms are supplied for blessing crosses, crucifixes, medals, monastic dresses, and many other articles. An examination of many volumes on the list reveals that they teach nearly every false doctrine of the

Church of Rome; including "Auricular Confession," "Priestly Absolution," the "Real and Objective Presence," the "Sacrifice of the Mass," and "Prayers for the Dead." Of the "Guilds," which are said to be "one of the modern developments of renewed spiritual activity within the Church," there is a list, including a Guild of All Souls, which has for its special object the offering of masses and prayers for the dead.

The Commission to investigate the charges brought by the Pall Mall Gazette report that the Gazette's statements with regard to a certain "system of criminal vice" "are on the whole substantially true," "without guaranteeing the accuracy of every particular," and "excluding inquiry into charges against particular men, or classes of men, or against the police." This is all the vindication that the Gazette desired, or indeed that it was possible to supply. The authorities ought now to do their duty regardless of persons. In spite of all the official attempts to prevent the sale of the Gazette, it has had an enormous circulation. One good effect of the exposure is to stir up the people of other cities, such as Glasgow and New York, to search out and punish similar iniquities. It is said, our Customs authorities have forbidden the introduction of the Pall Mall Gazette's account of these immoral proceedings into Canada, on the ground of their indecency. Whatever may be the advantage of the exposure in London, the circulation of such details of crime here could serve no purpose, except to gratify a prurient curiosity.

UNIVERSITY EDUCATION.

It is a popular objection against either the Church or State providing institutions of higher education—or at least against the people paying for the support of colleges or universities—that these institutions are for the education of the children of the rich; and that the rich people alone who want their children to be fitted for the duties of the learned professions should pay for the privilege. This objection is defective both in its facts and its logic. It is not true that only the sons of the rich have been educated at our Church and State colleges. It is not true that only the wealthy are interested in the training of those who shall fill the prominent and influential positions in the country. Even the wealthy could not provide higher education for their sons, without systematic combination. If the rich were to combine to sustain colleges for the exclusive benefit of their own sons, the people who urge this objection would be the first to complain of such an arrangement. This would draw hard and fast lines between the privileges of the rich and the poor. No class or portion of the people can be lifted up, or depressed, without benefiting or injuring the whole community. A recent issue of the *Educational Weekly* has the following pertinent remarks on this subject—

During the recent discussion on university affairs letters have frequently appeared in the newspapers from artisans and others asking what benefit the children of poor people derived from the universities. The opinion seems to prevail widely among people who have to work in order to live; that all money spent by the State on secondary and higher education is expended for the benefit of the wealthy only, and that it involves what is substantially an injustice to themselves. They contend that those people whose sons and daughters attend high schools and universities should be made to support these institutions. This line of argument, though perhaps natural, is very weak. The children of as poor people as any in the community are to be found in our high schools, preparing to qualify as teachers, or to fit themselves for entrance on some course of professional study. The class lists of our colleges and universities do not include the names of many of the sons of rich men, but they do contain the names of many who have no fortune but their energy and ability, and who have had to support themselves throughout their college course. Whatever is done by the State in aid of secondary or higher education gives the son of a poor man an advantage in the competition with his wealthier rivals, for then his outlay in all these institutions for fees is much smaller.

The entire educational work of the Province is improved by the influence which the colleges and universities exert. Without high efficiency in these the men who do the work in our high schools possess inferior qualifications for their work. The high schools furnish the public schools with teachers. Anything which tends to quicken the intellectual life of the high schools is felt at once in the public schools through these teachers, and finally exerts its influence on every child in attendance. Thus popular education gains greatly by everything which tends to improve either secondary or higher education, and those people who look on higher education and the means for it, with an unfriendly eye as the privilege of the rich, require only a little reflection to convince them that no advance can be made in the higher institutions of learning without corresponding progress in the primary schools.

METHODISM IN FRANCE.

In France, Methodism has found a hard and difficult field. Atheistic indifference on the one hand and Ultramontane superstition on the other has hedged it in, and left it only a narrow, rough pathway. Yet its labor has not been vain or fruitless. The following remarks of Dr. LeLievre at the British Conference will be read with interest by many readers:—

Their first, and in some respects their most crushing difficulty in French Methodism was the financial difficulty. The allowance of each minister, except in Paris, was only £100 a year. The children's allowance was £8, but without any additional assistance for education. But, alas! the pastor did not receive the whole of this modest amount. Of late years they had all had to submit to what in good French they called a *retenue*, that is a reduction of from ten to twenty per cent. When the full salary was paid the struggle for life was hard, but under the *regime* of these calamitous *retenues* it was famine in the pastor's home. It might be asked why did the French Methodist people permit such a state of things. The answer was that poor as the pastors were the majority of their people were poorer still. They were chiefly workpeople, with a small admixture of the *bourgeoisie*, or middle-class. Their best circuits were in the South, where in recent years failure in the vineyards and with the silk-worms had nearly ruined both farmers and manufacturers. These people, poor as they were, contributed an average in class money of 8s. or 10s. per member—a higher average, he believed, than prevailed in some English circuits. Were the Methodist people collected together in considerable numbers their Church might be self-supporting; but they were so scattered that the average number of members who were united for the support of a minister was only 65.

Their second difficulty, closely connected with the former, was the slowness of their numerical progress—a slowness, he it remarked, more apparent than real. The fact was that during the last thirty years they had more than doubled their membership. They had during the same period erected about thirty chapels, and had paid a third of the cost of those chapels. There remained a debt of £10,000, and the interest on this sum weighed heavily upon their limited income. But though they rejoiced in the success achieved, they confessed it was far from commensurate with their desires. The true reason would be found in the state of France, and in the character and traditions of its inhabitants, and above all in the special conditions in which they had to work. Their ministers had been always pious and devoted men, equal, he believed, in these respects to the average of their preachers in any country. The Channel Islands had given them forty or fifty men bred in good, old-fashioned Methodism, and France had raised many good and true men, of whom they had no reason to be ashamed. If there had been any defect, it had not been any lack of devotion to Methodism, but perhaps a lack of complete adaptation to the special needs of the French mind. Sixty years ago, the Missionary Committee had been led by Providence to send their agents among the old Huguenot Churches in the South of France then stumbling in spiritual degeneracy. It was a grand idea, and the men were equal to the task. Through their noble efforts the Reformed Church rose to new life, but

the greater part of their Protestant converts had become members, elders, deacons, and ministers of that Church, and they, as Methodists, had remained a little folk, among whom were found "not many noble, not many mighty." But if the results were not tabulated among themselves, they were registered in heaven. (Hear, hear.) Among the Catholics their work was more recent and hitherto less important than among the Protestants. For them as for others engaged in this work it was still the time of small beginnings—beginnings small indeed but promising. That great and good man, the Rev. R. W. M'All, had introduced a noble scheme of evangelisation; and that scheme their Brother Gibson and the French ministers were endeavouring to adapt to Methodist systems. But it would be understood that in conducting popular meetings in cities and towns, they needed good halls, good singing, and two or three effective speakers. All this meant much money, and they were but little troubled with the vile metal. (Laughter.) If asked to do the same work as Mr. M'All they must have authority for begging in all the highways of Europe and America, and must, moreover, receive abundantly the aid of the Holy Spirit. A thorough system of evangelisation in France was easy at the present time on these conditions; and if Methodism was ready to undertake the task God would surely find them men and means. They had other difficulties he might mention. He might speak of the theological latitudinarianism of the day, and of the painful dismissal on this account of promising and talented students. Their difficulties in that respect rose from their unflinching fidelity to the sacred deposit of evangelical truth. He might speak again of that English militant association which, instead of going to the 30,000 towns and villages where the gospel was never preached, invaded their fields of labor, and, with the noble ambition of converting France to Jesus Christ, succeeded pretty well sometimes in converting Methodists and other Christians to salvationism. That, surely, had been one of their difficulties during the two or three past years. It would be a difficulty to the French Conference greater than any of these if they did not enjoy the esteem, affection, and confidence of their English brethren. These were to them a necessity; and so, too, he would acknowledge, at present was generous pecuniary aid. French Methodism would probably need such aid for a long time to come. Some might suggest that the most ready remedy would be that their French work should again be placed under the direction of the Missionary Committee; but this he strongly deprecated. The formation of the French Conference had possibly been premature, but to undo that work would be a fatal blow. The result would be not only the alienation of some of their best ministers and laymen, but the probable lessening of their religious liberty. Such a medicine instead of curing the disease would kill the invalid. The invalid was not really their small Conference, but great France. That country for three centuries had been oppressed by Romanism and infidelity, so that it was just a miracle that any moral life was left in it. Two hundred years ago Louis XIV. had revoked the edict of Nantes, and had expelled half a million of the most enlightened of the people. The wound thus inflicted was still bleeding. What had been an injury to France had enriched other countries of Europe, and especially England. Now British Christians and Methodists were repaying a portion of the debt thus incurred. In the year of Mr. Wesley's death the Conference led by Dr. Coke had inscribed France on their minutes. Since then they had had in France seven or eight revolutions, and two or three invasions. They had tried all sorts of governments, and proved that this, too, was vanity. They had lost her provinces and many illusions. They had gained religious liberty. Every Frenchman had the liberty of serving God or of deifying him; of believing the gospel or of rejecting it. Let English Methodists seize the opportunity thus presented of spreading the gospel, and throw into the work all their faith, all their love, and a little of their money. France which had produced noble confessors in the past and Churches bright with glorious success, would do so again. Dr. Lelievre was listened to with great attention and interest, and sat down amid applause.

SAVE OUR CITIES.

The time will come when Protestantism will find in all our cities fields for missionary operations, and will employ and support preachers in them, just as missionaries are now sent to Calcutta and Canton. We are approaching a crisis in the moral condition of our cities. The abandonment of churches in them should cease. There is not a city in America which has too many churches; and we are satisfied that the theory of consolidation of weak churches in order to build up strong organizations, is a false and dangerous theory. Suppose many congregations are small, and that some have become so weak as to be unable to support pastors. Let the strong churches come to their help. Make missionary appropriations to them. By some means keep all the churches open, and see to it that the Gospel is preached in them regularly and earnestly. Congregations in South America are small, but we push the battle there. Why build churches in Rosario, and sell churches in Cincinnati? Why call it a great success if we get twenty-five converts in Lucknow, and call it a failure if we have a hundred communicants at McLean's Chapel? We have been following a delusive theory, and we must abandon it or suffer. It would be a strange thing if, while we are converting Asia, the cities of America should slip from our grasp. And yet they are doing it. Cincinnati's hill-top resorts are crowded every Sunday, but her churches are not. Saloons multiply while sanctuaries decrease. We must awake from our lethargy, or one day we will find our large cities practically heathen. It is well to plant Gospel seed in the valley of the Congo, but we must see to it that the seed already planted in the valley of the Ohio does not perish at any point.

When our churches in the cities cease to be self-supporting, make them mission churches, and put as good preachers into them as they ever had, and let these men have such backing as will leave them free to do their best work. Find men just adapted to the situation, and let every pulpit flame with the fervor and light of a pure Gospel. If some of these local churches become too poor to support pastors, the Church as a whole has ample means. We advocate no Quixotic plan, but one which is entirely feasible, and one which, sooner or later, will certainly be adopted.—*Western Christian Advocate.*

MINISTERS' SONS: A GOOD SHOWING.

We should suppose that the old idea that ministers' sons generally turn out badly was an exploded one. If it is not it ought to be. The facts are that ministers' sons so generally turn out creditably that when a son of the manse does go astray the whole town hears of it. The *Springfield Republican* comes to the rescue of the abused ministers' sons.

That journal has been studying De Candolle, the French scientist and skeptic, and the points made by the Frenchman are worth studying. De Candolle shows that science and learning owe great researches to the sons of the clergy. He builds a strong argument against the celibacy of the clergy on this ground, and says: "In clerical families their manner of life, their quiet regularity, their residence largely in the country, their counsels to their children, the absence of various causes of dissipation, the habitual vigilance of the father and his domestic example of study, surpassing the advantages of other families, give all the greater force to the transmission of faculties appropriate to the cultivation of the sciences."

De Candolle further says that "the sons of clerical families have actually surpassed during 200 years, in their contributions to the roll of eminent scientists, the similar contributions of any other class of families, not excepting those that belong to the directly scientific professions—physicians, surgeons, and chemists."

The learned author, says our contemporary, gives lists of distinguished and eminent scientists and scholars who were the sons of pastors—Agassiz, Berselius, Boerhave, Encke, Euler, Linnaeus, Olbers, and a host of others. Among historians and philosophers he names Hallam, Hobbes, Emerson, Sismondi, and others. The dispositions of sons to follow the callings of their fathers makes divinity conspicuously hereditary in such world-wide known theological luminaries and pulpiters as Jonathan Edwards, Archbishop Whately, Robert Hall, Lightfoot, the Wesleys, Lowth, Stillington, the Beechers, and Spurgeons—a list that might be multiplied indefinitely. How many poets have been the fruit of clerical matrimony!—Young, Cowper, Thomson, Coleridge, Montgomery, Heber, Tennyson, Lowell, and many others of note. Look at the clerical contributions to intellectual philosophy in such distinguished sons as Dugald Stewart, Cudworth, Reid, Brown, Boyle, Abercrombie, and Bentham. Literature has been a wide field for ministers' sons to cultivate, as is evidenced by Swift, Lockhart, Sterne,

Hazlitt, Thackeray, Bancroft, Emerson, Holmes, Kingsley, and Matthew Arnold. To architecture this class contributed Sir Christopher Wren; to art, Sir Joshua Reynolds; to heroism, Lord Nelson. The daughters of the clergy may not be overlooked—Mme. Trollope, Mrs. Barbauld, Jane Taylor, Elizabeth Carter, the Brontës, and Mrs. Stowe.

All this is true, and in this matter exceptions only serve to prove the rule. When a minister's son does depart from the right way, and his ill-deeds become town-talk, the world is prompt enough in adding, "And he a minister's son, too." And such a remark, bears witness to a surprise excited by an unusual event. That the ranks of the Christian ministry are largely recruited from the families of the clergy is well known to all who are familiar with the statistics of theological education.

BISHOP OF RIPON ON "ONE TALENT."

On a recent afternoon the Bishop of Ripon preached one of the anniversary sermons of the British and Foreign Bible Society at St. Paul's. He took for his text the words, "I was afraid, and went and hid my talent in the earth," and proceeded to give an interesting analysis of what may be held to be the character of the man who used these words. They showed him to have been influenced by cowardice, dishonesty, a want of generosity toward his master, and a paralyzing tendency affecting his own efforts. He had but his one talent, which he tried to convince himself was of little worth; and so he attempted to set up an excuse for neglect of its duties and obligations. With effective eloquence the preacher urged that one talented people have really, on the face of it, less reason for hesitation in risking the full employment of their capital than those who have five talents. The man who has a large capital at stake in business, or one who has a great reputation and upon whose policy or actions much depends, as in the case of a great general, might naturally feel timid before hazarding some important undertakings. He insisted that the world has been very finely served and blessed by those who have had only one talent, but who have used that one assiduously and well. The statue of Howard, within sight of the congregation, furnished the bishop with a good illustration in point. He showed that Christianity comes with a special mission of usefulness to those who have but one talent, because it clearly manifests the Fatherhood of God—the reality of divine grace in the offices and ministrations of the Church—and the corporate unity of the Church. God gives infinite and minute help to the least talented children, and there need be no discontent, but abundant joy in his loving service. The Bible Society was started and promoted by men of one idea, and should be maintained in efficient operation by all who recognize its greatness and appreciate its spiritual value for mankind—the circulation of the Bible throughout the world.—*London Christian World.*

SABBATH-SCHOOL BIBLE STUDY.

A friend always calls the Sabbath-school the Bible school. He thus embodies the ideal conception of the Sabbath-school, as a school devoted to the study of the Word of God. That is the ideal which the majority of teachers have conscientiously sought to realize from the origin of the institution. It seems to the writer, scanning the past, that there has been a steady progress toward the end aimed at.

There lies just at hand a Bible received forty years ago, from a Brooklyn Sabbath-school, as a prize for committing to memory the largest number of verses of Scripture in proof of a certain doctrine. It is a relic of a method that did not call for much intelligent study.

There followed in the schools the day of the consecutive study of some of the books of Scripture, chiefly of the Gospels, with such helps as the old question-books of the American Sunday-school Union. It was a real merit of this method that it led the child to study the verses in the order and connection given them by the Divine Wisdom, rather than as scattered proof-texts; but it involved little exegetical or critical examination of the great themes of the Gospel; and comparatively little attempt at careful explanation of the essential and fundamental teachings of the Scripture. Its faults were numerous and patent. There was little or no attempt to bring out the historical and logical relations of the verses and parts of the Gospel to each other in a connected whole, and no effort to reach a harmony of the Gospels.

Another method soon came into vogue, the aim of which was to add the study of harmony to what had gone before, and to increase the available apparatus for study. Mimpries and Company took the place of the former leaders and guides, and the Sabbath-school teachers followed Mr. Beecher and all the rest in constructing Lives of Christ. Maps, charts, and blackboards were introduced, and illustration and machinery multiplied until there came a general

surfeit. Possibly it may have occurred to some people that the Lord knew what he was about when he gave men four Gospels instead of one Gospel.

The manifest want of real method in the various so-called methods of Bible study led, in time, to the desire for progress in this direction. Hence the many fanciful, acrostic, mnemonic, and other plans for the help of teachers and pupils. These were not altogether new devices, as that prince of Sunday-school men, Dr. H. Clay Trumbull, has recently shown in his admirable book on "Teaching and Teachers." Emanuel Deutsch, in his essay on the "Talmud," shows that the Jewish rabbins employed the mnemonic method in their study of the Scriptures after the Babylonish captivity. Prof. Wilkinson suggested the plan of "The Three W's: What? Why? What of it?" based upon ancient oratorical usage. This was expanded into "The Five W's: When? Where? Whom? What? Why?" Dr. John H. Vincent grouped the points of departure in study under "The Four P's and the Four D's." The teacher should attend to the Parallel Passages, Persons, Places, Dates, Doings, Doctrines, and Duties involved in the teachings of the lesson. Such schemes open infinite avenues of investigation, along which the average teacher is likely to branch out so widely as never to find his way back again. The zeal for irrelevant geography, botany, zoology, and the ten thousand petty things, have naturally resulted where wise guidance was wanting.

Ten years and more ago the conscious need for an advance led to the adoption of "The International Series of Lessons." These have their manifest advantage. A passage of Scripture is selected embodying some great lesson, which is brought out in a brief, clear statement, to be put into the hands of all teachers. Time is thus given for various authors and public journals to furnish more or less elaborate explanation and illustration of each lesson.—*Dr. D. S. Gregory, in the Homiletic Review.*

THE QUEEN'S INFLUENCE.

When Mr. Gladstone and his colleagues were defeated in the House of Commons a few weeks ago, and decided to retire from office, the first thing the prime minister did was to tender to the queen the resignations of all the members of the cabinet. The queen, who was at Balmoral, in Scotland, telegraphed her acceptance of the resignations, and summoned the leader of the opposition, the Marquis of Salisbury, to confer with him. When the Marquis arrived the queen "commanded" him to form a new ministry, which he thereupon proceeded to do. But the queen might have sent for and issued the same command to any other statesman of either party. She was not compelled to send for Lord Salisbury, but in doing so used her own discretion, while at the same time she followed the usual course in such cases.

Many people, who are well informed in most matters, labor under one of two entirely different mistakes as to the position of the queen, or the sovereign, in the English political system. Some persons are under the impression that she exercises a great deal of royal power and in many ways actually directs the government of her realm. Others regard her as a mere puppet, a useless ornament, with no power whatever, and wholly subject to the will of her ministers. Neither of these views is correct. The truth lies midway between them. Many of the powers and functions which the queen apparently and nominally exercises she really does not exercise at all. For instance: according to the laws of England, the sovereign has the power to declare war or conclude peace, to make treaties, to create peers, to expend the revenue, to summon and dissolve Parliament, and to veto bills. But each and all these powers are really exercised by the ministry of the day. The queen only does these things on paper. Her name is used and her signature given to all these acts. But she is obliged to act in regard to them as the ministers advise her. Should she undertake to do any of these things against the will of the ministers, she would probably provoke a revolution.

On the other hand, the queen is far from being a nonentity in the English system. She has, indeed, no real, arbitrary power to direct the policy of her state; but, as Mr. Gladstone has pointed out in his "Gleanings of Past Years," she has a very great "influence." She reigns, but does not govern. While she cannot really command, she can do much, by reason of her exalted place and her social supremacy, to influence the course of political events. The queen is always informed of every step her ministers intend taking in public affairs. She discusses these steps, and gives her views upon them, and her views are always listened to with deference. Ministers will strive, if possible, to accede to her wishes. Though without power, the queen thus has an important influence. This influence, too, is largely measured by the personal qualities and character of the sovereign. Her prudence, ex-

perience, zeal for the welfare of the people, and familiarity with public affairs, if such qualities she has, will greatly increase her influence. On the other hand, a weak, foolish, dissipated, capricious or inexperienced sovereign would have much less weight in public affairs.

Queen Victoria has reigned so long, has shown such sensible and patriotic qualities, and is known to be so earnestly devoted to the well-being of her empire, that her opinions and wishes are an important factor in British policy. Should her successor fail in these traits, he would be far less influential than Victoria now is in the English realm.—*Fourth's Companion.*

A SUMMER SONG.

Oh, lovely sunbeams, through the meadows dancing,
On golden pinions, all the livelong day,
Kissing young leaves, on crystal streamlets glancing,
Changing to vivid gold their silver spray!
Wee amorous elves, coqueting with the roses,
Wooing the daisy in her grassy bed,
Till the shy flower unconsciously uncloses
Her dew-gemmed leaves, and blushes rosy red!

Gilding gray rocks, on rugged mountains streaming,
Bidding the flowers in sheltered nooks awake,
Calling young song birds from their happy dreaming,
Waking the laughter of the dimpling lake!
Playing "Bo-peep" amid the white buds blowing
In pearly clusters on the hawthorn tree,
To the round eyes of wondering childhood showing
The rapid journeyings of the wandering bee.

Shedding a halo bright on youthful tresses,
Bidding young hearts for very rapture sing,
Touching the brow of care with kind caresses,
Or gilding lightly on the skylark's wing!
Ah, merry sunbeams, like shy cupids straying
In the glad footsteps of the rustic lass,
On sun-tanned cheeks and snow-white kerchiefs playing,
Twinkling like fireflies in the emerald grass.

Oh, lovely sunbeams, like blest angels gliding
Through courts of aqualor, sickness, and gloom,
Telling of clouds like golden chariots riding
Proudly majestic o'er a world of bloom;
Of winding lanes, and milk-white homesteads peeping
Like modest virgins from secluded bowers:
Of shallow pools, and baby streamlets leaping
In giddy gladness 'neath down-drooping flowers.

Dance, lovely sunbeams, through fair country meadows,
Bathe the hill and cottage in your holy light;
From city slums go chase the mournful shadows
That fill poor homesteads with eternal night.
To those who pine in ignorance and sorrow
May all your tenderest, holiest gifts be given,
That sorrowing hearts one ray of hope may borrow
In the sweet knowledge that ye come from heaven!

FANNY FORBES, in the *Argosy*.

The Mission Field.

NEW GUINEA.

The *N. Y. Independent* says: A disaster has befallen the mission of the London Missionary Society in New Guinea. The Rev. S. McFarlane writes that the teachers and their wives on Fly River have been compelled to flee, leaving almost everything behind them. We give his story:

"It appears that the savages of that district were holding their annual sacred feast, for which purpose about three thousand people were assembled at Kiwai, the largest village in the Fly River, and the seat of the principal station. It is the custom on these occasions to sacrifice two or three wild pigs to their stone gods, of which the old men get the benefit, and, failing to catch wild pigs, they catch human beings instead, who are often more easily obtained. Twice the young men had returned unsuccessful from hunting the wild boar, and there were but two more days before the appointed time for their religious ceremony and feast. Around the log fire in the coconut grove that night the question was seriously discussed whether they should again hunt the wild boar on the morrow, or cross the river and make a raid upon one of the villages of their enemies.

"The chief, who is a very old man and a noted warrior, renowned for the number of people he has killed in his day with his own hand, and who has great influence with the whole tribe, got up and addressed the crowd: 'Why,' cried he, 'seek pigs in the bush or across the river, whilst we have some here with us? Don't you see that we have had more sickness amongst us since these missionaries came with their God? They are the proper pigs to kill for this feast.' He paused to see the effect of his words. There was a murmur of disapprobation among the young men, many of whom had already become attached to the teachers. 'Towards' the old man cried, 'I will provide the pigs for this feast.' And so, before the assembly broke up, the chief's advice was accepted, and the teachers were doomed. Messengers were to be sent to Samari to kill the teachers there on the same day.

"The proceedings of this meeting were fully reported in secret to one of the teachers by a faithful native, at the risk of his life, which led the teachers to keep their light burning and watch all night. The natives, being afraid of the teacher's fowling-piece, had arranged to wait till the lights were extinguished and the teacher asleep before they made the attack. I need

scarcely say that no one slept in the mission house that night. It was surrounded by a crowd of savages, who were armed with bows, arrows, and spears, and in war costume.

"As it was evident that, if the natives failed to kill them that night, an open attack would be made on the following day, it was resolved to attempt to escape before daylight. Their boat, fortunately, was anchored conveniently opposite the mission house. When all was ready, about three o'clock in the morning, the house still being surrounded by a crowd of armed natives, Wacene suddenly opened the front door, and fired his double-barrelled gun in the air. The natives, probably thinking that the teachers had opened fire on them, rushed behind the house into the bush, which was just the thing the teachers desired and expected, and before they had time to recover and find that nobody was wounded, the teachers had slipped out, under cover of the darkness, got into their boat, and were pulling down the river. No time was lost in reaching Samari, our mission station at the mouth of the river on the eastern side. There the other two teachers were taken on board, and the whole party crossed over to Pareu, our nearest mission station on the western side of the river, where the first martyrs of the New Guinea Mission suffered, but where it is now perfectly safe.

"It is not long since I spent a few pleasant and interesting days at Kiwai. The old chief and all the people then appeared friendly, and expressed their pleasure at having the teachers amongst them. Why this sudden change?

"Doubtless because of indiscretion committed by a South Sea Island teacher at Kiwai, in the Fly River, about a month ago. The man who was turned out of the house belonged to Samari, another of our stations about twelve miles distant. He left the house very angry, and soon returned with a number of his friends, all armed with bows, arrows, and spears. The teacher had gone under the house, which stands on posts six feet high, to feed a pig they had bought from the natives, and was there attacked. Wacene, hearing his cries for help, rushed out with an unloaded gun, and succeeded in frightening the natives so as to make a way for his colleague's escape into the house.

"When the excitement subsided, they all became much afraid of the consequences of their attack, and, having heard of natives being punished by a man-of-war for killing teachers, and, fearing the wounded teacher would not recover, they decided to prepare a retreat in the bush before the arrival of the 'big fighting canoe.'

"During the following week or ten days, the natives continued their preparations for flight at any moment. Temporary houses were erected far back in the bush, in case their village should be burnt down. It was in vain that Wacene assured them that no man-of-war should punish them without the sanction of his missionary. There was no convincing them, however, and the resolve to kill the mission party at the first opportunity seems to have arisen chiefly from the desire to embrace what they considered their only chance of revenge for what they felt sure would happen.

"The mission yacht, *Mary*, which we have had on the stocks in the industrial schoolyard here for the last two years, will be launched in about a fortnight. Our first trip in her will be to the Fly River, where, I have no doubt, we shall be able to arrange peaceably these matters, and reinstate the teachers. We expect to meet with difficulties and dangers during the first few years amongst such savage and warlike tribes as those who live on the banks of the Fly River. We had to do this at Saibai. Twice I had to reinstate the teachers there, and once the natives tried to poison them. Now we are obtaining from the Church at that station our best young men for the institute."

SOME THINGS I SAW IN CENTRAL AFRICA.

I have not the honor of being a returned missionary. I can only tell you a few facts about one of our most important mission fields. My object in going to Central Africa was a purely scientific one; but, of course, one cannot go anywhere now throughout the wide world without coming upon traces of God's work. I was not long, even in the most remote part of the continent, without finding that the missionary had been there before, and had been trying to bring the people to a knowledge of God and Christ.

Perhaps the most useful thing I could do, first of all, would be to try to sketch, for a moment, the look of the country where our Central African mission work is carried on. One great difficulty we have about mission work is a difficulty of imagination and realization—of having in our minds a living picture of the thing itself. Central Africa is one enormous forest—thousands and thousands of miles of forest, sometimes thrown into great mountains, but still covered with forest, and sometimes into long, sweeping valleys. In some places there are lakes in these valleys in

which England might lie. Lake Nyassa is 850 miles long. That is the region occupied by our Scotch mission work. This forest is not a dense, dark, umbrageous forest, like those in Northern Europe, or in America; nor is it a tangled jungle like the forests of India. It is a thin forest of small-sized trees, thin-branched and thin-leaved. If you try to picture that in your mind you have Central Africa, as it is to-day. Thousands and thousands of miles of forests—shadeless, because the leaves are too thin to keep out the rays of the tropical sun; voiceless, because the animals that inhabit it are night animals; all day long it is as silent as the grave.

Three kind hands have been stretched out from my country to save that land. The first, whose name, I suppose, has never before been mentioned in a missionary meeting, is the African Lakes Company. That company is not composed of missionaries; it is composed of wealthy merchants. These men have their hearts in Africa. They said to themselves: "We have watched civilization mysteriously spreading over the world, and we have noticed that wherever it has gone it carried with it the vices of Europe. Here is a great stretch of forest land where no white man has ever yet been. We will try to keep it pure; we will go into it ourselves; we will buy ivory from the people, and sell them cloth; we will send kind, picked men to lead them to a knowledge of God; we will keep out brandy, and gunpowder, and guns." They are setting themselves to do this. They have picked men wandering about the forests, trying to teach the natives to trade. In some cases these men have established little Sunday-schools, and are helping the people to know about God and salvation. It is, as yet, a little work, but it is one worthy of honorable mention in any missionary meeting. That work is going to extend. They want to get more of such picked men—men without college training, who will go out simply as Christian business men, and show the natives what honest trading is. At present they have no monopoly; no other traders have, as yet, set foot in those regions. I believe there is a great future before this African Lakes Company, and that it is linked with the destinies of Africa.—Prof. H. Drummond, in *Evangelistic Record*.

Correspondence.

THE SALVATION ARMY IN KINGSTON.

God bless all agencies whose sole object is the salvation of the sinner, through the only sufficient Saviour, Jesus Christ! When at our last Conference in the city of Kingston, a friend took me one Sabbath afternoon to an unpretentious-looking brick building, called the Salvation Army barracks, situated somewhere down town. A young man of good countenance, and attired in civilian's clothes, stood at the inner entrance, holding a small basket containing some loose change. The hint taken, there dropped in another voluntary offering. The Lord's money is required to carry on the Lord's work. The audience room would seat about six hundred persons. Noticeable on the white-painted brick walls were well-designed Scripture mottoes, as—"Salvation is free," "The blood of Jesus Christ cleanseth from all sin," "Now," etc., etc. Upon a raised platform in front sat several of the young, middle-aged, and old, whom we might designate as Salvationists, though nothing in dress or demeanor distinguished them from other decent people. Presently in came marching a number of young men and women, the former with red woollen jackets and black caps marked "Salvation Army," the latter in plain black and scoop bonnets, also marked. These, just returned from their parade with big drum, kettle drum, cornet, tambourines, and triangle, were followed by quite a few of all sorts, attracted hither by this means. The captain, a vigorous young man, with voice somewhat husky, opened the service with a spirited song. It and several other songs in succession were most heartily sung by all, and intensified by the drum-beating, tambourine-playing, elbow-swinging, and body-swaying, almost dancing with joy as their emotions were thus aroused. In the meantime, two young women, one a mulatto, moved slowly among the congregation selling the *War Cry*, at three cents a copy. The singing continued about twenty minutes, and ended in a "wave offering," when all on the platform rose to their feet, and in simple chorus sang and waved their handkerchiefs, while many in the audience, seeing the force of the idea, responded with equal enthusiasm, even waving the *War Cry* in their desire to bless the sound of Jesus' name.

"Jesus, transporting sound!
The joy of earth and heaven."

Now for the experience meeting, as one and another, young and old, on the platform and in the audience, readily and intelligently participate in giving testimony to the wonderful change wrought in their hearts and lives through faith in a crucified and risen Saviour. None wanted to be urged; all seemed anxious to say something to the glory of God. Some, young in years, rejoicing at having escaped the gross habits that would chain them down to vicious lives, are determined to live only for Jesus. Others, once steeped in sin, now glorify God, as "brands plucked out of the fire." Some can exclaim, "O, the way is so delightful," and "Getting brighter as we journey on." Others spoke words of encouragement. One felt happy that her two sons were employed in working for Jesus. Another, bent with age and infirmity, and known as having been a short time ago a common drunkard, gave glory to God she was saved. A man, neatly attired, one of the best decorative painters in the city, whose artistic taste is seen in the mottoes on the wall, and who two years ago was one of the saddest victims of drink, stood up as a living witness of God's power to save even him. His wife, tall, good figure, in blue, with a beaming face, expressed her gladness in Jesus. One, well known as having been a "hard case," gave testimony by song and speech what Jesus did for him. Another,

with half-closed eyes and not unacquainted with jail life, sat "clotted and in his right mind." An elderly man, at home in an experience meeting, declared what the Lord had done for him. An "elect lady" with glasses bore testimony to the enjoyment of a large measure of grace. A probationer for the ministry spoke sweetly of the name of Jesus. Ejaculations and "volleys" from souls filled with gratitude to God interspersed the testimonies. Amen! Hallelujah! Praise the Lord! Fire! This last word was given with a sharp detonation, and is distinctively a Salvation Army term, used in approbation of a pertinent remark. Such exclamations of praise caused no nervous shock, or look of surprise, no vulgar stare or indignant frown of offended "upper ten," or what in the Lower Province is styled "codfish" aristocracy, who, to a large extent, control Churches, hamper the usefulness of the minister, and reduce religious vitality to a minimum. Just here we might instance the well-known case of the Rev. Dr. Wilson, late of this city, who was so abashfully treated because he had the courage of his convictions, and helped forward by his presence and voice this very movement, so powerful among the masses. The Spirit of the Lord gives liberty, "the glorious liberty of the children of God," therefore, those whom Christ makes free ought to enjoy that freedom to the full. Here, evidently, was a freeness, all kept within the bounds of decency and order, that made this hour pass away very enjoyably. It closed in an earnest exhortation by the captain, who, with back bent and looking as if at an object far in the distance, related rapidly his experience and of his praying mother in England. They then entered upon the prayer-meeting, and as time would not permit, my friend and I were obliged to leave. This was my first visit to a "Salvation Army" service, and I left with the impression it was Methodism boiling over. I also thought, why not have the "boiling over" process in connection with Methodism? The Salvation Army movement originated in Methodism, and it teaches its doctrines to the very letter and spirit, making "Holiness to the Lord" its most prominent feature. Where can be found two persons sounder in the faith than General and Mrs. Booth, the originators of this most wonderful revival of the nineteenth century? Some object, because he seems to them to show a very "autocratic spirit;" but what man on earth has a better right to manage the affair? The same was said of good John Wesley. I do, as far as earthly ambition is concerned, which I do not ascribe to these leaders, where is the Scotchman that dislikes to rule, or the Englishman that knows not how, or the Irishman that would not try? Exceptional and even questionable things are mentioned of the Salvation Army; but what Church, or society, or organization, whether secular or religious, has not had objectionable things said of it, or, perhaps, reproachful things done in it? As for men of little or no principle, who generally seek positions of trust for selfish motives, it is a difficult matter not to find them anywhere. But are the "twelve" to be condemned because one was a traitor?

Yours in truth and love,
A. WHITEHEAD,
Methodist Missionary.

Cape Ozo, Que., July 25, 1885.

METHODISM IN NEWFOUNDLAND.

The same kind and the same degree of life have very different external appearances under differing circumstances. All men are not the same figure or size; all apple-trees are not the same shape; nor are all pines or maples, though free to their own laws in the native forest. All beings are not piled up in the same form and proportions on the Arctic coast, though made by the same winds and waters, out of the same spray and snow and ice. A little thing turns mighty forces at their pointing; and when one might presume upon a mechanical uniformity, the slightest touches produce the widest variety.

Methodism is a life, thank God—a mighty spiritual, moral, and social force. Wherever it works, in whatever clime or among whatever people, to be Methodism at all, it has the same doctrines of personal conviction of sin, repentance, faith, regeneration, assurance, and entire sanctification. It ever proclaims the moral sovereignty of God, and the moral liberty of man, in the provision, acceptance, and completion of salvation. It emphasizes the cleansing blood, and the efficient, indispensable office and personal work of the Holy Ghost. It holds upon the inspired Scriptures, the ordinances, preaching the Word and prayer, and employs even its own peculiar means, as the class-meeting, and some peculiar features of its economy, as the Quarterly Official Meeting, in all climes. Yet it has its differences in different lands. Modifying the customs of the people, it is itself modified, not in its spirit, doctrine, or aim, but in its modes and appliances, by the laws, customs, usages, and philosophies of the tribes of men. Indeed, it is an interesting study to observe how even Christianity itself has been impressed, and in its encasements and externals shaped and directed by the systems of the nations into which it has gone. We shall not, therefore, wonder that when a people are sufficiently distinct and peculiar, with institutions, laws, and customs decidedly their own, their Methodism will to some extent take the shape of their institutions and the tinge of their dispositions. It may have to grow in the crevices of the rock, or in the scanty soil on the mountain's brow. It may have to grow in fog and mist, or in more stirring air and brighter sky. It may have the chance of the alluvium and sunshine of the valley. But if it is true Methodism, it is going to grow wherever there are people, and bring things into good shape as soon as possible. It may take one form in England, another in the United States, and yet another in Canada; but with the blessing of our God it will do its work to the salvation of men and the praise of Jesus Christ.

Newfoundland is a country distinct enough to have a Methodism in some regards quite its own. The country itself, socially, politically, and ecclesiastically, is passing through stages of thought and action which some lands have already experienced, and which other lands are approaching. The oldest of Britain's colonies, for causes we may review elsewhere, its progress has been strangely retarded; and much that is done there to-day ought to have been done years ago. Still, there never was a people more earnest or more successful in putting themselves fully abreast the times. And there they nobly rank, where discernment, determination, enterprise, and labor will accomplish it, and where it is not the case of chronic ills that require there and everywhere else time for their removal. Some such influences have borne upon our Methodism in that land, and given it peculiarities we shall now notice. As compared with our Western Methodism, it has different relations to education, to the politics of the country, to the maintenance of its ministerial corps, and to the other Churches of the Island.

First, as to education. There is nothing of the kind of what we know in Ontario as the National or Public School system. In Newfoundland education is entirely

under the control of three Churches, viz. the Episcopal, Methodist, and Roman Catholic. The Government sets apart a certain amount annually for this purpose, which money is divided among these Churches according to their proportion of the population, and administered by them at their discretion, they reporting to the Government. This, it will be seen, is the Separate School system to perfection. Each Church has its own superintendent of schools for the Island, who visits the schools of his Church as best he can, provides teachers, collects reports, and mediates for his people. The combined superintendency, with the Government, constitutes a Board of Education for the country. Our Methodist people are peculiarly fortunate in having in this superintendency the services of Geo. S. Milligan, D.D., known to many in Canada. An indefatigable worker, a well-known scholar, an excellent practical teacher, an able administrator, a loyal Methodist, a vigorous speaker, and a popular preacher, Dr. Milligan in his honorable position is to Methodism there a providential man, serving as a connecting link betwixt widely-scattered societies, and bringing the work better into unity by his wise supervision. Indeed, in the circumstances of the work in Newfoundland it is very difficult to see how the brethren or the societies could dispense with his services, or some excellent service of that kind. Nearly every Church has its school. The school, in fact, is a part of the Church work, and the pastor with his Board of Trustees has control. The children look up to the pastor as well as to the school-master or mistress; and the instruction is mingled as thought best with religious teaching. So while this place may give smaller schools and less sufficiently remunerated teachers, it is not wholly without advantage. And it is questionable if it is not the best system for that Island to-day.

Second, as to the politics of the country; unfortunately there is a very strong feeling, and one very decidedly expressed, between Protestants and Romanists; such a feeling as to make a line of party cleavage. Again, the Protestants are not fully at one amongst themselves; as the Methodists, being a rising body in the colony, have been driven to some pretty sharp contention for what they call their rights. The Presbyterians and Congregationalists, the only other religious bodies, are small, and do not aspire to "rights" except conjointly with Protestantism at large. This condition of things turns a Church into a political party, and as in the case of Methodism with major and minor issues; some they unite on and some they divide on; and the Romanists as usual seize the prey.

Having said so much on the politico-ecclesiastical relations, we may as well now speak of the purely ecclesiastical, if there be such a thing there; for Churchism is politics. The Church of England, at first and till quite recently in the ascendancy, was haughty and oppressive; whereas the other bodies came to hate it pretty thoroughly. I simply call things by their names—and if I am not much mistaken, the feeling of Upper Canada of 1827-37 in this regard is pretty much the feeling in Newfoundland to-day. The power is gone; but the pride and spirit of scorn and oppression are there still. The Methodist ministers and people, especially, have felt these things, and some of the sting remains. Yet the prosperity vouchsafed our people from on high has inclined them somewhat at least to pity and to forgive.

In another letter I have shown how the Newfoundland work has drawn mainly upon England for supplies for the ministry. The lack of educational opportunity has also militated against the development of native talent. But this difficulty will, we trust, soon be moved out of the way, as the schools are improving every year; and the Conference has decided upon the erection of an academy in St. John's, which must greatly aid the brethren in their work. I deem this project for a Methodist academy in St. John's as exceedingly worthy of our practical and financial support. And the brethren there deserve our sympathy and aid, as they have taken hold liberally and nobly for themselves. They have true men, both in the ministry and laity, in the outposts as well as in St. John's; that are bearing this enterprise grandly onward, and deserve, and with God's blessing must achieve, success. With leaders and inspirers like Dr. Milligan, President Bond, and Secretary Boyd, and with supporters like Hon. C. R. Ayre, Hon. J. J. Rogerson, Principal Holloway, and brethren White, Mews, Woods, McNeil, and others too many to name, it will be a disappointment to me if this grand movement is not crowned with early and happy results.

From considerations already named, any one may judge that all the Churches would have a sharp look-out upon the census. Hence all the inhabitants rank themselves somewhere; and if a man does not know where he belongs, some one will quickly and officially, if not officiously, tell him. The entire population is some 200,000; of these Methodism claims about one-fourth and counts a membership of some 7,000, with, say, 1,500 on trial and 27,000 attendants on public worship. In our work there are three districts with some fifty circuits, and fifty-eight ministers and preachers, including the young men on trial and the supernumeraries. There are 196 Sabbath-schools, 937 officers and teachers, and 1,065 scholars. All these figures will be increased by the returns of this year. The Missionary money raised is about \$7,000; the Children's Fund nearly \$3,000; the General Conference Fund only some \$90. Surely the brethren must put more power on the last named fund if they are going grandly to demonstrate their connexionalism. Their Educational Fund, the year before last, was hardly \$200. In a meeting held in Cochrane Street Church, St. John's, this year, over \$150 was raised, which amount the rest of the Island will surely more than double. They have in view three young men at school at Sackville instead of two. Altogether there is a grand spirit in our Newfoundland Methodism, and a goodly body as well; and we can joyously remember in our prayers the brethren that pursue their sailing amid the perils of the sea, of the dangerous shore, the fog and the ice, and aid them in their work as God giveth us substance. A. C.

CHURCH MUSIC.

Fletcher, of Saltoun, says: "I knew a very wise man who said that if he could make the ballads of a nation, he need not care who should make its laws." If this be as true of church music, what a power for good may it become.

We have been in churches, where the music has truly been a part of the sermon, both blending harmoniously together in the worship of God, while we have also been in churches where inappropriate tunes and blaring voluntaries have destroyed in a measure the effect of a devotional discourse.

Care should be taken in the selection of a choir-leader, not one who is a musician only, but one having a profound judgment as to "the fitness of things,"

this being an important essential in the management of church music.

And how often do we find the leader of a choir regretting that he was not more careful in his selection of choir members; for when he finds out their incompetency, it is a difficult matter "to send them their resignation."

Poorly balanced choirs are to a certain extent interesting, for, fancy seven sopranos and one "howling tenor" plodding monotonously through "Chope" (the air of which is written on four notes); or wailing out "Windham" in tones plaintive, but not by any means sweet.

Because a choir is small is no reason why its music should not be as effective as that rendered by choirs which are larger and more pretentious, for

"The lily is as perfect as the oak,
The myrtle as fragrant as the palm,
And Sharon's Rose as beautiful
As Lebanon's majestic cedar crown."

A loud accompaniment may serve to show off the mechanical skill of the organist; but how often do we hear the music not marred but spoiled by a lack of consideration on his part. The organist of one of our largest of city churches often said that he preferred some one would inform him when he played too loudly, as it was impossible for him to judge, owing to his proximity to the organ.

As to the applicability of certain tunes to certain hymns there is naturally a difference of opinion. But who can fail to be struck with the peculiar suitability of "Melita" to the hymn,

"Eternal Father, strong to save,
Whose power doth still the restless wave;

or of "Ajalon" to

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

While the beautiful harmony of "Melita" is strongly suggestive of a prayer at sea, the touching pathos contained in "Ajalon" is particularly adapted to that most familiar of hymns.

THE INTERNATIONAL MISSIONARY UNION

NIAGARA FALLS, Aug. 1, 1886.

The new Wesley Park is now occupied by the annual session of the International Missionary Union. This Union, though organized only a year ago, has already attained a wonderful degree of popularity and bids fair to become one of the most interesting and profitable gatherings held on the continent.

The charming grove, with its magnificent auditorium newly fitted up, and the delightful weather which has prevailed, have done much toward the success of the undertaking. Indeed, this quiet park, surrounded by the unparalleled scenery of Niagara Falls, is a fitting place for the honored harvesters of the Master's vineyard to spend a few weeks in rest and relaxation. The time published for opening was the 28th ult., and about that date their welcome faces began to appear. From all parts of this continent and from the several fields of foreign labor they continued to pour in; some who have borne the burden and heat of the day, and are now hoary with the accumulation of years and shattered by the incessant labors and trying climates of their respective fields, others in the full vigor of manhood and womanhood, who have just stepped out of the thick of the battle to receive refreshment and renewed vigor, and at the same time to bring words of cheer to the great Christian Church in the reserve ranks. The morning meetings have so far been occupied chiefly by devotional exercises with brief paragraphs of personal experience in foreign lands. The afternoon and evening sessions have been filled up by more lengthy addresses. These addresses, coming directly from the lips and hearts of men and women whose lives have been devoted to the good of their benighted fellows, and whose labors have been owned and blessed of God, we need scarcely say, are full of thrilling interest and lasting benefit to all present. Several of the speakers have illustrated their remarks by various trophies, including stereoscopic views, relics of idolatrous worship and heathen life, and, best of all, two bright and interesting native converts—one from Siam and the other from Maulmain, India.

The list of missionaries so far present is as follows:—Rev. J. T. Gracey, D.D. (M. E.), North W. Province of India, President of the International Missions Union; Mrs. J. T. Gracey, Rev. W. B. Osburn (M. E.), Bombay, Ind., Pres. International Camp Ground Association; Mrs. W. B. Osburn (Congregational), Berar, Prov. Ind.; Mrs. J. H. Messmore (M. E.), N. W. Prov. Ind.; Rev. R. Hoskins (M. E.), N. W. Prov. Ind.; Mrs. Hoskins and son; Rev. J. T. McMahon (M. E.), N. W. Prov. Ind.; Mrs. J. T. McMahon and son; Rev. E. Cunningham (M. E.), N. W. Prov. Ind.; Rev. D. O. Fox (M. E.), Bombay, Ind.; Rev. James Mudge (M. E.), Lucknow, Ind.; Mrs. James Mudge; Rev. J. E. Scott (M. E.), Oudh, India; Rev. J. I. Stone (M. E.), Calcutta, Ind.; Mrs. J. E. Clough, Telugu Mission, Am'n Bap. Miss. Union; Mrs. J. F. Wood (Cong'l.), Caylon, Ind., American Board of Commissioners for Foreign Missions; Mrs. S. E. Newton (Presb. North), Sabatten, Punjab, Prov. Ind.; Mrs. R. G. Milder (Presb. North), Kolo-pore Mission; Rev. S. L. Baldwin, D.D. (M. E.), Foochow, China; Rev. L. N. Wheeler, D.D. (M. E.), Rev. Arthur H. Smith (Cong'l.), Shantung, Ind.; Rev. M. H. Houston (Presb. South), Hangchow, Ind.; Mrs. M. H. Houston; Rev. J. W. Davis (Presb. South), Foochow; Mrs. L. J. Doolittle (Presb. North), Foochow; Mrs. Leila Doolittle (Presb. North), Foochow; Mrs. B. S. Whiting (Cong'l.), A.B.C., F. M.; Miss A. D. H. Kelsey (Presb.), Tungehou; Rev. N. S. Sites (M. E.), Foochow, Ind.; Rev. B. F. Edgell (M. E.), Rev. S. R. House, M.D., (Presb.), Bankok, Siam; Mrs. S. R. House; Miss Minnie Dows, native convert, Siam; Mrs. J. E. Harris, Shwaythee, American Baptist Missionary Union; Miss E. Lawrence (Bap.), Thatone, Ind.; Miss E. H. Payne, (Bp.), Maulmain, Ind.; Miss —, a native accompanying Miss Payne; Miss L. L. Bathburn (Am. Bap.), Rangoon, Burma; Miss Myit, Rangoon, Burma; Rev. C. S. Eby, M.A. (Meth.), Tokio, Japan; Rev. C. S. Long (M. E.), Nagasaki; Rev. W. U. Davison, (M. E.), Hakodate; Miss Mary A. Priest (M. E.), Hakodate; Rev. Thos. L. Gullick (Cong.), Saragossa, Spain; Mrs. T. L. Gullick, A.B.C., F.M.; Rev. E. R. Young (Meth.), N.W.T., Canada; Mrs. E. R. Young; Rev. Erastus Hurlburt (Meth.), Oneida Indian Mission; Mrs. E. J. M. Clemens (M. E.), Argentine Republic.

NIAGARA FALLS, Aug. 5.

This interesting Conference is still in progress and seems to increase in interest as it draws toward the close. Monday of this week was given to the work in China. Rev. Arthur Smith, of Shantung, read an excellent paper on the opening of the work in that land. Dr. Wheeler, Dr. Baldwin, and Rev. N. S. Sites, of Foochow, contributed much to the interest of the day.

On Tuesday, the morning session was devoted to the discussion of the missionary press. Many practical hints were thrown out touching the employment of this mighty agency in the Master's work. The afternoon was occupied by a very interesting ladies' meeting. Toward the close, a native of Siam, Miss Minnie Dows, related in very fair English her own experience in passing from heathen idolatry to Christian light. Her words will not soon be forgotten. In the evening, Rev. T. L. Gullick, of Spain, delighted his audience with his graphic account of the work in that country. Wednesday, the subject chosen for discussion in the morning was, "The English Language and its Relation to Foreign Missions." Rev. C. S. Eby opened the debate, taking strong ground in favor of the extensive introduction of English. Many interesting facts and entertaining incidents fell into line on both sides of this question. "The Co-operation of Different Denominations in Foreign Mission Fields" was warmly discussed in the afternoon. Dr. Green, of Constantinople, delivered a masterly lecture on the progress of Christian missions in Turkey, and in the evening read a thesis on "The Present Hostility of the Turkish Government to our Mission Work." The efforts of this distinguished missionary were appreciated very highly. At the close of his first address, a native Turk, pastor of one of the mission churches in Asia Minor, made his appearance in the audience. On being called to the platform, he corroborated the Doctor's account, and then told, with touching simplicity, the story of his conversion and consequent persecutions. Those who have attended this Conference have enjoyed a feast of good things, while those who have missed it can never overtake their loss.

A WORD ON THE OTHER SIDE.

DEAR DOCTOR,—I have observed that special prominence has been given in the GUARDIAN to the death of a Mr. Miller, one of Bishop Taylor's band of missionaries, the result, as stated, of his refusal to use any remedy for the removal of disease. I would not endorse his action, but did it never occur to you, as well as to others, that deaths are occurring hourly, after, as is supposed, skilful physicians have done their utmost? We have on the one hand a death taking place presumably because the afflicted brother refused to take medicine, while on the other scores of persons are dying daily after all the remedies in the pharmacopoeia have been used. Were all the afflicted cured who employ physicians, there would seem to be some reason for so much ado in regard to the above case. It often happens where several members of a family are afflicted with the same disease, and treated by the same physician, some die, while others recover.

I am not aware that either Dr. Cullis, or any of the advocates of "Faith Cure," has ever claimed that all the persons committed to God in prayer would be healed; but it is well known to many who have taken the trouble to investigate the matter, that scores have been healed in answer to the prayer of faith, whom skilful physicians had pronounced incurable.

Yours, etc., J. A. IVISON.

Point Edward, Aug. 6, 1886. [We have given the facts in Mr. Miller's case as they were given by Bishop Taylor. It is he, who was with Mr. Miller at the time, who expresses the opinion that he died as a consequence of refusing to take medicine. To say that people die, in spite of all that doctors can do, no one denies. "It is appointed unto men once to die." But to teach that faith is the divinely-appointed means of healing, logically leads to such a rejection of ordinary means as occurred in Mr. Miller's case. No Christian objects to prayer for God's blessing on the means used; but such prayer must be offered in subjection to God's will—not as if there was an absolute certainty that faith would secure healing in all cases.—ED. CH. GUARDIAN.]

REV. D. SAVAGE AND HIS BANDS.

Having attended the recent camp-meeting at Delhi, Ont., held in connection with Brother Savage and his work, and having also had him and a small band with us in Arthur for a week, I have thought it right to give

MY IMPRESSION OF THIS WORK.

It seems really marvellous that a machinery so simple in its form, and yet so mighty in its efficiency, should not have been discovered or used to any great extent in our Church until within these last two years or under.

In writing the caption of this paper we do not wish to ignore work done by similar bands in other places, which in some instances has been quite as true and large a success as that in connection with Brother Savage. We simply mention his name, because he has during the past Conference year, and a few months previous given himself largely to this work, and is now out loose entirely from circuit claims and charge, in order that he may be free to devote himself entirely to this work. It is no doubt a strange proceeding in the eyes of many that a man of his years and high standing in the ministry should throw himself into such an ever-moving itinerancy as this work involves. For he is known to every reader of the GUARDIAN that he has now been thirty-five years in the regular ministry of Methodism in Canada; that he has been for some years editor of the Evangelical Witness, the organ of the late Methodist New Connexion in Canada, and at the time of the union of that Church with the Wesleyan Methodist Church, he was both President and Editor.

So that he is no hot-headed and inexperienced youth in religious work, but a minister of high culture and mature religious knowledge and experience. And we may add, that no minister among us has a better record for spotless integrity and Christian consistency.

His addresses are correct in theology, fervid in spirit, scriptural in statement, and, as a speaker, he is fluent, and often beautiful, and always definite and edifying. We met and heard the testimony of some thirty or more of his workers at the camp-meeting, and can bear witness to their fitness for the work in which they are engaged.

I was surprised to discover, when at the Delhi Camp-meeting and since that time, that scarcely any reports were published concerning much of the grand successes of Band work in that and other sections of the country.

Four hundred and fifty persons sought the Lord at a meeting held for two weeks in a small village—a meeting held by two or three young men, who had been but a few weeks in the work.

His coming among us was unexpected at the time when he came, for arrangements had been made for another place, which at the last moment almost

were countermanded, and circumstances seemed to conspire to defeat our wishes, by keeping the "public" from crowding in as they have done in other places. But their visit was made a great blessing to us in the deepening of the work of God in the hearts of many of our people. My own heart was cheered by seeing some entering into the "land of rest from inbred sin," taking hold of the fullness of blessing that there is in Jesus. The testimonies of most of the members of the Band were very clear and scriptural on that line, and produced a fine effect. Miss Scott, of Owen Sound, or its neighborhood, addressed our meeting once with great unction and spiritual sweetness. She told the story of her experience in connection with the cure of paralysis of some years' continuance, in answer to believing prayer. There was no trace of fanaticism, no dangerous theory in her statements; every step in the progress of cure was closely connected with Bible statements or promises, which were applied to her spirit consciousness, and the physical healing became the means of a great spiritual uplift, and a rich sanctifying baptism of the Holy Spirit.

Our Methodist congregation moved over bodily to the Presbyterian church, on Sabbath evening, when Brother Savage led the service, the church being densely packed.

Miss Scott addressed the assemblage again, as well as Brother Savage and his workers. She seemed to be led out to speak of the second consecration of believers, and did so with great clearness and power. Her addresses will always promote that which every true Methodist has at heart—the cause of Scriptural holiness.

We thank God for a midsummer revival in Arthur, and for the means he has used to bring it about.

B. SHERLOCK.

"THE OLD VICE AND THE NEW CHIVALRY."

Last year there came forth from the press, through William Briggs, of Toronto, a little work, well printed in bourgeois type, with numerous neat illustrations, entitled, "The Old Vice and the New Chivalry."

This is a temperance book of rare value, and its phrase and excellent thought ought not to be lost to the Canadian mind in the present agitation and progress of the subject it is designed to forward. It is a work of no effervescent character; its spirit, its information, its style are all of the very highest order; and, however an honest, thoughtful opponent might differ from its conclusions, he could not but respect the sober fact and cogent argument that appears on every page.

Ancient and modern literature, history and law, have all been placed under scholarly and wise tribute to render it efficient. At the same time, it is as free from pedantry and dryness as a modern story-book.

The authoress, I. Tompiston Armstrong, has been for many years a front-rank temperance worker, chiefly in Great Britain, but also in America. She has had the advantage of observing "The Old Vice" among all ranks and conditions of people on both sides of the Atlantic; and that she also understands the working of "The New Chivalry" as well may be seen by her brief but charming sketch of the purpose and powers of the Scott Act.

After long and severe illness, she sought a few years ago the bracing effects of our well-known Canadian climate for reconstitution and complete recovery; and her book is the mellow and ripened thought of this comparative retirement, the fruit of hallowed and mature reflection. There is not a bit of platitudes about it; it is solid and pure gold all through. It ought to have a wide circulation in Canada, and a place in every Sunday-school library, Mechanics' Institute, and public library. It is one of those books that is well adapted to displace the light and frothy literature of the times by that which is worthy of a permanent place in the human mind and heart.

From the above it is scarcely necessary for me to add that the religious tone of the book is most reverent and healthy, with not a line, or even a word, of anything like cant.

Thoroughly agreeing with the writer in her views, the only criticism we feel disposed to offer is that we think it would have been a great addition to the value of the work to have given a table of contents, with outlines of chapters, or an index of subjects, or both.

At 75 cents such a book ought to go off as freely as hot rolls for a winter morning's breakfast.

CHARLES DUFF.

Toronto, August 5th, 1886.

UNEQUAL SUPPLY OF MINISTERS, EAST AND WEST.

On receiving a copy of the Minutes of the Montreal Conference, one of my first enquiries was as to the supply and demand for men to work our circuits and missions. Going over the stations of the Conference west of this, I noticed about fifteen reported "left without an appointment for one year, at his own request," and scarcely any "one wanted." Very likely some of the former are not in a position to take any work; or they are judged unsuited to the positions of "one wanted." Yet the fact that they are out of work suggests the thought that they are surplus men. On examining the Montreal Conference list of stations I find thirteen places with "one wanted." Some of these are self-supporting, and all of them need the laborer, as represented. We are a connexional church governed by one law, and that law made by a body of men representative of the whole. Yet here are fields suffering for men; and here are men unemployed, some of whom at least could do this work.

Such a state of things forces us to ask why is this so, and what is the remedy? Dr. Carman's letter, "Call for Men," shows this state of things is more than the above representation. And yet if the past history is repeated, not a man will go East and supply one vacancy. If all acted on their own responsibility, without law and connexional order, very likely some would freely go and do this work needing their services. Now as to the cause; the Church has men enough, but the men so much prefer the West that they will go without work, and leave the work without labor rather than make this sacrifice of going East, which probably would be found an advantage when really understood. The mere names of men in the list mentioned are, of course, no more involved in the question than those supplied with work. It is the general fact that there are ministers enough in the West to supply the lack of them in the East.

Our connexionalism does not favor nor demand that individual offers should be made—though of course they are admissible; but suppose that the

Church through its appointed machinery should at once correct the fault or remedy the evil. Experience shows that it does not do it. True, there has been no meeting of the Transfer Committee since the above facts came to the surface; but no one acquainted with the condition of things believes that it can or will remedy the evil. Under the present regulations governing it there is not power; and by the form of constituting it, I do not believe that men can be elected having the disposition or courage to remedy the evil by simply putting men where they are needed.

With the present sentiments prevailing, perhaps it is impossible to constitute a Transfer Committee with the power, the disposition and the courage to overcome this crying defect in our system. I write not now to propose a plan but to contribute, if possible, to the creation of opinion by which a remedy will be possible. We as a Church must get above this antipathy of being employed in the work east of the Bay of Quinte Conference. The interests of the work must, in our legislation, rise above the preferences or antipathies of any, or all of us. To take any other ground would be unworthy of ourselves. When this is done the representatives in General Conference will willingly and easily find a method of action suitable to the demands of the case. The system of getting men from England, while we have a surplus, is a crying shame and should have ceased before this; but if men cannot be sent East, from whatever cause, it must continue. Here is a grand opportunity for the Church to sink personal considerations and interests, and to show its unquestioned loyalty to the Master and the work.

S. BOND, Stanstead, July 31st, 1885.

SEYMOUR EAST MISSION.

We are pleased to report a season of rich blessing upon this field during the two weeks' visit of Brother Fish, our Conference evangelist.

We shall long remember the rich outpouring of God's Spirit on Sabbath, July 26th. At the early morning children's service thirty scholars pledged themselves for Christ, and many during the day rejoiced in God.

In the morning congregation all but six or eight persons arose expressive of their decision to serve God.

At the afternoon fellowship meeting the power of God's healing hand was felt by many. And in the crowded evening service large numbers presented themselves for prayer, and many found Jesus.

We thank God for the influence of Brother Fish's visits to our homes. It was the old fashioned way of going from house to house. We know of one home where he tarried where two little girls of the household and the hired girl were led to the cross. We praise God; and our prayers follow Bro. Fish to his next field.

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LONDON CONFERENCE—GRAND BEND CIRCUIT.

DEAR EDITOR,—We have just closed a successful series of special services at our Grand Bend appointment. Among the young people especially, there has been a remarkable work of grace. Each evening after a hard day's work, many came gladly to the house of God. Young men hurried nightly from the field to the prayer-meeting. Our devoted brethren left their work and came bringing their families with them. Throughout all the services there was the best of order, a gracious influence resting on the entire assembly. One or two brethren from Exeter, staying a few days at the Bend, attended the meetings and cheered us with kind words and earnest prayers. Among the converts there was much liberty in witnessing for Christ. Several of them joined earnestly in prayer. Thirty-two have united with the Church.

JOSEPH DEACON.

Corbett, August 5th, 1885.

BAY OF QUINTE CONFERENCE MINUTES.

DEAR DOCTOR,—I sincerely regret the omission in our Minutes of the names of the lay subscribers to the Superannuation Fund and lay and clerical subscribers to the Educational Fund, from the Lindsay District. I can only account for the error, in the wrong district book getting into the hands of the Secretary of Conference, as he assures me they are not in his book. Will you kindly correct the error through the GUARDIAN. The names are as follows:

SUBSCRIBERS TO SUPERANNUATION FUND.

Table with 2 columns: Name and Amount. Lindsay: Cash \$5.00, Miss Flavell 5.00, His Honor Judge Dean 5.00, J. R. Dundas, M.P. 5.00, Fred. Rogers 5.00. Cannington: Geo. Shipman \$4.00, Adam Shier 4.00, Wm. Eyres 4.00.

SUBSCRIBERS TO EDUCATIONAL FUND.

Table with 2 columns: Name and Amount. Lindsay: His Honor Judge Dean \$5.00, J. R. Dundas, M.P. 4.00, W. M. Flavell 5.00, J. D. Flavell 5.00. Cannington: Jas. Graham 2.00, Ed. Gregory 2.00, J. Parkin 2.00, Rev. W. H. Emsley 2.00, Rev. P. H. Punshon 2.00.

By giving an insertion to the above you will greatly oblige yours truly, C. W. WATSON, District Secy. c

SIMCOE DISTRICT—ATTENTION!

On page fifty-seven of Conference Minutes (Niagara) the Simcoe District is credited with \$58.48 to Circuit Relief Fund, but owing to an oversight on the part of the District Secretary the names of the circuits paying that amount are not recorded in the copy of the Minutes given to Conference Secretary. I have received the items from the Secretary to-day (Aug. 6), but as the Minutes of Conference are printed, I will ask you to give them a place in the GUARDIAN:—Simcoe, \$8.60; Port Dover, \$5.00; Townsend, \$4.55; Rockford, \$1.59; Port Rowan and St. Williams, \$5.00; Walsh, \$1.50; Jarvis, \$10.25; Hazarsville, \$7.78; Selkirk, \$3.00; Cayuga, \$3.01; York, \$1.50; Lyndoch, \$2.00; Walsingham Centre, \$2.75. Total, \$58.48.

The Annual Synods, both of the Free Church of England and the Reformed Episcopal Church, have been held in London, accompanied by ordination and confirmation services. Both bodies report progress, and are approaching each other with a desire for fusion and amalgamation, if certain difficulties relating to trust deeds, etc., can be overcome.

ARE ALL PROTESTANT CHURCHES TO BE UNITED?

BY REV. W. I. SHAW, LL.B.

SIR.—What is it that makes so many good people, including the editor of the *Witness*, be so intensely enamored with the idea of unity of ecclesiastical organization? The idea certainly has a being and it lives and moves. We are told that it is "in the air," and also that it is the inevitable outcome of the present "trend of history," and earnest souls are looking to it as the termination of all ecclesiastical abuses and the harbinger of the millennium. I have found it half a dozen times in the last few years in prominent journals, American and Canadian. It is, therefore, in order to give the idea respectful and serious consideration.

The particular method of reaching the realization of ecclesiastical unity which has recently been proposed in the *Witness* is that, to begin with, the Presbyterian and Methodist Churches should speedily open negotiations with a view to organic union. It is correctly represented that these two Churches are more similar than any other two. They are both Presbyterian in Church polity with reference to the oneness of clerical order, as against Episcopacy, and both connexional in organization as against Congregationalism. They are becoming increasingly assimilated in their methods, missionary, evangelistic and financial. The Presbyterians demand a thorough technical training for their ministry. The Methodists, without sacrificing practical efficiency, are gradually approaching them here, though not as rapidly as I would like. The Methodists would demand, in case of union, some concessions as regards distinctively Calvinistic tenets. Are not the Presbyterians approaching the Methodists here? Many good judges think so, including Philip Schaff, himself a Presbyterian, who said at the Pan-Protestant Council of 1877, "No reform synod (at least on the continent) could now pass the rigorous canons of Dort against Arminianism, which after a temporary defeat, has silently leavened the National Church of Holland, and which, through the great Methodist revival, has become one of the most powerful converting agencies in Great Britain and America. The five knotty points of Calvinism have lost their point and have been smoothed off by God's own working in the history of the Church. My conviction is that these two Churches in doctrine, polity and modes of work are being rapidly assimilated every year. They are, moreover, the two strongest and most aggressive Churches in our Dominion, and yet I think there is no probability of their being united, and united they would not do nearly as much good as they are doing separately."

If Romanism be correct, I am all astray in my conclusions. If its maxim, as maintained by Cyprian, of Carthage, a martyr in the year 258, and the founder of High Churchism, be correct, *extra ecclesiam nulla salus*, then let us all betake ourselves back to Rome with haste, whether we return as individuals or in squads as sects, or in the larger groups of united denominations, but I am not writing for Romanists, but for those who, while recognizing in the Roman Catholic Church much that is good, reject its assumptions and claims to universal sovereignty as equally opposed to reason and Scripture.

The New Testament idea of ecclesiastical unity is to be sought not in organization but in charity, not in subordination to the religious authority of erring men, but in "forbearing one another in love," giving diligence to keep the unity of the spirit in the bond of peace, in harmony with the prayer of Christ that believers may all be one, even as he and the Father are one, a reference surely not to the mystery of the hypostatic union of the Trinity, which would be a most inappropriate type of Church organization, but clearly to oneness of spirit and aim leading to the happy consummation predicted in a passage more abused than any other in the Bible, especially the last fifteen years, in union movements, "There shall be one flock and one shepherd." I need not give the familiar exegesis here of Alford and other liberal-minded Anglo-Americans and all other Protestant authorities who find in these words no reference whatever to Church organization, but to the spiritual unity of believers. I do not ignore the need of the due observance of the sacraments by a spiritual succession of ministers converted and called of God to the holy work of the ministry. Without these, you may have a religious society like the Friends or the Plymouth Brethren, but certainly and confessedly not a Church. There need be no difficulty in mentioning these elements of externalism, if it be understood that a man may be a member of the catholic Church, though not a member of a visible church, like many of these same Friends and Brethren, just as, on the other hand, unfortunately, there are many who are members of the visible church who, we fear, are not members of the catholic Church.

If my idea of ecclesiastical unity is correct let us have more of this unity. Down with arrogant assumptions, harsh judgments, unkind words, sectarian strife. Let each one always be as kind to others as if he were a standing delegation to convey to them expressions of most generous and brotherly feeling, saddened by their declension and gladdened by their progress. "Then shall we all come in the unity of the faith," not of creed, but of saving faith, "and of the knowledge of the Son of God unto a perfect man." We want no Hildebrand to realize a Protestant theocracy in this nineteenth century. We have a better ideal of unity at which to aim. Some people speak and act as if Christians could have charity for each other only by belonging to the same Church, and the most uncharitable utterances that have ever fallen from Christian lips have come from men who have done most to hinder the unity of the Church, and who, at the same time, have been the champions of oneness of ecclesiastical organization.

In making this plea for the principle of denominationalism I honestly say that I do not believe any one of the great leading Protestant Churches can be spared from its own peculiar work. We cannot afford to lose one member of this fraternity. I know some who are earnest Christians who would probably not be such if Methodism were the only Church in the land. I know many Christians who would not be such if Anglicanism were the only Church, and so with the others. Presbyterianism and Methodism, with all their similarities, are doing more for the world separated than if united, and all that is needed is to see that their work is not neutralized by antagonism, and that their resources are not squandered by needless emulation.

I have been led into this discussion because I have been asked what is my opinion of the proposed union of all Protestant Churches. In brief, I reply I have no sympathy with such a proposal, because:

1st. It is not required by the Scriptural doctrine of the Church.

2nd. Such a union would be liable to very great abuse and would probably lead to stagnation and mediæval corruption.

3rd. The Churches united would do far less good than they are doing separately. The verdict of history is unequivocally in favor of denominationalism.

4th. Sympathy through oneness of organization and oneness of creed is far from being as high a form of Christian principle as the charity taught in the thirteenth chapter of first Corinthians.

I see before me a noble fraternity of five brothers. A, the oldest, is cultivated, refined, dignified, honorable, rather exclusive and not at all robust. P, the next, is a splendid sample of a Christian scholar and well-developed man, not very emotional, but tenaciously clinging to his opinions, some of which materially hinder his success. C, the next, is the smallest of the group, but scholarly and independent, so independent as to offend all his brethren by his boast that he does not undertake to hold the same opinions for two consecutive years. He has the most honorable record of all in fearless protest against intolerance and tyranny. B, the next, is decidedly a man of one idea, but he has associated with that idea so much toil and zeal that he is now one of the most prosperous brothers in the family. M, the youngest, is the largest and strongest in the entire group. Though he has more than average intelligence, he does not apply himself to close and severe study as he should, for with athletic skill and practical zeal he must ever be on the move. Outside of the family he is manifestly the people's favorite.

With what member of this fraternity can we afford to part? Which of the great Churches signally blessed of God can we spare? None. My prayer is that they all may have grace and good sense to be "like-minded one toward another, according to Christ Jesus," and to "love as brethren," and so reach the Scriptural ideal of the unity of the Church. *Montreal Witness*.

BRIEF CHURCH ITEMS.

CLIFFORD.—Rev. E. A. Chown, pastor. Our church having been recently frescoed, was re-opened July 26th. Eloquent and appropriate sermons were preached morning and evening to large congregations, by the Rev. Geo. Buggin, Drayton. The collections were liberal.

NEWBORO' CIRCUIT.—Rev. W. R. Dyre, pastor. The lawn social at the parsonage here on the 21st July, was the most largely attended of any ever held in Newboro'. All the Churches were well represented in their best families—the grounds were lighted with Chinese and other lanterns. The Newboro' brass band, and the West Port silver trumpet band gave excellent music. A slight admission fee at the gate, brought thirty-eight dollars.

WEST HUNTINGDON CIRCUIT.—A highly successful garden party was held on Tuesday evening, 28th ult., at the residence of Mr. John Prest, Ivanhoe, in the interests of the parsonage. The grounds were brilliantly lighted and decorated, and a rich musical and literary programme was enjoyed. A large number were present, and a handsome sum realized. A very interesting reception service was held at the new Church, Collins' appointment, on Sabbath, 26th ult., at which about forty were taken into full membership.

WARMINSTER.—Rev. J. R. Beal, writes: Glorious meetings have been held at Jarratt's appointment (Warminster Mission), during the past week. Over sixty have already sought the Lord. On Sunday evening hundreds left, not being able to secure standing room in the hall, although it is the largest building in the place. The meetings have been conducted by Miss Dimsdale, of Barrie. Rev. Mr. Beaty (Presbyterian) has assisted us. This week Rev. Mr. Jones (Episcopalian) will help us.

VERNON RIVER CIRCUIT.—Vernon River Church is being extensively repaired. A foundation of dressed stone has been placed under it. The church is to be painted inside and outside. The cost of repairs is being met by subscriptions. A largely attended Sabbath-school meets regularly before the morning service. A good number of adults attend.

OTHER CHURCHES.

The smallest salary a pastor in the Presbyterian Church of Australia is permitted to receive is \$1,500.

Of the \$700,000 contributed by the Presbyterians, last year, for foreign missions, nearly one-third was given through the organizations of the women.

There are in Italy some 300 churches and mission stations of the Evangelical order, and it is estimated that 10,000 of the members have been converted from Roman Catholicism.

The Presbyterian Church in Ireland embraces nearly one-half of the Protestant population of the country. There are 553 congregations, 520 ministers, and 101,452 communicants.

Since 1841 the Primitive Methodist Church in England has grown in membership from 75,967 to 192,834, and in the same time the ministry has increased from 495 to 1,042.

Rev. H. C. Benson, D.D., writing from San Francisco to the *Western*, says that the Methodist Episcopal Church is doing more to advance higher education on the Pacific coast than all other Protestant Churches combined. Our institutions are the oldest, outnumbering all others, and are crowned with larger success.

The National Council of Bishops of the African Methodist Episcopal Church convened at Columbus, O., this year. The Church claims to have 400,000 communicants, 2,500 travelling preachers, 200,000 Sabbath-school children, 4,000 Sabbath-schools, 10 colleges, 25 parochial schools, and \$8,000,000 or \$10,000,000 worth of property.

An Armenian Church is to be opened shortly in London, where there are at least 150 permanent Armenian residents. The Rev. Dr. Essaie, who was the Bursar of the Armenian Monastery at Etchmiadzin, a village standing at the foot of Mount Ararat, where the Catholics reside, has been chosen as the officiating priest. Dr. Essaie's church will be established at Kensington.

The Wesleyans in and about London, England, are earnestly discussing the importance of employing laymen as ministers, colporteurs, evangelists, etc., more than heretofore. The *Methodist Recorder* says there is a renewed call for lay agents. There is a pressing demand for work among the masses.

Very reliable authority places the number of evangelical preachers in the United States at 76,760, the congregations at 126,109, and the communicants at 10,561,648. Of various miscellaneous sects the preachers number 38,791, the congregations 10,763, and the adherents 7,169,655. The Roman Catholics report 6,905 priests, 7,663 congregations, and 6,800,000 souls, including their entire population.

Sixteen years ago there were in the State of Kansas forty-three Presbyterian churches and 1,453 members. Now there are in that state 321 churches and 14,289 members. There have been organized in that state an average of nineteen churches a year for the past sixteen years, and every one of those churches owes its existence to the aid given by the Mission Board.

The Woman's Baptist Home Mission Society at Saratoga recently showed in its annual reports that the receipts of the past year were \$26,916.74 in cash, and \$5,790.74 in goods. Seven new missions were established. The training school of the society has under its instruction representatives of eight nationalities. Twenty-seven states and territories are enrolled in the society.

SAYINGS AND DOINGS.

A recent report states that of the native Christians in the Japanese churches, only one-fourth are females. This is owing to the restrictions that have long operated against women, and which are gradually being removed under the influence of Christianity.

Mark Twain's wealth is stated thus: From the publication of his books, \$200,000, the amount of the sum being due to the fact that he has always been practically his own publisher, and thereby made all the profit for himself; lecturing, \$100,000; scrap-book, \$50,000; wife's fortune, \$75,000; total, \$425,000. That is about the sum he now possesses.

The *Western Advocate* says: "English Methodism uses local preachers much more than we do in America, but even in England they are not as active as formerly. It is a great mistake, on both sides of the Atlantic, to let this arm of the service fall into disuse. The local preacher idea is one of the best ever put into form and use to build up the Church, and more should be made of it."

An evangelist at Nottingham was asked to visit a publican's wife who was dying. He found her very happy and asked how she found peace. "Reading that," said she, handing him a torn piece of newspaper. It was part of an American paper, and had an extract from one of Spurgeon's sermons. It had been wrapped round a parcel sent her from Australia.

The *New York Tribune*, speaking of Sir Moses Montefiore, says: "He was a noble Hebrew, who loved his fellow-men. That is not so strange, perhaps, as that all his fellow-men loved him, whether they were Jews or Gentiles. The good Sir Moses did will not be interred with his bones. His philanthropy took a practical shape, and many substantial charities developed by his aid will help to alleviate much misery in the world for generations to come. They are the best monument that will be erected to the memory of this venerable man."

An interesting archaeological relic was brought to light recently at Traismauer, in Lower Austria, some miles south-west of Vienna. A large portion of a votive shield of bronze was found among a great quantity of fragments of glass and earthenware. On the obverse is an eagle, and below it Jupiter in Roman war dress, with an axe in his raised right hand. On the reverse is a full moon, and below it a young Mars. It is conjectured that the shield belongs to the third century of our era.

The *Congregationalist* well says: "It is a cheap thing to say, for example, if now I were only worth \$100,000 I would give \$50,000 to endow such an institution. It is true of most people that they know nothing about what they would do if they were suddenly to become comparatively rich. The strong probability is that they would at the same time become parsimonious. Besides, it is of no sort of consequence what one would do under different and impossible or improbable circumstances. But it is of vast consequence, both to ourselves and others, what we now do in just the circumstances in which we are."

It is told by the *Boston Record* that Lord Tennyson and his family, including his little granddaughter, were dining at Osborne by invitation of the Queen. During the meal the bread-plate ran low, and the Queen took the last piece. Thereupon the little Tennyson girl, who had been taught that it was bad manners to take the last piece on the plate, pointed her finger at the Queen, and said scornfully: "Piggy, piggy, pig!" The guests expected that nothing but decapitation was in store for the child, but the Queen

came nobly to her rescue: "You are quite right, my dear," said she; "nobody but the Queen should take the last piece on the plate."

PERSONAL ITEMS.

Mr. D. L. Moody has been seriously ill at Newport.

Miss Cleveland, Mrs. Garfield, and Mrs. Hayes were all school teachers early in life.

Rev. Joseph Cook, the lecturer, is buying himself with the management of the Cook homestead farm at Tyoonderoga. It comprises 500 acres.

Just before leaving Wolsley, N. W. T., for his new mission, Fort Qu'Appelle, Rev. O. Darwin was presented with an address and a purse of over one hundred dollars.

Dr. Ryerson, of this city, who went out to the North-West with the Red Cross Corps, has returned, and has resumed practice here. He may be found, by those wishing to consult him, at his usual place of business, 317 Church Street.

Among the young men received into the Nova Scotia Conference, is Mr. C. H. Huestis, son of Rev. S. F. Huestis, the popular Book Steward of the Eastern Conference. Mr. C. H. Huestis is a member of the last graduating class at Mount Allison.

The Rev. Dr. James C. Finley, an old and honored member of the Illinois Conference of the M. E. Church, U. S., a former President of the McKendree College, and a man of rare abilities and varied learning, died at his home in Jacksonville, Illinois, July 27, aged 82 years and nine months.

Rev. Dr. Williams, General Superintendent, who has been in Manitoba and the North-West Territory since early in June, has returned to Ontario. We are glad to state that he is looking well after his journeyings and work. Communications for Dr. Williams should be addressed to the Methodist Book Room, Toronto.

Rev. C. S. Eby, M.A., after having visited Wesley Park and Grimsby, expects to settle his family in Cobourg, Ont., and then start east through Quebec along the Intercolonial to Halifax. If required he can visit some places on the way down, and others on his way back, as may be most convenient.

On the Saturday evening before starting for the "old country" Rev. Mr. McDonagh was waited upon at the parsonage by a number of friends, who presented him with an address, expressing their high appreciation of his worth, and their good wishes for his safety and happiness, and a purse of \$62 to assist in defraying his expenses.

The *Halifax Chronicle*, of August 1st, says:—Mr. Shannon, late Secretary of the Young Men's Christian Association, was, on Sunday evening last, presented with a magnificent Bible, by the choir of the Methodist Church of this city, of which church he has, for some time past, been the talented organist. Mr. Shannon, who has taken up residence in Toronto, is a son of the Hon. Mr. Shannon, so well known in Methodist circles in the East.

The return of Rev. D. Idle to Albion North Circuit was made the occasion of the opening of the new parsonage at Palgrave, and a reception to Bro. Idle and family. The circuit was well represented at the tea served in the Temperance Hall, and at the subsequent entertainment given in the church. The financial proceeds of the evening were presented to Mr. Idle, with an address, which kindly referred to his past labors, and assured him of a hearty welcome in his return to the circuit.

At a recent meeting of the Quarterly Official Board of Bond Head Circuit, a resolution was unanimously passed in reference to the decease of Mr. James Manning, who for over half a century had been a member of the Board, and who, in the capacity of class-leader and local preacher, had done most faithful service. The resolution speaks in highest terms of Mr. Manning's character and influence, and of the high appreciation in which his labors in the discharge of his various duties in the church were held.

On the 29th ult., Rev. Chancellor Nelles, of Victoria University, assisted by "Father Philp," conducted the marriage service between Mr. Edwin L. Byrington, M.A., of Colorado Springs, formerly of Cobourg, and Miss Helena Maud Cleghorn, of Prince Albert, Ont. The ceremony took place in the Methodist Church at Prince Albert, in the presence of a large number of college friends of the bridegroom and their lady acquaintance. The occasion was one of great enjoyment to all present, in no small degree promoted by the revival of college life incidents, and the presence of Chancellor Nelles as the officiating minister, who, if not in the same degree, contributed very much to the pleasures of the entertainment generally, as well as to the principal event which brought the company together. The wishes of the GUARDIAN join those of the friends present on behalf of the happy couple.

Woman's Missionary Society.

ST. LAWRENCE CENTRAL CAMP GROUND.

The Woman's Missionary Society will hold a public meeting, Friday, August 21st, at ten a.m., in the Tabernacle. Addresses by Mrs. A. E. Massey, Rev. B. F. Austin and other missionary workers. Let those interested in missions attend and add to its interest and success.

Family Treasury.

ARE YE NOT MUCH BETTER THAN THEY?

Sometimes unnerved by doubt we helpless lie,
And call to God to speak.
Our unrequited work has brought the bitter "Why
Art Thou so silent though the days go by?
Answer our prayers and tears cease courage fly,
For now our hearts are weak."

We rise and listen, but we only hear
The whisperings of the air.
All's bright without—within, all's dark and drear;
All's peace without—within, all's restless fear.
Faith leaves us, and we say, "God is not near."
He does not hear our prayer."

If He our pain, our fear, our weakness knew,
This stillness He would break,
And our dark sky glint with the rainbow's hue.
Nor wait till these doubts from our struggling grew,
But a token send, like the asked-for dew
That fell for Gideon's sake.

We turn away, all heavy with our grief,
And bear our own distress.
God's thoughts so high, but ours so far beneath,
Lead not His ways in each slow budding leaf,
And lose the answer told for our relief.
"God works in quietness."

The summer skies bend low in noiseless night,
And earth fulfils her troth;
The sun in quiet majesty gives light,
Repeating still, nor day shall cease nor night,
While silent forests cover from our sight
The pulse-throbs of their growth.

If Nature's every want God fills each day
So silently and free,
Shall He do less for us? or turn away
And leave unmet the want that makes us pray?
Shall God feed flowers, but say to man's want "Nay,
I'll answer all but thee?"

LIZZIE HELLGREN.

RESPECTABLE SINS.

Beware of respectable sins! Not that any sin, however garishly arrayed or socially dignified, is in itself respectable, but that some sins are so countenanced by certain classes, that they are held to be respectable. Mrs. Browning spoke truly when, with epigrammatic force, she said: "The devil is most devilish when respectable," because he is then most dangerous. His seeming respectability throws unwary souls off their guard, and beguiles them by begetting the thought that their objection to certain profitable or delightful courses of conduct is based, not on reason or on Scripture rationally interpreted, but on a squeamish or morbid conscientiousness. Hence, for example, when young men see social honors paid to rich financiers whose overflowing coffers were filled by means of transactions which involved lying, deception, and speculative trickery, they are disposed to think such dishonest practices are not so bad as they have been taught to believe. So when members of Churches drink wine, play cards, visit skating rinks, or indulge in any other ungodly practices, they throw the cloak of their respectability over deeds which are in themselves injurious both to the moral and spiritual life. Thus they enable the devil to do his most devilish work of luring young and feeble souls into the pit of destruction. How needful, then, is the caution—Beware of respectable sins! for beneath the masks they wear is the grinning head of death, yea, of that "second death," from which no resurrection unto life is possible. Beware, therefore, of respectable sins!—*Zion's Herald*.

WEAK POINTS.

An officer entrusted with the survey of an important fortification, upon the strength of which the safety of the army depended, waited on his superior to report his observations. Pointing to a particular part of the defences, he said: "This is the mark for the enemy; this, I consider, is our weak point."

The commander's quick eye comprehended the danger at a glance. Brief and emphatic was his reply: "It shall be strengthened to-night; and, in the meantime, sir, double the guard."

By the time the enemy had arranged for an attack on the "weak point" (always by some means betrayed), it had been made the strongest point along the line, and defied both subtlety and skill. The assailants were in consequence beaten back with heavy loss. It would have been ruin to the fortress, and disgrace to the commander, to have known of that weak point without attempting to strengthen it. Military and engineering skill were at once engaged to defend it. It was worth an effort, and the effort succeeded.

There are "weak points" everywhere; and it would be well for every man, on becoming conscious of them, to strengthen the works and "double the guard." Many a foe would be repulsed who, in the absence of such precaution, breaks in and carries all before him.

"Now, Johnson," said a kind master, on engaging a workman whose intemperance had occasioned his dismissal, "you shall have another opportunity to redeem your character and provide for your family; but remember your weak point.

Keep out of sight of the public-house, those bad companions; otherwise you are a ruined man."

But Johnson forgot to "double the guard." A good resolution or two is a slender barrier against temptation; and he was soon overcome and carried captive again by his old enemy.—*Buds and Blossoms*.

SPEAKING TO INDIVIDUALS.

Now about speaking especially to individual souls. I can sympathize with the difficulty felt by those who have to go and speak to a perfect stranger; with all our Scotch reticence, to ask him whether he is a Christian is to me a particularly hard thing. But it is a thing to be got over. If I take the last few years of my ministry I can trace far more decided fruit from personal dealing with individual souls, than to all my preaching besides. I do not know how it is, but you never seem to get close to the very core of a man's heart about religious difficulties, about his understanding of how and what to do when he comes to Christ, till you get side by side with him and get him to tell you what the difficulty is. If you can bring yourselves for Christ's sake to conquer the unpleasantness of speaking to individual strangers, and get them to tell you about their state, I think I can promise to ministers and people that the results, by God's grace, will be surprising. They will be thankful that he has led them through a painful duty to get at such a blessed end.—*Dr. Cumming, of Glasgow*.

THE RELIGIOUS PAPER.

The *Christian Observer* has the following judicious remarks upon the advantages of a religious paper in a family. It says:—

"Next to the pulpit, it is the most potent instrument of good to the Church and to society. Through the well-stored columns of a judiciously-conducted religious paper the family receive more solid information on a vast variety of subjects than from any other source. When the members of a family will not, perhaps, read a good book once in a quarter of a year, each of them will pick up a newspaper, and devour its contents readily. Hence a head of a family who, from a mistaken notion of economy, refuses to subscribe for a good religious paper, is 'penny wise and pound foolish,' because he not only keeps his family ignorant of many things they ought to know, and which cannot be acquired from any other source, but he also excludes himself from information, oftentimes contained in a single number, which might be worth to him infinitely more than the subscription price for the whole year. A Church, the majority of whose members do not take a religious paper, is far behind the exigencies of the times in Christian benevolence and enterprise, to say nothing of practical piety. A well-conducted religious paper is worth a hundredfold more than it costs. It is the cheapest, easiest and most interesting means of conveying instruction to the Church and to society, and deserves the liberal support and hearty co-operation of every Christian."

Every minister who desires to promote the best interests of those among whom he labors, will not fail to use every proper effort to introduce into the families of his charge a good religious paper—the one that reflects the sentiments and reports the progress of the religious body with which he is connected.

TRAVELLING IN 1700.

From an illustrated paper on "Social Life in the Colonies," by Edward Eggleston, in the *July Century*, we quote the following: "The Virginia planter of the richer sort, who was said to live with more show and luxury than a country gentleman in England on an estate of three or four thousand pounds a year, showed a strong liking for the stately six-horse coach, with postillions; but it was not until 1720 that wheeled carriages were recognized in the legal price-list of the Virginia ferries. In the other colonies, also, the coach was valued as a sign of official or family dignity, and some of the richer Carolinians carried their luxury so far as to have carriages, horses, coachmen, and all, imported from England; but in Carolina, and everywhere north of Virginia, the light open 'chair' or the covered chaise was generally preferred. These were better suited to the roughness and sinuosity of the roads than the coach. The chaise was a kind of a two-wheeled gig, having a top, and drawn sometimes by one, and sometimes by two, horses; the chair had two wheels, but no top; the sulky, which was much used, differed from the chair chiefly in having room but for one person. All these seem to have been hung on straps, or thorough-braces, instead of springs. Boston ladies in the middle of the eighteenth century took the air in chaises or chairs, with Negro drivers. Boston gentlemen also affected Negro attendants when they drove their chairs or rode on saddle-horses. But in rural regions, from Pennsylvania northward, ladies took delight in driving about alone

in open chairs, to the amazement of European travellers, who deemed that a paradise in which women could travel without protection. Philadelphians were fond of a long, light, covered waggon, with benches, which would carry a dozen persons in an excursion to the country. Sedan chairs were occasionally used in the cities. The Dutch introduced sleighs into New York at a very early date; but sleighs for pleasure, though known in Boston about 1700, only came into general use in the Northern Provinces at a somewhat later period. The first state waggon in the colonies was run from Trenton to New Brunswick, twice a week, during the summer of 1738. It was a link in the tedious land and water journey from Philadelphia to New York, and travellers were promised that it would be 'fitted up with benches and covered over, so that the passengers might sit easy and dry.'"

WHAT CAN I DO FOR MY CHURCH?

"The people had a mind to work."—*Neh. iv. 6*.

1. I can give my heart wholly to God through faith on the Lord Jesus Christ, thereby securing a great blessing for myself and the Church of which I am a member.

"Blessed are they that keep his testimonies, and that seek him with the whole heart."—*Psalms cxix. 2*.

2. I can set a good example to my brethren, and so help them to grow in grace.

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—*1 Tim. iv. 12*.

3. I can earnestly and constantly pray for the prosperity of our Church. God honors the prayer of faith.

"The effectual fervent prayer of a righteous man availeth much."—*James v. 16*.

4. I can by faith be strong and courageous in the work of the Lord, and thereby strengthen and encourage the Church in its contest with the powers of sin and darkness.

"Finally, my brethren, be strong in the Lord, and in the power of his might."—*Eph. vi. 10*.

5. I can by a consistent, godly life, exemplify to the world "the beauty of holiness," and the saving power of the Gospel of Christ, and thereby win souls for the Master.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—*Matt. v. 16*.

6. I can, whenever in my power, be in my place at the stated services of the church, and be regular in attendance on the prayer-meeting, thereby encouraging the pastor and official brethren in their work.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another."—*Heb. x. 25*.

7. I can endeavor to persuade those around me who are not members of any Church to attend divine service with me.

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—*James v. 20*.

8. I can, by showing an interest in the Sabbath-school, encourage the superintendent and teachers in their "work of faith and labor of love."

"So they that refighened their hands for this good work."—*Neh. ii. 18*.

9. I can devoutly and gladly receive the "word of life" as preached from Sabbath to Sabbath, and thereby show our appreciation of our pastor's earnest efforts in the Master's cause.

"They received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."—*Acts xvii. 11*.

10. I can contribute of my means to the support of our Church and the dissemination of the Gospel.

"Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."—*Luke vi. 38*.—*Anonymous*.

THE TESTING HOUR.

Introduce into the chamber of the sick and dying man the whole pantheon of idols, which he has vainly worshipped—fame, wealth, pleasure, beauty, power—what miserable comforts are they all! Bind that wreath of tinsel around his brow, and see if it assuages his aching temples; spread before him the deeds and instruments which prove him the lord of innumerable possessions, and see if you can beguile him of a moment's anguish; see if he will not give you up those barren parchments for one drop of cool water, one draught of pure air. Go tell him, when a fever rages through his veins, that his sable smokes with luxuries, and that the wine moveth itself aright and giveth its color in the cup, and see if this will calm his throbbing pulse. Tell him as

he lies prostrate, helpless, and sinking with debility, that the song and the dance are ready to begin, and that all without him is life, beauty and joy; nay, more—place in his motionless hand the sceptre of a mighty empire, and see if he will be eager to grasp it. The eye of the dying tyrant could not regain its lustre by the recollection that its "hand could awe the world," nor his shaking limbs be quieted by remembering that his nod had commanded obedience from millions of slaves.—*Selected*.

THE APACHE INDIAN SCOUT.

It may serve to give some idea of the courage, boldness, and subtlety of those raiders to state that in their dash through Sonora, Arizona, New Mexico, and Chihuahua, a distance of not less than 800 miles, they passed at times through localities fairly well settled and close to an aggregate of at least 5,000 troops—4,500 Mexicans and 500 American. They killed twenty-five persons, Mexican and American, and lost but two—one killed near the Total Wreck Mine, Arizona, and one who fell into the hands of the American troops, of which last much has to be narrated.

To attempt to catch such a band of Apaches by direct pursuit would be about as hopeless a piece of business as that of catching so many fleas. All that could be done was done—the country was alarmed by telegraph; people at exposed points put upon their guard, while detachments of troops scoured in every direction, hoping, by good luck, to intercept, retard, mayhap destroy, the daring marauders. The trail they had made coming up from Mexico could, however, be followed back to the stronghold; and this, in a military sense, would be the most direct, as it would be the most practical pursuit. The Apache scout trudges along as unconcerned as he was when the cold rain or snow of winter chilled his white comrades to the marrow. He finds food, and pretty good food, too, where the Caucasian would starve. Knowing the habits of wild animals from his earliest youth, he can catch turkeys, quail, rabbits, doves, or field mice, and perhaps a prairie dog or two, which will supply him with meat.

For some reason he cannot be induced to touch fish, and bacon or any other product of the hog is eaten only under duress; but the flesh of a horse, mule, or jackass, which has dropped exhausted on the march and been left to die on the trail, is a delicious morsel which the Apache epicure seizes upon wherever possible. The stunted oak, growing on the mountain flanks, furnishes acorns; the Spanish bayonet a fruit that, when roasted in the ashes of a camp-fire, looks and tastes something like a banana. The whole region of Southern Arizona and Northern Mexico is matted with varieties of the cactus, nearly every one of which is called upon for its tribute of fruit or seed. The broad leaves and stalks of the century-plant—called mescal—are roasted between hot stones, and the product is rich in saccharine matter and extremely pleasant to the taste. The wild potato and the bulb of the "tule" are found in the damp mountain meadows; and the nest of the ground-bee is raided remorselessly for its little store of honey. Sunflower-seeds, when ground fine, are rich and nutritious. Walnuts grow in the deep ravines, and strawberries in favorable localities; in the proper season these, with the seeds of wild grasses and wild pumpkins, the gum of the "mesquite," or the sweet, soft inner bark of the pine, play their part in staving off the pangs of hunger.—*Captain Bourke*.

MISS SMILEY'S LESSON.

In the summer of 1879 I descended the Rhigi with one of the most faithful of Swiss guides. Beyond the services of the day, he gave me, unconsciously, a lesson for life. His first care was to put my wraps and other burdens upon his shoulders. In doing so he called for all; but I chose to keep back a few for special care. I soon found them no little hindrance to the freedom of my movements; but still I would not give them up until my guide, returning to where I was resting for a moment, kindly but firmly demanded that I should give him everything but my alpenstock. Putting them with the utmost care upon his shoulders, with a look of intense satisfaction, he led the way. And now, with freedom, I found that I could make double speed with double safety. Then a voice spoke inwardly: "Oh, foolish, wittil heart! Hast thou, indeed, given up thy last burden? Thou hast no need to carry them."

I saw it all in a flash; and then, as I leaped lightly from rock to rock down the steep mountain-side, I said within myself: "And even thus will I follow Jesus, my Guide, my Burden-bearer. I will rest all my care upon him, for he careth for me."

Our Young Folk.

FINDING THE CRIMINAL.

The Orientals are good detectives. Some of their measures for ferreting out a criminal are as singular and effective as any ever devised by a member of the Russian secret police. An Agha, or chief magistrate of the Cairo police, once found out a "confidence" woman by a device worthy of that Hebrew king who discovered the mother of the disputed child. The story, which resembles some of the tales in the "Arabian Nights," is thus related in Lane's "Modern Egyptians":

A poor man applied one day to the Agha. "Sir," said he, "there came to me to-day a woman, and she said to me, 'Take this *kurs* (a head ornament) and let it remain in your possession for a time, and lend me five hundred piasters (twenty-five dollars).'

"I took it from her, sir, and gave her the five hundred piasters, and she went away. When she was gone away, I said to myself, 'Let me look at this *kurs*,' and I looked at it; and behold! it was yellow brass.

"I slapped my face, and said, 'I will go to the Agha, and tell my story to him. Perhaps he will clear up the affair,' for there is none can help me but thou."

The Agha said to him, "Hear what I tell thee, man. Take whatever is in thy shop—leave nothing—and lock it up, and to-morrow morning go early, and when thou hast opened thy shop, cry out, 'Alas for my property!' Then take in thy hands two cloths, and beat thyself with them, and cry, 'Alas for property of others!'

"When one says to thee, 'What is the matter with thee?' do thou answer, 'The property of others is lost; a pledge that I had, belonging to a woman, is lost; if it were my own, I should not thus lament it.' This will clear up the affair."

The man did as the Agha requested. As he went about the city, beating himself with two cloths and lamenting that he had lost a pledge belonging to a woman, she who had given him the *kurs* heard him. Discovering that it was the man she had cheated, she said to herself, "Go and bring an action against him."

She went to his shop, riding on an ass, to give herself consequence, and said to him, "Man, give me my property that is in thy possession."

He answered, "It is lost." "Thy tongue be out out!" she cried; "dost thou lose my property? I will go to the Agha and inform him of it."

She went and told her case. The Agha sent for the man, and when he had come, said to his accuser, "What is thy property in his possession?"

She answered, "A *kurs* of real Venetian gold." "Woman," said the Agha, "I have a gold *kurs* here; I should like to show it thee," and he untied a handkerchief, and taking out of it the *kurs* which she had given in pledge, said, "Look!"

She looked at it and hung down her head. "Raise thy head," said the Agha, "and say where are the five hundred piasters of this man?" "Sir, they are in my house," she answered.

The money was found and given to the man, and the woman was ordered to be beheaded.—*Youth's Companion*.

"PASSING ON" A KIND ACT.

When the Rev. Mark Guy Pearse was about fourteen years old, having been in a school in Germany, he came to London, on his way to the "beautiful wilds of Cornwall," his home. He stayed in London long enough to spend all his money, except sufficient to pay his fare home. He travelled by train to Bristol—the rail only went as far then. He went on board the vessel to carry him home, and thought, when he had paid the money for his passage, that that included all. He was very hungry, and ordered his meals that day. The next morning he did not need anything—he fell ill.

At the end of the journey, a dapper little steward, with a gold band round his cap, came to him and presented him his bill. He told him he had no money. Then, said he, "You should not have ordered the things you did." He asked him his name. He told him. He took him by the hand, shut up his book, and said, "I never thought that I should live to see you."

Then he told him how that, when he had lost his father, his mother was in great distress, and the lad's father had been so kind to her that he made a solemn promise that, if he ever had the opportunity, he would show kindness to one of his; so he took charge of him, paid his bill, gave him five shillings, and put him into a boat with some sailors, who rowed him in fine style to the shore. His father met him, and he said, "Father, it is a good thing to have a good father;" and he told him of what had taken place. "My lad,"

said he, "I passed the kindness on to him long ago, in doing what I did, and now he has passed it on to you. Mind, as you grow up, you pass it on to others."

Well, one day he was going by train, and intended to take a first-class ticket, as he had a deal of writing to do in the train, when he saw a lad at the third-class ticket office, rubbing his eyes to keep down the tears. He asked him what his trouble was, and the lad told him he had not got enough money for his fare by fourpence, and he wanted so to go, as his friends were expecting him. He gave him a shilling, and the lad went, got his ticket, and brought him the change. He told him to keep it, and said he was going to ride with him. Then in the carriage, he told the lad the story of how he was treated in the boat. "And now," he said, "I want you, if ever you have the opportunity, to pass it on to others." He got out at the junction, and as the train left the station, the lad waved his handkerchief and said, "I will pass it on."—*Old Jonathan*.

SPANISH ETIQUETTE.

Etiquette is necessary for keeping order at Court. In Spain it was carried to such a length as to make martyrs of their kings. Here is an instance, at which, in spite of the fatal consequences it produced, one cannot refrain from smiling.

Philip III. was gravely seated by the fireside. The fire-maker of the Court had kindled so great a quantity of wood that the monarch was nearly suffocated with heat, and his grandeur would not suffer him to rise from the chair. The domestics could not presume to enter the apartment, because it was against etiquette. At length the Marquis de Pota appeared, and the king ordered him to damp the fire; but he excused himself, alleging that he was forbidden by etiquette to perform such a function, for which the Duke d'Assada ought to be called upon, as it was his business.

The Duke was gone out. The fire burnt fiercer, and the king endured it rather than derogate from his dignity.

But his blood was heated to such a degree that an erysipelas of the head appeared the next day, which, succeeded by a violent fever, carried him off in 1621, in the twenty-fourth year of his reign.

The palace was on fire. A soldier, who knew the king's sister, was in her apartment, and must inevitably have been consumed in a few moments by the flames, at the risk of his life rushed in and brought her highness out safe in his arms; but the Spanish etiquette was here woefully broken into!

The loyal soldier was brought to trial, and, as it was impossible to deny that he had entered her apartment, the judges condemned him to die. The Spanish Princess, however, condescended, in consideration of the circumstances, to pardon the soldier, and very benevolently saved his life.

Philip III. was a weak bigot, who suffered himself to be governed by his ministers. A patriot wished to open his eyes, but could not pierce through the crowds of his flatterers; besides that, the voice of patriotism heard in a corrupted Court would have been a crime never pardoned. He found, however, an ingenious manner of conveying to him the censure.

He caused to be laid on his table one day a letter, sealed, which bore the address: "To the King of Spain, Philip III., at present in the service of the Duke of Lerma."

In a similar manner Don Carlos, son of Philip II., made a book with empty pages to contain the voyages of his father, which bore the title: "The great and admirable voyages of the King, Mr. Philip."

All these voyages consisted in going to the Escorial from Madrid, and returning to Madrid from the Escorial. Jest of this kind at length cost him his life.—*Anon.*

SPEAK REVERENTLY.

When Prince Bismarck, the great German statesman was a lad, his father once overheard him speaking of the Emperor as "Fritz." He reproved him for the familiarity, and added, "Learn to speak reverently of his Majesty, and you will grow accustomed to think of him with veneration."

The words made a deep impression on the boy which was never effaced. Even in his old age he lowers his voice and assumes a respectful tone whenever he speaks of his sovereign. If a message is brought to him from the palace, either verbal or written, he always stands to receive it.

What a lesson is the custom of this great statesman to boys who speak so lightly, if not profanely, the name of the King of kings!

It is very easy to lower our standard of reverence for anything. We have only to speak of it

habitually in a light way. There is nothing like it to take the life out of the most precious texts of Scripture. We may repent of such sin with bitter weeping, but those words can never be to us again what they were before. We may have out down a bridge we shall some day vainly long to cross.

A gentleman of keen wit used often to point his remarks with some apt quotation from the Bible. A friend who greatly admired him was present in his last hours, and asked with deep sympathy what was the future outlook.

"Very gloomy, indeed," was his response.

Surprised and deeply pained, he hastened to quote some precious promises suited to the solemn hour.

"I have spoiled them all for myself," was his answer. "There is not one but is associated with some jest."

His light went out in darkness, though his name was on the Church roll. What a lesson is here for all who are willing to be taught by it! Lay it to heart.

WASHINGTON'S MOTHER.

A man may be a ruler of men, but he remains a boy to his mother. When La Fayette, on the eve of his departure to Europe, paid his parting respects to the mother of Washington, he spoke warmly of his admiration for her illustrious son. "I am not surprised at what George has done," she replied, "for he was always a good boy."

After that son had become President of the United States, she often spoke of him as "my good boy," and would discourse of his early life wherein he was always dutiful and lovable. But not a word did she speak of the General who had delivered his country, nor of the chief magistrate of the nation. The mother's heart knew only the boy whom she had trained to be good. That he had become great seemed to her simple faith a matter of course, and was, in comparison with his goodness, a matter of indifference.

Washington's crossing of the Delaware restored the hope of the almost despairing people. When the courier arrived at Fredericksburg with the comforting news the neighbors called upon the mother to congratulate her.

"Yes, it is good news," she answered, with her usual calmness, "and George seems to deserve the thanks of his country for what he has done."

The excited neighbors, annoyed by the mother's reticence, read to her extracts from letters which extolled her son's signal services.

"But, my good sirs," said she, interrupting the reading, "here is too much flattery; still George will not forget the lessons I early taught him, and I know he will not forget himself, though he is the subject of so much praise."

The anecdote shows whence George derived that moral equanimity which suffered neither the elation of victory, nor the depression of defeat to keep him from pressing his work.

The ancient Persians taught their boys to ride a horse and tell the truth. Mary Washington's boy was trained to fear no horse, and to scorn to tell a lie. She was a Virginia matron, with an estate, and therefore owned several blooded horses.

One, an unbroken sorrel, was so spirited that no one had ever reined him, much less mounted his back, though several horsemen had tried to subdue his fierce nature. One morning, young George, aided by several companions, decoyed the horse into a narrow inclosure, where they first tied and then bit and saddled him.

The daring boy sprang to his seat, the ropes were removed, and the indignant horse rushed at full speed over the field. When his rider essayed to direct or check him, there was a struggle for the mastery.

Then came a terrible conflict, one that made George's friends fear for his life. The furious horse reared, plunged, dashed off, and suddenly stopped, trying his best to throw off the cool, clinging rider. At last the fiery colt stood still, and the friends' fears were relieved. Then, with one mighty effort, the unshod animal jumped high in the air and fell to the ground—dead, the blood gushing from his distended nostrils.

"What's to be done?" asked the youngsters, as they were summoned to breakfast.

"Have you seen my colts in your rambles?" asked Mrs. Washington, as she took her place at the head of the table. "I am told my young sorrel is as large as his sire."

"Your favorite sorrel is dead, madam," answered George.

"Dead? Why, how did it happen?" exclaimed the surprised lady.

"I backed him and rode him this morning, and in the struggle he burst a blood-vessel and fell down dead."

A flush of irritation was seen on the matron's cheek; then she quietly said, "I regret the loss

of my favorite colt, but I rejoice in my son, who always tells the truth."

Washington had a temper, as Charles Lee discovered at the battle of Monmouth. That wilful general's disobedience of orders pierced Washington's self-control in its one vulnerable spot. He himself had been trained to obey without questioning, and he could not tolerate disobedience.

One day, while Mary Washington was driving about her farm, giving orders, she noticed that her overseer had not done some work as she directed him to do it.

"In my judgment, ma'am," said he, nettled at her reproof, "the work has been better done than it would have been had I followed your orders."

In a moment the matron's temper flashed.

"And pray, sir, who gave you any exercise of judgment in the matter? I command you, sir; you have nothing to do but obey me, sir."

"With it, or on it!" said the Spartan mother, handing his shield to her son, as he went to battle. That was the Greek's ideal of home training. We like better Mary Washington's: "I am not surprised at what George has done, for he was always a good boy." First goodness, then greatness.—*Youth's Companion*.

A KING'S GIFT.

One day George III. was walking in the neighborhood of Windsor, when he chanced to see a little boy of ten years old taking care of some sheep.

"What have you there, my boy?"

"The A B C book, sir," replied the boy, boldly.

"Can you read, then?" inquired the king.

"A little, sir."

"Can you spell words of two syllables?"

"Yes, sir; I think so."

"Well, spell 'abbot'."

"A-b, ab, b-o-t, bot—abbot."

"Well done! that will do. Can you read as well as you can spell? do you go to school? and do you read the Bible?"

"Mother is too poor to send me to school, and she has only part of a Bible, and that is so torn and dirty that it is of no use."

"Oh, that is bad, very bad! What is her name? and where does she live?" asked the king.

The boy told the king, and he wrote it down in his pocket-book.

As soon as he arrived at the castle he sent for his secretary and said to him: "My poor people around there have not sufficient means for instruction, and more must be provided for them. Send this packet immediately to the person to whom it is addressed, and at the same time let it be made known to the poor woman for whom it is intended that this book is given on one condition—that is, that she shall continue to have her child taught to read; and let money be provided for her to send him to school."

The good king put a five-pound note into the Bible, and wrote on the title page of the Book: "From George III., for Mrs. _____." "Let it be sent forthwith; for it is our will that every one in our kingdom shall have the opportunity of reading the Bible."

The poor woman, after the death of the king, was offered large sums for that Bible, but she refused them, saying that she would never part with it during her lifetime, and that, when it was God's will to lay her on her dying bed, she wished it to be put under her pillow.

A CHINESE PAPER.

The oldest paper in the world, the *Pekin Gazette*, has lately taken a new lease of life. This venerable journal, alone almost in a changeless land, has changed its form. Established in the year 911, the *Pekin Gazette* has been published regularly since 1851. Under the new arrangement three editions are published; the first, the *King-Paon*, printed upon yellow paper, constitutes the official gazette of the Middle Kingdom; the second, the *Hsing-Paon* (commercial journal), also printed upon yellow sheets, contains information interesting to the trading community; while the third, the *Titani-Paon* (provincial gazette), printed upon red paper, consists of extracts from the other two editions. The total circulation of the three issues is 15,000 copies. The editorship is confided to a committee of six members of the Academy of Han-Lin.—*American Ad. Reporter*.

Nothing worth having is obtained without a sacrifice by somebody. Whether this be a law or not, it is a fact. It is equally true that a struggle is required to obtain anything good. The men who succeed best are active, patient, persevering and thoughtful.

Of all commentaries upon the Scriptures, good examples are the best and the liveliest.

Love is like a painter, who, in drawing the portrait of a friend having a blemish in one eye, would picture only the other side of the face.

All Letters containing payment for the *Christian Guardian*, *Methodist Magazine*, *S. S. Banner*, *Pleasant Hours*, and other publications, or for Books, should be addressed to the Book-Steward, Rev. WILLIAM BRIGGS, Toronto.

All Communications intended for insertion in the *Christian Guardian* should be addressed to the Editor, Toronto.

CHRISTIAN GUARDIAN.

TORONTO, WEDNESDAY, AUGUST 12, 1885.

METHODISM AND THE CHURCH OF ENGLAND.

The *Dominion Churchman*, in a short article on "The Church and the Wesleyan Body," replies to a correspondent who asks what it meant by saying that "for years the Methodist Body was supported by the Church of England." To this enquiry the *Churchman* answers, that the spiritual and intellectual life of Wesley was the product of "the Church;" that the numerical strength of the Methodist body was for many years drawn largely from "the Church;" that theologically the strength of Methodism has been mainly drawn from "the Church." The *Churchman* adds: "We could extend this by dwelling upon the spiritual support given by the Church through the Sacraments to the Methodist body, the members of which in its palmy days for years thankfully received the Eucharist at the altars of the Church, and brought its young to be received into Christ's fold at the Church's fonts." And then our contemporary makes this still more questionable statement: "Finally, we beg leave to add that if any modern Wesleyan were asked to say what special spiritual privileges he enjoyed as such, which he could not have more abundantly in the Church, he would be speechless. As the Wesleyan body has drifted more and more into independence of the Church, its spiritual prestige and power have declined."

Now, we have not the slightest disposition to depreciate any advantage which early Methodism derived from its connection with the Church of England, or to deny whatever truth there is in these allegations of our High Church neighbor. No object would be gained by any such denial. But there is a possibility of mixing error with truth, and of so stating even facts that they convey a false impression; and this, we venture to say, our Toronto contemporary has done in this case. The statement that as Methodism has drifted more into independence of "the Church," its spiritual prestige and power have declined, is directly contradicted by incontrovertible facts of history. Neither during the life of Wesley, nor in the period immediately following his death; when the sacraments were not generally administered by the preachers, was there any such glorious ingathering and rapid extension as in the years after which the Methodist body became more completely independent by discharging all the functions of an organized Church. "The tens of thousands converted and gathered into the fold of Methodism; the missionary ingatherings in heathen countries; the building up of educational and benevolent institutions, overwhelmingly refute the statement of the *Churchman*. In the United States and Canada, Methodism has had no connection with the Church of England, and received no help from it; but in no part of the world has it displayed greater "spiritual prestige and power." The *Churchman* may amuse itself and mislead its readers by calling the time when some English Methodists received the sacraments in the Established Church the "palmy days" of Methodism; but every well-informed person knows very well that this was NOT the time of its greatest spiritual power and progress. Was the feeble and declining life of the Irish Primitive Wesleyans, who clung to "the Church," more "palmy" than the vigorous life of independent English and American Methodism?

No doubt every Church owes a debt to other Churches. Methodism never pretended to be a new creation, owing nothing to the past. The Protestant Church of England was indebted to the unreformed Papal Church which it succeeded. Methodism is indebted to the great theologians of all Churches. Though John Wesley was greatly indebted to the Church of England for his training, it can hardly be truly said that his spiritual life was the product of the agencies of that Church. He himself gave the chief human credit of the great change, that made him differ from others, to the Moravians. As to numbers which early Methodism received from "the Church," they were all neglected and unconverted persons, whose connection with the National Church was merely nominal, and whose condition before they were reached by Methodism reflected no special credit upon "the Church." If the *Churchman* will count up all the ministers in its own Church who have received their spiritual life through Methodist agencies, it will find the account it prefers more than balanced. A grateful and frank

acknowledgment of the good which its Church has received from Methodism would not be out of place. The *Churchman* is sadly mistaken when it supposes that the modern Wesleyan would be "speechless" when asked what special advantage he has derived from Methodism. The modern Wesleyan would speak of a clearer presentation of practical Christian truth, of a fuller and more explicit exposition of Christian privilege in Christ, of spiritual fellowship and help in Methodist means of grace, and of freedom from priestly and sacramentarian notions of religion, in a way that would upset and confound the fanciful and unreal ideas of the *Dominion Churchman* about Methodists and Methodism. The "speechlessness" is a mere fancy that has no foundation in fact.

SCOTT ACT FACILITATION.

We have all along been under the impression the "Canada Temperance Act" was a prohibitory measure framed and enacted by Parliament for the relief of such constituencies as were desirous of putting an end to the liquor traffic within their limits, and enabling them to do so by the affirmation of this desire at the polls, after certain preliminary steps in the way of petition had been taken and due notice given of the intention to test public opinion upon the question. We have further supposed that for the furtherance of the wishes of a constitutional majority, in the event of the adoption of this Act by a constituency or a number of constituencies, it would be the duty of Parliament to afford the necessary authority and facilities for its enforcement, and that in the interval between Parliaments the Executive would not only do nothing to defeat the will of said majority, but would see that all authorized agencies for its enforcement were properly constituted and directed thereto. Sharing these convictions some sixty constituencies within the Dominion have organized agitation, and at much private expenditure of time and means have by public lectures and the dissemination of temperance literature so educated the public in reference to the evils of intemperance, and the desirability of its suppression by legal measures, that a popular majority in these constituencies of nearly 50,000 has been secured. Arrangements are in force, in good faith that the Act exists for the purpose indicated above, to test public sentiment still further in order that it may be ascertained whether as a Dominion we are, or are not, prepared for a general measure to apply to all parts of our country in the place of the Local Option Act. It appears, however, that we and the promoters of the Scott Act in general are entirely mistaken as to its purpose. A recent Order-in-Council, with what appears to be a sort of grim humor, announces that, "In order to facilitate the operation of the Canada Temperance Act," authority is given to distillers to introduce whiskey in quantities of not less than ten gallons into Scott Act counties. We presume that, under our Constitution, the Governor-in-Council, which the late Sir George Cartier is reputed to have said was "a great institution," has authority to pass and put in force so important an alteration in an Act of Parliament as this appears to us to be, or it would not have been done, but that it should have been done "to facilitate the operation of the Canada Temperance Act," if it were not a matter of too much gravity to admit of it, would be exceedingly amusing, that is to say from our view point of the Act itself. With the interpretation which this announcement puts upon it, we shall, however, be under the necessity of revising our opinion of the purpose of the Canada Temperance Act, and must now regard it as a measure perverted into a means for transferring the traffic in whiskey from the hands of the retailer to those of the distiller, and that instead of pint and quart jugs, or decanters, every town and village and cross-roads will have its depot, or depots, for the sale of ten gallon kegs. Whether the order will be so enlarged as to admit of the liquor being drunk on the premises the future will disclose, but whether it shall or not is of little importance. One can well imagine the state of things that must follow this order. The ease with which a depot may supply less than ten gallons, if it be in a ten gallon keg, the drunken orgies which may be indulged around the corner by the crowd of loafers who combine to purchase at wholesale price, and who combine to drink in wholesale quantities; the facility with which the very class we are trying to save may, under this order, drink more excessively than ever, all combine to render it a grosser outrage than the open adoption of the Senate amendments by the Commons would have been. It is no longer a mystery why the distillers have for some months past been offering so little opposition in the Scott Act elections, or were apparently so passive when the brewers were pressing their interests upon Parliament. It seems they knew at least three months since that as soon as Parliament should close they were to have this precious Order-in-Council, and what more can

they ask? The temperance party asked for certain "amendments" to the Scott Act to facilitate its enforcement. The Commons gave these amendments. The Senate rejected them, and added others which would destroy the Act. The Commons refused to accede to the most obnoxious of the Senate amendments, and restored some of those they had previously enacted. The Senate again refused to accept, and the temperance people find themselves at the close of Parliament with the Act as it was, but which the Governor-in-Council condescends to facilitate the operation of by sending trains of distillers' waggons to canvass farmhouses along the way and to stock groceries *ad libitum* everywhere. No wonder the distillers have been quiet. How intensely they must have enjoyed seeing the ball pitched about from Senate to Commons, or from Commons to Senate. Doubtless they knew well enough what would be the fate of the bill, hence the tranquillity with which they looked upon the whole farce. Well, we shall see what we shall see, but if the temperance party in the Scott Act counties tamely submit to the humiliation this "facilitating order" puts upon them, they will demonstrate that the highest motives by which they are influenced are not those which refer to the suppression of the traffic in intoxicating liquors.

MODIFYING CREEDS.

No man who changes his views for good reason has any cause to be ashamed of it. It is only saying that he is wiser than he once was. If this is true of individuals, why should Churches be ashamed of modifying the creeds they have received from the past? We can understand how the Roman Church, which claims infallibility, is hampered by that doctrine. But Churches which do not claim infallibility act as if it would be a disgrace to admit that their creeds could be amended so as to be more in harmony with the teaching of Scripture and sound reason. On two or three occasions the *GUARDIAN* has been taken to task for saying that there were signs that the peculiar features of Calvinism were losing favor among Presbyterians. Yet this is true, especially in England. A commission was appointed some time ago to prepare some modification of the Confession. The report, presented at a convention not long ago, recommended a declaratory statement of the meaning of the Confession on certain points. Dr. Dykes, the chairman of this commission, appears to have carried the convention with him in regard to the proposed explanations, or modifications. But they are very moderate, and introduced with great caution, indicating that the framers of the "statement" felt that they could not venture to go as far as was really necessary to remove the objectionable features. From a summary in a London paper, we learn that, in opposition to the generally-accepted interpretation of the Confession, the "declaratory statement" sets forth—"that it is not required to be held, either that any who die in infancy are lost, or that God may not extend His mercy to those who are beyond the reach of the ordinary means of salvation, as it may seem good in His sight." Dr. Dykes said it was quite possible to so read the Confession as to believe the doctrine declared that all infants were saved; but he was bound to say that was not the meaning of the document. The London paper says: "Dr. Dykes made it clear that the new creed will present the Almighty in the character of a loving Father rather than as a Sovereign. They held, he said, the doctrine of election, but at the same time they held the doctrine of God's free offer of salvation to all men. The two doctrines were held because they were in Scripture, though we might not be able to reconcile them. In the Confession of Faith immediately after the fall of man there came the doctrine of divine sovereignty and election, hence the whole Confession took its color and complexion from that doctrine."

While we are glad to see signs of an approach to what we believe to be a sounder and more Scriptural conception of Christian truth, we cannot compliment Dr. Dykes and the English Presbyterians on the harmony and consistency of their new creed. It seems to us like an attempt to harmonize things that are not reconcilable. Dr. Abel Stevens calls it "a theological medley," and this it certainly is. He says: "They hold to 'election,' in the Calvinistic sense, but say nothing about Calvinistic 'reprobation,' though the latter is logically, inevitably, a corollary of the former. They do not require belief in the 'damnation of infants;' but this also is a necessary corollary of Calvinistic reprobation as the latter is of Calvinistic election—unless, indeed, it is assumed that none but elect children can die in infancy, an assumption which not only the scientific mind, but the common sense of the world would reject as an inadmissible stretch of theological dialectics. They retain the Calvinistic view of 'perseverance.' They are timid about the possible salvation of conscientious heathen, contrary to the express teaching of both Peter and Paul." Still, so long as the movement is in the right direction, we

must not criticize it too severely. Perhaps, if any equally serious change was proposed in our own Church, we would display just as conservative an attachment to the authority of what has been received from the past. It is easy for us to consent to modify other people's creeds.

THE WESLEYAN CONFERENCE.

The Wesleyan Conference met on the 21st of July in Brunswick Chapel, in Newcastle-on-Tyne. The attendance was large. Provision was made for four hundred ministers during the sessions of the Pastoral Conference. The retiring President, Dr. Greever, opened the Conference. Election into the Legal Hundred is always considered a mark of honor conferred upon rising men. This year the men elected to that honor were Revs. W. Hirst, Ishmael Jones, H. J. Pope, and Thomas Champness, editor of *Joyful News*. On the vote being taken for President, the Rev. Richard Roberts was elected on the first ballot. The vote stood: B. Hallier, 26; Robert N. Young, D.D., 166; B. Roberts, 215. In replying to the congratulatory address of the ex-President, Mr. Roberts expressed his thanks to Almighty God for having brought him in early life to a knowledge of himself, and for his continued grace. He also thanked his brethren for the great honor they had conferred upon him. He felt that honor brought with it heavy responsibility, but he gathered confidence when he looked around on the brethren who had occupied the chair before him, and on those who would occupy it after him. He knew that from all he should receive the most generous and able support. He had been for forty years in the ministry, but his voice had not often been heard in the Conference, and he had no intention of deviating from what, in this respect, had been his ordinary practice. His one desire was that all should be done as under the eye and for the glory of God. He prayed that at the close of the year he might be able to say, "I have set the Lord always before me: because he is at my right hand, I shall not be moved." Dr. Young was re-elected Secretary.

At the open session in the evening, addresses were delivered to a large audience by Revs. Dr. McKee and J. O. Park from Ireland, Dr. Lelievre from France, T. O. Chubb from Africa and D. Wright from the West Indies. The substance of Dr. Lelievre's address will be found on our first page. The Conference endorsed the passage of the Criminal Law Amendment Bill, which has since become law. The Conference expressed itself in full sympathy with the *Pall Mall Gazette's* denunciation of recently exposed vice and immorality. The Rev. Dr. Dallinger was re-appointed Governor of Wesley College. Among those who had died during the year, the most widely known were Rev. John Farrar, and Rev. W. Graham Campbell, of the Irish Conference. The reception of a deputation of Nonconformist ministers added much to the interest of the occasion. Though our English Wesleyan brethren move slowly in the direction of change, yet the discussions on several subjects showed that there is a desire for modifications to adapt agencies better to the times. From the Liverpool and Bolton Districts, and from more than one Quarterly Meeting, requests were presented to the Conference to take steps rendering possible the appointment of a minister to the same circuit for a longer period than three years. Such a change in the Methodist economy, it was represented, was especially desirable in large towns. An earnest conversation arose, not directly upon the proposal, but rather on the question, whether such countenance should be given to its discussion as would be involved in referring the matter to the committee. Dr. Rigg said the change asked could be made only by Act of Parliament, and that Parliament certainly would not move in that direction unless in accordance with the unanimous, or all but unanimous, wish of the Methodist people.

FLETCHER OF MADELEY.

The English Wesleyans are preparing to honor the one hundredth anniversary of the death of Fletcher of Madeley by special services to be held on Sunday and Monday, the 16th and 17th of the present month. Wherever Methodism has spread the name of Fletcher has been a household word, synonymous with a purity and saintliness of character which were proof against the prevailing evil of his times, and the violent abuse of his theological opponents. Of the value of the service he rendered to Methodism in the famous Calvinistic controversy, which brought out his unanswerable "Checks," too high an estimate cannot be made. The trenchant arguments with which he met his opponents and maintained the doctrines of Arminianism were distinguished by a sweetness of spirit which did much to establish the conviction that this man was no mere theological gladiator, contending for the creed of a school because he had been trained in it, but a man who

struck every blow which fell upon his opponents out of a pure love of the truth for the truth's sake, and no one can rise from the reading of this truly great work without bearing away with him something of the spirit of its great author. But if more widely, he was not more distinguished by his public labors than in his private life in the work of his own parish. Surrounded by a people whom he found addicted to all the vices of a wicked age, and who at one time threatened him with violence because he tried to dissuade them from bull-baiting, he seemed almost of another world, yet faltered not in the work and among the people God had given him. It was his joy to live to see a better day for his parish and England, throughout which, among all classes of Christians, his memory is as ointment poured forth. Whether the Methodism of this continent marks this hundredth year since he was called to his reward by any special observance or not, the name of the "sainted Fletcher" is not less dear or honored than in the country which was the scene of his wonderful life.

GENERAL CONFERENCE FUND.

It is very evident from the present condition of the above fund that unless more earnest effort is put forth than was done during the past year, the treasury will soon be seriously embarrassed, and we shall find ourselves with a heavy debt upon our hands, that will give no end of trouble. That such a state of things is unavoidable, no one will affirm; the sum asked for annually is so small in comparison with the resources of the Church. The total amount required to meet the entire expenses of a quadrennium, including the expenses of travel in attendance upon the General Conference session, was estimated at \$22,300, or about \$5,500 per year, including the sums paid from other funds properly chargeable with a proportion of this expense. To meet this will require about two and one-half cents per member each year, which certainly ought not to be thought a heavy tax by any society, nor will it be if properly presented. Unfortunately, it seems to have been thought by too many of those responsible for the taking up of connexional collections that this fund is of inferior importance, and may, therefore, be made dependent upon the gleanings to be gathered after all other interests are provided for. This is a great mistake. No interest need be sacrificed, and none will be if all are attended to intelligently at the time designated. It is to be hoped that delinquent charges will see that in future this fund is punctually met, and that hereafter generally throughout the Church the matter will receive the attention which its importance demands, and which it must have if serious embarrassment is to be avoided.

THE CHOLERA IN EUROPE.

Though the cholera prevailed largely in France and Italy last year without striking America with its deadly breath, yet we cannot hear without some degree of anxiety of the progress of this deadly malady in Spain and other places. One of the things that strikes one most is the fact that in spite of all the opportunities for studying the nature and remedy of the disease, a large proportion of those smitten die of the epidemic. In Marseilles the disease has made deadly progress during the week. On Thursday last there were 4,298 new cases of cholera reported throughout France, and 1,688 deaths. The panic caused by the rapid spread of cholera in the country is increasing. Entire villages have been deserted by their inhabitants, who have fled for safety from the dreaded disease. In many cases doctors and municipal authorities have been attacked by the scourge, and the sick have been abandoned, and the dead left unburied. Reports from other places state that it is impossible to obtain provisions or medicines. The misery throughout the country is great. It seems strange that after the experience of last year Marseilles should be so badly prepared for this cholera visitation. It is said the city authorities have no appropriation available for expenditure for cholera purposes, and dare not ask for funds, for fear of creating alarm by the implied acknowledgment of the existence of cholera in epidemic form. During the past three days 170 deaths were reported.

The reports from Spain are of a very alarming character. Large numbers have died at several points. One day last week the populace in Granada, Spain, brutally assaulted several doctors who had declined to give more attention to patients. The hostility to the doctors has resulted in an alarming spread of the disease among the lower classes, by whom the doctors are always compelled to taste the medicines they administer. The commander of a province and many officers and priests, and nuns have succumbed to the disease, the attacks of which are most fatal at nightfall and during storms. Despatches on Monday last say that the total mortality in Spain has been appalling. The figures show 45,165, with a steady weekly increase in the number of deaths. On Sunday

the total of 1,816 is the largest yet, and the deaths for the week beginning on the first were over 11,000. There has been a terrific spread of the disease in Granada, where the pest only appeared a fortnight ago, and has killed over 2,000. It is reported that there were 4,382 cases of cholera in the plague stricken districts of Spain on Saturday. The deaths were 1,369. A seaman who had come from Marseilles has died at Bristol from what was believed to be cholera. Special preparations are being made in England against the visitation of cholera. There is no occasion of alarm in Canada. But nothing should be left undone in the way of adopting the most effective sanitary measures, as cleanliness is the best preparation for any epidemic of this kind.

PRIVATIONS OF MISSIONARIES.

Speaking of the sacrifices incident to missionary work, especially that remote from home and kindred, whether in foreign lands, in the sparsely settled districts of new territories, or among the Indians of the great North-West and on the Pacific coast, it will occur to thoughtful people that while this class of work involves the absence of many of the ordinary comforts of life and the social advantages available in almost all civilized communities, even the poorest, there are minor considerations in determining the quality of that spirit of self-denial which men and women exemplify when they devote themselves to missionary labor in these distant fields. These are hardships which have their compensation in the improvement of the conditions which they are able to effect among those to whom they carry the word of life, and whom they help to work out the higher good even for this life which the Gospel of our Lord Jesus accomplishes among all who accept it. These are privations which they go prepared to endure cheerfully in the name of Him who Himself set the example of self-denial for others' good, and are seldom thought of with regret by the faithful missionary of the cross. But that which does press heavily upon the heart and outweighs all other considerations of loss, is that in the hour of personal affliction, or when death snatches away loved ones out of the family circle, the sympathizing presence of those upon whom the stricken heart most longs to lean is impossible. Such an event came recently to our beloved Brother and Sister Crosby, in their far-off home among the Indians at Port Simpson; and we have no doubt that when our readers saw among the death notices in the GUARDIAN, how within one short week, from the 8th to the 15th of June, two darling children fell a prey to that ravager of the innocents, diphtheria, their hearts went out in prayer and sympathy for the sorrowing parents. We do not question that these brave, devoted hearts, so well known throughout Canadian Methodism for their zeal for Christ and their love for the souls of the poor Indians, bear their loss with that pious resignation which says, in the midst of such trying bereavement, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Yet their sorrow hath been not less on this account. It will yield another fruit than the sorrow which arises against God, but not less deep because submissive. The echo of their pattering feet, as they were heard ere the reaper came, and the image of their little faces as they were when ruddy with health, will linger in those now desolate hearts through all the years to come, but their faith with blessed anticipation will look onward to that time when He who said of the little ones like theirs, "Of such is the kingdom of heaven," shall call them to a reunion where "they die no more." We assure our dear Brother and Sister Crosby of the hearty sympathy of their numerous friends throughout the Church, and that earnest prayer is offered that divine grace may comfort them in their great sorrow.

THE NEW ENGLISH PRESIDENT.—The Christian World says of Mr. Roberts, the new President of the English Wesleyan Conference: The Rev. Richard Roberts, who has thus been raised to the foremost position in Methodism, entered the ministry in 1846. Up to the time when he was received as a candidate for the ministry his education had been entirely in Welsh, and it is said that for a year after entering the Theological Institution he was not only unable to preach in English, but was excused from taking his turn in conducting domestic worship on account of the difficulty he had of expressing himself in that language. It is remarkable that, beginning with such disadvantages, he soon became exceedingly popular as an English preacher, and that for so many years he has maintained a position in the front ranks of the ministry. In all the circuits in which he has travelled Mr. Roberts has remained for the full term of three years. Eight times he has been appointed to circuits in London or in the immediate neighborhood, and thus may be sup-

posed to have special sympathy with the efforts now being made for the extension of Methodism in the Metropolis. He is this year removing from the City Road Circuit, and is designated to the superintendency of Lambeth. The President is known throughout the country as a most popular and eloquent preacher and lecturer, and his services have always been in great request for anniversary occasions. He is conspicuous even among his Methodist brethren for his thorough Protestantism, and for his fervent opposition to Ritualism and Popery.

Very interesting services have been held during the past week on the Grimsby Camp Ground by the Ministerial Association of Niagara Conference. Among the papers read and topical addresses made was one by Dr. Hunter, of Hamilton, on the inspiration of the Holy Scriptures, and another by Rev. Geo. Clark, of St. George's, on "The Higher Life." Both were followed by able discussions in which most of the ministers present participated. Upon the latter it was pretty generally agreed to that the doctrine as presented by John Wesley is thoroughly in harmony with the Scriptures, but that there is a dangerous tendency on the part of many who make this doctrine a specialty to overlook the importance of prior works of grace, and to attach too much weight to emotional experience, and not enough to the influence of inward grace upon the spirit, temper and general disposition of the believer. Rev. S. J. Hunter said, "he thought the idea of the witness, as talked of by many, was the result of a confusion of thought in relation to the various doctrines of which the Bible spoke. The knowledge of regeneration was within a man, the knowledge of adoption into God's family was indicated by the Spirit. The work of God within a man was a matter of consciousness in a man's own heart." Rev. M. Antliff thought the highest Christian life consists in "the commission of the whole life to God and submission to his will." In view of the complete arrangements made, it is anticipated that the season at Grimsby will be one of unusual interest.

Here are the lines written by Lord Tennyson, Poet Laureate, on the marriage of the Princess Beatrice. They are in advance of most of his recent pieces:

Two Suns of Love make day of human life,
Which else with all its pains and griefs and deaths
Were utter darkness—one, the Sun of dawn
That brightens thro' the Mother's tender eyes,
And warms the child's awakening world—and one
The later-rising Sun of spousal Love
Which from her household orbit draws the child
To move in other spheres. The mother weeps
At that white funeral of the single life,
Her maiden daughter's marriage; and her tears
Are half of pleasure, half of pain—the child
Is happy—even in leaving her! but Thou,
True daughter, whose all-faithful filial eyes
Have seen the loneliness of earthly thrones,
With neither quit the widowed Crown, nor let
This later light of Love have risen in vain,
But moving thro' the Mother's home, between
The two that love thee, lead a summer life,
Swayed by each Love, and swaying to each Love
Like some conjectured planet in mid heaven
Between two Suns, and drawing down from both
The light and genial warmth of double day.

Things have been going on quietly in Ireland. We had begun to hope that the old feuds were dying out, but this is not the case. Recent despatches state that one day last week, while a number of Orangemen were returning from a farm in the County of Monaghan, where they had been cutting hay, as substitutes for evicted tenants, they were met by a party of the latter, in company with sympathizing friends, and fearing an attack from them they fired on the crowd, wounding its chief man. Great excitement then ensued. The police had to be called out in force to preserve order, and several arrests were made. Further trouble is feared.

A note from J. Bennet Anderson, the well-known evangelist, informs us that Messrs. Joseph Hales, Secretary M. C. A., Wm. Thorne, Railway Evangelist, L. Whitworth, Secretary Band of Hope Union, and Mr. Marx, all devoted Christian workers, and excellent speakers, left Liverpool on the 23rd ult., by steamer Oregon, for Quebec. They purpose taking in their route Montreal, Toronto, New York, and a few other places, where they will be glad to do any work that may open to them for the Master. Mr. Anderson hopes to be able to come out for a short visit in September. He is now pastor of a church in Liverpool.

REV. DR. WILLIAMS.—The Daily Manitoban of the 8th inst. says:—

Rev. Dr. Williams, General Superintendent of the Methodist Church in Canada, arrived home on Saturday from an extended trip to the Rocky Mountains, the object of his trip having been to inspect and examine into the condition and workings of the Methodist missions in the West. The Doctor was seen by a Manitoban reporter this morning, and he expressed himself as highly pleased with his trip, and

delighted with the appearance of the country through which he passed. All the mission stations between Edmonton and here were visited, and the Superintendent says that, taken as a whole, he found them in a most flourishing state. There were, he found, many fields of labor which have so far been neglected by the Church, notwithstanding the earnest desire of settlers in them for religious services, etc., and the Superintendent's trip will result in many of these being occupied in the near future. He found, too, that better accommodation and better buildings were required, and he will make a report on this matter as soon as he reaches the East. The work, it is safe to say, will be greatly increased, more missionaries will be called into service, and the Superintendent will, with good prospect of success, put forth an effort to increase the means to the necessary amount. He leaves for the East to-morrow evening.

The funeral obsequies of the late General Grant were largely attended and very imposing, giving evidence of the high place he held in the hearts of his countrymen.

The attention of Superintendents of Districts is invited to a notice in another column from the Rev. James Gray, Treasurer of the Superannuation Fund.

NEW BOOKS AND PERIODICALS.

—The Popular Science Monthly for August opens with copies of a correspondence between Mr. Herbert Spencer and Mr. Frederic Harrison, concerning the publication in America, by Mr. Spencer, of his volume, entitled "The Nature and Reality of Religion," which embraces the controversy between these two gentlemen, recently published in some of the magazines. The book promised to be of much interest, as showing the different theories of the schools of thought they represent, and the arguments by which they demolish each other. It has, however, been supposed by Mr. Spencer, in consequence of an accusation by Mr. Harrison, charging him with piracy for printing his letters (which had already been given to the public) without his permission. Among the general articles is an interesting one from Mr. James Scully, on Genius and Insanity, and a second paper on "Diet in relation to Age and Activity," by Sir Henry Thompson, whose statements in a matter upon which he is a high authority, are worthy of much attention. There is also an able article from the pen of the distinguished Dr. B. W. Richardson, F.R.S., entitled "Measures of Vital Tenacity." These with the running articles, of which there is the usual quantity and variety, fully sustain the high reputation of this magazine.

—The Fortnightly Review for July contains the following: "Local Government and Ireland," "Victor Hugo," by Henry Ceard; "The Wife Duties," by F. G. Walpole; Two Days in the Brixworth Union," by Lord Stanley of Alderley; "Roman Life and Character," by F. Marion Crawford; "Dangers of Medical Specialism," by H. B. Donkin, M.D.; "Mr. J. R. Lowell," by H. D. Traill; "Professor Mivart on Instinct," by George J. Romanes; "A Joke or a Job," by a member of Convocation; "The Future of South Africa," by Frederic Mackarness; "Fleeming Jenkin—in Memoriam," by Professor Sidney Colvin; "The Radical Programme—VII. Taxation and Finance"; "Home and Foreign Affairs."

—Paying the Pastor Unscriptural and Traditional. By James Beaty, D.C.L., Q.C., M.P. London: Fisher & Unwin. In this book, under the form of an attack upon the practice of the Churches, Mr. Beaty advocates the views and methods of the sect to which he belongs. Tried by a practical test, these methods have not vindicated any right to universal adoption. There is a class of people in all communities who have a great gift for finding fault with existing ways of doing things, but who have never given any proof that they could do as well, not to say better. Of this work we may say, whatever in it is true and right is not new, and whatever is at variance with the general belief and practice of the Churches has been already examined and rejected.

—Within the Pearly Gates. By Rev. Henry Harris. London: F. Pitman. Toronto: W. Briggs. This book translates its readers to the celestial world, where amidst splendors which no imagery can fully represent they hear the old, old story from the distinguished worthies of Bible and modern times who have washed their robes and made them white in the blood of the Lamb. The scene is a love feast of representatives of all ages, from Adam to the present, all telling the same story, but each in the light of his own experience, but so presented by the author as to be helpful, especially to those whose way lies amidst difficulties and perplexities. To the afflicted this book cannot fail to bring consolation, and to all thoughtful readers encouragement to faith. The style is highly imaginative without being fantastic, and the diction elevated and pure.

SERMON

BY REV. BENJAMIN LONGLEY, B.A.

DELIVERED IN THE DOMINION METHODIST CHURCH, OTTAWA.

TRIBUTE TO OUR SHARPSHOOTERS.

The Dominion Methodist Church was crowded to suffocation on Sunday evening of last week with an audience such as has never before been seen inside of an Ottawa church. Not only was every available inch of space on the seats occupied, but several hundred camp stools were filled.

The attraction was a special sermon in recognition of the gallant services rendered in the North-West by our volunteers, particular reference being made to the Sharpshooters. Rev. Mr. Longley being an old volunteer himself, he was in a position to do full justice to his subject, and that he did so was the universal verdict of his hearers. The reverend preacher took for his text the words: "Fight the good fight of faith," 1st Tim. vi. 12.

The preacher said the Gospel of our Lord Jesus Christ is a Gospel of peace. His natal hymn was a hymn of "Peace on earth, good will to men." It teaches us that all men are brothers, and it bids us pray for the hour when all strife and discord shall cease. It were then at once a profanation of this holy day and of this sacred place and of this Gospel of peace, of which I am a minister, if I were to glorify war or to exalt that fame which is won by needless shedding of human blood. No one is in more thorough sympathy than myself with the sentiment:

"Oh, rare divinity life Of peace, compared with strife! Yours is the truest splendor, and The most enduring fame; All the glory ever reaped Where the fends of battle leaped Is harsh discord to the music Of your undertoned acclaim."

Nevertheless, there are times when to take up arms becomes a necessity. There are times when the voice of God itself summons to the battlefield. Through such a time have we just passed. Rebels were in arms against their country. Some say they have grievances many and great; others say they had not. That is a question which we need not now tarry to discuss. This much we are all agreed upon, that when once the rebellion had broken out it had to be suppressed as speedily and thoroughly as possible. This duty devolved naturally upon our volunteers. So far, therefore, as they were concerned, it was alike the voice of their country and their God that summoned them to the field. It was right, therefore, that their outgoing—like David's of old, when he went forth against the enemies of the Lord—should be from the sanctuary itself. It was right that our prayers and our benedictions should follow them. And now that they have come again, crowned with victory, it is right that in this sacred place, and in the name of God, not less than in the name of country, we should thank them for duty bravely done, and render praises to the great Giver for their safe return, and for the peace that once more smiles upon our land.

It is not my purpose now to speak of everything in connection with the recent campaign, nor of all who took part in it. If I were in Parliament and had the politician's privilege of speaking for an indefinite length of time, there are many things which I would be sure to say about the promptness of the Government and the Government officials in sending out troops and supplies, about the perfection of hospital arrangements, about the loyalty manifested by all classes of our citizens, about the important work done by some of our own missionaries, especially by Rev. George McDougall in the far West, whose services I scarcely hesitate to say have been equal to those of an entire battalion of volunteers, and about the skill and courage, and fatherly care over his men manifested by General Middleton; but from all these inviting themes I turn to what must be my one purpose now—to speak of the volunteers, and more especially of the men who went out from among us here. And I have some little right to claim a fellow-feeling for those of whom I speak, and to be able from personal experience to judge in some humble degree at least of the sacrifices they have made and the hardships they have endured. Myself a graduate of one of our military schools—having, so far as an infantry company is concerned, occupied every possible position in it from picket to captain, having spent some months in barracks at the time of the St. Alban's raid, having been twice on active service at the front during the Fenian excitement. I have known what it is to march forced marches by day and by night; to sleep in every conceivable sort of a place, from under the open sky to a schoolhouse and a barn, to luxuriate on hard tack, and only missed fighting the enemy because they ran away too fast. In my present recognition of the services of our volunteers, I am to speak first of their loyalty. I believe that in no country upon the face of the earth has more loyal sons than our own. I believe that nowhere in all the British Empire—not even in the mother land itself—is there a deeper or more genuine attachment to the old flag that's braved one thousand years the battle and the breeze. And most loyal among our loyal sons are our gallant volunteers. There may be now and then one among them who has joined the force for the sake of sporting a dashing uniform or a jingling sword, but if any such there be they are the rare exception. More than once or twice during these past few years our country has been threatened either from within or from without, and our men have been summoned to the front. Tell me, have they gone forth any less readily, any less justly to the field than to the parade ground or the annual camp? And when this recent rebellion began you know with what intense enthusiasm our volunteers not only signified their willingness but their earnest desire to march to the scene of trouble. Never did rival lovers sue for a lady's hand with more eager and chivalrous ardor than our various battalions sued for the privilege of being first in the field.

Especially was this true of the men who went out from this the capital city of the Dominion. They went not as a company already organized and actually called upon to move to the front, but they were volunteers twice told. From the different companies and battalions to which they already belonged they volunteered to organize a company of sharpshooters, with the distinct understanding that they were to

proceed at once to the front. Had there been any lack of loyalty or any lack of courage among them; had they been only holiday soldiers they had but to say, "We will wait and take our chances with the rest; we will be very modest and very retiring, and it may be we shall be left at home." But in their burning ardor to defend the land they loved they stepped forward from the ranks of their several companies and begged the distinguished privilege of facing the bullets of the painted savage and the wily half breeds.

I wish in the next place to recognize the endurance of our volunteers. Nothing in connection with the recent campaign has been more wonderful than the endurance on the part of our troops of hardships and exposure, of which the great majority of those who have been quietly at home, can form no adequate conception.

The campaign was purposely brought on by the rebels, and at that particular season of the year when it would be most difficult for our men to reach them, and to carry on a campaign against them. Many of our volunteers were from stores, and banks and offices, unaccustomed to roughing it, from comfortable homes where they had been accustomed to luxury. Some supposed they would break down at once, but they did not. Those terrible marches across the gaps in the railway, sometimes in the snowy slush more than ankle deep; sometimes in the face of a pelting storm; that fearful railway ride in open cars with the thermometer at 30 below zero; sleeping sometimes in the snow, sometimes on the wet ground; living on food entirely different from that to which they were accustomed; marching forced marches and fighting all day in the advanced skirmish line; that our men went through all this with so little flagging or complaining, is not only further proof of their unswerving loyalty, but also of their wonderful powers of endurance. And here again our own sharpshooters were among the foremost of them all. They were among those who tramped that weary journey through the slush and sleet on Lake Superior; among those who rode in open cars all through that bitter freezing night. They formed a part of that gallant little army that made the memorable march from Swift Current to Battleford—a march which, considering the condition of the country and the fatigues to which the men had already been exposed would compare favorably with some of the most famous marches in all the annals of war. Then there came that other marvellous feat of endurance—the advance from Battleford to Cut Knife Creek, thirty-five miles, the fight of several hours with the Indians and the return journey of thirty-five miles all within thirty hours. You will have to read more than one or two or three pages of the history of war to find anything of the kind to exceed or even to equal that. But especially do I want to recognize and honor the courage of the volunteers. Had they been cowards they would not have been volunteers. Had they been afraid to face the foe they would not have gone so promptly to the front. We knew when they left us they were not cowards. Still we knew they were not veteran troops. We knew that the majority of them had never been under fire. And then, too, we heard, and of course they heard also, a great deal about the war-like spirit, and the accurate aim, and the advantageous position and the superior numbers of the half-breeds and Indians, that we were not without some anxiety as to how our men would behave under the fire of the enemy. Still we believed that they would bear themselves bravely, and our faith they nobly vindicated. We can hardly dignify the different engagements with the name of battles, and yet all that any one of them lacked to make it world-famous and to give it a long-enduring renown was just numbers. In that first engagement between the volunteers and rebels at Fish Creek our men advanced and held their ground under so fierce a fire from the picked shots of the enemy hidden in rifle pits that one out of every ten was either killed or wounded. Suppose that there had been 30,000 men in the field, which is certainly not a large army for a great pitched battle, and that the same ratio of killed and wounded were preserved, you would have 3,000 men killed or wounded, and that would be called an appalling heavy loss. Then you know how it was a few days afterwards at Batoche. Hour after hour, day after day, our little army facing the bullets sent with leisurely, deadly aim from those rifle pits, in every one of which, for aught they knew, there might be one man or 100, our troops held back by General Middleton, just because his heart was as kind as it was brave and he was thinking of the home connections and the value of each life under his command. But there came a time at last when the mounting courage of the men went thundering in impetuous flow over every barrier and they swept on in that wild charge that meant victory or death—a charge of which not even the veteran battalions of Assaye and Waterloo need have been ashamed.

"In duty's name they lay before the pits All day like targets for the rebel lead, Wasting their bullets on the hidden hill, In whose grim breast the enemy was hid. In duty's name they ebbed their anger down And clenched their rifles in impatient grasp, Blazing at random just in duty's name. While comrades round them gave their dying gasp."

But at last— "Out rang the signal shrill, Each soldier's heart to thrill, Along the line the glorious signal, Charge! Charge! Charge!!! With roving British cheers, The loyal volunteers Swept grandly on, Blasted at the whirlwind dread, The shattered rebels fled, Batoche was won, That's how Batoche was won."

Meanwhile a flying column thrown out from Battleford had struck the enemy at Cut Knife Hill. The engagement at that point, in which twenty of our own sharpshooters took part, was in some respects the most remarkable one of the campaign. Swiftly through the silent hours of the night our men advanced until in the early morning hours, like an apparition out of the thick darkness, they met the startled gaze of the enemy. The Indians had every advantage of position and numbers, and from tree, and rock, and rifle pit, poured in upon our men a perfect hail of bullets. But not a man finished. The enemy charged upon the guns, only to be hurled back with terrible slaughter. So swift and signal was the punishment inflicted upon the Indians that even Poundmaker, the bravest of them all, seems for a time at least to have been completely paralyzed. And all subsequent information goes to show that in one fell stroke our men did for the Indians at Cut Knife Hill what the fight at Batoche did for the half-breeds—they completely shattered them. They prevented the junction of the rebel forces under Riel, and thus shortened the rebellion more perhaps than anybody knows. Then, after marching all night and fighting

all through the forenoon, our men returned to Battleford as quickly as they had gone out.

"As the sabre slaughter-red, When the foemen's ranks have bled, And the foemen's hopes are dead, Seeks its scabbard as before, So our soldiers struck the foe, Dealt them one fiercely fatal blow, Brought them with an overthrow, And as swiftly turned once more."

Fall clearly then at Fish Creek, at Batoche and at Cut Knife Hill have our men proved themselves to be sons of the sires who won renown at Creedy and Agincourt, who carried all before them at Vimiera and Badajos, who blanchied not amid the awful carnage at Waterloo, who swept like meteors of flame and death in that wild charge at Balaklava, and who crept like tigers across the desert sands to the fierce midnight assault on Tel-el-Kebir. Right well have they maintained on the shores of this younger land the honor of the old flag—that flag which through so many centuries and in so many lands has been gathering new glories in its crimson folds.

"It floated 'er proud Aerie's towers in days long passed away, When Lion Richard led his host at the holy tomb to pray, As do still the crescent pair waned before the hallowed sign, That flew in triumph o'er the fields, oh! sacred Palestine. It cheered Old England's stalwart some thro' Creedy's hard won fray, It waved o'er Royal Henry's head on Agincourt's proud day, The snaky breath of sunny Spain its meteor cross has faded, And gallant hosts have borne it on through India's burning land."

And now beneath Canadian skies its crimson folds have caught Another gleam of glory (bright) from deeds of valor wrought, Our volunteers have planted it the rebel strongholds o'er, And 'till upon the loyal winds its colors stream once more."

But while thus we present to our volunteers the thanks and the congratulations which they have so richly earned, we think of those once belonging to their number upon whose living brows no human hand may lay its laurel. From their tents on the far north-western plains the majority of our men to us again have come home, but they have passed within "that low green tent whose curtain never outward swings." We grieve that breathing through the hymns of our rejoicing there should be such pathetic undertones of sorrow. We think sadly of the brave and gallant dead, who from different parts of the land have fallen with their faces to the foe, and of that other—the hero of Batoche—who came through the thickest part of the fight unscathed only to be smitten by fatal disease in the very hour of the glad home coming. But especially in this place and amid the surroundings of this hour do we think of our fallen heroes. Cowan, whose body lies not far from where he fell, and Osgoode and Rogers, who but a few short months ago went forth with their comrades as eagerly and bravely as any among them all. Now they have passed beyond our ken. What feelings of tender regret swept through our hearts, as on that sad Sabbath afternoon a week ago the beautiful, sad music of the "Dead March" went wailing through our streets, let the crowding thousands tell who followed them to their burial. We grieve indeed for the fallen. And yet we feel how true are the words quoted in Parliament not many days ago—

"Our country mourns her slain, But the burden of our pain Is as nothing to the blaze of their renown."

They are fallen but they are not forgotten. There were those who, as they saw them borne along our streets through the thronging multitudes who stood with reverent faces and uncovered heads, said within their hearts, "Surely these young men have not lived and died in vain. To that restored and more enduring peace in which our country rejoices they contributed no small share. And thus to serve one's country, and thus to win the homage of one's countrymen one might even dare to die." It will be many a day before another so impressive a sermon will be so impressively preached as that to which within the sad and silent temple of their own hearts our citizens listened a week ago. Through the days that are to come the costly sacrifice of their own lives which these young men laid upon the altar of their country's weal will be remembered and the memory of it shall be to the generations following an inspiration to loyalty, and bravery, and lofty endeavor. True their sun went down ere the bright hour of noon—went swiftly down in clouds that were tinged with blood-red hues, but their life has not failed of its end.

"Out of sight sinks the stone In the deep sea of time, but the circles sweep on 'Till the low-rippled murmurs along the shores run, And the dark and dead waters leap glad in the sun."

So shall the influence of their heroic example sweep on. Their names will be written beside such other names as Scott, the martyr of that earlier rebellion, worthlessly slain by that same cowardly, cruel, blood-stained rebel, with reference to whom men are at this moment gravely questioning whether he shall be punished, or whether our country, reverently and with uncovered head, shall once more request him to take a seat among its honored legislators—their names shall be written, I say, beside such other names as Scott, Newburn, McKay, Tempest—names that shine like morning stars in the dawning day of our national history. Thus alike to the living and the dead would we pay our tribute of honor to the men who for a little longer yet shall pitch their tents upon these earthly battle plains, and to them yonder, not long ago their companions in arms, who now look down victor-browed from the glory-crowned hill. As we think of them to-night—both the living and the dead—the words come to us again that often of late have been ringing in our ears—

Volunteers from desk and plow, Muse of nations, knowest thou Any claim unto fame Better than that honored name?

When the deadly closing fight Gathers to its horrid height, When the smothered standard rooks In the awful charging shocks, Volunteer, chevalier, Would your bosom know a fear?

When the battle blast hath blown, When the field of death is won, When at solemn funeral, Mourning victory bears the pall, Volunteer, on thy bier, No man living is your peer!

One word more of wider application you will permit me to add. I have been speaking of earthly battle-fields, and of such loyalty and endurance and courage as are there displayed. But there is another and a harder battle-field—a field where the conflict is lifelong, and where only they triumph who have first

knelt at the feet of Jesus and chosen him to be their Captain and their King. In that conflict there is need of loyalty even more unwavering and of courage, even more dauntless than that which in the blood-stained battle-field.

"Speeds the thinning phalanx on When banners trail and hope is gone."

If there were time, I could tell you much of heroes nobler far than Alexander, and Caesar, and Napoleon, and of fields of victory more splendid than Marathon or Waterloo. But as it is I can only say that the service of the Lord Jesus is not the insipid, sentimental, easy-going sort of thing that some would have us think. It honors loyalty, and daring, and devotion. It summons us to conflict. It shames us if we do not resist even unto blood striving against sin. It withholds from us its crown of everlasting recompense if we are not faithful unto death. To-night then while I pay tribute to such loyalty and courage as are displayed in the hour of national danger, I remind you each and all to show yourselves heroes in the moral conflicts. There is no defeat so sad as defeat by sin. There is no disgrace so deep as the disgrace of spiritual bondage. There is no disaster so terrible as to be met by the great foe man Death and be found unprepared. And remember that last stern conflict comes to us all. We may shirk many another battle. We may run away from many another hour of duty stern and high—but from that last death-grapple there is no discharge. Tell me how will you meet it? How will you wish to meet, so live, I beseech you, as that in that conflict, the loneliest and the last, you may snatch victory out of the hands of death. So live as that having camped one solemn night time in the vale of death you may strike your white tents for the morning march and mount up to the eternal hills and pass in through those unfolding portals from which to-day and every day the voice divine summons you, saying,

"Come in, come in, Eternal triumph thou shalt win."

After the benediction had been pronounced the immense audience joined heartily in singing "God save the Queen."—Ottawa Citizen, July 27th.

Our Sunday School Work.

Sunday, August 16, 1885.

INTERNATIONAL BIBLE LESSON.—7.

TEACHING HINTS.

BY THE REV. A. F. SCHAUFFLER.

THE PROPHET OF THE LORD.—1 Kings xviii. 1-18.

Our last lesson left the prophets of Baal dancing, shrieking, and cutting their flesh with knives, in the vain endeavor to reach the ears of their god. Now it is Elijah's turn. As the time of the evening sacrifice draws near, Elijah arises; with authoritative tone, he orders the people, "Come near unto me." In reverent silence, they draw near. Baal's prophets withdraw, exhausted, and await events. An old altar to Jehovah testifies by its ruins to the long abandonment of his worship. Silently the grand old prophet repairs it with twelve rude stones. A trench is dug around the altar, though for what purpose the people do not yet know. He puts the wood in order, and the sacrifice is laid on it. Now comes an astonishing order; "Fill four jars with water, and pour it over the altar." This was repeated twice, until the altar, wood, sacrifices, were drenched, and the trench was full of water. The hour for the regular evening sacrifice has come. Elijah goes up to the altar, and begins his prayer. As he prays, Israel listens. Would they fail to mark the difference between his calm, though intense, utterance and the maniacal howls of Baal's followers? How Ahab must have listened; and how the people and the idolatrous priests must have watched, with painful and strained attention, to mark the issue of that prayer! Would God indeed answer? Would one man do what four hundred and fifty men had failed to accomplish? Would he bring to pass in one moment what they had vainly spent the whole day in trying to accomplish? Not long did that congregation have to wait; for, though strong, the prayer was not long. The moment it ceased, there was a blinding flash; and almost before the people could recover their vision, wood, sacrifice, altar, water and all, vanished into smoke and steam. Prodigious and instantaneous had been the triumph of the servant of Jehovah. As sudden was the effect upon the people. Falling prone on their faces, they with one voice cry: "Jehovah, he is God; Jehovah, he is God." (How could the revisers give the old rendering here, using "the Lord" for "Jehovah"?)

Now followed an exceedingly wild scene, ending in the slaughter of the four hundred and fifty prophets of Baal. The question of the right and wrong of this may come up in some classes. The answer here is this: Elijah, as Jehovah's representative, was authorized to carry out the law of God, as found in Deuteronomy xiii. 1-16. When a command comes clearly from God, that command must be obeyed; for God's commands are always right. It is strange that many to-day, who justify a war of aggression, find fault with the deeds of the prophet; and many, who never question the right or wrong of the drought, which doubtless was the cause of the loss of many more than four hundred and fifty lives, question the morality of this act. At the same time, we must remember that this Old Testament law of morality has been set aside by the gentler law of the Son of God.

Again a quiet scene. Elijah and his servant alone in the mountain; the prophet praying, the servant watching. At last the small cloud, glad precursor of the refreshing rain, appears; winds blow, clouds roll, torrents fall; and in great haste Ahab and his retinue, led by Elijah, seek shelter under the walls of Jezreel.

So much for the narrative. As suggestive points of application, take the following:

I. **Elijah Repaired the Broken-down Altar.**—How many family altars there are that need repairing! How many private altars are broken down! Many disciples are like Abraham in Egypt, led into grievous sin (see Gen. xii, 10-13). While there, there is no record of God's communicating anything to his servant; though God did send a message to Pharaoh. Not until Abraham got back to "the place of the altar, which he had made at the first," is there any record of God speaking to him. When there again, God spoke to him (see Gen. xiii, 4, 14). What many a backslider needs, more than powerful sermons or more prayer-meetings, is to get back to where his altar was at the first, and repair it, and there call upon the name of the Lord. Then, and then only, will he have an answer of peace.

II. **Not Long, but Strong, was Elijah's Prayer.**—That is the kind of praying that God always likes. There is even danger here that men shall think they will be heard for their much speaking. The longest prayers of the Bible are short compared with our "long prayer" in the regular service. As a rule, ten minutes is nearly too long for any public prayer. Yet I know of ministers who pray fifteen and twenty minutes at a time. No congregation can rightly follow prayers of such length. It is far better for the young Christian to spend five minutes in preparatory meditation for prayer, and then five minutes in prayer, than to try and pray for ten whole minutes. On the other hand, let no one think that a short prayer is good because it is short. After all, the main point to be reached is strength in prayer, and this can only be reached by due preparation.

III. **God's Glory and Men's Welfare were the Objects of Elijah's Prayer.**—The Bible always begins with God. Beginning with God, it ends with the welfare of man. Humanitarianism begins with man, and ends nowhere. So do all men who follow that line of thought. Since God is the beginning of all things, all things should start from him; and since he is the end of all things, all things should tend to him. This is Bible theology. This is the backbone of Puritanism, which many in this age despise, because they have not the power to understand it. The great ages of the Church have always been those in which men have thought most of God, and the world-influencing disciples have always been those who exalted Jehovah. They have, after all, accomplished more for their fellow-men than they who laud humanity.

IV. "There is nothing." But that answer does not stagger Elijah's faith. "Go again," he says. And at last the delayed answer comes. Mr. Spurgeon puts this matter of delayed answers most beautifully. He says: "It may be your prayer is like a ship, which, when it goes on a very long voyage, does not come home laden so soon; but when it does come home, it has a richer freight. Mere 'coasters' will bring your coals, or such like ordinary things; but they that go afar to Tarshish, return with gold and ivory. Coasting prayer, such as we pray every day, brings us many necessities; but there are great prayers, which, like the old Spanish galleons, cross the main ocean, and are longer out of sight, but come home deep-laden with a golden freight."—*S. S. Times.*

BIBLE FOOLS.

BY THE REV. W. SPIERS, M.A.

To call a man "a fool" in anger, is most unchristian. Everybody knows what Jesus Christ said about those who committed such an offence. But it is possible, without the least violation of kindness and courtesy, to point out to a foolish person wherein consists his folly, provided our motive is to warn him affectionately of its consequences.

Now, it is quite certain that there are many silly people in the world. A distinguished writer, who was rather over-fond of calling his fellow-creatures hard names, declared that all men are fools more or less. Perhaps that is so, but some are a great deal more foolish than others. At any rate, we have the authority of the Bible for saying this, and a very little reflection will be sufficient to show that the good old Book is right.

It has always seemed to me, that of all the fools described or mentioned in the Bible, the most foolish is the atheistic fool.

This is the man of whom King David says: "The fool hath said in his heart there is no God." So fully convinced of this was that good wise man, that he wrote it down twice (Ps. xiv, and llii).

Why is a man a fool who says there is no God?

(1) Well, in the first place, he says what he cannot prove, and that is an exceedingly foolish thing to do. A wise man will take care never to commit himself to any opinion for which he has not good and sufficient reasons. It is not pleasant to have to eat one's own words.

Now, how is it possible for a man to prove there is no God? Has he been everywhere to see? Has he gone up into heaven and questioned all the stars? Has he descended into the lower parts of the earth and explored her mines and caverns? Has he taken the wings of the morning and scoured infinite space? If he has not done all this, then he has no right to say there is no God.

In some far-off region, whither he cannot go, in some secret, subtle form which he cannot examine, may exist the very being whose reality he denies. He may sweep the sky with his telescope, he may

examine every tiny speck under his microscope, but the sphere in which God dwells is not explored by such means, and only a fool would expect to find God in that fashion.

To say there is no God is easy enough; that is why so many say it, but in most cases, when you come to ask them their reasons for saying so, they have no answer that deserves respect. They will perhaps treat you scornfully, call you narrow, or prejudiced, or benighted; they will very likely say your arguments are weak, your logic limping, that you are not abreast with the times and with modern thought, or they will glare angrily upon you for presuming to contradict them, who are so competent to judge concerning this or any other matter—in their own imagination! If they don't say it, they mean it, and act as if they would have you understand that the words of Shakespeare are perfectly appropriate to the occasion—

"I am Sir Oracle,

And when I open my lips let no dog bark!"

But after all their assertions and denials, they are as far as ever from offering any proof of what they say, and, to all intelligent persons, do but display their folly by roundly affirming what it is altogether beyond their power to demonstrate, namely, that there is no God.

(2) Again, the man who says there is no God is a fool, because he denies a thing for which there is an overwhelming mass of evidence.

Napoleon the First was not a very religious man, but had a great deal of common sense. Several free-thinking persons were one evening ridiculing in his presence, the idea that there was a God, when the Emperor, pointing to the sky with his finger, said: "It is all very well, gentlemen, but who made those stars?"

That is a question to which the atheist had no answer; and yet it is a question that every human being asks. And even the little child, until it is schooled into the dismal theories of unbelief, gives the right answer. Many a profound book has been written to show there is a Supreme Being—a Creator; but a star, a flower, an atom of dust is a more weighty proof of this than all the learned pages that were ever produced.

It is not simply the existence of things that implies a Creator, but the perfect order which reigns in Nature, and the exquisite harmony which characterizes all her operations make it clear that the universe is governed by a mind. It has become the fashion lately, in some quarters, to talk of Nature, as if there were no such thing as purpose or design in her arrangements. That is to say, the air and the lungs were not made for each other, and wings came into existence without any reference to the atmosphere. It is as easy to believe this as it is to suppose that gloves were manufactured without any reference to hands, or that hats were made without taking heads into the reckoning. The world is too full of the marks of design for any but those who never think, or those whose thoughts are cramped by prejudice, to doubt the existence of an infinite mind.

Some not only deny that there are evidences of infinite wisdom in the arrangements of Nature, but they even go so far as to suggest improvements in her processes and laws. Their suggestions, however, are mostly based on ignorance, and would, if carried out, soon end in failure and confusion. A French writer of fables has described a man lying under the shade of an oak tree, on a balmy summer afternoon, and objecting against the notion that there was any wisdom shown in Nature, on the ground that acorns were made to grow on a great strong tree like that which sheltered him, while pumpkins were attached to a creeping plant, too fragile to bear its heavy fruit. Shortly afterwards he was startled from his nap by an acorn falling upon his forehead. Rubbing the place, and looking up with blinking eyes to the tree from which the acorn fell, he muttered something about it being as well it was not a pumpkin that had dropped. Even objectors to the arrangement of Nature are sometimes made to confess themselves in the wrong, while devout and thoughtful minds readily perceive that "the heavens declare the glory of God, and the firmament sheweth his handiwork."

(3) I can only very briefly state another reason why the man who says there is no God is a fool. He rashly resigns all the blessings and consolations which they enjoy who put their trust in God. To the Christian, God is a Father, loving and guarding his children. He is a friend, helping them in their difficulties and trials. He is a comforter, soothing them in their sorrows and griefs. He is a Saviour, pinching them out of the grasp of sin and Satan. He gives peace to the guilty conscience, and rest to the wearied, tempted soul. He supports his children through all the pilgrimage of life, and upholds them in the trying hour of death. He helps men to live nobly in the world, and opens for them the kingdom of heaven. The man who has once realized the joy of faith, has found out as conclusive a proof of God's existence as can possibly be discovered. As the fool says in his heart there is no God, so it is in his heart that the believer feels there is a God. It is thus that we may all know God. We may not have a great intellect, but we all have a human heart. If God speaks to our heart we cannot help hearing. Thrice blessed are they whose hearts are ever thrilled by the sweet sound of his voice. But he who staggers along under life's burdens, meeting without the help and comfort which trust in God imparts, is indeed what King David calls him, a fool! Moreover, the believer looks

into the future with hope, and enters the valley of death without trembling, feeling that there is one holy presence with him, which is a rod and a staff to lean upon, and knowing that this brief darkness is the last that shall ever gather over him, for soon he must be ushered into the glory of Paradise, while the atheist, at the best, knows not where the leap into the dark which he is about to take will land him, or hopes that the rich endowment of life may be destroyed for ever, and that he may descend into eternal silence. A shrewd Scotch divine was once voyaging to America on board a ship in which was a very noisy infidel, who had obtruded his notions upon everybody—after the manner of infidels—much to the annoyance of all the passengers. A fierce storm broke out, and everybody expected the vessel to be wrecked. The infidel, hoping, perhaps, for consolation from those whose religion he had derided, crept alongside the minister, and said timidly, "I fear we're all going down, Doctor." "Nay, man," said the divine, evidently enjoying the infidel's alarm, "we're not all ganging down, some of us will tak' a different direction." If nothing else does, the approach of death, eternity, judgment, reveals the tremendous folly of him who says in his heart there is no God, and the wisdom and blessedness of him who has put his trust in the Lord.—*Joyful News.*

SUNDAY IN THE HOME.

We know a household in which the Sunday is hardly over before the little ones begin the inquiry, "Mamma, when will it be Sunday again?" To these children Sunday is the "red-letter" day of the week, looked forward to, and looked backward to, on every other day. And this, because on Sunday they have their father at home all day. This wise father makes Sunday the children's day. He dismisses his business cares, gathers his children close about him, listens to their histories of the week, reads to them, or walks with them. He is making beautiful associations to cluster about this beautiful day.

This should be the day of days in every household. Six days must the bread and butter be earned, and the bread and butter be prepared, the raiment taken thought of, and the raiment stitched. Six days must the fathers and sons and daughters and little children go abroad to their work and their lessons. But then comes the seventh day, the beautiful Sunday, in which business may be set aside, the lessons dismissed, husbands and wives, parents and children, brothers and sisters reunited. Let this day be consecrated to all that is highest and best in our natures, to thanksgiving and aspiration, and to the development in the home of those spiritual graces which make our homes heavenly places. Wise parents will make the day so bright and sweet with their joy in their children, their sympathetic conversation, their choice books, their songs, and their bits of poetry, that those who come to the hearth-stone weary or discouraged will be renewed and cheered for the work of the coming week, and all will bear in their hearts a bright memory to shine on them in cloudy weather.—*Christian Journal.*

THE SPIRITUAL LIFE IN VACATION.

The mind and the heart need change or rest, but the soul finds its strength and refreshment, not so much through the negation of activity as through increasing intimacy with God. This intimacy is not reduced when the body is weary, or when the mind is at rest. The soul is never tired, as mind and body are. Again and again it stills the mind and heart, because it shares in an unseen life with Christ in God, which expresses the fullness of living. It is a mistake to shut up the church or your own dwelling in the vacation season. At the seaside, or in the quiet country, or on mountain cliffs, God speaks to the soul in the same voice that Abraham heard in the far East, and Moses heard by the burning bush of Sinai, and it is through this inward consciousness of the spiritual life that Christian people resist the encroachments of the world wherever they may be. This spiritual refreshment should not be lost. It should be like our personal consciousness. It should attend us like a guardian angel. It is just here that the difference lies between Christians who have tone and those who seem always to be in the drift. The spiritual element will always consecrate the day or the hour, whatever may be the place or the condition.

The religious activity may be diminished in vacation time, but the spiritual life will sanctify every passing event or experience as truly as if one were in the snug quarters of home. It is this sanctifying process that constitutes the daily refreshment of living.—*Churchman.*

TWO WAYS—WHICH?

One evening, in a parlor of a summer watering-place, the young people were dancing. One lady was not taking part on the exercise. "Does not your daughter dance?" asked another lady of this young lady's mother. "No," was the reply. "Why, how will she get on in the world?"

"I am not bringing her up for the world," was the quiet answer.

The young lady is now a woman, and the influence of her consecrated life is felt in many of the Christian interests of a great city.

But for what are you bringing up your daughters, dear mothers of other young girls? What aim have you for them? Are you bringing them up for the Lord or for the world? What are your dreams and ambitions for them? What do you want to see them

become? Do you want them to shine in society, to "marry well," and to live in wealth? Is that the vision that fills your soul when you think of them? Look on a little farther. Life is short. Suppose your dream is fulfilled—is it anything more than a dream? What lies beyond? The curtain is drawn, and there is the hushed chamber of death. What do you want for your child, then? The curtain is drawn again, and eternity opens. What would your fond affection choose for her then? It is better to think matters of this kind through to the end.—*Selected.*

The Righteous Dead.

FREDDIE MERRILL,

Only son of F. W. Merrill, died at Bracebridge, July 10th, 1895, aged seven years. Freddie was a dear little fellow, both manly and wise beyond his years. He was a general favorite in town. He seemed to have a premonition from the first that he would not recover. When the disease—inflammation of the bowels—was making headway, he asked his mother if she thought he would die that night. She replied, "No," and then asked him if he would not like to recover, to which he said, "No; he would rather die and be with Jesus." He was a member of our Catechism class, and in our children's meeting often spoke of his love to Jesus. The esteem in which he was held, and the deep and widespread sympathy for his parents, were shown by the large attendance at the funeral. We committed his remains to the silent cemetery, to remain until the judgment morning. H. S. MATTHEWS.

MRS. ELIZABETH HEASLIP,

Wife of Mr. Jas. F. Gordon, was born in Ireland, 1820; converted to God in 1859, in the township of King, under the labors of the Rev. John Potts. She became a member of the Wesleyan Methodist Church in the village of Glenville, whence she removed to the village of Drayton, thence to Elora, and finally to this town in 1883, still retaining her standing in the Church, and all its changes of name, etc. She was released from her prolonged and intense sufferings (caused by cancer) on the 14th of May last.

I had frequent interviews with her during her nine months' illness, and always found her confident and willing to be absent from the body, and to be present with the Lord." She leaves an affectionate husband, two sons and three daughters, to whom she gave as her parting counsel, "Be good."

They all miss and mourn a dear, loving-hearted wife and mother, but they "sorrow not as others which have no hope." J. W. GREENAR.

RICHARD PHILP.

Brother Philp was born in the parish of St. Veep, Cornwall, England, in 1806. At the age of twenty-five he was married to Maria Werry, and for more than fifty-four years God spared them to each other. Shortly after his marriage Brother Philp and his young wife came to Canada and lived a year at Fort Hope. In 1832 they came to Darlington (near Bowmanville), and resided in that neighborhood about fifty years. They were warm friends of the P. M. Church, and in their home the ministers were always sure of a welcome. In 1882 they removed to Parkdale, so as to be near a daughter who was filling a situation in Toronto. In a little while God called the daughter from the toll of earth to the rest and reward of heaven. Brother Philp with his wife and daughter Elizabeth settled near our church, Queen Street West, and cast in their lot with us. Our departed brother was converted under the ministry of Rev. Joseph McCallum, in 1841, and from that time till the day he died he lived in the fear of God. A few months before his death he received a richer baptism of the Holy Spirit, and it was evident to all that he was fast ripening for heaven. In his last illness he suffered much, and though at all times submissive to the will of God, he was anxious to go home to the land where there is no pain nor death. He calmly fell asleep in Jesus on Monday, July 6th, 1895. His remains were taken to Bowmanville for interment; the funeral was largely attended by those who had known the family for many years. Three children preceded our brother to heaven; five are yet living. May they and their aged mother be kept by divine grace, and in God's good time meet those who have gone before. T. W. JOLLEFFA.

REV. WILLIAM TERWILLIGER,

Son of Stephen and Eve Terwilliger, was born in the township of Hallowell, Prince Edward county, Ont., May 5th, 1852, and died at the residence of his parents, May 23rd, 1885, aged thirty-three. He was converted to God, under the ministry of the Rev. F. B. Stratton, when about nineteen years of age, and continued steadfast in the grace of God until the close of life. Early in his Christian career his mind was directed to the work of the Christian ministry.

Being called out under the sanction of the late M. E. Church, he labored with the Rev. F. B. Stratton on the Odessa Circuit for a season, after which he sought more fully to prepare himself for the work he had chosen in pursuing a college course at Albert College. During these years of study he labored in preaching Christ as well and opportunity offered. Having graduated in a commendable manner at the close of his college term, the qualifications he had acquired would have been of valuable service to him in his life's work had circumstances permitted him to continue therein, but at this juncture his health became delicate, so much so that, on being appointed by his Conference to the Augusta Circuit, he was unable to fill the appointment.

After a little recuperation, he engaged in teaching for a while, until weakness necessitated him to desist; hence he sought to regain his strength and health in the quiet retreat of home; but such was the nature of his complaint, that only at intervals was there even slight ground for hope of recovery. His being unable (through failing health) to pursue the work of the ministry was to him a sore trial, and also to his parents, who sought by loving ministrations to soothe and comfort, under the pain and weakness of sinking nature, as only loving Christian parents can. The needed grace, however, in meek acquiescence to say, "Thy will be done," was graciously vouchsafed. Of this, our year's acquaintance and interviews with the sufferer and the family afforded abundant evidence.

Faith and hope were victorious in the closing scene, and the spirit of our departed brother rests with God.

"Absent from the body, present with the Lord." W. JOLLEFFA.

News of the Week.

Yellow fever has appeared in Mexico. Extra military changes in India will cost £2,000,000 a year.

There will be a memorial service for Gen. Grant in Paris.

Lord Churchill's Indian Budget shows a deficit of £1,029,000.

The cotton crop of the South is expected to be the largest for many years.

Lord Wolseley resumes the position of Adjutant-General, which position he held prior to the Soudan campaign.

The Queen will go to Balmoral at the end of this month. Princess Beatrice and her husband will accompany Her Majesty.

On account of the spread of the cholera in France, the U. S. Consul at Havre has been directed to inspect vessels leaving for this country.

Mr. Gladstone recently meditated a visit to America, instead of cruising on the yacht Sunbeam, but he found that he would not be able to cross the Atlantic.

A cablegram from Queenstown says: "The Eturia's time to Eastnet was six days five hours and thirty-five minutes from New York, the best time ever made."

The Russian Minister of War has ordered that no more troops be despatched to Southern Russia, on the trans-Caspian territory, owing to the intense heat in Central Asia.

A Vienna despatch says: Boddell, the Englishman arrested for demanding \$1,500 from Mr. Gladstone before August 8th, has been sentenced to six months' imprisonment at hard labor.

M. Karkoff asserts in the Moscow Gazette that Russia is resolved now to settle the Central Asia difficulty. He says the present negotiations between England and Russia are mere trifling.

The Bombay Gazette states that Yakob Bey's son has, with Russian assistance, occupied Kashgar, in Chinese Turkestan, and is menacing the Koolja Province, which is claimed by China.

The English Admirals Hewitt, Hoskins, and Hepkins declared at a banquet given by the Empire Club recently, that the British navy, despite its failings, was equal to those of any two other nations combined.

The Abend Post says that the meeting of Emperor William and the Emperor Francois Joseph at Gastein will strengthen the close friendship already existing between Germany and Austria, and will be a sure guarantee of the peace of the world.

The Morning Post, the British Government organ, says: The latest despatches from DeGiers are of a most conciliatory character, and open up the prospect of the possible immediate settlement of the Afghan frontier difficulty.

Admiral Poehan, commanding the German squadron at Zanzibar, has been instructed to demand from the Sultan of Zanzibar the surrender of his claims to the territory ceded to the African Company by the Sultan of Ischagala, covering 1,200 square leagues.

A despatch from Vienna to the Telegraph says: "Austria has formally notified the United States Government that Kelly is not acceptable as American Minister to Austria, and has expressed the hope that he will be recalled and another appointment made."

The newspapers continue to comment upon the recent article in the North German Gazette attacking France. They all consider that the article foreshadows an increase of Germany's military strength, and that it was addressed to the Reichstag rather than to France.

The Matin (Paris) says that persons entering the service of the Congo State are obliged to sign an agreement to maintain strict silence regarding the state of affairs in that country. The hostility of the natives prevents stores from reaching their destination. The climate is deadly, and there is only one doctor in a territory of 800 x 600 miles extent.

One of the leading banks in Russia discovered last week that an unknown person had forged Russian securities cashed at the bank on March 8th last, to the amount of 250,000 roubles. The counterfeit is so well executed that the officials of the bank were unable to detect their worthless character, and the forgeries were not discovered until the spurious notes reached the Russian treasury in the regular way.

Special Notices.

A GOOD FILTER. Pure water is indispensable to health, the least impurity should be removed by a good filter. Pure Blood is also indispensable; there can be no perfect health without it. The liver filters the blood. Regulate the liver with Burdock Blood Bitters and make pure blood.

It is surprising how quickly Hanington's Quinine Wine and Iron, acting through the blood, removes all Pimples and Blisters and produces a clear, healthy skin. See that you get "Hanington's," the original and genuine.

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A HOME DRUGGIST TESTIFIES.

Popularity at home is not always the best test of merit, but we point proudly to the fact that no other medicine has won for itself such universal approbation in its own city, state, and country, and among all people, as

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The following letter from one of our best-known Massachusetts Druggists should be of interest to every sufferer:—

RHEUMATISM. "Eight years ago I had an attack of Rheumatism, so severe that I could not move from the bed, or dress, without help. I tried several remedies without much if any relief, until I took AYER'S SARSAPARILLA, by the use of two bottles of which I was completely cured. Have sold large quantities of your SARSAPARILLA, and it still retains its wonderful popularity. The many notable cures it has effected in this vicinity convince me that it is the best blood medicine ever offered to the public. E. F. HARRIS, River St., Buckland, Mass., May 13, 1882.

SALT RHEUM. GEORGE ANDREWS, overseer in the Lowell Carpet Corporation, was for over twenty years before his removal to Lowell afflicted with Salt Rheum in its worst form. Its ulcerations actually covered more than half the surface of his body and limbs. He was entirely cured by AYER'S SARSAPARILLA. See certificate in Ayer's Almanac for 1883.

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Is your back lame and aching? "Kidney Wort, (I bought) cured me when I was so lame I had to roll out of bed." C. M. Talmage, Milwaukee, Wis.

Have you Kidney Disease? "Kidney Wort made me sound in liver and kidneys after years of unsuccessful doctoring. It's worth \$20 a box." Samuel Hodges, Williamstown, West Va.

Are you Constipated? "Kidney Wort caused easy evacuations and cured me after 16 years use of other medicines." Nelson Fairchild, St. Albans, Vt.

Have you Malaria? "Kidney Wort has done better than any other remedy I have ever used in my practice." Dr. R. K. Clark, South Hero, Vt.

Are you Bilious? "Kidney Wort has done me more good than any other remedy I have ever taken." Mrs. J. T. Galoway, Elk Flat, Oregon.

Are you tormented with "Kidney Wort permanently cured me of blood-tinge." Dr. W. C. Kline recommended it to me. Geo. H. Horst, Cashier M. Bank, Myerstown, Pa.

Are you Rheumatism racked? "Kidney Wort cured me after I was given up to die by physicians and I had suffered 10 years." Elbridge Malcolm, West Bath, Maine.

Ladies, are you suffering? "Kidney Wort cured me of peculiar troubles of several years standing. Many friends praise it." Mrs. H. Laporeaux, Isle La Motte, Vt.

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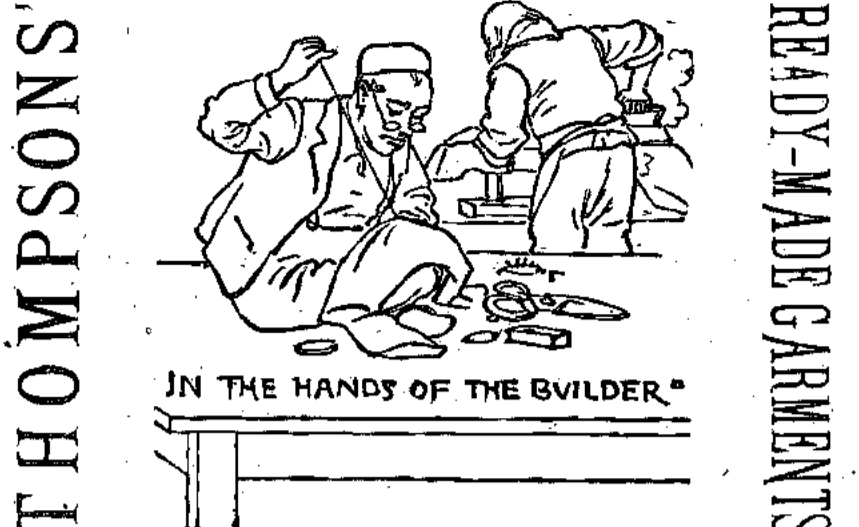
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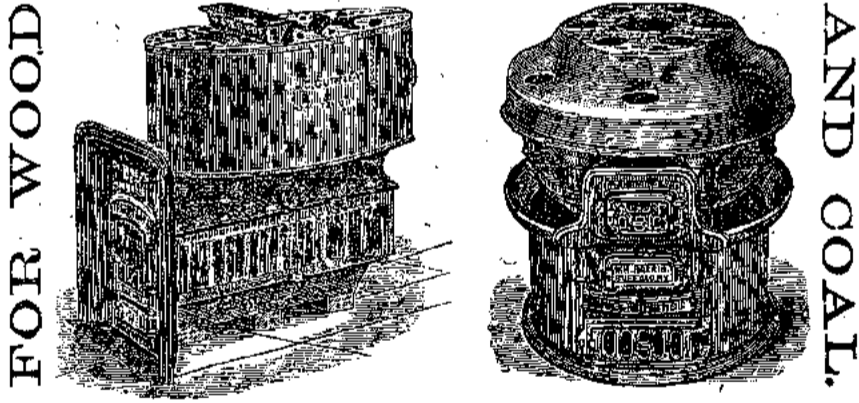
My poor dear old coat do not fail me, I pray; Together our youth we've outrun. Ten years I have brushed you myself every day, Not Soarata more could have done. Fresh trials should fete have in store for your cloth, Though threadbare resist to the end; Like me with philosophy baffle her wrath, O, let us not part, my old friend!

Like them, you've been faithful and true; But when the time comes to lay you aside by, When your service has come to an end; I know where to go to a New Coat to buy, And to prove me another good friend, I care not who points to the darn on your skirt, To me 'tis a sweet souvenir; Pretending one evening Lisette to desert, I failed from her arms to get clear, She tore you and then as she vow'd was but fair, I stay'd that the rent she might mend. You took, I remember, two days to repair, O, let us not part, my old friend!

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HOLINESS CONVENTION. The Holiness Association of Canada will hold their Annual Camp-meeting from August 9th to August 17th. Able Ministers and Consecrated Lay-workers are expected to assist in these services. THE INTERNATIONAL CAMP-MEETING, AUGUST 17th to 31st.

Bishop Cyrus D. Foss, D.D., LL.D., and the Rev. Dr. Williams, General Superintendent of the Methodist Church, Canada, will be present and preach. Other distinguished speakers, male and female, from both countries, will be in attendance at all of these meetings. Good tent and hotel accommodation. Reduced railway fares from principal stations of the Grand Trunk. Pay full fare—secure Certificate at station to be signed by the Secretary of Wesley Park, which will entitle return for one-third fare. Very low excursion rates are given on the Chicago from Toronto. 2909-2908-71 W. B. OSBORN, President.

Health and Disease.

HOW WE TREATED CHOLERA IN CHINA.

BY MRS. S. L. BALDWIN.

It was in the summer of 1878 when cholera of the true Asiatic type was such a scourge in Foochow and the neighborhood. It was estimated that 10,000 people died of this terrible plague in two months. The unclean, narrow, crowded streets; the small, unventilated, poorly-lighted homes; the total ignorance of hygienic laws and suitable medical treatment, together with the impoverished physical condition of many of the people for the want of good nourishing food, all gave the best possible conditions for the spread of the disease, and its progress was rapid and fatal. The native physicians were helpless before it. Men left their homes to go to the street, were seized with the plague, fell in the streets, and died in a few minutes, often with but little pain. Such were never carried to their homes, whatever their station in life, as the people believe that misfortune will surely come to the home into which the dead are brought. All dying away from home are buried at once, or placed in the "rest houses," to await the convenience of the family for burial. The foreign community escaped almost wholly from the disease. I recall but two who fell its victims.

The scourge raged during July and August, but early in September greatly abated, and ere the close of the month there were only scattering cases here and there. Early in October it was deemed unsafe to commence the missionary touring among the distant churches. Mr. Baldwin left us for some weeks' absence on his district. Two or three mornings after his departure we were at breakfast, our cook waiting at the table as usual. He stepped out to the kitchen to bring in a plate of breakfast-cakes, was absent, I am sure, not more than five minutes—I doubt whether that long—when the cook came in, with frightened face, exclaiming, "Brother Ingo is very sick; he has cholera!"

I hastened to his room and found him on the floor vomiting water in small quantities, blue about the face, limbs cramped, and already cold as in collapse. He complained of no pain save in his back and the cramping of his limbs. I saw the frightful signs of the scourge, and that what was done must be done quickly, for he was a man of weak constitution and very slight build. Not long before Bishop Wiley had been our guest for six weeks; he had left with us a bottle of Jamaica ginger. I quickly prepared a dose, adding two or three teaspoonfuls of brandy. This I gave the man to steady him a little, until I could prepare a hot bath, which was my chief hope for him. I explained as briefly as possible my purpose to the other natives, assuring them this was my only hope for Ingo. This I did to secure their help, as they are very much afraid of water in sickness. Fortunately hot water was ready, and the bath prepared in a very few minutes. I had a wash-tub placed in the man's room near his bed, put in the water, and added a handful of mustard, and then had the man lifted and placed in the tub, leaving upon him one suit of cotton clothing—simply a loose blouse and pants. I made the water just comfortably warm at first, then covered tub and man with a blanket, leaving the side next his face open for breath, and through this opening I added hot water as he was able to bear it. I did not note the number of minutes he was in the tub, but left him there until the blueiness had gone from his face, and he assured me that the limbs were no longer cramped, and that he was thoroughly warm. Then I had a dry thick blanket spread on the bed and the man lifted quickly upon it, and rolled up in it, and so we left him to rest. Soon after the doctor, for whom I had sent, but for whom I could not wait, arrived and assured me that my treatment was just right.

Had the cramps or other bad symptoms returned, I would have given him a second bath, as Dr. Trask found it necessary to do for a nurse in our Woman's Hospital. I doubt not that the Jamaica ginger and brandy strengthened the man somewhat for the bath, but I am sure that the bath itself was the effective agent in the cure, as there was no favorable change in the symptoms previous to giving it.

Since writing the above I have met with a Boston physician who in an extreme case resorted to the same remedy, with the most perfect and speedy success.—Christian Advocate.

Toronto Markets.

Table with columns for 'FARMERS MARKET—MARKET PRICES' and 'WHOLESALE PRICES'. Lists items like Wheat, Barley, Oats, Peas, Beans, etc. with prices per bushel or ton.

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Fame never made us lie down contentedly on a death-bed.

He that ascends a ladder must take the lowest round. All who are above were once below.

Talk, to me, is only spading up the ground for crops of thought. I can't answer for what will turn up. If I could, it wouldn't be talking, but "speaking my piece."

Is there any difference between a journalist and an editor? Yes: the journalist is a man who writes things for newspapers. The editor is the man who leaves out what the journalist writes.

The sharpest sentence we have seen lately is that which is pointed against the admiration for "smart" skeptics, when it says that it believes that "Milton's Satan would have made his fortune on the infidel lecture platform."

Cheerfulness is just as natural to the heart of a man in strong health as color to his cheek; and wherever there is habitual gloom there must be either bad air, unwholesome food, improperly severe labor, or erring habits of life.

Never say thou hast no symbol of the godlike. Is not God's universe a symbol of the godlike? Is not immensity a temple? Is not man's history and men's history a perpetual evangel? Listen, and for organum thou wilt ever, as of old, hear the morning stars sing together.

A gentleman came home in the "wee sma' hours ayont the twal," at the South End, recently, and was surprised to find his wife clad in black. "Why are you wearing these mourning garments?" he said, somewhat unsteadily. "For my late husband," was the significant reply. He has been in the house at ten ever since.

"I like the mild spring air," said Deacon Gilpin, as he sat down on Squire McGill's porch for the other moralist for a friendly chat. "How fresh everything seems. Do you know of anything fresher than the gentle spring zephyr?" "No I don't know as I does," replied the 'Squire, "unless it is that 'ere paint you're setting in. 'Taint been on the floor over two hours."

One day a very pious clerical friend, who had consumed an hour of his valuable time in small talk, said to James Harper, the publisher:—"Brother Harper, I am curious to know how you four men distribute the duties of the establishment between you." "John," said Mr. Harper, good-humouredly, "attends to the finances; Wesley to the correspondence; Fletcher to the general bargaining with authors and others; and, don't you tell anybody," he said drawing his chair still closer and lowering the tone of his voice, "I entertain the bores."

A Virginia clergyman worked the following into his farewell discourse:—"I do not regret our separating, dear brethren, for three good and valid reasons:—The first is, that you don't love me; the second, that you don't love one another; and the third, that God does not love you. You don't love me—my salary is several months in arrears; you don't love one another—or there would not be such a dearth of marriages among you, and God doesn't seem to love you as you ought to be loved, because there have been so few funerals among you lately."

At the recent Congregational missionary meetings in Saratoga, Secretary Grassie, showing how some Wisconsin Churches "couldn't possibly live without missionary aid," but didn't die when the aid was stopped, told of a woodchuck that a man described: chased by a dog till just ready to die of exhaustion, he made for a tree, climbed it, and saved his life. "Tut, tut, man," broke in his hearer, "what are you saying? A woodchuck can't climb a tree." "Well, don't I know that? Of course a woodchuck can't climb a tree, but—that woodchuck had to!"

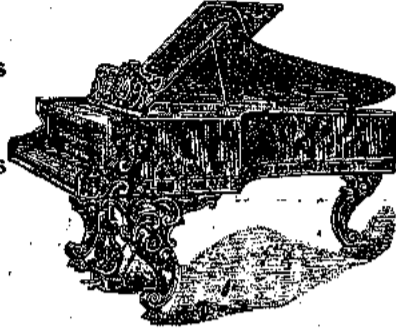
A man somewhere in Alabama called upon an Episcopal rector and proposed to join his church. The rector proceeded to examine him, with a view to learning something of his religious views and status. A few questions and answers showed that the man knew nothing of conversion, and had no correct views as to the responsibilities of Church-membership. The rector advised him to postpone the matter until he should learn more about what was involved in the very serious step which he proposed to take, when the man astonished the preacher with the reply: "Very good; then I'll jine the Free-masons."

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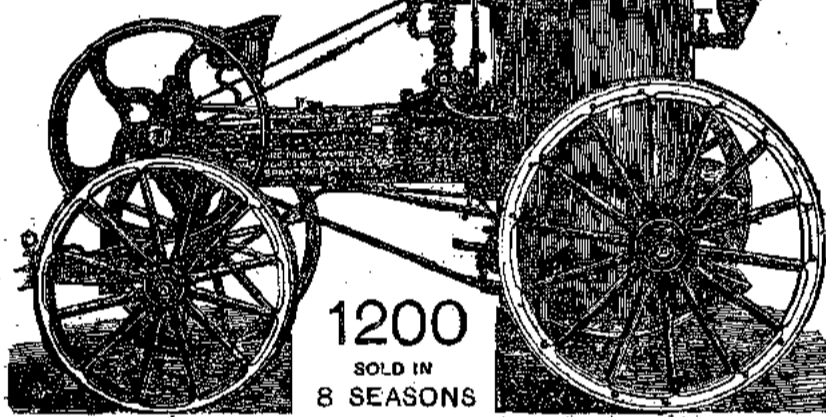
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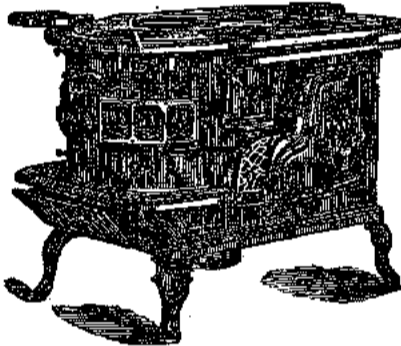
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Book-Steward's Notices.

NOW READY.

Minutes of Conference

BAY OF QUINTE.....Price 40c. Net.
MONTREAL....." 45c. "
NIAGARA....." 45c. "
LONDON....." 40c. "

READY THIS WEEK:

TORONTO MINUTES.....Price 50c. Net.
GUELPH....." 40c. "
MANTOBA....." 30c. "

The Minutes of the other Conferences will be announced as soon as ready. Copies of the Minutes will be mailed to all members of the Conferences, and to subscribers to the Superannuated Ministers' Fund, who are entitled to them.

NOW READY.

NEW CATALOGUE OF BOOKS

Published and on Sale AT THE METHODIST BOOK & PUBLISHING HOUSE,

78 & 80 King-st. East, Toronto. 8vo, paper, 380 pages. Price, postpaid, 10c. each.

Connexional Notices.

SUPERANNUATION FUND.

As it is very desirable that the apportionments to circuits from the Committee of Estimates should be in the hands of superintendents at the time of holding the Financial District Meetings, and as the Minutes of the several Conferences are not all published as yet, I would suggest to superintendents the propriety of not holding their District Meetings earlier than the middle of September.

GUELPH CONFERENCE. - GENERAL CONFERENCE FUND.

The Financial Secretary of the Guelph Conference will gladly receive, by first mail, the collections from the circuits of their respective districts, and forward the same to the undersigned, who will be pleased to forward these dollars and cents to the General Treasurer.

NOTICE TO THEOLOGICAL UNION MEMBERS.

All members of the Theological Union who have paid the annual fee of \$1.00 for 1885, are entitled to a copy of the annual lecture, "Dogma and Duty," by Rev. James A. W. B. and sermon, "Christ's Divine Mission," by Rev. S. J. Hunter, and also the Lectures on Preaching, "Witnesses for Christ," by Rev. F. H. Wallace, B.D. By resolution of the annual meeting of the Union, members of the "Jackson" and "Douglas" societies, who have paid the annual fee of \$1.00 in either of these societies, are thereby made members of the Theological Union and entitled to its annual publications.

BAY OF QUINTE CONFERENCE EVANGELISTIC SOCIETY.

Will all who may desire the services of the Rev. Charles Fish, Conference Evangelist, communicate with me as early as possible, so that arrangements may be made which shall prevent disappointments.

THE GENERAL SUPERINTENDENTS' ENGAGEMENTS.

REV. DR. CARMAN'S APPOINTMENTS. St. Lawrence Central Camp-ground, August 16th to 19th. Maritime Provinces and Missionary Board at Halifax, from middle of September to middle of November, as may be arranged.

MT. BRYDGES CAMP-MEETING.

A camp-meeting under the auspices of the Methodist Church will be held in Gamble's Grove, in the village of Mt. Brydges, London Conference, commencing August 19th, and closing Aug. 26th. The opening sermon will be preached by Rev. B. Knott, Brev. G. E. Sanderson, D.D., President, London Conference; E. B. Byckman, D.D., E. Clement, W. W. Shepherd, and other prominent ministers are expected to preach during the services.

NOTICE.

Indian camp-meeting will be held on the Oneida Indian Mission, on the farm of Chief John Sikes, on the east side of the Thames River, two (2) miles from Delaware Station, and two and a half miles from Southwood station on the St. Clair branch of the Michigan Central Railway.

PARRY SOUND CAMP-MEETING.

The Annual Union Camp-meeting will be held on the Parry Sound Camp-ground, commencing on Wednesday, August 13th, with grand Temperance meetings and closing on Thursday, August 27th. There will be three religious services each day. A cordial invitation to the meetings is hereby extended.

OWEN SOUND DISTRICT.

The Financial District Meeting of the Owen Sound District will be held in the Methodist Church, Flesherton, on Wednesday, September 2nd, commencing at 9 a.m. A District Sabbath-school convention will be held in connection with District Meeting, the particulars of which will be intimated by the Rev. E. Godfrey, Secretary of District S. S. Committees, by circulars sent to Superintendents of Circuits and Missions, and through them to the Sunday-schools on the District.

PEMBROKE DISTRICT.

The Financial District Meeting of the Pembroke District will meet in the Methodist Church in the town of Pembroke, at 9 o'clock a.m., on Wednesday, the second day of September. The ministerial members, and such of the lay brethren who can conveniently attend, are requested to be present at a meeting to commence at 2 o'clock p.m., on Tuesday, the 1st day of September, to counsel regarding matters connected with the District.

LINDSAY DISTRICT.

Sabbath-school Convention, to be held (D.V.) in connection with Financial District Meeting, at Little Britain, commencing at 10 a.m., on Tuesday, August 12th, 1885. PROGRAMME - MORNING SESSION. 10 a.m. - Devotional exercises. 10.30 a.m. - Reports from schools.

It is expected that each circuit and mission will be represented, and a brief report presented of the state of its Sabbath-school work. The opening address or essay on each subject not to exceed fifteen minutes, to be followed by discussion, each speaker being limited to five minutes.

WINGHAM DISTRICT.

The Financial Meeting of the Wingham District will be held in the Methodist Church, Bluevale, on Tuesday, the first day of September next, commencing at 9 o'clock a.m.

STANSTEAD DISTRICT.

The Financial District Meeting for this District will be held in the church in East Hatley on Thursday, the tenth day of September, 1885, beginning at 9 a.m.

BRANDON DISTRICT.

The Financial District Meeting will be held in Brandon, commencing at two o'clock p.m., on Wednesday, 10th August.

TRUST RELIEF FUND.

The Treasurer acknowledges the receipt of the following sums: Rev. P. W. Jones.....\$ 7 50 Rev. S. E. Maudsley....." 15 00

ENDOWMENT FUND, VICTORIA UNIVERSITY.

The undersigned thankfully acknowledges the following additional cash subscriptions to the Ryerson Chair in Victoria University: Mr. L. C. Peake, Toronto, first payment.....\$12 50 Rev. Jas. Woodworth, interest on subscription.....4 09

MINISTERS' ADDRESSES.

Rev. C. Langford, 55 Santer St., Toronto. Rev. Thos. Guiler, 130 Shaw Street, Toronto. Rev. R. B. Rowe, Campbell, Lincoln Co. Rev. A. Wright, Walkbridge. Rev. B. Ferguson, Neptune. Rev. Geo. W. Kerby, Milton P.O., Ont. Rev. Jacob Frohman, 20 Seventh Street, New York City.

PORTRAIT PAINTING.

MR. J. W. L. FORSTER (Pupil of M. Bouguereau, President of the Art Association of France), makes a specialty of PORTRAITS IN OIL. STUDIO - 81 King Street East, Toronto.

ALMA LADIES' COLLEGE, ST. THOMAS, ONT.

Re-opens Sept. 10th. Applications for rooms should be made at once. For the new 55 pp. Announcement, address 2910-44 PRINCIPAL AUSTIN, B.D.

ELOCUTION

New 70-page Catalogue of The National School of Elocution and Oratory. 1416 and 1418 Chestnut Street, Philadelphia, Pa., U.S., sent on application to Dr. Edward Brooks, A.M., President, Instituted 1873, Chartered 1875. Grants Diplomas and Confers Degrees. Large Corps of Instructors, each a Specialist. Fall Term begins September 28th.

Births, Marriages and Deaths.

Notices of Births and Marriages, to ensure insertion, must be accompanied by 25 Cents each - sent to the Book-Steward.

MARRIED.

DIXON - RUTHERFORD. - On the 30th ult., by Rev. F. Johnson, at the residence of the bride's father, Mr. Wm. Walter Dixon, to Miss Sarah E. Rutherford, all of Otonabee, Co. Peterboro'. GARDNER - BARNETT. - On the 22nd ult., by the Rev. Wm. Service, at the Methodist Parsonage, Delta, Horace N. Gardner, of the village of Lyn, to Josephine, only daughter of the Rev. William Barnett, pastor of the Delta Circuit.

JOHNSON - FRANCES. - On the 29th ult., by the Rev. George Steel, at the residence of John Furness, Esq., the bride's father, Mr. Anthony Johnson, of Buteoch, N.B., to Miss Catherine Furness, of Vernon River Bridge, P. E. I.

PARLAND - MORTY. - On the 22nd ult., by the Rev. A. B. Hames, in the Methodist Church, High Bluff, Mr. Thos. James Parland, of Elton, Manitoba, and formerly of Huron Co., Ont., to Miss Isabelle Annie, daughter of Henry McVey, Esq., of High Bluff, Man., and formerly of Huron Co., Ont.

ROBERTS - LOBB. - On the 27th ult., by the Rev. Jas. Webb, at the residence of Mr. Joseph Roberts, Townsend, Mr. John Roberts, to Miss Clara Lobb, all of Townsend, Co. of Norfolk. DIED.

BRODDY. - On Saturday, July 26th, Isabella Eliza, daughter of James Broddy, Esq., Erin village, aged twenty-eight.

CLOW. - On the 29th ult., at the residence of her son, Erin Township, Mrs. Mary Clow, in her seventy-seventh year.

DARVILL. - On the 14th ult., at London, Annie, wife of R. J. Darvill, and eldest daughter of the late Rev. William Dignum.

Special Notices.

AN INVISIBLE FOE. The poisonous germs of disease are lurking in the air we breathe and in the water we drink. The system should be kept carefully purified and all the organs toned to proper action. This can best be done by the regulating, purifying and tonic powers of Burdock Blood Bitters.

CATARRH.

A NEW TREATMENT. Perhaps the most extraordinary success that has been achieved in modern medicine has been attained by the Dixon treatment for Catarrh. Out of 3,000 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all.

Marriage Licenses.

GEORGE EAKIN, ISSUER OF MARRIAGE LICENSES. Office - Court House, Adelaide Street East. House - 138 Carlton Street, Toronto. 2922-1y

M. S. MARA, Issuer of Marriage Licenses, Estate and Loan Agent, Loans negotiated, Estates Managed, Rents Collected, Valuations made. Catalogue of Properties for Sale, published semi-annually. York Chambers, 5 Toronto Street, Toronto. 2923-1y

Miscellaneous.

Dr. FOWLER'S EXTRACT-WILD STRAWBERRY CURES CHOLERA CHOLERA INFANTUM DIARRHOEA, AND ALL SUMMER COMPLAINTS. SOLD BY ALL DEALERS.

Education.

ONTARIO LADIES' COLLEGE, WHITBY, ONT.

Will Re-open September 3rd, 1885.

One of the most elegant and most thoroughly equipped of the Ladies' Colleges. The educational record of the past year speaks for itself. Though not making preparation for non-professional or university matriculation examinations a special feature of our work we are pleased to state that pupils can prepare for these examinations whilst attending our regular classes and going on to graduation.

Our Fine Art Department is in affiliation with the Ontario School of Art, and is doing the entire work for Grade B and Grade A Diplomas; also decorative art, oil painting, etc. In proof of the thoroughness of our instruction, it may be stated that one of our pupils recently won the bronze medal awarded by the Education Department for the highest standing in Grade B art course.

Our Musical Department has had no opportunity of proving its efficiency by any public competitive examination. The distinguished ability of our teachers, the extensive courses of study mapped out in piano, organ, violin, and vocal studies, the character of our concert programmes, prove conclusively that this department has no superior, if in fact an equal, in Canada.

Beautiful buildings and grounds make the Ontario Ladies' College a most delightful and healthful place to obtain an education. During the past year not a single parent or pupil has been dissatisfied.

Rates reduced to the lowest possible point. Send for our new illustrated calendar, one of the neatest published, or apply at once for room to the 2907-t

REV. J. J. HARE, M.A., Principal.

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The oldest and the largest College in the Province. Over 2000 young ladies have registered as pupils in this College, and nearly 300 have completed the full College course and graduated. Hundreds have taken the course in music and art, and many of them are now teachers in prominent positions.

Our aim is to impart the elements of a thorough education in Literature, Science, Philosophy and Belles Lettres, and, especially, to inspire our pupils with a love of study and culture. Languages are taught philologically and colloquially, French by a Parisian, German by a Prussian. Last year ten young ladies graduated, and a still larger class will graduate next year. The Music Department has had more pupils, and has prepared more teachers than any other College in the country.

The Art Department is in charge of Prof. Martin, a born teacher, and is affiliated with the Government School of Art and Design. The College is entirely free from debt and can afford liberal terms. Board, Laundry, the whole English course, ancient and modern languages, music and art, \$180 to \$250 per annum. For particulars, address the Principal, 2907-t

A. BURNS, D.D., LL.D.

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The Fruit and Vegetables from our own grounds. Plenty of new Milk from the College dairy. A remarkable record for health. No day-pupils admitted. Terms reasonable. Write for Calendar, before deciding to 2908-46

REV. A. B. DEMILL, President.

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This popular Institution, open to Ladies and Gentlemen, offers superior facilities for a thorough education in

Literary, Musical and Art Studies.

The Literary Department embraces the Common English, Teachers' Preparatory, Academic and Collegiate Courses to graduation. Careful instruction in French and German.

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The Art Department affords excellent facilities for Drawing and Painting. The Institution also imparts a complete course in the COMMERCIAL BRANCHES with instruction in Telegraphy and Photography.

The College Building is large and commodious, and will re-open with extensive repairs and with improved heating appliances, securing the health and comfort of all. No more delightful and healthful locality in the Dominion for obtaining an education. - Excellent home and special advantages for Ladies. Terms moderate. Send to Principal for Catalogue containing full information. 2909-5t

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The COLLEGIATE COURSE embraces both "matriculation work" and selected studies in science and philosophy. The ACADEMY OF MUSIC has awarded 23 diplomas of graduation in three years. It was never so popular as now.

The BUSINESS COLLEGE is under the direction of a practical accountant. Ornamental penmanship a specialty. The SCHOOL OF ART is in affiliation with the "Ontario School of Art," and teaches its courses.

A special course of lectures for Conference students of the Methodist Church, in which the Rev. Drs. Carman, Jeffers, the Rev. J. B. Clarkson, and others take part, will be given during the winter months. A REDUCTION IN FEES of 10 per cent. (instead of a definite sum, as formerly), is granted to those taking two or more departments. Both ladies and gentlemen are admitted. Special reduction to Ministers. Fall term begins September 8.

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