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Book Steward.

Notes and Gleanings.

Rev. Dr. Narayan Sheshadri, who was a passenger on the steamship *Circassia*, which left New York for Glasgow on July 18th, died when three days out. There were no means of preserving the remains, and reluctantly they were committed to the deep.

The returns of the census in France give the population at 38,095,150 souls, being an increase of 208,584. This increase is surprisingly small, and is entirely due to the growth of the town populations. After Paris, Marseilles, Lyons and Bordeaux are the largest cities in the Republic.

The American Board of Foreign Missions since its organization has sent to the foreign field 2,026 missionaries. The record of the society work abroad shows 446 churches, which have counted a membership of 110,449 persons. Last year forty-two new missionaries were sent out, and twenty-four new churches established.

The Methodist missionaries in China number 81—from the M. E. Church, 34; Church, South, 13; Wesleyans, 22; all other Methodists, 12. They have united in the China Methodist Union, and propose a common name for Chinese Methodism, a uniform course of study for native preachers, and one body of rules for native members.

The translation of the Scriptures, begun by Mr. Mackay, missionary to Uganda, is being diligently completed by three of his most intelligent converts and pupils. The memoir of Mackay by his sister, of which eight thousand copies have been sold, has led several young men to consecrate themselves to the evangelization of Africa.

The Religious Tract Society of London sent out from its home and foreign depots over seventy million publications during last year, in over two hundred languages and dialects, and the expenditure reached the total of £199,444. To the missionary income, £24,943, the society added trade profits, bringing the outlay in grants up to a total of £39,512.

Dr. John Brown, of Bedford, speaking at an opening luncheon of Westgate Congregational church, Peterborough, England, said a parishioner had recently returned from Mentone, and gave £50 as a thank-offering for having escaped the earthquake. "Ah," said Dr. Brown, "I have a number of friends I should like to send to Mentone, for I am sure nothing but an earthquake would move them to give me such a donation."

The "Methodist Times" says: "There are many signs that Wesleyan Methodism is awaking to the necessity of exposing the ecclesiastical fictions upon which the claims of sacerdotalism rest. Probationers for our ministry are henceforth to be examined in the late Bishop Lightfoot's famous dissertation on the Christian ministry, and the first part of Dr. Bigg's 'Comparative View of Church Organizations.' It is also understood that the theological professors at our colleges will give increased attention to the subject in their lectures. The doctrine of the Apostolical Succession is as baseless

a fiction as the forged decretals on which the Pope rests his ultramontane claims. Could not the Book Room bring out a new and revised edition of Powell's powerful volume on that subject?"

The North China Mission of the Methodist Episcopal Church was established by two missionaries in 1869, but is now represented by 15 missionaries and 58 native helpers. It contains 18 homes and 29 places of worship, 28 schools, with 569 pupils, together with Peking University, with an attendance of over 200, as well as 4 hospitals and 8 dispensaries. The churches have 1,299 members and probationers.

Mr. Gladstone, in the face of protest, clings to his belief that the sum paid to Milton for "Paradise Lost" was the first regular payment for literary work. "In the sixteenth century," he concedes, "there were authors in the pay of booksellers. Milton, however, was no journeyman. He sold a property; and I have not yet obtained notice of any earlier case in which a literary work was made the subject of sale and purchase."

In France the progress of irreligion and unbelief seems to be terrible. At the recent Catholic Congress, held in Paris, the Cardinal Archbishop Richard declared that in consequence of the anti-religious tendencies of the public schools and school literature, more than one-third of the children in Paris who arrive at the proper age no longer partake of the first Communion, and as a consequence cannot be regarded as members of the Church, nor are they entitled to a priest's service in case of their marriage or death.

The "Indian Witness" reports that in Northern India there is no abatement in the work of baptizing converts from the lower Hindoo castes. It is said that in Northern India and the Nerbudda Valley the baptisms for two months past have averaged more than thirty a day. The missionaries are greatly perplexed as to what they can do in the way of training these converts, and they are recognizing the fact that their first duty now is to prepare leading men among the converts for this important duty.

With what vigorous vigilance the authorities must watch over the safety of the Russian Czar when travelling appears from the report of one who happened to be travelling in the opposite direction to that of the Emperor. Suddenly the train was brought to a standstill at a little station and switched upon a side track. All the windows in the train were firmly fastened, the doors locked, and the passengers strictly ordered not to open either. In front of each car soldiers were placed to prevent any passenger from leaving the train. In this way the passengers were virtually kept as prisoners for two full hours, until the imperial train had passed by.

The Cologne "Gazette" gives the following as an authentic account of Emperor William's recent accident: "The Emperor was leaning on the door of the cabin of the Imperial yacht talking animatedly with members of the suite, when he suddenly turned, and at the same moment slipped on the linoleum-covered deck. Dr. Leuthold found the Emperor's right knee-cap dislocated. The Emperor bore the painful operation of re-placing the knee-cap without flinching. Dr. Leuthold bandaged the knee, and advised the Emperor to stay in bed. The Emperor can now stand, and even walk, without difficulty. The knee is still kept bandaged as a precaution."

It is stated that Rudyard Kipling's grandfathers were both Wesleyan ministers. Rudyard's father is described as a man of great ability, who has held an important position as art director in India. Many years ago he was an artist in what has since become the great

house of the Doultons. The works were then situated at Burslem, in England. Near Burslem is a pretty little village named Rudyard, of which the Kipling were very fond—hence young Rudyard's name. He is a grandson of Rev. George B. Macdonald, and a nephew of Professor Macdonald, who accompanied Rev. William Arthur in 1880 to America.

The Report of the M. E. Conferences in Northern India for the past Church year is cheering. There have been added to the churches 980 full members and 2,935 probationers. There were 1,256 adult baptisms. The number of scholars in the Sunday-school has increased over 3,000, making the present number 28,400. The mission is embarrassed by its very success, for the large ingathering requires an addition to the native pastorate, while funds do not increase proportionately.

The marble statue of Pope Leo XIII., executed in Italy by Luchetti, and presented to the Catholic University in Washington by Count Joseph Loubat, will be shipped to the United States within a few weeks. The statue represents the Pope seated on his throne, wearing the tiara, or triple crown, and the rich robes of his office. The right hand is elevated, as if the Pope were about to pronounce a blessing. On the pedestal is the Latin inscription composed by the Pope.

The Foreign population of the Congo Free State is now over 800, of whom about half are Belgians, the remainder being English, Italians, Portuguese, Dutch, Swedes, Danes and French. Of the seventy-two English and thirty-five Swedes, as enumerated in December, 1890, the greater part—over eighty in all—are missionaries. The opening in March of the Congo Railroad from Matadi to the Leopold Ravine is an earnest of the great work that will soon be completed, and which will render missionary advance much easier and safer.

A despatch from Rome says: The British and Italian Governments have been in consultation relative to Russian proceedings in Abyssinia. The Italians have come to the conclusion that the Mashkoff expedition is not altogether scientific in its objects, and it is said that Lieutenant Mashkoff has given the Abyssinians information that is making them much less subservient to Italy than they have heretofore been. King Menelek is growing more independent in his attitude, and has given the Italians to understand that their interference in Abyssinian affairs will not be tolerated.

Great disappointment is expressed in England with the results of the census of the United Kingdom, taken some four months ago. Returns are yet incomplete, but the preliminary reports and tables made public show that the rate of increase during the previous decade has not been maintained, and that the population of the kingdom has fallen about 900,000 below the official estimates. The latter placed it at 38,652,244, while the actual returns prove it to be 37,740,283, the greatest decline (703,350) being in England and Wales, though Scotland falls short of the estimate about 130,000 and Ireland about 240,000.

The London "Daily News" has a leading article on the question of the Jews in Russia, in the course of which, referring to the recent utterance of Mr. Gladstone, urging a full and fair exposition of the Russian Jew question on the Continent, the paper says: "The articles on Siberia from the pen of George Keenan have met with a remarkable reception in Europe. Authorized translations of these articles into the French, Danish, Dutch, and Czech languages have been arranged for, and they have already appeared in book form in Hungary, Italy, and France. They have been published in a number of papers. Besides these authorized publications there have been five distinct German piratical translations." Continuing,

the *News* says the articles have been the prime cause of the formation of "Free Russia" societies in England, and have stirred public opinion in Europe more than any other writings that have appeared for years.

THE GERMAN EMPEROR.

The Hon. John V. Farwell writes from London, England, to the *New York Independent*, concerning the Emperor's visit. Among other things, he says:

"I made particular inquiries about this most remarkable man on my first visit to Berlin, when his grandfather was Emperor, because every fact then pointed to him as the coming Emperor, who was very soon to take upon himself the burden of keeping the peace of Europe. I was appalled to learn that his reputation then gave no promise that he was the man for such a work. It was thought that he was a hair-brained son of the sword, who would soon find occasion for its use to make a name for himself alongside of Frederick the Great, whom he resembles very much, if the portraits of his ancestor are faithful shadows of the original Prussian warrior and king. My second visit to the German capital was when he had become Emperor, and still these same apprehensions were uppermost in the mind of my friend; and I pursued my inquiries into the circle of the men he trusted, through the agency of an earnest Christian man, whom I had met in Stockholm at the International Convention of the Y.M.C.A., who was closely connected with the Government. These inquiries revealed the fact of his earnest religious convictions, and that his trusted counsellors were God-fearing men, who were for peace, and that when the time came for him to show his mettle they thought that even Bismarck could not stand between him and his aims without finding that William II. was Emperor, and could, if required, get on without the 'Iron Chancellor.'

Events have demonstrated the justness of their conclusions, and that William II. is the most important living ruler of men, in that his efforts, in all quarters, are avowedly in the direction of peace, and culminate on those lines, whether in his Cabinet councils, or his private and friendly visits to other potentates.

"A few years since the Prince of Wales would not receive him as now, and the English people regarded him with at least a not very complimentary estimation of his ability or character as a sovereign. Now the most magnificent reception that can be accorded by one sovereign to another has been accorded to him by the Queen and Royal family, and what is more, by the masses of the British people. This change of sentiment, in so short a time, is quite marvellous, and proves that merit, in king or subject, must find its true level in the proper use of the powers inherited and confirmed by God and man; and the verdict evidently is, that in the judgment of this great people from the top to the bottom, William II. is the right man in the right place and at the right time in the history of Europe. God grant that this judgment of a great nation may be but the reflection of 'that wisdom that cometh down from above, that is first pure, then peaceable'—'God in history'—working out human development into better forms of government, by one of the Emperors for the people."

The *British Weekly*, speaking of the Emperor's speech at the Lord Mayor's banquet, says: "His words sounded like an echo from some beneficent autocrat of the middle ages—say Charlemagne, for instance, 'the great and peace-giving Emperor.' Those who saw him for the first time may have thought of the fresco at Goslar, where his grandfather appears, surrounded by ancestral shades. He is the true son of these mediæval heroes. The Holy Roman Empire, which was sinking low on the horizon of history, has in him taken a fresher lustre. He is the heir of the ages, and yet no anachronism."

THE IMMORTAL NOW.

Sit not blindfold, soul, and sigh
For the immortal by-and-by;
Dreamer, seek not heaven afar
On the shores of some strange star.
This a star is—this thine earth;
Here the gem awakes to birth
Of God's sacred life in the—
Heir of immortality!

If most heaven its radiance pours
Round thy windows, at thy doors,
Asking but to be let in;
Waiting to flood out thy sin;
Offering the unfailing health,
Love's refreshing, boundless wealth.
Voices at thy life's gate say:
"Be immortal, soul, to-day!"

Thou canst shut the splendor out;
Darken every room with doubt;
From the entering angels hide
Under tinsel veils of pride;
While the pure in heart behold
God in every flower unfold—
While the poor his kingdom share,
Reigning with him everywhere.

Oh, let Christ and sunshine in;
Let his love its sweet way win!
Nothing human is too mean
To receive the King unseen!
Not a pleasure or a care
But celestial robes may wear;
Impulse, though, and action may
Live immortally to-day.

Balance not in scales of time
Deathless destinies sublime.
What vague future can weigh down
This great now that is thine own?
Love were miserly that gave
Only gifts beyond the grave.
Heaven makes every earth-plant thrive:
All things are in God alive.

Oh, the stifled bliss and mirth
At the weary heart of earth
We, her children, might awake!
Songs would from her bosom break;
Toil, unuttered from its curse,
God's glad purpose would rehearse.
If with him we understood
Of creation—"It is good."

Soul, perceive thy perfect hour;
Let thy life burst into flower!
Heaven is opening to bestow
More than thou canst think or know,
Now to thy true height arise;
Enter now thy paradise;
In to-day to-morrow see:
Now is immortality!

—LUCY LARCOM, in *Christian Union*.

DO YOU SING AT HOME?

There is perhaps no pleasanter occupation in the family circle than sacred song. Many a home where there is little of beauty, or ease, or luxury, is made pleasant by "thanksgiving and the voice of melody." If there be joy in the heart and music on the tongue, many rough places in life are smoothed and made plain, many dark spots are brightened and made cheerful.

Those families which know nothing of sacred song miss some of the purest pleasure that falls to the lot of mortals. Family prayer is a duty and a privilege, but family praise is none the less so, and there is nothing that binds hearts more closely to the home than those "songs which mother sang;" and old tunes in which the voice of parents and brothers and sisters join form a bond of union which unites hearts when mountains rise and oceans roll between them. Sometimes the wayward son, wandering in a far-off land, hears the song his mother sang, and is charmed by its music to know and serve his mother's God.

Careful and melodious singing in the home fits persons for singing elsewhere, especially if persons are taught to sing correctly, gently and tenderly, and without much instrumental accompaniment. Then the hymns learned by the young linger long in memory, a precious heritage against days of darkness and sorrow.

Let parents set the example of song, and the children will be sure to follow. Take time now and then, and enjoy an evening of sacred song. Let the voice of rejoicing be heard in the tabernacle of the righteous, and prayer and praise ascend to the throne of God. Let each child have his hymn-book, and he will learn to prize it next to the Bible, and will from it gather many precious truths which will go with him to life's latest hour. Whoso offereth praise glorifieth God. Let us have more praising and less murmuring, more song and fewer complaints. Instead of fretting because of evildoers, let us pray; instead of repining at our lot, let us leave our burden at the Cross, "and bear a song away."

"Hast thou no words? Oh, think again—
Words flow apace when you complain;
And fill your fellow-creatures' ears
With the sad tale of all your cares!
Were halft the breath thus vainly spent
To heaven in supplication's bane,
Our cheerful song would often be,
'Hear what the Lord has done for me!'"

—The Common People.

A MARVELLOUS BUILDING.

I am writing these notes at Lucerne. Below me lies the lake, calm and placid as a meadow pool, save where some passing steamer ripples the pale green waters into tiny waves. All around are the green hills, dotted with picturesque chalets; and beyond these again, the snow mountains lift their pure white peaks to heaven. I raise my head and watch the cloud shadows glide across the lake, and trail up the steep mountain sides. Now and then some darker cloud than usual rolls down the mountain slopes, and anon the distant Alps are hidden from view. Then the sun breaks through again, and the clouds glide away, and the white peaks glitter once more in a blaze of amber light. It is a beautiful picture, and one that I never tire of looking at. Some nine or ten years have passed away since I was at Lucerne before, and I was so charmed with the scenery then, that I resolved to return from Italy by the St. Gothard route, that I might renew my acquaintance with a place that will ever be a sunny spot in my memory.

On my way here I spent a day at Milan, and a week among the Italian lakes. No one who has the time to spare should pass through Milan without having a look at the Cathedral. If he has seen it before he will not tire of looking at it a second time. Indeed, the oftener one looks at it the more the wonder grows, while new beauties reveal themselves at each returning visit. The Milanese call it the eighth wonder of the world, and say it is second only to St. Peter's at Rome. It may be second to St. Peter's in point of size, but for beauty I should think the Milan Cathedral surpasses every building of its kind on earth. Indeed, I cannot conceive how anything wrought by human hands can be more beautiful. It is a forest of glittering white marble; so cunningly wrought, so delicate in its details, so rich in its sculpture, so vast and beautiful in its proportions, that one can find no words wherewith to begin to describe it. Each buttress is carried high above the eaves into a glittering pinnacle, and surmounted by a statue of choicest workmanship, while from pinnacle to pinnacle runs a wall of delicate fretwork, every square foot of which will repay examination. Then from eaves to celsitory flying buttresses are swung of the same rich tracery, but with endlessly changing design. By a flight of 194 steps we mounted to the roof, and, lo! there was spread out before us a perfect forest of marble. Nay, rather, it was as though some breath of wondrous spring had swept over this white forest, and it had blossomed into leaf and fruit and flower. One hundred and thirty-six spires glittered before us, each spire surmounted by a life-size statue, while from twelve to thirty-six statues filled the niches round about. Altogether, over seven thousand lovely statues adorn this majestic pile, and three thousand more are to be added before it is complete.

I mounted higher still, and went to the top of the central tower, 800 steps more, and all on the outside. The view of the city from the top, of far-away hamlets and villages, of the distant white-peaked Alps, is exceedingly fine, but I could not keep my eyes from the miracle of marble below. All the roof is flagged with marble, the gutters are marble, the stairways are marble, no other kind of stone being used in its construction.

After a while I descended into the interior and tried to realize its vast proportions, but it was not easy. To say that it is 600 feet long by nearly 200 feet wide, and that the fretted ceiling is 155 feet above the floor, gives little or no idea of the magnitude or majesty of the place. Then a young priest came and led the way to the crypt underneath the grand altar. We wondered what secret was to be unfolded when he shut and locked the door behind us. But we had come to see what there was to be seen, and were prepared to follow. Lighting a taper he led the way into a dark room, which we discovered was the tomb of Good Charles Borromero. Borromero in his lifetime had been a great philanthropist. He had fed the hungry and clothed the naked, and in time of plague had nursed the sick and closed the eyes of the dead. And so when he died they made a saint of him, and here they buried him, buried him in a tomb lined and roofed with bas-reliefs of solid silver. "Would we see St. Charles?" the priest asked.

"Yes, we would see anything he had to show."

So the priest crossed himself, put on a white lace garment over his black robe, and then be-

gan to turn a handle, and, lo! the other side of the huge sarcophagus which we had hardly noticed till now, began to descend, disclosing within a coffin of rock crystal, so perfectly transparent that we could see the body within. It was not a pleasant sight. The skin was drawn tight over the fleshless face, the eyes were gone, the lips were parted in a ghastly smile. The body was arrayed in garments inwrought with gold, and studded with precious stones; ponderous rings, set with jewels, being loose upon the dead fingers. Over his breast was suspended a cross set with emeralds, while above his head was a crown rich with diamonds and all kinds of precious stones.

It seemed a pity that so good a man should leave his dead body exposed to public gaze at so much per head. Could he have had his will I think he would have chosen for his bones a different fate. But he brings money to the Church, and that counts for a great deal.

From the Cathedral we went to see Leonardo de Vinci's great picture, "The Last Supper." It occupies the entire end wall of a long narrow room, and is painted on the plaster. Unfortunately, the plaster is beginning to fall away, sadly marring the beauty of this masterpiece. I had expected to find a picture so blurred and faded as to be almost unrecognizable. But in this I was agreeably disappointed. Notwithstanding its four hundred years it is still rich in color, while the expression on the faces is marvellously vivid and distinct. I have heard people say that the copies in the room are better than the original. I don't know where such people keep their eyes or how they use them. No copy I have yet seen comes within measurable distance of the original. There is a dignity, a breadth, an undefinable something about de Vinci's great picture that stamps it as one of the masterpieces of the world.

I look up again; the evening's sunlight is burning on the snow-crown of Pilatus, and lighting up many a distant peak with a glory that scarcely seems of earth. On the smooth waters of the lake the shadows are deepening, so I will lay aside my pen. In a few days now I turn my face homewards to take up again my burden of toil. But the memory of this pleasant holiday will—if God shall spare my life—remain with me for many a long day to come.

—SILAS H. HOCKING in *Christian World*.

NEW ZEALAND ABORIGINES.

The Maoris form an integral portion of the community, with recognized place and rights. It is not considered at all improper for a white man to marry a Maori girl, especially if she is heiress to a tract of good land. They are a middle-sized, stubby race, and though some say that they are dying out, better authorities maintain that they are holding and will continue to hold their own. They have representatives in both Houses of Parliament, and any of these, if unable to speak English, is allowed an interpreter, who stands up beside him and translates his speech sentence by sentence. This double-barreled membership looks odd, but it works well. I heard Taipua, one of the four in the House of Representatives, make a speech after this manner on a proposed native lands bill. As a parliamentary utterance it was a miracle of condensation, perhaps because he had time to think over what he was going to say next, while the interpreter explained in English what he had said. "You have passed twenty acts about our lands in as many years, and they have all been bad. This is the worst. You propose to tax our land. Had you not better leave the matter to ourselves? Or, as there are now a number of our leading men in Wellington to give evidence on a disputed will case involving land titles, I advise you to take counsel with them. They can give you light, if light is what you want. At any rate, keep lawyers away from us." Thus spoke Taipua, and, amid the cheers and laughter of the House, took his seat, leaving the Ministry in no doubt as to the side on which he intended to vote.

Some of the Maoris still keep up the old hideous practice of tattooing, the men puncturing the whole face to increase their importance, and the women their lips, chins, and eyelids to increase their personal attractions. A friend of mine told a married woman in Japan that he wondered at her disfiguring herself by blacking her teeth. "What do you mean?" was the indignant answer; "any dog has white teeth." Probably the Maori damsel thinks along the same line, but after looking

at her slate-blue lips I thought her mistaken.—From "New Zealand," by G. M. Grant, in *Harper's Magazine*.

MAKING THE SABBATH HAPPY.

We know a household in which the Sabbath is hardly over before the little ones begin the enquiry: "Mamma, when will it be Sabbath again?" To these children the Sabbath is the red-letter day of the week, looked forward to, and backward to, every other day; and this because on the Sabbath they have their father home all day. He dismisses his business cares, gathers his children close about him, listens to the histories of the week, reads to them, or walks with them. He is making beautiful associations to cluster around 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 father and sons and daughters and little children go abroad to the work and their lessons.

But then comes the seventh day, the beautiful Sabbath, 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, and their children, their sympathetic conversation, their choice books, and their songs, and their bits of poetry, that they who come to the hearthstone weary and discouraged will be renewed and cheerful for the coming week, and all will bear in their hearts a bright memory to shine on them in cloudy weather.

THE JEWS IN RUSSIA.

Professor Goldwin Smith writes calmly and clearly in the *North American Review* on the Russian expulsion of the Jews. This is not brought about by any consideration of their religion, we are told, but upon economic, social and national grounds. Some of the Jews are usurers, and by thrift and usury have become owners of lands once possessed by the Russians, while those who could not be usurers if they would, being without means, are hated in common with their wealthier usurious brethren.

What the peasant wants is not that Jews should be forcibly converted, or that they should be prevented from worshipping in their own synagogues after their own fashion, but that he shall be freed from alien usury and domination. He would hardly desire anything so cruel as the expulsion of the Jews from the land which has long been their home, if it were possible that their habits and bearing could be changed. But it is not likely that the yoke of the Jews will become less galling, or that the sufferance of the people will increase. Nor are the dense swarms of Russian or Roumanian Jews likely soon to be "derabbinized and de-nationalized," or to give up their immoral trades. The Professor claims that the Government did not take the initiative in persecuting the Jews within Russian borders, but that the villagers and peasantry whose land had been forfeited to Jews, struck the first blow and dragged the Government into the trouble. However, the cry, "The Jew must go," was started, it is now very heartily taken up by the Government and the despised people appear to be without a friend or defender.—Ex.

Encouraging reports come from India in regard to the educational progress of native Christians. In the last report on Public Instruction, issued by the Madras Presidency, it is shown that the number of native Christians examined in certain branches of study has increased by forty per cent., while the number of Brahmins has decreased by eight per cent. The report goes on to say that the true secret of the position of native Christians in education is to be found in the fact that year by year the number of intelligent wives and mothers is on the increase. Early marriages are much less common, and the offspring is naturally becoming physically and mentally superior. The gradual abolition of child marriages and other customs has begun to have the best results. But before all these governmental changes there went the light of the Gospel borne by the faithful missionaries of India.

Correspondence.

GIVING UNTO THE LORD. WHY? HOW MUCH?

The following paper was read by Dr. Wilson before the Christian Endeavor Society at Fenelon Falls:

Giving unto the Lord takes its origin at a very early date in the history of the human race. In the fourth chapter of Genesis we find the story of the sacrifices made by Cain and Abel, that of the former being of the fruit of the ground, and that of the latter being of the firstlings of his flocks.

After Noah and his family were rescued from the deluge, he builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. After Abraham had been victorious over his enemies, he was blest by the high priest Melchizedek, and he gave them tithes of all (Gen. xiv. 20). Abraham had had great prosperity in both temporal and spiritual blessings, for which he was willing to give God the glory, and to show his great faith in and obedience to God by not refusing to offer up his son Isaac as a sacrifice upon the altar. (Gen. xxii. 9.)

A little later on we find in Gen. xxviii. 16-22, particularly the last verses of the chapter, that Jacob vowed a vow that if God would give him bread to eat, and raiment to put on, as well as keeping him in safety so that he might come again to his father's house in peace, that the Lord would be his God; and that of all that the Lord would give him, he would surely give the tenth unto God. Now, if we follow the history of Jacob we will learn that God prospered him abundantly in temporal things. Every movement of his, after that, was towards wealth; and, while servant of his uncle Laban, although his wages were changed ten times, yet he continued to have wonderful prosperity. And in Gen. xxxi. 18 we read, "I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred," as much as to say, You have given me the tenth, I have given you all that is good for you in great abundance; now, bear in mind the secret of your success, and return to the land of your birth.

You will now observe that what became a custom, to some extent at least, with some of the brighter examples amongst the early fathers of the Israelitish nation, soon appears as a divine command, as we read in the first verse set in connection with this subject. (Exodus xxv. 2) "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering." In this passage is embodied the demand and the condition of the same.

As there is such close connection between the latter part and the first part of our subject, viz.: the act of giving to the Lord, and the question how much? I think it well to consider them jointly. In the verse just quoted the great principle of giving is clearly set forth. And in the 30th, 31st and 32nd verses of the last chapter of Leviticus—so far as I can see, the next reference to the subject—there is the direct command. They read as follows: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."

You will notice that tithe means tenth, and also that the question of how much is clearly answered, so far as the Old Testament teaching is concerned. The least amount demanded is the tenth, and I venture to assert that there was no other command more binding upon the Israelites. In Deut. xiv. 22, 28 and 29, we find, "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates. And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest."

In the verses already quoted not only is the principle of giving, with a clearly defined statement of the minimum quantity, laid down; but also a reason for giving, as well as principles of charity to be exercised towards the stranger, the fatherless and the widow.

Now methinks I hear someone say, "Oh! but that was only under the old dispensation; that has all passed away; that was only for the Jews." I tell them—No. As it was for the Jews then, so it is for us now, just as much as any of the other principles of the Old Testament; just as much for the Jews then and for us now as the ten commandments were for them then and for us now. This principle of liberality to the cause of God is taught all through the Old Testament. In Prov. iii. 9, 10, we find the words, "Honor the Lord with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine." Then again in Prov. xi. 24, 25, there is the principle of giving, the promise of reward and the warning against withholding—"There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Also in Mal. iii. 8, 9, 10, 11 and 12, we find the same principle put in a very forcible manner: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of

hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

Before passing to the New Testament to further consider this subject, let us tarry here a few moments to contrast the liberality of the Jews in those days with the liberality of the Christians of the present. The Old Testament contains many examples of great liberality to the cause of God, but one or two will here be sufficient. In Exodus xxxv. there is related the story of the preparation for the building of the tabernacle by Moses. And you will find that the request of Moses was answered by such great liberality on the part of the people that there was more material furnished than what was required for the building and everything in connection therewith; so that in the next chapter you will find that Moses had to issue a proclamation restraining the liberality of his people.

Again, in the preparation for the building of the temple, we find the same spirit of systematical and intelligent liberality manifested by the Jews. In the last chapter of the book of 1 Chronicles the account is given, and David says: "As for me in the uprightness of my heart, I have willingly offered all these things: and now have I seen with joy thy people which are present here to offer willingly to thee."

In the building of the tabernacle by Moses, and the preparation for the construction of the temple by David, all the material and means were on hand before the work was begun. They did not try to build those edifices on promises to pay, or assets on paper only. They did not have to "worry" the means out of the people. They did not have to trouble themselves about a big tea-meeting or a bazaar with a fish-pond in the corner; or with socials, election cakes, or a dozen other (to my mind questionable) schemes to raise money for the cause of God, which are mere appeals to the carnal rather than the spiritual man. At that time there was an abundance given with a willing heart; given because they had been commanded to give; given for the glory of the Lord of hosts; given because they had by experience found that God's promises of material prosperity had been fulfilled; and given because they had been cursed by blight and mildew and devouring worms when they failed to recognize the claims of Almighty God upon them! To-day the cause of God has to go abegging. When the officials of the churches call upon great many of the members to solicit a subscription to some particular fund—perhaps to the salary of their pastor, who has warned them of the temptation, who has advised them in both temporal and spiritual matters, who has visited them and prayed with them in affliction, and comforted them in the sadness of bereavement, and who has ever been faithful in the performance of all his pastoral duties, they are met with the withering rebuke: "What! beggling again! It's a terror what it costs to run these churches! One might stand with the hand in the pocket all the time!"

Perhaps that remark is made by an individual who keeps his hand right down in his pocket and never gets it out. In all probability he hasn't given more than thirty cents in a year to the minister's salary, and ten or fifteen to the Missionary Society. Such people are a hindrance to the cause of God, inasmuch as their influence is against the liberal and intelligent support of the Church of the living God.

We will now very briefly consider the subject from a New Testament standpoint. There are many passages of Scripture bearing directly or indirectly upon giving to the Lord. Why? and How much? But, as I fear you have already become weary from the length of my paper, I will only touch some of them. Luke vi. 38 says: "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again." This verse contains the Divine command, and the Divine promise for material and spiritual blessings, in proportion as we act upon the principle as herein set forth. We are advised to give that we may receive in greater measure.

In the next verse here set for our consideration, namely, 2 Cor. ix. 6, "But this I say, he which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully," Paul was exhorting the brethren to liberality, and while urging that, for their own benefit, they would go about it in the right way, he was endeavoring to instill more faith in God for the material, as well as spiritual prosperity. And was it not reasonable? We ask God to pardon our sins, and we believe that through Christ we may be saved and receive the reward at death. How much more should we be willing to trust him for all those minor blessings of material prosperity? "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

Now, in another part of this paper, I said that the command to give tithes is as much intended for the present generation as the Ten Commandments, or any other of the fundamental principles of the Holy Bible. Well, whether I am right or whether I am wrong, I fail to find anything in the New Testament which revokes the system of tithing, any more than it revokes the Commandments or the law regarding the observance of the Sabbath day. When the Scribes and the Pharisees were so particular about tithing their earnings, even down to the most insignificant thing, that they might be famous for their strictness in religious matters, Christ gave them a rebuke, which you will find in Matthew xxiii. 23, "Woe unto you, Scribes and Pharisees, hypocrites, for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." In the fourth chapter of Acts, and from the 32nd verse to the end of the chapter, is related how the Apostles owned things in common, and the people sold all they had and brought them to the feet of the Apostles. "Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold and laid them down at the Apostles' feet. A distribution was made unto every man according as he had need."

In the few passages quoted from the New Testament I think we can clearly see that the command as to tithing, so imperative in the Old Testament,

has not been revoked. Therefore, the matter of giving to the Lord is the same in both; and as to the question of how much, the tenth is the minimum asked in both, but much more definitely in the Old Testament. In the New, we have examples of a much larger portion being donated, e.g., the widow's mite, which was all she had; also the example in the fourth chapter of Acts just recently quoted, where the Apostles gave all they had.

Now, we will take that part of the subject entitled, "Why do we give?" We give because it is a Divine command; because the Church of God has always been supported by material means; because every good and perfect gift comes from God; because without his blessing we nothing good can do, neither would we have anything to give; because while we were yet sinners, "God so loved the world that he sent his only begotten Son into the world, that whosoever believeth on him might not perish, but have eternal life"; because Christ has done so much for us—he took upon himself our humanity, was subject to all the trials and temptations of everyday life, and set us the great example of a pure life, a life of usefulness, of humility, love and sympathy; because, although innocent of crime, he was accused, convicted and sentenced to the terrible death of crucifixion as an atonement for our sins; because he was buried and rose again on the third day, and after his resurrection commanded his disciples as follows in Mark xvi. 15, 16: "And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Those words, although spoken audibly to the disciples, are spoken to us now also from his Word. Now, if all were preachers there would be no hearers. We cannot all go out as preachers and as missionaries, but we can give willingly according as God hath prospered us of our income to maintain the cause at home and abroad. We can contribute to the building of churches and to the various funds in connection therewith. We can give to the spread of the Gospel by helping the Bible Society in the printing and distribution of Bibles and tracts. We can help the home and foreign missions, for we are told to "preach the Gospel to every creature." We can aid the poor, the stranger within our gates, the fatherless and the widow.

Why? Because it is a privilege to give in the name of Jesus, in order that we may inherit the kingdom prepared for us from the foundation of the world.

I sometimes think of the book of accounts in heaven as I do of a ledger leaf on which there are the debit and credit columns. If such were our case on the debit side, we would be charged with something like the following:

DR.

To being born in a Christian land and a free country.

To education, religious and secular.

To great privileges for the salvation of our souls, and the souls of those with whom we associate.

To prosperity, health, wealth, long life.

To a full and free salvation through Jesus Christ, who died on the cross to redeem us from our sins.

To a conscience which, if permitted, would ever direct us along right lines of living.

To a thousand and one other blessings too numerous to mention.

Great as the charges are against us on the debit column, it is our grand privilege to have the sheet to balance by credits in the credit column as follows:

CR.

By taking proper advantages of the Christian land of our birth.

By making the very best use of the education, both religious and secular, in spreading the story of the cross, and in the elevation of our fallen race.

By prosperity, health, wealth and long life used to the glory of God.

By a thankful appreciation of a free and full salvation.

By our best service for Christ, and trust in him as our personal Saviour.

By cash paid to the Missionary Society.

By cash towards Church support.

By cash to widow A.

By raiment to a naked tramp.

By lodging to a stranger.

By food to the hungry.

By drink to the thirsty in the name of Jesus.

Such credits as these it is our privilege to have; and if we do, we will have our sheet balanced. And when the account is closed forever, "then shall the King say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in, naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

SACRAMENTAL WINE.

DEAR SIR.—In sending the following recipes for making sweet grape wine, I respectfully remind those circuits that use currant and raspberry juice in the Lord's Supper, that to do so is unscriptural. It may seem an innocent departure, but the greatest evils that afflicted the Christian Church at first seemed harmless innovations. Let us keep to Scripture.

As a Church we have agreed to banish from the Lord's table fiery drugs that may be labelled "port wine," but generally are innocent of having any juice of the grape. I saw a glass of it analyzed by a practical chemist, and when the alcohol was extracted the lees or dregs were nauseous in the extreme. Those who uphold liquor interests are affirming, "That is only wine that has alcohol by fermentation." The statement is untrue. When in those wine countries—Greece and Syria—I made special inquiry and found they have vast quantities of grape juice boiled, fermentation thus being prevented when hermetically sealed up, and they call it "wine." Scores of writers, ancient and modern, show that "the fruit of the vine" thus preserved was called

"wine." Large sweet grapes that mature at different seasons, and selling at a cent a pound, are pressed out for immediate use, as by the butler to Pharaoh (Gen. xl. 11). Rabbis have told me they never use either fermented bread or drink at the Passover. It is thus easy to understand the nature of the wine used by our Lord when he instituted the holy sacrament that passover week. Of course when the grape juice was allowed to ferment the saccharine matter turned to alcohol, and was the "Fabrian wine" that Pliny said would "burn," and of which Solomon said, "It giveth its color in the cup and moveth," etc. This is the wine the Scriptures condemn, and against which mankind is warned.

The second of the following prescriptions is given by Miss Willard. The principle is the same in both. The material can even be reduced to a syrup, and thinned a little with water at the time of using:

UNFERMENTED WINE NO. 1.—Bring to the boiling point twenty-five pounds of grapes, one pound granulated sugar and one quart of water, and when cool squeeze through a jelly bag. Return juice to kettle with four pounds sugar, boil fifteen minutes, skim well and bottle while hot in bottles taken out of boiling water. Cork tightly and seal at once with beeswax and resin.

No. 2.—Crush twenty pounds of Concord grapes, add two quarts water and bring to a boil in a porcelain kettle, then strain through a sieve or colander to separate the juice from the pulp and skins, using, in doing so, a little more water as required. Now add to the juice six pounds granulated sugar, and after the sugar is all dissolved strain through a thick cloth. Heat it again just to the boiling point, then pour it into bottles and seal while hot.

In regions where suitable grapes are not produced they can be purchased in baskets during the late harvest at reasonable rates, and prepared for the sacramental services of the year.

Inverness, August, 1891. W. HENDERSON.

THE CIGAR.

A short time ago, in returning from an evening meeting, I met on the street two young men who had once been Sunday-school scholars, and one had been once a member of the Church. Now, I found them both smoking cigars on the street, and both now out of the Sunday-school and out of the Church. Said a good brother who was with me, "I do not know how it is these young men have got away from the Sunday-school and the Church." The cigar helps to explain it. Then, as I thought this matter over, I saw two paths branching out before me; I saw one very broad, with mirth and gaiety, and song, and much that to the young might look like gladness and joy, I saw many voices tempting in that direction. But, as I looked, I saw that way go down to death. I saw many wrecks, amongst them sad homes, broken-hearted fathers and mothers, wasted lives, blighted hopes, shattered fortunes and ruined souls. But as I looked I saw another and brighter way. Sunshine lingered perpetually there. Songs of joy and gladness could ever be heard, and it led up to a beautiful city of gold, "where the sun never sets and the leaves never fade." Boys, stick to the Sunday-school and the Church. Take the bright and beautiful way that leads to everlasting life and glory.

J. W. TOTTEN.

NEWS FROM JAPAN.

Mr. W. H. Brokenshire, who a short time ago left Kingston with his wife (the daughter of Rev. G. A. Jones) as a teacher and missionary for Japan, writes to his parents in Kingston that while in England, in order to be better prepared for his work, connected himself with the School of Science, Latin and Art in London. After passing through his examination he was presented with a diploma setting forth that he had been duly elected, not only an honorary member, but Fellow of that institution. Shortly after his arrival in Japan he was informed of a vacancy in one of the provincial high schools, and as he required time to acquire the native language before entering fully upon his missionary work, he applied for the situation, and at the same time handed in his English diploma. Within a short time Mr. Brokenshire was notified that he had been appointed as Professor Clements' successor in the Government principal high school at a salary of \$1,200 per year. Mr. Brokenshire has, therefore, been the head teacher in that institution since April 1st, in the city of Mito, and has now over 300 native students under his charge who understand the English as well as the native language. One of the graduates having expressed a desire to give up idolatry and become a Christian, this young native assisted them in studying the native language, and also acted as their interpreter in the house, and also in their public missionary work, and since he has been interpreting their addresses to the people the Lord has interpreted the Word to his own heart, and he has now become a converted man and a most enthusiastic speaker.

They are now engaged, as far as their time will allow, after attending to their duties in the school, in opening up new missions in other places where the Gospel has never before been introduced; and they say that, although so much has been done, yet there are scores of places where the Gospel has never been preached. During the last Sunday previous to writing their last letter they spoke of opening a new mission at Kasama, a place of 8,000 people, and at the close of the evening meeting an old gentleman stood up and declared that this was the first time in his life that he had heard this good news. So much were some of them impressed by what they had heard that day; that two young men (one a teacher in the Normal school) travelled the ensuing week all the way to Mito (sixteen miles) to see the missionary and hear more of this good; how they could be saved by giving up sin and trusting in another who had died for them. When they arrived at Mito they found that the missionaries had gone seven miles away to the seaside, it being their time of vacation. So intent were these two men that off they went to the seaside and found the missionaries walking on the beach; when they made known what they wanted they all knelt down on the sand for prayer, and before they rose from their knees the young Normal teacher had found what he came so far to obtain: peace for his

poor troubled heart. Mr. Brokenshire very much regrets that he does not know who the kind persons are that have been slipping in anonymous letters, containing some \$90, under his parents' and sister's doors to assist them in their work, but would here thank them for their kind offerings, and would assure them that every dollar thus given for their mission will be faithfully appropriated for the purpose for which it was given. They earnestly ask the prayers of God's people that God may assist and bless them in their work of faith and labor of love. They are very happy in their work, but still it is very lonely, being the only English-speaking people in a city of 25,000, nearly all heathen.

THAT "EXPLANATION."

DEAR SIR.—A letter appeared in the GUARDIAN of August 5th, from a person signing himself "William Morris," purporting to be an explanation about a former article by "A Methodist Minister," entitled "Unscriptural Teaching." I noticed that, while Mr. Morris charged the Methodist minister with making statements which misrepresented the facts, the explanation goes to confirm these statements, rather than to refute them.

He says: "The reason the holiness people do not work in the Sabbath-school is because they are not permitted." It is not a very likely story that any Methodist minister would not permit members of his church to work in the Sunday-school, unless their teaching or conduct was contrary to the Scriptures, and in that case it is the duty of a minister to not permit them. I have, since reading that letter, conversed with two brethren, pastors of Methodist churches in the Niagara Conference, who thoroughly understand the case, and they say that the statements of the said Methodist minister are every word true, and that the Summerville appointment has been ruined by the so-called and self-styled "holiness people" and their unscriptural teaching and un-Christian conduct, both of which generally go together. One of the brethren, speaking of those Burnside holiness people, remarked that they all professed to have great light. This reminded me of a passage I read last Sunday in "Wesley's Journals," vol. i., page 307, where he says: "May 1, 1741.—I was with one who told me she had been hitherto taught of man, but now she was taught of God only. She added, that God had told her not to partake of the Lord's Supper any more; since, she fed upon Christ continually. Oh, who is secure from Satan transforming himself into an angel of light?"

John Wesley said he believed "the people called Methodists were raised up by the Lord to spread scriptural holiness throughout these lands." But scriptural holiness as taught by John Wesley was "first pure, then peaceable," and in that respect very different from the new-light holiness that disturbs regular Methodist meetings and breaks up appointments in Canada; and it is very remarkable, as well as significant, that these new-light holiness people, as far as we have known them, are dead set against Wesley's teachings on sanctification or perfect love, as well as against Wesley himself.

Since I have come into contact with these anti-Wesleyan and anti-scriptural holiness people—for to be anti-Wesleyan is to be anti-scriptural—I make it a point in my teaching on holiness to state clearly that I mean by it the Methodist doctrine and experience as taught by John Wesley. That settles the question as to the soundness of my teaching, and erects an impassable barrier between me and the new-lights. I believe they can no more stand the name of Wesley than the demons (of whom we read in Scripture) could stand the name of Jesus. Indeed, in some instances, it has seemed to me that some of them had a strong antipathy to the name of Jesus, which is not to be wondered at, as Jesus and John Wesley taught exactly the same doctrine, and the teaching of the new-lights is contrary to both. Therefore, it is certainly the duty of every Methodist minister to not permit such holiness people to teach in the Sabbath-schools or hold their antagonistic holiness meetings in the churches.

What struck me forcibly on reading the piece in Wesley's journal was the clearness of his perception in detecting that the person who imagined she was taught of God was under the delusion of Satan "transformed into an angel of light," and it is quite clear to my humbler perception that Satan has not lost the power to so transform himself in these days.

Whenever I meet a person professing to have revelations and light from God exceeding anything ever known to the primitive Christian Church, or to such holy men of early Methodism as Wesley, Fletcher and Carvoso, I begin to suspect the near presence of the angel of light that deceived Eve in the garden, and offered to bribe the Son of God to worship him. The talk that we hear these times about "new light" is all a delusion. It has no foundation in Scripture. No new light is true light. The eternal Sun of righteousness shone out as brightly in the days of Peter, and Paul, and Wesley, and Fletcher, as it does now, or ever shall till the end of this dispensation.

J. E. IRVINE.

A NEW MISSIONARY PAPER.

DEAR SIR.—As the space allotted to the Woman's Missionary Society in the GUARDIAN is usually filled to overflowing, I address these lines to you.

The subject of a Woman's Missionary paper has been under discussion lately in the GUARDIAN and OUTLOOK. Many reasons for such a departure have been given, and some objections raised. The main point seems to me to be, would it add to the efficiency of our society, by giving us a wider channel through which to pour information, for information is what we need.

The womanhood of the Church is but partially aroused to a sense of its responsibility for the 500,000,000 of women and girls who have not yet heard of Christ. Indifference is the prevailing feeling, and it is the opinion of many that a Woman's Missionary paper would do good missionary work in our churches, especially among the young, who will soon have to fill our places. We need a "trumpet call" to arouse the "women who are at ease" in Zion, who sit in cushioned pews, listen to good sermons and fine singing, while the bells of Christendom every Sabbath day toll the knell of 500,000 souls who have passed away with-

out having heard of Christ "and swift witnesses those victims standing by will surely be," when we all appear before "the great white throne."

With these thoughts in our hearts let us prayerfully consider the subject of a Woman's Missionary paper. Essentially devoted to woman's work, it would be particularly attractive, and not only have a claim on all the membership of our society, but would win its way into many a home where mission work is not now thought of. In this way our society would be extended and God would be glorified, for our aim is the glory of God in the salvation of the souls of the heathen.

I have carefully considered all the objections so far raised against this onward movement, and must say that, to my mind, they are not sufficient to block the enterprise, and besides they have been fully answered, even to the financial side of the question. Some say enlarge our present Leaflet gradually and thus get a paper; but if a Woman's Missionary paper will help the cause we have so much at heart, why wait? It would not be new work, and therefore need not be deferred till the General Conference for the consent of the parent Board. They will gladly wish us "God speed" in an enterprise so calculated to increase the interest of our society.

Then let the various branches memorialize the General Board, and earnest prayer be offered in the auxiliaries that the Holy Spirit may guide the hearts of those who will have to decide this matter, then whatever the result may be it will be right.

FANNY DICKSON.

BOOKS NEEDED.

DEAR SIR.—We have four Sabbath-schools on this mission, and are doing our best to teach the young the way to Christ. We lack very much in the way of Sabbath-school books, some of the schools having none and no funds to purchase any. If some of our friends in schools where they have lots of books would send us some, we would be grateful for them.

W. J. BRAMISH.

Lake Salom, August 6th, 1891.

A DISCOVERY.

DEAR SIR.—In the GUARDIAN of July 8th I noticed an article headed, "An Important Provision of the Discipline an Entirely Dead Letter." I agree with Bro. Constable when he says, "What we want is a baptismal register on every circuit." But I disagree with him when he says, "It has been a subject of regret with me for years that there is no such thing as a circuit register of baptisms in existence." Again he says, "In all my experience of Conference work, I never found on any circuit a baptismal church register." If Bro. Constable should visit Christian Island, of historic note, he would find such a volume as he speaks of. In this old volume, which weighs five and a half pounds, are registered a number of baptisms and marriages dating back as far as 1859. By Rev. A. Salt are registered 277 baptisms, and 45 marriages. By other ministers, baptisms, 40. By myself, during four years, baptisms, 81; marriages, 8. Total, since 1859, baptisms, 348; marriages, 51.

P. SPARLING.

LONDON CONFERENCE MINUTES.

DEAR SIR.—As I am late in the preparation of the Minutes of the London Conference for publication, I send a few lines of explanation—not of apology, for I have done my very best to serve my beloved Church to the utmost of my ability in the work of a Conference Secretary. Owing to unexpected demands upon my most careful and earnest attention as a circuit preacher, and much special need to be sure that I had the required fulness and accuracy of materials for the printed Minutes, I could not possibly make rapid progress in preparing for publication.

I am glad to be able to state that I expect the Minutes to be ready for mailing on the 18th inst. I hope they will give satisfaction. When anyone meets appearances of error in them, I would like him to write me of such. I will courteously explain by letter to him, if I think the Minutes are correct. If he shows me inaccuracies, I will promptly acknowledge and rectify them by letter to the GUARDIAN. He may himself become a secretary in need of sympathy and forbearance. What I have done, I have done cheerfully, and no one regrets more than myself the delay in publication.

W. W. EDWARDS,
Secretary of London Conference.

August 15th, 1891.

EXTRACT FROM THE MINUTES OF THE MISSION COUNCIL, JAPAN.

The report of the committee appointed to formulate a scheme for regular correspondence with our Methodist journals in Canada was presented and adopted. The report is as follows:

"The Committee on Systematic Correspondence recommend as follows: 1. That the matter be taken up by the council, and all the members undertake to do what they can toward carrying out whatever plan may be adopted by it. 2. That one of our number be appointed to act as accredited correspondent for each of the three journals which have equal relations to this mission; viz.: the CHRISTIAN GUARDIAN, the Wesleyan, and the MISSIONARY OUTLOOK. 3. The committee beg to nominate the following as the accredited correspondents, viz.: For the GUARDIAN, F. A. Cassidy; for the Wesleyan, J. W. Saunby; for the OUTLOOK, J. G. Dunlop. 4. That this decision be reported to the editors of these journals, and the correspondents introduced as such by the official correspondent of the council."

J. G. DUNLOP, Rec. Sec. of Council
Saturday, July 11th, 1891.

The famous M. de Blowitz, for a generation past the Paris correspondent of the London Times, and one of the most noted of newspaper men, has been replaced as working head of the Paris office of the Times by a young American, William M. Fullerton, a graduate of Harvard in the class of '86 and for a time literary editor of the Boston Advertiser. Mr. Fullerton has been abroad only three years. M. de Blowitz will continue his special contributions to the Times.

AN OPEN LETTER TO THE MEMBERS OF THE WOMAN'S MISSIONARY SOCIETY.

DEAR SISTERS.—As the year is drawing to a close, and the annual meetings will soon be upon us, I very much desire to win your thoughtful and prayerful attention to an important matter already broached amongst us, viz., a missionary paper of our own. I am quite sure that I voice the opinion of the entire society when I express our gratitude for the accommodation we have had in this paper during the past five years. I am sure, also, of the other hand, that the parent society are not insensible to the efforts of the Woman's Missionary Society which have increased the circulation of the Outlook; but there generally comes a time when parents must part with their children who, having developed their powers under the parental shelter, desire henceforth a wider reach, and, in their turn an independence. So it is with us, dear friends. We have realized it for some time; and now, in the tenth year of our organized existence, we feel that a call comes to a more extended usefulness, a stronger influence, and the cultivation of the powers God has presented to us, in the women and youth of our churches. Nor is this an unusual development or want. Almost every society of like objects with our own has stepped along this path; and indeed, to win a permanent place in the life, work and affections of the people nowadays, church or missionary work must keep pace with the glorious age in which we live. Old and slow methods will not do. Education to-day recognizes a fact too long ignored, that every power of the individual is of God, and intended by him to promote the well-being of the "individual." The "individual" is the object of concern; from the "infant class" of Sunday-schools (nay, from the mother's knee) and the Kindergarten of the public schools, in order to the very best development of Christian manhood and womanhood. Every effort for the promotion of God's glory in the salvation of the human race, must tend to the cultivation of that standard of character exemplified in the teaching, life and person of our Lord and Saviour Jesus Christ. In this magnificent work for God and humanity the printed page has in our day become a mighty force. Its influence is practically unlimited. Employed for God, it scatters the seeds of beautiful, helpful thoughts, elevating sentiments, it may be in prose or verse; sympathetic touches that sink into the very soul of our humanity, germinating a love which blooms into bright, cheery living, and bears the fruitage of holy and valorous deed. Many of you have learned this experience. Recalling the prolific production of ungodly literature that flaunts itself from every newsstand, railway train, and public library, and that in generous doses is dealt out through dailies and weeklies, our conviction is strong that regarding this matter, the "children of this world are in their generation wiser than the children of light."

We have not catered for the youth nor for the women of our churches sufficiently to meet their reading proclivities, and while we have been asleep "the enemy has sown tares."

We have been slow, but we are waking up to the calls of the time. Hence the appearance of *Outward*, a most welcome paper, with the ring of the "quick march" of progress, activity and energy about it, so inspiring to the young; and, when they begin to appreciate it and to tell their best thoughts to it, to contribute their suggestions, so that its pages will tell of their successes and development in remotest villages as well as in large centres, then we shall know our Epworth Leagues are fulfilling their higher purposes. Now, just as we felt the need in Epworth League work of a paper, to go amongst the young to win their love and interest in the work, that we know is to benefit them spiritually and intellectually, so do we in our Woman's Missionary Society feel the same need. Only more so—much more so. And why?

First—Because we are women working for the elevation of women.

Second—Because we are a Woman's Missionary Society, laboring for the elevation of heathen women, and, therefore, must labor to elevate ourselves by every possible means, and also to help to elevate women everywhere.

Third—Because this work is to be done by the creation of sentiment, just as all other humanitarian work is done.

Fourth—Because no agency is so productive of sentiment on a subject as the diffusion of knowledge regarding it.

And here lies the motive that influences churches and societies in publishing papers.

Missionary work is many-sided, it is broad-gauged. No missionary society can measure it in the "small measure" of its own narrow limit of special work. Just as well might an individual attempt to measure Christianity by his own particular experience. Not so long ago the question was raised among us whether the teaching of music in our Japan schools was a legitimate appropriation of missionary money. Indeed, some are yet unconvinced; but music there is a means to an end—the end is spiritual, the means elevating and attractive.

Once it was doubted whether educational work was true missionary work. To-day, we do not doubt it; but, to-day it is doubted by some very good people whether temperance work is missionary work, or whether the advancement of woman in all that makes her the most useful to her race, physically, socially, intellectually and spiritually, is missionary work. Is not this our aim for heathen women? Surely not less for ourselves. So we find also that it is a missionary work to teach the poor Indian how to make a comfortable living for the body as well as how to save the soul. Possibly there may be some, who doubt whether for us the establishment of a paper would be missionary work. The many papers, however, of Woman's Missionary Societies in England and the United States have settled that beyond dispute. Properly understood, a Woman's Missionary paper along the lines suggested is a "good missionary" in "perpetual motion," becomes a centre around which the work and influence of the society radiate, a bond by which the workers in every department are knit to each other; an exchange where thoughts are the currency, a teacher from the school of life with bright bits of rich and holy experience, a friend

with words of cheer, encouragement or stimulus to the dispirited or idle. Improperly understood, a missionary paper is a simple annotator of events, of official notices, and, cold, perfunctory, "cut to order epistles." Like an advertisement, it seeks your patronage for your money; like an advertisement also, it has no power to attract your thought or win your love, and after its perusal your head has taken in a few facts, and your heart is untouched. There is no communion, no sympathy, and only a suggestion of duty may compel you to support it. We thank God for those "woman's papers" of to-day, that are instinct with warmth and life-giving property, at whose entry we cheerfully drop our prized book, or our sewing, that we may speedily come into communication with the latest, freshest thought movements of God's workers, to be cheered and uplifted and often helped over hard places. Oh, the glad, precious ministry of a live Christian paper.

Of all the ages of the world, this age is the one most interesting to woman. To-day, all round this great globe of ours the voice of woman is sounding, and the cry is one for help. Help for the dark-skinned sisters writhing under the oppressions of heathenism; help from the favored ones of Christendom, who lead the van of Christian effort. All this glorious woman's work touches, moves the great heart of Christian womanhood, as soon as it is understood. The burden of the Saviour's message to the woman was, "Go, tell," proclaim, cause to be proclaimed, taught, read. Reach the human understanding by all and every means. To obey this command we Methodist women became an organized society. To send out missionaries to a heathen land, we had to stir up the women at home. Stirring up the women at home has produced the usual compensatory advantages. Helping to make others grow has developed our own growth. From a scattered community of women in a Church reaching from ocean to ocean, unequainted with each other's names or faces, we have grown a sisterhood of warm, loving sympathy and common aim. A common hope maketh us kin. To extend our influence into every home of Canadian Methodism; to bear upon our hearts the many, many women whose pleasures and advantages are few, to whom papers, periodicals, or magazines are rare visitors; who have little opportunity of coming in touch with our aims and work, or with the general trend of Christian thought; whose lives are a dull routine of unbroken monotony, and whose hearts need the sustaining, inspiring influences which Christian work supplies—to reach these, as well as to encourage, instruct, and develop our band and auxiliary interests, to refresh and help ourselves and our missionaries, to win and keep a live membership, to consolidate and strengthen our general work, a paper is absolutely necessary, and without it we are not only at a great disadvantage, but we are striving to gather the rich harvests of this day with the machinery of an age gone forever.

With a sense of deep responsibility, I commit this matter to your consideration, dear sisters. It concerns our work; it concerns missionary work in its highest, truest, best sense. It is our province and privilege to discuss it, and in a kind and intelligent spirit. Discussion is the parent of progress and reform; and the right of private opinion lives enthroned in the realm of Protestantism. Only one man claims infallibility, only one Church to control private judgment. We do not belong to it.

Objections to a paper, as urged by some, are: that we have space enough in the OUTLOOK if all reports and articles were condensed; that it would be ungrateful to leave the OUTLOOK; that our women have no time to read; that there is not patronage for two papers in the Church; that the OUTLOOK might go down. And these are all worth considering.

1. Doubtless we would have space enough if we condensed our reports and articles in telegram fashion, or better, the phonetic spelling, or better still, by cipher method; but unfortunately for this argument, intelligence, diction, courtesy, helpfulness, as well as information, are elements of writing, and even names have importance.

2. We do not stigmatize the child ungrateful who leaves home, after taking our best services, to set up for himself.

3. Our women can do what other women have done. They have, through the Society, displayed powers undreamed of years ago. They will not only find time to read our paper, but to write for it, and so still further develop themselves and bless their families and the Church.

4. Not only "two," but "many" papers enjoy the patronage of the Church, and well that it is so. But a "woman's paper," with women's hearts pulsating through all its contents, would appeal to young and old, as no other could or would.

5. The OUTLOOK does not need us, nor is it in the slightest danger. With its constituency, the great Church of the Dominion, with all the educated lay and ministerial talent at its command, it is destined, we trust, in the near future, to take on the dignity and importance of other great magazines of missions, and thus be more in harmony with the status of the Church, and the enterprise of this missionary age.

Now someone whispers, "But, would it pay?" Could women manage the business part? Ah! the detail—there is woman's forte—we would make it pay, financially as well as every other way. The most successful publishing association, it is said, on the continent, is the "Woman's" of Chicago. One of the largest weekly subscription lists is that of a "woman's paper," the Union Signal, which enrolls 200,000. But it had a beginning! Many missionary papers in England and the States are managed entirely by women, and in this attempt to keep step with the age, we are quite sure Canadian Methodist women will equal any of them.—Annie Parker, in *Missionary Outlook*.

The Shah of Persia, recently reported ill, has been one of the most progressive monarchs that country ever had. During his reign, Teheran has changed from a dreary old town of 100,000 inhabitants to a city of thrice that population, and has been beautified with fine promenades, elegant residences, and handsome public edifices. He has introduced banks, gas, telegraphs, and street railways, and modernized his army, and he is the first ruler of Persia to form a regular ministry on the European model, and to nominate ambassadors to foreign courts.

MURDER OF A METHODIST MISSIONARY IN CHINA.

The following letter to the Wesleyan Missionary secretaries was read at the recent Conference at Nottingham.

WUCHANG, June 8th.

REV. AND DEAR SIRS.—The telegram announcing the riot at Wusueh and the murder of Mr. Argent, of the Joyful News Mission, will reach you to-day, so that you will have had six weeks of anxious suspense when this arrives. It will be some relief to know that the ladies and children who passed through the terrible scenes of last Friday night are safe in Hankow; that Mr. Protheroe and Mr. Hudson have since arrived, and that we have news of a guard having been provided for Mr. Watson and family at Kwang Chi, where all was quiet when the news was forwarded. Our central stations, too, are at peace, and the latest from Teh Ngan gives no ground for apprehension. But the events of Friday, June 5th, will not soon be forgotten. All was quiet and peaceful in Wusueh until evening, and to show our utter freedom from fear, and from even the slightest expectation of trouble, the two brethren who reside there were both away in the country, having left their wives and children, under the care of their servants, quite alone, in Wusueh—and the mission history of this station, with its long record of good feeling and friendly relations with the people of the place, quite warranted them in doing so. But on Friday night the storm fell on the town, and swept through it with a fury of which we have, as Protestant missionaries, never known the like in China. Mrs. Protheroe first heard loud shoutings and the noise of many feet in the narrow passage close by the house, and was told, on inquiry, that a man had been found collecting and carrying off infant children for the Roman Catholic foundling home at Kinkiang, where their eyes would be gouged out and made into foreign medicine. The people hearing of this began to collect, and it is said one man was actually found carrying four infant children in wicker baskets. He was seized by the mob, and in the crush which followed one of those infants was killed. This so enraged the crowd that they gave the word to attack the mission premises (ours is the only mission in the town). The houses were surrounded, both back and front doors were forced, and the houses were at the mercy of the mob. The ladies rushed out, Mrs. Protheroe in her nightdress, into an out-house in the little garden, with their two children and two infants. The rowdies surrounded them, and attacked the place with their sticks and poles. Meanwhile the houses were being looted, and Mr. Boden's was soon in flames. The ladies then escaped through Mrs. Protheroe's door into the passage, and then into the street, and there, with two little children and two tiny infants, they were in the midst of a maddened and infuriate mob, with only a few Chinese Christian men and boys to help and protect them. But God was their refuge and strength, and though Mrs. Boden was brutally kicked black and blue, and Mrs. Warren was knocked down to the ground and struck so fiercely that her head bled profusely, and Mrs. Protheroe's little Winnie was threatened with a soldier's knife they somehow escaped to a hut, where the people kindly sheltered them for an hour or so, when they were taken to the Sub-Prefect's vassal.

Meanwhile, Mr. Argent and a Mr. Green, of H. I. M. Customs service, who were both at the steamer-office awaiting the arrival of a steamer for Hankow, saw the blaze of the fire, and knowing nothing of the riot, but only thinking of rendering some help in case of fire, hastened off to the place. No sooner had Mr. Argent arrived on the spot than he was attacked by the armed rowdies, first in a shop almost opposite the Wusueh chapel; then, driven out of that, he was struck one heavy blow with a coolie's shoulder pole. His head was split open; the blood spurted out; he fell to the ground and the murderous men then beat his head on the stone pavement, and our dear Brother Argent slept in Jesus—the first missionary martyr of the Methodist Church in China. He had gone to Wusueh to take care of a brother who had been ill and needed change, and but a few days before had written Mr. Bamfitt, telling him of the happy times he had been having on those two quiet hills, and how he had been thinking of Brothers Bone and Tollington, and their early deaths, and how assured he was that no man died until his work was done—and now he himself is still more suddenly summoned home to rest—the one of all our staff, perhaps, most loving, most winning, and most filled with a calm and holy joy, struck down by a murderous hand. Can anything plead more powerfully China's need than this martyr blood spilt on Wusueh street? Who will now step into the vacant post?

But I must add a word about Mr. Green, of the Customs service. Seeing Mr. Argent so brutally murdered he tried to escape, but the crowd followed him. He got away, however, out of the streets, and, reaching a large pond, he plunged into the middle, where they could not touch him. He was there for an hour or so. A man promised to protect him if he would come out. He did so; the man was beaten, and Mr. Green attacked again. He fled into the streets, and was killed near the door of one of the officials. Thus in both cases, without the slightest provocation, these two Englishmen were cruelly murdered. Such is the evidence given by the servants and by the ladies who have escaped. Mr. Boden's house is burnt; Mr. Protheroe's looted and partly burnt; the chapel looted. The originators of this diabolical deed are unknown, but it is generally believed that it is the work of some secret political society, which is seeking to embroil the Chinese Government with foreign Powers, with a view to the overthrow of the present dynasty. However this may be, our business is plain—"Go thou and preach the kingdom of God;" and the claim of our friends in the home Churches is plain, too—"Brethren, pray for us," and pray, oh, pray for the stricken ones, bowed down by this sore bereavement, and for the ladies and children who have had such a terrible shock, and the murderous rioters, that their hearts may be changed and their sins forgiven, and for the Chinese Government, that it may learn righteousness, and for us, that we may still love the Chinese—I remain, rev. and dear sirs, yours, with respect and affection,

DAVID HILL.

Personal Items.

August 8th was the eighty-second birthday of Alfred Tennyson.

There was omitted from the Minutes of the Toronto Conference a ministerial subscription of twelve dollars from Rev. A. P. Latter.

Rev. James Stalker, author of the "Life of St. Paul" and "Imago Christi," says that he owes his lucid style to long and careful study of George Eliot.

Four of the court preachers at Berlin, all belonging to the positive orthodox party—Kogel, Stocker, Beaver and Scharder—have lately been laid aside.

Miss Mary Proctor, daughter of the late Richard A. Proctor, is gaining a reputation as a writer for the newspapers. Her contributions are in the form of scientific papers.

Rev. Dr. Sexton is now occupying the pulpit of North Broad Street Presbyterian church, Philadelphia. The Doctor is expected to be in Canada again in October.

The owner and editor-in-chief of the "Youth's Companion" is Daniel S. Ford. He is a man of about seventy, and is a recluse in his habits, who has never been more than one hundred miles from Boston.

Among the manuscripts left by the late Count Von Moltke, Professor Felix Dahn, his biographer, has found a "confession of faith." The great Marshal affirms his belief in God and a future life. The confession will be published among the other works.

Rev. F. W. Macdonald, of the British Wesleyan Conference, and Professor of Theology at Handsworth College, Birmingham, has been making a tour of the United States and the Canadian Northwest. He is a maternal uncle of Rudyard Kipling, the novelist.

Accounts of Rev. Mr. Spurgeon's condition differ. One correspondent says he is "better, and seems really to be getting well." Another speaks of the persistent recurrence of delirium and hallucinations, which are combatted with "only partial and transient success."

M. Eiffel, who built the lofty tower at Paris, and is said to have projected still more daring plans for mid-air structures, comes naturally by his soaring ambitions. He lives high up on the Jungfrau, in the Swiss Alps, and has just obtained leave from the Government to have a railroad built up the mountain to his eyrie.

Marie, Countess of Caithness and Duchesse de Pomar, who succeeds the late Mme. Blavatsky, the head of the theosophists, is seventy years old, and is said to be a gifted and accomplished woman, possessed of a fortune that brings her an income of more than \$100,000 a year, and the widow of one of the most aristocratic earls in the British peerage.

Count Goblet d'Alviella, Professor of the History of Religions in the University of Brussels, is delivering the Hibbert lectures at Oxford this year. His theme is, "What anthropology and history teach us of the origin and growth of the idea of God." One assertion already made by him is worthy of note. He says there is ample evidence that the cave-dwellers believed in the immortality of the soul.

Since Archbishop Nicanor's death, three months ago, the Protestants of the south of Russia have been wondering who is to be the new inquisitor. The matter is now settled. The new archbishop is Sergei, lately bishop of Bessarabia. Referring to the Protestants, he is reported to have said: "My predecessor punished them with whips, but I will flog them with scorpions."

Rev. Dr. John Inglis, who served thirty years as missionary in Anistum, one of the New Hebrides group, died recently at his home in Kirkcudbright, Scotland, aged eighty-five. He, with Dr. Geddie and Mr. Copeland, translated the Bible into the vernacular of the islanders, and Dr. Inglis gained a wide hearing by two interesting volumes on his missionary life and experiences.

William Morris, England's poet-Socialist, is not what might be called picturesque. One can see him almost any day on Oxford Street in London wearing an old black slouch hat, an ancient sack-coat, baggy trousers, and a blue flannel shirt. The necktie is usually missing, and sometimes he wears no collar. But his flowing white hair and beard make him an object of interest to every passer-by.

Brief Church Items.

BAY OF QUINTÉ CONFERENCE.

HILTON CIRCUIT.—Rev. R. H. Leitch, pastor. A most refreshing and enjoyable Quarterly service was held in our commodious church at Hilton appointment, on Sabbath, August 9th. Rev. Thomas Cleworth, of Smithfield, preached for us a very profitable discourse from Isaiah xxxv. 4. Upwards of fifty were received into full membership, largely the result of the meeting last spring. The old-time fellowship meeting gave inspiration to all. Rev. J. J. Rae, of Havelock, an old and esteemed pastor, being present, took part in the services. May the aggressive spirit, the longing for souls for God, abound and pervade our work.

MONTREAL CONFERENCE.

COMPTON.—Rev. J. Lawson, pastor. The class-leader at the Marthaville appointment writes as follows: "Our church here has been undergoing repairs, and it is very neatly finished and decorated. It was re-opened on the last Sunday in July with appropriate services conducted by our esteemed pastor, Mr. Lawson, who is doing us all good by his earnest and practical sermons."

NIAGARA CONFERENCE.

TILSONBURG.—Rev. R. Hobbs, pastor. The Methodist people here are looking well after the comfort and support of their pastor. He has just moved into a \$6,000 parsonage, said to be one of the finest in the Conference, and the Quarterly Board has added \$100 to his salary.

Woman's Missionary Soc'y.

All communications for this department should be addressed to Miss McGuffin, Mission Rooms, Richmond Street West, Toronto, Ont.

NEWS FROM ONE OF OUR MISSIONARIES,
EN ROUTE FROM JAPAN.

Through the kindness of a friend we have been permitted to take the following extracts from a private letter from Miss Bertha Shoults, dated July 27th, Vancouver, B.C.:

"So far I have enjoyed the trip very much, and while I could sit and watch the changing scene of woods, lakes, rivers, prairies and mountains, I was so interested and eager I had no time for loneliness, but when the lamps were turned low, and the berths being made up, with nothing more to be seen, all the old familiar faces would come up, and I would have such a terrible feeling of loss that I could not fall asleep at once, nor could I always keep back the tears."

"But enough of that. It is past now, and while I cannot but feel keenly the separation from home, still I am so glad to be permitted to go out and work for the Master, that, were the loneliness twice as great, I would not look back regretfully at the step I have taken, or even wish the way to be made easier if the lessons it was meant to teach me were not well learned."

"In the evening of the day we arrived here Prof. Odium called and took us for a ten mile drive around Stanley Park. I never enjoyed a drive more. The park is very large, as you may know from the drive around its outer limits being ten miles. As yet it is nearly all in the rough—a regular jungle of huge trees, creepers, ferns, etc., with the bright clear water of the bay nearly all around it, and beyond that great mountains and little islands, one mass of foliage, and all mirrored in the water. Bush fires on the mountain sides nearly hid some of the peaks from view, while one and then a burst of flame could be seen through the smoke. The road was smooth, but neither paved nor gravelled, and that added to its wild charm. The trees were those old giants we read so much about, and Mr. Odium knew them every one, and loved them too. He showed us huge trees growing on top of logs which had once been monster trees themselves, and Mr. Odium had studied them so well he could tell their age by their size without counting the rings. Some of them were over two hundred feet high, whose trunk and branches were covered with moss, which, in some places, hung down like streamers, and waved with every breath of air. At one point a fawn ran out on the road in front of us, and the driver stopped the horses for us to watch it. It walked up within a few yards of us, and stood watching us with head on one side, and one foot raised, until at the pawing of one of the horses it turned and bounded into the woods. It was a beautiful thing, and too wild to be really frightened of us. We stopped often and alighted from the carriage to see some new beauty in tree, fern or flower. At one point we looked down a steep bank, and stranded upon the rocks below with the waves dashing over her was a ship, which our guide told us was the first which ever rounded Cape Horn. It was an evening of delight long to be remembered. What I saw on the way out, and what I learned that night has kindled a great longing to know more of the natural wonders of this beautiful world. And I expect to use my eyes and ears to better advantage than ever before."

"Miss Cartmell, from the Chinese Home in Victoria; and Miss Harte, from Port Simpson, arrived here, and are going to wait until our vessel sails. Miss Wintermute called and took Miss Harte and I to church Sunday morning, and in the afternoon I went with her to the Chinese mission. This morning Miss Wintermute took us down to the bay, where we went in for a real good bath, and then gathered shells, seaweed and other curiosities to take home with us.

"Miss Harte is rooming with me, and has told me so much about the Indian work that I dreamt of Indians all last night. She is a noble girl, and has endured much, and so her character seems well developed. She entered the mission work at nineteen years of age, and has been there two years and a half, and is still younger than I am.

"Tuesday, 28th—Miss Robertson arrived this morning, and we are now quite a little missionary party. I like them all, and this meeting has done me good. We went through the *Empress* yesterday, and our baggage is all on board. Give my love to Miss M., and tell her that now I think nearly as much of the Indian work as I do of the Japanese."

SELF-DENIAL FOR CHRIST.

We take pleasure in publishing the following letter, written by a member of the Metropolitan Church Mission Circle to the President of the circle:

"DEAR MRS. WILLMOTT.—Enclosed you will find ten dollars for the Mission Circle. This is what the Salvation Army would call 'self-denial money.' During the winter I have been saving money to buy in the spring (when they are cheap) a long boat. Many times the thought came to me, 'Is it right for me to spend this on myself when souls are dying in darkness?' But my vain heart, backed up by our great enemy, said: 'I do need it; and it's so becoming, too! I will get it.' Your remarks on that chapter in Nehemiah touched me. And when you spoke of proving our love to Jesus Christ by making some sacrifice for his cause, I at once thought of my boat. I am ashamed to say it was hard to give up my long-coveted boat. But when I resolved to give it up 'for His sake,' into my heart came the 'sweet peace that Jesus gives.' And now I wonder how I could ever have hesitated between gratifying my loved self or my loving Saviour. I have learned a sweet lesson."

A MEMBER OF THE BAND.

"Toronto, March, 1891."

DEAR MISS MCGUFFIN.—Your article in a recent number of the GUARDIAN was read with interest. The letter from Mrs. A. G. McMechan, in the issue of the GUARDIAN of July 29th, will, I hope, inspire some more of our ladies to use their pens also, for we need a thorough ventilation of the question, "Shall we have a paper of our own?"

The subject is ably dealt with in the last *Outlook* by Mrs. (Dr.) Parker. There certainly would be abundance of material, and besides missionary matter, we could have other departments as well, such as temperance, home-training, etc. To us, as Christian workers, such a paper would be an immense advantage. For our own missionary news and notices we have to go to three different sources of information, the GUARDIAN, Outlook, and the Leaflet, besides the *Mission Band Quarterly*. This will be to some, especially to those in country places, rather confusing. It is to be regretted that many Methodist families do not take the GUARDIAN; the W. M. S. column in it therefore never meets their eyes. I would suggest that this subject be discussed in the September meetings of auxiliaries, so that each member of our society may have an opportunity of lending her influence, pro or con, as may be deemed wisest and best, and that delegates to Branch meetings may go there prepared to discuss the question and vote upon it, for it seems probable that it will be among the subjects brought before them for consideration.

MRS. W. PHILIPS.

Mount Pleasant, August 10th, 1891.

Religious Intelligence.

According to the official reports the number of Jews in the nine old provinces of Prussia, who became Christians between the years of 1875 and 1888, was 2,101. During the same period 185 Christians went over to the Jews.

In China, according to the most recent statistics, there are 1,296 foreign missionaries, including 816 single women and 891 wives. 211 ordained and 1,235 other native laborers, 522 churches, 87,287 communicants, and 16,886 pupils in school.

According to Russian sources, the total population of Russia is 108,912,642. Of these, 75,541,644 are adherents of the Orthodox Church. Of the others, 11,000,000 are Pascolites, or "Sectarians"—i.e., Stundites, etc.; 7,646,796 are Roman Catholics; 5,104,200 are Protestants (nearly all Lutherans); 2,620,000 are Jews; and 2,000,000 are Mohammedans and heathens.

Five or six years ago the Urdu secular press of India was comparatively free from religious discussion; but now there are very few secular papers that do not contain articles against Christianity. Articles published in Europe in praise of Mohammedanism and unfavorable to Christianity are very speedily transferred into the Urdu columns of these vernacular papers.

Rev. A. A. Bennett gives a hopeful view of the prospect for Christian missions in Japan. He thinks many have taken too dark views of the situation there. Audiences listen to the preaching of the gospel for hours at a time, and at one meeting he was chosen as the last speaker because he was the only foreigner present, and they wished to hold the congregation. This does not look like hostility to foreigners.

The editor of the London Jewish Society has proposed that the Jews should celebrate the Sabbath on Sunday, in accordance with the general custom in civilized countries. The laity say they cannot do this without the authority of the clergy; but the clergy, he says, have neither influence nor authority; and if a dozen of the wealthiest Jews in London resolved that the Sabbath should be celebrated on Sunday, the authority would at once be given.

Of Thomas Valpy French, ex-Anglican bishop of Lahore, and a missionary to Muscat, Arabia, who died recently, a fellow-laborer says: "For several years his life has been the steady carrying out of two great principles: 1. That the lands under the rule of Islam belong to Christ, and that it is the bounden duty of the Church to claim them for our Lord; and 2. That the duty can only be performed by men who are willing to die in carrying it out."

A liberal movement known as the "Liberal Union," has been organized in Uruguay, among the objects of which, as announced in its programme, are the following: To restrain the advances of clericalism by all lawful means, and especially by the diffusion of lay schools and by the platform and the press; to hold meetings to denounce all efforts made to destroy the liberty of conscience or of suffrage; to watch for the strict observance of the laws of civil marriage; to advocate the reform of the Constitution by the separation of Church and State, etc. This evidently is a movement to combat the illegitimate influence of the Roman Catholic Church in Uruguay.

A correspondent of the Northwestern Advocate writes as follows concerning the progress of Methodism in Burmah: "Just as Methodism in America quickened other Churches, so every other Church in Burmah has been aroused to increased labor by our presence. While other Churches had been here for fifty or one hundred years, no aggressive evangelizing work was done among people of European descent in Burmah until Bishop Thoburn came to Rangoon and organized our Church in 1878. Since that time there has been a noticeable activity in other Churches born of the Methodist awakening. We must hold on to our English work in India and Burmah for its real value in itself, and because we must depend upon these congregations to furnish us many of our preachers and teachers in native evangelization."

Principal Andrew Martin Fairbairn, though born in the United Presbyterian Church, became, after studying in Edinburgh and Berlin minister of the Evangelical Union church at Bathgate in 1860. There he remained twelve years, and laid the foundation of his great learning. He wrote in the *Evangelical Repository*, a quarterly theological magazine published by the Evangelical Union. In 1872 he became minister of the Evangelical Union church at Aberdeen, and speedily drew public attention. He became known as a writer in the *Contemporary Review*, the *Academy*, and other publications. After nine years as Principal of Airedale Independent College, he became Principal of Mansfield College, Oxford, in 1886. His influence among the students and the University is well known.—*British Weekly*.

Our Family Circle.

THE TWO MYSTERIES.

We know not what it is, dear, this sleep so deep and still;
The folded hands, the awful calm, the cheek so pale and chill;
The lids that will not lift again, though we may call and call,
The strange white solitude of peace that settles over all.

We know not what it means, dear, this desolate heart pain,
The dread to take our daily way, and walk in it again.
We know not to what sphere the loved who leave us go,
Nor why we're left to wander still, nor why we do not know.

But this we know: our loved and lost, if they should come this day,
Should come and ask us, "What is life?" not one of us could say,
Life is a mystery as deep as death can ever be;
Yet, O, how sweet it is to us this life we live and see!

Then might they say, these vanished ones, and blessed is the thought,
"So death is sweet to us, beloved, though we may tell you naught."
We may not tell it to the quick; this mystery of death;
Ye may not tell it if ye would, this mystery of breath!"

The child that enters life comes not with knowledge or intent;
So those who enter death must go as little children sent.
Nothing is known, but I believe that God is overhead:
And as His is to the living, so death is to the dead!

MARY MAPES DODGE, in *Boston Transcript*.

INCIDENT IN A MINING TOWN.

Doctor Paddock, a well-known missionary, says that an itinerant minister reached a mining town in the State of Washington, late one Saturday. The place seemed to be peopled wholly by men. Not a woman was to be seen.

"Where is the church?" he asked a passer-by.

"Aint no church."

"The school-house, then?"

"No school-house, neither."

"Is there a hall, then? I wish to preach here to-morrow."

"Bless you, that's easy fixed! We've got no hall. But this gentleman here has the biggest gambling-room in town. What d'ye say, Ben? Can't you lend your place for meetin'?"

"Certainly," said Ben, bowing politely. "I'll stop business for a couple of hours with pleasure."

On Sunday morning, the tables were pushed aside, and chairs, kegs, and barrels were arranged as seats for the congregation, which consisted wholly of men. The room was crowded. The preacher, stirred by the imminent need of his hearers, spoke as a man with life in his hands to dying men. They listened attentively, and joined with energy in the hymns.

When the service was over, "Ben" solemnly passed around a hat, and emptied the contents on the table. The pile consisted of silver and gold coins, and some red and white ivory discs.

"What are these?" inquired the minister.

"Chips, sir. You can have them cashed at the bar, or if you like to take a hand, the tables will be set up in five minutes."

"No," said the stranger. "But I will use the money, boys, to send a preacher to you twice a month."

In this town there are now churches which are well supported. The saloons and gambling-houses have nearly disappeared.

A similar story is told of a camp in Colorado. A young lad from Virginia whose health had failed was sent by his physician to a great ranch in this territory. He found there about fifty men—ranchmen, herders, and cowboys. Every Sunday evening they assembled, and a scene of horse-play and ribald joking followed. It was the only way in which the day was kept. The boy was not a member of the Church, but the teachings of home grew strong and tender here. What could he do? He could not lecture or rebuke his companions.

One Sunday evening, just as the moon rose over the mountain, there was a sudden silence in the crowd scattered over the field. The roughest man seemed to feel the sublime beauty of the sight. The boy, who had a mellow, sweet voice, began to sing "Nearer, my God, to thee." One or two voices joined, and soon every man sang, with neither tune nor time, perhaps, but with zealous eagerness. The "singing" became a regular Sunday service after that, and when, two or three weeks later, one of the older men volunteered to read prayers, he was listened to with devout attention.

Many a lad who reads these words may be cast by circumstances among companions who are reckless and immoral. Even if he is not a member of any Church, let him not be ashamed to acknowledge to them that his God is with him. If he does this in a manly, discreet way, he will not be flopped nor jeered at, nor made a martyr in any manner. The worst man is at heart more interested in its own soul and its God than he is ready to acknowledge, and will often listen to any human being who can humbly and sincerely speak the truth about them to him.—*Youth's Companion*.

COULDN'T STAND HIS WIFE'S RELIGION.

In 1887, I attended a great camp-meeting in Georgia. I was leading an experience meeting one morning when I noticed a big-hearted farmer very restless on my left. I said to him, "Brother, you want to talk—I'll stop all others and hear from you now." He sprang to his feet and said: "I do want to talk. I want to tell you what I never told a living soul before. Across that altar sits my wife—she knows nothing of the secret purpose I am going to tell. I was converted before the war, but lost all of my religion in the army. I became worse than I ever had been. I came home, but my dear wife was as true as steel. I hated the Church—I hated the Bible—I was harder than a rock. Years went by and all the time there was a gulf between my wife and me. I hated her religion and she seemed to love it more than even she did me. No man ever had a better wife. Now I come to my secret purpose. I determined I would sweep all that Bible nonsense out of my house. Every time I would try to settle it for good, I would run against her pure life, and I could not get an inch further. Again and again I failed. At last I said if I can just unsettle her, I will know it is all a sham. I picked my chance. Children all out. I said, 'Wife, we have been very happy together. We used to think and feel and act just alike, and we were so happy. But it is different now. You believe in that old Bible; I know it is not true. You believe in praying and serving God. I know that is all sham. Now let us throw that all aside, let us be happy like we once were.' She said not a word while I was talking. When I was done she leaned forward, her eyes kindling as she spoke, like I had so often seen them. 'Husband, I am very sorry I have not been a better wife to you. If God spares me I will do better. I will go with you anywhere you want to go. I will work these fingers down to the stumps for you—but hear me—I will die in my tracks before I will yield one inch from my Bible or my God!' Brethren, when she said that the lightning struck me—the old time conviction. She had got her grapping hooks into me and jerked me clean over to her side again. I am here to-day—happy on my way to heaven. That good wife did it." I went back the next year to the same camp-meeting. I missed him. The second day I missed him. The third day I said, "Where is my brother White?" "Have you not heard? He died shouting last January, and blessing his good wife who had saved him from ruin by her heresim."—*Christian Companion*.

THE FAITHFUL FRIENDS.

When Abdallah had reached a good old age he called his ten sons to his side and told them that he had acquired a fortune by industry and economy, and would give them one hundred gold pieces each before his death, so that they might begin business for themselves. It happened, however, that soon after he lost a portion of his property, and had only nine hundred and fifty gold pieces left. So he gave one hundred to each of his nine sons. When his youngest son, whom he loved most of all, asked what was to be his share, he replied:

"My son, I promised to give each of thy brothers one hundred gold pieces. I have fifty left. Thirty I will reserve for my funeral expenses, and twenty will be thy portion. I possess, in addition, ten friends, whom I give over to thee as compensation for the loss of thy eighty gold pieces; and they are worth more than all the gold and silver."

The man died in a few days, and the nine sons took their money, and without a thought of their youngest brother, followed each his own fancy. But the youngest son, although his portion was the least, resolved to heed his father's words, and hold fast to the ten friends. So after a while he prepared a modest feast, went to the ten friends of his father, and said

to them: "My father asked me to keep you, his friends, in honor. Before I leave this place to seek my fortune elsewhere, will you not share with me a farewell meal?"

The ten friends accepted his invitation with pleasure, and enjoyed the repast; and when the moment for his departure arrived, one of them rose and spoke: "My friends, it seems to me of all the sons of our dear friend that has gone, the youngest alone is mindful of his father's friendship for us. Let us, then, be true friends to him, and provide for him a generous sum that he may begin business here."

The proposal was received with applause. The youth was proud of their gift of friendship, and soon became a prosperous merchant, who never forgot that faithful friends were more valuable than gold or silver, and who left an honored name to his descendants.—Dr. Abram S. Isaacs, in *Harper's Young People*.

A THOUGHT FOR MOTHERS.

In reading lately an extract from M. Percy's translation of "The Three First Years of Childhood," I came to the following words, which seemed worthy of the attention of mothers for the purpose of memorizing to put into practice: "We should always endeavor to surround our children with an atmosphere of serenity, and help them to maintain tranquility of spirit."

Perhaps we do not realize as we ought what a power for good in our children's lives such a spirit of tranquility might be if they were to receive it with their birth and carry it with them to their graves. Perhaps in our shortsightedness we fail to see how many snares lie in wait for our darlings' feet because of the want of this virtue. How much real suffering, both physical and mental, must come to them in future years because they were not born and trained in this "atmosphere of serenity." Every fretful thought and unreconciled feeling leaves its unenviable impression upon the mind, and impairs the healthfulness of the body. How necessary, then, that children should possess this requisite for happiness and future usefulness.

But how may they obtain it? Are not children born with this and that disposition which must, in a great measure, influence their whole lives? Indeed, they are, and it is just this to which I wish to call attention. How often do we hear the thought reiterated in one or the other of its many forms, that as the mother is so shall the child be. Is not that fact, then, easily comprehended, that if we wish our children to possess this spirit we must constantly maintain such a one ourselves?

To the weary, hard-pressed mother this may seem an utter impossibility, but "Is the arm of the Lord shortened that it cannot save?" Did any ever ask for help and be refused? There may be other ways of maintaining tranquility of spirit amid the cares and labors of a mother's daily life, but I have never found it.—Mrs. E. S. Kennedy.

UNJUST PUNISHMENTS.

"What?" inquired a surprised parent, in conversing with the present writer on this very subject, "do you say I must never punish my boy while I'm angry with him? Why then I should hardly ever punish him at all. It is while I am sitting up for him hour after hour, when I've told him over and over again that he must come home early, evenings, that I feel like taking hold of him smartly when he does come in. If I should say nothing to him then, but leave the matter until the next morning, I should sleep off all my feeling on the subject, and he wouldn't be punished at all." And that father, in that statement of the case, spoke for many a parent in the whole matter of the punishing of the child while angry. The punishment which the child gets is the result of the passion of the parent, not of the parent's sense of justice; and the child knows this to be the case, whether the parent does or not.

How many boxes of the ear, and shaking of the shoulders, and slappings and strikings, and sentences of doom, which the children now get from their parents, would never be given if only the parents refrained from giving these while angry, but waited until they themselves were calm and unruffled before deciding whether to give them or not! It is not by any means easy for a parent always to control himself in his anger, so as to refrain from acting on the impulse which his anger imparts, but he who has not control of himself is the last person in the

world to attempt the control of others. And not until a parent has himself in perfect control ought he to take his child in hand for the judicial investigation and treatment of his case as an evil-doer.—*Sunday-school Times*.

THE PERFECTION OF POLITENESS.

In a company in which I found myself lately, says a writer of the *New York Star*, the conversation turned upon politeness, which someone well defined as "timely thoughtfulness, with human sympathy behind it." One member of the party told of the most thorough bit of true politeness he ever saw.

"Some time ago," said he, "a friend of mine gave a little dinner, to which a young friend, his wife, and their little child were invited. The child, only three years old, was a very precocious, bashful, and sensitive little one. During the dinner she upset a glass of water upon the tablecloth, and hastily noticed the looks in her direction. Her lips quivered, and her eyes filled with tears. At that moment my friend who gave the dinner knocked over his own glass with a crash that drew every eye in his direction. He laughed over the matter, said it made no difference, etc., and completely succeeded in withdrawing attention from the child, who soon smiled again.

"That I consider to have been the perfection of politeness."

MAKING SUNDAY PLEASANT.

The responsibility of making Sunday a pleasant day for the children ought not to fall upon mothers alone. Fathers often excuse themselves on the ground that they have worked hard all the week and need rest on that day, forgetful of the fact that their wives have also been working through the week. In a certain family Sunday is called "papa's day," because he then devotes himself almost exclusively to the children. He takes one hour for rest, but the remainder of the time is given to them. The mother joins in the plans, but does not assume any care, and thus finds relief from the watchfulness which she has exercised over them all the week.

In pleasant weather the family take a quiet walk together. This is far better than allowing the boys and girls to go off with companions of their own. In this household those who are old enough to attend Sunday-school, study the lesson together and talk about it at the breakfast table. The hour before the little ones retire is spent in singing hymns, ending with a simple devotional service, in which one of the older children reads the Scriptures, and each member of the family offer a short prayer. In this home the children consider Sunday the shortest and pleasantest day of the week.—*Congregationalist*.

DISCOURAGEMENTS OF INVENTORS.

Paul and Wyatt taught the world how to spin a hundred or more threads at one operation; but years elapsed after these early inventions before they came into general use. Paul worked his own machines for many years; but when he died they were broken up and sold, and the world continued to spin on the foot-wheel. The tardy realization of the value of these inventions was due primarily to the opposition of the hand operatives to the introduction of anything in the nature of improved machinery. The guilds were strong, and determined in their refusal to operate or tolerate new devices for dispensing with hand labor. Poor John Kay, after inventing his fly-shuttle, was compelled to close his mill at Leeds by the riotous hostility of the hand-weavers. Learning that he was also engaged in devising machinery for spinning, a mob broke into his house, destroyed everything it contained, and would have killed the inventor himself had not friends smuggled him away in a wool-sheet. We need not be surprised at the blind brutality of these ignorant workmen. They looked upon the inventor as an enemy, planning to take the bread from their mouths. But what shall we say of the manufacturers who stole the patents of Kay, without recognition of the service his genius had done them. And what shall we say of the Government which permitted this man, in his old age, without recompense for inventions which added untold millions to the wealth of his country, to seek refuge from persecution in France, there to die in abject penury.—S. N. D. North, in *Popular Science Monthly*.

Our Young People.

A BATTLE.

I saw a battle yesterday;
And would you have me tell
The story of this fearful fray,
And how it all betell?

Against the mists the sun made war;
The foggy mists, you know,
That in the morn by sea and shore
Their ghostly forces show.

The sun shot down his shafts of light,
And pierced their ranks, and made
Them scatter into shreds of white,
And flying bits of shade.

It was an utter rout, I ween;
The mists were vanquished foes;
No bugle called, no blood was seen,
I heard no clash of blows.

Yet in an hour the day was clear,
The sky triumphant shone;
While, from a bush that budded near,
The wind a flower had blown.

Till at my very feet it lay,
All white within the sun;
It was a flag of truce, to say
The fight was fought and won.

—RICHARD E. BURTON, in *S. Nicholas*.

A TRUE GENTLEMAN.

It is often said, "Boys are naturally cruel," but I do not believe it. Some boys do, it is true, find pleasure in tormenting cats and dogs and other helpless animals, but not all boys care for that kind of fun (?), and most boys have gentle hearts, though they are sometimes thoughtless.

A lady whose little girl had the misfortune to be sadly marked about the face hesitated about sending her to school, fearing the boys would make fun of her. Persuaded by the teacher to make the trial any way, the little girl was sent, and timidly came into the schoolroom one morning after all the pupils were seated. To their honor be it said that, instead of "making fun," or even smiling slyly, every boy in the room, after a hurried, pitying glance at the marred face, quickly looked the other way, and the little one has never met with any but the kindest treatment, and has never been made to think herself different from the rest of the children. That is true politeness, and is as far removed from cruelty as anything can be. Here is another incident, told by the Detroit *Free Press*:

On the corner of one of the business streets of the city the other morning a shoebblack had just finished polishing the shoes of a well-dressed and gentle-appearing man. The latter was unfortunate in having a deformity which compelled him to wear a shoe on one of his feet with an exceedingly thick sole, thus endeavoring to make up mechanically for what nature had denied him.

"How much shall I pay you?" he asked of the boy.

"Five cents, sir."

"O, but you should have more than five cents for polishing my shoes," said the gentleman, tapping the thick sole significantly with his cane.

"No, sir," said the boy. "Five cents is enough. I don't want to make no money out o' your hard luck."

The customer handed out a coin, laid his hand on the youngster's head for a moment, and passed on.

MARY'S DIARY.

Mary Rushton, a little girl of twelve years, determined to keep a diary, or, at least, something she called by that name. In it she wrote down the books she read and what she thought about them. These were some of her comments:

"I don't like a story told in the first person. Now, in the 'Vicar of Wakefield,' in the most exciting parts, the author keeps saying 'I' and 'I' all the time, so you know he came out all right in the end. If he had told the story in the third person, you wouldn't have known whether he survived or not, and the suspense would have been greater."

"The characters in the 'Scottish Chiefs' are different from people nowadays; they are always 'bursting into tears.' I asked my English teacher about this, and she said she thought people cried more easily in old times than they do now. At any rate, the Bible tells us that Joseph 'wept aloud,' and that David 'wept sore,' and Paul's friends cried when they parted from him the time he went to Rome."

Of "Captain January" she wrote: "The characters in this charming little story don't

shed any tears, but I shed a great many when I read it, the situations are so touching. Captain January is a dear old man, and I don't wonder Star Bright loved him so. I wish Laura Richards would write another book, and tell us what became of Star Bright after the Captain died and she left Light Island."

On a page in the latter part of her blank book, which Mary used as a diary, she had a list of books she intended to read, and to this list she was continually adding, as one and another of her friends and her mother's friends suggested what they thought would be interesting and profitable to her. She checks off each volume as she finishes it, placing the date of reading after it. This practice of Mary's is much to be commended, and cannot fail to be of great and lasting benefit to Mary, and those who follow her example in this particular.

DON'T BE TOO POSITIVE.

Boys, don't be too certain. Remember that nothing is easier than to be mistaken; and if you permit yourself to be so very positive in your mistakes a great many times, everybody will lose confidence in what you say. Never make a positive statement unless you know it is as you say. If you have any doubts, or if there is room for any, remove the possibility by examination before speaking, or speak cautiously. Don't be too certain. "John, where is the hammer?" "It is in the corn-crib." "No, it is not there; I have just been looking there." "Well, I know it is: I saw it there not half an hour ago." "If you saw it there, it must be there, of course; but suppose you go and fetch it?" John goes to the corn-crib and presently returns with a small axe in his hand. Oh, it was the axe I saw; the handle was sticking out from a half bushel measure; I thought it was the hammer." "But you said positively that you did see the hammer, not that you thought you saw it. There is a great difference between the two answers. Do not permit yourself to make a positive statement, even about a small matter unless you are quite sure, for if you do, you will find the habit growing upon you, and by-and-by you will begin to make loose replies to questions of great importance. Don't be too certain."

HOW QUARRELS BEGIN.

"I wish that pony was mine," said a little boy, who stood at a window looking down the road.

"What would you do with him?" asked his brother.

"Ride him; that's what I'd do."

"All day long?"

"Yes; from morning till night."

"You'd have to let me ride him sometimes," said his brother.

"Why would I? You'd have no right to him if he were mine."

"Father would make you let me have him part of the time."

"No, he wouldn't."

"My children," said the mother, who had been listening to them, and now saw that they were beginning to get angry all for nothing, "let me tell you of a quarrel between two boys, no bigger nor older than you are, that I read about the other day. They were going along the road, talking together in a pleasant way, when one of them said:

"I wish I had all the pasture land in the world."

"The other said, 'And I wish I had all the cattle in the world.'

"What would you do then?" asked his friend.

"Why, I would turn them in your pasture land."

"No, you wouldn't," was the reply.

"Yes, I would."

"But I wouldn't let you."

"I wouldn't ask you."

"You shouldn't do it."

"I should."

"You sha'n't."

"I will."

"And with that they seized and pounded each other like two silly, wicked boys, as they were."

The children laughed; but their mother said, "You see in what trifles quarrels often begin. Were you any wiser than these boys in your half angry talk about an imaginary pony? If I had not been here, who knows but you might have been as silly and wicked as they were?" —*Sunday Afternoon*.

A FINISHED PRAYER.

The sick-room was very still; the night-lamp burned low, and the watches made fantastic shadows on the wall, but no one moved or spoke. The doctor said this was the turning point of the disease, and there was nothing to do but to wait—wait.

The boy slept and his father kept his eyes fixed on the thin, wasted features, and watched for what he hoped would prove a new lease of life. The mother had gone to lie down and rest. The nurse sat near and dozed. At last the sick child suddenly opened his large bright eyes and said in a clear voice:

"Papa."

"What, dear boy?" answered the father, softly.

"Is it near morning?"

"Yes, dear boy!"

"And will I be well in the morning?"

"I—I hope so," sobbed the poor father faintly.

There was a long silence, then the sick child moved restlessly on his pillows.

"I want to say my prayers," he murmured.

The father beckoned to the nurse and she brought the mother, who stole softly in and knelt on the other side of the bed.

"Lift me up," said the child in a full, clear voice; "hold me, papa, while I say my prayers."

He clasped his little hands together and repeated like one who was dreaming:

"Our Father—which art in heaven—hallowed—be thy name—thy kingdom—come thy kingdom—come—"

"Papa, I can't remember! I can't remember!"

"No matter, dear boy, you can finish it in the morning."

Again he lay among the pillows like a pale lily, and his eyes were wide open.

"I can't see you, papa," he murmured. "Will it soon be morning?"

"Yes, dear boy."

"And will I be well then?"

The poor father could not answer. No one spoke, and a faint light soon stole into the room that drowned the flickering rays of the night-lamp and shone rosy on the wall. Then suddenly a little voice filled the room. It was so sweet and clear that it sounded like a strain of music from celestial spheres. It was the dying boy finishing his prayer. When he came to the last clause he seemed groping in doubt.

"Forever and ever—forever—," and with the words on his lips he drifted on to sleep again.

The rising sun shone into the room and lightened up its dim obscurity; it lay in golden bars on the white pillows, and touched the little face with a mocking glow of health and strength. Perhaps it awakened him, but in the valley of the shadow of death he could not discern, and with wide open eyes that saw not he murmured plaintively:

"Is it nearly morning, papa?"

"It is morning now, dear boy."

A smile trembled on the closed lips—there was a flutter of breath that came and went as the child clasped his thin hands together:

"Forever and ever—amen!" —Mrs. M. L. Rayne, in *Detroit Free Press*.

GIRLHOOD.

"Girlhood is not a happy time, though it is so happy-looking," said a wise woman one day.

There is some truth in this observation. Girls are often in a state of ferment and unrest, which would amaze even their fathers and mothers. The most loving parents do not always understand the natures of their daughters, nor measure their needs justly.

Much depends upon the point of view. In middle age we have learned that nothing in this world is permanent, and when the question is of environment, we are contented to bear what is evil or what is disagreeable with tranquility, not that we do not chafe under it at times, or perhaps resist its restraints, but we are fully aware that it will pass.

To-morrow is coming. To-morrow will bring its own new aspect, its altered conditions, its possible improvement. We can wait till to-morrow!

The sea-sick passenger submits to one more day of languor and pain, of well-nigh intolerable discomfort, making no complaint, for every revolution of the wheels is bringing the good ship to land. Once ashore, the sufferings of the voyage will be forgotten. Philosophy comes to the relief of the experienced in many situations besides that on board ship.

It is otherwise, however, with girls. If they are unhappy, they resign themselves to grief and despondency with an absolute feeling that the trouble is to last forever. They see no way out. They are caught in a thicket from which they cannot escape. Especially if a girl is of an independent nature, longing to find expression for her powers, and unable to be satisfied with the homely round of pickling and preserving, of sweeping and dusting, her discontent is apt to be the greater.

Let mothers possess their souls in patience. The noblest women, and sometimes the happiest, are evolved from girlhood's tempestuous conditions.

Give the child room to grow. Let her live her own life as far as she can. Do not preach to her. Make her as free in your own house as you can, as your sons of the same age are. And trust her to God and time.—*Christian Intelligencer*.

GO HOME, BOYS.

Boys, don't hang around the corner of the streets. If you have anything to do, do it promptly, right off, then go home. Home is the place for boys. About the street-corners, and at the stables, they learn to talk slang, and they learn to swear, to smoke tobacco, and to do many other things which they ought not to do.

Do your business, and then go home. If your business is play, play and make a business of it. I like to see boys play good, earnest, healthy games. If I were the town council, I would give the boys a good, spacious playground. It should have plenty of green grass, and trees, and fountains, and broad spaces to run and jump and to play suitable games. I would make it as pleasant as lovely as it could be, and I would give it to the boys to play in, and when the play was ended I would tell them to go home.—*Sunday-school Scholar*.

THE POWER OF CHILDREN.

A man was leaning, much intoxicated, against a tree; some little girls on their way home from school saw him there, and at once said to each other, "what shall we do for him?"

Presently one said, "Oh, I'll tell you; let's sing him a temperance song?"

And so they did; collecting around him they sang—

"Away the bowl, away the bowl,
and so on, in beautiful tones.

The poor fellow enjoyed the singing, and when they had finished the song, said, "sing again, little girls. Sing again."

"We will," they said, "if you will sign the temperance pledge."

"Oh no; we are not a temperance meeting. There are no pledges here."

"I have a pledge," cries one; and "I have a pencil," cries another; and holding up the pledge and pencil, they besought him to sign it.

"No, no; I won't sign it now. Sing for me."

So they sang again—

"The drink that's in the drunkard's bowl
Is not the drink for me."

"Oh, do sing that again," said he, as he wiped the tears from his eyes.

"No, no more," said they, "unless you'll sign the pledge; sign, and we'll sing it for you."

He pleaded for the singing, but they were firm, and declared they would go away if he did not sign.

"But," said the poor fellow, striving to find an excuse, "there's no table here, how can I write without a table?"

At this a modest, quiet, pretty, little creature, with a finger on her lips, came and said, "Yes, you can spread the pledge on the crown of your hat, and I will hold it for you."

Off came the hat, the child held it, and the pledge was signed, and the little ones burst out with

"Oh, water for me, bright water for me,
Give wine to the tremulous debauchee."

I heard that man in Worcester town hall, with uplifted hands and quivering lips, say, "I thank God to all eternity that he sent those little children as messengers of mercy to me." —J. B. Gough.

I consider that man to be undone who is insensible to shame.—Plautus.

More helpful than all wisdom is one draught of simple human pity that will not forsake us.—George Eliot.

ALL LETTERS CONTAINING PAYMENT FOR THE CHRISTIAN GUARDIAN, METHODIST MAGAZINE, & S. BANNER, PLEASANT HOURS, AND OTHER PUBLICATIONS, OR FOR BOOKS, SHOULD BE ADDRESSED TO THE BOOK STEWARD, REV. WILLIAM BRIGGS, D.D., TORONTO.

ALL COMMUNICATIONS INTENDED FOR INSERTION IN THE CHRISTIAN GUARDIAN SHOULD BE ADDRESSED TO THE EDITOR, THE REV. E. H. DEWART, D.D., 38 RICHMOND STREET WEST, TORONTO.

THE CHRISTIAN GUARDIAN

TORONTO, WEDNESDAY, AUGUST 19, 1891.

SOME CURIOUS CRITICISMS.

The last issue of Rev. N. Burns' magazine contains two singularly weak and unreasonable articles, which make a pretence of replying to the GUARDIAN'S criticism of Mr. Burns' peculiar teaching. The GUARDIAN, in the discharge of its duty as a defender of the truth, had shown the unscriptural and dangerous character of teaching that sets the authority of individual claims to special revelations of the Holy Spirit above the plain teaching of the Word of God. We had also shown that those who claim to be infallibly guided in all matters of thought and action by direct revelations of the Holy Spirit, by such assumptions place themselves above the need of studying the Bible in order to know the will of God. They are not open to the most powerful and reasonable statements of facts and arguments, because they ascribe their conclusions, however erroneous they may be, to the unerring Holy Spirit. We consider this teaching dangerous, because we know that all the outbursts of fanaticism that have disfigured the past history of the Church were the fruits of similar assumptions of special spiritual revelations. Neither Mr. Burns nor his apologist, Mr. Truax, answers, or even states, our objections; but they deem it consistent with their ideas of truth and fairness to charge the GUARDIAN with persecuting Mr. Burns for following Christ. We will give two or three specimens from their peculiar deliverances. Speaking of the Editor of the GUARDIAN, Mr. Truax says:

"He has not only had the privilege of reading Mr. Burns' writings, but of personal converse as well; and it is only fair to presume that he has gone to Mr. Burns and talked the whole matter over, either to make sure that he understands him aright or to make some little effort to save an erring brother. For it could scarcely be the proper thing to go for a brother minister in the public press without having first gone to him in private and made some effort to save him from the error of his way—especially as the brethren concerned happen to be members of the same Church and fellow-communicants. Assuming that these Christian preliminaries have been attended to and the accused remains incorrigible, there may then be some excuse for taking the matter into the public prints, as Dr. Dewart has done."

Though Mr. Burns' teaching appeared in the "public prints," this critic strangely assumes that the editor of a religious paper, set for the public defence of the truth, is not at liberty to criticise or condemn such public teaching when he deems it erroneous. We are not concerned about Mr. Burns' private opinions, or with the explanations he may give as to his meaning. Every intelligent reader has as good a right as the author himself to say what meaning printed words convey to the minds of candid readers. For that meaning the author is responsible. An author cannot be done up and sent round by mail or telegraph to every reader of what he writes, to tell them what he means by his published utterances. When Mr. Burns maintains that a Christian is to follow the inner voice of the Spirit, even when it is contrary to what seems to him the teaching of Scripture, it does not disprove this fact to show that he has somewhere else appealed to Scripture in proof of what he believes.

Mr. Burns says editorially: "The organ of the Methodist Church still keeps up its fusilade against the Canada Holiness Association, not only welcoming to its pages any writing, no matter how trashy or vituperative, for this purpose, but ever and anon opening its editorial columns for like indulgence."

"We only draw attention to the fact as an illustration of the fulfilment of the words of the world's Redeemer: 'The servant is not above his master.' If they have called the master of the house Beside, how much more those of his household! 'Verily, I say unto you, the time cometh when he that killeth you will think that he doeth God service.'

This needs no comment. The GUARDIAN has kept up no fusilade against the Canada Holiness Association. We have simply dealt with Mr. Burns' published personal teaching. But it is evidently thought good tactics to try to

excite the prejudice of the Association against the GUARDIAN. And because we have dared to question Mr. Burns' infallibility as a teacher, and condemned his unscriptural and un-Methodistic assumptions, he must relieve his feelings by holding us up as one of the persecutors foretold by Christ, who when they killed the saints would deem that they did God service! And this from one who accuses others of writing what is "trashy and vituperative." Here is another characteristic extract from Mr. Burns' article. It is an illustration—but not of humility:

"Shortly before the appearance of the Irvine letters in the CHRISTIAN GUARDIAN, whilst attending prayer-meeting, our eye happened to rest upon the editor of that paper when the spirit of prayer was given us for him, and we spent most of the hour in earnest petitioning on his behalf. During this period of prayer in the Spirit it was clearly shown to us that he would pierce us to the quick, but at the same time we seemed to feel that there was a substratum of sincere honesty as a foundation for his hostility, which made our prayers on his behalf take in much of hope as to the final result. The reader, from this experience, can realize how comparatively easy it is for us to endure his antagonism and still hope that one day he may learn to know what manner of spirit he is of."

If this revelation had been from the Lord, it would have revealed to him that the GUARDIAN would shortly show that the religious egotism which disparages the Scriptures, in order to exalt the impressions of ill-balanced individuals into an infallible guide, was not according to the mind of God.

THE PRESENT POSITION IN AFRICA.

The outcome of missionary and evangelistic effort in the Dark Continent is very largely concerned with the political disposition of great tracts of territory. The character and results which are to appear in the future civilization of those lands are being determined now by the commercial and political interests striving for mastery. Lord Salisbury, in a recent speech at Glasgow, which has been widely quoted as missionary news of importance, has outlined the operation of the great trading companies through whose agency England is acquiring control of immense territories, and has explained the principles which govern English interference in Africa. The observance of international law and right—this is the rule which he claims has governed the policy in Africa during his administration, and has prevented England from acting more forcibly with regard to Portugal than has been done. The two objects which England has pursued in Africa during the past fifty years are the development of trade and commerce and the destruction of the slave trade. It may be said that the only link wanting in the chain of beneficence is her complete antagonism to the rum traffic, although in this respect she has been more energetic and consistent than other nations.

In the colonization of Africa, and the missionary effort for which it will prepare the way, three great trading companies, the Niger, the East and South African, are the leading factors. The Niger Company, whose operations are principally confined to the country drained by the river of that name, is enjoying great prosperity, and is successfully contending with the traffic in rum and firearms which is so hurtful to the natives. The South African Company, which has also taken over an immense tract of Central Africa, and of which Mr. Cecil Rhodes is the guiding spirit, is urging England to thrust aside Portugal and occupy territory claimed by the latter, a broad belt extending from the Indian Ocean on one side to the Atlantic on the other; but Lord Salisbury has agreed upon a compromise which secures to English colonization the higher and healthier land on which white men can settle, and this will prepare the way for an infusion of English blood and civilization in that large region, with all the evangelizing influences thereby rendered possible. The East African Company, which controls the territory leading from opposite the Island of Pemba, north of Zanzibar, to the Lake Victoria Nyanza, and also the valley of the Nile from there until it meets with the frontier of Egypt, is of more interest just now because of the more difficult problems it has to deal with. This region is the chief home of the slave trade. If that traffic were killed on the shores of the Eastern Coast and of the Red Sea, Africa would finally be delivered from it. The East African Company, under the protection of the British Government and with the help of the Sultan of Zanzibar, proposes to destroy the slave trade

by building a great railway over the lines of travel at present occupied by the caravans which carry slaves. These lines extend through the region between Lake Victoria Nyanza and Mombassa, a new English settlement on the Eastern Coast. If a railway were built through this great tract, all other routes would at once be done away with, and the communication of slave traders with the Eastern Coast would be cut off. This is the great and beneficent scheme which this company, with the probable assistance of the British treasury, is endeavoring to carry out. It is a noble piece of philanthropy as well as enterprise. All friends of missions in Africa will hope to see it speedily realized.

THE BRITISH WESLEYAN CONFERENCE.

We publish in another column a letter giving an account of the murder of Mr. Argent, one of Rev. T. Champness' evangelists, which was read at the Wesleyan Conference, and called forth expressions of deep sympathy. Mr. Green also lost his life at the same time.

A good deal of time was spent in the Conference discussing a change in the constitution of the Leaders' Meeting. It was generally admitted that the Leaders' Meeting did not fully meet the purposes which it was designed to accomplish; and yet that there was danger that to supersede the Leaders' Meeting might cause neglect of the spiritual and pastoral interests which were its special work.

The President read the following letter which he had received from Mrs. Spurgeon, dated July 22nd:

"DEAR DR. STEPHENSON.—Mrs. Spurgeon desires me to express to you, and through you to all the beloved ministers of Christ in the Connexion, her deep gratitude and hearty thanks for the loving solicitude and Christian sympathy expressed at your Nottingham Conference on behalf of her beloved husband and herself in her sore affliction. Especially does she thank yourself and the entire body of the brethren for their earnest prayers, and begs of you all to continue in supplication; for the dear sufferer's condition is still very critical. Mrs. Spurgeon wishes me to say that she desires and prays for the fulness of the Divine blessing to rest upon you all, and upon all your churches. I am, dear Dr. Stephenson, yours very sincerely,

(Signed) "J. L. KEYS, Secretary."

Fraternal messages passed between the Conference and the Annual Assembly of the Free Methodist Churches. After some discussion it was agreed that the reading of obituaries in Conference should be omitted in future. Dr. Bigg, speaking to a report, said it was of the greatest importance for the lessening of the present great loss of members that a roll should be kept on every circuit. He also said there had been a very mischievous reaction from the interpretation which had been put upon the rules. It had been supposed that because non-attendance at class was not a reason in itself for a person to be put out of society, that therefore one need not meet in class. That was a mistake. If a member did not go to class the leader should go to him.

A committee, to which the matter had been referred, presented recommendations relating to the stationing of ministers; but the report was deemed incomplete and not likely to yield any valuable practical results. One of the recommendations was to the effect that the junior ministers should not accept invitations to circuits to which, on the ground of age, they were not entitled. This may be according to the Scripture, "in honor preferring one another;" but it assumes the existence of a large degree of humility and unselfishness among the juniors. The secretary said when Dr. Punshon was in Canada he became familiar with the Canadian system and admired it.

In view of the constant teaching of the High Church clergy of the dogma of Apostolical Succession, and their exclusive attitude towards non-Episcopal Churches, it was deemed necessary that some good book on this subject should be prepared for candidates for the ministry. It was suggested that Dr. Rigg should prepare a new edition of "Powell on Apostolical Succession;" but the Doctor declined to undertake this work. The late Bishop Lightfoot's "Dissertation on the Christian Ministry" was recommended to be studied, until a special text-book was provided.

In his official sermon President Stephenson gave no uncertain sound on the sacerdotal claims of the sacramental party in the Church of England. It was no attack on this Church; but there was a manly and independent ring in his protest, which showed that the day of Methodist subserviency to the Established Church has passed away forever. In his

address to the ministers and lay delegates in the representative session, he gave special prominence to the question of public morality. He denounced gambling wherever it is found; he said they should have to wage war against this notorious vice. On the question of education, he said though, along with other Nonconformists, they had demanded protection for the children of Nonconformists against clerical intolerance, especially in country places, yet this had not been granted. He referred to the success of the centenary celebration, and paid an eloquent tribute to the memory of the brethren who had been called home during the year. The address was forcible and comprehensive, and was distinguished for its spiritual tone, as well as by its hopefulness and independence.

As several ministers and laymen appointed to attend the coming Ecumenical Conference at Washington could not be present, others were nominated to supply their places. Dr. Young, Dr. Dallinger, Dr. Jenkins, Mr. George Lidgett and Mr. R. W. Perks were among those who declared they could not go.

In the report on chapel affairs, it was stated that during the year the Epworth Memorial church had been completed, and £6,000 had been expended in erecting a beautiful church and school-house and parsonage, a memorial to John and Charles Wesley. The report showed that there had been 383 cases of erections and enlargements during the year, at an outlay of rather more than £276,000. Fifty-one of the proposed new chapels, with 9,628 sittings, are to be erected in places where Wesleyan Methodism has not previously been represented. Fifty-seven others, with 17,284 sittings, supersede previous erections, with 11,481 sittings. The gain by new chapels in sitting accommodation on the year is 15,431. In addition to this number, chapel enlargements show a further increase of 2,684, bringing the total increase in sittings for the year to 18,115 sittings. The average cost for sitting in the 198 new chapels is estimated to be £5 2s. 4d. These erections involve a sum of £198,903 to be raised by voluntary contributions. The total expenditure for the year in new erections and in reductions of debt is £353,000.

A large deputation of Nonconformist ministers presented a fraternal address to the Conference. The Rev. J. A. Mitchell (Congregationalist), and Rev. J. C. Storey (Methodist New Connexion), addressed the Conference. Rev. H. P. Hughes and W. Shepherd Allen responded cordially and eloquently. The total membership was reported as 423,615, a net increase of 605. Steps are likely to be taken to give the Conference power to extend the pastoral term beyond the three years' limit. The statement made in some of the daily papers that Henry J. Atkinson, M.P., whose name has been of late prominently before the public, is to be the only lay representative at the Ecumenical Conference, is not correct.

MR. SPURGEON.

Great interest has been felt throughout the whole Christian world in Mr. Spurgeon's case. Churches and prominent men outside of his own communion have sent warm expressions of sympathy during his severe and protracted illness. The latest report says: "Mr. Spurgeon is able to sit up for a brief period daily. His friends now seriously hope he will be able to reoccupy his pulpit. His weakness is still very great and his progress is necessarily slow. The recurrent delirium has ceased. He himself says the Lord's people would not let him die; their prayers kept him alive. His physicians state that his disease retains a hold that threatens to withstand every remedy. The best prognosis at present is that it will be many months before he will be able to preach." It is strongly probable that his work on earth is virtually ended. As he has for years been broken in health, even if he should recover from this attack, it is not likely he will ever be able to do much active work. He is not an old man, but he has lived a good deal in the time. He has done a great work. It is no wonder he has broken down early.

With Mr. Spurgeon's Calvinism and severe disparagement of modern thought we have no sympathy. But these are mere spots on the sun of his noble and consecrated life. The work that he has done in organizing and carrying on his great church, his Pastor's College, Orphanage, and other institutions, was too much for any one man. Take him for all in all, he is the best example of a gifted, consecrated

Christian preacher that our age has produced. He preached the simple truths of the old Gospel of salvation by faith in Christ, with such unequalled freshness and power that even those who were not in sympathy with his teaching were borne upward and onward on the wings of his mighty faith in God.

EDUCATIONAL FUND.

Rev. Dr. W. I. Shaw, Secretary of the Board of Management of the Educational Society, has sent us the following gratifying statement of the fund for the past year. The gross receipts are \$19,555.56. Not counting balances brought down last year from the previous year, this shows an actual increase of \$1,875.35. It is a favorable sign that the increase is somewhat evenly distributed over the Conferences, as will appear from gross receipts reported by them, as follows:

Newfoundland	597.09	Increase	\$7.62
Nova Scotia	638.91	Decrease	34.77
New Brunswick & P. E. Island	1,408.25	Increase	187.31
Montreal	5,138.48	"	125.06
Bay of Quinte	1,997.65	"	537.58
Toronto	4,151.88	"	131.76
Niagara	2,587.08	"	184.48
London	2,088.88	"	167.58
Guelph	2,921.90	"	297.48
Manitoba	362.90	"	284.99
British Columbia	182.65	"	5.95

The large increase in the Bay of Quinte Conference is partly owing to the annexing of two districts to its territory. At the same time, it is gratifying to observe that Toronto Conference shows an increase, notwithstanding the loss of these districts. After deducting expenses of deputations, this gross amount gives \$6,175.29 administered by local committees for loans, fees, and examination expenses, and \$13,311.15 for general purposes, including expenses of department at Toronto, and grants to colleges as follows: Victoria (including \$500 for Albert College), fifty per cent., \$5,521.35; Mount Allison, fourteen per cent., \$1,546.00; Wesleyan Theological College, eighteen per cent., \$1,987.67; and Wesley College, Winnipeg, eighteen per cent., \$1,987.68. Balances are now held by local treasurers to the extent of \$2,212.88 after meeting all claims, showing that one-fourth of the income seems sufficient for Conference purposes, although in one exceptional case, where the number of students is unusually large, this proportion is operating very severely in its limitations. The Society's report will shortly be published.

GENERAL BOOTH'S MISSION.

General Booth has left England for a missionary tour in Africa, New Zealand, Australia and India. This is a heroic undertaking for a man of his years. His main object is to thoroughly organize the Army work for future operations in all these places. In Africa he will inspect the religious work of the Europeans, and will examine carefully the work among the natives, in view of introducing a mixture of spiritual and social elements into the Army there. In Australia he reckons that the seven or eight years in which the foundations of a great Salvation Empire have been laid, have prepared the way for further developments. New Zealand comes next in the order of his arrangements, and India last. The tour will extend over seven months, and but for the issues at stake, the General frankly admits he would not undertake the journey.

A grand farewell meeting was held in Exeter Hall before the General's departure. The great feature of the meeting was the General's address, in which he reviewed the past and forecasted the future. He said: "I may not live to come back, but I go feeling sure you will carry on the work as devotedly and conscientiously as if I were here." With the foresight of a born ruler, every detail of work for the next seven months has been carefully arranged. The General, however, gave earnest instructions to his forces to look well after the spiritual work of the Army, and to stop short at nothing but downright conversion. He wanted them also to do something for backsliders, to look well after the junior soldiers, and to push the *War Cry*.

GRIMSBY CAMP.—This has been a very successful season at Grimsby. We learn that the attendance is larger this year than any former year. All the cottages are occupied, and a great many tents show their white tops among the trees. The recent services have been largely attended. On Sunday, the 9th inst., the Rev. W. W. Clark, D.D., formerly of

Canada, and the Rev. Dr. Briggs, our Book Steward, preached impressive and eloquent discourses to large and interested congregations. On the Monday afternoon Dr. Clark lectured to a large audience on "The Rome of the Popes." The meetings of the Ontario School of Oratory and the readings of Prof. S. H. Clark have added much to the interest of the meetings. Thursday was Prohibition day, on which occasion the addresses of the Hon. M. V. Bennett, of Kansas, gave much satisfaction to the friends of Temperance. Mr. Bengough, our Toronto humorist, has also contributed to the interest of the large audiences on the camp-ground. Last Sunday, Dr. McIntyre, of Chicago, and Dr. Wylie, of Syracuse, were to preach. Dr. McIntyre was also to lecture on Monday. There were great expectations among the people, but at this writing we have seen no report of the services.

The condition of Roman Catholicism in England is a question on which contrary opinions are often expressed. Assertions of its increase are soon followed by proofs of its decline. There is reason to believe, however, that the bright prophecies of Roman Catholic writers in regard to the conversion of England find little support in fact. A Catholic Conference recently held at Wigan is reported to have had a significant discussion on the decline of the Church in that country. Here is the opinion of the London correspondent of the *New York Mail*: "The recent conversions from the Romish Church to Protestantism, and the way in which English clergymen who have made the blunder of embracing Romanism are beginning to come back to their old faith, are really the most significant signs of the times, and of the genuine failing condition of Romanism in this country."

The right of free discussion is not the right of any man to have his ideas published in any paper he may select. Some people seem to think it is. The editor of any public journal that has a policy and principles, has a right to publish his views without being forced to enter into a controversy with any one who does not agree with him. Our political papers are conducted on this principle. There is not one political article written but hundreds dissent from its conclusions, without claiming the right to inaugurate a controversy with the editor. We do not think the *GUARDIAN* ever publishes a paragraph against Henry George's land theory, or against any form of socialism, that does not call forth communications questioning our conclusions. Some of these we have published in the past. Those we have not published have not been kept out because we thought them unanswerably strong. These critics all assume that the private ownership of land is unjust. We believe the right of an industrious poor man to possess a home of his own is a good thing, and that it would be a bad thing if this powerful motive to practise industry and economy was destroyed. We do not question the right of any man to hold a contrary opinion to ours. But we deny that every man who holds these notions has a right to have his opinions and views published in our paper; especially when he offers nothing new, and when the publication naturally tends to open what may be a protracted discussion. We see many articles contrary to our views, which we deem weak, fanciful and illogical to which we do not ask to reply.

Without doubt Switzerland, more than any other nation, has afforded the widest and freest play to all the forces of democracy. All the experiments which the exponent of ideal popular government might suggest could be more readily tried among this than among any other people. There has been a constant approximation to the best system, and most political critics agree that the process has been marked by comparatively few mistakes. The latest change made in the Swiss constitution shows how completely the legislation of that country is the expression of the popular will. Hitherto the referendum, the ratification or rejection by popular vote of any legislation, has had a retrospective operation. Measures proposed and passed in the legislature have subsequently been passed upon by the people. But now, there is the additional power, whenever fifty thousand citizens are so minded, to force the consideration of any measure upon the legislature. The right to directly initiate legislation, and also the right directly to ratify it, make popular control as complete as possible. The result, judging from the recent experience of Switzer-

land, will not be to encourage crude or dangerous legislation, but rather to conserve or moderately exercise the power assumed.

All our study of the Word of God should be with the practical aim of finding out what our Father in heaven would have us to be and to do. The study of moral and religious questions, as a purely intellectual exercise, is as fruitless as the reading of fictitious suffering which is not followed by acts of benevolence. This is not the mood of mind in which enquirers are most likely to gain right views of religious truth. We are told in the Gospel that, after a great display of power by the Saviour, certain persons "went out to see what it was that was done;" but so far from being convinced of the divine character and mission of Christ, "they began to pray him that he would depart out of their coast." Merely finding out what was done seems to have done them no good. So we may be able to expound the facts and doctrines of the Bible, and yet have no practical experience of the power of truth to renew and sanctify the heart.

Representatives of various interests, good and evil, are at work to secure positions of advantage at the World's Fair. The saloon element is endeavoring to obtain a large number of licenses. We are glad to see that various moral and religious interests are determined not to be behind. The fair will be a grand centre of religious influence, if the opportunities offered by it are grasped and utilized. There is a proposition to have a series of religious congresses. We trust this will be earnestly worked out to grand practical results. The various Temperance organizations have already arranged for grand meetings for consultation and discussion, with a view to a grand advance in this great reform. If the authorities heed the voice of the most respectable portion of the American people, regulations for the observance of Sunday will also be enforced. The fair will be a grand rallying point for the powers of both good and evil, and this is a potent reason for united effort in behalf of the good.

The opening of the fifth season of the Toronto Conservatory of Music, as will be seen from an advertisement in another column, takes place on Tuesday, September 1st next. The Conservatory, since its opening in 1886, has had a very successful record, and from all accounts, and judging by the appearances of its pupils from time to time in public performances, its success seems to have been the outcome pure and simple of good methods of instruction, and a careful and comprehensive system of training. An excellent calendar containing full details as to the working of the institution is issued by the management.

The death of James Russell Lowell has called forth expressions of sympathy and regret wherever the English language is spoken. Mr. Lowell was in every sense a model American citizen—a Christian gentleman of wide culture, great literary gifts, and broad, intelligent patriotism. As a poet he will rank among the first in the literature of his country, and his humorous poetry is the best ever written by an American. In England his works have been widely read, and during his term of office as minister at London he did much to knit bonds of friendship between the two great English-speaking nations. He was there regarded as representative of what is best and truest in American life. He was an ardent friend of the slave, and during the war gave utterance in noble verse to his sympathy with the down-trodden. He was seventy-three years of age. Whittier, Holmes and Whitman are the only masters of American poetry who survive him.

For some time past the air has been thick with news of political corruption from Ottawa. It is alleged that large sums of money have been received for political party purposes from contractors who had obtained large and profitable contracts from the Government. To the scandals of the Public Works Department of the Dominion has been recently added similar corruption in the Province of Quebec. Any party that corruptly uses the resources which office places within its reach, to win elections and keep itself in power, undermines the foundations of free parliamentary government. Whenever an election is gained by appeals to selfish, sectional or personal motives, there is really no election, for the verdict is not given on grounds of public interest.

It is very probable that Canada's great Fair, which is to be held in this city from September 7th to 19th, will this fall outrival any of its predecessors. Never before were there so many entries from the United States, and on no former occasion has such widespread interest been manifested in its success. Notwithstanding the fact that new buildings have been erected and old ones enlarged during the past summer, sufficient entries have been received to almost fill them. The railway and steam-boat companies have this year notified the Association of their intention to give extremely low rates during its progress. No less than four-fifths of the many thousands of dollars distributed annually from the prize list go to the farmer and stock raiser, and while no other industry is slighted, this greatest one receives the lion's share, and justly so. There is every indication that the exhibition will be a prominent success.

The goodness of Toronto continues to be referred to. In last week's *New York Advocate* reference is made to a Chicago commercial traveller who was disgusted with our city because he could not buy liquor or a cigar on Sunday, and found no public conveyances. There is no doubt we have earned quite a reputation abroad for Sabbath observance, though the Queen's Park disturbances have, for a time at least, somewhat dulled the edge of our pretensions on that topic. After all, the observance of Sunday is only an indication of the real condition in which the general moral sentiment of the city is on week-days. A Sunday reputation will not last beyond the integrity and reality of the week-day one.

We trust that there will be a more general attempt among our Temperance workers to supplant the saloons by coffee-houses. In the great centres, where this reform is most needed, some encouraging beginnings have been made. A feature of London of special interest to the Temperance worker is the rapid increase of the new order of coffee-houses, which are becoming almost as numerous in that city as public-houses themselves. Even though total Prohibition is the goal of Temperance effort amongst us, that should not take our attention from the best methods of destroying the evil which will exist until that goal is reached.

The corner-stone of the new Methodist church at Tweed will be laid on Wednesday, August 26th, by William Johnston, Esq., M.P., of Ballykilbeg, Ireland. A dinner will be served at 11 o'clock a.m. by the ladies of the congregation. There will be addresses by W. Johnston, M.P., N. Clarke Wallace, M.P., Mayor Clarke, of Toronto, Hon. M. Bowell and others.

New Books and Periodicals.

NEW BOOKS RECEIVED.

The Divine Order of Human Society., By Prof. Robert Ellis Thompson, S.T.D., University of Pennsylvania. Philadelphia: John D. Wattles, publisher. This volume is made up of the L. P. Stone lectures, delivered in Princeton Theological Seminary in 1891. Prof. Thompson is a theistic evolutionist, and discusses his theme in the light of Scripture and experience. He handles in this light many of the practical problems of the day, such as woman's social sphere, family discipline, socialism and communism, the single tax, the right of property, open or secret voting, the Bible in the schools, Christian union, the organization of charity, prison discipline and the like.

—From Cranston & Stowe, Cincinnati. *Baptismal Remission; or, the Design of Christian Baptism*, by Rev. G. W. Hughey, D.D. *How I Became a Sailor*, by Omer T. Gillett, A.M., M.D. *His Cousin the Doctor*, by Minnie Willis Baines. *Departed Gods: The Gods of our Fathers*, by Rev. L. N. Fradenburgh, Ph.D., D.D. This is an interesting and popular account of the gods of different races. *Studies in Church History and Doctrines*. Prepared for the use of Epworth Leagues, by Rev. L. F. Young.

—From the Baker & Taylor Co., New York. *Our Country: Its Possible Future and its Present Crisis*, by Rev. Josiah Strong, D.D. This book gives full information about the resources and condition of the United States. *Stumbling Stones Removed from the Word of God*, by Arthur T. Pierson. In this little book Dr. Pierson replies to many of the common objections to the Bible, briefly and pointedly. *Bible Readings for the Home Circle*: Comprising one hundred and sixty-two readings for public and private study, in which are answered over twenty-eight hundred questions on religious questions, contributed by more than a score of Bible students. Toronto: Review and Herald Company.

The Sermon.

A HARVEST SCENE.

BY REV. DR. TALMAGE.

"And she went and came and gleaned in the field after the reapers; and her hap was to light on a part of the field belonging unto Boaz who was of the kindred of Elimelech."—Ruth ii. 3.

Within a few weeks I have been in North Carolina, Virginia, Pennsylvania, New York, Ohio, Michigan, Canada, Indiana, Illinois, Kentucky, Missouri, and they are one great harvest-field, and no season can be more enchanting than the season of harvest.

The time that Ruth and Naomi arrive at Bethlehem is harvest-time. It was the custom when a sheaf fell from a load in the harvest-field for the reapers to refuse to gather it up: that was to be left for the poor who might happen to come that way. If there were handfuls of grain scattered across the field after the main harvest had been reaped, instead of raking it, as farmers do now, it was, by the custom of the land, left in its place, so that the poor, coming that way, might glean it and get their bread. But, you say, "What is the use of these harvest-fields to Ruth and Naomi? Naomi is too old and feeble to go out and toil in the sun; and can you expect that Ruth, the young and beautiful, should tan her cheeks and blister her hands in the harvest-field?"

Boaz owns a large farm, and he goes out to see the reapers gather in the grain. Coming there, right behind the swarthy, sun-browned reapers, he beholds a beautiful woman gleaning—a woman more fit to bend to a harp or sit upon a throne than to stoop among the sheaves. Ah, that was an eventful day! It was love at first sight. Boaz forms an attachment for the womanly gleaner—an attachment full of undying interest to the Church of God in all ages; while Ruth, with an ephah, or nearly a bushel of barley, goes home to Naomi to tell her the successes and adventures of the day. That Ruth, who left her native land of Moab in darkness, and journeyed through an undying affection for her mother-in-law, is in the harvest-field of Boaz, is affianced to one of the best families in Judah, and becomes in after-time the ancestress of Jesus Christ, the Lord of glory! Out of so dark a night did there ever dawn so bright a morning?

I learn, in the first place, from this subject how trouble develops character. It was bereavement, poverty, and exile that developed, illustrated, and announced to all ages the sublimity of Ruth's character. That is a very unfortunate man who has no trouble. It was sorrow that made John Bunyan the better dreamer, and Doctor Young the better poet, and O'Connell the better orator, and Bishop Hall the better preacher, and Havelock the better soldier, and Kitto the better encyclopedist, and Ruth the better daughter-in-law.

I once asked an aged man in regard to his pastor, who was a very brilliant man: "Why is it that your pastor, so very brilliant, seems to have so little tenderness in his sermons?" "Well," he replied, "the reason is, our pastor has never had any trouble. When misfortune comes upon him, his style will be different." After a while the Lord took a child out of the preacher's house; and though the preacher was as brilliant as he was before, oh, the warmth, the tenderness of his discourses! The fact is that trouble is a great educator. You see sometimes a musician sit down at an instrument, and his execution is cold and formal and unfeeling. The reason is that all his life he has been prospered. But let misfortune or bereavement come to that man, and he sits at the instrument, and you discover the pathos in the first sweep of the keys. Misfortune and trials are great educators. A young doctor comes into a sick-room where there is a dying child. Perhaps he is very rough in his prescription, and very rough in his manner, and rough in the feeling of the pulse, and rough in his answer to the mother's anxious question; but the years roll on, and there has been one dead in his own house; and now he comes into the sick-room, and with tearful eye he looks at the dying child, and he says, "Oh, how this reminds me of my Charlie!" Trouble, the great educator! Sorrow—I see its touch in the grandest painting; I hear its tremor in the sweetest song; I feel its power in the mightiest argument.

Grecian mythology said that the fountain of Hippocrene was struck out by the foot of the winged horse, Pegasus. I have often noticed in life that the brightest and most beautiful fountains of Christian comfort and spiritual life have been struck out by the iron-shod hoof of disaster and calamity. I see Daniel's courage best by the flash of Nebuchadnezzar's furnace. I see Paul's prowess best when I find him on the foundering ship under the glare of the lightning in the breakers of Melita. God crowns his children amid the howling of wild beasts and the chopping of blood-splashed guillotine and the crackling fire of martyrdom. It took the persecutions of Marcus Aurelius to develop Polycarp and Justin Martyr. It took the Pope's bull and the cardinal's curse, and the world's anathema to develop Martin Luther. It took all the hostilities against the Scotch Covenanters and the fury of Lord Claverhouse to develop James Renwick, and Andrew Melville, and Hugh McKail, the glorious martyrs of Scotch history. It took the stormy sea, and the December blast, and the desolate New England coast, and the war-whoop of savages, to show the prowess of the Pilgrim Fathers.

"When amid the storms they sang,
And the stars heard, and the sea;
And the sounding aisles of the dim wood
Bang to the anthems of the free."

It took all our past national distresses, and it takes all our present national sorrows, to lift up our nation on that high career where it will march along after the foreign despots that have mocked and the tyrannies that have jeered, shall be swept down under the omnipotent wrath of God, who hates oppression, and who, by the strength of his own red right arm, will make all men free. And so it is individually, and in the family, and in the Church, and in the world, that through darkness and storm and trouble men, women, Churches, nations are developed.

Again, I see in my text the beauty of unfaltering friendship. I suppose there were plenty of friends for Naomi while she was in prosperity; but of all her acquaintances, how many were willing to

trudge off with her toward Judea, when she had to make that lonely journey? One—the heroine of my text. One—absolutely one. I suppose when Naomi's husband was living, and they had plenty of money, and all things went well, they had a great many callers; but I suppose that after her husband died, and her property went, and she got old and poor, she was not troubled very much with callers. All the birds that sang in the bower while the sun shone have gone to their nests, now the night has fallen.

Oh, these beautiful sun-flowers that spread out their color in the morning how! but they are always asleep when the sun is going down! Job had plenty of friends when he was the richest man in Uz; but when his property went and the trials came, then there were none so much that pestered as Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite.

Life often seems to be a mere game, where the successful player pulls down all the other men into his own lap. Let suspicions arise about a man's character, and he becomes like a bank in a panic, and all the imputations rush on him and break down in a day that character which in due time would have had strength to defend itself. There are reputations that have been half a century in building, which go down under some moral exposure, as a vast temple is consumed by the touch of a sulphurous match. A hog can uproot a century plant. In this world, so full of heartlessness and hypocrisy, how thrilling it is to find some friend as faithful in days of adversity as in days of prosperity! David had such a friend in Hushai; the Jews had such a friend in Mordecai, who never forgot their cause; Paul had such a friend in Onesiphorus, who visited him in jail; Christ had such in the Marys, who adhered to him on the Cross; Naomi had such a one in Ruth, who cried out, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me."

Again, I learn from this subject that paths which open in hardship and darkness often come out in places of joy. When Ruth started from Moab toward Jerusalem to go along with her mother-in-law, I suppose the people said: "Oh, what a foolish creature to go away from her father's house, to go off with a poor old woman toward the land of Judea! They won't live to get across the desert. They will be drowned in the sea, or the jackals of the wilderness will destroy them." It was a very dark morning when Ruth started off with Naomi, but behold her in my text in the harvest-field of Boaz, to be affianced to one of the lords of the land, and become one of the grandmothers of Jesus Christ, the Lord of glory. And so it often is that a path which starts very darkly ends very brightly.

When you started out for heaven, oh, how dark was the hour of conviction—how Sinai thundered, and devils tormented, and the darkness thickened! All the sins of your life pounced upon you, and it was the darkest hour you ever saw when you first found out your sins. After awhile you went into the harvest-field of God's mercy; you began to glean in the field of divine promise, and you had more sheaves than you could carry, as the voice of God addressed you, saying: "Blessed is the man whose transgressions are forgiven and whose sins are covered." A very dark starting in conviction, a very bright ending in the pardon and hope and triumph of the Gospel!

So, very often in our worldly business or in our spiritual career, we start off on a very dark path! We must go. The flesh may shrink back, but there is a voice within, or a voice from above, saying, "You must go;" and we have to drink the gall, and we have to carry the cross, and we have to traverse the desert, and we are pounded and flailed of misrepresentation and abuse, and we have to urge our way through ten thousand obstacles that have to be slain by our own right arm. We have to ford the river, we have to climb the mountain, we have to storm the castle; but, blessed be God, the day of rest and reward will come. On the tip-top of the captured battlements we will shout the victory; if not in this world, then in that world where there is no gall to drink, no burdens to carry, no battles to fight. How do I know it? Know it! I know it because God says so: "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throne shall lead them to living fountains of water, and God shall wipe all tears from their eyes."

Christ, hounded of persecutors, denied a pillow, worse maltreated than the thieves on either side of the cross, human hate smacking its lips in satisfaction after it had been draining his last drop of blood, the sheeted dead bursting from the sepulchres at his crucifixion. Tell me, O Gethsemane and Golgotha! were there ever darker times than those? Like the booming of the midnight sea against the rock, the stings of Christ's anguish beat against the gates of eternity, to be echoed back by all the thrones of heaven and all the dungeons of hell. But the day of reward comes for Christ; all the pomp and dominion of this world are to be hung on his throne, uncrowned heads are to bow before him on whose head are many crowns, and all the celestial worship is to come up at his feet, like the humming of the forest, like the rushing of the waters, like the thundering of the seas, while all heaven, rising on her thrones, beat time with their sceptres: "Hallelujah, for the Lord God omnipotent reigneth! Hallelujah, the kingdom of this world have become the kingdoms of our Lord Jesus Christ!"

"That song of love, now low and far,
Ere long shall swell from star to star;
That light, the breaking day which tips
The golden-spired Apocalypse."

Again, I learn from my subject that events which seem to be most insignificant may be momentous. Can you imagine anything more unimportant than the coming of a poor woman from Moab to Judea? Can you imagine anything more trivial than the fact that this Ruth just happened to alight on that field of Boaz? Yet all ages, all generations, have an interest in the fact that she was to become an ancestress of the Lord Jesus Christ, and all nations and kingdoms must look

at that one little incident with a thrill of unspeakable and eternal satisfaction. So it is in your history, and in mine: events that you thought of no importance at all have been of very great moment. That casual conversation, that accidental meeting—you did not think of it again for a long while; but how it changed all the current of your life!

It seemed to be of no importance that Jubal invented rude instruments of music, calling them harp and organ; but they were the introduction of all the world's minstrelsy; and as you hear the vibration of a stringed instrument, even after the fingers have been taken away from it, so all music now of lute and drum and cornet is only the long-continued strains of Jubal's harp and Jubal's organ. It seemed to be of very little importance that Tubal Cain learned the uses of copper and iron; but that rude foundry of ancient days has its echo in the rattle of Birmingham machinery, and the roar and bang of factories on the Merrimac.

Again, I see in my subject an illustration of the beauty of female industry. Behold Ruth toiling in the harvest-field under the hot sun, or at noon taking plain bread with reapers, or eating the parched corn which Boaz handed to her. The customs of society, of course, have changed, and without the hardships and exposure to which Ruth was subjected, every intelligent woman will find something to do. I know there is a sickly sentimentality on this subject. In some families there are persons of no practical service. They would not deign to look at Ruth carrying back the barley on her way home to her mother-in-law, Naomi. All this fastidiousness may seem to do very well while they are under the shelter of their father's house; but when the sharp winter of misfortune comes, what of these butterflies? Persons under indulgent parentage may get upon themselves habits of indolence; but when they come out into practical life their soul will recoil with disgust and chagrin. They feel in their hearts what the poet so severely satirized when he said:

"Folks are so awkward, things so impolite,
They're elegantly pained from morn till night."

Through that gate of indolence how many men and women have marched, useless on earth, to a destroyed eternity! Spinola said to Sir Horace Vere: "Of what did your brother die?" "Of having nothing to do," was the answer. "Ah!" said Spinola, "that's enough to kill any general of us." Oh! can it be possible in this world, where there is so much suffering to be alleviated, so much darkness to be enlightened, and so many burdens to be carried, that there is any person who cannot find anything to do?

Madame de Staél did a world of work in her time; and one day, while she was seated amid instruments of music, all of which she had mastered, and amid manuscript books which she had written, someone said to her, "How do you find time to attend to all these things?" "Oh," she replied, "these are not the things I am proud of. My chief boast is in the fact that I have seventeen trades, by anyone of which I could make a livelihood if necessary." And if in secular spheres there is so much to be done, in spiritual work how vast the field! How many dying all around about us without one word of comfort! We want more Abigails, more Hannahs, more Rebekahs, more Marys, more Deborahs, consecrated—body, mind, soul—to the Lord who bought them.

Once more: I learn from my subject the value of gleaning. Ruth, going into that harvest-field, might have said, "There is a straw, and there is a straw; but what is a straw? I can't get any barley for myself or my mother-in-law out of these separate straws." Not so said beautiful Ruth. She gathered two straws, and she put them together, and more straws, until she got enough to make a sheaf. Putting that down, she went and gathered more straws, until she had another sheaf, and another, and another, and another, and then she brought them all together, and she threshed them out, and she had an ephah of barley—nigh a bushel. Oh, that we might all be gleaners!

Elihu Burritt learned many things while toiling in a blacksmith's shop. Abercrombie, the world-renowned philosopher, was a physician in Scotland, and he got his philosophy, or the chief part of it, while, as a physician, he was waiting for the door of the sick-room to open. Yet how many there are in this day who say they are so busy they have no time for mental or spiritual improvement!

The great duties of life cross the field like strong reapers, and carry off all the hours, and there is only here and there a fragment left that is not worth gleaning. Ah, my friends, you could go into the busiest day and busiest week of your life and find golden opportunities, which, gathered, might at last make a whole sheaf for the Lord's garner. It is the stray opportunities and the stray privileges which, taken up and bound together and beaten out, will at last fill you with much joy.

There are a few moments left worth the gleaning. Now, Ruth, to the field! May each one have a measure full and running over! Oh, you gleaners, to the field! And if there be in your household an aged one or a sick relative that is not strong enough to come forth and toil in this field, then let Ruth take home to feeble Naomi this sheaf of gleaning: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." May the Lord God of Ruth and Naomi be our portion forever!

Between us and his visible presence—between us and that glorified Redeemer who now sitteth at the right hand of God—that cloud still rolls. But the eye of faith can pierce it; the incense of true prayer can rise above it; through it the dews of the blessing can descend.—*Fayrer*.

If God gives me work to do, I will thank him that he has bestowed on me a strong arm; if he gives me danger to brave, I will bless him that he has not made me without courage; but I will go down on my knees and beseech him humbly to make me fit for my task, if he tells me it is only to stand and wait.—*Jean Ingelow*.

Yesterday is yours no longer; to-morrow may never be yours; but to-day is yours; the living present is yours, and in the living present you may stretch forward to the things that are before.—*Archdeacon Fayrer*.

Our Sunday School Work.

INTERNATIONAL BIBLE LESSON.—IX.

[THIRD QUARTER.]

STUDIES IN THE GOSPEL OF JOHN.

SUNDAY, AUG. 30, 1891.

CHRIST AT THE FEAST.
John vii. 31-44.

GOLDEN TEXT.—"If any man thirst, let him come unto me, and drink."—John vii. 37.

TIME.—October 17, A.D. 29. About six months after the last lesson. The Feast of Tabernacles this year began on October 11th (Lewin), and this was the seventh day of the feast.

EXPLANATORY.

31. "And many of the people"—Better (as in Revised Version), "But of the multitude many believed," in contrast with the rulers who sought to kill him. The teaching of Jesus was not in vain. There was a bright side to his experience against the dark background of the opposition and hatred of the leaders. "Believed on him"—Believed that he was the Messiah, and trusted him as their Saviour and teacher. The faith may have been weak and imperfect, but it was sincere, and so accepted. "And said"—"Kept saying," in answer to objectors.—Cambridge Bible. "When (the) Christ cometh"—So long expected and promised. They are not expressing any doubt of their own that Jesus is the Christ, but presenting an unanswerable argument that had convinced them, and by which they would show the reasonableness of their belief. "Will he do more miracles (signs) than these which this man hath done?"

Jesus had done over and over again the very miracles the Messiah was expected to do. "It was the common expectation that the Messiah would work many miracles. This opinion was founded on such passages as Isaiah xxv. 5, 6, etc. Jesus had given abundant evidence of his power to works such miracles, and they therefore believed that he was the Messiah."—Barnes.

32. "Heard that the people murmured such things"—Better, heard the multitude muttering these things. It was not reported to them; they heard it themselves, and they went and reported it in the Sanhedrin, which gives an order for his apprehension.—Cambridge Bible. "Pharisees and the chief priests"—Composing a large proportion of the Sanhedrin. "Sent officers to take him"—Probably in their official capacity. They would put a stop to such teaching, and keep the seed of truth from spreading. "This is the first formal attempt upon his life."—Cambridge Bible.

33. "Then"—Therefore, in consequence of their sending to arrest him. "Said Jesus unto them"—"Unto them" is omitted by the best MSS. But the meaning is the same. Jesus spoke to the officers and those who sent them. "Yet a little while am I with you"—Perhaps the simplest interpretation is the best. "I must remain on earth a little while longer, and during this time ye cannot kill me: then ye will succeed, and I shall go to my Father."—Cambridge Bible. He lived six months longer among them, offering them the opportunity of salvation for themselves and their nation. "And then I go (withdraw, retire) unto him that sent me"—He would return to his home and his Father, whence he came, and where he belonged. When that hour came they would be able to kill him, but not till then.

34. "Ye shall seek me"—Not as now for disputation and violence, but for help. "And shall not find me"—They seek too late. They have burned the bridge.—M. E. Vincent. (1) In their personal experience they would need a Saviour and helper many times, one who could do for them what they expected their Messiah to do. (2) Some refer this saying to the time of the destruction of Jerusalem, and the dispersion of the nation, when they vainly longed for a deliverer, the Messiah, to come to their aid. (3) "Vainly will they expect the great Prince foretold in their Scriptures, and bitter will be their disappointment, from age to age, because he does not appear."—Dr. Hovey. "Where I am, thither ye cannot come"—You do not belong there; you have a character the exact opposite of that which makes it what it is; you are utterly opposed to all that prevails there, to God the King, to his laws, his nature, his principles. See viii. 22, 23, where Jesus explains more fully his meaning.

35, 36. "Then said the Jews among themselves"—Their utterance has been by some regarded as the utterance of a genuine perplexity; but probably it should be regarded as the language of scorn and contempt.—Abbott. "The dispersed" or, "the dispersion," meaning those Jews who were dispersed among the heathen outside Palestine; the abstract for the concrete, like "the circumcision" for the Jews generally. There were three chief colonies of these "dispersed" or "scattered" Jews, in Babylonia, Egypt, and Syria, whence they spread over the whole world.—Cambridge Bible.

37, 38. The last of the feast, known as "the Hosanna Rabba" and the "Great Day," found him, as each day before doubtless had done, in the

temple arcades. It was burning autumn weather, when the sun had for months shone in a cloudless sky, and the early rains were longed for as the monsoons in India after the summer heat. Water at all times is a magic word in a sultry climate like Palestine, but at this moment it had a double power. Standing, therefore, to give his words more solemnity, his voice now sounded far and near over the throng, with soft clearness which arrested all. "If any man thirst, let him come unto me and drink."—Geikie. "He that believeth"—"He that hath faith"—Abbott. "As the Scripture hath said"—There is no passage in the Old Testament which directly sustains this citation, and no reason to suppose that Christ refers to any lost book. The meaning is simply that the whole divine revelation points to Christ and the Holy Ghost. Isa. xii. 3; xliv. 3; lv. 1; lviii. 11; Joel iii. 18; Zech. xiii. 1; xiv. 8. "Shall flow rivers"—The water which he drinks becomes in him a spring from which living waters flow, as the light which illuminates him makes him in turn one of the lights which illuminate the world. (Matt. v. 14; Phil. ii. 15.)—Abbott.

39. "This spake he of the Spirit"—John's interpretation is to be accepted, whatever may be our theory of inspiration, (1) because no better interpreter of Christ's words ever lived, even among the apostles; (2) because it is the result of his own inmost experience.—Cambridge Bible. "The Holy Ghost was not yet given"—The meaning is that the dispensation of the Holy Ghost had not yet begun; He had not yet been so given that whoever had faith in the Son of God received the gift of the Holy Ghost and became one of the Lord's prophets. Acts ii. 38. "Because that Jesus was not yet glorified"—The death and resurrection of Christ were the conditions precedent of the outpouring of the Holy Ghost. Chap. xiv. 16, 17; xvi. 7; Acts i. 7-9.—Abbott.

40. 44. "Of a truth this is the Prophet"—The Prophet of Deut. xviii. 15, whom some identified with the Messiah, others supposed would be the forerunner of the Messiah. Here he is plainly distinguished from the Messiah.—Cambridge Bible. "Of Galilee"—There is no ground for the conclusion, arrived at by some rationalistic critics from John's language here, that he did not know that Jesus was born in Bethlehem. Writing his gospel many years after the main facts of Christ's birth, life and death were known throughout the Church, he here simply narrates as a historian the objections which the Jews made to the claim that Jesus was the Messiah; to have pointed out their mistake would have been a work of supererogation.—Abbott. "Of the seed of David"—Psa. cxxxii. 11; Jer. xxiii. 5; Isa. xi. 1, 10. "Out of the town of Bethlehem"—Literally, "from Bethlehem, the village" where David was. Mic. v. 2; 1 Sam. xvi. 10. A division"—It means a serious and possibly violent division (ix. 16; x. 19; 1 Cor. i. 10; xli. 25. Compare Acts xiv. 4; xxiii. 7). "Among the people"—In the multitude. "Some of them"—Some of the multitude, provoked by the controversy, would on their own responsibility have carried him before the Sanhedrin. These "some" are not the officers mentioned in the next verse.—Cambridge Bible.

The Righteous Dead.

FATHER DAVID ORSER,

The oldest resident of the township of Brighton, and possibly the oldest member of the Methodist Church in said township, departed this life July 6th, after a pilgrimage of ninety-four years. Father Orser's ancestors were from Holland, and settled in the state of New York, on the site of the present town of Sing Sing long before the Revolutionary war. At the close of the war—with many others whose attachment to the British crown was genuine—they abandoned their possessions and emigrated to the wilds of Upper Canada, where they settled in the vicinity of the present city of Kingston. It was here in the year 1797—two and one-half miles north of the present city, in what was then known as the Orser settlement—the subject of this memoir was born. In the eventful year 1812, Father Orser was converted to God under the ministry of a Mr. Hubert, M.D., a local preacher, in services then held in Hallowell village—now Picton—near Washburn's bridge. He joined the old Methodist Episcopal Church at that time. When about fifteen years of age he was drafted for service in the British army, and served in the war of 1812. He found this warfare to be against his spiritual progress. He was not at any time in battle, but was on hand for whatever service was required, for which service, for a number of years, he was a pensioner. Following the close of the war Father Orser availed himself of every opportunity to promote not only his own, but other's religious prosperity. He was married March 16th, 1820, to Miss Phoebe Warden, in Picton. The offspring of this union were nine in all, three of whom preceded him in death. February 27th, 1846, he was called to part with his beloved companion while resident in the township of Brighton. Again he found a helpmeet, indeed, in marriage to Miss Elizabeth Harriet McDonald, February 26th, 1850, who now survives in hope of meeting again soon where there will be no parting. Of this second union there is one son. Father Orser has had a long experience as a member of the Methodist family. He has witnessed the various changes in organization and polity. He has shared in the triumphs and joys, the labors and trials of his brethren. He was a "sweet singer in Israel." Even up to

the closing days of his life when asked if he could yet sing, he broke out with an old Methodist hymn and tune, "Blow ye the trumpet, blow," etc. He was ardently attached to the old Methodist polity—"episcopal"—even to the end of his life; yet the writer, when present with him at his home a few days before his death, found him as ever, fondly appreciating the tokens of prosperity in the Church. His hope was bright and clear in Jesus, through his precious blood, to have acceptance with God forever. The writer saw him for the last time on the Lord's day before his departure, at his residence, July 5th. He was taken with a chill while we were away to church. The following day, at 3 p.m., he passed to his reward. At his request Rev. Darin Crouter and the writer officiated at the burial. The discourse by the writer was from 2 Peter i. 14. His body was laid to rest in the burial-ground by the Church, July 6th, in the Orser settlement in the township of Brighton. He had resided about fifty years before his death in this place. He has gone to the better country. May it be that those he has left behind shall meet him "in the sweet by-and-by."

R. W. MARSH.

WILLIAM NEAR.

The subject of this notice was born in the township of Erin, county of Wellington, December 29th, 1824. He was brought up under the fostering care of the New Connexion Church, one of the churches being built on his father's farm. When thirty-three years of age he was converted in a special meeting held by Rev. Messrs. Reid and Glass in the Peacock school-house, seventh line of Erin, and presently became a member of what was known as the Shiloh church. When that church was closed Bro. Near transferred his membership to the New Connexion church, Erin village, and became one of its most reliable and liberal members. At the Union of 1872, the New Connexion Society united with the Wesleyans, and form what is now the Methodist church of Erin village. Bro. Near continued a member of the church to the day of his death. His piety was of the deep and quiet nature. He occasionally assisted as class-leader. His experience in Christ, as given from week to week, was simple, child-like, and honest. There was the clear consciousness of acceptance in the Beloved. In worldly matters he prospered above many, and was liberal in supporting the ministry. A short time before his death he gave \$25 to the new parsonage which had just been built. But he is gone; we miss his smiling face and hearty Christian greeting. His sickness was of short duration. His last words were, "I have no other trust but Jesus. Salvation is free." He fell asleep.

A very large number of people followed his remains to Ballinlough church, where the writer preached an appropriate sermon from the words, "For David, after he had served his own generation by the will of God, fell on sleep." The following Sabbath a funeral sermon was also preached by the writer, to a crowded congregation, in the Erin church, from Jeremiah xii. 5.

Bro. Near leaves a wife, four sons, and three daughters to mourn their loss, most of whom have a bright hope of meeting the departed one above. My earnest prayer is that all may participate in the benefits of the Saviour's death here, and in his glory in heaven.

J. BALL.

MRS. W. M. THORBURN.

A shadow has fallen on one of the happiest of families in the death of this estimable woman, who passed away on March 20th, 1891, at her home in Wilmington, Delaware, U.S. She was born on November 24th, 1863, in the township of Clark, Ont. In 1865 her parents, John and Nancy Tremain, moved to the township of Arthur, Ont. In February, 1888, during special services conducted by Rev. William Shannon, she was converted, and joined the Methodist Church, on the Teviotdale Mission. Her warm devotion and excellent character always secured her the highest respect. It was her greatest pleasure to help the weak, aged, and infirm, to whom she came as a ministering angel; never so happy as when, in imitation of her Divine Master, she went about doing good. In January, 1890, she was married to her now sorrowing husband, with whom she lived as a faithful and devoted wife until her death.

The last six weeks of her life was spent in bodily suffering, which she bore with Christian patience, and, without a sigh or murmur, she sweetly fell asleep in Jesus. Her remains were taken to the home of her parents, where just fourteen months before she left a happy bride. In addition to the bereaved husband, she leaves father, mother, brother, and four sisters, her baby boy having crossed the river a few days before her. May her beautiful life and happy death be a lasting benediction to the sorrowing ones, who so deeply feel their loss.

COM.

JENNIE A. (WINDROS) HARVEY

Died at Bond Head, January 19th, 1891, in the fortieth year of her age. She was born in the township of Etobicoke, county of York, in 1851, and was converted to God at the age of seventeen, under the ministry of the late Rev. W. H. Irwin. She had removed to Caistoron, in the township of East Gwillimbury. In 1885 she married Mr. Silas Harvey, of Newton-Robinson. When she entered upon her new situation she manifested the same amiable and pious deportment, and witnessed for her Divine Master. Her great desire was to perform the duties of her station and live to the glory of God. When her health began to decline her devoted husband anticipated her wants, and all that could be done within his power was done in the hope of her recovery. When she saw it was God's design to take her, she was fully resigned, and could say, "Not my will, but Thine, be done." Her afflictions were protracted, but all was peaceful. She made delightful references to her heavenly home, and was partial to hymns of that character—words lifting her happy spirit Zionward. She only wanted pious friends to visit her on the Lord's Day, could not bear any worldly intrusion; and this is the rule among afflicted Christians, and visitors who go to see them should never disturb their quiet and religious meditation, but try to add to the worship of the hour. Such were her sentiments. She was delighted, however, with the visits of her pious friends who helped her through the valley. Her affectionate parents, George and Ann Windros, of Newton-Robinson,

and her brother Thomas, with others, were welcome, and greatly cheered her spirits. The writer had very encouraging conversations with her while her soul was ripening for glory. It was very plain to all she was on the true foundation. Her final hour brought glory to God. She exchanged mortality for life, either during the last prayer, or while we were singing one of our hymns referring to heaven. To a large congregation at Newton-Robinson the writer preached from the text, "For me to live is Christ, and to die is gain." (Phil. i. 21.)

J. W. SAVAGE.

JAMES MCWILLIAMS

Was born in the county of Tyrone, Ireland, in the year 1829. He came to Canada in 1848, and engaged in teaching school, in which profession he remained for twenty-one years, and then settled on a farm in St. Vincent township. He taught school for some time in Prince Edward county, and about the year 1854 came to St. Vincent. He was brought up an Episcopalian; but after his conversion, while yet a young man, he joined the Methodist Church. Under deep conviction as a sinner he retired to a convenient place alone, and while he knelt in prayer it seemed to him as if a voice spoke to his soul, saying: "Thy sins are forgiven thee." From that time his Christian progress was steadily onward. He was a consistent and useful Christian, being an active worker as a class-leader. He was twice married. His first wife was Miss Lucy Ann Richmond, who died after eleven years, leaving him with the care of two daughters. He was four years a widower, when he was married to Miss Catherine Vail, with whom he lived twenty-one years, and who now mourns his sudden death.

He died on February 13th, 1891, aged sixty-one years and eleven months. There had been some sudden deaths within a few months before, speaking of which he frequently expressed a wish to die suddenly. Only two hours before his death he was in a neighbor's house, and again spoke of his desire for a sudden release. This oft-repeated wish was granted. It is supposed that he was endeavoring to catch a young horse in the barnyard in the evening, and was kicked by it, and killed instantly. His wife, surprised at his being so long out, went to see what was keeping him, when she found him lying in the barnyard cold in death. She looked, and lo! he was not, for God had took him.

R. STRACHAN.

JOHN UREN.

One of Oxford's pioneers, and a member of the Methodist Church of nearly sixty years' standing, passed peacefully to his reward on May 11th, at the age of ninety-one, being born in the parish of Madson, Penace, Cornwall, England, in the year 1799. At the age of sixteen he left England, and after a sixty days' voyage, arrived at New York. His father bought a farm and settled on it, but John was apprenticed to a saddler and harness maker in New York. Before his apprenticeship was ended his father and brother (William) moved to Canada and took up land in Missouri. When twenty-one he left New York and went to North Carolina, where he worked at his trade for four years. He then decided to join his father in Canada. For a short time he carried on business in Ingarsoli, and then, in 1827, bought a farm in West Oxford, on which he continued to reside till his death, working, however, for many years at his trade in a shop which he put up for that purpose. In August, 1828, he was married to Miss Withers, of Niagara, whom he survived twenty-four years.

In 1832 he was visited by two old Cornish friends from New York, who had been his school-mates in the old country. This visit was the means of his conversion; and he then joined the Methodist Church, of which he continued a faithful member till his death. For years he filled the office of steward. Those who remember him before his age made it necessary for him to remain closely in his home speak of the warmth and zeal which he displayed in the Master's cause. His old age was very free from disease and pain. Gradually his strength failed, and without any symptoms of disease, but simply from old age, he quietly passed away. His surviving children are: Mr. F. W. Uren, now on the homestead; Mr. E. F. Uren, photographer, St. Catharines; and Mrs. J. H. Lowes, of North Oxford. His remains were laid to rest in the West Oxford cemetery; and we left his grave feeling assured that his spirit had gone to be with Jesus.

CHARLES DEACON.

MRS. ANN GOULDING.

Whose maiden name was Bridgeland, was born in London, England, August 9th, 1806, and died at the residence of her son, Mr. C. H. Goulding, of Tilsonburg, Ont., June 30th, 1891. When about ten years old she came with her parents to Canada, settled in the county of York, and lived for some years in what was then known as Little York, now the city of Toronto. At the age of about eighteen years she experienced the renewing power of divine grace, united with the Methodist Church, and continued to be a faithful follower of the Saviour, and a steady, consistent member of the Church until life's close. Thus she pursued the path of piety and peace for a period of about sixty-seven years, and then as a shock of corn fully ripe, at the age of nearly eighty-five years, was gathered into the heavenly garner.

In 1832 she was united in marriage to Mr. Robert Goulding, of Downsview. They proved to be helpmates to one another. In the training of the six children that God gave them, and in their readiness for every good word and work, they were epistles known and read of all those who were favored with their acquaintance.

The most of the last twenty years of life was spent in the township of Blandford, within the bounds of what is now the Eastwood Circuit. When death came the aged couple were on a visit to their son in Tilsonburg. But she was ready. The writer had a short conversation with her on the car as she journeyed toward Tilsonburg, in which she expressed her firm trust in the faithfulness of her Saviour, and her assurance of final victory. A little while before she passed away her countenance seemed to light up with a heavenly glow, and looking upward she exclaimed, "My Saviour, my Redeemer!" All that was

mortal was laid in the Tilsonburg cemetery, and a memorial service was subsequently held at the Bethel church in her own neighborhood.

W. AMES.

JOSEPHINE ELLSWORTH.

Youngest daughter of Rev. O. H. and Eliza Ellsworth, was born January 29th, 1864, in Bayfield, Ont. From her early childhood she gave evidence of having a real love for the Saviour, and a personal experience of saving grace. From that early period till the close of her life she continued to grow in grace, and in the knowledge of our Lord Jesus Christ. She was characterized by a sweetness of disposition and a roundness and completeness of Christian character not common. As a public school teacher in Peterboro' (where she taught five years), she was faithful, efficient and appreciated, while as a Sunday-school teacher she will be long remembered by those she taught. At the close of special services held in George Street church, Peterboro', Miss Ellsworth was induced to take charge of a class of young girls, and continued their active and interested class-leader till failing health compelled her to resign. For fifteen weeks she was confined to her home by illness; eleven of these weeks were weeks of suffering, which she endured with great patience and resignation. Those who visited her during this period can testify to her Christian patience, her gentleness and sweetness of spirit, and her complete surrender to the will of God. In Peterboro', on July 1st, 1891, about five o'clock p.m., while surrounded by her mother, sisters and twin brother, Orin, Josie Ellsworth fell asleep in Jesus. J. H. L.

JOSEPH SHIER.

Had his birth in the county of Limerick, Ireland. When about five years of age his parents brought him to Canada, and resided in Brock township for some time. Bro. Joseph Shier came to the township of Kincardine in the vicinity of Armow, about thirty-three years ago. Soon after he and his beloved partner experienced religion, and united with the Methodist Episcopal Church, under the labors of a Rev. Mr. Watts. Bro. Shier filled the office of church steward for a considerable length of time. His home was always open for the entertainment of Christ's ambassadors, where he and his estimable wife did all in their power to make them comfortable. The disease which resulted in his death was lingering and at times severe, yet he manifested great patience and resignation to the last. While visiting him frequently we found him resting by faith on God's power and promises. His desire was to have a very clear and rapturous experience, and to be able to leave a very bright testimony to his family and friends. This, however, was for some reason denied him for a season, yet his confidence in God remained firm. He desired to "depart and be with Christ," yet in patience waited for the summons. He only wished to live for the benefit of his family, that he might put them in the best possible position to get along without him. He several times expressed his ardent desire for the salvation of them all; and we trust that his prayer will be abundantly answered. Some of them are doing well in the heavenly way; may all turn their feet into the narrow path, and thus gladden the heart of their widowed mother, and create joy in heaven.

As the end drew near he requested the administration of the Lord's Supper, and as he partook of it with members of his family and other Christian friends, heaven seemed to come down to earth and glory to crown the mercy seat; the obscurity vanished from his spiritual horizon, and the clear light and love of God shone brightly upon his heart until, on the morning of Saturday, April 4th, at eight o'clock, he passed from labor and suffering to reward and glory. The large concourse of people who followed his remains to Kincardine cemetery, manifested the high esteem in which he was held in the community. May we all meet him in that land of rest, the saint's delight.

J. R. ISAAC.

ANN CLARKE.

Among those who have been translated during this year, after living far beyond the days allotted to man, few have left a more fragrant memory or clearer testimony than the sister whose name stands at the head of this notice. Sister Clarke, whose maiden name was Drury, was born December 4th, 1809, in Yorkshire, England. She spent her early years in her native land, and in 1831 was married to William Clarke. Thirteen years later she came with her husband to Canada and settled in the township of Sidney, two miles from Belleville. Not forgetful of the God who had saved her in the old land, she continued faithful to him in the new, and found a home among the people of God in the old Pinnacle Street church, Belleville. After twenty-five years she moved to the third concession of Thurliow, in East Hastings, and there died, January 24th, 1891, at the age of eighty-two, after thirteen years of widowhood.

Our departed sister was a large-hearted, liberal person, whose quick sympathies and self-denying disposition made her beloved by all. Hers was a deep, ardent, and strong nature, which, when touched by the vital power of godliness, gave her that full, rich experience that made her life the happy and exemplary one it was.

Her sickness was long, for her strong constitution gave way slowly to the infirmities of age. But without a murmur she awaited the tarrying chariot-wheels. No longer able to attend the house of God, it was her delight to have the Bible read and prayer offered in her room; and it was always a means of grace to her ministers to be thus engaged. Her constant theme was her unworthiness and the all-sufficiency of Christ her Saviour. During the last few days she spoke but little, growing weaker every hour. On the evening of January 4th she said, "Lift me up," and as willing hands obeyed, her spirit fled. Thus she was "lifted up" by invisible hands—up from the toil and care and conflict of earth to the joy and rest and glory of heaven.

A number of children mourn their loss, but are steadfastly pressing on in her footsteps toward the kingdom. Her pastor, Rev. R. T. Courtice, being ill, his colleague, the writer of this memoir, conducted the funeral services, speaking from Phil. i. 23. Her ashes await the resurrection in the Reid's burying-ground.

A. W. MALLETT.

News of the Week.

Crops have failed in several parts of Mexico.

The Y. M. C. A. of the world is in session at Amsterdam.

It is thought that the European sugar beet crop will be short.

The weather in the Northwest continues favorable to crops.

The financial condition of Portugal has considerably improved.

The death rate in Montreal during 1890 was 24.80 per thousand persons.

Keokuk, Ia., was visited by a disastrous wind and rain storm last Wednesday.

Wheat cutting has commenced at Moose Jaw and several other Northwest points.

The Grand Duke Alexis has been accorded an enthusiastic reception in France.

British papers publish expressions of sorrow at the death of James Russell Lowell.

Word has been received verifying the reported loss of a Chinese steamer with 260 lives.

A hail storm destroyed thousands of acres of fine wheat in Minnesota on Wednesday last.

A valuable mineral belt is said to have been discovered in Kenebec township, county of Frontenac.

From investigation it is shown that France will have to import this year 82,500,000 bushels of wheat.

J. W. Samuels, of Kentucky, will be chief of the horticultural department of the Chicago World's Fair.

The Allan Line of steamers has resumed the carrying of the mails between Great Britain and Canada.

Grain has advanced in price in Germany in consequence of the Russian ukase forbidding the exportation of grain.

Rumors have been circulated that the injuries to Emperor William's leg were serious, but there is in reality nothing in them.

At the World's Convention of the Y. M. C. A. in Amsterdam, twenty American States and two Canadian Provinces are represented.

Mrs. James K. Polk, widow of the tenth president of the United States, died on Friday morning last, at her home in Nashville, Tenn.

The police of Moscow have received secret orders, which will have the effect of expelling every Jew from the district within two months.

Two leaders of the massacre of British officials, which took place in March last, were hanged at the gates of Manipur, India, last Thursday.

The new United States law against Chinese immigration practically excludes all Chinese except those connected with the diplomatic corps.

The Parnell branch of the Irish National League of America in New York, has thrown off that name and is now called Innisfail branch.

Mr. and Mrs. John Hawkins, of Bowmansville, and Miss Florence Maynes, of Hope township, were drowned in Rice Lake through the upsetting of a boat.

Rev. Dr. John Henry Hopkins, one of the most distinguished clergymen of the Protestant Episcopal Church, died at Troy, N. Y., on Thursday evening last.

John Callahan, an employee of the Hamilton Street Railway Company, has been caught pilfering from the car fares, and has confessed to having saved about \$15,000 in this manner.

The Russian ukase forbidding the export of grain has depressed most international stocks. The new law is alleged to have been a political move against Germany and Austria.

Work has been stopped on the World's Fair buildings at Chicago. Errors were made by the Engineer's Department in calculating the strain to which several buildings would be subjected.

Baron Hirsch, who is at Carlsbad, is said to have signed a document empowering Dr. Lowenthal and other gentlemen to purchase lands in the Argentine Republic to the value of \$10,000,000.

Special Notice.

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BURLINGTON ROUTE.
Only One Night on the Road.
Leave Chicago at 1 p.m., or St. Louis at 8:25 a.m., and arrive in Denver 6:15 p.m. the next day. Through Sleepers, Chair Cars and Dining Cars. All Railways from the East connect with these trains and with similar trains via Burlington Route to Denver, leaving Chicago at 4:10 p.m., St. Louis at 8:15 p.m., and Peoria at 5:20 p.m. and 8 p.m. All trains daily.

Tourist tickets are now on sale, and can be had of ticket agents of all roads and at Burlington Depot in Chicago, Peoria and St. Louis.

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become listless, fretful, without energy, thin and weak. Fortify and build them up, by the use of

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J. F. Cunningham, Cape Island, N. S., sprain.

B. W. Harrison, Glamis, Ont., lame arm.

James H. Bailey, Parkdale, Ont., neuralgia.

Mra. Wm. Wilson Johnson, Walsh, Ont., inflammation.

Wm. Carroll, Whitby, Ont., general use.

T. W. Payne, Bathurst, N.B., horse.

C. H. Garson, Rose Blanche, Nfld., general use.

C. I. Legge, Sydney, C.B., is gripe.

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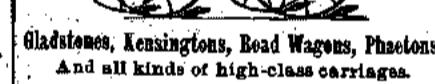
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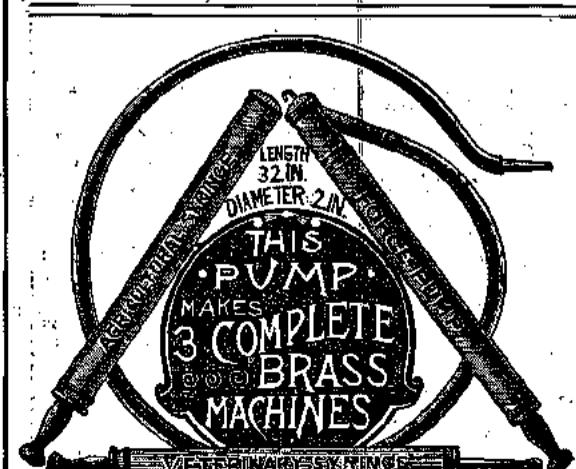
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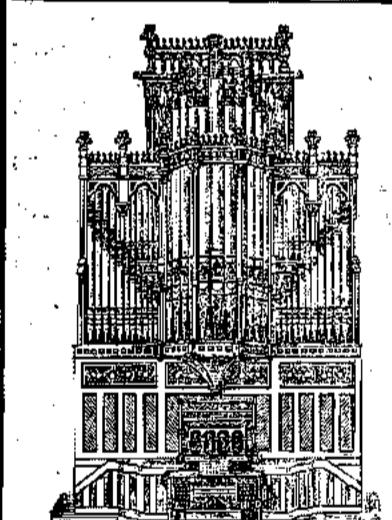
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Odds and Ends.

Jester—“An infallible forerunner of a storm. I spent two hours and my latent vitality in watering my plants last evening.”

“She seems a very clever woman.” “Oh, she is; I had an hour’s conversation with her yesterday, and didn’t have a chance to say a word.”

Little brother—“Is Boston an old city?” Little sister (who has been there)—“Deed it is. Why, the streets is bent most double with age.”

Visiting Bostonian—“Yes, you have a good town here, but you’re a long way from the hub.” **New Yorker**—“That’s why things move faster over here.”

She—“There wasn’t much laughter or conversation at your end of the table. Didn’t you and your young lady have anything in common?” **He**—“Oh, yes, an appetite.”

“Why is this boat backing up?” asked the passenger on the steamer. “Oh,” said the mate, “the captain’s wife and baby are on board, and the baby wouldn’t go to sleep until he’d seen the engines reversed.”

“When a man makes a large fortune, what do people say?” asked a teacher. “That he is fortunate,” replied the bright boy. “That’s right. Now, when a man fails in business, what do they say?” “That he didn’t advertise.”

“I believe that young man who comes to see you is not above deceit, Margaret.” “Nonsense! Why should you think that?” “Well, he treats Johnny as if he fairly loved him, and you know Johnny is not the best little brother in the world.”

“Your graduating dress is a perfect poem, I understand.” “Oh, it is just lovely! Why, the trimmings cost more than the dress itself.” So I heard. By the way, what is the subject of your graduation essay?” “The Fribolities of Fashion.”

At a fashionable gathering a gentleman made several attempts to start the conversation; but owing to the stupidity of those present, he failed completely. After a painful pause, he finally remarked, “Now let us all be silent on some other subject.”

Mrs Chromolit—“My dear Professor, pray tell us what in your opinion constitutes the difference between romance and realism.” **Prof. Frex**—“Romance, my dear madam, makes us wish we were what we are; and realism makes us disgusted with what we are.”

A lady of this city, who is summering in a quaint backwoods village, met a native one day, and, in the course of a little talk, asked him why all the village children went barefoot. “Why,” he exclaimed, in surprise, “That’s the way they were born.”—*New York Tribune*.

A small Bath school-boy, who had been sent home by his teacher because his sister had the measles, was noticed by that teacher at the next recess playing with the other children in the school-yard. “Johnny, didn’t I tell you not to come to school while your sister had the measles?” “Yes, but I am not going to school. I only came to play with the boys before it begins.”

“Ah!” said the editor, as the young author came in, “that last thing was good. We were much pleased with it.” “Well, in that case,” said the author, “I will take back what I said in my letter about not liking the way you treated me, and declaring that I would send you no more of my work.” “Oh, that’s all right!” replied the editor, with heartless cruelty. “That letter is what I referred to.”

It seems as if text-books for children were now made so simple as to leave hardly any chance for misunderstanding; but the little folk still continue to commit to memory the words without much thought of their meaning. “How do we know that the earth is round?” asked a teacher of one of her boys. The pupil rose promptly, and, with a perfectly stolid expression, answered glibly, “We learn that the earth is round from the following facts,” and immediately sat down again, evidently feeling that he had given a full and most satisfactory reply.

WHAT IS THE Compound Investment Plan OF THE North American Life Assurance Co.

The word “Investment” as applied to life insurance means the accumulation of profits and dividends for a term of years, such accumulations to be then divided among those who live and keep their policies in force to the end of the period selected by them. It can readily be understood that by such method the profits must be considerably larger than if distributed annually or each five years.

The beneficiaries of those dying early receive a very large return in the payment to them of the face value of the policy; it is therefore equitable that those who persist and pay premiums for a given term of years should obtain the benefit of the surplus accumulations.

There are many, however, who consider that in the event of death between the 11th and 20th years a dividend should be paid on the policy; others, again, doubt their ability to pay their premiums regularly for a term of 15 or 20 years, and are thereby prevented from securing an Investment Policy.

It is to meet these two objections that the form of Compound Investment Policy, already so favorably known, was lately introduced by the North American Life Assurance Company.

Under this form of policy the applicant may select a term for the payment of his premiums of 15 or 20 years, at the termination of which he is offered certain favorable options as hereinafter explained.

After the policy has existed for 10 years and the 11th annual premium is paid, in the event of the insured’s death, a dividend is paid with the policy of the 11th premium, or, if death should take place in the 15th year, a dividend of the last five premiums is paid. In the policy it is guaranteed that the 11th and subsequent premiums paid will be returned as a dividend, if the policy becomes a claim by death before the termination of the investment period.

It is also guaranteed that, after the policy has existed for ten years, the 11th and subsequent premiums will be lent, if required, the insured paying thereon interest annually at the rate of 6 per cent. If insured should die before completion of the investment period, no deduction is made from the face value of the policy, as the guaranteed dividend cancels the amount of the loan.

If the Compound Investment Policy be on the 20 payment Life plan, should the insured survive the end of the investment period the following options are secured by the policy, any one of which may be selected, and which may then be most suitable to the circumstances of the holder of the policy:

1st. Surrender the policy to the Company and in lieu thereof receive its full cash value.

OR

2nd. Withdraw the investment dividend in cash and, in addition, have a paid-up policy for its full face value, payable at death.

OR

3rd. If insured in good health, use the cash dividend to increase such paid-up policy.

OR

4th. Leave the whole amount of cash with Company, and in lieu thereof receive an annual income for life.

OR

5th. Take a paid-up policy for the full face value, and in addition use the cash investment dividend to purchase an annual income for life.

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Health and Disease.

HEALTH AND THE HOLIDAY.

The greater continuous application to brain-work, characteristic of the times demands a greater continuous time of rest, and the summer vacation has become a feature of the age. The excessive activity of three of the four seasons renders it a matter of still greater importance that they should give place to the summer of contentment that comes from relaxation from mental effort in haunts by the sea or mountain.

The doctor who would come back to his patients with renewed vigor and cheerfulness should sometime seek the retirement and seclusion, the change of scene and air, which render him capable of inspiring hope in others by his presence, and fit for the arduous work that is his lot.

July and August are the crown of summer, the natural period for rest, recreation and change.

It is then that sea-bathing can be best enjoyed, that yachting presents its maximum of pleasure, and that mountaineering can be enjoyed. The long day permits the prosecution of out-door occupation to a late hour, and saves the holiday-maker from the *ennui* which is apt to overtake him in the autumnal evening spent in hotel or lodging-house.

The London *Lancet* in a classical outburst, moralizes on the summer holiday. It regards the development of this practice as a comparatively modern habit, but concedes that it had its type in ancient times.

The Roman noble delighted to remove from the heat and bustle of Rome to Baia or Salernum. Horace used to spend the dog-days in the comparative cool of his upland Sabine farm. Tiberius made of Caprea a resort unhappily too notorious. But travel for the multitude is a modern idea, and would have seemed impossible and absurd in ancient times. The facilities for locomotion were inadequate and costly; the knowledge of other countries was scanty; the travel habit was still undeveloped.

The idea of the necessity of travel as a means for the preservation or restoration of health, though the Galenic precept in *morbis longi solum vertere conductio* shows its recognition, was not a fundamental principle of medical science, still less a recognized axiom of popular opinion. That the modern habit is on the whole a wise and salutary one, we need hardly stop to insist, as its utility is generally recognized and seldom questioned. Relief from monotonous drudgery, rest, escape from the smoke-laden air of great cities to the pure breezes of sea or mountain, change of habit, diet, amusement—all these things are involved in a suitable holiday, and it hardly needs demonstration that on the whole they make for health. Nevertheless, it is possible to make too much of a fetish of even a good practice, to ignore its dangers, and to be indifferent to the rules by which it must be regulated if benefit is to result. Travel and change of air are not to be recommended haphazard even for the healthy, still less for the ailing.

Experience shows that while benefit is often obtained, it is not rare to meet with persons who return from a holiday wearied rather than refreshed in body, and mentally exhausted rather than re-created. The most common errors are either to plan a holiday without regard to the individual's peculiar needs and capabilities, or to carry it out with infringements of the general laws of health and common sense. If an individual who pursues a strictly sedentary life for eleven months in the year spends his holiday month in climbing mountains, in severe rowing or prolonged pedestrian excursions, he need not be surprised if he overstrains his soft muscles and flabby heart, and returns worse rather than better for his trip. He must learn that violent physical exercise requires training and is not to be attempted with impunity by persons unaccustomed to it.—*Medical Age*.

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PEACH SNOW.—Peel and cut into very small pieces enough white, ripe, sweet peaches to fill a cup two-thirds full; set on the ice. Make a boiled frosting of a cup of sugar and one egg. When cool and ready to serve, drain the juice from the peaches, and mix them through the frosting. Place a heaping spoonful of this mixture in the centre of a fancy sauce dish, and pour around it sweet cream flavored with the juice drained from the peaches. The cream should be very cold.—*Harper's Bazaar.*

CORN-STARCH BLANC-MANGE.—One pint milk, two large table-spoonfuls corn-starch, one pinch of salt, vanilla. Take from stove and while hot stir in the beaten whites of three eggs. Pour into moulds and set on ice. Pour over this when served a custard made of a scant pint of milk, two-thirds cup of sugar, yolks of three eggs, vanilla.

INK.—Instead of putting more ink in your inkstand, simply add water and stir it up well from the bottom with a match. Ink loses by evaporation far more than by being spread on the page. When at last it grows pale, wash out the inkstand, put in fresh ink, and begin anew.

A HINT.—Keep a clean mop hanging in the cellar-way, or some other convenient place, and then when a drop of water is spilled on the kitchen floor you can wipe it up nicely without stooping or getting your hands soiled.

POTATO PANCAKES.—Wash and peel five medium-sized potatoes. Grate them raw and then add one cup of prepared flour (that is, flour with three quarters of a tea-spoonful of baking powder mixed with it), two well beaten eggs, a tea-spoonful of salt, and a dash of pepper. Stir the mixture rapidly, and bake at once on a hot griddle. Serve immediately and eat sashed with butter.—*The Home Maker.*

NOTES.—A refrigerator that refused to part with an unpleasant odor by the application of hot suds was coaxed into perfect sweetness when a sulphur candle was burned in it for a few moments. This candle was bought of a druggist for 25 cents, and can be used to deodorize any ill smelling apartment. Directions for use come with it.—An old kid glove cut in fine pieces and boiled an hour in a pint of water makes a good renewer of black silk; sponge the silk with the liquid, and press on the wrong side.

HINTS TO THE FARMER.

PROTECT THE FARM TOOLS.—Some one reasonably and sensibly says that it ruins farm tools about as quickly to be left exposed to the hot sun of midsummer as to be left out in rain and snow. Heat dries and shrinks the woodwork so that tools and machines become shaky, and it makes openings for the moisture to get in and complete the work of destruction. If you must leave the tools out, at least keep them well painted. The paint fills the pores, and to some extent will prevent spreading and cracking. Paint is a good preservative, and a coat supplied every spring or fall will double the life of a tool.

CUTTING AND CUREING CLOVER.—The value of clover depends largely upon the method by which it is secured, says a writer. It should be cut in the morning as soon as thoroughly dry from the dew, but not a moment sooner. Leave until thoroughly wilted in the afternoon, and then put it into cocks and cover with canvas hay-caps. By this means it may be left out-of-doors until the curing process is completed (three or four days, according to the weather), and then put in the barn. It will make better hay than if moved away the same day that it is cut.—*N. Y. Christian Advocate.*

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NOTE.—A valuable feature in the Minutes of this year is the presentation in tabulated form of the Statistical Report of the entire Church for the year, as also the Sabbath-school Report. These tables, prepared by Rev. Dr. Cornish, are in the Minutes of all the Conferences.

METHODIST MAGAZINE FOR SEPTEMBER.

This number commences with a beautifully illustrated article, "Through the Hungarian Plain," by John Sziklay—starting from Buda-pest and giving a succinct description of the country and its enthusiastic inhabitants. "Locarno and its Valleys," described on entering, by J. Hardmeyer, as "The Nice of Switzerland," is full of interesting detail of its gaily-attired people. Series III. of "Over the Cottian Alps" will give the readers much delight in viewing the illustrations of that romantic region. The article on Bishop Hannington is a thrilling one. His encounter with lions, savages, etc., and his untimely death will impress everyone with the nobleness of the man. The facile pen of Miss Mary S. Daniels, B.A., gives a practical account of the "Methodist Deaconesses at Work." "A Nova Scotian Missionary Among the Cannibals," is presented by Miss May Tweedie. Rev. James Lumden gives a short history of "Cottonopolis" or Manchester, England. "The Class-meeting: Its Place and Power in Methodism." This paper should be earnestly considered by every lover of Methodism. "Undaunted Dick Collier, Prize-fighter and Evangelist," shows forth the mercy of God in the character of Richard Weaver. "The Destiny of the Earth," by Alex. Winchell, LL.D. One of the most interesting stories is brought to a close, "All He Knew," by John Habberton. Peasant readers on the labor question will do well to read George A. Chase's article on "Industrial Progress." "Methodism, the Johannine Gospel," is clearly brought out in these pages. This valuable number concludes with Dr. Barratt's notes of Manitoba and other Conferences, etc.

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Connexional Notices.

WESLEYAN THEOLOGICAL COLLEGE, MONTREAL.

The September term of examinations will begin Tuesday, Sept. 15th, at 10 a.m. The session will open on Thursday, Sept. 17th, at 5 p.m.

WILLIAM I. SHAW, LL.D., Registrar.

COBOURG DISTRICT.

The Financial Meeting will be held in the Baltoire on Tuesday, August 25th, commencing at 10 a.m.

E. ROBERTS.

E. N. BAKER.

ST. MARY'S DISTRICT.

The Financial Meeting will be held in the Methodist church, St. Mary's, on Thursday, Sept. 3rd, commencing at 9 a.m.

JOHN SCOTT.

JOSIAS GREENE.

HAMILTON DISTRICT.

The Financial Meeting will be held in the lecture-room of Wesley church, Hamilton, on Tuesday, Sept. 3rd, at two o'clock.

D. G. SUTHERLAND, Chairman.

I. TOVELL, Fin. Secretary.

SIMCOE DISTRICT.

The Financial Meeting will be held at Delton on Wednesday, Sept. 2nd, commencing at 1.30 p.m.

The District Ministerial Convention will be held in the same place, beginning at 2 p.m. on Tuesday, Sept. 1st.

PROGRAMME.

2 to 2.20—Devotional exercises, led by the chairman.

2.20 to 4—Each minister and probationer on the district to furnish a sermon outline of not more than two hundred words on John xvii. 10.

4 to 4.45—"How to interest our People in the Prayer-meeting," led by Rev. D. Chalmers.

4.45 to 5.30—"Some of the Chief Hindrances in Church Work and How to Overcome Them," led by Rev. J. Laird.

5 to 5.15—Devotional exercises, led by Rev. O. G. Collamore.

5.15 to 5.30—"The Pastor in Revival Effort," led by Rev. J. A. Jackson.

5.30 to 6—"The Pastor in Relation to New Converts," led by Rev. J. H. Robinson.

6 to 6.30—"The Sacraments of the Church," Rev. J. Saunders, M.A.

Wednesday, Sept. 2nd.

6.30 to 6.45—Devotional exercises, by Rev. D. W. Kelly.

6.45 to 7—"Reading of hymns and the Scriptures, conducted by the chairman.

7 to 7.15—"How Best to Deal with Offending Members," led by Rev. J. Archer.

JOHN SAUNDERS, M.A.

CHARLES R. MORROW.

BRAMPTON DISTRICT.

The Financial Meeting will be held in the Methodist church, Weston, on Thursday, Sept. 3rd, commencing at 10 a.m.

A. LANGFORD.

A. BROWN.

BRANTFORD DISTRICT.

The Financial Meeting will convene in the Coborne Street Methodist church, Brantford, on Wednesday, Sept. 3rd, at 10 a.m. The Sabbath-school Convention of the district will meet at 2 p.m. and in the evening of the same day. A. E. Russ.

G. W. CALVERT.

CAMPBELLFORD DISTRICT.

The Financial Meeting will be held in the Methodist church, Hastings, on Tuesday, Sept. 8th, commencing at 10 a.m.

W. BUCHANAN.

JAMES CURTIS.

BELLEVILLE DISTRICT.

The Financial Meeting will be held in Holloway Street church, Belleville, on Thursday, Sept. 3rd, commencing at 2 p.m. Superintendents will please be prepared to pay to the Financial Secretary the collections for General Conference Fund.

T. J. EDMISON, Chairman.

W. J. YOUNG, Fin. Sec.

INDIAN CAMP-MEETING.

At Oneida Mission, St. Thomas District, will commence Thursday, Sept. 3rd. Indian ministers from Grand River and Hagersville are expected to be present. Without any special invitation, all Christian workers are welcome who may feel inclined to give us their services. Will all Indian missionaries please amount to their reserves the time of meeting?

H. D. TYLER, Missionary.

MIMICO—GARDEN PARTY.

On Wednesday, 26th inst., a grand garden party and bazaar will be held by the Ladies' Aid of Mimico. Among the many and beautiful articles that will be offered for sale will be a fine autograph quilt. The proceeds are in aid of the Parsonage funds. The public are cordially invited. No pains will be spared to make this the entertainment of the season. Full particulars in future.

J. MAHAN, Pastor.

INDIAN CAMP-MEETING.

A camp-meeting will be held on the Saugan Indian Reservation, commencing on Thursday, Sept. 3rd, 1891. As the services will be conducted in the Ojibway language, Indians able to profit in such discourses are invited to attend. Our white friends we know will not take offence at not being invited to a feast with their presence, but we earnestly request them to remember us daily at the throne of grace, that the Indians by scores may be truly converted to God. One day will be specially set apart for advocating the noble cause of Temperance. Remember, friends, the rock upon which so many Christian Indians are shipwrecked.

WILLIAM SAVAGE.

METHODIST MISSIONS.

A farewell meeting in connection with the departure of our missionaries to China, will be held in the Elm street Methodist church, Toronto, on Tuesday evening, Sept. 3rd. Chair to be taken by Rev. A. Carman, D.D., General Superintendent, at half past seven o'clock. Brief addresses will be delivered by the departing missionaries, by Drs. Carman and Sutherland, Hon. J. C. Aikins, and J. J. MacLaren, Q.C. Choice music by the choir of the church. Collection in aid of the China Mission.

A cordial invitation is extended to Methodists and other friends of missions, in Toronto and elsewhere, to be present.

MINISTERS' ADDRESSES.

Rev. S. Ferguson, Cox Hill Mines.
Rev. J. H. Andrews, Lambeth, Ont.
Rev. E. C. Laker, Springfield-on-the-Credit, Ont.
Rev. Chas. Tester, Brandon, Man.
Rev. A. Brownning, 46 Bolton Ave., Toronto.
Rev. J. F. Latimer, 13 St. Patrick Street, Toronto.
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