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Editor. | Book Steward.

Notes and Gleanings.

The World's Woman's Christian Temperance Union is sending out a petition to the rulers of the world, asking that the standard of the law be raised to that of Christian morals, and that the safeguards and sanctions of the State be stripped from the drink and opium traffic, to the total prohibition of these evils.

Nothing is new under the sun. From Helsingfors comes an account of an extraordinary archaeological find, consisting of a chest containing a quantity of ironwork and a parchment giving a Latin treatise on steam as a force. The pieces of iron form a rudimentary steam engine, which must date from the first half of the twelfth century.

The Vatican and the Propaganda have received from London assurances that the Government will take prompt measures in the Uganda affair as soon as the results of the inquiry into the alleged outrages on the Catholic missionaries have been ascertained. These declarations, which appear to have been made to gain time, begin to be wearisome and inspire distrust. New documents which have been received from Africa by the Vatican may shortly be published.

Said the new Secretary of State, Hon. J. W. Foster, when presented to the Christian Endeavor convention at New York: "I am glad to have the opportunity of being in New York to-night, and meeting this grand army of young soldiers of Christ. We hear much in these days about the decay of evangelical religion, and the rapid growth of agnosticism and other forms of unbelief. Would that these critics stood in my place here to-night. They would surely be forced to admit that faith in Christ is not dead or dying in this land."

A physician has risen in England who, instead of giving medicine to his debilitated patients, orders them to drive out daily in a farmer's cart without springs. This medicine is generally found hard to take, but many patients who have tried it report favorable upon its results. After two or three cart-rides they experience an improvement in digestion, in appetite and general vigor. If they cannot bring themselves to ride in a springless cart, the physician prescribes an omnibus or some other public carriage which is less luxurious than a carriage regularly provided for driving.

A Presbyterian minister of Brooklyn, in commenting on the Homestead affair last Sunday, took occasion to scold Mr. Carnegie for allowing his workmen to labor for starvation wages, while he distributed his immense profits to public libraries. What are starvation wages? Some of Mr. Carnegie's employees have been receiving as high as \$9.31 for twelve hours' work; others \$8.66, and others \$7.67, and \$6.81 down to \$2.80. These are not starvation wages, and these are the men whose pay and time were to be reduced; the latter to eight hours; the former to \$8.20 for the highest down to \$2.66 for the lowest.

A despatch from Rome says: "It will be remembered that last year a large number of persons were convicted at Bari of belonging to the Mala Vita Society, an association of somewhat similar character to the Ohimorri, of Naples, and the Mafia of Sicily. There are now being tried at Trani 212 persons charged with being connected with the Mala Vita of Andrea, from which it may be inferred that the convictions at Bari were not sufficient to suppress the organization. The first group to be tried consists of twenty-eight members. From the testimony brought out it appears that they met in the catacombs of

Santa Margherita, where their mysterious rites were performed before an image of the Madonna. The constitution of the society, consisting of twenty articles, with its oaths and penalties, has been discovered and laid before the court. It is expected that the trials will last several months."

The Northern Presbyterians did not at all understand at their General Assembly at Portland what the Southern Presbyterians meant in proposing a conference in reference to colored work. It is now clear that they were planning for a separate colored Presbyterian Church. When a conference of the colored Presbyterians connected with the Southern Church was called at Tuscaloosa, last April, it was a failure; and now the colored people connected with the Northern Church refuse to have anything to do with the new proposition. They prefer equality in the larger Church, and do not propose to go out unless they are told they are not wanted.

The recent English elections have shown more independence on the part of the rural voters than ever was evinced before. The agricultural voters have shown the utmost indifference for the feelings of the nobility and gentry. The most notable instance of the kind recorded was the defeat of Viscount Weymouth, Lord Thomas Henry Thynne, eldest son of the Marquis of Bath. For over three centuries the Thynne family have lorded over a large domain in Wiltshire and Somerset. It was only in late years that their absolutism began to be questioned, and now at length Hodge has actually rejected a Thynne for a comparatively obscure plebeian named Barlow.

Mr. John McQueen, one of the British farmers' delegates to Canada, whose report to the Dominion Government was withheld from publication, arrived in Montreal on the 15th inst. from the Northwest. He states that, although he has condemned the Maritime Provinces as a field for British emigration, he will urge upon his fellow-countrymen the advantages of Manitoba as an agricultural country. He states that Great Britain is the natural market for Manitoba, while the United States is the natural market for the Maritime Provinces. Mr. McQueen has purchased 2,000 acres in the Souris Valley, and will settle there next year.

The language of the German clerical journals favorable to Italy and the Triple Alliance has produced a lively and unpleasant sensation at the Vatican. An eminent prelate, in discussing the subject, said that the German clerical press has been inspired lately by disgust with the policy of Leo XIII. towards France, which shows him to be a partisan of the Republic. It was not, therefore, to be wondered at if the German press, and especially the clerical portion, under such circumstances, could not conceal their dislike of the course of the Pope. The Francophile policy of Leo XIII., pushed to an excess, naturally displeases even those Germans who are devoted to the Pope and to religion.

The long-suffering employees of railroads are beginning to win exemption from the dangers incident to their work. The list of accidents during the year is frightfully suggestive. A writer on this topic, basing his figures on the casualties of the past few years, calculates that during the present year 25,000 railroad men will be killed or injured. Various orders of railway workers have steadily urged the adoption of improved appliances, and now the United States House of Representatives has passed a bill requiring the application of driving-wheel brakes to locomotives, train-brakes for freight-cars, automatic couplers, uniform height of draw-bar and hand-holds. This measure, so far as present indications go, will be passed also by the Senate, and will shortly receive the presidential signature. It will be an inestimable boon and will save thousands of valuable lives. Nearly every brakeman's death we hear of is due to the lack of improved brakes which ought to have been furnished long ago. An equally thorough measure should be passed for the protection of Canadian brakemen.

Ignorant superstition may prompt to acts of wrongful cruelty. A despatch from St. Petersburg says: "Owing to a report that the doctors were causing cholera patients to be buried alive, the lower classes of the city of Sartoff revolted against the authorities and the doctors on the 10th inst. The excited populace wrecked and

plundered the police station, cholera hospital, and the residence of the chief of police. The patients were dragged out of the hospital to save them, as the ignorant mob thought, from being buried alive. The medical assistants were attacked and two were killed. The rioters threatened to take full possession of the city, and would have done so had it not been for the opportune arrival of troops. The mob resisted the soldiers and the latter fired upon them. Three of the mob were killed and four wounded. The rioters then dispersed."

According to the London "Recorder," the next English Wesleyan Conference will show 424,959 Church members, a net increase of 789 over last year. The increase in junior membership is 2,369. There are 420 circuits which show an increase, and 344 which show a decrease. The society classes number 27,149, a decrease of 68. The number of local preachers is 16,461, an increase of 157 over the preceding year. The Temperance work under the care of the Conference also shows an increase in membership, although financial contributions are somewhat slow. The number of Bands of Hope is 168, and the new members of them amount to 23,600.

President Lincoln's famous Gettysburg address is soon to be displayed in bronze, where it will be read by thousands among the generations to come. General S. Wiley Crawford, one of the United States Army, who commanded the Pennsylvania Reserves at the battle of Gettysburg, and was with Major Anderson at Fort Sumpter when the war commenced, and with General Grant at Appomattox when it closed, has decided to place a large bronze plate ten feet square on the face of the great overhanging rock at Devil's Den, on the field at Gettysburg. The plate will contain that remarkable address of Mr. Lincoln, which well deserved so conspicuous and enduring a tablet.

Last Friday the steamship "Islander" arrived at Vancouver from Alaska with an excursion party. She brought the news that an appraisal is being made at Sitka of the value of the British steamer *Coquillam* and the cargo of sealskins and supplies which were seized for alleged violation of the United States laws. The amount of the appraisal will be sent down by the steamer *Queen*, which sails for Alaska soon, so that bonds can be furnished. Captain Webster, manager of the Union Steamship Company, intends sending bonds sufficient to cover the appraisal, by the *Queen*, so as to release the *Coquillam* immediately. No other news of the sailing fleet or movements of war-ships was obtained.

Lynching continues in the Southern States. A United States paper recently says: "Two men were lynched in the court-house yard at Vicksburg early Thursday morning. Another was lynched at Jasper, Ala., on Tuesday, another in Clay county in the same State, on the same day, and still another in Louisa county, Virginia. Three of the five were charged with crimes which the law is never quick enough to punish. Two were plain murder cases. All the victims were colored men—five, so far, in one week. It is a record which indicates a lax administration of justice through the regular channels, a consequent recklessness of legal methods, and a bad state of affairs generally, which the Southern States, or any other where similar conditions crop out, cannot afford to regard with stolid indifference."

Word comes from Rome that the eruption of Mount Etna is rapidly increasing in violence. Immense streams of lava are pouring down the mountain side, and it appears certain that several villages and a number of dwellings in the path of the lava are destined to be destroyed. All the craters are active. One is ejecting a stream of lava several yards deep and very wide. This stream presents the appearance of a river of fire, and is very beautiful to look at, though it is bound to ruin much property. Another of the craters is spouting large incandescent rocks to an immense height, while the edges of the third appear to be crumbling. Mount Etna has eighteen openings, nine of which are active. The lava is flowing in the direction of Nicolosi at the rate of fifty yards an hour. It has already passed the lava deposits formed by the violent eruption of 1898. The flow of lava towards Pedara is less rapid. The subterranean rumblings and the loud and startling explosions continue. The alarm among the inhabitants of the various villages in

the vicinity of Mount Etna is increasing, and the people fear that phenomena of a more dangerous character than those which have already taken place are yet to be experienced.

The New York "Independent" answers a question thus: "What are Pinkerton men?" Pinkerton has a detective bureau. Our police ought, perhaps, to find out who the men are that are guilty of crimes; but they sometimes fail, and Pinkerton provides private detectives to do the work. The police and constabulary ought also to protect people against violence; but sometimes they will not, or cannot, and you can hire watchmen of Pinkerton who will stay in your house and protect you against robbers. Or your workmen have been threatened with violence, and Pinkerton will provide you watchmen (if you will pay him) who will stay in your shop and protect your workmen. If you are one of the workmen who are protected, then you like Pinkerton; if you are one of the men who are threatening to kill these workmen, then you hate Pinkerton. The strikers at Homestead heard that the owners of the mills were going to put some Pinkerton men in, and they rushed down and would not allow them to come in, and there was a fight, and men were killed on both sides. Pinkerton men are employed only on the defensive, but rioters hate them.

PEARY'S NORTH GREENLAND EXPEDITION AND THE RELIEF.

For three weeks we battled with the fog and fogs of Melville Bay, then one brilliant morning the fog lifted and showed us the long-wished-for Cape York, and beyond it the open water. On the shores of Cape York and northward dwell the aborigines of the country, the Arctic Highlander, or Etah Eskimo, the supposed remnant of paleolithic man. In appearance they do not differ materially from the Eskimo of Danish Greenland. Short in stature, the men do not average much more than five feet in height, with complexions about as dark as mulatto. Their appearance, language, implements, and utensils prove them conclusively to be identical with the Eskimo about Hudson's Bay. Probably centuries ago they crossed on the ice of Smith's Sound, and established themselves here. Well-built and muscular, they are capable of enduring any extremity of cold and fatigue. It is related that once a hunter, driven to despair by famine, sat for three whole days, motionless and sleepless, beside a seal-hole; then the sudden whiff of the breathing seal, a plunge of the harpoon, and starvation was averted. Though they eat their food for the most part raw, and often far from fresh, yet, were they skilful cooks, they could have plenty of material at hand, for seal meat would delight the palate of an epicure, though it might not please his eye, for it is almost black; and whether it is that the bracing air lends savor to appetite, or the ice-cold water has some magical effect, it is certain that sea-birds that are at home unfit for food are here as toothsome as a canvas-back. What strikes one most in the natives is their universal jollity; even in the face of a cold and dismal rain they chattered and grimaced and laughed incessantly. Having no iron or wood, except such scant stores as they can pick up from a passing whaler or explorer, they yet attain surprisingly good results in their manufacture of hunting implements, the man being expert carvers in ivory. Unlike their Southern cousins, their villages are situated directly on the sea-front, unprotected from the fury of the elements, and their site is probably changed from time to time, each tribe seeming to have more than one winter residence. In summer they are great wanderers, making long journeys to spots where game is most plentiful, dwelling during this time in tents of skin.

Dreary beyond expression are their winter huts of stone, lighted and heated only by oil burned in flat dishes of stone. To the lot of the women the preparation of this oil falls; it is accomplished by chewing the blubber and spitting out the extracted oil. Teeth make for them a second pair of hands, and are used universally, except on the food, which they swallow whole. They chew everything from boots to blubber, and, as a consequence, in the older ones the teeth are worn down almost level with the gums. They are overgrown children—careless, inquisitive, pleased with anything new. Show them something useful (for they do not care for ornaments), and they want it; show them another article which they have never before seen, and the first loses its value and they will have none of it. With all their happiness, they are a dying race, and their end is not far distant.—W. E. Hughes and Benjamin Sharp, in *Lippincott's*.

ECHO.

Hail Echo! thou art still to me
The same bewildering joy
Thou wert, when imitating thee,
A wondrous little boy.
I sought thee in thy lone retreat,
And listen'd all alone,
To hear thee o'er and o'er repeat
Old Ocean's eerie moan.

And whether at the dawn of day
Or gleaming gray I found thee,
A magic veil of mystery
Was always hanging round thee:
Through thee the world became to me
A region all enchanted,
And every glen and grove and tree
By happy spirits haunted.

Thou cavern-dweller by the sea!
Despite material law,
Through what strange realms I've roved with thee,
Of wonder, love and awe;
Borne to imagination's realm,
On airy wings of thine,
For without compass, sail or helm,
We bounded o'er the brine;

Till 'mong the lonely Hebrides,
We joined the "Sisters Three,"
In chorus deep that rook'd asleep
The tempest-troubled sea;
And then came poetry divine,
From dross our spirit freeing,
Whose every living word and line
Are echoes of man's being.

On him her eye is ever fixed,
And vain would she unravel
Our destiny so strangely mixed
With all life's toil and travail;
For she's the guardian of the cup
Of human joy and sorrow,
Where all our hopes are mingled up
With dreams of the to-morrow;

And all the heroic deeds of time
She garners in her pages,
And linked to harmonies divine,
They echo down the ages;
The sigh that love forsaken wrung,
In ages long ago,
In ballads old she found a tongue
To make our hearts o'erflow;

For all her harmonies sublime
Are strains that perish never,
And down the corridors of time
They echo on forever;
And every loving kindness here,
Each word that love lets fall,
Are echoed in that higher sphere,
Where love is lord of all.

ALEXANDER McLACHLAN.

Amaranth Station, July 4th, 1892.

SEPARATES.

How fitting a designation for Christians. They are called to separateness as a duty. "Come out from among them, and be ye separate." They are actually separated by the spirit and motive of their lives. "They are not of the world, as I am not of the world." They are to be separated finally by divine provision and providence. "And they shall gather out of his kingdom all things that offend and them which do iniquity." There is and there will be no violence in this separation of men. The entrance of sin as a spirit and practice into human hearts separates men from God. This is a separation of antagonism, an irreconcilable antagonism. If any men are saved they must be separated by the tendency and spirit of their lives from the lost mass of men. Birth to God does thus constitute an actual separateness of Christians from the world. The development of the Christian spirit and character, or of the Christlikeness in men separates them more widely from the un-Christian world. The development, in the un-saved, of their sinful tendencies separates them further and further from the Christian. Each class naturally moves apart from the other. Each is an unwelcome and disturbing element to the other. Left to themselves they gravitate asunder toward a complete and final separation.

There is an element of judicial righteousness in the fact of final separation of the two classes. As no herdsman would herd together wolves and sheep, lions and oxen, so no justice will allot to the Christian and the un-Christian an eternal mingling. Heaven can be heaven only to such as are heavenly in character. To the ungodly it is unsuited. They do not gravitate toward it. They who will not go in the way toward heaven because their hearts are not in accord with it, would not enter it if they stood before its open door. If they were by authority forced into it now it would fail to please them. The very characteristics which make it suitable to God and holy angels and redeemed men, would fatally mar it for the un-Christian. Heaven itself repels the class of people who find Christian society and Christ's lordship repulsive now. The worst of all violence done to the sinner is the murderous violence of his own sin. This is more than a menace, a threat or a sentence against him. It

is an actual attack upon him. "Sin when it is finished bringeth forth death." The feet of the sinner are continually sliding now. It is of the very nature of sin that is a downward way, a way on which sliding is natural and easy. They have slid away from the innocence of childhood, the hopefulness of youth, toward the hardness of confirmed habits. They are sliding away from heaven, away from God, away from those who are on their way to heaven, to sad separateness.—*The Christian Inquirer*.

THE MODERN HEBRON.

At Hebron, next to Jerusalem, the most glorious of Jewish cities, one can find now only the poorest of native dwellings, a few wretched bazaars, rather rude inhabitants in large numbers and two special points of interest—the mosque, holding the tombs of Abraham, Isaac and Jacob and of Sarah, Rebekah and Leah (Dr. Thompson thinks this claim not without reason), and the oak under which the father of the faithful entertained the angels. But since this mosque is to the Moslems the most sacred spot of earth, it must be kept undefiled from the touch of unbelievers, and the nearest that any such can come to entering is to thrust the arm through a hole in the wall. When the Prince of Wales made a trip around the world, few doors were closed to him, but when he asked admission here, the story goes, he was told he might go in but might not come out. The oak is a long walk from the town, and some of us were content with a distant view and the acorns brought us by the persevering ones, but while resting in a field we had an interesting sight of a different sort—instead of a look at the tree possibly 1,000 years old, one at the modern men of the place. They crowded about us, men, boys and girls, and became greatly excited over the wonders of vision revealed to them through our field glasses; they seemed hardly able to believe their own eyes, and loaded us with flowers in return for these amazing sights.

Our drive home was enlivened by the desire of the drivers to race, and in spite of the most vehement protests that we could utter in Arabic, they persisted in trying the speed of the horses until our antique chariots—the proper name for them is not yet known to us—collided, and we just escaped having to walk the rest of the way. We have since learned that a breakdown of the conveyances is a part of the programme on this trip, and that the strange feature of our experience was that they did hold together until we reached the city gate, which is as near one's door as one can easily be driven in this city.—*Cor. of Springfield Republican*.

PARKS FOR THE PEOPLE.

When a portion of a city is improved there are always spaces of ground at the junctions of streets, plots of irregular shape, triangles, etc., that could be readily made to lend an elegant air to the neighborhood by the judicious use of a few trees, shrubs, and flowers. I do not wish by this to convey the idea that I would limit the area of city squares to that of such small spaces. Far from it, I believe the allotment for public squares should be of the most liberal character—ten, twenty, fifty acres—especially if this allotment can be made before the ground of the city is largely built on. I will even go further and say it will pay to establish these large squares or parks long after the city has attained important magnitude. It goes, of course, without saying that it will pay from a sanitarian and aesthetic point of view, but it will also pay in the rise of value of adjacent land caused by the establishment of a park. Nero was not such a reckless spendthrift as appears at first sight, when he made a great park of hundreds of acres right in the centre of densely populated old Rome. There might readily have been genuine statesmanlike forethought and sagacity in what must have seemed at the time a reckless exercise of power. Doubtless many old rookeries situated adjacent to this park must have disappeared, and stately palaces appeared in their stead. What a charming place, moreover, this great park must have been, situated in the midst of picturesque Rome of the first century. It was doubtless arranged with fine taste, too, for Nero, or his architects, seem to have had sound ideas concerning the decoration of parks and villas, and a fine appreciation in some cases of the treatment that retains natural

effects. Even in these liberal days we are fortunate if we can get, in the midst of a great city, a number of breathing-places of two or three acres, half an acre, or a few hundred square feet of greensward.—*Samuel Parsons, jun., in the July Scribner*.

THE CZAR IS WFAK, NOT WICKED.

A near kinsman of the Czar, who visits Russia frequently, and who is well known for his frankness as well as fairness, told me a few months ago that many of the things done by the alleged order of the Czar were repugnant to that ruler's feelings. The prince's conversation might be summarized in this way:

"Alexander has no idea of doing wrong to anyone. His heart is full of kindness. He is happy only when surrounded by his family circle.

"It is true that the foulest maladministration and persecution are going on all about him; but he, poor fellow, is incapable of seeing them. He hears only the reports of ministers, who know that he does not like to be worried.

"The poor man is so burdened with fat that he can scarcely do any work; his temperament is sluggish; he lacks intelligence; when he signs papers he has no idea that he is doing more than an exercise in penmanship.

"He is physically and mentally incapable of supervising any department of the Government—not even the military; and as a consequence the country is left entirely to officials, who divide up power amongst themselves, and do what they can to remain in office."

I only quote enough of this prince's remarks to explain how it is that abuses continue in a country nominally governed by a mild, peace-loving Czar, for it opens a terrible vista of what might be were he disposed to be personally cruel. It makes one shudder to think of the day when the present Czarowitz shall mount the throne.—*Poultney Bigelow, in Harper's Magazine for July*

FERDINAND AND ISABELLA.

In Ferdinand political sagacity predominated; in Isabella the moral nature. The pious king believed, notwithstanding his piety, in the efficacy of works, and professed the dogma of aiding to execute the divine will, which he generally found favorable to his undertakings; Isabella, with her enthusiasm, trusted in her hopes and in prayer. The queen was all spontaneity, the king all reflection. She trod the paths of good in order to attain to good, but he scrupled little to resort to dissimulation, deceit, and, in case of necessity, crime. Valiant and warlike, Ferdinand joined the strength of the lion to the instincts of the fox. Perchance in all history there has not been his equal in energy and craftiness. He was distrustful above all else; she, above all, was confiding. He was all mind; she all heart.

Isabella took pleasure in increasing the number of her vassals, that she might possess a dominion over human souls, whereby to swell the ranks of true believers upon earth and of the elect in heaven; Ferdinand took pleasure likewise in the growth of the Church and of Christianity, but above such religious gratification he set the satisfaction born of domination and conquest. Daughter of a learned king, and of an English mother who died bereft of reason, Isabella had a clear perception of ideas and lived in a ceaseless state of exaltation. Son of that quarrelsome and wily king, John II. of Aragon, and of a mother of masculine and ambitious nature, Ferdinand inherited on the paternal side a mixture of political and warlike temperaments, and on the maternal that incredible ambition which led him to add to his royal house and to his native country by conquest and by marriage.

The two founded the Inquisition; Ferdinand for political reasons, Isabella for religious ends. Both were conquerors; Isabella gained Granada for her Castile, and Ferdinand, Navarre for his Aragon. The conquest of Granada reads like some book of chivalry, the conquest of Navarre like a chapter of Maohiavelli. By the one achievement Isabella expelled the Moors; and by the other Ferdinand drove the French from our peninsula.

As a natural consequence of their different temperaments, Isabella and Ferdinand each dealt with Columbus as their several natures prompted; the queen ever enthusiastic, the king, as usual, cautious, guarded, crafty, and reserved. He computed the cost of the enterprise and the returns it might yield; she thought only of spreading the dominions of her idolized Castile and winning souls to Christianity.—*Emilio Castelar, in the July Century*.

Correspondence.

INBRED SIN IN REGENERATE BELIEVERS.

DEAR SIR.—The following passages prove the existence of the corrupt nature in regenerate believers: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. . . . For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" 1 Cor. iii. 1, 3. Those who were thus addressed were "sanctified in Christ Jesus" (chap. i. 2), and Paul speaks of them as "babes in Christ." They must then have been born again, or they would not have been sanctified, or babes in Christ. And yet Paul says, "Ye are yet carnal." Here, then, was inbred sin in justified believers, or a measure of the carnal or fleshly mind in those who had been born of God. "For the flesh longeth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." Gal. v. 17. This passage clearly shows that in some degree the evil nature still exists in believers. It teaches that inbred sin (the flesh), and grace (the Spirit), which "are contrary the one to the other," are both in the heart of the believer. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit," 2 Cor. vii. 1. This shows that inbred corruption still remained in the believers to whom these words were addressed. "I know thy works, and thy labor, and thy patience. . . . Nevertheless, I have somewhat against thee, because thou hast left thy first love." Rev. ii. 4. The angel of the Church of Ephesus was a believer, for God said he had patience, and had not fainted, and could not bear them which were evil; but there was sin in his heart, for he had left his first love. "Repent, or else I will come unto thee quickly," Rev. ii. 16. Here was a believer who had sin to repent of. That he was a believer is evident, for God said to him, "Thou holdest fast my name, and hast not denied my faith" (verse 18). But that he had sin in his heart is also evident, for God said to him, "But I have a few things against thee. . . . Repent."

Thus the Scriptures teach, and our own consciousness confirms their teaching, that there is sin still in the heart of a regenerate man, and therefore need of a further work. A justified believer is still conscious of pride, anger, etc., and it is only by entire sanctification that the root of pride, anger and self-will can be removed. Regeneration breaks the power of sin, but does not destroy the being of sin. Mr. Watson, in his excellent definition of regeneration (Theological Institutes Vol. II, p. 287), says: "Regeneration is that mighty change in man, wrought by the Holy Spirit, by which the dominion which sin had over him in his natural state, and which he deplores and struggles against in his penitent state, is broken and abolished; so that with full choice of will and the energy of right affections, he serves God freely, and runs in the way of his commandments." Mr. Watson does not say sin is destroyed in regeneration, but that the dominion of sin is broken and abolished. This is in perfect accordance with the teaching of the passages above quoted. Sin has no dominion over the regenerate man, but that is no proof that it does not exist in his heart.

Bro. Wilkiner, in his reply to Bro. Harris (GUARDIAN, May 4th), maintains that regeneration destroys the evil nature. He quotes 1 John iii. 9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God," and asks, "Is not this regeneration? And does it not involve the destruction of the evil nature?" To the question, "Is not this regeneration?" I answer, "Yes." But to the question, "Does it not involve the destruction of the evil nature?" I answer, "No." The passage does not imply that the evil nature is destroyed. It says he that is born of God does not; and cannot as a child of God commit sin. But that is a very different thing from the destruction of the evil nature. Bro. Wilkiner also directs attention to 2 Cor. v. 17: "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new,"—and asks, "Is not this regeneration? and does not the 'all things' include the evil tree of man's corrupt nature?" As we have seen, the new creature in Christ is so far renewed as not to commit sin, as to have power over both inward and outward sin; so far renewed in the spirit of his mind as to have new thoughts, feelings, designs, tempers, desires; and in this sense "all things" have become new. "All these," says Mr. Wesley, "are undeniably become new, greatly changed from what they were. And yet, though they are new, they are not wholly new. Still he feels, to his sorrow and shame, remains of the old man, too manifest taints of his former tempers and affections." This passage, therefore, though it speaks of all things becoming new, does not teach that "the evil tree of man's corrupt nature" has been entirely destroyed. Ephesians iv. 22-24 implies what the previous passage implies, that the believer's heart has been so far renewed that the old desires, etc., have become new; but it does not imply the complete destruction of the evil nature. "But does not regeneration make the tree good?" Not wholly good, as is proved by 1 Thess. v. 23, "And the very God of peace sanctify you wholly." This was said to believers, and it proves that a believer may be sanctified, and yet not wholly sanctified; or that the tree may be good, and yet not wholly good. And this is a sufficient answer to all the foregoing questions. That regeneration does not complete the work of purification is proved by 1 John iii. 3, "And every man that hath this hope in him purifieth himself, even as he is pure." It is plain that the words "purifieth himself" have reference not to regeneration, but to entire sanctification. What, then, is the difference between regeneration and entire sanctification? Regeneration is the work of purification begun, entire sanctification is the work completed. Regeneration differs from entire sanctification as the new-born babe differs from the full-grown man. The child may be a perfect child, but it is not a man; it has not the strength and wisdom of mature manhood. So the babe in Christ has not the spiritual maturity of the perfect Christian. A more perfect state is set before him. "Therefore, leaving the principles of

the doctrine of Christ, let us go on unto perfection." (Hebrews vi. 1.) The regenerate have all the graces of the Spirit, but not in their perfection; the wholly sanctified have those graces in all their fulness. 3 Cor. vii. 1 speaks of "perfecting holiness"; 1 John i. 7 says "the blood of Jesus Christ cleanseth us from all sin"; verse 9 speaks of being "cleansed from all unrighteousness." These passages describe not regeneration, but entire sanctification, and, being addressed to regenerate believers, they show that separation from all inward sin, complete deliverance from evil thoughts and tempers, the full surrender of the will, mature growth and perfect cleansing, the complete removal of pride, anger, or of inbred corruption—in other words, the perfection in the soul of all the graces of the Holy Spirit, is the experience not of the regenerate (blessed and exalted as is their state), but of the entirely sanctified, or those who have been "entirely cleansed from sin, so as to love God with all their heart, and mind, and soul, and strength, and their neighbor as themselves." Thus the tree is made good, and his fruit good. (Matthew xii. 33.) JOSEPH DEACON.

RELIGIOUS MANIFESTATIONS, PROSTRATIONS, ETC.

DEAR SIR.—As certain physical manifestations are becoming very common and more and more extreme in connection with special services in the eastern part of Ontario, I deem it my duty to point out what I consider erroneous about them. Before doing so, however, I would say, there is nothing unusual about them more than what has been common to nearly all great religious movements of the past. Those who have read John Wesley's Journal will know the anxiety those extreme movements caused him in his day. Here is a selection from his Journal of October, 1762, addressed to two of those extreme brethren, which I condense for the sake of brevity: "I dislike (1) The speaking or praying of several at once. (2) The using improper expressions in prayer; sometimes too bold, if not irreverent; sometimes too pompous and magnificent, extolling yourselves rather than God, and telling him what you are, not what you want. (3) Using postures and gestures highly indecent. (4) Screaming, even so as to make the words unintelligible. (5) Your affirming people will be justified or sanctified just now. (6) The affirming they are, when they are not. (7) The bidding them say, 'I believe.' (8) The bitterly condemning any that oppose, calling them wolves, etc., and pronouncing them hypocrites, or not justified. I dislike the overvaluing feelings and inward impressions, mistaking the mere work of imagination for the voice of the Spirit of God, and undervaluing reason, knowledge, and wisdom in general. I dislike your directly or indirectly depreciating justification, saying a justified person is not in Christ, is not born of God, is not a new creature, has not a new heart, is not sanctified, is not a temple of the Holy Ghost, and that he cannot please God or grow in grace. But I dislike your supposing that man may be as perfect as an angel; that he can be absolutely perfect; that he can be infallible, or above being tempted; or that the moment he is pure in heart he cannot fall from it."

In the same year he wrote his brother about it: "Many of our brethren are overshooting sober Christianity in London. Oh, that I could stand in the gap! Oh, that I could, by sacrificing myself, shut this immense abyss of enthusiasm which opens its mouth among us! The corruption of the best things is always the worst of corruptions." I give this quotation here to show that a similar state of things existed in different parts of England and Wales in the days of Wesley, and which Wesley, with all his consecration, did not approve of; but, on the contrary, opposed it with all his might as a piece of mere fanaticism; but he did it in a mild and gentle manner.

Now, I have no doubt about the perfect sincerity of those dear brethren and sisters who in our day are carried into similar extremes in this country, and I respect their sincere convictions, yet I do not feel called upon to believe in them on that ground. The wildest forms of fanaticism, both ancient and modern, have been practised with perfect sincerity. The great danger to which all are exposed, but especially those of a nervous temperament, is to make feelings and impressions the rule of their life rather than the Word of God. When this is done a door is open for a whole train of error to enter under the cover and protection of a certain amount of truth. The religion of Christ is not the getting happy and keeping happy, merely, but following the Lord in loving obedience, irrespective of feelings. I confess to a difficulty in drawing the line between what is purely spiritual employment, and what is merely physical or mental animation, on account of the near relation of those two natures in man. While spiritual enjoyment may express itself in outward feelings, it must not be forgotten that feelings are not the standard by which to judge our spiritual life. And here is just where the misunderstanding and danger begin. Under the burning impulses of the newborn nature the feelings of the young convert are apt, for the time, to lift him above himself, and if he have a warm nervous nature, its raptures will be expressed in shouts of joy. But after he has time to look around and see the calm that prevails among his brethren he is astonished, and he begins to reason: "If these people had what I have, if they felt as I feel, they would act as I do." An overweening confidence begins to grow upon him, he begins to feel, and after awhile to speak in a censorious spirit about his fellow-Christians. He has now taken his first step in the path of error. While he is watching what he considers the defects of others, the devil is fast picking away the good seed from his own heart, or to change the figure, tares are being sown among the wheat, which, after awhile, effectually choke it, till little is left but the tares. A little thought would have taught that young convert that the manifestations of the Spirit are different to each one, and if others acted as he did they would be hypocrites. 1 Cor. xii. 5-7. Light falling on a prism gives all the seven colors of the rainbow, yet it is all the same light reflected from a different angle. Fault-finding is a sure sign of a backslidden state. It means that we feel ourselves better than somebody else, and have religious pride as a consequence. It means that we consider ourselves the standard up to which others ought to measure. Now, all this lays the foundation for any amount of egotism,

religious pride and fanaticism, and I think I can show that all religious fanaticism is founded on egotism or self-conceit. In my next I shall give a short account of religious fanaticism, and endeavor to trace it to its source. If I am wrong in any of my conclusions I shall be glad for anyone to point it out. I write in the interest of the cause of God and a pure Christianity. W. FYKE.

WINNIPEG MISSIONS.

While still in charge of its first pastor, Rev. Geo. Young, Grace church founded a mission which has, since the beginning of its history in 1874, retained its name of Zion church and its position as the second in importance. During the pastorate of Rev. Dr. Bice, beginning with 1880, the foundation of a third church was laid; its location was afterwards changed, and its name, from Barnatyns Street church, became Wesley church. Zion church, while Rev. W. L. Rutledge was its minister (1882-95), started a mission which is now the McDougall Memorial church. Very soon afterwards Grace church began a mission in Fort Rouge, now the Fort Rouge church. Every one of these off-shoots has now its own independent organization and an ordained minister.

During the past year Grace church has accomplished its fourth mission church building enterprise. The necessity of a mission Sunday-school was felt; no suitable building existed, so one had to be erected. A suitable site was purchased for \$600, and a neat building was placed upon it for \$1,550 more, Grace church Sunday-school paying towards the cost, \$650. The name of "Young church" was adopted, in honor of the founder of Methodism in Manitoba. The Sunday-school was opened on the first Sunday in November, 1891, and it continues to flourish under the able superintendence of Mr. J. F. Fowler. The attendance is now about fifty, and is steadily increasing. The church is large enough to seat 150 persons. Public service is held on Sunday evenings. Local preachers have thus far conducted the services, students of Wesley College and others officiating occasionally. Rev. J. H. Biddell, B.A., B.D., has recently been appointed assistant minister of Grace church, with a special view to the building up of this mission; he will also teach in Wesley College during the session.

The McDougall Mission is the name given to a work of a unique character. Three years ago a young lady teacher in the McDougall church Sunday-school, Miss Dollie Maguire, undertook to gather a class of children not attending any Sunday-school. Those whom she found were mostly Germans, few of them understanding English, as they were but recently arrived from Russia and Poland chiefly. Though not speaking German herself, she gathered so many, both children and adults, that there was not room enough for them in the small church of that time. For some Sundays they found seats on the grass on the shady side of the building; afterwards a tent was provided, and in the fall a temporary addition to the church was built. Several teachers having a knowledge of the German language have from time to time associated themselves with the work. The large majority of the people gathered in remain a very short time in the city, and then pass on to find homes farther west; many of them are present at only one service. The room used at present is a rented one, the Methodist S. S. Association of the city paying the rent. It will seat, with crowding, only about a hundred, and the accommodation during the past month has been quite inadequate. In addition to the Sunday-school, a prayer-meeting has been held every Saturday evening for a year past, and an evening school, specially intended for teaching newcomers to speak a little English, which they so much need in order to earn a living, has been kept up for several weeks past, meeting three times a week. It is hoped that the seed sown will not be lost, though the sowers have little opportunity of seeing it germinate. Students trained in Wesley College to speak different languages will, perhaps, in future years find Germans, French, Scandinavians, Russians, Poles, and others, in various parts of the country, who will not entirely have forgotten the McDougall Mission. C.

THE CRADLE OF CANADIAN METHODISM.

DEAR SIR.—Your readers, as they cast an eye at the title of this bit of correspondence, will repeat it slowly and reflectively to themselves—"the cradle of Canadian Methodism!"—wondering as they do so as to what it can be applied, and at the same time, moved by the impulse of connexional loyalty, will add, "If such a thing exists, let us secure it to posterity!" I take the liberty to give this superlative title to the "old church on Hay Bay." For doing so I must offer some defence. Of course the first church ever erected in Canada by Methodists would be fairly entitled to the pre-eminent distinction of being regarded as the cradle of Canadian Methodism. Held rigidly to this claim, the church I propose to say something about is not entitled to be designated as such; and yet, when the whole case is considered, nobody will think it worth while to dispute the fitness of the title of cradle of Canadian Methodism for the old church still standing on Hay Bay, a few miles north of the village of Adolphustown.

For some time I had thought it not unlikely that I should find, upon enquiry, that divine worship had been offered by Canadian Methodists in a building for that purpose previous to the gathering of Methodists into the church on Hay Bay; for I knew that very early in the history of this country Methodism was planted in the Maritime Provinces. The following is the result of my enquiry: The first church erected in Canada by Methodists was in Sackville in the year 1790. It has long since vanished away. The next was erected in St. John's, N. B., in 1792; this also has long since disappeared. Next in the order of time was one built at Halifax, N. S., in 1792, and long known as Old Zoar church, having received its title from the text chosen for the first sermon within its walls, namely, "The sun was risen upon the earth when Lot entered into Zoar." Unlike its two forerunners this church continues, in some form, unto this day. For years it has been divested of both the appearance and character of a place of worship. It was sold, and those who bought it turned it into a place for the

storage and sale of merchandise. Ichabod! may now be written upon it—the glory is departed. We may say, then, of these first three Canadian churches that they have ceased to be. We come next, in order of time, to the one in which I feel a particular interest, and which has been for generations known as the Old Hay Bay church. The 22nd day of this present month will be its centenary. It is standing still unmarred in its original outward conformation. Beyond all dispute it is the first Methodist church erected west of the Maritime Provinces, and has been for years the oldest Methodist church extant in all Canada. It may, then, be very well regarded and designated as the cradle of Canadian Methodism. RICHARD DUKE.

PRAYER AND BIBLE STUDY UNION.

DEAR SIR.—One of the principal objects of the Theological Union is "the advancement of Biblical study," toward the accomplishment of which an advance step was taken at our last annual meeting in providing for systematic Bible study. The Union is seeking to promote the systematic study of the Bible and the development of a theological literature based upon the same. The affiliation of the Union with the American Institute of Sacred Literature and the publication of the *Canadian Methodist Quarterly* afford special opportunities for this work. The *Quarterly* is not an organ in the sense of representing any particular party; it is a repository for the preservation of papers read before the Theological Union and of articles by accredited ministers of the Methodist Church and others upon Biblical and kindred subjects. Its main object is the promotion of the study of the Bible and Christian work. We wish to aid ministers, local preachers, class leaders, Sunday-school teachers, Bible-students and Christian workers generally.

To promote these objects we propose the formation of a Prayer and Bible Study Union, for the purpose of helping in Bible study and the promotion of spiritual growth. The Union shall be open to all who will join in the study of the same portions of God's Word and unite in daily prayer for the divine blessing to rest upon the work of the Union and each one engaged in it.

The present study will be confined to the Minor Prophets and the Acts of the Apostles, and a member may take up either or both. An historical and literary study of a prophet and his prophecy with its present application will appear in each number of the *Quarterly*; also an analytical study of Acts concurrently and continuously with the Sunday-school lessons. During the ensuing year the studies will appear as follows: July, "Amos," by Rev. W. R. Parker, D.D.; October, "Jonah," by Rev. William Quance, January, "Micah," by Rev. S. Sellery, M.A., B.D.; April, "Joel," by Rev. William Johnson; "Acts," by Chancellor Burwash, D.D., LL.D., July, chapters I.-viii. inclusive; October, chapters ix.-xv., etc.

The *Quarterly* will be the ordinary means of communication between the members and the leaders of the Union. In it, in addition to the studies as above indicated, may appear notes on difficult passages in the books being studied and answers to questions by members on the work in hand. For the purpose of specially facilitating the study of Acts and placing it within the reach of every person, a matrix of the forms will be taken when the matter is in type with a view to stereotyping it, if sufficient numbers are ordered to justify expense. The price will be about 7 cents a single copy; \$1 for twenty, or 25 cents for the year's numbers.

The study may be pursued by young people's societies, teachers' meetings, private classes or single individuals; and it is sincerely hoped that all our ministers, Sunday-school superintendents and League or society presidents will take an active interest in this new departure. Such an opportunity for general systematic study of the Bible has never before been presented to our Methodist Church. It will not only supplement Sunday-school work so far as the lessons are concerned, but give a more thorough knowledge of the book as a whole. The Bible should not be studied merely for sermon texts, proof passages, comforting quotations, or Sabbath-school lessons, but for the purpose of securing an accurate understanding of the entire books, as to meaning, scope, aim, teaching, etc. Similar work is being done through the *Preacher's Magazine*, under the direction of Mark Guy Parre and Arthur E. Gregory; the *Expository Times* Guild of Bible Study, the *Old and New Testament Student*, Blakelee's "Outline Inductive Bible Studies," etc. The aim of all these is the study, as distinguished from the mere reading, of some portions of Scripture within a definite time. Of the utility of such united work it is not necessary to speak; it must surely commend itself to every person's judgment; and we shall hope that the systematic study of the Bible upon these lines will find its way into every Methodist home. Remember all that is required is to study the prophets or the Acts, or both, under the guidance of the articles as they appear in the *Canadian Methodist Quarterly*, accompanied with prayer. No fee is charged, but contributions toward cost of publication will be accepted—open to men and women. To provide for those who may wish to avail themselves of all the advantages of the *Quarterly*, we are publishing a few hundred extra copies of the July number; and those who want the studies complete had better send in their subscription—\$1 a year—at once. On January 10th, 1893, an examination will be given on the six months' study of Acts, and those who wish can, for a fee of fifty cents, receive a direction sheet for study immediately, and a certificate of standing after the examination.

It is also suggested that on each Sunday each member of the Union review the week's work, and specially pray for all who are preaching and teaching the Word. Will all who read this communication do their best to make this movement thoroughly successful? We hope each one will join the Union and try to enlist others. Let us at least hear from you, and tell us what you think of it. If you sympathize with this effort kindly send us a post-card.

Those who wish to join will please send to the undersigned their names and addresses, and indicate which portion of Scripture they will study; also say if they wish to subscribe for the *Quarterly*, and state the number of copies of Chancellor

Burwash's "Analytical Study of the Acts" they will be responsible for. Prompt action is especially, as the work began with July 1st. Let us hear from you immediately. In addition to the articles on Bible study, readers of the *Quarterly* will find practical hints and helps for class-meetings that will be specially suggestive to leaders.

We expect that all our ministers, as well as others, will give this their immediate and active co-operation, and report without delay to our secretary, A. M. PHILLIPS, 29 Euclid Avenue, Toronto.

DOUBTFUL STATISTICS.

DEAR SIR.—I notice in the *Canadian Baptist* of April 7th, 1892, Rev. D. G. Macdonald, secretary of their foreign mission work, gives some figures which are very misleading, and should be corrected. He represents the entire number of members in all the Protestant Churches in the foreign fields as 605,942, and claims that 210,805 of them are members of the Baptist Church; so that over one-third reclaimed from heathenism are Baptists. The reverend gentleman gave those figures here at a public meeting in connection with the Owen Sound Baptist Association. When we heard them we felt sure there was a mistake somewhere so on looking into the *Missionary Review of the World*, edited by Rev. Dr. A. T. Pierson, in the December number for the year 1889, I find a table of statistics carefully prepared, in which we are told the entire communicants, in all the Churches and missionary societies operating in foreign fields, are 636,470 and the number in the different branches of the Baptist Church are only 97,712—a marvelous discrepancy. Bro. Macdonald does not tell his readers where he got the figures he quotes from, but he has evidently been misinformed, as Dr. Pierson is probably the most reliable authority of the day. The reverend gentleman also gave us—at the same meeting—some comparative financial statistics which were startling if true, viz., that for every \$36 the Baptists contributed, they had a convert from heathenism, while it takes \$500 from the Methodists and Presbyterians to win one, and over \$400 of Episcopalian money to win one. Turning to the same table from which we quoted above, we find, taking the different branches of the Baptist Church, the amount expended, and the increase in communicants—all are given in the table from which I am quoting; and taking the same basis for the different branches of the Methodist Church, and the increase in their communicants, I find, it cost the Baptists \$81 for every one added, and it cost the Methodists but \$67. So wide a difference is certainly astounding. Had there only been a few dollars of difference we should not have noticed it, but there is certainly a grave mistake, either in the table from which we are quoting, or in Mr. Macdonald's figures. Paisley, July, 1892. J. MCALISTER.

MANITOBA NOTES.

As every church in Winnipeg has a new minister this year, reception and farewell socials have been numerous during the past fortnight. The kind word that have become the order of the day are, however, not a mere formality in any instance; there is a ring of sincerity and heartiness about them which promises well for the coming pastoral term.

Of the Manitoba and Northwest Conference generally the same thing may be said. The Stationing Committee, at its recent sessions, had heavy work, as the number of changes to be made was unusually large. The local papers have reported many farewell addresses and presentations, and many welcomes to new ministers. That the appointments made have in general been wise ones appears evident from the friendly greetings that have been extended almost everywhere.

A special ordination took place in the McDougall Memorial church last Sunday, when Messrs. T. J. McCrossan, B.A., J. A. Kennedy, J. C. Switzer and J. H. Howarth were ordained by a commission consisting of Revs. John Semmens, President of Conference, Dr. Sparling, Principal of Wesley College, James Woodsworth, Superintendent of Missions, and Prof. Stewart. The sermon was preached by Principal Sparling.

On Sunday, June 26th, Bro. G. F. McCullough was ordained at Prince Albert by Revs. James Woodsworth and F. B. Stacey. The five just named added to the eight ordained on Conference Sunday, make up an ordination class of thirteen, a very respectable number for a young Conference, organized only nine years ago.

On the 26th ult., one of the prettiest little churches in the Province was dedicated at Carman, Rev. Principal Sparling preaching morning and evening, and Rev. T. W. Pickett, the pastor, in the afternoon, to crowded houses. The cost, including the lot (\$200), was \$4,800; to meet this there had been provided, previously to the opening, subscriptions and proceeds of lots sold, \$3,000, thus leaving \$1,800 to be provided. This amount was raised, together with a surplus of \$345, the givings at the opening aggregating \$1,645. C.

RICH PREACHERS.

DEAR SIR.—Men say, "I will never give another dollar to the Superannuation Fund," because some preachers are on that fund who are rich. Since Conference I heard a good brother say he had always been loyal to the fund until he read of the laymen at the Hamilton Conference. I told him I did not think there were more than fifty preachers of the 1,500 in the Methodist Church getting salaries above the high water mark. He said if that was so, he hoped someone would make it clear.

Now, there is this question I would like some laymen to struggle with: Is not a rich superannuate as much entitled to his allowance as a rich preacher in the active work is entitled to his salary? If not, why not? If our Superannuation Fund a pauper fund? Do business men in temporal matters withhold an honestly earned allowance because the persons are able to live without it? Is there any device by which a man can be kept in equally poor circumstances? If it could be done, would it be the best way for society and the Church?

There was much grumbling according to the parable, where every man got his penny, irrespective of "time-limit." But the answer was:

"It is according to the bargain." "Is thine eye evil, because I am good?" So far as I know, there is not a whisper of complaint among the preachers. Every man pays his twelve dollars, and every man receives his just share, and we all rejoice together. There is just one place, and only one, where the shoe pinches, and that is the case of the preacher on a poor circuit whose people oppose the fund, and he has to pay more or less of it out of his slender salary.

The statements of laymen at the Niagara Conference may result in a revolution; but until it comes, it only makes the pinch worse at the point mentioned. It will pinch the man already pinched too much, and will not affect those complained of who are well supported. I. B. AYLESWORTH.

POWASSAN MISSION.

Powassan is on the line of the G. T. R., twenty miles from North Bay. As no report of any kind has been given concerning this mission for at least three years, and as there has been a great deal of interest taken in the development of this new district, I feel that it is due to the many friends who so kindly and so liberally have assisted us to make this report, in order that they may know that their efforts have not been in vain and that God has abundantly blessed and crowned our efforts with success.

While a great deal might be said concerning the heroic efforts of Rev. S. Huntington, first Chairman of this district, and the young men who labored under him, and we believe even sacrificed their lives preaching the Gospel and establishing churches in this new country, time and space will not permit; we will therefore confine our remarks to the development of the work these last three years.

Three years ago Powassan Mission, which had always been supplied by a young man, was divided, and I was given charge of that part of it lying along the Grand Trunk Railway, from Powassan to Trout Creek. There were four appointments on the mission—Powassan, Trout Creek, nine miles distant; Chisholm, five miles; and English Line, four miles. We found a little log church at Powassan, and another in course of erection at Chisholm. At Powassan the trustees had bought a frame building for a parsonage, and although it had been occupied before we moved into it, it was very uncomfortable, even for the summer months, and we dreaded lest winter should overtake us in it. Our predecessor, Rev. William Williamson, put in our hands \$23, to be applied on the Chisholm church; and after almost desperate efforts and a cost of about \$150, we saw it fit to hold service in Friends of Pembroke and vicinity contributed \$35 of this amount. There was a debt of \$150 on the parsonage property, and by a liberal united effort this was removed. Still the winter was coming and our house was so cold, something had to be done, so we did it. We improved the parsonage grounds at a cost of \$200. That no time might be lost early in the spring we started operations at Trout Creek, and although we were very weak-handed, and many difficulties to overcome, before we went to Conference, at the close of our first year, we saw the frame for a church twenty-four feet by thirty-four feet up and enclosed. Our second year was chiefly occupied completing the Trout Creek church, so far as to be able to hold service in it, paying the debt on the parsonage and Chisholm church. Encouraged by an invitation to return for a third year, and also by a consciousness of the Master's presence and blessing, we entered upon our third year, believing for even greater things.

At the English Line appointment we held service in a private house, and as we were often crowded, and as a prayer-meeting or Sunday-school could not be satisfactorily carried on, we decided to build a church. Without mentioning the sacrifice, the struggle, and the prolonged effort required in this case, as in the others, suffice it to say we held our opening service in a little frame church at that appointment on June 12th, and though not completed, \$50 or \$75 will do a great deal towards making it comfortable, and there is no debt on it so far.

At Powassan we were also crowded, and for many other reasons we felt there was great need for a larger and better church. But as our few poor people had made a great sacrifice to clear the debt of the parsonage, it seemed altogether impossible for us to hope to succeed in building such a church as the circumstances demanded. However, after prolonged meditation and prayerful consideration, about the 15th of February, 1892, we decided to build a \$1,000 church. As "faith without works is dead," we went to work, though many laughed at our presumption. We had our opening services on the 24th of May, and the dedication on the 18th of June. This church is 30 x 50, 13 feet walls, 22 feet ceiling, frame, gothic style, stone foundation, frosted and stained glass windows, porch 9 feet square, spire 70 feet high. Let me say in conclusion—Mr. Williamson, my predecessor, gave me \$28 for the Trout Creek church; Mr. Massey, of the Massey & Harris Manufacturing Co., gave me \$100 on the parsonage, which he had promised to Mr. Williamson. Ardent friends and supporters of the missionary cause in Toronto gave me \$100 on the new church at Powassan. Our friends of the Montreal Conference contributed \$50, as they have also done on other occasions.

We leave the Trout Creek church clear of debt; also the Chisholm church, and the English Line church clear as far as completed. About \$50, with the help promised, will complete it. There is \$250 debt on the church at Powassan, or perhaps a little more—not \$300—and no debt on the parsonage, and, better than all, we have seen souls converted, and have been enabled to report an increase in the membership of the church. In the midst of all this we have been cheered, assisted, and inspired by the kind words and acts of many Christian friends, and especially by our chairman, Rev. J. Webster. And now suffer me to make an appeal to our Christian friends in behalf of the cause at Powassan and Bro. Webster. Unexpected to everyone, and as everyone knows and feels, at a great sacrifice to Bro. Webster, he is stationed at Powassan. Now while we fully believe that the sacrifice Bro. Webster is making means glory to God and a crowning victory for Powassan Mission, as Bro. Webster has repeatedly undertaken and always succeeded in lifting poor and burdened missions and circuits, will not some Christian friends share the sacrifice, and thus share

the glory in this case by contributing something to help meet the expense of putting things in order at once, that his hands and heart may be free to carry on the regular mission work. There is little or no furnishing in the parsonage, no well, and there is quite an item of expense to be met at once, such as insurance, registration of deeds and mortgage, etc., in order to secure a loan of \$250. W. J. ELLIS.

THE OLD CHURCH AT ADOLPHUSTOWN.

CENTENARY CELEBRATION.

From the accounts sent us of this memorable celebration and the historic memories awakened by it, we take the following:

A very pleasant and successful gathering was held on the shores of Hay Bay, Adolphustown, on June 22nd, in connection with the centenary of the old Methodist church in that locality. As this was the first Methodist church erected in Upper Canada, it possesses a rare historical interest for the many members and adherents of that large denomination throughout the Dominion.

The day was favorable, and a large number were present from various localities throughout the county and Prince Edward, and some came long distances to be present. The steamers *Eliza Ross* and *Retriever* made special trips to the ground during the day, bringing considerable numbers; and hundreds of carriages were present from various parts of the county. A large canvas tent had been procured from Napanee for the occasion, which served as a splendid dining-hall, accommodating some hundreds at one time. The ladies and friends of the congregation provided refreshments in their usual bountiful manner. Much credit is due to them and the committee on arrangements for the successful and pleasant way in which the whole day's proceedings passed off. After dinner, Mr. Hullett, the well-known Napanee photographer, took a fine view of the old building as it stands after a hundred years, with many hundreds of the visitors grouped in front. We understand that a hundred of these views were ordered during the day.

A PUBLIC MEETING.

The old church, which has not been used as a place of worship for a number of years, was duly cleared out, and swept and garnished for the day, and a large public meeting was held within its walls. W. F. Hall, Esq., of Napanee, presided, and several ministers were present. An excellent choir from Hillsville furnished appropriate music. Addresses were given by Revs. G. Horton, the minister of the circuit; W. Lambert, of Odessa; S. J. Shorey, of Napanee; and the venerable David Wilson, now the oldest Methodist minister in the counties. The people of Adolphustown are unusually intelligent and appreciative, and gave excellent attention throughout. The whole day passed off without any mishap or jar of any kind in the proceedings.

SOME HISTORIC NOTES.

Adolphustown has long been known as "the cradle of Canadian Methodism." The township was almost entirely settled with U. E. Loyalists in 1784; and six years later William Losee, the first itinerant Methodist preacher in Upper Canada, came, at the order of the New York Methodist Episcopal Conference. On Sunday, February 20th, 1791, the first regularly organized Methodist class in Upper Canada was formed by Mr. Losee at Paul Huff's house, on the same lot where the old church now stands. On the following Sunday Mr. Losee organized the second class at Colonel Parrott's, in Ernestown, about four miles east of Bath. A third class was organized on the following Wednesday at Samuel Dettlor's, in Fredericksburg, about three miles from Napanee. From these first classes have gone out Methodists whose descendants may now be found in nearly every part of the Dominion and in many of the United States.

On February 8rd, 1792, a subscription list was started and signed, "to build a meeting-house or church for the more convenient assembling of ourselves together for the social worship of the Lord." Said church to be 80 x 90 feet, two storeys high, with a gallery in the upper or second storey. Said house to be built on the north-west corner of Paul Huff's lot of land, No. 18, third concession of Fourth town. The building was erected, and enclosed the following summer, the lumber being all sawed with whip-saws. There were twenty-two subscribers of sums varying from \$15 to \$1, Halifax currency, aggregating in all \$168, the remainder of the materials and work being supplied.

In 1884 the church became too small, and was enlarged by an addition of about twenty feet, and finished in a very neat and convenient manner for those days. For many years the old church was the great gathering-house for quarterly meetings and other important gatherings for many miles round, including portions of Prince Edward and Hastings counties, as well as Lennox and Addington. The early settlers came in their canoes and other small boats for great distances, the water then being the great highway.

In 1805 the first camp-meeting in the Province was held on the same lot as the church now stands on, and it seems to have been a time memorable in the early history of Methodism. Camp-meetings for years after were held in the vicinity. Very few of the early inhabitants of the Province have not heard of the memorable great drowning accident in the bay but a few rods from the church. Eighteen persons were crossing to a Quarterly Meeting on Sunday, June 19th, 1819, when the boat filled with water and ten were drowned within plain hearing distance of hundreds who had already collected at the church. Eight of these were buried side by side in the old burial-ground near the church.

AS A COURT HOUSE.

During the first Parliament of Upper Canada it was provided that a judge should be appointed for each of the four districts into which the Province was divided, and before any court house was built in the old Midland district, one or more sessions of the court were held in the church. During the war of 1812-14 it was also used for a time for soldiers' barracks, no other convenient shelter being obtainable. During the time of the same war Elder Henry Ryan, and a few of the faithful preachers who remained in Canada, held their Conference in this church, and arranged for the appointments and future work in it. The church

was also a popular place for Temperance gatherings for years, and one of the first Good Templar lodges in the Province held its weekly meetings within its walls for a long period.

Many of the older people yet will remember the distinguished Canadian preachers, whose voices often resounded within its walls, including Egerton Ryerson, William Case, William Pollard, John and William Ryerson, Dr. Nathan Bangs and others.

In 1862 a new church was built one concession south from the bay shore, because of the greater convenience of the locality, and the old church has not been used as a place of worship since. It then fell into the hands of the Platts, who used it for years as a storehouse for grain and agricultural implements. As the building still stands secure and sound, it is now proposed to re-purchase it and put it in a better state of repair, and let it stand as a memorial of early Canadian Methodism.

ERNEST AVENUE METHODIST CHURCH, TORONTO.

DEAR SIR,—According to promise, I herewith furnish your readers with an additional list of subscriptions for this church since June 2nd, to July 2nd, 1892: Mr. James Fairhead, \$15; Mr. John Dixon, \$10; Messrs. John Macdonald & Co. (third subscription), \$10; Messrs. Robert Walker & Sons, \$10; Mr. Edward Galley, \$5; Mr. Joseph Tait, M.P.P. (second subscription), \$5; Mr. A. E. Williams, \$5; Mr. John L. Foster, \$5; Mr. Thomas Wilson, jun. (Methodist Book Room), \$5; Rev. J. E. Lancelley, \$4; Rev. J. Handerson, \$5; small sums by various subscribers, \$17; making a total of \$96 reported this time. This, with \$1,320.40, reported in the GUARDIAN of June 22nd, makes a grand total of \$1,416.40 secured in cash and in subscriptions during the Conference year just ended. Of this amount \$1,244.90, has been in cash, and the remainder, \$171.50, in subscriptions.

In addition to a mortgage of nearly \$4,000, there is still a floating debt of about \$1,200. This latter must be met at an early date, in order to save the church. I ask the readers of the GUARDIAN to render the best aid in their power to my esteemed successor, Rev. E. Barras, D.D., at whose address, 8 St. Andrew Street, Toronto, all further subscriptions will be received. Our friends will please remember the present name of the church is Perth Avenue, although I have used the original name at the head of this article.

Before taking a final leave of your readers on this question, permit me to add the organ for our young people for which we asked aid last summer through the columns of the GUARDIAN, that \$11 were received from the friends outside the mission, and our own young people raised \$12, making \$23 in all. For this a suitable organ has been purchased and paid for in full. Toronto, July 14th, 1892. C. LANGFORD.

A MISCONCEPTION CORRECTED.

DEAR SIR,—I find that there is in some minds a strange misapprehension as to the status of the *Methodist Magazine*. It has been understood by some persons that there was a decrease of a thousand copies in its circulation. This is a great mistake. The figures reported by Rev. Dr. Briggs at the recent Conference showed that on March 31st, 1892, when the reports for the year are made up, there was a decrease of 125 in the subscriptions received up to that date as compared with the circulation of the previous year at that date. The circulation of the previous year, however, showed an increase of 118 copies, and from April 1st to June 30th of the current year additional subscriptions to the number of 261 have been received, being more than double the amount of the deficit reported on March 31st.

The announcement for the half year beginning July 1st is particularly attractive, embracing papers on "Social Christianity"; "Christ and the Masses" by Hugh Price Hughes; "Pressing Social Reforms" by Prof. Ely and Prof. William Clark; "The First Hundred Years of Modern Missions" by Rev. J. Ross, M.A.; "Reconstruction of Methodist Theology" by the late Dr. Mendenhall; "Destiny of the English-Speaking Race," by Joseph Cook; "Origin of Man," by Sir William J. Dawson; two complete stories, "The Man Trap," a powerful temperance story, and "Crawford's Sair Strait; or Conflict with Conscience," by Amelia E. Barr, and many other important papers. The Editor will contribute copiously illustrated papers on "The City of the Sultan," "The Land of the Pharaohs, or Eight Hundred Miles Up the Nile," "Augsburg and Its Memories," etc. There will also be many other finely illustrated articles. Subscription only one dollar for six months from July 1st. W. H. W.

THE NEW Y. W. C. A. BUILDING.

Attention is directed to the new building of the Young Women's Christian Association, 18 Elm Street, Toronto, where rooms with board may be had from \$2.25 per week upwards. Transient guests may be accommodated at from 50c to \$1 per day. A large reading-room for women, well supplied with daily and weekly papers and magazines, is now open, free to all; also the Employment Bureau for domestic servants, book-keepers, type-writers, dress-makers, and all other occupations open to women. Classes in cooking, dress-making, general improvement, etc., are carried on throughout the season.

George William Curtis, Editor of *Harper's Weekly* and Chancellor of the Board of Regents of the University of the State of New York, is ill at his home at West New Brighton, Staten Island. It is believed that he is suffering from cancer of the stomach.

A correspondent at Snowflake, Man., writes: "One of those pleasant occurrences in life that is highly creditable to both pastor and people after a year's sojourn together, took place at Snowflake on June 29th, prior to the departure of Rev. J. A. Kennedy from amongst us to his new sphere of labor, which consisted of a presentation by the congregation of a handsome purse well filled with money. This was Rev. Mr. Kennedy's first year's labor in Manitoba, who by his ability and social qualities won the esteem of his congregation, and closed a successful year."

From the Mission Rooms.

THE CHINA MISSION—SAFE ARRIVAL OF THE MISSIONARIES.

Word reached the Mission Rooms on the 13th inst. of the safe arrival of our missionaries at the city of Ching-too, China. Dr. Kilborn writes a post-card—brief, but satisfactory:

"CHING-TOO, Se-Chuen, May 21st, 1892.

"DEAR DR. SUTHERLAND,—We arrived to-day at our field of future labor—Ching-too. All well. No accidents. Praise the Lord. At present staying with Rev. H. O. Cady, of the American M. E. Mission, in response to his kind invitation, until we can get a house rented for ourselves.

"Truly yours, "O. L. KILBORN."

Dr. Hart writes a little more fully, and his words are full of cheer:

"CHING-TOO, China, May 24th, 1892.

"DEAR DR. SUTHERLAND,—We arrived here Saturday night, the 21st, at six p.m. Were sixty-five days from Ichang—a reasonable trip, the Chinaman would say. All in good health. The party, except myself, went immediately into the city. A vast concourse of people assembled at the landing and gave them an enthusiastic greeting. This is an event in the history of this city; no foreign dressed lady ever entered the city before Saturday last. It is a departure, but one that will give dignity to our work. At this writing the brethren are busy getting settled. The district magistrate just sent his card with a request for passport. The first work for the brethren is the language. I shall be busy hunting up a suitable home, and putting it into livable shape. Dr. Stevenson visited an opium patient yesterday; a woman who had taken an overdose—suicide, I presume—case saved. I am in my own room fairly well settled. This is the 24th, and the brethren and sisters have been singing 'God Save the Queen,' etc.

"The weather up to date cool and dry for this climate. This is a great city, and the province greater. This is surely the best portion of the Empire. My second visit only enhances my first high impressions of its importance. My last news from Mrs. Hart is favorable; she was feeling some better, and beginning to get about. It was a providence she did not undertake the journey from Shanghai with the rest of us. We are all happy and pleased with the outlook.

"Yours in the Gospel, "Y. C. HART."

THE MISSIONARIES REACH THEIR DESTINATION—FROM CHUNG-KING TO CHING-TOO.

April 12th.—Our boats anchored near one of the gates of Chung-king, a city of between a quarter and a half million inhabitants. A bee-hive suggested itself as we watched the busy throngs and listened to their continuous hum. This city is beautifully situated on sloping hills, which give to the tiled roofs the appearance of ocean billows. The highest peaks are reserved for temples, in whose bright red or sparkling white walls the eyes of faith behold the symbols of the blood and of purity.

The indifference with which foreigners were regarded surprised us. Usually we were the centre of attraction as well as of a group of small boys, and sometimes of sticks and stones; but here we went about with comparative freedom. The ladies, however, could only travel in closed chairs. It was quite a novelty to see fifteen or twenty large closed chairs collected around the door of the mission premises waiting for the ladies to come out from the weekly prayer-meeting instead of cabs, as might be expected at home. E. v. Spencer Lewis and Dr. McCartney, of the M. E. Church, entertained the whole party, and heaped upon us every kindness. They evinced a great interest in our mission, and with us are looking forward to a glorious future for Methodism in Se-Chuen. Twenty missionaries are working in Chung-king. This is wonderful when it is remembered that six years ago everybody was driven out and everything destroyed by a riot. Apostolic heroism still blooms with the freshness and beauty of the first century.

April 16th.—After having registered as British subjects and obtained our passports, we embarked, and early next morning left behind us the most western treaty port. Sunday we were anchored near a small village. Entering it, we were followed by a curious crowd to the tea-shop, where we sat down and waited for the congregation to gather. Tottering old men and gray-haired women stood at a respectful distance scanning our faces and queer-looking clothes, while the younger folk, step by step, approached. Dr. Hart delivered a short address, and to our surprise, a little later on we saw the boys running before us and making crosses in the sand. There were some Roman Catholic families in the vicinity. In the afternoon the women of the houses near by came to the boat to see us. Taking our Canadian Hymnals, we climbed upon a rock and sang several pieces to an increasing audience. The ladies were the chief attraction, as their dress is so different from the Chinese dress. In the evening we visited a Chinese home, and had a warm reception. Two long benches were brought out upon the lawn. Scarcely were we seated before a woman came to us with a beautiful bouquet of roses. Our profusion of thanks inspired others to do likewise. Presently a nicely dressed young man wanted us to feel his pulse. No sooner was it done than he darted off, to return in a few moments with a woman whose refined and delicate features and gray locks won our sympathy at once; she was suffering from an ulcerated leg. This, however, was a mere introduction. A mother with a sick child came hurriedly upon the scene. Another elderly woman indicated by well-directed signs that she was ailing—and in a few moments we were besieged. It was the time of the going down of the sun, and the old hymn sung so often at twilight came to our minds with thrilling force:

"At even, ere the sun was set,
The sick, O Lord, around thee lay;
O with what divers pain they met!
O with what joy they went away!"

Never before did we feel so keenly our inability to speak the language as when we were surrounded by these trusting people. The joy of trying to alleviate pain would have been heightened a thousandfold could we have ministered to their spiritual needs. As pills were the most accessible

medicines, they were liberally dealt out to the would-be patients. One grateful woman, after chewing a while at a large pill, as they do not swallow them, was asked by a neighbor if it was good. "Yes," she replied, "it is good," and smacked her lips as though it were the rarest of dainties.

April 30th.—Our boats left the muddy Yan-tze River to enter the deep blue waters of the Min. Sui-fu, a large city, is situated on the left bank. A delay permitted us to visit three temples in the vicinity, within a stone's throw of each other. In the smallest I counted forty-three images. The small-pox was raging in the city, so that we were unable to visit the homes of the missionaries. At Kia-ting we were shown through a Buddhist monastery, where seventy young students had recently been branded, as a mark of their ordination; nine spots are burned just above the forehead in three rows. Se-Chuen is one of the great centres of Buddhism.

COUNTRY SCENES.

Se Chuen excels as a farming district. The soil in places is tropical in the richness of its growth. The Chinese for the most part are model farmers, and, for neatness and beauty, they have model farms. They rise early, and toil and plod all day, eating but twice, their food consisting principally of rice and vegetables. The meal hours are nine o'clock and three, with a lunch sometimes in the evening. In this way the land is carefully cultivated, and produces three or four crops in a year. Very little land goes to waste. Along the mountain sides, amongst the rocks, patches of grain and vegetables could be seen nestling beneath their shadows, and where the soil was too thin to produce it was scraped down into a hollow, and in the rainy season will be luxuriant with vines. In our journey along the river an excellent opportunity was afforded to study Chinese methods of farming. We have seen wheat, peas, oats, buckwheat and poppy in all stages of their growth. These are now being harvested, and corn, rice, tobacco and vegetables are now taking their places. A beautiful sight yet sad is the cultivation of poppy. For days we sailed through districts where its white, pink and red blossoms adorned hill and valley. The poppy stalk grows from three to five feet high. As soon as the petals drop a green bulb remains, which is scratched by a wire comb with five strands. A juice presently oozes out, and is scraped off with a knife. This process is continued until the seeds are formed. The best land is devoted to this destructive plant, and, to make matters still worse, between the hills of poppy tobacco is planted, so that often the land is wholly given up to evil. The extent of the curse of opium-smoking is differently estimated, the highest estimate being seven adults out of ten. The disastrous effect of this habit makes experienced men shake their heads very solemnly. The history of its introduction into China forms a sad chapter.

The laws of China once prohibited the sale or use of opium. Death was the penalty. War arose between England and China. China finally, unable to withstand and unwilling to incur further hostility, permitted it to enter. Opium shops were opened in city, town and village. Finally, its cultivation began, and spread rapidly, until the country is now nearly over-run. As it gets cheaper its use increases. Men, women and even children are addicted to the habit. From the market towns men return unblushingly carrying their opium jugs. There seems to be no native moral sentiment to cry out against it. It is smoked under the very noses of their gods. Priests themselves are becoming notorious as opium smokers. Officials resort to its deceptive exhilaration. A nation hangs in the balance! Whence cometh their deliverance? "And the Lord saved them by a great deliverance."

THE RICE FIELDS.

"The staff of life" in China is rice. Its cultivation exhibits a new style of farming, enhances the beauty of country scenery, and is the largest grain industry. The sylvan groves of fairy land could scarcely be more beautiful than the scenery produced by the rice fields in the hilly districts. Rice lands must be flooded and thoroughly soaked. Considerable skill is required to flood the uplands. In a word, the hills are terraced. Beginning at the summit or midway, a field is levelled several feet wide, and extending along the side of the hill with a border a foot high to retain the water. The earth is then cut down from six to ten feet, until another space can be levelled with a similar border. This process continues until the fields beneath are reached. These beds are flooded by mountain streams or reservoirs in this manner. The mountain streams that trickle down through the rocks are led by different channels into the uppermost beds, which fills to a certain height, and then through an opening the water leaps into the bed beneath, thus forming a series of waterfalls. Where the land is more level these fields are much larger, and when surrounded with green borders and filled with water, resemble more a magnificent park with artificial lakes than a farming district. The borders are wide enough for a path, so that one can walk for miles winding along the hillsides or passing from one enchanting valley to another. April and May are the months to sow rice. Just before the seed is scattered the land is carefully cultivated. A man, with a buffalo and a plough (somewhat similar to a Canadian plough) enters the soft soil and water and, though sinking to their knees every step, manage to sufficiently work the land. A rake with wooden teeth is used to break down the lumps, and one field is thickly sown. The plant quickly springs up six or seven inches, when it is dug up in bunches and planted about one foot apart in all the other fields.

CHINESE HOMES ALONG THE RIVER.

In a province so rich, so fertile, and so beautiful as Se-Chuen, one would naturally expect to find comfortable homes. If such do exist the definition of comfort differs. Often, at a distance, we see a house that looks pleasant. We approach it hopefully, but retire disappointed. Country houses are mostly built of mud, or reeds, and present a shabby appearance. The roof is thatched and comes within five or six feet of the ground. One of the most disagreeable things in China is usually near a dwelling house, namely, a tank that emits a most offensive odor, which, until one gets accustomed to it, must simply be endured. These tanks are placed just as near the public road as they can get

them, and in the vicinity of villages abound. Otherwise the external surroundings are often very pleasant. When we enter the building we are surprised to find it quite barren of everything that ministers to comfort. We see a dirt floor, a bare table, two or three benches, a furnace without a chimney, a dog, and not unfrequently a pig. Fortunately pigs in China are quite regularly washed and combed, and it is said are taught to be more cleanly in their habits than the children. No wonder that the people prefer living the most of their time in the fields. Daily family reunions around a common table do not form a part of their social enjoyments. In some places each individual selects a bowl, fills it with rice, finds a convenient seat, and devours it with a relish that seems almost impossible under the circumstances. Home life in China must undergo a complete revolution to be placed on the same basis with Christian home life. To bring this about, an external influence must be brought to bear upon it. The present religious systems are in sympathy with prevailing customs. Christianity alone gives to the home that equality of standing and mutual love that produces peace and happiness. Women of Canada! Lovers of home! China is waiting for this Gospel. No province is so ready for woman's work for woman as Se-Chuen. No other affords such excellent opportunities to influence home life. This is the testimony just given by a resident missionary.

FIRST IMPRESSIONS OF CHING TOO AND IMMEDIATE SURROUNDINGS

Early Thursday morning, May 19th, in company with Rev. Olim Gady, of the M. E. Church, who had come 150 miles to welcome the members of the sister Church to Ching-too, the writer set across country, travelling overland in one day a distance that would require two or three days by water. We walked the first stage of our journey, fifteen miles, and then succeeded in obtaining chairs the rest of the way. The day was exceedingly hot, yet we were surprised to find that rest houses were placed about every mile or two for travellers to sit down in for a few moments to fan themselves. One motherly old woman at one of these stations remarked that we must walk slowly. The day's experience revealed to us golden fields of opportunities to do grand work for God. The plains leading up to Ching-too from the south are wonderfully fertile. Writers and travellers agree that it is not surpassed in China, and perhaps not in the world. At one time rice fields stretched as far as the eye can see, giving employment, at this time of the year, to thousands of men. Then, again, there is a wheat belt, whose yellow heads bow beneath their own weight. Vegetables that grace the gardens of Ontario greet the eyes of the travellers in abundance. Fruits in every season crowd the market stalls. Truly this is a land flowing with milk and honey. Shall the Methodist Church of Canada go up and take the land in the name of the Lord of hosts? Then, now is the time to enter. The harvest is already ripened. Millions of people are scattered over these plains; a people as kind and industrious as anyone would wish to associate with; a people whom Jesus died to redeem. They are accessible, willing to listen, and seem to be waiting for someone to tell them about God, about the great plan of salvation, and about heaven.

Not also a Chinese custom that will greatly aid in reaching the people. The system of marketing in Se-Chuen is peculiar. They have special market towns through the country which are almost deserted except on stated days. On market days the people for miles around flock to these towns, rent their stalls and exhibit their produce. These gatherings are the centres of news, gossip, official announcements, festivals, theatrical shows, and public and even family gatherings. If a bargain for the sale or renting of land has to be concluded, the matter is put off till market day. If a marriage is to be negotiated by heads of families, the high contracting parties go to market to draw up the preliminaries and to ratify the convention. All produce is disposed of at the same centre. The peddler, the barber, the blacksmith and the tinker all repair thither. They are indeed so thronged with traffickers and blocked with merchandise that it is difficult to make way through them. Several of these market towns were situated on the road over which we travelled. Two only had life; the others seemed deserted. We did not see either at their height. We reached the first too early, the second too late. The people, especially the women, of whom there were large numbers, were returning home, although it was but noon-time. We found, however, great crowds in the village, mostly in the tea-shops, talking over the events of the day. As we hurried down the street with a retinue of small boys, we passed stalls heaped up with cabbage, onions, radishes, and vegetables of nearly every description, except Irish potatoes, which are very scarce, and usually not larger than a cherry. Mark now the importance of this system in spreading the Gospel tidings. An itinerant preacher is thus able to preach seven days out of the week, in seven different places; to a farming community which consists of well-to-do men and women. As soon as the business of the day is over, the people turn their attention to the various amusements provided. Thousands would listen to the Gospel at these places were there men of God to preach. It does not need a Bachelor of Divinity, nor a Doctor of Divinity, however useful such a training may be, to tell these people that Christ died for them. A man with a heart glowing with love for God and man, a mind "apt to teach," and a faculty to understand human nature, will find a glorious field to labor in in Se-Chuen. These plains have also many large and thrifty cities. The gates are open to the messengers of the Cross. Canadian Methodism has the opportunity of being the first to plant missions in the cities of the plains. With a force of fifty young men a work could be begun in this century that would shake the present kingdom of darkness to its very foundation, and establish a nation in righteousness.

I close with a sentiment universally expressed, that Se-Chuen is the best province in China in which to do mission work, that Ching-too is the best centre in the province from which to work.

Letters may be addressed to party thus: Ching-too, Se-Chuen, care Rev. S. Lewis, Chung-king, via Han-kow. GEO. E. HARTWELL.

It is stated that Mr. Edison employs 200 women in the more delicate details of his electrical inventions.

Brief Church Items.

QUELPH CONFERENCE.

DOBINGTON CIRCUIT.—Rev. E. B. Service writes: "We are settled on our field of labor, and find a cheerful people with warm hearts to receive their minister. Large congregations meet us at every appointment. The circuit is now out of debt through the untiring efforts of our beloved Bro. Webster. We are praying for the outpouring of the Holy Spirit."

MONTREAL CONFERENCE.

NEWINGTON.—Rev. J. B. Robeson writes: "An all-day meeting was held at Northfield on Tuesday, Lunenburg on Wednesday, and Newington on Thursday of last week. The pastor was assisted by Revs. J. Garvin, A. W. Mills, H. W. Burnett, and Andrew Russell (Presbyterian). All the services were seasons of unusual blessing. To God be all the praise."

NIAGARA CONFERENCE.

HAMILTON.—Rev. G. W. Kirby, B.A., of Hannah Street church, is meeting with gratifying success in his efforts to wipe out the \$6,000 debt on the Woodstock Methodist church. On Sunday evening, the 11th inst., he preached in the Gore Street Methodist church, and, after fully explaining the matter, asked for \$325. The congregation gave \$366, or \$41 more than was asked. This brings the amount already raised up to over \$4,000. Gore Street church was the first of the city churches visited; and if the others do as well in proportion, the remaining \$2,000 will be easily raised. Rev. Mr. Kirby will allow the work to rest now until after the summer, holiday months, and will start in afresh in September. He was given a full year in which to raise the amount required, and the \$4,000 received up to date is the result of one month's work.—Times.

TORONTO CONFERENCE.

TORONTO, Metropolitan Church.—The Metropolitan Sunday-school of this city held its annual picnic on July 7th, at Queenston Heights. It was a very successful gathering. The pastor, Rev. J. V. Smith, made an appropriate address, and Rev. Dr. Withrow gave a brief statement of the chief historic incidents connected with the war of 1812, and pointed out the sites made memorable by the defence of Canada against foreign invasion at that time. He also read a chapter from his "Story of the War," describing some of the dramatic and pathetic incidents which have given such interest to this historic spot.

TORONTO, Gerrard Street.—In the Gerrard Street Methodist church on Sunday evening, 8rd inst., the pastor, Rev. W. J. Barkwell, M.A., reviewed the work of the past ecclesiastical year as a source of congregational gratitude to the great Head of the Church. The year had been one of pleasant harmony throughout the congregation and various organizations of the church; of increased social ability, enabling the church to reach outsiders in a way that could not otherwise be done; of prompt and liberal financial management, advancing the sexton's and organist's salaries by \$50 each, doubling the missionary and educational offerings, and increasing in all the other financial interests; of constant congregational growth; taxing to the utmost the seating capacity, rendering enlargement or building an immediate necessity, and of increased Sunday-school attendance, trebling the membership of the Epworth League, and adding to the church roll 160 new members. A reception of new members was held at the close.—Empire.

Personal Items.

The new Lieutenant-Governor of Bengal says: "I make bold to say that if missions did not exist it would be our duty to invent them."

Dr. William Nast, the founder of our German Methodism, celebrated his eighty-fifth birthday, June 15th, at the home of his daughter, Mrs. Wm. Gamble, in Cincinnati.

Rev. Dr. W. I. Shaw, whose three years' term of office as School Commissioner of the city of Montreal has recently expired, has been re-appointed by the Quebec Government.

Neal Dow has announced that he will bequeath his scrap books to the archives of the new "Temperance Temple" in Chicago. There are twenty-three volumes of the General's reminiscences.

The Rev. Theo. Champness says, "the popular religion of the immediate future will be that which would go to church in the morning and play football in the afternoon, and it would be the duty of the Methodists to be the Puritans of the time."

A former slave of Jefferson Davis is doing a magnificent work for humanity, and his name may be even more prominent in the world's history than that of his master. He is a missionary to Africa, and has translated the Bible into the Sweetwater tongue.

Dr. A. T. Pierson, who has been filling Spurgeon's pulpit in London, and who has just returned to Philadelphia, is said to have drawn larger average attendances and secured larger offerings than had been recorded in any corresponding period in the London tabernacle's history.

A marble tablet, representing the landing of Columbus, is now on its way to Chicago from Colon, United States of Columbia, and will be exhibited at the World's Fair. The tablet is the work of a famous sculptor who flourished a century ago, and whose descendants in Colon now own it.

Rev. Hugh Price Hughes, leader of the Wesleyan forward movement, says: "Politics, properly understood, is the practical recognition of the second table of the law of God." It is also a recognition of the fact that Jesus Christ came to save society as well as individuals.

Rev. Francis Berry and wife, of the Detroit Conference, celebrated their golden wedding a few days ago. It was the occasion of a pleasant gathering. It is forty-eight years since this couple entered the itinerancy, and they are still happy in the active work. Rev. Mr. Berry was formerly one of our well-known ministers, and is the honored father of Rev. Dr. Berry, editor of the Epworth Herald.

Woman's Missionary Soc'y.

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

REPORTS FROM DISTRICT CONVENTIONS.

BRADFORD DISTRICT.

The annual convention was held in Aurora on May 26th, presided over by Mrs. W. D. Walker, District Organizer. The morning session was opened by singing, prayer, and the ladies repeating passages of Scripture, the number and beauty of these texts making a very helpful and refreshing time to us all. Then followed a piece of choice music by the Misses Joy, of Toronto, after which reports from the mission bands of Pannville, Belle Ewart, Newmarket, Schomberg, and the auxiliaries of Aurora, Newmarket, Newton Robinson, Schomberg and Kettleby. A hymn, "Blest be the tie that binds," was sung by the Misses Joy, and was much appreciated by all present. We then engaged in a conversation on the best methods of conducting mission band and auxiliary work, and among other ways mentioned was a meeting where each one who wished to do so brought an envelope with money enclosed, a text of Scripture, and no name, and put it on the plate as a thank-offering to the Lord. Entertainments of various kinds were favorably spoken of, but the plan of getting the children to earn their money or save it by self-denial seemed to be the most approved.

In the afternoon session reports from the two mission bands of Aurora, and Alliston and Beeton auxiliaries, also from the Presbyterian and Disciple mission circles of Aurora, were given. A reading by Mrs. Widdifield, a paper by Mrs. Wallace, on "Faithfulness in Little Things," and a paper by Mrs. McDowell, on "Our Responsibility," together with a solo, by Miss M. Stevenson, a letter of sympathy to Rev. Mr. Savage on the death of his dear wife, the recommending of Miss Beach as Organizer, instead of Mrs. Walker, who intends resigning, and of Miss Stone as secretary, occupied about two hours and a half. Then came a most pleasing and unexpected incident—that is, the coming in of a deputation, consisting of Rev. H. S. Matthews, President of Toronto Conference, and Mr. E. J. Davis, M.P.P. for North York, bearing the fraternal greetings of the ministers and laymen of the District Meeting then in session, and wishing us God-speed in our work. The testimony meeting which followed was a season long to be remembered on account of the presence of the Master.

Our evening session consisted of a public meeting in the main body of the church, the choir assisting, the pastor in the chair, the Organizer giving her report and short addresses by Rev. Mr. Addison, Rev. Mr. Matthews and Miss Craig, of Pennington, an essay on "Giving," by Mrs. Brown, of Lloydtown, and a piece of missionary music rendered by twelve little girls. I think every one went home more enthused with a missionary spirit and feeling that it was good to be there.

MRS. B. McDONALD, Secretary pro tem.

BRIGHTON DISTRICT.

The first convention of the Woman's Missionary Society of the Methodist Church was held at Frankford on Wednesday, June 22nd, presided over in a very efficient way by Mrs. Luxon, District Organizer, while Mrs. J. H. Ward was chosen as secretary. The morning session was opened with devotional exercises, conducted by the President, assisted by Mesdames Platt and Taylor. The President, in her address, expressed herself pleased with the steady growth of the society on the district, and also gave some kindly words of advice. A paper on "Japan," by Mrs. H. Curry, was much appreciated. A testimony meeting, led by Mrs. Taylor, which by her thoughtful words and loving counsel will not soon be forgotten, closed the morning session.

A sumptuous dinner was prepared by the ladies of the Frankford auxiliary, to which all present were cordially invited.

The afternoon session opened with devotional exercises, conducted by Mrs. Massey. A very kind address of welcome was given to the delegates by Mrs. G. Hendricks, and responded to by Mrs. Walt, of Salem. The remainder of the afternoon was occupied by the reading of instructive and interesting papers, in which the following ladies took part: Miss A. Gunter, Mrs. Ward, Mrs. Curry, Mrs. Walt, and Mrs. Massey. The question drawer being in the hands of Mrs. Platt, all were much pleased with the concise and very instructive answers. A collection and the benediction brought to a close a very profitable and enjoyable convention.

In the evening of the same day an entertainment was held in connection with the society, consisting of addresses by Revs. R. Taylor and C. Adams; a quartette by Rev. R. Taylor, Mr. A. Chapman, Miss Countryman, and Miss Hyncke; recitations by Miss Chisholm and Miss Bryant; well rendered solos by Miss Caulfield and Miss Palmer, and a very able address by Mrs. Platt. Refreshments were served by the members of the society, who feel justly thankful for the success of the day. The proceeds of the day and evening amounted to \$28. A. WARD, Sec.

BOLTON.—The Bolton auxiliary held a public meeting, May 10th, addressed by Mrs. Langford, of Brampton, and Mrs. McKay, of Toronto. The attendance was fair, and a good collection. The report of the work for the past twelve months was very encouraging. J. H. E.

Rev. C. O. Johnston and family were tendered a warm welcome on their arrival at Kingston by the congregation of the Queen Street Methodist church. A large company gathered, and addresses of welcome were made. Before leaving Napanee Mr. Johnston was presented with a beautiful service. The regret which was felt at his leaving Napanee and the very warm greetings he received at Kingston, are a good indication of his success and popularity as a pastor.

Our Family Circle.

JOY IN THE LORD—A SOURCE OF STRENGTH, ETC.

Psalm li. 12, 13.

Oh! could I grasp the boundless grace
Through Jesus' death for man procured;
Could I, soul, body, spirit, place
On him who death for me endured,
How should my truthful spirit swell
With peace and joy unspeakable!

How should I, then, with eager zeal,
Run to obey my Master's will;
In blessing others, being blest;
Glad all his mandates to fulfil;
His work my life, his name my song,
His, wholly his, and all day long.

Then should the tempter tempt in vain;
My soul should sinful thoughts repel;
The breath of sin should give me pain,
And all within me should rebel
Against detection's slightest trace,
And Satan find in me no place.

Then should I work, and not in vain,
To teach transgressors holy ways;
God's Spirit should my soul sustain,
And some that counsel should learn to praise,
And from their sinfulness to cease;
Filled with God's everlasting peace.

Oh, be it so, dear Lord, I pray;
Let me thy faltness apprehend,
That with thy saints below I may
The shining way to heaven ascend,
And win at last what he received
Who, toiling, gathers in the sheaves.

J. F. LATIMER.

THE RELIGIOUS TRAINING OF CHILDREN.

How soon can the religious training of a child be begun? I had almost answered, "As soon as it is born." Who can estimate the value of the first religious impressions of a child who is born into a Christian home—a home where religion is no mere form, but the daily habit of life, where the name of God is often mentioned with loving reverence, and the life of Jesus is constantly referred to as a perfect pattern. A baby in the arms will feel the sweet serenity which pervades the family during prayers, and as soon as he can lisp the name of Jesus he should be taught to pray.

When the little eyes first begin to realize the wonders of creation, and the little brain begins to try to trace all things back to their original source, there is one all-sufficient answer to be made to every question: "It is God who made all these beautiful things, and gave them to you on purpose that you might be happy." And "who is God?" says the baby; and you make answer, "God is a great and wonderful being, who is also more good and kind than mamma can ever tell. He made you and all this lovely world, with all the people in it, and he loves you very much."

The thought is very great for a baby, but I never knew a child who could not comprehend something of its meaning, and the love and reverence in the mother's tones deepens the impression, and the child accepts it all with perfect love and trust. So you go on to tell of Jesus, the dear Son of God, who left his beautiful home in heaven to come and live on earth a while to teach us how to be good. Tell also how dearly he loved the little boys and girls when he was here, and how he took them in his arms and blessed them, and do not forget to say that he loves them still.

Now there is no one on earth who so perfectly understands the meaning of the word *love* as a little child. He knows what love is, and you do not have to explain anything about it to him. So that he accepts the idea of a loving God as naturally as he takes his food or draws his breath, there is no trouble whatever about it.

There are no stories so fascinating to a child as Bible stories, particularly stories from the life of Christ. The Good Samaritan, the Daughter of Jairus, Blind Bartimeus, Christ and the Little Children, and those exquisite Old Testament idyls of Moses, Little Samuel, The Little Captive Maid, The Shunamite's Boy, and others besides are all suitable for very little children. They hold the attention as nothing else will, and their educational value is exceptional, because through them the child gains such a conception of the character of God as you could never give him by any words of yours.

The religious influence over a child's moral nature is a wonderful help to a parent in training and government. To say gently to a stubborn little creature "Jesus is sorry to see you acting like this," and then give him a moment or two for reflection, will often melt him and make him perfectly obedient; and the advan-

tage of such an influence is that you do not force the child in the least or compel him to yield. He makes his own choice, controls himself, and he gains thereby in moral courage and self-government immensely every time.

But never say to a child, as I have heard some mothers do, "God will not love you if you do that." I think that such a sentence is one of the bitterest slanders upon his holy name which God ever hears. It is utterly false. There could not be a little child anywhere whom God would not love most tenderly. He says so time and again in the most convincing manner; and moreover, there is not a soul in all the world, no matter how wicked it may be, who is unloved of its Maker. He himself has solemnly declared it many times in his written Word. He has proved it in every possible way during the past, and he continues to do so constantly.

Give the "milk of the Word" to the little child, and keep the "meat" for men. I once knew a little girl whose morning text was, "God is angry with the wicked every day." During the morning she chanced to be left for a time entirely alone. The memory of the text returned to her, and she began to consider it. She was a hot-headed, loving, sensitive little creature; she knew that she was often naughty. To be naughty was a sin, to be sinful meant to be wicked. She worked it all out in her logical little mind. She was one of the wicked, and the Bible said that God was angry with the wicked every day. Then he must be angry with her. The terrible thought was too much for her little heart; she flung herself on the floor in an agony of terror and tried to hide; and when they found her she was only able to sob out that she was "scared to be left alone with God." Never allow the idea of God to become a terror to a child. He should always rest perfectly secure in the Almighty love and care. This assurance will be particularly helpful to a nervous, timid child. If the little one is sure that God will take care of him when he is alone, that God is everywhere present, and that he can see in the dark as well as in the daylight, a serene confidence can be cultivated which will be of much benefit physically and mentally as well as morally.

To love God is a natural instinct with every child. It is as natural as to love father and mother or brothers and sisters. And a child who is denied the knowledge of God cannot develop symmetrically, for the soul must be nourished as well as the body in order to produce a perfect man. And this is the truth which was so lovingly emphasized by the Saviour, when he said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."—*Christian at Work.*

OBEDY QUICKLY.

A young man who had been away to a camp-meeting for a few days, upon his return home was asked by his father what he had learned while there, and he replied, "I have learned to obey God quickly." "Someone has said that he who obeys not at once, obeys not at all; and men of God have always been men prompt to obey. The Lord said unto Abram, 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee'; and the narrative adds, 'So Abram departed, as the Lord had spoken unto him.' Again we are told, 'When he was called he obeyed,'—not a day or two, not a week or two, nor several months afterward, but at the time. And again, when God said, 'Take Isaac, thy son, and offer him up,' 'Abraham arose up early in the morning.' So with Moses; he was always quick to obey; and even when Pharaoh called for Moses and Aaron by night, and said, 'Rise up, and get you forth,' they delayed not even for the dough to be leavened. Waiting for an easy time will only give your enemies time to rise in overwhelming force against you. Israel's opportunity did not come at what seemed a suitable time for starting on a journey, but God's time is always best; so let us launch our little boat upon the wide sea at his command, and leave the management of the winds and waves to him. Afterward, when Israel came to the border of Canaan, God said, 'Go up,' and men who 'followed the Lord wholly' said, 'Let us go up at once'; but Israel feared and wept and waited that night, but waited one night too long, and although they got up early the next morning and said, 'We will go,' God had already said, 'Back to the wilderness.' Oh, the loss of not obeying God when he calls. See

Mary, when her sister came and whispered, "The Master is come, and calleth for thee." As soon as she heard, she arose quickly and came unto him. Now, beloved, some of us have heard the whispered call of the Master, a friend from his word, through his Spirit, saying, "Go out quickly into the streets, lanes, highways, and hedges, that my house may be filled." (Luke xiv. 21.) To some, he has called "that they should be with him" in closest fellowship, no separated life henceforth.

Oh, brothers and sisters, obey quickly, for it sometimes seems as if we could hear him say, "That thou doest, do quickly." All things are not as they were from the beginning, for surely the fig tree is putting forth her leaves, and so we know spring is nigh.—*The Young People.*

PRAY IN CHRIST'S NAME.

It is absolutely essential to successful prayer that we offer our petitions in the name of Christ. This clearly means that we ask in his Spirit or in his stead. We must ask what would not be out of place for him to ask were he here—ask as his servant, bearing his commission, standing in his place.

Very much that men commonly ask for is cut off at once when this test is applied. Most prayers are selfish prayers; and Christ never thought of self, or pleased self, or sought his own glory. It would be impossible to imagine him offering the majority of the petitions which his followers present. We can use his name only when we are asking in the interests of his cause, just as a servant can use the master's name in making purchases only so far as he buys in the interests of that master and by his authorization.

It is the motive in asking that makes all the difference in the world whether our prayers have favorable or unfavorable issue. Wrong motives furnish a fully sufficient explanation for a vast number of unanswered prayers. Christ will not countersign petitions that are offered for the progress of some petty scheme of our own, without reference to the advancement of his kingdom.

SIMPLICITY AGAINST OSTENTATION.

For, really, when we get down to it, the key to every man's happiness is in himself. It is not what he has, but what he is, which injures felicity. To be selfish, unjust, impure, and base, is to be unhappy, though millions may glitter about our paths; to be pure, elevated in purpose, to live in harmony with the higher laws of the universe, is to insure the highest good in spite of all the infelicities of our earthly condition. Wealth is often ill at ease, a gangrene on character, a temptation to do what is unmanly and base, while virtuous poverty rejoices in the sunlight of heaven, in the consciousness of integrity, in the sense of having done duty, and in the few material things within its grasp. Let not those unable to acquire wealth think their case desperate or hard; really the best things remain to them. The man who has learned to do with little has indeed a better dowry than the one who has found millions indispensable to his happiness. He is self-contained, self-helpful, having his wealth so compactly rolled up as to be portable and secure from flood and fire. He is, in fact, the independent man.—*Zion's Herald.*

TRANSFIGURED SORROW.

You may know how it is supposed the pearl is formed. A grain of sand, or some foreign substance getting entrance within the shell of an oyster, hurts its sensitive body, which, having no power to expel the cause of pain, covers it with a secretion, and by degrees rounds off all sharp angles, moulds it into a sphere, and finishes it with a polished surface. Thus it accepts the inevitable presence as a part of its life, and when it dies yields up, shaped and perfected, a perfect gem, lovely with the tints of the skies, a jewel whose worth is far beyond the pain that gave it existence.

God often introduces into human lives some element of discomfort, unrest or suffering—a thorn in the flesh that cannot be plucked out, a burden that must be borne, a daily cross not to be laid down. Some souls thus dealt with chafe against the trial; they contend with it till their sensibilities are lacerated by its cruel edges, and their hearts become morbid and bitter. They make its presence one long, perpetual pain and poison. Others recognizing the trial as heaven sent, and therefore not to be escaped from, accept it, not with joy, indeed, but with meekness, and though it press hard

and sharply, they wear it with a sweet patience that, day by day, enables them to carry it more easily. It even becomes the source of an inward development, the growth of a grace which at last proves to be the crowning, adorning attribute of their character, the especial quality which, rounded out to perfect symmetry, reflects the beauty of heaven.—*Illustrated Christian Weekly.*

DR. McLEOD AND THE CHILD.

That grand preacher, Dr. McLeod, was going to officiate one day in the kirk in a little village in Glasgow. He was walking through the green lanes listening to the birds hymning their raptures in the ear of God, looking over the gardens and meadows rich with fruit and grain, his heart swelling with gladness and gratitude that the world was so full of beauty, when suddenly his thoughts were invaded by the noise of sounding blows, squeaks and grunts, and looking over the hedge, he saw an old woman beating a sow who refused to get out of the clover field.

The sow turned round and round in the same place, and the old woman, getting furious, came down with a tremendous whack, screaming, "To the de'il wi' ye." The good Doctor, remembering on the best authority that the poor swine had already an intimate acquaintance with the prince of darkness, having been sent to him before, laughed and walked on.

Nearing the kirk, he came upon another old woman beating a little child, and presently he heard her also exclaim with fury, "To the de'il wi' ye." This was another matter. No child should be sent to the devil if he could prevent it. He hurried up to the old woman, who was still laying on the stick with all her might, and seizing her arm, he said: "Bide a wee, woman, bide a wee; the de'il canna coom just now. Ye ken that he has ower muckle to do, and just now he is vera busy wrastlin' wi' a sow in the meadow yander. I'll tak' the bairn into the kirk wi' me and set him up in the pulpit. We're no' goin' to gi' the de'il all the good things o' this warld."

He carried the sobbing, astonished child in his arms, leaving the no less astonished woman standing petrified and staring. He put the little fellow down at the door of the kirk, trotted him through the aisle and up the pulpit stairs. There was no seat in the high round box with a great sounding-barrel overhead, but the little one sat on the floor, as good as gold, playing with a hymn-book and the good parson's snuff-box, the secret of opening which all efforts failed to find, though a funny little sneeze or two showed that he had done his best to sample its contents.—*The Workman.*

A WISE MOTHER.

"You must love noise and boys," said Mr. Jones to his wife one evening when he came home and found three or four boys with Willie around the dining-table, and having rather uproarious fun with the game they were playing. "I love Willie," replied Mrs. Jones. "He must have playmates, and if his friends come here and play with him in my presence, I know just what company he is in, and I don't know when he goes off somewhere else."

"Mamma," said Mary, Willie's sister, "do make Willie sit in a chair and read. He is always lying down on the floor and supporting himself on his elbows while he reads."

"It is a good book he's reading, isn't it?" said Mrs. Jones.

"O yes, indeed; it's 'The Boy Travellers in Japan,'" replied Mary.

"Well, then, don't disturb him; he's happy and comfortable and well employed. Let him alone."

And so Mrs. Jones kept her boy near her, and made it pleasant for him to be near her. She was polite to him, as polite as if he had been somebody else's son instead of only her own boy. She always said, "Please, Willie," do so and so, when she wanted anything done, and she thanked him for his attentions to her, and made him feel that his obedience and good-will were appreciated; that she loved him and confided in him and trusted him, and was never so happy as when he was with her.

So Willie adored his mother, and confided in her, and kept close to her. He grew up pure and sweet and happy, and polite and intelligent and manly.

We cannot keep our children too near our hearts, if our hearts are as they should be, for their welfare and for our happiness.—*Christian Observer.*

Our Young People.

LOIS MALLET'S DANGEROUS GIFT.

By Mrs. Mary Catherine Lee.

CHAPTER III.

The Quaker Girl and the Queen.

When Gertrude and Lillian Langdon placed before Lois the picture of the Queen of Sheba, it seemed to them as if she herself had been the vivid type, and the picture an attempt to reproduce it.

The queen had been painted young and eager, as if inquisitive not only of the glory of King Solomon, but of all life and its possibilities. The thought expressed by the picture was that this inquiring young creature, having come to see the glory of a kingdom, had brought a finer glory with her.

The weeks that Lois had passed each year on the cranberry bog had given her healthful ivory skin the same dusky tinge that enriched the cheek of the Eastern queen, and by lamp-light the dark violet eyes of the New England girl, under their heavy lashes, would look as black as those of the barbarian. Her heavy silken hair was not so ebony black as that given to the Queen of Sheba by the artist; but it would make braids as splendid as those which lay upon the royal shoulders.

There was the same young slightness in the figure, the same look of gracious power, the same air of wishing to press forward, repressed by a dignified reserve that the queen had because she was a queen, and Lois had because she was a Quaker.

The Quaker maiden stood before the artist's conception of the queen, her noble figure gently drooping in a sweet humility of opinion as regarded herself, and looked long, with a certain awe, upon the skilful accumulation of brush-touches.

"Am I—like that?" Lois murmured half under her breath, and tides of color went and came on her brown cheeks.

"Why, no, not exactly, of course," said Gertrude. "Your features are more refined—the mouth especially—but every bit as rich. Your whole outline and expression are better. You will show the intelligence of a queen who kept the run of what was in the world, and desired to improve herself by going to look at the best of it."

"How delighted the artist might have been with you for his model!" said Lily. "He was trying to express that very ideal. You have all the beauty and something more."

Lois sat down. She felt giddy. Again she turned that overwhelmed look upon her friends.

"Do tell me, truly," said Lily, "didn't you know you were a great beauty? Not a pretty girl, like the rest of us, but one woman in thousands, like those that have turned the world upside down now and then?"

"No," said Lois, thoughtfully. "I didn't know it."

"Well, you don't look in the glass often, do you? You don't think much about yourself? Perhaps the Cape Cod people prefer a plump, round-faced, round-eyed, rosy-cheeked damsel. You don't seem to them to follow the rule, and so they don't appreciate you."

"I know the people at home liked to look at me, but I thought it was because they loved me," said Lois.

"Naturally. You thought right. To look at you is to love you, my dear child," said Gertrude. "No one can help it."

It seemed strange that everyone—even those young girls—should call her a child; but something simple and childlike in the spirit and manner of Lois got the better of the physical impression she made.

"And that is why they look at me so!" she said, quietly, as if to herself, her eyes fixed upon the thickly-gloved hands in her lap. "But why do they look so sad and sigh and feel afraid to have me know, and why did Cousin Susan say it was dangerous?"

"Oh, it's a notion some people have that beauty makes a girl vain and fond of herself; and usually it does, I'm afraid," said Gertrude. "And the danger comes only when she is aware of her beauty."

"I should think," Lois answered gravely, "I should think it ought to make her feel as if she had been made by loving hands. It ought to make her better. She ought to wish to be and to act as she looks."

"You are!" "You will be!" the two girls exclaimed, warmly.

"And now," said Lily, "may we go on and get ready for the picture with the expectation that you will be our queen? You can give at least a hundred dollars to the orphans in that way."

For the first time since she had discovered herself to be a beauty, Lois' face beamed with pleasure at Lily's words.

"Then I have something to give!" she said. "You'll give more than any one else if you help us in this way. Will you?"

"Yes, indeed! Of course I will," said Lois.

She could not know what she was promising—could not know the great sea of staring eyes she must encounter, compared with which her former annoyances were trifling; and if she had known, no doubt she would have braced herself courageously to bear it for the sake of those sad orphans.

Lois remained and lunched with her new friends, and saw more and more beautiful things; some of them bought, like the picture, in far-away countries, and some that had been kept sacredly as the treasures of inheritance. Unconsciously she practised the correct expression for the great tableau—the expression of being lost in wonder and delight.

She went home with an elevated, aroused look, as if she had been having dealings with lofty ideas as well as with remarkable things.

She carried her chin a little higher, not in pride, but in an unconscious exaltation of spirit—the involuntary acceptance of a great role; and she passed some hours of the afternoon writing it all to her father—about the unhappy orphans especially, and how she was to help them. She asked him to tell her how she seemed to him; whether he had ever thought she was more pleasing to look at than other girls.

To this letter Joseph Mallet in due time replied that, as Lois looked to him like his young English mother—who had died soon after she was transplanted to New England—as well as being his own beloved daughter, she was, in truth, to him most pleasing to behold; and to Susan Copeland's letter he replied that he was sure his daughter would always do right; unless by some untoward mistake, and that he trusted to the prudence and discretion of Susan Copeland to guard her against that.

So there was no obstacle left in the way of Lois' being made a queen.

At once the excitement of preparation began for the event of the great living picture, about which all the town was talking; for the sumptuous splendor that was to be reproduced required so much study and so much sending to Boston and New York for fitting appointments that many people were constantly stirred up about these matters.

Yet even these were to the community of secondary importance compared with the expectation of seeing the "Cape Cod Beauty" as the nucleus of the whole, about whom all these things would gather as mere supplements and appendages.

King Solomon himself and his belongings were thrown into the shade, and the queen's cortege, her impressive gray-haired followers, and her women, with beauty dim only as the stars are dim in presence of the moon, were as a rich train that she trailed after her.

Lois trailed it again and again in rehearsal. It was all great and glorious to her, and she felt her part in it—felt it in such a way that it took complete possession of her. She not only looked it, but was re-created in it, and gave the spirit as well as the substance of life to it.

To her cousins at home she seemed her same simple self, though excited by all these unfamiliar things, as was natural. Cousin James, however, watched her as a biologist might watch the development of a new and important experiment with protoplasm; or—with more justice to his kindness—as a man, who had seen the consciousness of beauty make beautiful women unlovely, might watch with deep solicitude a little cousin who interested him, dreading that she, too, having partaken of the tree of knowledge, should lose her chief charm.

The very evening of the day on which she first went to see the picture of the Queen of Sheba, he walked beside her as they were going out to tea, and said, quite low and confidentially, "I see it has happened."

"Yes," said Lois, "it has happened. I'm glad it is nothing worse."

"So am I," said Cousin James. "So far, all

goes well," he added, looking into Lois' clear, innocent eyes with a pleased smile.

After tea began the long evening, which seemed to Lois like the entire night; for at home she was accustomed to being quite sound asleep in her bed before nine o'clock. She grew very sleepy as that time approached; and before eight o'clock, on the same evening, while Una was playing beautifully upon her piano, Lois stole away into the adjoining book-room in the dark, and threw herself upon a couch where she could look at Una and listen. In hardly more than an instant she was fast asleep.

Presently she was awakened by the stopping of the piano, followed by the sweet, chirping voices and merry laughter of some girls. Then she remembered that she was not in her own white, dimly-dressed bed at home, but still up and dressed in the city of New Bedford, at no knowing what hour of the night.

She thought she would lie comfortably and go to sleep again. But first she wanted to know who those girls were; and after listening a little, and deciding that they were some cousins of Una's on her mother's side, and so not claiming cousinship with her, she settled herself for another delicious nap.

Then one of the cousins said, in a loud undertone, "Where is she?"

"I think she must have run away to bed," said Una.

"That's too bad," said a mellow voice. "I wanted to look at her—or have her look at me. It makes me feel of much importance to have those eyes rest upon me with such evident interest. I feel as if I, myself, were the admired of all admirers."

"But, Una," said a crisp voice, "I'm going to tell you plainly that I think it's cruel for you to let her go on wearing that wretched-looking bonnet."

"And the rest of the things," added the mellow voice. "Why, our cook wouldn't think she could appear in such a coat—and such gloves! And think of hiding such a form in a baggy brown piece of cloth that there's no name for! It's a great pity!"

"You speak as if I were her mother, at least," said Una. "I can't alter the customs and fashions of Cape Cod. Perhaps I should not change them if I could. It is best she should be satisfied with the way things are disposed down there."

Lois rose, and went upstairs unheard. She knew well of whom they were speaking, for she had already heard similar remarks. She did not forget them; and one day, coming home from a rehearsal, she lingered from shop to shop, coveting the pretty things that would have been such fitting attachments to her beautiful person, that would have given it its proper advantage. Above all, what lovely bonnets!

She had begun to love with desire everything fine and fair and pleasing, since she could rejoice in being one of these things herself. She moved slowly away from a milliner's window, her eyes clinging wishfully to one of its allurements. She sighed a little as she said to herself that she could never hope to attain to such things.

Then she thought of her seventy dollars! The bills which she had brought from the Cape had not yet been deposited. There had been no haste; the money would not draw interest until the first of January, so it had lain carefully folded away in a purse, then in a handkerchief, then in a box at the bottom of Lois' little old trunk.

When she arrived in her own room she drew out the key, which she wore on a ribbon round her neck, buttoned into the waist of her gown. She unlocked the trunk, dug up her treasure, and looked it over once more.

It was all there. None of it had evaporated since the last time she moistened her fingers, and said, almost with the delight of a miser, but thinking of her father, "Ten, twenty, twenty-five, thirty."

Could she spare a little—just a very little—to get rid of the bonnet? She could endure the rest; but she had come to understand that something set upon the head was the very crown of queenness, when it was queer.

She got out the poor old bonnet, put it on, and stood before the glass. It was wretched. She had noticed how Una's delicate, refined loveliness was increased by the things she wore.

"How would she look in this, I wonder?"

said Lois. "And how should I look in hers?"

She threw off the despised thing, and, stepping into the next room, brought out Una's little bonnet—a pretty patch of velvet, with some deep red roses fastened upon it. This she set upon her own head.

It was like taking the extinguisher off a candle and lighting it up. Her beauty shone brighter under the becoming color. She felt a new sensation. She understood why people liked to look at her. She liked to look at herself.

She laid the bonnet aside, and with eager fingers drew out the pins that fastened her hair, which she wore braided and wound in a hard mass at the back of her head. She drew it up high, and made a display of it by twisting it into a soft, shining crown.

Again she saw that her beauty was heightened, and smiled with delight. Self-regard was fully born, and cried to be fed.

"Seventy dollars is so much that there'll be a good deal left when I've bought a bonnet," she said. "Father doesn't need it yet. I can put it back before that time comes."

To lay up money against a possible need, when there was a present and real one, seemed not a very clever way of managing things. And yet it hurt her to break that cherished hoard. She looked lovingly at the bills piled one upon another on her dressing-table, then suddenly clutched them as if robbers were at hand, and sat down to think.

The two bonnets lay there—Una's a joy to the eye; her own a clumsy monster beside it. She turned her back upon them, and imagined how her father would look if he should know that she had kept every dime for him, instead of buying bonnets and things for herself.

Her heart bounded with the pleasure of the thought—not of her own intended self-sacrifice, but of her father's loving satisfaction.

If in that moment she could have fled homeward with her precious savings still clutched in her hands, she would have hurried away exulting, not even willing to trust it to a bank. She felt the fierce terror of a miser, as she buried the seventy dollars in her trunk again, locked it, and hung the key around her neck.

That evening a strong cord drew her toward Cape Cod. She had received a letter from her mother, which told her all the little happenings of the day—how many pounds of butter she had made, how many eggs the hens had laid; that Lois' slips had rooted and were planted in the new pots; that the heliotrope kept on blooming wonderfully, and was filling the room with its fragrance; that the cat sat on the window-sill, as usual, looking out into the dark; that grandmother had already gone to bed; that father was sitting by the fire following with his eyes the movement of the pen which was talking to Lois. All this was pleasant, but there was more which was not so pleasant.

"Father isn't feeling very well," said the letter, "and I think he misses thee, though he doesn't say so. I tell him thee'd better come home; but he says, 'No, no, thee mustn't come until thee's ready; thy first visit must not be spoiled.' He sends his dear love."

"I must go! I must go!" said Lois, all other considerations vanishing before this picture of her father.

But there were the orphans, and her promise to help them. She must see, she said, whether a promise might ever be taken back if it had been a mistake, or if they would excuse her and get another Queen of Sheba somewhere.

If she stayed for the fair it would be far too long for her father to sit waiting. There would be a week more of preparation and rehearsal, then the week of the fair; and she had already passed a long week in New Bedford. It was too long—too long.

She lay planning escape until after she had heard several clocks strike twelve.

The fate of the great living picture seemed very precarious.

(To be continued.)

A faithful Sunday-school teacher whose influence guides a lad away from vicious practices and into an honorable manhood, does a greater work than the police who capture another lad who was not blessed with such a friend, or the judge who sentences the captured lad to prison, or the institution that reforms him from drunkenness in his later years, or the friends that support him and his family in the time of his destitution. God bless the teachers in our Sunday-schools.—Michigan Advocate.

All Letters containing payment for the Christian Guardian, Methodist Magazine, S. S. Banner, Pleasant Hours, and other Publications, or for Books, should be addressed to the Book Steward, REV. WILLIAM BRIGGS, 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., 33 Richmond Street West, Toronto.

THE CHRISTIAN GUARDIAN

TORONTO, WEDNESDAY, JULY 20, 1892.

WHAT IS THE AUTHORITY FOR RELIGIOUS BELIEF?

"The seat of authority in religion" is probably, at the present time, the most burning question in the theological world. All other subjects, in Biblical criticism and theology, largely derive their importance from their relation to this question of the ground of religious belief. The position of any one on this subject of authority will be determined by the answer he gives to another question, viz., Has God made a supernatural revelation of his will to men? Does the Bible contain such a divine revelation of religious truth? Those who answer these questions affirmatively will maintain that this revelation is the ground of religious belief. Those who deny that such a revelation, in the ordinary Christian sense, has been made, will seek a foundation for their religious faith somewhere else. Dr. Martineau, Dr. Dale, Prof. Briggs, Prof. Beet, and others have in recent volumes presented their views on this vital subject.

The theories of advanced criticism have given a new interest to this question. It has been the common teaching in the Protestant Churches, that the Holy Scriptures are the seat of authority for religious belief. But, if the Scriptures are merely a record of the growth of religious ideas—if the inspiration of prophets and apostles is similar in kind to that of heathen philosophers and poets—if it is a mistake to hold that the Bible contains true accounts of actual miracles, and direct, supernatural predictions of future events—if we have no ground of assurance that the statements and teachings of the Scriptures are true—then, it must follow that the Scriptures cannot be the seat of authority in religion. It is very significant, that those writers who deny that the Scriptures are the seat of authority in religion, are the same who maintain theories about the origin and authority of the books of the Bible, which are inconsistent with their inspiration in the historic Christian sense. The two things are related to one another, as cause and effect.

It appears to us that, in speaking of the Bible, Reason and the Church as fountains of religious authority, Prof. Briggs mixes things which cannot be sources of authority in the same sense. The Church is made up of Christian men and women. They can only be channels through which truth may flow. They have nothing but what they have received from some source. Reason is the faculty, by the exercise of which we understand the meaning of the works of God and the revelation of his mind in the Scriptures. We should not disparage Reason. It may be spoken of as a source of truth, in a sense that cannot be applied to the Church. But it is rather the eye of the soul that apprehends the truths of nature and revelation, than an original fountain of truth. Dr. Briggs, indeed, gives the supreme place to the Bible among the three "fountains." But his statement, that "Men are influenced by their temperaments and environments which of the three ways of access to God they shall pursue" is misleading, and is not in harmony with the facts of human experience. This statement implies that each of the "three ways" is equally legitimate, and that any of these ways will do. But there is not a Christian believer in Christendom, whose religious belief has not been determined by the Scriptures, by the exercise of his reason, and by the thoughts and teaching of other Christians. It is not true that any Christian has found the truth by pursuing one of these ways without aid from any other. Men use reason in studying the Bible.

We are disposed to give no subordinate place to the convictions of the Christian conscience, enlightened by the Holy Spirit. But we have no

sympathy with those who exalt this evidence of experience as all-sufficient, in order to disparage the value of the authority of the Holy Scriptures. Men of the school who used to sneer at the spiritual experiences of Methodists, as fancies born of enthusiasm, are now ready to magnify the evidence of Christian experience, as if it rendered the testimony to an external revelation unnecessary. We concede a very high evidential value to Christian experience and character. But this evidence does not supersede the need of revelation. Religious experience is itself a result of living faith in the great truths of revelation. Without a knowledge of the truth, there would be no such experience to bear witness to the truth of religion. Personal religion is the experience of what God has promised in the Holy Scriptures. If it is denied that there is any ground for believing that the teaching of the Holy Scriptures is a true and divine revelation, where will the testimony of experience be found?

THE SOUTHERN METHODIST REVIEW—THEOLOGY AND SCIENCE.

The Quarterly Review of the M. E. Church, South, has been received. This Review is not so heavy and philosophical as some others, but it is always bright and readable. It has articles on "Southern Literature," "The Transfiguration," "The Light of the World," "A Psychological View of Sin and Holiness," "What is a Higher Sphere for Woman?" "Government of the M. E. Church, South," and some other topics.

The article which will attract the most attention from ministers is probably "Our Theology and our Science," by J. Wofford Tucker. It is mainly a criticism of a statement in an article by Bishop Hurst, relating to the late Ecumenical Conference. In this the Bishop said: "The session devoted to the present status of theology and its grand relation to scientific progress, gave this keynote to the exact relation of science to Methodism in every part of the world, viz., that while it considers its basis of faith permanent, it holds that its theology is not a finished thing, but progressive and developing according to the new light reflected by every advance in science."

The objection which this writer urges against this position is, that it makes what we shall believe in theology depend upon the conclusions of science. If theology is the formulation of Divine truth, and science is the formulation of the phenomena of nature as observed by men, he deems it a fearful thing for a Church to announce that its theology must bow down and adjust itself to the demands of science. It is maintained that the conclusions of men of science contravene the doctrines of Scripture. For example, it is said, theology teaches the creation of man by an act of Divine power; science avers that he was evolved from some gelatinous matter by a slow process through long ages. Theology claims that Jesus Christ was born of a virgin; science asserts that no such event ever took place. Theology claims that Christ rose from the dead; science claims that no dead man ever rose to life. Our theology claims that in the Bible miracles are recorded which took place by direct acts of Divine power; science denies that miracles have ever taken place. Here, and in other cases, are apparent contradictions between science and theology; and if we let the conclusions of science govern us it seems that theology, as received from Scripture, must be given up. Mr. Tucker opposes the position of Bishop Hurst on the ground that theology and science have different spheres. The sphere of theology is spiritual truth and moral duty. The sphere of science is the facts of nature. Theology declares that there is a living, personal God; the instruments of science do not find God in nature. The truths of religion are foolishness to the scientist. Mr. Tucker maintains that if the theory of evolution be true, the Bible account of the creation of man, and the revelations respecting Christ and the Resurrection, are false. If evolution be taken in its extreme sense, this cannot be denied.

We have read this article with much interest, asking, as we read, Are these positions well taken? We are disposed to think that it is not justifiable to assume that our Christian theology depends on the light of science. The men who first received and promulgated the Gospel message of salvation did not receive it from the light of science, neither was it fashioned and moulded by science. St. Paul says of the

Gospel which he preached that "it is not after man." "For," says he, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." We bring all the light of advancing knowledge to aid us in interpreting the word and works of God; but this is a different thing from depending on the light of science for our beliefs of moral and spiritual truth.

At the same time, while it is true that many men of science hold theories that antagonize important truths of scriptural theology, it may be said in reply that all scientists do not hold views in science that force them to disbelieve the truths of theology. The conclusions of scientists may not be the final verdict of science. There is science and science. As in biblical criticism, we ask, Whose science?

If the conclusions of scientists are not true, they are only "science falsely so called." If they are duly attested truths, they must be accepted. If the doctrines of our theology are attested truths, nothing that contradicts them can be true science. We cannot continue to hold and enforce theological opinions that are contradicted by established facts of science. We conclude, therefore, that we do not depend upon science, or scientists, for our religious beliefs, though our conceptions of sacred truth may be modified by our increase in knowledge. We are so constituted that we cannot believe contradictory opinions. Whenever, therefore, the teachings of science and theology are clearly contradictory, we must decide which is true, and "hold fast that which is good" and true.

THE ROYAL COMMISSION ON THE LIQUOR TRAFFIC.

We have received a circular from the "Royal Commission," containing seven questions, to which answers are to be supplied. If these questions are a sample of the way in which the enquiry is to be conducted, there will not be much light obtained on the main point. The first question asks, "Do you consider the use of intoxicating liquors, in any shape, as hurtful morally and socially?" A man might say "No" to this question, if he happened to believe that liquor taken in small quantities for medical purposes was not morally and socially hurtful, even though he was fully convinced that the legalized sale of intoxicating liquors, and the drinking habits which result from it, are a great evil. The next question, asking for an opinion on the effects of the use of liquor "in any degree," is open to the same objection. Only those who believe that the use of liquor "in any degree," great or small, produced bad effects could give an answer ascribing bad results to the traffic. Question 3 asks for an opinion on the effect of using intoxicating liquors "in moderation"! Surely opinions on these points are not what the Commission was appointed to obtain. The questions which follow are only for those who have lived where some form of Prohibition has been the law, and are directed to find out opinions respecting the effect of such laws. The large number of persons who have not lived under prohibitory laws can contribute nothing under this head. In our simplicity, we supposed it was the object of the Royal Commission to find what was the prevailing opinion of intelligent, disinterested persons respecting the effect of the legalized sale of intoxicating liquors and the drinking habits which this sale promotes, on the health, morality, industry, and domestic happiness of the people. Our answer to this question is that in all these respects it is hurtful and pernicious. This is the vital question; but the Commission evades asking it. Their questions furnish a good example of "how not to do it."

Last Saturday the hundredth anniversary of the establishment of representative government in Upper Canada was celebrated at Niagara-on-the-Lake. Nearly two thousand people assembled to honor the event. On the site of Old Fort George Governor Simcoe's proclamation was read by Lieut. Governor Kirkpatrick. Able and patriotic addresses were delivered by the Lieut. Governor, Sir Oliver Mowat, Dr. Ferguson, Col. G. T. Donison, Dr. Oronhyatekha and Sheriff McKellar. In the speeches the development of the Province which had taken place during the century was strikingly sketched, and the blessings enjoyed as a result of British connection were enlarged upon. In every respect it was a successful and harmonious celebration.

THE BRITISH ELECTIONS.

Rarely ever has there been a keener contest or intenser excitement over an election than during the last week in the United Kingdom. Both Conservatives and Liberals worked hard. As a majority of the elections that occurred since the last general elections in 1886 returned Liberals, there has been a strong expectation, till recently, that Mr. Gladstone would be returned to power by a large majority. Towards the close of the late session, however, this expectation became less confident. The factious division in the Irish Nationalist party, the splits occasioned by the demands of the labor interest, the opposition of the Established Church of Scotland, and the effect of the great convention held in Belfast on the eve of the election, threatening persistent opposition to Home Rule legislation—all tended to help the Government, and prevent the Liberal majority being as large as was expected six months ago. According to the latest reports, Mr. Gladstone will have a majority of about 45, counting Liberals, labor candidates, and both sections of the Irish party. The figures at this writing (Monday) are as follows: Liberals, 266; Nationalists, 65; Parnellites, 9; Conservatives, 266; Liberal Unionists, 44. The net Liberal gain is 55. Only twenty members more remain to be elected. One result of the largeness of the Conservative minority is to place the balance of power in the hands of the Irish party. Neither Gladstone nor Salisbury can accomplish anything of importance without the Irish support. This gives an importance to Mr. Blake's election as a member of the Irish party that it would not otherwise possess. Both parties lost in some places where they expected to gain, and gained in others where they expected to lose. The air is filled with partisan comments, prophecies and conjectures, all designed to influence public opinion. The opinion has been expressed in several quarters that the rejection of a Home Rule Bill by the Lords will cause a dissolution of Parliament. But the party in power will not be likely to dissolve the new Parliament unless there is some issue that will make an appeal to the people likely to prove to their advantage.

THE CHOLERA VISITATION.

Reports of the increasing spread of cholera in Russia have alarmed the other European nations who dread the westward march of this destroyer. Asiatic cholera springs from the ignorance and filth of the Oriental poorer classes. Unfortunately it has in this instance made its way into Russia, where intelligent sanitary measures are little, if any, better known and practised than in eastern countries. In Persia and Turkestan it has been raging for some time, and has now established itself in Baku, on the Caspian Sea, and at Odessa, and other places. We may be sure that Russian reports soften, rather than accentuate, the real state of affairs, as they did in regard to the famine. The coming great fair at Novgorod will likely be another centre of infection from which the deadly plague may radiate. The danger now is that the French and Spanish cities, on the Mediterranean coast may be visited. Even around Paris there have been a considerable number of deaths from a disease which was called cholera, probably in a spirit of mingled fear and deception. It has all the symptoms of Asiatic cholera, and in fact has been pronounced such by a commission of Spanish physicians sent to investigate it. American interest in the suppression of the plague at once largely centres on the probability of its being brought to New York and other seaboard cities by immigrants. However strict quarantine regulations may be, they sometimes allow the entrance of the death-bearing germs, and in that case there are enough badly sanitized quarters of the larger cities to permit the temporary spread of the disease. Both Canada and the United States have memories of cholera visitation, and may be depended upon to do all that is possible in the way of prevention. The medical and sanitary authorities of Europe must be first looked to for prompt measures. The press generally of the northern half of this continent is beginning to sound the alarm and demand a preparation which looks upon the approach of the scourge, not as a remote probability, but with the determination to make it such. In the meantime the efforts of science are put forth to find a cure for this disease, and never were they put forth with such prospects of success. When the time comes, and come it

must, for the closest Government supervision and enforcement of sanitary measures, we shall not hear of such filth maladies as cholera. It is a question whether the chief burden of blame does not rest with the various legislatures of civilized countries. As the Prince of Wales said in the opening address at the International Hygienic Congress, "If so many of the world's diseases are preventable, then why are they not prevented?"

DEATH OF CYRUS W. FIELD.

Cyrus W. Field is dead. He possessed something of the pluck and perseverance of Columbus. His name is imperishably connected with the laying of a telegraph cable across the Atlantic ocean. Repeated failures such as would have disheartened an ordinary man did not prevent him persevering till he accomplished his great enterprise, which must be regarded as the grandest achievement of modern science. We owe to him that we read every morning the news of what transpired in Europe yesterday. We take the following interesting statement of the facts connected with his great work from the daily *Globe*:

A project was submitted to him of conveying news by telegraph from New York to St. John's, and thence by swift steamers to Ireland. While he was studying the route it occurred to him that it would be far better to endeavor to stretch a wire cable across the ocean from the Newfoundland point to the Irish coast. The project grew on him. He consulted Lieutenant Maury, author of "The Physical Geography of the Sea," and Professor Morse, the father of American telegraphy. The replies were so satisfactory that he proceeded to organize a company with a cash capital of a million dollars. The philanthropist Peter Cooper took \$100,000 of the stock, and afterwards offered to double his subscription. The Newfoundland Legislature had the honor of granting a charter to the "New York, Newfoundland and London Telegraph Company," which was formally organized on May 6th, 1854. In one year the line from New York to St. John's had been built at a cost of \$1,000,000. In 1856 Mr. Field persuaded the English Government to furnish ships to make soundings and lay a cable, and to pay the company an annual subsidy of \$14,000 for Government messages. More opposition was encountered in Washington than in England, and the necessary measure passed the Senate by a majority of only one vote. In the summer of 1857 the cable was ready to be laid. The attempt failed, and so did two more efforts made in 1858. Then Mr. Field applied to the British Government again, and got the annual subsidy increased to \$20,000, and also a guarantee of 8 per cent. on \$300,000 of new capital for twenty-five years, on condition that the cable should be maintained in working order. A board, appointed by the British Government to take soundings, etc., met in 1859, and reported favorably in 1861. Work on the new cable was begun in 1864. In July, 1865 the attempt to lay it was renewed, but the cable broke after the *Great Eastern* had paid out 1,200 miles. Weakened in health and fortune Mr. Field persevered; addressed meetings, organized a new company, and in July, 1866 had his cable once more ready to lay. The *Great Eastern* left Valencia on Friday, July 18th, and for fourteen days Mr. Field scarcely closed his eyes. We quote from the *New York Herald* the account of the final triumph:

"On Friday morning, July 27th, 1866, the enormous hull of the Leviathan was discerned by watchers on the Newfoundland coast, and with guns firing and bunting floating, with a trail of wire 2,000 miles long behind her, the *Great Eastern* steamed majestically into the harbor of Heart's Content, and dropped her anchor in front of the telegraph house—all safe, all well. On his knees in his cabin Mr. Field gave thanks to God for his goodness, and then sent word home. As the Newfoundland Bay cable was not completed, there was a delay of two days in its reception. On Sunday morning, July 29th, while the church bells were ringing all over the land and Trinity's chimneys in New York were ringing 'Praise God from whom all blessings flow,' the following message was received and delivered by *Herald* extras in every part of the city:

"Heart's Content, July 27th.
"We arrived at nine o'clock this morning. All well. Thank God, the cable is laid and in perfect working order."
"CYRUS W. FIELD."

STRIKES—BLOODSHED AND ANARCHY.

The riots and loss of life which have occurred at the Carnegie works, at Homestead, Pennsylvania, in connection with the recent strike, are very suggestive, because they have risen out of a condition of things which has its parallels in many other places. The main facts are that a large number of men struck for higher wages, and took possession of the works and property of the company, with a view to prevent any others working there. The company secured, through the Pinkerton agency, a body of armed men to act as special constables, to take possession of the property, and protect it for its owners. As they were approaching in a boat they were fired upon, to prevent their landing. Shots were fired in return, and several lives were lost. The Pinkerton men were compelled to retire and give up the attempt to take possession of the works. In view of the persistent attitude of opposition and violence kept up by the strikers, the Governor of the State was forced to call out the militia and maintain mili-

tary discipline in the district. No doubt, these occurrences will call general attention to the whole question of the rights of strikers, and will tend to show that strikes are a very poor way of meeting the difficulties between labor and capital. We sympathize with the workmen. They have a right to combine and refuse to work for wages which they deem inadequate; but when they forcibly prevent other men going to work, and use violence to compel employers to accept their terms, they forfeit all claim to sympathy. The just rights of the employers must be recognized, as well as those of the workmen. If men are allowed to compel employers, by force and violence, to meet their demands, there is an end of the reign of law. Anarchy takes the place of order, and life and property are exposed to the assaults of force, directed by selfish prejudice and partisan passion. The weak point in all strikes is, that they can only be effective against employers by using violence and coercion against all workmen who do not enter the combination. This is a course that cannot be justified or tolerated.

There has been a strike among the miners of Cour d'Alene, Idaho, that has been nearly as serious in its results as the Homestead strike. In the fight between the union and non-union men four of the belligerents have lost their lives. There also it has been found necessary to call out the militia in force. These attempts by strikers to get what they want by force must precipitate some decisive action against such movements that will place workmen at a disadvantage.

DEATH OF MRS. KILBORN.

Just after receiving letters by mail, informing us of the safe arrival of our missionaries to China, at their distant destination, word comes to Kingston by telegraph of the unexpected death of one member of the missionary band—Mrs. Kilborn, the young wife of Dr. O. L. Kilborn, one of our medical missionaries to China. She died of an attack of cholera.

Mrs. Kilborn was a daughter of Prof. James Fowler, of Queen's College, Kingston. She was married to Dr. Kilborn last August, and they left with the other missionaries for Ching-too, China. Under every circumstance death is a sad and painful event. But it was peculiarly sad to be stricken by his fatal shaft, far from home and friends, just after reaching the scene of future labors, with prospects of usefulness opening brightly. Letters just received show that the whole company were in hopeful spirits, thrilled by the vastness of the field of labor open to them. What a blessed and consoling thought, that the God of all consolation is as near to his children in the distant mission field as in Christian lands. We can only say:

"God is his own interpreter,
And he will make it plain."

The action of St. Andrew's University in Scotland, and of Yale University in America, in opening the full educational course to women has produced a marked effect, by way of eminent example, on the prospects of further advancement in this direction. St. Andrew's is one of the most venerable universities in Europe, a fact which lends all the more significance to the new departure. Yale is one of the two or three great universities of America. It will not be long before other universities will follow these examples. Whether or not certain phases of the woman question are deemed too radical to be realized, it seems beyond doubt that her educational liberty will ere long be complete. And if this be granted, who can set the final limit? The most complete mental development is the necessary prelude to the working out of whatever destiny she is fitted to achieve.

The great international convention of the Society of Christian Endeavor has proved one of the most important in the series of great national and international religious gatherings which have distinguished the last two or three decades. In fact, such gatherings are one of the chief proofs of progress toward Christian unity in recent times. The gathering at New York was certainly the largest and most important gathering of young people recently assembled. From it the young Christians of the present generation may take a dominant note of advancement in their work. It is a sign of deeper unity and brotherly co-operation to come. Another welcome fact was the special attention paid to it by the secular press. Elaborate reports were given in the most important papers.

These may be taken as a recognition, which has not seldom been refused, that gatherings of this kind have passed beyond denominational importance.

There are good hopes that the coming World's Fair will be closed on Sundays, if we may judge from the view of both Houses of Congress. The House of Representatives has passed an appropriation bill on condition of Sunday closing, and now the Senate Committee having charge of the World's Fair has reported favorably a further appropriation on a similar condition. There is a practically unanimous wish among the legislators to respect the religious sentiment of the country. The following opinion of Representative Holman is said to express their prevailing sentiment: "We ought not to abandon the idea of Sunday as a day of rest, and we should respect the religious sentiment of the country. The House will agree to anything the Senate will do on these questions. If the Senate requires the whole institution to be closed on Sunday, and excludes the sale of liquor on the grounds, the House will agree to both propositions by a three-fourths vote." The feeling among them in favor of prohibiting liquor-selling at the Fair is said to be more pronounced even than that in favor of Sunday closing.

It is a frequent remark among our American neighbors that the best men do not as a rule enter public life. Very many of the men who would be desirable additions to Congress content themselves in their business relations, and would not think of leaving the bank, the factory, the warehouse, or the various professions in order to gain political distinction. This throws a side light upon the remark made by a leading American journal in describing the appointment of the new Secretary of State, Hon. John W. Foster, "He was not a politician." Mr. Foster's ability and fitness for the position were gained in professional and diplomatic service, the latter of which does not come within the wire-pulling and other peculiar methods of party management. He has been employed by both parties in important public business, and has shown unusual ability on all occasions. His appointment would be a good example to follow in the filling up of other offices of national importance. It would emphasize the distinction between the properly trained public servant and the professional politician.

An English divine very pertinently remarks that one of the difficulties we have to contend with in defending the popular belief in the truth of Old Testament narratives against the attacks of the so-called "higher critics," is the prevalent ignorance of the Bible. If the people were thoroughly familiar with the biographies of the Bible, they would have in their simplicity, naturalness, and candor proofs of their genuineness and truthfulness that the most pretentious scholarship could not upset. But when people are not familiar with the Bible narratives, they are liable to be misled by the confident statements about these ancient records. There is much truth in this, and it is a strong reason for more faithful study of the Bible. We ask our readers to give a careful reading to Rev. A. M. Phillips' letter on this subject in another column.

Despatches from Scotland state that the Sunday before the election in Midlothian, sermons were preached from the pulpits of all the Established Presbyterian churches against Mr. Gladstone. This was inspired by the loaves and fishes of Government grants. It is curious that their success in reducing Mr. Gladstone's majority in Midlothian is exultingly pointed to as a proof that disestablishment will not prevail soon. In other places as well as Midlothian the clergy of the Established Church made disestablishment an issue, and were beaten badly. This is certainly not a good omen for the perpetuation of an Established Church in Scotland.

While many leading members of our churches are away during July and August at places of summer resort, those who remain at home have special responsibility laid upon them. They should be faithful in their attendance on the means of grace, and help to look after the children and the sick. There are opportunities at such times for the development and application of talent, gifts of teaching and prayer, on the part of some who have

hitherto failed to exercise their talents. Though for some reasons the summer season is not so well adapted to the prosecution of evangelistic work, yet men and women are sinning, suffering and dying, and need the consolations of religion in the summer as well as in the winter. Let those who stay at home keep the fire burning. The powers of evil are active in summer as well as in winter, and Christ is as able and as willing to save at one time as at another.

We have received a number of cards and letters recently, complaining or enquiring about obituary notices which have been sent to this office but have not yet been published. We regret that there should be any occasion for these enquiries. It will be seen by the paper every week that we give quite as much space to these notices as can be justified. But in spite of this they accumulate on our hands. There is such a large number of them sent, and so many of them are of considerable length, that their publication falls behind without our fault. If such notices were fewer and briefer, we would be able to publish them with reasonable promptness.

The terrible disaster by which St. John's, Newfoundland, has been almost annihilated, has called forth expressions of sympathy and contributions to aid the destitute sufferers from many points in England and the United States, as well as from Canada. It is all greatly needed. Thousands of poor people are homeless and destitute. It is a terrible blow to St. John's, from which it will be a long time before it recovers. It has been suggested that collections be taken up in the churches on behalf of the suffering people. This is a laudable suggestion, which should be carried out. It is also of great importance that due care be taken to see that the contributions sent be wisely and justly distributed.

Remonstrances have appeared in many United States papers against the proposal to produce the Passion Play at the coming Columbian Exhibition. There is a strong feeling against such a sacrilegious travesty of the scenes of the crucifixion of Christ, so sacred to all Christians. But even apart from this religious objection, it is felt that an attempt to "boom" the fair by such means is deserving of heartiest condemnation. What the country has the right to expect at the hands of those having the undertaking in hand is not a huge show with a multitude of appendages, but an exhibition of the world's arts and industries.

Rev. James Curtis. — By the unanimous approval of the President of the Bay of Quinte Conference, and Chairman of the Campbellford District, the Rev. James Curtis, one of the ex-Presidents, and late of the Keene Circuit, has been duly elected financial agent of Albert College. Having moved to Belleville, preparatory to entering upon one of the most important trusts of our Church work, he expects the sympathy and co-operation of all concerned.

The Presbyterians in the United States are felicitating themselves on the fact that Harrison, Cleveland, Reid and Stevenson are all of that faith. It certainly is an unusual conjunction that the candidates of both the great parties should belong to that Church. On the other hand, many Methodists over there are remarking that they had their innings in the time of Grant and Hayes.

The House of Representatives has rejected the Silver Free Coinage Bill passed by the Senate, and the result has been to largely remove from the Democratic party the sacred odium of magnifying an economic heresy into a campaign issue. The conservative men of the Eastern States are especially pleased with the House's action in this matter.

—The *London Quarterly Review* (July) has been received from the Wesleyan Conference Office, London. It contains the following leading articles: "The Evidential Value of Christian Experience," "Ibsenism," "Old Age and Pensions," "Hymnology," "Dr. Dallinger and the Microscope," "Recent Speculations as to Christ's Person," "Baron de Marbot," "Town and Country," "The Chateaux of the Loire," short reviews and brief notices, and summaries of foreign periodicals. Several articles are of more than ordinary interest.

—The *American Agriculturist* for July contains a number of interesting discussions on farm, garden and household topics. The variety is great and the character of the articles excellent. Published by the Orange Judd Company, New York city, \$1.50 a year.

PRAYER.

The righteous man's effectual fervent prayer Avails and makes him heaven's peculiar care; The loving Father hears his children cry; Attends their voice and sends their wants supply; His eye omnipotent slumbers not nor sleeps; His heart unchanging still its mercy keeps; Prayer is the fount of every needed good; The growing soul's supreme, essential food; A satisfying manna from the skies Descends wherever trusting prayers arise. The praying heart receives the living bread, The precious promise of our faithful Head, And from it draws divine, resistless might, To run the appointed race, to win the heavenly fight. By prayer the saints of former days prevailed, Threw down strongholds, and Satan's gates assailed; And fervent prayer in this our later day Gave to the Gospel its swift onward way. Not many wise, not many learned, came To take at first our much-desired name; But plain, unlettered men whose simple speech Was mighty still the souls of men to reach. Their words came forth straight from a burning heart, And needed not the petty gloss of art; Love far exceeds the rhetorician's dower, And love of souls gave them contagious power. They prayed for men, not with a formal tongue, But from their burdened souls petitions sprang. Faith winged their words; they asked and they received; God answered those who in his word believed.

—CHARLES WILLIAM PEARSON A.M., in "Methodism: A Retrospect and Outlook."

The Sermon.

ZACCHÆUS.

BY REV. MARK GUY PEARSE.

"And behold there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was, and could not for the press because he was little of stature." Luke xix. 2, 3.

It was in Jericho. A place that had a bad name—and has, I believe, to this day. From earliest ages it had come to be associated with thieves—ferocious, murderous fellows, who found in the limestone caves a ready-made hiding-place; and found in those who journeyed to or from Jerusalem the victims whom they plundered. But of all men in the city that were spoken against and detested by every citizen of Jericho, probably Zacchæus stood first. To be a publican was bad enough. To be the chief of the publicans was worse still. And to have got rich at it completed the offence. The publican was the representative of foreign power that these proud people could not but detest—the collector of taxes which were spent in their own subjection to heathen Rome. Even to-day with us the tax-collector is not the most welcome and beloved visitor that comes to see us; and even with us where the taxes are assessed, matters have to be carefully watched, or a too ready advantage is taken of simple people. But what must it have been in those days when the taxes were farmed, and the collector decided how much should be paid—when the collector had the law on his side and the poor creditor had no appeal, and no defence? How easy, it was for the publican to be hard and unjust, and how natural that everybody should regard him as a hopeless wretch. Probably nobody would take the office who was not prepared to be looked upon as a renegade for whom no name was too bad, and no estimate too low. Self-respect was a thing almost impossible when the man had lost the respect of everybody else; and as for religion, if he went to pray he found somebody standing and loudly thanking God that they were not like this publican—extortioners and unjust. Now such a man is this Zacchæus—not only a publican but a chief of the publicans, the very chief of sinners. We do not know much about him, but every word graphically sets forth his character.

The first thing I see in the man is the advantage of disadvantage.

He is short of stature. But do you see how he makes up in energy and determination for what he lacks in size? What a resoluteness and push there is in all that he does. He "ran before." He "climbed up into the tree." I see him grasping the branches and swinging himself up into it. And when Jesus calls him he "made haste" and came down and received him joyfully. The man is all energy and haste. And then notice further how he turns his disadvantages to such good account. He cannot see Jesus because of the press. Four feet six has not much chance in a crowd; but he climbs up into a tree, and then he sees over everybody's head. And now because he is only four feet six he is higher than if he were six feet four. And look at the advantage of his disadvantage here too. Because he had such a bad name it does not matter what he did. If he had been one of the Pharisees he could never have run—it is almost wicked to think of such a dignified ecclesiastic running! And if he had been a scribe or a ruler of the synagogue he would never have climbed a tree—very likely would not have known how to do it. But a man whom everybody abused had no dignity to lose, and they could not think any worse of him whatever he did, so he could do as he liked—and he ran on and climbed up the tree. I can think some of the very respectable citizens who were shut back out of sight, said, "Look at Zacchæus running on like that; what an advantage it is to be a publican." "Yes," said another, some great panting body, "see how active and clever he is—how well he climbs that tree; what an advantage it is to be little."

I like to look at that crowd as it is gathering from all quarters—how dense it is, what a surging mass! Who shall have the best view? Here are haughty Pharisees and scribes for whom the people have made room and who love the foremost places. Here are sturdy soldiers who push and elbow their way to the front. Here are big men who have planted themselves down in a good place and mean to hold their own against all comers, let the crowd push and crush as it may. "Zacchæus, there is no chance for you. Stay at home. You are so short, you cannot see anything." "I mean to see him somehow," says Zacchæus. Ah, there he is up in the tree. Why,

he has got the best place. He is comfortably seated whilst all the rest are wearied with standing. He is delightfully shaded whilst the rest are broiling in the sun. He is having a good sight whilst the rest are craning their necks and can see nothing. He has plenty of room whilst the rest are almost treading upon each other. "Ah," says Zacchæus to himself, "what a capital thing it is to be short of stature."

Great are the advantages of disadvantages. Are not the world's great men often those who have had to overcome all kinds of disadvantages? It was the overcoming of the disadvantages that was the beginning of their greatness. It is a great deal better to be four feet six if because you are little you have to be full of energy and to be clever at finding out ways of overcoming difficulties, than it is to be six feet four and never have to take any trouble about anything. That having to take trouble is really the school in which genius is trained. This is the first lesson for us—the advantage of disadvantage. You who need it, take it right home to yourselves. Zacchæus might have sat down in his doorway watching all that went by, and sighing, "Ah, look at that man, what a fine fellow he is; if I were only as tall as he is. And see those people there in the very front; ah, if I were only where they are." He might have fretted and sighed. But there was another thing he could do. He could say, "Because I am so little I must make up for it somehow," and he ran before and climbed up into the tree.

Now there is always a tree waiting for Zacchæus—always the advantage to balance the disadvantage—somewhere or somehow. We are all of us short in something. Some are short in understanding. Ah, if you could only understand things. If you were only clever, and knew as much as some people do. Well, get the advantage of your disadvantage, and say within yourself, "My Lord, seeing I cannot bring thee great knowledge, I will seek to make up for it by bringing thee much love. If I know so little I would fain serve thee more to make up for it, because my service is so poor." Some are short in temper. They catch fire instantly—hot, hasty, fierce. Well, hot, hasty people can bring to their Lord a warmth of devotion that others cannot. Seeing you are so easily set on fire, pray the gracious Master that he would teach you to blaze for him. Some have the disadvantage of position—without influence, without money, without power. What can I give thee, my Lord? Well, because I have nothing else I must give thee myself, to be thine own, always, altogether thine. Look all through the story of the Lord Jesus and you see it is every-where true—the advantage of disadvantage. It is the simple fishermen of Galilee who can follow him because they have no great sacrifice to make and no social considerations to weigh. It is the poor and the maimed and the halt and the blind who do know the Saviour's gracious pity and his healing power. It is the poor widow who has but two mites who earns the Master's praise for generous giving. It is the heathen mother who has none to speak for her, and who provokes the disciples by her persistency, that wins such a word of admiration as none else ever had. It is the poor woman who cannot come at him for the press that pulls the hem of the garment hanging within reach of her trembling grasp.

Come dear soul, my Lord is always nearest to those who have most hindrances; and always wants to do most for those who need him most. You who seem to have everything against you—who look back, and it seems as if you never had the chance that others have; who look within, and you seem as if your case were a thousand times more difficult than that of others; who look around, and nobody seems to be hemmed in by such hindrances as you are. Come, whatever may happen to others, be quite sure that the Lord must help you. All that he is, all that he has, all that he has promised, is especially meant for you. There were two men who had the best view of Jesus in Jericho. The one was short of stature, and could not see because of the press—and the other was quite blind. What an advantage was their disadvantage! Come, come, dear soul, here is a new topic of praise to-day; a new source of hope; and fresh ground of confidence. My Lord, if I can praise thee for nothing else, I can praise thee for my disadvantages.

Look at what others saw in Zacchæus, and what Jesus saw.

Others saw the publican—the coarse and common publican. What had he to do with good thoughts and holy longings? By his very position and calling he was shut away from everything but contempt and hatred. The only comfort was that he had got so used to it. He passed along the street and he was shunned as if he were a leper. The Pharisee gathered his robes around him with a scowl and shrank from the contact that would defile him. Their hatred showed itself as their eyes flashed and they spat upon the ground and hissed out "Dog." The door was shut against him—they would not suffer him in their presence, much less in their houses; and in their religious assemblies there was none whose coming was more resented than Zacchæus. "What," said they, "could a fellow like that think about except how he could extort a greater gain for himself out of the people? He is incapable of any lofty desire or heavenly purpose."

But within him, there was another man altogether; there was a world of holy thought and generous longing if only you could have got in at it, or if only Zacchæus could bring it out. I see him sitting quietly and thinking. He sighs: "I do wish I could do some good in the world; but it is hard when everybody suspects you are going to cheat them, and everybody has got a bad word for you. Why, if they only knew me and would give me the chance, I am sure I would deal honestly with every man and be generous to the poor." But how can I when they treat me as they do? Poor Zacchæus! There are many thousands to-day in his place. It is the doubt and scorn of other people that makes it so hard to be good; the Herods who with cruel contempt and breath of bitterness do slay the better life within men. There are hosts of men and women about us who could be good if only somebody would believe in them. A whisper of faith in them would save them. How much good there is in people if we could only find it. I was very touched a few days ago in hearing of a poor creature who had gone down to darkest depths of sin and despair. One of the sisters had visited her, and as she was leaving, the woman

said, "I am so glad to see you, sister." "Why are you glad to see me?" asked the sister. "Oh," said the woman, "I do so thank God that every body is not as bad as I am." Think of that poor soul thanking God for goodness somewhere else, though she herself had none. Verily she was nearer the kingdom of heaven than many religious people, who doubt everybody else's goodness, and have a stone only for such as she.

But now let us see what Jesus sees. His eyes pass over the sea of faces until they rest upon this man. We have heard much recently of the hazel rod by means of which clever men can find out water—onward the man marches until the place is reached where the spring is, then the sign is given. Is there not in Jesus Christ a swift, instinctive response to the longing heart to the soul that cherishes good purposes? The blessed Master looked and saw it all—the love that lay beneath, the longings unfulfilled, the sorrow that seemed to look out as if from prison bars. Then Jesus stands and looks up at him. "Zacchæus."

All the crowd is hushed, eagerly listening. What is he going to say? Is he going to hurl at him such words of stern condemnation as those which he cast at the Pharisees? "Zacchæus, make haste and come down; for to-day I must abide at thy house." Think of Zacchæus now. "What! does this great Prophet call me by name? Me! And I thought I was outside the religious people altogether! Does he single me out in the eyes of all this crowd that he may be my guest; and I thought there was no chance for me! Now, indeed, I can do everything that I have dreamed and be all that I have desired. Lord, the half of my goods I give to the poor; and if I have wronged any man, I restore him fourfold." All the better self leaped forth full grown and triumphant.

This is the glory of Jesus Christ; this is the Gospel. By kindly recognition of the good within us, he transforms us. Look at Jesus going home with Zacchæus in friendliest intimacy, and in the face of that great crowd. They murmured, saying, "He is gone to be guest with a man that is a sinner." He is, for that is how he makes his saints. By going home with them, making them feel his great love, and by giving them himself, his abiding presence, as their strength and peace and joy.

This is the blessed Saviour to whom we may come—nay, rather, who comes to us, that he may fulfil the longings of our better self, the dreams of our better moments; and to abide with us evermore our strength and our salvation.—Methodist Times.

Our Sunday School Work.

INTERNATIONAL BIBLE LESSON.—VI.

(THIRD QUARTER.)

SUNDAY, AUG. 7, 1892.

THE APOSTLES' CONFIDENCE IN GOD. Acts iv. 19-31.

GOLDEN TEXT.—"They spake the word of God with boldness."—Acts iv. 31.

TIME.—June, A.D. 80. The same day as the last lesson.

PLACE.—Jerusalem. The hall of the Sanhedrim, and the assembling-place of the disciples in the city.

CIRCUMSTANCES.—In our last lesson we left Peter and John in the presence of the great Sanhedrim, after spending the night in prison. After Peter had made his address to them, they sent the apostles out of the room, while they consulted together what to do. Not daring to punish them for doing a good deed, and with the people so strongly in their favor, the council recalled Peter and John, and sought to silence them with threats.

EXPLANATORY.

19. "But Peter and John answered"—The mandate of the Sanhedrim to cease from preaching the Gospel: Both joined in the answer, though one may have been spokesman. They were agreed as to the course they would take. The gentle John was just as firm and true as the more impulsive Peter. "Whether it be right," etc.—The point of the apostles' reply was that they were not teaching as self-appointed rabbis, but were only acting as witnesses of Jesus. "In the sight of God"—This world accounts many things right which, in the sight of God, are not right; and conversely.—Bengel. "To hearken"—To hearken is not exactly synonymous with "to obey." They will not even hearken to those who command disobedience to God. "Unto you more than (better, "rather than") unto God"—The meaning is not, as in the Authorized Version, that they should hearken unto God more than they hearken unto man; but in this matter they should hearken unto God, and not to man at all.—Alford. "Judge ye"—Your own consciences approve the principle on which we act.

20. "For we cannot but speak"—To be silent would have been treachery.—Hackett. They simply decline to obey, and most carefully refrain from committing any act indicating opposition. Not a word, not a glance betrays a hostile purpose.—Lechler.

21. "Further threatened"—This was all, they could venture on. They could not say that the miracle was untrue, for there was the man standing by and proving its reality; and they could not inflict a punishment "for a good deed," nor could they find any ground for a charge in the declaration that the man had been healed in the name of Jesus.—Lumby. Besides, the sympathies of the multitude were largely with the apostles.

"Let them go"—By a formal discharge. "Finding nothing"—No excuse or pretext for keeping them in prison without arousing the wrath of the people. "Because of the people"—They were influenced by fear of men more than by love of justice. "All men glorified God"—Literally, "were glorifying God."

22. "This man was above forty years old"—His age made the miracle of the healing all the more remarkable, and the wonder of the people the greater. To the physician's eye as well as to common observation his case had appeared hopeless. "Miracle"—The word in the original means "sign"—that is, token of divine power. "Showed"—Performed.

23, 24. "Being let go"—Released by the Sanhedrim, Peter and John returned at once to the other apostles and the Christians who were with them. The place was probably the "upper room" of chap. i. 13. "They lifted up their voice"—There was cause for praise, but need also of prayer, for the council had virtually decided against the Gospel, and all Israel was henceforth to be accounted its enemy. This prayer is full of deep feeling. It (1) confesses God's greatness, (2) enters its complaint, and (3) presents its request.

25, 26. "Who by the mouth"—Better, "Who by the Holy Ghost through the mouth of our father David thy servant hath said." "The kings of the earth"—Represented by Herod and by the Roman power. Indeed all the kings of that day were living in direct opposition to the principles of Christ, and would have joined in personal opposition had there been occasion. "Stood up"—Equivalent to the English phrase, "took their stand," and indicates a fixed and determined resistance. "Rulers were gathered together"—Answers to "Took counsel together," in Psa. ii. 2.

27. "For of a truth"—Now begins the application of this Psalm. What David prophesied had proved true. The Rev. Ver. adds, from the best MSS., "in this city." "Against thy holy"—"Holy," as here applied to Christ, denotes not only character, but office; not only his exemption from all moral taint, but his peculiar consecration to the work which his Father gave him to do.—Alexander. "Child"—The word rendered "child" in our English version is the same rendered "servant" in verse 25, and should be so translated here.—Abbott. "Anointed"—Anointing is the form of consecration to a sacred office. "Both Herod (Antipas) and Pontius Pilate"—An account of their union against Christ is given in Luke xxiii. 12. "The people of Israel"—"Peoples" plural, not "people" singular. The reference is either to the different tribes of Israel, or, less probably, to the fact that they were now scattered in, and came from, different lands, representing different nationalities.—Abbott. "Were gathered together"—In purpose and plans.

28. "For to do whatsoever thy hand (i.e. power) and . . . counsel (i.e. wisdom, purpose) determined before to; be done"—The apostles recognized in the course of the Sanhedrim, not a mere transient outbreak from a single though powerful faction, but a manifestation of that hostility against the kingdom of Christ, which ancient prophecy had foretold. "And grant . . . that with all boldness"—This is a model prayer. They do not ask exemption from persecution and trouble; they only pray that they may do their duty. They forget themselves in their absorbing desire for the kingdom of Christ, and the two things necessary for its progress—boldness to preach and power to work.—P.

29. "By stretching forth thine hand to heal"—As had been done in the case of the cripple at the Gate Beautiful. "Signs"—Of the truth spoken. "And wonders"—To call the attention of the people to Jesus, and to prove his divine Messiahship. Miracles were a great and essential power in giving success to the Gospel. Wondrous works, in changing the characters of men, in reforming and blessing the people, are still essential accompaniments to the successful preaching of the Gospel.

31. By a new baptism of the Holy Spirit. "The place was shaken"—To enable the disciples to realize more clearly the fact of the Holy Spirit's presence, just as the sound and the tongues of flame manifested the same presence on the day of Pentecost. "They were all filled with the Holy Ghost"—They received all their souls could contain. This new baptism was the source and fountain of all power and all good. The fruits of the Spirit, love, joy, peace, and all the rest were richer, riper, larger, better flavored, and more abundant because of this renewed gift. The result was an answer to the prayer for courage. "They spake the word of God with boldness"—So that "with great power gave the apostles witness of the resurrection of the Lord Jesus."

Anything which makes religion its second object makes religion no object. God will put up with a great many things in the human heart, but there is one thing he will not put up with in it—a second place. He who offers God a second place offers him no place.—John Ruskin.

The Righteous Dead.

JOSEPH LOCKWOOD STREET.

The Methodist church at Palmyra sustained a serious loss in the death of Joseph Lockwood Street, who passed away on March 28th, 1892. He was born on his father's farm at Palmyra, township of Oxford, Elgin county, on May 16th, 1834. Had he lived until May 16th he would have been fifty-eight years of age. His death was unexpected, and gave a shock to the whole community. He was widely known in Church and State. He had always taken a deep interest in every moral reform, and in everything that would advance the interest of his country and the cause of God. He had served as township councillor, church steward, trustee, class-leader, Sabbath school superintendent and a delegate to the Conference. He had been class-leader twenty-five years, and Sabbath school superintendent for seventeen years, and trustee since the church was built. He was always in his place in all official meetings, and punctual in his attendance at public worship and domestic devotions. Although not perfectly well, he was in active farm work up to within a few days of his death. A lingering chronic complaint suddenly developed into unexpected symptoms, and only a day or so before his end he expressed his conviction that he would not get well. In his final conversation with his devoted wife, he gave her a clear assurance of his perfect rest and trust in Jesus. After that his disease became very painful, but he soon was unconscious, and after lingering for several hours on the border land, he was absent from the body and present with the Lord. He was twice married. In the year 1857 he married Miss Hannah E. Teeple, who died on March 15th, 1864, leaving two sons, Jacob and Sylvester. On May 9th, 1869, he married Mrs. Mary Jane Tait, daughter of Mr. Thos. Hughson, who with her two children, William and Martha (Mrs. Allen), and his other two sons, still survive him. Joseph L. Street's father, Joseph Street, was born in New York, and his mother in New Jersey, and they settled on the Palmyra farm in 1817, where Joseph was born and spent all the years of his life. While our loss is his gain, it is a great satisfaction to know that his children were trained to be competent workers in the Church. Sylvester succeeds him as trustee. William has for years been a worker in the Sabbath-school and choir. Jacob Street, B. A., a graduate of Albert College, '84, is principal of the Caledonia High School, and holds as many offices in the church as his father did, and is a useful and prominent officer in all the local branch societies.

The writer formed the acquaintance of the deceased some five years ago, while attending anniversaries, and formed an attachment and friendship that will never end. Since coming to Highgate we had several refreshing visits back and forth with our families. The much-anticipated visits of the future will be resumed in the better country.

The funeral services were attended by a large concourse of people. The casket was overlaid in the church by a wreath of flowers prepared by the children of the Sabbath-school; another by the members of his class; another by his family; another by the A. O. U. W., and another, sent all the way from Ottawa by his old school-mate, Hon. David Mills, M. P. The funeral services were conducted by Revs. Dr. Pomeroy and C. Bardett, former pastors, and Rev. C. Bristol, the present pastor, and the writer, in connection with the A. O. U. W. The text used by the writer was, "For one star differeth from another star in glory. So also is the resurrection of the dead."—1 Cor. xv. 41, 42.

MRS. ELIZA HOLMES.

The subject of this memoir was born in the county of Antrim, north of Ireland, on March 28th, 1832. Her father, Rev. James Seymour, was a man of no common powers of intellect and force of character, and her mother was one whose gentle and amiable nature was ennobled by a saintly piety; and their daughter partook in no small degree of the excellencies of both. She received as strict and godly a training as a thoroughly Christian home could give, and when quite young gave evidence of a work of grace in her heart, made herself useful in the church, and, having an excellent education, was all the better prepared for the important work of her lifetime. In 1858 her father, who had been for many years a missionary in Ireland, was sent to Canada as a missionary by the English New Connexion Conference, and was accompanied by his wife and daughter. In 1861 she was married to Rev. Edwin Holmes, who, with her brother, Rev. J. C. Seymour, of the Bay of Quinte Conference, had also been sent to Canada as missionaries by the same English Conference, in 1857. She was closely allied to the Levitical race, as her father, uncle, brother, husband, and only son were all ministers of the Methodist Church. Her love for the Church and its ordinances was deep and abiding, and she ceaselessly toiled to promote its interests to the close of life and many homes of the poor and afflicted will long remember her frequent and profitable visits in their time of need. Her love for her own home was very strong, and much of her time was spent in training up her family in the fear of God. Possessing a fine constitution, her health was good till near the last, and only a few days before her death she and her husband were out driving in their carriage. She was fully conscious all the time of her brief illness, and quoted many passages of Scripture expressive of her firm trust in Christ as her Saviour. The evening before her death was a memorable time. Feeling her end to be near, the whole family gathered in her room, and prayer and praise occupied the fleeting hours. She took an affectionate farewell of her husband and three children, after which the sweetest composure came upon her, and she fell into a most delightful slumber till about seven o'clock the next morning. She then awoke, still fully conscious, and after again expressing her abiding trust in her Redeemer, she most peacefully passed away from earth to heaven on June 8th, 1891. Three of the most skillful physicians in London attended during her illness, and also a trained nurse from the hospital, but all in vain.

Her funeral was attended by a large circle of sympathizing friends from all parts of the city and surrounding country and her mortal remains

were consigned to a lovely spot in Mount Pleasant cemetery, just outside the city of London. Rev. T. Crews and several other ministers taking part in the funeral ceremonies. Dozens of letters of condolence were received by her sorrowing husband, and the London Conference, which was then in session in Windsor, passed a most touching resolution of sympathy to the bereaved husband and family. A memorial service was held in the Dundas Street Centre Methodist church, London, in which Revs. George Brown, Dr. Sanderson, and A. C. Courtice took part, and sounded cheering notes on the doctrine of the resurrection.

The late Mrs. Holmes leaves behind her a sorrowing husband, an only son, and two daughters. Her brother is in the Bay of Quinte Conference, and she has a sister in New York and another in Boston, Mass. May they all meet in heaven.

G. B.

MARY ANN HACKNEY.

Was the daughter of Joseph and Sarah Jane Hackney. She was born October 8th, 1854, in the township of Flamboro, and in early life, at the age of fourteen years, she was convinced of sin, and was led by the Holy Spirit to give her heart to God. This took place in a meeting held by Rev. Messrs. Willoughby and Morton, in Rock chapel, West Flamboro. In 1874, with her parents, she moved west to the township of Moore, county of Lambton, where she, with her parents, united with the Methodist church in the village of Corunna, on the banks of the River St. Clair. She was beloved by all who came within the range of her acquaintance, and was a bright light in her own father's house. Her counsel was always timely; she was kind and gentle in all her ways, and loyal to the cause of Christ. She enjoyed the preaching of the Gospel, and was faithful to all the means of grace. She was always found in her place on Sunday. Truly Sister Hackney enjoyed the habitation of God's house. In a word, she was a thoughtful, intelligent Christian. For years she was a missionary collector. About a year before her death she was united in marriage to Richard Johnston, and moved to Bridgen Circuit, where she made herself useful in the church as opportunity would allow. Her sufferings were of short duration, but borne with Christian patience. Her mind was unclouded, and her faith unwavering in the promises. As she lived, so she died, triumphing in Christ. A large concourse of friends and neighbors followed her remains to Zion church, where Rev. C. W. Vollick preached an appropriate sermon. May the sorrowing family, which are still on the shores of time, meet their loved one in heaven.

J. G. F.

CHARITY HORNING.

The subject of this brief notice was the daughter of the late Edmund Smith, who was a wealthy farmer of the township of Ancaster. She was born on January 27th, 1812. In December of 1830 she was united in marriage to Jeremiah Horning, a young man who had come to Canada from Pennsylvania, and was at that time teaching school in their school section. The youthful couple moved to Barton township, east of the city of Hamilton, on what is now known as the Lewis Springer farm. After remaining there one year, they permanently settled in the township of Glanville, on the farm now occupied by their son Edmund, where they lived and labored with considerable success till January 3rd, 1888, when their union was broken by the demise of her husband, leaving a sorrowing wife and ten children to mourn their loss—two other of their children having preceded him to the world of spirits.

In the year 1833, Mrs. Horning, in attending prayer-meetings held in the school-house, and from house to house in her own neighborhood, was led to a realizing sense of her spiritual necessities, and began earnestly seeking the saving efficacy of the blood of Jesus, and one day while at prayer in her own house, her soul was made to rejoice in the knowledge of the Saviour's pardoning love. She united with the Methodist Church, where for fifty-nine years she proved herself to be a faithful, consistent, and worthy member. Her love for the Master was so warm that in those early days she would often walk for miles, with her baby in her arms, to attend the preaching of the Word. She not only won for herself a good name in the Church, but she also won the respect and confidence of all who knew her.

Notwithstanding that she was a woman of good health and strong constitution, yet the spirit of loneliness caused by the death of her husband so affected her nervous system that she soon began to fail, and for six years gradually became more and more enfeebled, until on Saturday morning, April 16th, 1892, at the residence of her son-in-law, Charles W. DeWitt, of Tapscott, she peacefully passed triumphantly to her eternal reward. "Verily there is a reward for the righteous." In full consciousness to the last, she bore her suffering with Christian resignation, frequently saying, "I'm just waiting till Jesus comes." "He'll soon come for me." "I'm ready," etc.

Three sons and seven daughters survive her. May they all follow her steps and join with her again in heaven.

D. ECKER.

JOHN LESLIE.

Bro. John Leslie, of Eramosa Circuit, Guelph Conference, was born October 17th, 1829, in the township of Evesing, of pious parents, whose names were James and Lydia, and who were esteemed members of the M. E. Church. They had a numerous family, which they trained up in the nurture and admonition of the Lord, and to habits of thrift, industry, independence and liberality. The subject of this notice removed with them to the township of Erin while yet a boy at home, and was converted to God when in his twentieth year, during revival meetings held by Rev. Benjamin Lawrence, in Schwachamer's-hill church, more recently called Church-hill church. From the first he attested that the work wrought in him was genuine by his zeal in his Master's service. He conducted two prayer-meetings every week with great ability, and threw himself most energetically into Sunday-school work. He was the means of organizing several new Sunday-schools, and to within a year of his decease was superintendent of the school he had organized in Eramosa.

He married Miss Mary Jane Brown, and leaving home took up land in the township of Eramosa in 1865. Here, by indefatigable industry, he cleared

a large farm, on which he built a beautiful home, and did not rest until there was erected near him a Methodist church. The minister of Christ was always a most welcome guest to his house. He was appointed class-leader and circuit steward. He liberally supported all the institutions of the Church, and was always most punctual in attendance upon the church services. God crowned his married life with three sons and one daughter, all of whom were in youth converted to God, and are active members of the Church. Bro. Leslie was a man of much enterprise, and of indefatigable spirit. He loved God with all his heart, and was ready to make any sacrifice for his cause. He gave up the farm to his youngest son, and settled his affairs a year ago, then being in perfect health, and looked forward to spending many years in comparative retirement, but his Heavenly Father saw fit to remove him from his home and family on earth to the home in heaven. He was seized with pneumonia on March 17th, and died on the 24th. His end was peace. When not able to speak, he signified to his weeping wife that he was happy in God. It is safe and not invidious to say that no one could be more missed on the circuit. He has been the lay representative to the Annual Conference for several years. His piety was earnest and consistent, and his life an illustration of the proverb, "The liberal soul shall be made fat."

JAMES HARRIS.

HUGH ROSS.

Was born in the township of Glengarry in the year 1804, and died at his home in Palmerston, Ont., January 21st, 1892. He was born of Presbyterian parents, and in early childhood was the subject of deep religious impressions, but was not consciously saved until the age of seventeen. At that time he was away from home, and attending revival services in connection with the then Wesleyan Church, he became deeply convicted, and for several days and nights was in great distress of soul. After the congregation had gone one night, he returned to the school house, and spent the night alone in wrestling prayer with God. Just as the day was breaking, the Sun of Righteousness arose with peace and joy to his soul. So thorough a conversion was never doubted. He was soon urged to work for Christ, and as class-leader and local preacher he showed himself approved of God, and exercised his talents and graces therein for nearly fifty years. He emphasized very earnestly the importance of good works as necessary in showing forth a true faith. He was a self-educated man, and applied himself so closely that he acquired a good knowledge of French, Greek and Hebrew. He was a devoted student of the Bible, and loved to read it in the original languages.

On the years he was very feeble. Since coming to Palmerston, about six years ago, he was not able to leave home. Although weighed down with bodily infirmities, yet the mind kept clear and the heart cheerful on religious subjects. He was in constant communion with God and frequently broke forth in prayer and song. The closing of life was bright in prospect of heaven. Shortly before death he spoke words of a full assurance and hope. During the last hours there was a gradual and gentle taking down of the earthly tabernacle, and so peaceful and quiet was the departure that the exact minutes was not known. His life was indeed a preparation for departing whenever the Lord should call.

JOHN T. SMITH.

MRS. W. HOOPER.

Another sweet Christian life has gone from us; but its influences remain. Rev. William Hooper was long known as one of the early and prominent ministers of the Bible Christian Church in Canada. His now departed widow was born in Devonshire, England. She was early converted to God, and became a member of the Bible Christian Church. For forty years she went with her husband up and down in this land, working for the Master. Her widowed life was spent in Exeter, with a daughter, Mrs. W. G. Bissett. The evening was calm. The writer found Mrs. Hooper a gentle Christian in feeble health waiting for her Lord. The waiting was not too long. At the age of seventy-seven years, on January 10th, last, she was suddenly called home. Her end was peace.

A. L. RUSSELL.

JOSEPH M. DUTTON (Milwaukee, Wis.).

Bro. Dutton was born in Chester, England, 1821, and came to New Brunswick with his parents, who were Methodists, in 1825. While living at Chatham, N. B., he enjoyed the ministrations of some of the well-known worthies of Methodism—the late Drs. Enoch Wood, B. D. Rice and Dr. Pickard. The family came to Upper Canada in 1843. In 1847, shortly after his marriage to Miss Jane Crocker, of Derby, N. B., he united with the Methodist Church. He spent several years in the town of Ingersoll, and took an active part in the erection of the King Street church in that place. In 1869 he removed to Rochester, N. Y., and subsequently to Milwaukee, Wis., where he died of paralysis, February 29th, 1892. Always cheerful, hopeful and benevolent, he gave liberally up to, and sometimes it seemed beyond, his ability. He always retained an unwavering confidence in his Saviour. His end was full of joy. To the sorrowing ones who surrounded his bedside, he said, "Don't weep for me. My God shall be your God." Three daughters, a son and his widow mourn his death, but their sorrow is tempered with hope.

W. B.

SUNDERLAND CIRCUIT DEATH-ROLL.

During this Conference year the first to be called home was

JOHN BUNDLE.

better known as Grandfather Bundle, a genuine Cornish Methodist, born in Cornwall, England, March 24th, 1798, and born again at the age of twenty-one. In the year 1842 he emigrated to Canada, and settled in Brook township, where he died on January 6th, 1892, at the ripe old age of ninety-three years. Space will not permit us to say all we would wish to of the life of this dear old man of God. His entire Christian life was marked by consistency, earnestness and great depth of

piety. His oft-expressed and familiar exhortation, "of which his life was the embodiment," was "Christ must have the whole man." His last days were spent in much suffering of body, but withal in great peace of mind. It was the privilege of the writer to frequently visit and gather inspiration from the joyful, peaceful experience of this triumphant old veteran as he neared the border-land. His family connection filled the church, at Pine Dale the day of his funeral, and of all that number not twelve are unconverted. Rev. D. C. McDowell, a former pastor and an old friend, preached his funeral sermon from Rev. xiv. 18.

On the same day that we buried Grandfather Bundle, January 8th, our young brother,

ISAAC CUNNINGHAM.

passed away at the age of thirty-two, making the eighth death in that family in seven years. Our brother was a quiet, good man. His last illness, consumption, from which he suffered for nearly two years, was borne with much patience. Turning to one of the young men of the neighborhood who was standing near him, he exclaimed, "Is it not a good thing that I have not to seek the salvation of my soul now?" His end was peace.

HANNAH BARKER.

On February 2nd, the life work of one of the most beautiful, consistent and peaceful women of God closed in the person of Sister Barker. She was born January 8th, 1821, in Yorkshire, England, and came to this country in the spring of 1832. Her early Canadian home was on the old Yonge Street Circuit, at the Thornhill appointment, at which place, under the ministry of Rev. Mr. Biggar, she was converted to God, and joined the Methodist Church, and for fifty-five years she taught her family and friends and neighbors by her example, that "they whose minds are stayed on God, are kept in perfect peace," and that "perfect love casteth out fear."

For a number of years she was deprived almost entirely of her hearing, and was afflicted with failing eyesight, yet she was always in her place at all the public means of grace, though not hearing a sound but "the still small voice," or distinguishing a countenance at any distance. Still she was prompt in testimony, clear and hopeful, to the sufficiency of the grace of God, and with a marvellous gift in prayer frequently led us in our devotions. Her summons home came suddenly. With her characteristic promptness to be on time and in her place she, with her husband, had planned the night of January 27th to rise early the following morning to make ready and attend the funeral of their daughter, Mrs. James St. John, and while in the act of dressing on the morning of the 28th, a stroke of paralysis rendered her helpless and speechless, from which she never rallied. There were momentary gleams of consciousness, when by sign and broken utterance she added her dying testimony that "that she had committed to him was being kept." She had not to get ready; she was ready, and on the following Tuesday, February 2nd, she went home. Her husband, Bro. James Barker, an honored local preacher and class-leader for fifty years, survives her, also two daughters and four sons. Among the latter is our esteemed and honored brother, Rev. W. R. Barker, of Collingwood. G. W. DAWBY.

ROBERT THOMPSON.

Was born in Ireland, 1830, and came to Canada in 1845, and settled in the vicinity of Ottawa. While a young man he was united in marriage to Miss Annie Boyd, who now mourns his loss. She had been trained in the Methodist Church to love and serve God. The union proved a happy one, and soon after he was soundly converted to God in his own home, while passing through severe affliction, and was taken into the Church by Rev. Mr. Huntington.

In 1869 he came to Paisley, and became identified with our cause here, which was then very feeble. During the pastorate of Rev. J. Galloway he had the pleasure of seeing all his family—four sons and three daughters—converted to God, and becoming members of our Church. Our brother was regular in his attendance on the means of grace, not only the public preaching, but also the social services; and we noticed for some time before his death, in his experience and his prayers, that he was being drawn into a closer relationship with God, and seemed to be ripening for the garner above. His illness was short but severe, and was borne with patience and resignation to the Divine will. On visiting him we found him with his confidence strong in God. He assured me he had no fear of death, he knew his mansion was ready. On March 11th, 1892, he left the "earthly house of our tabernacle," to take possession of the "building of God, an house not made with hands, eternal in the heavens," of which he had often spoken. On the following Sabbath the writer addressed a large audience of friends and relatives from 2 Cor. iv. 17. The church was draped out of respect to his memory, and at his request his four sons and two brothers were pall-bearers.

JAS. MCALISTER.

THOMAS HUGHSON.

Died September 28th, 1891, at the residence of his daughter, Mrs. Joseph Street, of Palmyra. He was born in Yorkshire, England, February 26th, 1818, and married Miss Jane Hunter, February 2nd, 1836, who died in the month of October, 1884. In the year 1846 he came, with his family, to Upper Canada, and settled in the township of Bastard, Leeds county. In the year 1852 he settled at Muirkirk, township of Oxford, Kent county. He had three children, who still survive him; Wm. Hughson, Mrs. Horace Hill and Mrs. Joseph Street, with whom he lived after his wife's death. He was converted in the township of Bastard, in a meeting held by Rev. George Goodson, and remained a consistent member of the Methodist Church until the day of his death, being over fifty-three years. He was a very intelligent, cheerful, attractive Christian gentleman. His end was very peaceful, and his death painless. The weary wheels of life slowed up gradually for five or six days, and then stood still, and so "mortality was swallowed up of life." The funeral services were attended by the pastor, Rev. C. Bristol, and the writer. The text was John xi. 4, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." I. B. ATLESWORTH.

News of the Week.

Winnipeg Industrial Exhibition opens on July 26th. The Behring Sea arbitrators will meet in Paris next week. A destructive cyclone has visited Springfield, Ohio.

There is widespread rioting in Spain against the octroi duties. The eruption of Mount Etna is rapidly increasing in violence. The Emperor of Germany is on a whaling cruise in the North Sea.

The Toronto City Council has granted \$5 000 to the St. John's Relief Fund. Candidates for the Manitoba legislature were nominated on Saturday last. There are rumors of the presence of cholera at Kerch and other Crimean ports.

The steamship service between Odessa and the Caucasus has been stopped owing to cholera. The Austrian Government has received confidential advices that cholera has appeared in Odessa. The free coinage bill has been practically shelved by the United States House of Representatives.

In Astrakhan 225 persons were attacked with cholera in one day, and 102 died from the disease. The National Wholesale Druggists' Association will meet in Montreal from September 19th to 22nd. There has been a brisk movement of Ottawa lumber to the United States during the past month.

Prince Bismarck will make a tour of the German cities. The prospect causes a sensation in political circles. The Presbytery of Paris, in session at Woodstock, has elected Rev. W. S. Motaviah, of St. George, moderator. The National Convention of the Baptist Young People's Unions of America was concluded at Detroit last Sunday.

Potato bugs and turnip flies are devastating crops in Prince Edward Island. Farmers are sowing turnips over again. There are 80,000 famished people in Texas counties bordering on Northern Mexico. Their condition is due to severe draught.

The Past, the Present, and the Future.

Century after century has passed by, a year seems to be but a small link in the chain of time, yet many an important and decisive event occurs while the wheel of time revolves on its axis during a single year.

In the days of yore (barely a century ago) this Dominion was a vast forest, peopled only by various tribes of Indians; but after the white man set foot on Canadian soil, a marvellous change was effected in a comparatively short time, so that, at present, Canadians are placed in comfortable circumstances, and are favored climatically (generally speaking) more than any other people under the sun.

When the agriculturist tills the soil, he does it with the hope of reaping an abundant crop as the result of his labors. The student who sits up late at night, studying perhaps the different sciences, does so with the prospect of making a record for himself and of being useful to the world in the future.

The actuary who puts forth all his powers of nerve and brain in the endeavor to devise some new plan of insurance, does so with the hope of presenting to the public something that will benefit a large number of people, and also advance the interests of the company which he represents.

The Compound Investment Plan of the North American Life Assurance Company was formulated as the result of the persevering efforts of an actuary who had the above-named objects in view, and in the future it ought to receive a still further increase of patronage from all classes of insurers.

For particulars respecting this excellent system of insurance, apply to the Head Office of the Company, 23 to 25 King Street West, Toronto, or to any of the Company's agents.

SUNLIGHT SOAP advertisement with image of a soap box.

MINARD'S LINIMENT advertisement with image of a bottle.

Red Cheek Pills advertisement with text and contact information.

Infants' Food.

NESTLE'S FOOD advertisement with image of a baby and a tin of food.

Births, Marriages and Deaths.

MARRIAGES. POTTER-VREDEBURG-On July 14th, by Rev. J. Archer, at the Methodist parsonage, Port Rowan, Charles Potter, B.A., Principal of High School, to Miss Alma J. Vredenburg, teacher of the senior department of Public School, Port Rowan.

PEARSON-BOWLES-On Wednesday, July 15th, at the Methodist church, Orangeville, by Rev. M. L. Pearson, of Brampton, father of the groom, assisted by Rev. Alfred Brown, of Orangeville, and Rev. B. F. Bowles, M.A., B.D., of Gravenhurst, cousin of the bride, Rev. Edwin A. Pearson, B.A., of Kleinburg, to Annie, youngest daughter of Sheriff Bowles, of Dufferin.

DEATHS. JAMIESON-On July 3rd, at Guelph, of tubercular meningitis, Algarnon, third son of Judge Jamieson, aged 18 years and 5 months. WILSON-On June 2nd, at his home, "Willowdale Farm," Goddard township, Huron county, of paralysis, Thomas Welsh, aged 88 years and 4 months.

COOK'S FRIEND BAKING POWDER advertisement with text and logo.

NIAGARA RIVER LINE advertisement with text and contact information.

DOMINION LINE STEAMSHIPS advertisement with text and contact information.

COLLECTION PLATES advertisement with text and contact information.

Books, Methodist Book Room

THE EVOLUTION OF CHRISTIANITY. BY LYMAN ABBOTT. CONTENTS: I. Evolution and Religion. II. The Evolution of the Bible. III. The Evolution of Theology: the Old Theology. IV. The Evolution of Theology: the New Theology. V. The Evolution of the Church. VI. The Evolution of Christian Society. VII. The Evolution of the Soul. VIII. The Secret of Spiritual Evolution. IX. Conclusion: the Consummation of Spiritual Evolution.

A BOOK OF BUSINESS INSTRUCTION. PROF. J. C. McCOLLUM'S BUSINESS COLLEGE COURSE. Containing several of the most important business subjects, as follows: Revised Single Entry Book-keeping. Practical Banking. Business Papers. Business and Social Correspondence. Farmer's Book-keeping. Commercial Paper. Commercial Law.

A Rare Bargain in Booklets. PICTURES FROM THE PILGRIM'S PROGRESS. With Appropriate Texts and Hymns. Here we have a packet of six beautiful booklets, printed in colored inks, the illustrations—35 in all—in consecutive order telling that wonderful story of the progress of Christian from the City of Destruction to the Celestial City.

THE NEW CALISTHENICS. A Manual of Health and Beauty. By MARY L. PRATT, M.D. Paper boards, 112 pages. \$1.25, postpaid. This is a book that should be in every home where there are children growing up. It treats very fully and clearly of physical culture, giving minute instructions in a great variety of exercises, such as Free Exercises (9 exercises), Dumb Bells (12 exercises), Wands (9 exercises), Pole Exercise, Ring Exercise, Indian Clubs (5 exercises), Marches, Drill, Gesture, Relaxing Exercises, and Motion Songs.

Church Entertainments. TWENTY OBJECTIONS. By REV. B. CARRADINE, D.D. In this book the writer vigorously attacks the ordinary and the extraordinary form of Church entertainments. Those who do not believe in such entertainments will have their convictions strengthened, and those who do uphold them may have their convictions weakened, by its perusal. Price, 50 cents, postpaid.

ADDRESSES. BY HENRY DRUMMOND, F.R.S.E., F.G.S. These who have read with profit and delight these popular addresses will be glad to know that we have on sale a dainty little pocket edition—clear print, good paper and elegant binding—containing the following: The Greatest Thing in the World. Pax Vobiscum. The Changed Life. "First." A Talk with Boys. How to Learn How. What is a Christian? The Study of the Bible. This volume of 322 pages may be secured postpaid, on remittance of 50 CENTS. If you have the addresses yourself, buy a copy for a friend. It makes a handsome gift book.

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THE T. EATON COMPANY advertisement with text and contact information.

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Odds and Ends.

"Mamma," said a little girl the other Sunday, "why does our minister say 'lastly' in the middle of a sermon?"

If poor relatives had their way they would not have rich uncles very long.

When a fly lights on a piece of sticky paper, he realizes that he is better off.

"No," said Mrs. Hicks, "it isn't bringing up my boys that bothers me; it's taking them down that raises all the trouble."

"My lord," said the foreman of an Irish jury, when giving in his verdict, "we find the man who stole the mare not guilty."

Mildred—"I wouldn't marry the best man in the world." Mr. Suitor—"There is no danger; the bride never gets the best man."

When a woman asks to be taken to the silk counter she speaks in a much louder voice than when she asks to look at the calico remnants.

"Father," said a six-year old, "where is Atoms?" "Atoms, my boy? What do you mean?" "Why, the place where everything gets blown to."

"I should call the photographer a friend of his race." "For what reason?" "He always tries to make people look pleasant who do business with him."

"We're in a pickle now," said a man in a crowd. "A regular jam," said another. "Heaven preserve us!" said an old lady. And it didn't mar my lady's dignity.

Yeast—"How is your friend Cravin?" Crimsooback—"He's not able to get out." "You greatly surprise me. Has he been sick long?" "He's not sick. He's in prison."

At the rehearsal.—Manager—"What! Are you actually smiling in the death scene?" Actor—"Certainly! With the wages you pay us, death comes as a happy release!"

"How's this, Dauber? You've painted Father Time with a mowing machine instead of a scythe?" "That's all right. We artists of the modern school keep up with the progress of inventions."

Miss Gotham—"What do you think of the theory of the Theosophists that people return to earth to live new lives?" Miss Lowell-Emerson—"I rather like it; that is to say, if one could return to Boston."

Dr. Griffin—"I must say the world is very ungrateful toward our profession. How seldom one sees a public memorial erected to a doctor." Mrs. Golightly—"How seldom? Oh, doctor, think of our cemeteries!"

Mrs. Athome—"You told Mrs. Kawler I was in just now?" Bridget—"Yis'm, and she do be down stairs now." "Tell her I'll be right down. What did she say when you told her I was in?" "She said, 'm, she'd niver have called if she'd thought so!"

An Irish editor, says London Tid-Bits, being unable to obtain a sufficiency of news for his daily paper, made the following extraordinary announcement: "Owing to an unusual pressure of matter, we are to-day obliged to leave several columns blank."

A gentleman in Yorkshire one day took his little boy out for a walk, but the boy from some cause or other got lost, and meeting a policeman, tearfully asked: "Please, mister, have you seen a man without a little boy?" Cause, if you have, I'm that little boy."

There is no place like the House of Commons for a "nice derangement of metaphor." It will be a long time before we shall have a "mixture" equal to the outburst of an effusive orator who said: "The British lion, whether it is roaming the deserts of India or climbing the forests of Canada, will not draw in its horns or retire into its shell."

Wornout William—"Have you a little ruttin' to eat, ma'am, for a starvin' man who can't find work?" Mrs. Scripps—"No, indeed, I haven't. Didn't I just see you throw away half a loaf of bread the woman next door gave you?" Wornout William—"Yessum, you did. But, ma'am, if you had seen the kind of bread that woman makes you wouldn't hev asked a dorg to eat it. Why—" Mrs. Scripps—"Never mind, my good man. Just sit down in the kitchen while I get the cake and pie out of the pantry."

Medical.

WORTH A GUINEA A BOX. A box of BEECHAM'S PILLS constitutes a family medicine chest. Sick Headache, Weak Stomach, Loss of Appetite, Wind and Pain in the Stomach, Giddiness, Fullness, Swelling after meals, Dizziness, Drowsiness, Cold Chills, Flushings of Heat, Shortness of Breath, Costiveness, Stitches on the Side, Disturbed Sleep, and all nervous and trembling sensations are relieved by using these Pills. Covered with a Tasteless and Soluble Coating. Wholesale Agents, Evans & Sons, Ltd., Montreal. For sale by all druggists.

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MR. J. S. WETHERELL, An Inmate of the Home for Incurables, Portage la Prairie, being snatched from the grave. PERFECTION WAFERS CURING HIM.

It is depressing, to say the least, to walk through the wards of a hospital and hear the suppressed groans, and subdued sobs, and deep-sighing sighs of the sick and suffering; to see the pallid cheek, the sunken eye, and the thin white arms lying out on the counterpane. But you always catch a ray of sunshine here and there as the doctor informs you. "This patient will be able to leave in a week. That one is improving rapidly; this one we had little hopes for, but she is out of danger now."

But a Home for Incurables! What an awful thought the very word suggests. Men and women, aye, and oftentimes children, too, doomed to a living death. No ray of sunshine, no glimmer of hope brightens the darkened corridors. To such an institution at Portage la Prairie, Man., was Mr. J. S. Wetherell condemned, for aught he knew at the time of his entering, to spend the remainder of his days. For fifty years, he writes, he had been troubled with nervousness, and had tried various remedies and many doctors, and all the time he continued to grow worse. At last, pronounced incurable, he was compelled to enter the Home. Not long ago he received a welcome messenger of hope in the shape of a circular telling of the wonderful curative powers of Perfection Wafers. He decided, after some hesitation, to give this remedy a trial, and with what results may be gleaned from a letter dated July 6th, 1892, in which he says: "I am gradually improving. I hope by the time I take three more boxes I will be well. I feel a different man already."

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Women suffering from fluttering or palpitation of the heart, cold hands and feet, pain in the back, sallow complexion, etc., will find Perfection Wafers invaluable. We want every sufferer to have an opportunity of trying these Wafers, and with this end in view we will send a trial box, post-paid in plain wrapper, on receipt of 50 cents. There will be a big demand for these trial boxes; our supply is limited, so if you wish to secure one, don't delay. Regular price is \$1.00 per box of 50 Wafers, or six boxes (\$5.00 Wafers) for \$5.00. For sale by all Druggists.

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Many are familiar with the various plans commended for restoring respiration in such cases, but not all have presence of mind enough in such emergencies to carry out a few common sense measures which may be instantly employed.

When a person is discovered to be drowning call to him in a loud voice that he shall be saved, to prevent demoralization from fright.

The rescuer should undress as rapidly and completely as possible, even tearing the clothes from him that he may not be encumbered.

The rescuer should not touch the drowning person while violently struggling in the water, but take the first opportunity to seize him, by the hair if possible, throw him quickly on his back, the rescuer himself swimming on his back and towing the body after him, resting the head on the chest, holding the head with one arm, that the other arm and limbs may be free. This position may be maintained longer, and a body be supported more easily till further aid from shore is received, than by breasting the water in the usual position.

When the current sets from the land, as in sea bathing, it is better to adopt the last position described, and await aid, than to struggle against the current for shore, as this latter procedure often loses both the rescuer and the one he seeks to save through ineffectual efforts resulting in exhaustion.

If a boat is available, the stern or bow are the proper places to get bodies in a boat with the least danger of capsizing. The body once in the boat, or on shore, should be placed with the head lower than the body, which may be done by placing the back on the seat of a boat or on a hillock of sand, with head extended and drooping backward, the arms being extended behind the head. This usually results in emptying, by the mouth and nostrils, much of the water that is interfering with respiration, and may be supplemented by the movements of the Sylvester method of inducing forced respiration, which consists simply in laying the patient on his back with a pillow of folded clothing under his shoulders—not his head—and (after taking a position at his head facing his feet) grasping his arms just below the elbow and drawing them slowly and steadily up over the head, where they are to be held long enough to deliberately count four; then push the arms down upon the chest, bending the elbows as they are brought down, and press them strongly but gently against the chest long enough again to count four; repeat these motions until the patient begins to breathe naturally, or until it is evident that life is beyond recall.—N. Y. Christian Advocate.

HOW TO TREAT ONE IN A FAINT.

This is something every person should know. First of all loosen every tight thing from around the neck or abdomen, that is, unfasten the collar from around the neck, and if the patient is a lady, out her stay laces, if she wears stays. Allow the person all the fresh air possible, do not crowd around, and if in a crowded place carry the patient out, or to the open window. A fainting person should always be laid flat down on the back, and it greatly aids recovery if the head can be put lower than the body, so that blood goes readily to the brain. The main cause of fainting is that the brain is deprived of blood, and if the head is laid low the brain can get its share again, and so resumes its workings. Cold water sprinkled over the face, smelling salts, or burning feathers held to the nose, and fanning the face, all help to restore consciousness. In an ordinary case the person may be allowed to sit up

when conscious, and after a little rest resume her way.

The custom of giving brandy or other spirits to a person who has fainted is, says Dr. Allison, a mischievous one. Allow the person to come to, then let her slowly drink a cupful of cold water, and no harm is done. But if brandy is given, the person may pass from one fit to another, or become ill from the drink given. Medicines of any kind are not needed after fainting, only care must be taken to take things quietly for the next few hours. Persons subject to these attacks must keep out of close, hot, and unventilated places, either of devotion or of amusement; they should not take Turkish baths, nor even hot baths; in place of the latter they may have a sponge all over with hot water. Tea and coffee must not be drunk by those subject to fainting attacks; if ladies, they must not wear corsets. Men must not use tobacco in any form, nor drink intoxicants if subject to these attacks. Heavy and indigestible foods, like pork, veal, ham, etc., must be avoided; as must heavy work.—Weekly Echo.

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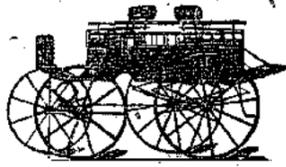
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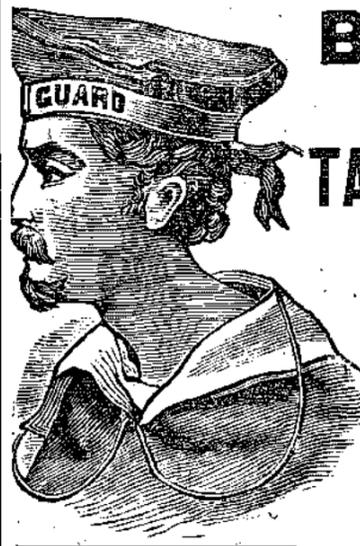
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House and Farm.

HINTS FOR THE HOUSEWIFE.

TO CLEANSE LACE CURTAINS.—Fold each curtain into a space a foot or more each way and tack with a strong thread to keep it in place. Make strong warm soapuds, using white soap, and in this put the curtains to soak over night. In the morning drain from this and put into clean soapuds, moving up and down in the tub, but not rubbing at all. When the dirt is all out rinse through several waters, till all traces of soap are gone; then pass through a blue water if a white tint is desired, or through clear coffee if an orn tint is preferred; spread on sheets on the grass to dry; then dip in thick starch, squeeze out, and fasten in frames which come for the purpose. If you have not these, lay clean sheets on the carpet and pin the curtains to these sheets, so that they shall be perfectly smooth and in shape.

TO CLEAN OIL PAINTINGS.—Wipe all dust off with a silk cloth. Rub the painting gently with the finger, dipped first in linseed oil. Keep on till all dust is removed. Wipe with a soft cloth.

PEACH PICKLE.—One quart of good vinegar to three pounds of sugar. This will be enough for a peck of peaches. Boil and skim. Stick five or six olives in each peach, and boil a dozen or so at a time till all are tender. Take out with a fork and lay in a jar. When all are done strain the boiling vinegar over them.

GRAPE JELLY.—Green grapes, picked just before they begin to turn, make the handsomest jelly. Stew them in water enough to cover them, mash, and strain through a jelly bag, add a pound of sugar to a pint of juice, and boil down to a jelly.

WATER ICES are made with the juice of the orange, lemon, raspberry or any sort of fruit, sweetened and mixed with water. To make orange water ice, mix with one pint of water the juice of three oranges and that of one lemon. Rub some fine sugar on the peel of the orange to give it the flavor. Make it very sweet, and freeze it. Other fruit ices are made in like manner.—N. Y. Christian Advocate.

HINTS TO THE FARMER.

RURAL BOYS AND GIRLS.—A good deal has been said, written, and published of late years about how to encourage country boys and girls as to render them contented with farm life, and thus keeping them from entering upon uncertain and unhealthy town occupations. Among others lately noticed here is an excellent suggestion on the subject for those so situated that its adoption is practicable. A writer in Farm Journal tells us that Oliver Overtop's children are taught to take an interest in getting up his market load. They have all the money they can make on flowers, and a bouquet is made ready by market day. Tuberoses, dahlias, nasturtiums, lilacs, hydrangeas, phlox, pinks, lilies, and many others find ready sale. They made over four dollars on pansies alone the past season. Their bantam and guinea eggs and equate brought them in over seven dollars, and this year they intend to double their income in this way. This is Oliver's way of making the boys and girls stick to the farm.

CROSSING SOUTHDOWNS AND MERINOS.—A Kansas sheep-breeder advocates the crossing of Southdown rams with Merino ewes, but after the first cross he uses again the Merino ram. This, comments a Western contemporary, is a good way to increase the volume of the wool crop, and the varieties employed are all right for profit from any direction, but with a good early lamb and mutton market close at hand more persistent use of the Southdown ram will be found better. A Shropshire or Oxford top will regrettably, perhaps, in still finer results, and the sire will be encouraged without loss in qualities.—N. Y. Christian Advocate.

Medical.

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This striking little work has already run into the fourth edition. It is a trenchant defence of the historical trustworthiness of the Old Testament. The author in his Introduction writes: "That which calls out our present anxiety, and makes discussion imperative, is the strange fact that views which appear to many inconsistent with what may be termed the historical trustworthiness of large portions of the Old Testament are now advocated and commended to us by earnest Christian writers, of whom it is impossible to speak otherwise than with respect, and whose argument must be treated by us with all brotherly kindness and consideration." For a critical review of "Christus Comprobator," see the GUARDIAN of April 27th.

NEW EDITION! EXPERIENCES OF A BACKWOODS PREACHER OR, Facts and Incidents Collected from Thirty Years of Ministerial Life. By Rev. Joseph H. Hilts. SECOND EDITION. This is a most racy and readable volume. We know of no book giving more graphic or truthful sketches of the life of the Canadian pioneer preacher. Those who have passed away, but their record should not be forgotten. This new edition is illustrated, and handsomely bound in cloth with elegant design, making a very pretty gift book—just such a book as Canadians might send to old Country friends. It is a first-class Sunday-school Library book, strongly bound and in clear print. PRICE, \$1.25, POSTPAID.

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Book Steward's Notices.

METHODIST MAGAZINE FOR AUGUST.

This number is made up largely of pleasant mid-summer reading for the hot weather. Bishop Warren's handsomely illustrated paper on his climbing the glaciers of Matterhorn and Monte Rosa almost makes one cool to read it. The Editor begins his series on "The Land of the Pharaohs; or, Eight Hundred Miles up the Nile," by a handsomely illustrated paper on the Street Scenes of Cairo. In addition to the many pictures of India, its Palaces and People, there is an admirable biographical sketch of Lord Shaftesbury, by Archdeacon Farrar, with a fine portrait. Two stirring stories are given—"Fourteen to One," by Mrs. Phelps Ward, and "The Last Days of Zenaide L.," a touching story of Paris life by Miss Gibson, whose recent visit to Canada will be remembered by many. Of special Methodist interest are "John Wesley's Contributions to Hymnody," "The Martyrs of Methodism," and "The Present State of Methodism in Great Britain." Bishop Warren's "Recreations in Astronomy," an admirable paper on "Woman's Work in the Church," and one, by Dr. Bashford on the important theme of emphasizing one's convictions instead of one's doubts, with other interesting papers, make up an admirable number. Subscriptions from July to end of the year, \$1.00. William Briggs, Toronto.

Connexional Notices.

PARRY SOUND DISTRICT.

The Financial Meeting will be held on Wednesday, August 10th, in Parry Sound Methodist church, commencing at 9 a.m. The brethren are cordially invited to remain for the camp-meeting. W. A. BODWELL, Chairman. J. V. PLUNKETT, Fin. Sec.

WINNIPEG DISTRICT.

The Financial Meeting will be held in McDougall church vestry on Tuesday, Sept. 5th. JOHN SEMKENS, Chairman.

BIRTLE DISTRICT.

The Financial Meeting will be held (D.V.) at Shoal Lake on Wednesday, August 12th, commencing at 10 o'clock. A series of special services will be conducted in connection with the meeting. B. BEYNOE, Chairman. W. SOMERVILLE, Fin. Sec.

PARRY SOUND CAMP-MEETING.

Commence Wednesday, August 10th, and close Tuesday, August 15th, 1892. Services will be held as follows: Temperance—Wednesday afternoon at 3 o'clock there will be a Children's Temperance meeting, and in the evening at 7.30 a general Temperance meeting. Religious services daily as follows: At 7.30 a.m. a Union prayer-meeting; at 10.30 a.m. Indian services; at 3 and 7.30 p.m., preaching and prayer-meeting, and on Sunday at 11 a.m., 5 p.m., and 7 p.m. The ministers and members of all the churches are earnestly invited to be present and take part in all the services. STEAMBOAT AND RAILWAY ARRANGEMENTS. Steamer Acadia leaves Penetanguishene and Midland every day after arrival of morning train from Toronto and Hamilton. Steamer Arthur Bell leaves Collingwood every Wednesday and Saturday after arrival of morning train, and steamer Furze every Monday and Thursday. All the steamers will carry passengers attending the meetings both ways for single fare, and ministers free and Indians for \$1. Passengers coming by rail will buy an ordinary return ticket to Penetanguishene, at 10 c. of Collingwood. A. BODWELL, Chairman. W. BEATTY, On behalf of Committee.

LONDON CHURCH RELIEF FUND.

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Hot Water Heating.

Advertisement for BEST ON EARTH THE DOUBLE CROWN AND OXFORD HOTWATER BOILERS. Includes a globe illustration and text: SEND FOR CATALOGUE AND HOW BEST TO HEAT OUR HOMES. THE E & C GURNEY CO. TORONTO.



Unsolicited Testimony from a Member of Ontario Association of Registered Architects: BARRIE, June 4th, 1892. WARDEN, KING & SON,—I have received your late catalogues of DAISY HEATERS. I have one in my house in use for three years, and it has given me entire satisfaction. It is a No. 2 (rated for 1,000 feet), and I have 1,100 feet on it. My house in the coldest weather has not been cooler than 60 degrees. The average consumption of fuel from Sept. 1st to May—six tons a year. I have had no difficulty since I had it. (Signed) THOS. KENNEDY, Architect.

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Auction Sale of Timber Berths.

DEPARTMENT OF CROWN LANDS. (WOODS AND FORESTS BRANCH.)

Toronto, 27th June, 1892. NOTICE is hereby given that under Order in Council, Timber Berths as hereunder in the Nipissing, Algoma, Thunder Bay and Rainy River Districts, viz.: in Biggar, Butt, Finlayson, Hunter, McCraney, McLaughlin, Paxton, Peck, and the northerly portion of Berth forty-nine, lying South and West of the Wahnapitae Lake, all in the Nipissing District. The Townships of Lumsden and Morgan, and a small portion of territory lying North and West of Pogomessing Lake, in the Algoma District: Berths one and seven, Thunder Bay District; and eleven, twenty-seven, thirty-six, thirty-seven, sixty-four, sixty-five, sixty-six, sixty-seven, sixty-eight and sixty-nine, Rainy River District. Will be sold at Public Auction on Thursday, the Thirteenth day of October next, at 1 o'clock p.m., at the Department of Crown Lands, Toronto. ARTHUR S. HARDY, Commissioner.

NOTE.—Particulars as to locality and description of limits, area, etc., and terms and conditions of sale will be furnished on application personally or by letter to the Department of Crown Land.

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