

The Christian Guardian

VOLUME LXVIII. No. 34.

TORONTO, WEDNESDAY, AUGUST 25, 1897.

WHOLE No. 3538.

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Editorial Diary.

THE BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

GLIMPSES OF MANY MEETINGS.

The University Buildings. It is very seldom that the Toronto University Buildings present such a lively appearance during the summer months as just now, when, because of the British Science Association meeting, a very large number of the most eminent scientists, literati, travellers and explorers of the world are to be found in her classic halls, or about her spacious grounds. It is worthy of note, also, that the green sward of the college grounds, owing to the abundance of rain, is in most attractive condition. We are sorry if there is too much rain on the farms, but in the city we rejoice this week in green grass, cool air and no dust. Any old student of University College, by attending in the reception room, could meet with old friends as one and another came in to inquire about some of the good things provided—a cheap trip, a garden party, a scientific paper by some eminent president of a section, or a grand soiree. The east hall, upstairs, was used for a reception room, where all general information, tickets, printed pamphlets, and the like, were available. Around in the east corner was a correspondence room, and in the east wing was a ladies' waiting room. These were very comfortably and attractively furnished with rugs, small tables, easy chairs and individual writing desks. In the west hall the Anthropological section held its meetings, of which more anon. The library, the Y. M. C. A., the Biological, the Chemistry, and Practical Science buildings, were all animated with meetings of sections.

Wednesday Afternoon. The first public meeting in connection with the British Association was held last Wednesday afternoon, when the civic reception took place at the Horticultural Pavilion. This great building was filled to its utmost capacity, the leading people of the community having turned out in large numbers to take part in welcoming the distinguished visitors to Toronto. In the proceedings, which were of an introductory character, representatives of the Dominion, of the Province, and of the city participated. His Excellency the Governor-General cordially welcomed the scientists on behalf of the Dominion, and his Worship the Mayor on behalf of the city. The Hon. A. S. Hardy and the Hon. G. W. Ross also spoke warmly on behalf of the Province. All these addresses were short, spontaneous, and appropriate. Replies to the addresses of welcome were made by Lord Lister, Lord Kelvin and Sir John Evans, the president-elect of the Association. These gentlemen not only expressed great appreciation of the cordial way in which the Association had been received, but also made happy reference to the significance of their meeting in Canada during this jubilee year of her

NEW POLICY.

—Help The Guardian
—Gather News.

With the month of September we will commence a new arrangement of the matter and departments of The Christian Guardian. The Church News Department has not been satisfactory to the present Editor, from the first, but the method of improving the same was not clear or easy. With the space available we have done as well as we could. Beginning with the first issue of September, Mr. Crews will take two pages in the first make-up, namely, the tenth and eleventh pages, where the sermon and obituaries have been. The fourth and fifth pages, now occupied by the Epworth League and Sunday-school matter, which are in the second and later make-up, will be given to Personals and Church News. This will give more space and greater facility for the publication of Methodist Church news and general religious news. Some other minor changes will be necessitated, which it is not necessary to explain.

Another change of great importance, relative to news, is that the forms will be kept open on Tuesday morning long enough for all the news in Tuesday morning's mail to get into Wednesday's paper. It has been so that no events on Sunday outside of Toronto could get into the next Wednesday's paper. We have customarily closed the forms on Monday night, and this precludes any mail dealing with Sunday services reaching us in time for publication. We will try the policy of keeping the columns open until Tuesday noon. News communications mailed in good time on Monday, should reach us by Tuesday morning's mail, and go into the paper at once.

There is no reason why we should not have an interesting, successful Methodist newspaper. We are bent on doing our part. Two full pages will be given to the churches, and the matter sent will be handled promptly, and as judiciously and impartially as possible. Beyond that we must depend on the ministers and interested members of our church. The Guardian cannot pay an army of reporters, and must depend on voluntary correspondents. Some circuits may be reported nearly every quarter, and appear often in The Guardian, while others do not appear once in many years. Some ministers never send anything to the news columns. We would like to equalize matters somewhat, and have all circuits represented. We have suggested that district reporters might be a good thing. Again, it is sometimes said that the rank and file of the ministers should appear oftener in the personals and news, and the connexional men not so often. This is a matter that we cannot control. The movements of connexional men are known to us; the movements of the rank and file of the ministers are not known to us. We repeat what we have said before: "We cannot create news and personals; we must receive them." With the larger space to be given, and with the prompt handling of what is sent, the responsibility is on the pastors and churches to make a live Methodist newspaper of The Christian Guardian.

We join with The Westminster, the new Presbyterian paper, which we are glad to see start on its "weekly" pilgrimage instead of monthly, in saying to all news reporters: "Special attention will be given to the news of the churches; but it must be news, not gossip, and not ancient history." Gossip or flattery or undue glorification or praise of men, or general reviews and comparisons of pastorates, are not desired, but up-to-date, God-glorifying news.

We respectfully ask our ministers and interested readers to notice and consider these changes, and to feel some responsibility for the personal and news columns of The Christian Guardian.

Wednesday Evening. On Wednesday evening the inaugural address of the new president, Sir John Evans, K.C.B., was delivered in Massey Hall. He dealt with the evidences of the antiquity of man on earth. Leaving personal considerations out of the question, he accepted his election as a recognition of the importance of Anthropology especially, and Archaeology generally. He distinguished Archaeology from Antiquarianism because knowledge and admiration of old things is not always scientific. He pointed out the assistance which astronomy, chemistry, mineralogy and petrology could render to archaeology, but also pointed out, with a quiet humor, which pleased the audience, that in one respect the archaeologist differs from the mineralogist—namely, as to the propriety of chipping off fragments from perfect and highly-finished specimens, for the purpose of submitting them to microscopic examination. The lecturer attempted no exact chronology as to the antiquity of man on the earth, and troubled his audience with no figures. He paid an appreciated tribute to the late Sir Daniel Wilson, who first introduced the word "pre-historic" into the English language.

The substance of the lecture dealt with the evidence found in flint implements and stone weapons buried in ancient gravels, as to the antiquity of man, and the conclusion from the evidence is, that man has migrated to and from the earth longer than traditional history has led us to suppose. If we have to get old views out of our minds, and stretch out the limits of human history backward beyond six thousand years, it will not hurt us, especially as the scientists are disposed to be patient with us, and appreciate our difficulties in delivering ourselves from the twist of tradition that is in our bones and brains. The audience appreciated a little pleasantry quoted from Sir Charles Lyell and the remarks of Sir John Evans thereon as follows: "It is related of a great Irish orator of our day that when he was about to contribute somewhat parsimoniously towards a public charity, he was persuaded by a friend to make a more liberal donation. In doing so he apologized for his first apparent want of generosity by saying that his early life had been a constant struggle with scanty means, and that they who are born to affluence cannot easily imagine how long a time it takes to get the chill of poverty out of one's bones." In like manner we of the living generation, when called upon to make grants of thousands of centuries in order to explain the events of what is called the modern period, shrink naturally at first from making what seems so lavish an expenditure of past time. Throughout our early education we have been accustomed to such strict economy in all that relates to the chronology of the earth and its inhabitants in remote ages, so fettered have we been by old traditional beliefs, that even when our reason is convinced, and we are persuaded that we ought to make more liberal grants of time to the geologist, we feel how hard it is to get the chill of poverty out of our bones." If all this is not plain to

the reader there are two items in my notes for this evening, which will be as clear as any science—they are, "very wet night," and "everything considered, a large audience."

Thursday Morning. On Thursday morning I secured a copy of the daily journal with the printed programme, and soon decided that section H, dealing with Anthropology, and section E, dealing with Geography, would open to me most interesting themes. In the anthropological section I heard Miss Alice C. Fletcher read two most interesting and related papers. The first was on the Significance of the Scalp-Lock, a Study of Omaha Ritual, and the second was the import of the Totem among Omaha Indians. These Indians are located Nebraska, on the west shore of the Missouri. The two religious usages to be described, namely, the scalp-lock, or the first cutting of the hair, and the totem, arising from the experience of vision, bear a loose resemblance to baptism and conversion in Christian experience. The hair of the Omaha child is first cut by a priest of the tribe with elaborate religious ceremonies and many significant usages. It is done some time after the child is able to go about freely and independently. The child is given over by the mother to the priest, and by the priest is consecrated to God. An Omaha Indian, a man now sixty years of age, says that he often hid himself in the sacred tent to hear the incantations, and he reports them as they are explained by Miss Fletcher. The mother brings the child to the tent, with a pair of new moccasins for the child and many presents for the sacred man. She says: "I desire my child to live long, to have much food, to be strong and see many days." The child leaves the mother and bearing the moccasins goes to the priest, who takes the child within the sacred lodge. The man of thunder invokes all the powers to stand around in four groups. He takes the child between his knees and as he cuts the first lock says,

"Great Father there, far above, on high
The Hair sweeps before into the midst of
your realm."

The hair is laid away by the priest in a special case, and is supposed to go to the Thunder God.

The God is supposed to reply in the next incantation: "What time I will, then, and only then, a man lies dead, a gruesome thing; the man a shadow dark shall lie; reddened and dark a man lies dead; a gruesome thing." The thought seems to be that the life is given to God, and that God does with it as he will, and only when God decrees can man fall.

Then the child puts on the moccasins, and another incantation breaks forth: "In this place the truth has been declared unto you, a promise has been made unto you." The priest then takes the child from the central fire of the lodge to the east, south, west and north; and turns the child around on a stone or buffalo skull, and the incantation goes on, "turned by the winds is the one I send yonder; the winds standing in four groups go over the four groups of hills; turned by the winds is the one I send yonder." Again: "O haste, ye flames, to help me, O hot, red fire, come here and help me, O hasten." The scalp-lock is left, and is always kept braided, and this lock is never cut. The object of this ceremonious and elaborate first cutting of the hair is the consecration of the child to God. The child goes out consecrated to that "One Life which pervades all things, animate and inanimate, seen and unseen, living and dead, every fragment and the whole."

The import of the Totem is best understood at first from the consideration of the personal totem, though there is also a tribal totem, and with some Indians there are totem poles. The simple personal totem is founded in "the rite of vision." The personal totem is not received from any ancestor, nor from any person living, nor is it chosen by the person adopting it. Each individual gets his own in

(Continued on page 8.)

World-Wide Methodism.

METHODISM IN VICTORIA AND TASMANIA.

The Spectator.

The special Jubilee Number of The Spectator, the Methodist weekly published in Melbourne, has reached our office. It is a splendid illustrated number, and furnishes an interesting view of the growth of the church in that distant colony. We make some selections that may interest our Canadian Methodists.

The progress of Methodism in Victoria can be presented by a few figures taken from the census returns. Beginning with 1841, and ending in 1891, the census has been taken nine times, and the increasing numbers of the "People called Methodists," together with their proportion to the population in the various periods, are shown by the following table. The census has not been taken since 1891:

Year.	Methodists.	Per cent. of Population.
1841	650	5.55
1846	1,597	4.86
1851	4,983	6.45
1854	15,294	6.45
1857	27,938	6.81
1861	46,511	8.61
1871	94,220	12.88
1881	115,053	13.34
1891	158,040	13.86

The figures include all those who returned themselves as Methodists, whether of our own church or of the other Methodist churches. They show the steady progress of Methodism in this colony, dating from 1841, the year in which the Rev. Joseph Orton issued his second plan, a copy of which, in Mr. Orton's own neat handwriting, has been kindly lent to us by Mr. Charles Stone.

There are eight places on the plan—Melbourne, Newton, Brickfields, Williamstown, Forest, Merri Creek, and Moonee Ponds. In every place ministers and laymen alike have helped to build up the church, and their labors have been signally owned and blessed. The conditions of the up-country circuits have not been in all respects those of the city, but the organism of our church has shown itself capable of accommodation to all manner of circumstances, and to all sorts and conditions of men. Her ministers and her lay preachers have not failed to grapple with the difficulties in the wild times of the early diggings, as efficiently as in the altered circumstances of the quieter days that followed.

The work has grown in an orderly fashion. We have not had theorists as our leaders, but practical men, who have dealt with facts as they arose, and provided for them by practical methods. In the roughest times and places faithful men, both clerical and lay, did their duty as good soldiers of Jesus Christ, and found a way of making what seemed to be impossibilities possible. There was chaos for a time, but it resolved itself into order under capable men who had the Lord on their side. The young folk of the present day are apt to take the present day things for granted as normal conditions, and it will do them good to read the story of the by-gone days as it is told in the book written by the Revs. W. L. Blamires and J. B. Smith. Young Methodism ought to be put upon a course of it, and made to pass examinations in it, that they may know how to give God thanks for the work of their fathers.

WESLEYAN HOME MISSIONS AND FOREIGN MISSIONS.

Home Missions.

Among the agencies of our church which have taken their rise during the reign of Queen Victoria, one of the most important is our home missions. We need not trace their history from the time when they were established to meet the lack caused by the cessation of the Government grants to the churches in Victoria. The organization had good men at its head, and good support from our people. From 1875 to 1882 the Rev. John Watsford was its General Secretary.

He was succeeded by the late Rev. Spencer Williams, the beloved and eloquent minister who held the secretaryship for three years, and did admirable work during his tenure of it. "He was faithful to death," the Rev. Martin Dyson writes, "and his name will linger long in our memory, like the rays of the glorious sun in the beautiful twilight of the summer evening."

Mr. Williams retired from the secretaryship in 1886, and his place was filled by its present occupant, the Rev. E. S. Bickford, ex-president of our Conference, under whose able and untiring generalship the home missions have developed far beyond even the hopes of its originators. Mr. Bickford is always ready to give honor where honor is due when other people are concerned, but he objects to our saying anything about his own personal work. That work, however, has an eloquence of its own, and if we say little we think all the more.

As to the work the society is doing for our church, we may quote Mr. Bickford's own words:

The society is carrying on bush missions all over the colony. It keeps our church abreast of the movements of our population; by its

work many circuits have been created, churches and preaching-houses have been established, a great army of our church has been organized, and multitudes of souls have been gathered in. It has over 5,500 adherents, more than 1,700 children in its Sunday-schools, and its stations raised locally no less than £2,640 last year.

Then the society helps dependent circuits. To the weak circuits in our church it is really a sustentation society, whose aid is sorely needed. In Bendigo, for instance, there are 8,000 members to support four ministers—2,000 to each man. Contrast that with Seymour, where there are only 240 to contribute to the support of their minister, and this is only one instance; not a few others could be given. These weak circuits are helped by the society, and without its aid they would be unable to stand. By its colporteur also it is doing good work in the outlying districts, supplying copies of the Scriptures and healthy literature to many homes—selling the books wherever possible, but not refusing to give them in cases where a gift is needed. Our Bible-women also, and other agents of the society, are doing good work in the city and suburbs. The Central Mission, too, at Wesley church belongs to the society.

We cannot pass on to that other branch of our home missions, which, for the sake of distinction, we call our foreign missions, without a brief reference to that blessed institution, the Children's Home at Cheltenham, which had its beginning in the splendid audacity of two women, Mrs. Crisp and Mrs. Varcoe, and which at once took hold of the Methodist heart. Its story is full of pathos and glorious encouragement, its every day's supply is an answer to prayer, and the work it is doing has the rich blessing of God upon it.

Foreign Missions.

"Let us draw no hard and fast line between home and foreign missions," our president said at the great Conference meeting in the Melbourne town hall on March 3. "They are parts of a whole, mutually dependent and mutually helpful." In this we thoroughly believe, and we only separate them here for the sake of convenience. We must not, however, forget that the first ministers appointed to Victoria, the Revs. Francis Tuckfield and Benjamin Hurst, were sent as missionaries to the aborigines here; indeed, for a number of years all the Wesleyan ministers in Australia and New Zealand were regarded as missionaries, and their names so appeared on the Minutes of the British Conference.

In the year 1846 the transportation of convicts to New South Wales ceased, and the conditions of society rapidly improved. A steady flow of a new class of immigrants set in—men who had shrunk from coming out to a convict colony—but who now began to arrive in increasing numbers. Australia was then a missionary district, under the charge of the Board of Missions, and they now felt that, to quote the Rev. J. C. Symons, "a new era had begun, and the Rev. W. B. Boyce was sent out as General Superintendent, with large powers." Mr. Boyce was to all intents and purposes a Bishop, or rather, an Archbishop. He used his large powers discreetly, and fully effected the objects aimed at by his appointment—the chief of which was "the consolidation of the Australian churches, with a view to their becoming self-supporting." By virtue of his office he was president of the first two Australian Conferences.

Our mission in Tonga was begun fifteen years before the accession of her Majesty the Queen, and some of its early missionaries are represented among us by children and grandchildren, whose names are well known in Victoria—e.g., the two Turners (Peter and Nathaniel), James Watkin, Dr. E. I. Watkin, Mrs. Harcourt, Sen., and Charles Tucker.

One of the best results of that mission was the establishment of our mission to Fiji. Dreadful accounts of the tribes there reached the missionaries in Tonga; the Rev. James Watkin wrote his stirring appeal, "Pity Poor Fiji" which took the heart of British Methodism by storm, and two years before the Queen came to the throne our Fiji mission was begun.

Mr. Watkin was also the first missionary of any church to the Maori tribes who dwell in the neighborhood of what is now Dunedin. In New South Wales he was instrumental in getting the old York Street church erected, and he served a short time in Victoria also. He was president of the Australasian Conference in 1862. Three of his sons are now in active ministerial work, one of whom is Dr. Watkin, of Victoria, and two other sons—one of them an acceptable local preacher—are keeping up the credit of the family name.

On October 12, 1835, two missionaries, the Revs. William Cross and David Cargill, who had been for some years in Tonga, landed at Lakemba, an island in the eastern part of the Fijian group, and when the Princess Victoria became Queen of England the little church they had gathered out of heathenism did not much exceed 200 souls. During her Majesty's reign that church has grown until there is not a single heathen left in all the group, and now ministers every Sabbath to more than ninety-six thousand souls. And, more than this, many sons of converted Fijian cannibals have gone forth to other lands as teachers and preachers of the Gospel to men who are as their fathers were.

To the mission fields of Tonga and Fiji Victoria has contributed her full quota of men and

women, who devoted their lives to mission work, especially if we may claim as Victorians those honored men who came from England direct to the island, or were sent from other colonies, but subsequently became domiciled among us—such as John Watsford, George Daniel, Thomas Williams, Martin Dyson, J. S. H. Royce, Joseph and Samuel Waterhouse, John Whewell, and Joseph White. A considerable number have gone direct from Victoria, among whom are the Methodist Bishop of Fiji, our beloved and honored Father Langham, Jesse Carey, Henry Greenwood, W. W. Lindsay, W. E. Bromilow, Isaac Rooney, and others.

To our missions in New Britain, and New Guinea, also, Victoria has contributed valuable men. Among them are W. E. Bromilow and Isaac Rooney before mentioned, who, after a good term of service in Fiji, went at the call of our church, the former to New Guinea, the latter to New Britain; and Benjamin Danks, who served the mission cause so well in New Britain, and subsequently as our Victorian Secretary for foreign missions.

To this list could be added the names of men from other colonies who have done good work in our inland missions, but we are dealing only with the Victoria and Tasmania contingent. We cannot, however, omit the name of Dr. George Brown, "Our George," as he is lovingly called, the honored General Secretary of our foreign missions, for he belongs to all the colonies.

Nor do we think it out of place to make mention here of Sir John Bates Thurston, K.C.M.G., the late Governor of Fiji, to whom our mission owes much for his impartial justice, and we are glad to mention side by side with him Sir William Macgregor, K.C.M.G., the noble Governor of British New Guinea.

OTHER BRANCHES.

The Primitive Methodists, the United Methodist Free Churches, and the Bible Christians labor in Victoria and Tasmania. We will print a brief account of the Bible Christian cause in Victoria in its relation to South Australia, written by the Rev. F. Mason:

The Bible Christian denomination in Victoria has endeavored to fill its proportionate place in the religious and Methodist life of the colony without unduly pressing against the boundaries or offensively dogmatizing concerning the beliefs and practices of other religious bodies.

After starting the work and consolidating the church interests in South Australia, the Rev. James Way visited Victoria in 1854, and in various centres of population gathered the members and adherents who had come from the old land into organic brotherhood. In 1855 the colony was duly constituted a mission. From that time the church has pursued its path of service and growth. The first District Meeting was held in 1861, under the Rev. James Rowe's chairmanship. It will thus be seen that the existence of Bible Christianity in Australia is not synchronous in its commencement with the reign of her Gracious Majesty, and, indeed, cannot yet celebrate its jubilee. But though it began its work at a later period, it can show results which, proportionately, are equal to, and, in some cases, better than those recorded by other sections of the church.

In South Australia, in some respects, far greater results can be shown than in this colony. From the first that colony was more liberally supplied with ministers from England than Victoria. The church there thus had the advantage of an earlier start, and, consequently, the opportunity of seizing upon the life of the community nearer to its inception. This was of inestimable value. Added to this, there was not so much of the migratory tendency among the population of the sister colony during the formative period of the church, as prevailed here, while she was fortunate in possessing more interested members of wealth and social standing. An important factor, too, was that at a comparatively early stage in our church development there, the Right Hon. S. J. Way, D.C.L., was becoming not only a legal, but a political and social power in South Australian life, and with all the chivalrous enthusiasm of his fine nature, gave his forceful support to the church of his birth. To those who are acquainted with his Excellency's character and versatile genius, the great value of this support, and its helpful influence upon our church work, will be at once apparent. In educational matters, also, our brethren over the border have manifested a greater spirit of enterprise than we have, as is evidenced by the splendid possession they have in Way College, so named in honor of the late Rev. James Way. This institution has had phenomenal success up to the present. During the last four years upwards of 500 students of all ages have been in attendance, and the number of its collegiate and university successes exceeds those of any other college in the colony for the same period. It has secured a front place among the highest educational institutes of South Australia. This is owing beyond measure to the splendid equipment and management of the principal, Mr. W. G. Torr, to express whose university distinctions at Oxford, Cambridge, London, Dublin, as well as in South Australia, would require nearly half as many letters as there are in the alphabet. These and other causes have contributed to give our church in South Australia great advantages beyond us in Victoria.

Notwithstanding this, however, the Victorian church can show no mean roll of successes during the forty-two years of her existence, and this, too, though the conditions of her work, as compared with the work in England, are so different. Standing in comparison also with the leading churches of Victoria, she can claim to have done as much in proportion, with less material than they have. For she has not

had the same commanding social influence which some of them have been able to exert, neither have her members possessed the large amounts of wealth with which they could endow the enterprises of the church as have those of others. Furthermore, she has not had the great numerical strength which could make it possible for her to cover the colony with a network of mission stations, and thus keep within her own fold adherents and members who were compelled by the exigencies of colonial life to move away from the few circuits of the denomination. The result of this is that during the past forty-two years some thousands of her people have been involuntarily contributed to the other Protestant churches, but principally to her elder Methodist sister.

Added to this, what some would call a Quixotic conception of duty has served to deplete the reservoirs of her Connexional wealth. Belonging as she does to the democratic wing of the Methodist family, her ministers and people brought from the old land the strongest (not to say violent) antipathies to State aid in every shape and form. The effect was that they uncompromisingly refused for years to accept any grants, either of money or land, from the Victorian Government. And while the larger churches were growing rich through State endowments (not having the same convictions), this smaller church furnished the chivalrous spectacle of declining to be made wealthy at the cost of a sacrifice of principle. Only at the last moment were the authorities reasoned into looking at another aspect of the case, and persuaded to accept a small donative, but the golden days were passed, for that year witnessed the stoppage of all endowments, and the Bible Christian Church had to step out side by side with her stronger sisters into the work of the future, but poorer than many of them through her devoted, even if misapplied, loyalty to a great conviction.

The above considerations need to be remembered in considering her relative progress. Forty-two years ago her first ministers arrived in Victoria, unknown. Since then, without wealth, without social influence, without great numbers, and eschewing State aid, she has worked her way, and to-day, though among the small tribes of Israel, she can report property which has cost nearly £60,000, of which more than half has been raised; a membership of over 3,000, with upwards of 17,000 adherents; 123 church buildings, besides other preaching places, parsonages and school-rooms; a regular ministry which, retrenched to the lowest limit, numbers 34, besides supernumeraries and home missionaries; and thousands of precious souls who have been led to the Saviour through her evangelical agencies. What has accomplished this? As has been shown, not any great store of temporal resources. The words of the prophet are the true answer to the question, "Not by might, nor by power, but by my Spirit, saith the Lord." "God is in the midst of her."

In educational matters we have had to rely upon extraneous institutions. In law, in arts, in science, we have children both of the manse and of the laity, who are pursuing their collegiate and university courses with honor. Several have already won their degrees, but in each instance our students have been indebted to the colleges of other bodies for their tuition, while, of course, the exchequers of these colleges have been assisted by their fees. We do not repine at this, for it has served to encourage a fraternal spirit, and to give a wider vision to our youth; to produce "the larger heart, the kindlier hand."

In church buildings we are well supplied with sufficiently attractive and commodious edifices. No extravagances of architecture have been permitted to load our properties with debt, and the places where debts are pressing severely, and in some cases through culpable carelessness regarding the future, are yet free from the costly monstrosities so frequently seen in church architecture, which are both hideous and valueless.

Our ministry now is supplied almost entirely from the colonial church, and if we continue to exist separately there are reliable indications of a steady demand for young ministers, the material for which is springing up inside our own borders. With the increasing educational advantages of to-day we are hoping for and insisting on a higher standard of equipment and efficiency in the future than has obtained in the past. The law of compensation has operated fairly between ourselves and the Wesleyan Church in relation to the ministry, for while on one hand four of our present ministers received their early religious training inside the fold of that body, on the other hand the Bible Christian Church was the spiritual home and training ground for four of the present Wesleyan ministers. It would seem as if the conditions of work were easily interchangeable.

Our enterprises are all entirely dependent for their support on the resources of the church in the colony, the grant from England having ceased ten years since. At that time the Victorian church stepped out from the status of a district into the dignity of a Conference, and the colony was divided into six synods or districts. These work on almost the same lines toward the circuits on one side, and the Conference on the other as do the Wesleyan Synods.

Respecting our attitude toward Union, it may be asked how a church whose founders and their successors had such strong convictions as to its having been called into separate denominational existence can consistently become a party to negotiations which, if successful, mean the cessation of this separate existence. The answer is simple. We are only willing for Union if it should be the divine will, but believing that the denominational purpose may be now secured, we are of opinion that God's glory will be more fully promoted by organic unity. Hence we

have taken tentative steps towards Union, and await the further indications of the Holy Spirit.

METHODISM IN GERMANY.

(E. O. Barratt, M.A., in The Methodist Recorder.)

We wish all good speed to the German missionary churches which, hitherto under the care of our Foreign Missionary Committee, have from July 1 passed under the direction of the American Episcopal Methodist Church. As a step towards Methodist reunion, which, whatever be its merits in individual cases, is a stimulating idea, we welcome the transfer. Like all real steps in life, from the nursery to the bank of the Cold River, it is an experiment which costs anxiety, if nothing more; and time or eternity alone can show whether the step was taken in the right direction.

But nothing hinders us from surveying the steps which led up to this stride—and from moralizing thereon. The present writer never reads or thinks of John Wesley's Introduction to his Notes on the New Testament, without feeling to be admitted for a moment behind the curtain of the centuries. Reverently speaking, it was his acquaintance with "that great light of the Christian world (late gone to his reward), Bengelius," that enabled John Wesley to write a commentary, which for more than a century has been a source of unspeakable blessing and incalculable edification to the English-speaking world. In the work which has just been transferred to the American Episcopal Church, England has paid back in some measure—the balance will not be struck on earth—this happy debt. It was the birthplace of Bengel that became the birthplace of "our work." Early this century a small tradesman, C. G. Muller, left his home in Winnenden, in the little South German state of Wurtemberg, and came to England, in order, it is said, not to have to fight under Napoleon against his own fellow-countrymen. In England, Muller was converted, and became a hearty Methodist. He paid several visits to his old home, and there gave his testimony. In one of these visits, before entering Winnenden the simple man of faith knelt down by the wayside and prayed that he might be made a blessing if it were but to one soul. The answer came in fire from heaven; soon all the neighborhood was ablaze with an unpremeditated revival. A report spread that Antichrist had come. With such heretical novelty did the clear, personal testimony of the converted refugee strike upon the sleepy ears of the timid Quaker-Methodists who were at that time the representatives of Spencer, Bengel, and Michael Hahn, of German pietism, in fact. But the fire was not put out by false reports. One of Napoleon's veterans, curious to hear "Antichrist," came and stood outside the house in which "English Muller" was speaking, with the result that he was led to cry out, "If that is Antichrist, then I'm his man." And there were hundreds like him; at whose earnest, repeated request, in 1832, no minister responding to the appeal of the Missionary Committee for a man to take charge of the self-formed German societies, Muller was sent as lay agent to carry on the work which he involuntarily had originated.

On his death, in 1858, for the first time an ordained minister of our church, Dr. J. Lyth, was sent to Germany, and he was succeeded, after six years of steady and useful labor, by the Rev. J. C. Barratt, who from 1865 to 1892 carried on and extended the work, dying at his post in the latter year. Since then the Rev. E. Riggs has had the arduous task of superintending a field which it had become beyond the power of any one man to overlook, and of effecting its transfer to the American Church. A few statistics, incomplete, but the best at the moment accessible to the writer, will not be out of place:

	Preachers.	Members.	S.S. Scholars.	Contributions.
1860	2	200	30	£24
1865	9	1,061	138	183
1870	13	1,850	394	644
1875	20	2,344	2,361	944
1880	30	2,239	2,428	1,300
1885	27	2,129	2,636	1,940
1889	32	2,308	2,573	2,370

The figures entirely fail to present a true account of the marvellous growth of the work since the death of "English Muller." How well the writer remembers the one-horse gig which in his childhood carried the chairman of the district on his complete rounds in quiet, old-world Wurtemberg! At the beginning of this year, besides the "home" stations in Wurtemberg, we had centres in Augsburg, Munich, Nuremberg, Höl, Erlangen, Würzburg, Liegen, Magdeburg, Halle, Glogau, and Vienna. Two Methodist periodicals have regularly visited hundreds of German homes, expounding and applying the way of life as we understand it, and earning high praise even from our (official) enemies. Sunday-schools, before unknown, have been established throughout and beyond the empire. It has, besides, fallen to our enviable lot to fight the battle of effective religious liberty in more States than one within the empire. We cannot mention, except in passing, the indirect but very directly fertilizing influence which "our work" has exerted on the various established churches in the land of Luther and Erastianism. The money England has given to Germany has been profitably invested, as the great day of accounts will show.

But, it will be said, these facts hardly prepare us for the step which has been recently taken in Germany. How is it, apart from the general feeling toward reunion, which has prevailed more intensely, but without visible results in other countries; how is it that this transfer has seemed to those most intimately

concerned desirable and worth the experiment.

It is here that the historian's difficulties begin, or rather that the historian's task, as distinguished from the chronicler's, imposes on him a sort of prophetic burden. O, shades of Thucydides!

The American Mission is younger than ours, dating from 1849. But it has from the first differed from ours in two important respects, the personnel of its conductors, and the nature of its basis of operations. The founder of German American Methodism was Dr. W. Nast, a fellow-student of D. F. Strauss, at the University of Tübingen. Emigrating as a nationalist to America, he there found the pearl of great price, and like C. G. Muller, devoted the latter part of his life—he still survives, in his ninety-first year—to evangelistic labors among his countrymen, primarily in America, indirectly through the missionaries of his church also in Germany. Here we have at the outset a contrast which no thinking man will underrate. At the head of "our work" during its first formative period was a peasant saint; at the head of the American work God put a scholar-saint. Saints are saints; but for church-building give me Paul, who was Saul of the University of Tarsus, against all the Galilee-trained apostles of the Lord. During the last third of our time in Germany we were beginning to emancipate ourselves from the limitations of a village-bred ministry, but Andrew has been a commoner type than Paul. The next point of contrast is partly involved in what has been just said. The American Mission has been a town mission, overflowing into the country; ours a country revival slowly battering the gates of the godless city. Put Epworth and Birstal in the place of London and Bristol in the English evangelical revival, and reconstruct it in imagination on that basis, and then, if you like, say it does not matter whether a movement flows from the country or vice versa. A further difference under this head. Our work was for twenty or thirty years a kind of aftermath on the meadows of South German Pietism; America found more virgin soil in the less religious North.

Closely connected with the previous considerations is the reflex influence of German emigration to America on Germany itself. America has been a rich hinterland to German-American Methodism, supplying men and money, but primarily men, on a more liberal scale than England. And for how much this counts in a highly-developed and specialized civilization like that of Germany, all who have any practical knowledge of missions will understand. Having mentioned money, we are bound to add that, individually (we believe), our preachers have latterly fared a little better than their Episcopal brethren in the matter of financial support. But collectively, the sums that have come over from America have been larger than ours.

To proceed. It is not an easy thing to say—but there need not be much hesitation about saying it—our mission has been seriously undermined. For many years the chairman was, without any help, chaplain to two English congregations in Stuttgart and Cannstatt. Most useful work, round which memories cluster which are a benediction to hundreds of our fellow-countrymen. But it was a splitting up of energy, and a division of sympathy, which, from the point of view of German Methodist extension, could not but tell disadvantageously. It tended to emphasize rather than neutralize the English element in the mission. It is true that this work was afterwards taken over by devoted colleagues; but even then the chairman was left with his hands ruinously full. In justice it must be added that the question of dividing the district has been at various times under consideration. But considering a burden does not lessen it; it wants lifting off. Decentralization (of which more hereafter) is one of the secrets of American success.

To some it may seem a trivial matter to mention in a breath with broad questions of administration the fact that in Bro. E. Gebhard the American Mission has had a talented musical writer, who has composed or naturalized the hymns of the movement. Our hymn-book is a splendid collection, and a monument to its compilers. Mr. Gebhard's more fugitive publications were war music that quickened the pace of the fighters. Dr. Lyth served more than his generation by his translation of some standard Methodist hymns, but they remain translations.

How far the tendency toward the American form of Methodism has been accelerated by the fact that several brethren who hold high and honorable places in our ranks were by birth and training Episcopal Methodists, it is impossible to say. But, before passing to our last point, it may be well to recall to mind that the movement has necessarily, perhaps, been a preachers' movement. The people have had very little to do with it. The preachers read the English and American Methodist newspapers, and if they sometimes apply principles that are enunciated for different circumstances to their own, who can greatly wonder at it?

But all these considerations would not have resulted in the recent unification if the American system in its working out, and as seen applied in Germany, had not seemed to have a balance of advantage in its favor.

It is fairly safe to say that this balance is represented by two great ideas—decentralization and federation. If anywhere, then in Germany, the presiding elder has vindicated the institution of Presbyterian Episcopacy. When it is added that the presiding elders are Germans, and not foreigners, those who know will understand the special congeniality of this form of administration to the continent.

No attempt will be made here to judge between English and American institutions, so far as the degree and the quality of liberty

conferred by them are concerned. But it would be an affectation of blindness to deny that in church matters the American form of aggregative independence has a stimulative charm entirely absent from the English Imperialistic system. True, the American bishop is an autocrat; but then, he is non-resident, and, on the continent at least, generally avails himself of the services of an interpreter. The English chairman is a resident pro-consul without a linguistic buffer, but often with a linguistic hedge, between him and his brethren. Ought these things to count for much in church organization? To be practical, do they?

When the first fraternal delegate from the German Conferences visits our Conference, it is to be hoped that among the motives for the welcome he will receive will be that we have learned something from our long and loving connection with German Methodism.

Class-Leaders.

THE CLASS-MEETING.

Dear Sir,—The subject of the class-meeting and the growing lack of interest in it among our members, is one of great importance to all thinking Methodists. We have to face the fact that attendance at class-meeting has very seriously declined of late years, and the questions arise, To what is this due, and what, if any, is the remedy?

The teaching from the pulpit, so far as my experience goes, has also of late years undergone somewhat of a change, and we may, perhaps, find a connection here. We hear less and less nowadays of doctrine and creed and spiritual experience as expressed the way we feel, and more stress is laid by our best ministers on character and conduct, and spiritual experience as expressed in the way we act. A higher standard, it seems to me, of Christian conduct, is held before us, or at least that is made more the test of a real Christian than any amount of verbal profession. We have been driven into this position in part by the criticisms of the world, which has, in all ages, and more so to-day than ever, pointed the finger of scorn (unfortunately with too much cause), at the inconsistent Christian, the hane of the church, and has demanded, if Christianity be true, that we show it in our lives. The result is that religion really means more to most of us than it did to our fathers fifty years ago—it should seem we have more enlightenment—and we are more careful about proclaiming ourselves, even in class-meeting, as Christians with the love of God shed abroad in our hearts, etc., when we know in our inmost consciousness that our lives do not conform to any such high profession. We may have the witness of the Spirit as clearly as ever our fathers did, but we don't care to talk about it so much, we will hope rather to let it tell in our lives.

I don't think, sir, that the standard of Christian living has degenerated—the evidences on every side of the slow but sure development of the principles of mercy and love prove the contrary. Our Lord insisted on "fruit" as proof of faith, and if we talk less in prayer or class-meeting, perhaps we ponder the more in our hearts, and "fruitfulness" was not always a characteristic of some of the old-timers, who were loudest in the class-meeting. Of course, the class is supposed to be a help to the "weak" Christians, but how if they have not much faith in those who would pose as "strong" Christians—people are getting very clear-sighted nowadays in some things.

I do not write in any spirit of hostility—the class-meeting has been, and still is, a decided means of grace to me, but I have the privilege of attending a very interesting class and could not, I am afraid, find the same benefit everywhere. I am no class-leader, but only one of the rank and file, and offer this letter as a contribution on this important subject, in the belief that sometimes in the multitude of counsellors is wisdom, and free discussion may lead up to a remedy. Evolution is in the air these days. Perhaps we are in a transition state, and there is being evolved something which is to be infinitely better than the decadent class which, though a grand institution in its time, seems almost to have served its day.

JACQUES.

CLASS-MEETINGS.

So much has been written about class-meetings that perhaps the testimony of one who by God's providence was led from another church, might help the cause. We would occasionally remain to the fellowship meeting, and after listening very many times to friends witnessing for the Master, would leave with the feeling that we had been ashamed to own his name. And one blessed morning I first yielded to his will and told of my love for Jesus, and shortly after my dear partner in life yielded too, and as one we worship God; though for years we had been members of a sister church, yet we look back and see how it was but groping our way we were. A confessing Christ before men has drawn us so near that whatever it has been to others, it has been to us like "touching the hem of his garment," and ever since I urge others

"To nestle their hand in the Father's, And tell of this wonderful love, Their words may help some one behind them Whose courage is sinking low, And well if their lips will quiver, God loves them better so."

I was telling an earnest sister (who had always been in the Methodist Church), what a blessing had come to me, and her words I

often think of. She said, "I do think we Methodists do not appreciate our privileges." That God may bless the church and class, and lead us as a mighty army on for Christ and his glory,

SISTER MARTHA.

Woman's Missionary Soc'y.

TO THE WORK.

Again it is our privilege gratefully to acknowledge "the hand of our God which is good upon us."

Miss Robertson, in renewed health, after a busy year, is now on her way back to the work she loves. In whole-hearted devotion to the Master she goes forward to take up the duties she knows will demand the closest attention, the most unflagging energy, and the utmost wisdom she can command. She goes relying upon Him who says, "Certainly, I will be with thee." There will accompany Miss Robertson the Misses Washington and Sifton, two young ladies, who go, "not knowing what awaits them," having, no doubt, like all their predecessors, ideas of mission work that will fade away in the light of reality. They cannot have exaggerated ideas of the sacredness of its high calling. No one can esteem it too highly. But their opinions and methods of work, which they have labored hard to acquire, will need to be held very loosely. They have yet to learn to adapt themselves and the superior advantages of their educational training to new conditions. To inexperience this is always hard. The first few years of missionary life are like getting through the "eye of the needle." Happy are they who are apt scholars in the school of Christ.

Let our thought of the missionaries be an engaging of our hearts to be laborers together with them, keeping pace with the opportunities of knowing their need.

Miss Washington, a daughter of one of our ministers, and Miss Sifton, have acquitted themselves well so far, and now commit themselves for service unto the church. Miss Jost, of Nova Scotia, another minister's daughter, and Miss Brown, of Sault Ste. Marie, have been accepted for Japan and China, respectively, and now await instructions. Each of these ladies (and more) have mothers, who, in hidden places, silently, secretly make sacrifice, and receive strength to endure. The request came recently, "Pray for my mother!" She bore up bravely, till at the communion, last Sunday. I am very happy; but oh! my mother! Shall we forget the homes of our missionaries? They love most who have given most.

WHAT DUTIES MISSIONARIES OWE TO THEMSELVES.

1. Be sure of an abundance of nourishing food and refreshing sleep.
2. Never work late at night, but engage in diverting reading, conversation or play for two hours before retiring.
3. Never study a foreign language by artificial light.
4. Every pleasant day get an abundance of exercise in the open air.

By observing such items as these, I have been able, though beginning an invalid, to pass as long life in the missionary service.—Dr. Parmelee, Turkey.

Dr. Foster, at the farewell meeting given to outgoing missionaries at the International Missionary Union, Clifton Springs, said, in behalf of the Sanitarium: "You have been upon the Mount of Vision, looking over the kingdoms of the world, and you have told us of your hopes and fears, and of your visions of future triumphs. But we cannot stay on the heights, or build tabernacles here—we must go down and fight the battles of the Lord. For the years of strife on the field you each must have good physique, and must maintain it. Do not fritter it away. God holds you responsible to take care of your bodies as well as your souls. You live under law; if you transgress you suffer and bring weakness and sickness. What did Christ do when, in the thick of the battle? For example, after preaching and healing and comforting until the day was wearing away, he said to his disciples, 'Come aside and rest.' There is a world of wisdom in this. The Lord acted upon it when excitement arose. What was good for Jesus Christ will be good for you. The revelation has come plainly to me in late years that our missionaries must use common sense. There are dangers in conforming too closely to native ways of living. The missionary must take plenty of good food, of right sorts and rightly cooked. He must keep out of the sun in hot countries, take plenty of rest, and have sanitary dwellings, because the body is the temple of the Holy Ghost.

"In your work disappointments will come to you; you will fail here and there, and new foes will arise when victory seemed in sight. Don't fret. To indulge in frettings and worries is like using a sledge hammer on body and mind. Do better than that; you know how. Whether it be failure or success, roll your whole burden upon God. Let the heart look up. Be hopeful in your attitude toward God. Work out from this vantage and let the Lord God take care of all the rest. Don't be dismayed at darkness. Let faith see the sure-dawning of the day. You are to achieve a glorious victory, for God is strong in you."

These wise words may seem strong to the reader. They were doubly so, heard under the spell of that occasion when over forty testified of the hope within in view of returning, or going for the first time, to the mission field. Their force and importance were felt most perhaps by some who now suffer for not having followed such wisdom.



"For Christ and the Church."

This Department is edited by REV. A. C. CREWS, General Secretary of Epworth Leagues and Sunday Schools, to whom all communications relating to Epworth League work should be sent.

Office: Wesley Buildings, Toronto.

All orders for Charters, Constitutions, Topic Lists, or other League supplies, should be sent direct to REV. DR. BRIGGS, Methodist Book-Room, Toronto.

Collections for the Epworth League Board to be sent to the Financial Secretaries of the respective Districts.

J. W. FLAVELLE, Esq., General Treasurer, cor. Front and Beacraft Streets, Toronto.

A leaflet giving full information concerning the Epworth League Reading Course for 1897-98 will be sent free upon application to the Central Office of the Epworth League, Room 9, Wesley Buildings, Toronto, Ont.

COMING LEAGUE CONVENTIONS.

Sept. 15 and 16.—Nova Scotia Conference, at Halifax.

Sept. 15 and 16.—Bradford District, at Newmarket.

Sept. 21 and 22.—Brockville District, at Athens.

Sept. 21.—Guelph District.

Sept. 21.—Barrie District, at Elmville.

Oct. 5.—Collingwood District, at Creemore.

Oct. 12.—Mount Forest District, at Mount Forest.

Oct. 14.—Wingham District, at Wingham.

If the district secretaries will kindly give us the information, we shall be glad to publish date and place of all Epworth League Conventions.

The Epworth Herald is publishing an Epworth League Convention story.

To obtain the best results from the Epworth League Reading Course it is important to begin early. Get the books at once and complete arrangements for starting work in September.

Now is the time for the editor, who has spent his heated term at the mountains, or the lakes, to count up how much the Christian Endeavorers and Epworth Leaguers spent going to the conventions.

Well done, the Wesley Guild. It has only been in existence a little over a year, and in Great Britain alone there are six hundred and fifteen branches, with an enrolled membership of thirty-four thousand members.

The Hamilton District Epworth League has arranged for a general evangelistic campaign throughout the district in connection with the Forward Movement of the Hamilton Conference. Each local League has been asked to co-operate.

"I was never so agreeably disappointed in my life," said a traveller who, for the first time, travelled with an Endeavor party, on the way to San Francisco. "I expected to have a dull and gloomy time; instead, I have had the pleasantest trip I have ever had in my life."

The voices of hosts of returning Epworthians, echoing everywhere with the notes of the gathering in that far northern city, proclaim that the story of that convention is the brightest page in the history of our Epworth organization.—W. B. Adkinson, in Epworth Herald.

Considerable discussion took place in the English Conference over allowing one of the secretaries an assistant for his circuit work. Our English friends will doubtless soon recognize the wisdom of setting apart a minister who will give his whole time to the young people's work.

Last week a letter, with the following address, came to this office: "The Corresponding Secretary, Christian Endeavor Society, Primitive Methodist Chapel, Bishop Auckland, Toronto." Evidently the writer had not heard of Methodist union in Canada, besides being a little off in his geography.

One of the saloon-keepers, in San Francisco, laboring under a misapprehension as to the nature of Christian Endeavor, placed above his place of business the convention colors, with the invitation: "Welcome, Christian Endeavorers." Said one of the Reception Committee, in pointing it out, "We intend taking him at his word, and give him a good, rousing meeting, the like of which he never heard."

TO AMATEUR PHOTOGRAPHERS.

We are anxious to secure a full set of photographs of International Convention views. Quite a number of amateur photographers were at work, but no one obtained anything like a complete list of interesting sights. This

can only be obtained by collating from different sources. We shall be glad if those who took photographs during the Convention would kindly send to Rev. A. C. Crews, Wesley Buildings, Toronto, a list of the pictures they have in their possession.

READING COURSE FOR 1897-98.

We are pleased to announce that the Reading Course for 1897-98 is now ready. We believe that the four books selected will give great satisfaction, and will prove eminently suitable for the purpose intended. The volumes chosen are:

"The Social Law of Service," by Prof. Richard T. Ely.

"With the Poets," by Dean Farrar.

"Architects of Fate," by Dr. O. S. Marden.

"Our Lord's Teaching," by Rev. Dr. Robertson.

The retail price of these four books is \$3.75, but they will be sold in a complete set in beautiful uniform binding, and postpaid, for \$2. The postage and box cost about twenty cents; so that the Book-Room only receives \$1.80 for the four books. It need scarcely be said that the margin of profit is small, and the whole edition must be sold in order to avoid loss. Send all orders to the Methodist Book-Room, Toronto.

FOR THE MISSIONARY EVENING.

"The Missionary Spoke of the Epworth Wheel" is the title of a little book just published by Eaton & Mains, and prepared by Mr. Willis Cooper and Mr. F. S. Brockman. It contains much information that will be of value to our Leagues, and is especially appropriate just now when so much attention is being paid to the Missionary Department. It contains a number of outlines for interesting missionary meetings in the League. If you succeed in getting suggestions for only one good missionary programme, it will be worth more than its cost. Every League should purchase a copy and place it in the hands of the Second Vice-President. Price, twenty-five cents. Send orders to Rev. Dr. Briggs, Methodist Book-Room, Toronto.

FOR JUNIOR WORKERS.

All Junior superintendents, pastors and others, who are interested in Junior work, will be glad to know that Rev. S. T. Bartlett's book on Junior Methods is now ready. Mr. Bartlett is a skilled Junior League specialist with years of experience. He has written a large part of the book himself, and in the preparation of other chapters has been assisted by the most successful Junior workers in the Dominion. It is by far the best thing yet published on this department of the League, and deserves a large sale. Any pastor or Junior superintendent who goes without this book is making a great mistake. It is worth its weight in gold. Send to the Methodist Book-Room for "The Junior League Hand-book," by Rev. S. T. Bartlett. Price, thirty-five cents.

RECEPTION FOR THE OLD PEOPLE.

The secretary of Letter Breen League writes as follows: "Our League, with the object of getting the older members to take a greater interest in our work, decided to hold what we call an 'old people's social.' Invitations were sent to about one hundred adherents of the church. A Welcoming Committee met them at the door, with a hearty welcome. A short programme was given, consisting of recitations and music, also two addresses—one from a member of our League on the old people's duty to the League, and one from our pastor on young people's duty to the League. Refreshments were then served (consisting of ice cream and cake), after which the programme was concluded by several speeches from the older members. It was a decided success, and many expressed their intention to attend our meetings and give us their hearty support."

THE TRUE STORY OF ROBERT CLARKE.

The present sketch of a boy's life is published by request of the Epworth League of Christian Endeavor, of Bridge Street Methodist church, Belleville, and has a twofold object—to do honor to a Christ-like boy, and to show what such a boy can do.

Robert Clarke, at the time of his death, June 13, 1896, was fifteen years of age. Although but a lad his character was so developed that it is safe to say his life would have been one nobly consecrated to Christian work. When a very young boy he gave himself to Christ, and never did the desire to be a Christian lessen, nor did the life of conscientious living, which burned so brightly, ever flicker. Robert was a member of the Bridge Street Sunday-school, also of the Epworth League, and it was in this society that the missionary spirit, with which he was imbued, was awakened. That Robert was a practical Christian was shown in the way he formed and set in operation plans to earn sufficient money to educate himself for foreign mission work.

Being in school until four o'clock in the afternoon, he found that his business hours must be from four until six; so he decided to take "customers" for the daily newspapers, making one cent a day on each paper delivered. The lad's perseverance at last won for him over sixty customers. Day after day, in fair weather or stormy, he went his round of duty. And Rob was as much a boy as any boy. Often it was hard to give up the well-earned play-time, but, then, there was that lit-

tle bank account, and it must grow, and only Robert could make it grow. He did not, however, save all his earnings, for often he would insist on his sisters' taking small gifts of money, such as he could afford, or, again, his coppers bought flowers for a sick neighbor. He was a regular contributor to the missionary funds of the League, for how could he expect that, in years to come, he should be supported as a foreign missionary; if he did not give his share toward helping others? On one occasion the League meeting was being addressed by the late Robert Hall Gordon, of Albert College, the subject being, "Missionary Giving." Robbie Clarke wanted to give, but was undecided how much he could give. So, in an undertone, he said to a friend near by:

"Mrs. K., how much do you think I should give?"

"Well, Rob," she replied, "just what you think you ought to give."

"Do you think—cents a week will do?"

"Well, it's a good deal, but do as you think best, Robbie."

So Robert Clarke's name went down for—cents a week.

At another time Robert was in conversation with this same friend. "Are you as determined as ever to become a foreign missionary?" she asked; and he replied, "I do not see any reason to change my mind, Mrs. K."

But, like that noble student, R. H. Gordon, who address had so appealed to Robbie, he was not permitted to see the fulfilment of his plans. In the early summer of 1896 he became ill, and after a few days his young life came to an end. And so two of the greatest living missionaries of the Methodist Church were no longer amongst us—Robert Hall Gordon, a college student, and Robert Clarke, a school-boy.

At the time of Robbie's death, his savings amounted to \$36.50. Of this, \$6.50 was retained by his parents to be spent in buying flowers for the sick, as Robert had done, and the remaining \$30 was given to the Epworth League, to be handed into the funds of the General Missionary Society of the Methodist Church. Robert's life was that of a Christ-like boy.

E. P. J.

THE DEVOTIONAL TOPIC.

A paper read at the Department of Spiritual Work, Conference International Convention, Toronto, by Mr. C. E. German, Strathroy, Ont.

If "winning souls is really the object of all the society's efforts, and the prayer-meeting is the place where the harvest of souls is gathered," where should be the concentration of the best ability and the best execution? We do not object to the ice-cream social, nor to the study of Shakespeare; these must be used to attract to the League and to develop the social and intellectual sides of our character. But the League which thinks more of delicacies or drama than of soul-saving, has misunderstood the purpose which brought it into being. If the purpose of the Epworth League is "more Bible knowledge, more literary culture, more personal piety, more practical service," the department of the League which most accomplishes these results demands the greatest attention. Because the devotional topic is to develop spiritual life, it must not be thought that any person is good enough to have it in charge; only the best ability and the best preparation are sufficient. It is not necessary to remark that the service is not likely to produce richer fruit than grows in the heart of the devotional leader.

What, then, should be the nature of the devotional topic?

1. It should be so full of interest and profit that people will be glad to attend the service. Dr. Cuyler says, "A divine call is the ability to preach the Gospel of Jesus Christ in such a way that people will come to hear it. The last clause is very important." That applies to this topic. Don't let it be monotonous or commonplace. Have such variety that the interest will be well maintained from one meeting to another.

"Variety is the very spice of life, That gives it all its flavor."

Too many people are driven away from prayer-meetings, class-meetings, churches and Epworth Leagues by monotony. The theatre and the saloon know enough to avoid this error. Let us be as wise in our generation as they.

2. The foundation-stone of the devotional topic is the Bible. That contains the revealed will of God, and he never speaks to the human heart contrary to that word. Christians who think they can get along without the sacred page, are on the high road to fanaticism, and possibly to sin. We cannot say it as well as it has been said by the late Dr. A. J. Gordon, "Meditation, contemplation, aspiration—these are very vague and unsatisfactory exercises when attempted alone. Unsustained contemplation soon tires; but that which mounts up to God along the scala sancta of Scripture, renews its strength at every step. It has such secure foothold that it never falters or grows dizzy; and thus it escapes the peril of fanaticism and pious dreaming. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts, saith the Lord. We may tarry all night in the fields like Jacob, but unless we know the Scriptures, we have not the ladder whose top reaches unto heaven, along which our thoughts like angels may ascend and descend." What is true of the individual is true of the League. If we would reach the divine thought, we must have the conveyance.

3. Next to God's recorded thoughts, the highest aid to devotion will be found in the study of Christian biography. What help we can derive from the study of Luther's struggle

for truth and freedom; of the sweet, spiritual influence from the life of Susanna Wesley; of George Whitefield's absolute surrender to God, and the mighty manifestation of the Spirit's power which accompanied his preaching; of Jonathan Edwards, "the Isaiah of the Christian dispensation," whose supreme desire was to "be full of Christ alone, to love, to trust, to serve him, and to be made pure with a divine and heavenly purity"; of Frances Ridley Havergal, whose holy life finds expression in sacred song; of Bunyan, whose imagery has charmed the world; of Madam Guyon, one of the most despised and persecuted women of her time, but one who caused many to walk in her reflected radiance. And Payson, and Thomas a Kempis, and Taylor, and Bernard, and Finney, and Martin, and Rutherford, and Cecil, and Baxter—but time is too brief to mention many more, both in our own and in other lands, whose lives have been crowned with the richest gems, and honored in the salvation of men.

4. The result to be obtained by our devotional meetings, by our Bible readings, by our study of Christian character, is communion with God. Prayer should have an important place. What a blessing if we could forget the presence of others, and comprehending the presence of our Lord alone, we could breathe out the sincerest longings of the soul. When the soul can pass into the temple, through the motley crowd in the outer court, not to linger at the gate called Beautiful, but to pass beyond the court of the priests and the ceremonies, yes, into the holy place, and before the veil which has been rent in twain, to pass with eager longings and earnest expectation into the presence of the Eternal, our Father and our God, where we can cry,

"There is a place where Jesus sheds,

The oil of gladness on our heads;

A place than all beside more sweet;

It is the blood-bought mercy seat."

then we may possess something of the radiance which enveloped the protomartyr, and caused his face to appear "as it had been the face of an angel." We read of Christian worthies who spent hours in communion with God. "They were seeking contact, fellowship, oneness of mind and will with the Lord; they were gazing into the face of the Holy One, that so the divine transformation into his likeness might go on." May our devotional services have the same purpose and accomplish the same result.

And now, how to conduct the devotional topic.

1. "Our Lord, who is pre-eminently our example, sought individuals in his ministry." The ideal condition is the contact of one teacher and one learner. Because of this, it is important to so blend the members present that they become as one. Build a devotional meeting as you would a fire. Have good kindling; get the fuel up close together. If you have wet, dozy wood, put that where it will do no harm, but where it may catch fire when all the rest is aflame; see that the drafts are all right; then touch the match and off it goes. Soon it is all one mass of fire. So with your meeting, plan to get every one intensely interested, all on fire for God.

2. As in a fire so in a devotional service, good is accomplished only as every one takes some part. Let the leader arrange for every one to do something. If your members are to have any interest they must invest some principal. Most people can sing—have plenty of singing, spirited and spiritual. For those who are afraid to sing have the verse read instead of being sung. Responsive readings, testimony services, prayer, something, even if it is no more than making them shake hands, by any means compel every one to realize he has something to do at the meeting, to make it a success.

3. Where the Bible is being studied, have Bible readings well worked out, the references previously being given to those present to be read at the proper time. If an address is to be given, and Scripture references used, have some of the hearers read the references. Where practicable, the topic may be divided into sections, each to be taken by a different leader. Discussions of the theme of the address will be profitable, but controversy should not be allowed. But these are suggestions which need be limited only by the circumstances, and by the ingenuity of the leader.

4. In conducting the devotional meeting, avoid the extremes of long prayers going over all the world, and the short prayer, chopped off at both ends, and nothing in the middle but words. It is a meeting for devotion with a specific purpose. Let the prayers, therefore, be definite. And in that definite prayer, if one is so carried away in communion with God as to transgress the prescribed number of minutes, let there be no criticism, but rather gratitude. For the many and the timid have sentence prayers or seasons of devotion, where many may take part. All the details should be arranged before the meeting. Perhaps the long and chilling pauses between prayers may be avoided by the leader asking individuals personally, before the opening of the meeting, to lead in prayer, if necessary assigning them a certain place in the exercises. This permits preparation on their part, encourages practice, and often results in willingness to lead in prayer without the request.

Place your best ability in charge of the devotional topic. Let him be a general, to get the greatest number of members to contribute to the evening, with the skill of a general he will develop his plans, enlist his soldiers, and achieve a splendid victory. A young lady in Winnipeg spent three months in such preparation, and was satisfied to know that the service was crowned with blessings. So let us labor, that we shall hear, "Come ye blessed, 'Thou hast been faithful,' 'Inherit the kingdom.'"

PRAYER-MEETING TOPIC.

Topic for September: The Christ of Paul.

SEPTEMBER 5.—HIS BIRTH AND LINEAGE

Rom. i. 3, 4; Gal. iv. 4.

BY REV. THEO. J. FARR, B.A.

The topic for September appears strange. What is meant by "The Christ of Paul"? Is there more than one Christ? Does Paul's conception of Christ differ from that of John? In answer to these queries we may say that there is but one Christ; that the conceptions of Christ by the different biblical writers are in perfect accord; and that the Christ of Paul simply means the interpretation by the great apostle to the Gentiles of the mission of the Son of God to the world. It cannot be said that the Sermon on the Mount gives a perfect idea of Christ. It is perfect as far as it goes, but it does not include the death of Jesus Christ, and the atonement for sin which he effected. Paul, however, writing as he did after the life and work of Christ had been completed, gives us an interpretation of the Saviour based upon his finished work. The man who says, "The Sermon on the Mount is good enough for me," may have enough for his ethical life, but not enough for his salvation, for "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Paul not only gives the ethical import of Christ, but reveals and expounds his redemptive work upon which all Christian morality is founded. It may be asserted that Paul is the greatest interpreter of Christ. "The Holy Spirit seems to have selected him from all others for that very purpose. By early training, education, mental equipment, habits of thought, deep human affection, and personal attachment to Christ, he was of all the disciples best fitted to understand the Redeemer and the plan of salvation."

1. Paul's life ambition. Paul delighted to call himself the slave of Christ, says Stalker, and had no ambition except to be the propagator of his ideas, and the continuer of his influence. He took up this idea of being Christ's representative with startling boldness. He says the heart of Christ is beating in his bosom toward his converts; he says the mind of Christ is thinking in his brain; he says that he is continuing the work of Christ and filling up that which is lacking in his sufferings; he says the wounds of Christ are reproduced in the scars in his body; he says he is dying that others may live, as Christ died for the lost of the world. Christ had so possessed his soul, says Bruce, as to become the inspiration of his whole life, the latent source of all his impulses, the supreme and of all his actions. And it is from this Paul, thus versed in Christ-love, thus reproducing Christ-life, that we are to learn the meaning of the Christ-mission—this Paul spirit—endued for his holy task.

2. Jesus on the human side. (Gal. iv. 4; Rom. viii. 3.) Ecce homo! Behold the man! In Christ we have an exhibition of perfect manhood from his birth upward. "He was made in the likeness of men." The apostle says that Christ was born of a woman, that he was sent into the world in the likeness of sinful flesh. That is, he came into the world by birth like other men, and he bore to the eye the aspect of any ordinary man. But though Christ came in the likeness of the flesh of sin, he was not, according to the apostle, a sinner. He knew no sin. As Stalker eloquently remarks, the experience of myriads of souls, redeemed by Christ from themselves and from the world, proves that history, was cut in twain by the appearance of a Regenerator who was not a mere link in the chain of common men, but One whom the race could not, from its own resources, have produced—the perfect type, the man of men, the ideal of pure and heavenly manhood, in contrast with the fallen Adam.

3. Jesus on the royal side. (Rom. i. 3; Rom. ix. 5.) As a man, Jesus was of royal descent, and so far fulfilled expectations of the learned Rabbis, as well as the people, that the Messiah would be simply a great prince, who should found a kingdom of matchless splendor. Why refer to this regal lineage recognized among men, when it is eclipsed by a grander lineage, recognized among the angels? Why? Because the apostle desires to affirm the reality of Christ's humanity—Jesus a real man, a Jew with Hebrew blood in his veins, and possessing Hebrew characteristics, physical and mental; a descendant of David with hereditary qualities inherited from a long line of ancestry running back to the hero king. He is royal on the human side, as well as on the divine side.

4. Jesus on the divine side. (Rom. i. 4; 2 Cor. xiii. 14.) Ecce Deus! Behold God! Very God as well as very man. Perfect divinity as well as perfect humanity. If we could not say, "The Son of God," as well as "The Son of Man," what hope would we have that Jesus could redeem the world any more than Caesar, dead these eighteen centuries, could? Redemption is constructed on the fact that Jesus is the Son of God—he is divine—he is God manifest in the flesh. "Thou art the Christ, the Son of the living God," confessed Peter in response to the inquiry of the Master. And in that memorable statement there is the Gospel of salvation, and the experience of believers for all time. The apostle represents Christ as the Son of God in power according to the spirit of holiness (Rom.

i. 4), as if to suggest, says Bruce, that Jesus was always worthy to be called the Son of God, because of the measure in which the Holy Spirit of God dwelt in him, and that his claim to the title became doubly manifest after the resurrection, whereby God set his seal upon him as the Holy One, and made such doubts about his character as had existed previous to his death forever impossible. Christ as divine is able to save to the uttermost them that come unto God by him; Christ as human presents the model friend for communion, and the model character for imitation, to his followers to the end of time.

WHAT THE BIBLE SAYS:

Son of Man.—Matt. viii. 20; Mark viii. 33; Luke ix. 22; John iii. 13; Acts vii. 56; Rev. i. 13.

Son of God.—Matt. iii. 17; Luke iii. 22; John iii. 16; Rom. v. 10; 1 Cor. i. 9; Gal. iii. 16; Heb. i. 2, 5, 8.

READING CIRCLE AT WESLEY CHURCH, TORONTO.

The leader of the Reading Circle in Wesley church, Toronto, writes the following interesting letter:

"Our Circle met once in two weeks, at the home of one of the members. The meetings were limited to an hour and a half in length, and we aimed at starting and ending punctually. The plan of conducting the lesson for the evening varied, but we always opened with the singing of a hymn, and with prayer, and closed with a short prayer. The meeting was sometimes conducted by the leader, and sometimes by one or more members of the Circle, and at every meeting there was always a chance for free expression of opinion on any topic arising out of the lesson for the evening."

"If the leader took the meeting it was usually taken up in the form of question and answer, the questions being asked to the members in turn. In this way every person present was sure of being asked several questions, and this insured a more thorough and thoughtful preparation of the lesson. The answer might be given by reading from the book, or otherwise, as the person answering chose. When the meeting was conducted by the members, it took the form of short essays on the preceding lesson or on the lesson for the evening."

"The Reading Circle had charge of some of the meetings of the Literary Department in the League. One programme, in particular, based upon that very admirable book in last year's course, "Life and Conduct," proved very interesting and profitable, and created a very favorable impression of the Reading Course on the members of the League."

"One feature of our circle, which added greatly to its success, was the presence of some elderly persons. Their sympathy with youth, and their scholastic attainments, combined with a fervent Christian character free from ostentation, eminently qualified them to guide us in our discussions, and to make the Circle highly beneficial, socially, mentally and spiritually, to all of us."

"As the examination drew near, several members, some fearing to undergo the ordeal (as it seemed to them) of an examination, and some for much better reasons, failed to attend our meetings. But several continued and wrote on the examination. The questions asked this year were much easier than those of last year, and the choice of questions on each book was a decided improvement. I hope that the fairness of the examination, and the benefits derived from the systematic and thoughtful study of such good literature as the course contains, will induce many who have not taken up the course to do so this year. Write immediately to the General Secretary, asking for information regarding this year's course, and organize a Reading Circle in your League. Thus you will be doing not a little to develop an intelligent Christian character in the members of your League."

"Let knowledge grow from more to more;
But more of reverence in us dwell;
Till mind and soul, according well,
Shall make one music as before."

—Tennyson.

JOHN EDMUND WHITING.

COME PREPARED.

The duties of the Prayer-meeting Committee are not only to provide topics and leaders. They should come prepared to speak on topics. They should seek out the unsaved. See that those who are not Christians have an opportunity of accepting Christ. Hold a short prayer service before each meeting, asking God's blessing on the meeting that souls may be won for Christ. Also hold a short after-service to pray for the unsaved; the lukewarm and indifferent should be persuaded to remain. Aid weak and timid members. Show those who have started to live Christian lives the importance of uniting with some church. See that the society has a prayer-chain. They should hold cottage prayer-meetings in homes of members who have loved ones out of Christ. If they will not come to hear the Gospel, take it to them.—Inland.

At a conference for Christian workers in China, one night, between the verses of the closing hymn, after a meeting of great rejoicing, someone shouted: "Let us make three tabernacles; one for thee, and one for Moses, and one for Elias." At the end of the next verse the leader said: "No, we are not permitted to remain on the mountain, but must go down and help the struggling millions below."



All communications for this Department should be sent to the General Secretary of Sunday-schools and Epworth Leagues, Rev. A. C. CRAWFORD, Wesley Buildings, Toronto.

LESSON 10—SEPTEMBER 5.

GENTILES GIVING FOR JEWISH CHRISTIANS.

2 Cor. ix. 1-11.

Golden Text.—"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich."—2 Cor. viii. 9.

Home Readings.—Sunday, Mal. iii. 8-12; Monday, Matt. x. 7-14; Tuesday, Prov. xi. 24-30; Wednesday, Gal. vi. 5-10; Thursday, 1 Cor. xvi. 1-11; Friday, 2 Cor. i. 1-7; Saturday, 2 Cor. ix. 1-6; Sunday, 2 Cor. ix. 7-11.

EXPOSITORY.

1. "For as touching the ministering to the saints."—In his first letter to them (1 Cor. xvi. 1) he told them that he would give them the same instructions concerning the collection for the saints that he had given to the churches of Galatia, and immediately repeats the instructions. These were: "Upon the first day of the week let each one of you lay by him in store, as he may prosper." In these instructions we notice three definite items: 1. The contribution to be made on the first day of the week; 2. Each one to put the contribution aside—separate it from the rest; 3. As he may be prospered.

2. "Your zeal hath provoked (stirred up) very many."—The zeal with which the Corinthians began to gather collections for the Jerusalem saints was so great that others, hearing of it, were stirred up to similar benevolence. The apostle had gloried in their zeal and promptness in this matter, and he so tells them, for their comfort, and as a reason why it was needless for him to urge it now.

3. "Lest our boasting (glorying) be in vain."—It would be very mortifying indeed, after glorying in the prompt and generous gifts of the Corinthians, if he should find on reaching there that they really had ceased to gather collections for the poor, and had little ready to send.

4. "Lest haply if they of Macedonia."—He was now on his way to Corinth, and would probably be attended by Macedonian brethren. Lest he should find them unprepared with their contributions, after his praise, he sends the brethren before to see that all is ready. Even when they know and intend to do their duty, it is good to stimulate them.

5. "Therefore I thought it necessary to exhort (entreat) the brethren."—Referring to Titus and his companions. Evidently the mission was not an agreeable one to them. Raising money is never a very pleasant duty, and these good men required some entreaty to induce them to go. "As a matter of bounty, and not as of covetousness."—"Extortion." This touches the motive of their giving. The contributions should be given freely, generously, lovingly, and not unwillingly, extorted from them by the importunity of the apostle.

6. "But this I say, He which soweth sparingly shall reap also sparingly."—There is a blessing in giving. It is not a throwing away of money, but it is rather a sowing of seed, which will yield a harvest greater than the sowing. But Paul reminds them that the reaping will be in proportion to the sowing. If one sows his seed in sowing, he will have a scant harvest. If one sows bountifully, he will reap a richer harvest.

7. "As he purposeth in his heart."—Not grudgingly.—There is to be no forceful, impulsive, mere emotional or passionate giving. The matter is to be carefully considered: not by the head, from selfishness, but from the heart. There is no grace in giving for fear some one will mark the amount and count it small and mean, or large and extravagant. Nor should it be forced out by necessity, under threats expressed, or implied of being read out or discredited in church, or counted disloyal to the church. The giving must be voluntary, hearty, cheerful, to meet God's favor.

8. "And God is able to make all grace abound toward you."—All prosperity to be yours if you will be liberal in the use of it. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." (Prov. xix. 17.) Not always in the riches of this world, but in the joys of heaven. If a man gives that he may be prospered, he deceives himself; it is not giving, it is buying; the favor of God cannot be bought.

9. "As it is written"—Psa. ciii. 9. A good man scatters his blessing among the poor, but is not impoverished by his giving. "His righteousness"—As manifested in his deeds of beneficence.

10. "Now he that ministereth seed to the sower."—Giving may not add to your world's goods, but will make you richer in good works and before God. Giving looks in two directions: First, to bless the persons who receive, or to help the cause to which the gifts are directed; secondly, to bless the giver by opening up the fountains of his generosity.

11. "Which causes through us thanksgiving

to God"—He who is stingy cannot feel the goodness of God, the great Giver, as he ought. He who gives sees God's gifts everywhere, and is full of thanksgiving. It will do all good to emulate some of God's gifts, and we ought to give in turn.

PRACTICAL APPLICATIONS.

1. There are some good people in the world who boast of the fact, as if it were a merit, that they never praise anybody. But it is certain that they will have to go elsewhere than to the New Testament to find confirmation for such a view. Paul did not hesitate to praise those who had done well. Our Lord himself tells us that in the day of judgment he will say to those on his right-hand: "Well done, good and faithful servants." To be stingy of praise is almost as bad as to be guilty of flattery.

2. Many good enterprises fail simply for lack of effective supervision. What is everybody's business is nobody's business. A church may be ready to contribute whatever is needful for the cause of missions or education, and yet neglect to do so because no one urges the matter. Paul knew this fact, and therefore he sent Timothy to take advantage of the liberal spirit of the Corinthians and secure a contribution for the poor saints at Jerusalem.

3. In raising money, as in all other kinds of business, it is greatly important to begin in time. In verse 5 of the present lesson the word "before" is thrice repeated. Dean Stanley says: "It is as if Paul had said: 'My watchword is beforehand, beforehand, beforehand.'"

4. God rewards with the blessings of his providence and grace those who give bountifully for his service. One of the most wonderful promises of the Old Testament was for those who would bring all the tithes into the storehouse. The promise here is also a remarkable one. Read verse 8 carefully. "Those who make good use of God's gifts he intrusts with other gifts."

5. God's purpose in imparting gifts to his children is that they may disburse them again. He never gives us anything for ourselves alone; and if we keep and use our gifts selfishly we shall miss the blessing that is in them for us. Only in sharing do we get the best part of God's goodness. He gives us "all sufficiency in all things," that we may "abound to every good work." The giving blesses us—it is more blessed to give than to receive; then it blesses those who receive. It honors God, too, for it starts thanksgiving in the hearts of those to whom we minister.

THE LIBRARY.

"Beth Woodburn," by Maud Pettit, is a little book by a Canadian author, recently published by the Methodist Book-Room. It is a love story from the first page to the last, and on the whole very well written. The scenes are laid in an Ontario town, and Victoria University and Toronto figure quite prominently.

The following four books are published by Oliphant, Anderson & Ferrier, Edinburgh, but can be procured through our own Book-Room:

"Jack Hallman," a tale of military life, tells of a wild soldier lad, who, was influenced for good by a Christian lady, and who became a devoted follower of Christ in the midst of unusually unfavorable surroundings. The moral tone of the book is all right, but possibly it is open to the objection that the hero is "one of the good boys who die young."

"Kingless Folk" is the title of an exceedingly interesting book by the same publishers. We confess to a special liking for books that are not stories, and yet are suitable for Sunday-school libraries, as the tendency seems to be to fill the shelves with nothing but fiction. This little volume contains chapters on Bible animals, such as the ant, the bear, the dove, the coney, the bee, the spider, the fly, and These are written in a way to hold the attention of boys and girls, and convey some wholesome, practical lessons. Librarians should be on the look-out for books of this kind. We can recommend it without the slightest reservation. (Price, fifty cents.)

"Science Talks to Young Thinkers," or "Facts and Fancies about Flowers," by Margaret Myles Black, is another book of the same class. It is beautifully illustrated, and contains a great deal of delightfully interesting information about plants and flowers. Why Sunday-school committees will continue to buy stories by the hundred when literature of this class is within their reach, is a mystery. (Price, seventy-five cents.)

"Lady Blanche Balfour," by Rev. James Robertson, D.D., is a brief biography of a sister of the Marquis of Salisbury. She was a woman of sterling character, whose example cannot fail to be an inspiration. It is a good book for girls. (Price, thirty cents.)

HOW TO FIND THE PLACE.

A unique method of finding the place desired in the Bible is provided in the "Open View Bookfinder," which is a book-mark in the form of a ribbon, with the names of the books of the Old and New Testaments printed thereon in regular order. With a mark of this kind in every scholar's Bible, it would prove an easy matter to find the references, and the boys and girls would soon become familiar with every book in the Bible. "The Bookfinder" costs only twenty-five cents, and can be obtained at our Book-Room.

Yes, work is a good thing, but it needs to be directed by thought and love.

The Christian Life

FULL SALVATION.

O for a heart to praise my God,
A heart from sin set free!
A heart that always feels thy blood,
So freely spilt for me!

A heart, resigned, submissive, meek—
My great Redeemer's throne,
Where only Christ is heard to speak,
Where Jesus reigns alone;

A humble, lowly, contrite heart,
Believing, true, and clean;
Which neither death nor life can part
From him that dwells within.

A heart in every thought renewed,
And full of love divine;
Perfect and right and pure and good,
A copy, Lord, of thine!

—C. Wesley.

GOD'S GRACE AND THE MAN-MADE IMAGE.

BY E. HYERSON YOUNG, JR.

"Man makes God in his own image." One meaning of these words is, man enjoys in public and private life as much of God's presence, and has as grand a conception of God as his will and his capacities permit. This reversal of the original condition of man's nature is the result of the moral degradation and estrangement from God, consequent upon the entrance of sin into the human heart. To counteract that evil influence and bring about a reconciliation according to his own justice and holiness, has been the cause of God's wonderful plan of redemption, culminating in the death of Christ on the cross, and the outpouring of the Holy Spirit. Though God has thus prepared a way of salvation for men, showing his great love and infinite purpose to his human children, he is still the Sovereign of all. But though Sovereign of all, he will not transgress his law to arbitrarily succor those who have wilfully refused his proffered grace. God is not variable, but is ever the same, and gives to each all that they will accept. Hence, the diversity that we see in nations and in men, themselves. God wills to bless, and offers his grace according to the capacities of each. Man may receive the proffered grace, and be prepared for greater blessings, or refuse God's merciful offer and suffer the withering hand of sin to further dull his moral sensibilities. This is equally true in national and individual life. It has been well said that, "the present condition of the world is God's judgment on the past." The present impotency of Spain is God's judgment upon her cruelty, greed and bigotry in the day of her power, and also upon her negligence to spread the light of truth and righteousness in the lands which God had placed in her hands. England's supremacy upon the seas, and her wide-reaching influence, is God's judgment upon her efforts to plant her colonies and spread the blessings of Christian civilization around the globe. The missionaries she has sent out to carry light and blessing to the heathen have indirectly done more to increase her commerce and power than ever did the conquering legions of Rome for their beloved Italy.

In these, and in countless ways, more or less apparent, God has been judging the nations of the earth, as they conform to or disregard his righteous laws. In his dealing with the individual, God's judgments are not less apparent. But "God's ways are not our ways," and the manner of his judgments to bless his children is sometimes incomprehensible to our narrow vision. Still, in the many walks of life, his judgments are not obscure. "The righteous flourish." The honest merchant is preferred to his dishonest neighbor; the conscientious workman has a great advantage over his shiftless fellow-worker. In the wear and tear of life; in the struggle for bread; in the whirl of worldly excitement, where shall we go for rest of heart and peace of mind? The world's pleasures only increase the unrest. The world's philosophy aggravates the evil. But the humble believer, who rests upon the grace of God, finds rest, and peace, and joy in the Holy Ghost.

To the soul that lacks moral stamina, there is the courage of right. Behold Luther at Worms; Knox at Edinburgh; Wesley and Nelson amidst the raging mobs in the early days of Methodism. Does the soul need prompting to duty? There is the mercy of light, and the light of mercy. Follow Howard in the prisons of Europe; Wilberforce, as he pleads for the slaves; Florence Nightingale, as she relieves the sufferers in Crimea. Light opened their eyes to the needs of their fellowmen, and their noble spirits responded with the deeds of mercy. To the impotent, there is the power of purity.

Purity is power, whether it beams out of Paul's cell at Philippi, or sparkles from the pen of the loving John, or shines refulgent from the cross of Christ. Pride may spread her pomp; lust may flash her vicious eye, and murder wash his bloody hands; but in the presence of purity they sink abashed, and hide among the shades of night, while purity shines on to do her heavenly work in rolling back the night of sin, and enables the soul to enjoy the presence of her God.

"Blest are the pure in heart,
For they shall see our God;
The secret of the Lord is theirs;
Their soul is his abode."

And where God is there is power.

While, on the other hand, we see that sinners are constantly reaping their just recompense. The unbeliever has his mental disquietude; the drunkard his rage; the indolent his poverty, the murderer and body-defiler his guilty conscience and loss of self-respect.

Hence we see throughout the national and individual life, God's judgments are taking place. The righteous man increases in blessing according to his choice and capacity, and the wilful unbeliever is sinking in his sins.

To some, God's law and action may seem harsh, and as we see the sins of fathers visited upon their children, the descendants of those who persistently chose "darkness rather than light," now dwelling "in the valley of the shadow of death," we sometimes ask why God permitted; and still permits, such a state to exist. Why do not Chinese, Hottentots, etc., stand on the same footing as Anglo-Saxons? God would like to have it so. But while "all men are equally men, they are not equal men." Men have not the same mental grasp or moral attainment. God has done, is doing, and will do, all he consistently can for his children. He is pressing his grace upon them as fast as they will receive it.

At the final judgment to which all previous judgments point, God will judge men according to their abilities and capacities, as well as their opportunities. "Where much is given, much shall be required." And where little is given little shall be required. While to the general heart of the Anglo-Saxon race, and to other persistent seekers for truth, God has been pleased to give the fullest and highest revelation of himself; he has never been without some witness of himself amongst the other races of men. Even though that witness is often distorted, and perverted, it is all their minds could grasp. Some seized that measure of truth, but the majority shrink even from that flickering beam; for by its presence their sins were revealed, and they loved their sins rather than light, and receding into darkness, how dense was their light! The progress of Gospel light is slow. But its tardiness is not to be attributed to the want of love, grace and mercy on the part of God, but to the unwillingness of the human mind and heart to use the grace within its reach. As men have used this proffered grace, they have become collaborators with God in working out their soul-culture, and the God-like life, and also the salvation of their race. As we ask, we receive; as we believe, we shall have; yea, even before we ask, or our faith is exercised, God is ready to pour out upon us his great blessings. "Whatsoever ye shall ask the Father in my name," says Jesus Christ, "he will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full."

Let us take a grander conception of the sovereign grace of God and his efforts to impart his divine nature to his human children; let us mourn the sins that curb the progress of our souls, and bend our stubborn wills to invite God's grace to work in us the highest possible attainment of spiritual experience that our human limitations will allow. Let us be God's men, men in God's image; and let us not block God's grace in saving the world.

THE SANCTIFIED LIFE.

The sanctified life is the life entirely devoted to God. It is entered by a conscious, unconditional surrender of all our being to Almighty God. The one professing to live a sanctified life is mistaken if it means in reality anything short of this. Some busy man or woman may ask what this means in the practical living of it? How may I perform my daily task and live such a life? My work, my business demands most of my time if I make a success of it. Such is undoubtedly true of the average person. And yet this is consistent with the most saintly life.

A life devoted to God will turn all work and every business transaction into worship. I do not mean that such a person will always be talking religion about their work or in con-

nection with every business transaction, but they will be constantly, consciously or unconsciously, in communion with God. Prayer may become as much a habit of the soul (and it is just as essential to its life) as breathing is to the body. The church needs sanctified laymen and women to-day more than it needs preachers.

Then this life is for the young, as well as for the old. There are diversions that "can be taken in the name of the Lord Jesus." Such only are excluded as, when engaged in, if thoughts of Christ and his service come to the mind result in condemnation.

The day of strife among Christians on this subject should be forever ended, while all by the grace of God strive to attain to and live such a life, and a cold, fault-finding, sinful world looks on and is constrained to say: Behold! how these Christians love one another!—Rev. W. J. Calfee.

TEMPERANCE ITEMS.

A forcible illustration of the different ways of dealing with the whiskey snakes:

Twenty-five snakes running through the streets—that's free whiskey.

Twenty-five snakes gathered into a box in which are twenty-five holes made by the authorities of the court—that's low license.

Ten of the holes are closed and the snakes all get out through the remaining fifteen—that's high license.

Drive all the snakes over to the next town—that's local option.

Kill all the snakes—that's Prohibition.

In the course of five months, in the city of Cork, Father Mathew administered the pledge to 150,000 persons. In Limerick, thousands flocked to him, even from the furthest parts of Connaught. At Galway, 100,000 signed the pledge in two days. In recognition of his reformatory labors, Queen Victoria gave him an annuity of £300. To more accurately estimate the strength and popular influence of his reformation, note the following facts and figures: Criminal offences of all kinds in 1837 amounted to 12,036; in 1838, 1,087; while in 1844, there were only 173. The Father Mathew Movement began in 1838. During these three years the consumption of spirits fell from 12,296,000 gallons to 5,290,000, and the excise on brandy decreased some £750,000. The number of prisoners confined in the Bridewell and Dublin Jail in one year fell from 136 to 23, and 100 cells stood empty. The Smithfield prison closed its doors.

There is a delightful candor about The Licensed Victuallers' Advocate at times. The following paragraphs are from a recent issue:

"Of the 12,000 saloon-keepers of New York City, whose 'good, moral character' entitled them to license, 8,000 have served terms in prison."

"Licensing Inspector Lenthall, Sydney, says: 'No publican can, considering the rents, trade expenses, and the heavy duty, sell a glass of good spirits for less than sixpence; but the general charge is only 3d.'"

"The success of our business," says an advocate of the drink traffic, in Ohio, "is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there are no new appetites created our counters will be empty, as will be our coffers. After men are grown, and their habits are formed, they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys; and I make the suggestion, that nickels expended in treats to the boys now will return in dollars to your tills after the appetite has been formed! Above all things create appetite." One may well feel ashamed of his humanity on reading these almost incredibly horrible sentiments.—The Catholic.

It has long ago been proved that health has nothing to gain by the use of even a minimum quantity of alcohol, and that, on the contrary, it can only be injured by it. It is, then, indispensable that parents, under whatever pretext it may be urged (except in case of sickness and under medical prescription), should never give their children wine, nor beer, nor liquors of any kind. In fact, one has often seen children whom their parents had taught to taste alcoholic liquors take advantage of a favorable opportunity to drink rapidly a quantity of liquor which quickly makes them intoxicated, and often ends in convulsions or a state of inflammation of the brain, very serious for health, sometimes even fatal. So long as the saloons remain every mother's boy is in danger of becoming a drunkard.—California Prohibitionist.

The Family

BROTHERHOOD.

Knew not the sun, sweet violet,
The while he gleamed, the snow
That thou in darkness sepulchred
Wast slumbering below?
Or spun a splendor of surprise
Around him, to behold thee rise?

Saw not the star, sweet violet,
What time a drop of dew
Let fall his image from the sky
Into thy brighter blue?
Nor waxed he tremulous and dim
When rival Dawn supplanted him?

And dreamest thou, sweet violet,
That I, the vanished star,
The dew-drop and the morning sun
Thy closest kinsmen are?
So near that, waking or asleep,
We each and all thine image keep?

—Tabb.

HUMAN NATURE.

It was a trivial incident, but there was so true a touch of God's best gift to mankind in it that I must tell you about it.

A long Christian Endeavor train had pulled into the Santa Fe station at Los Angeles, Cal., from beyond the great divide. Weary and travel-stained, the passengers hurried out and mingled with the expectant throng waiting them. The ladies, with linen soiled, hair disheveled, hats askew and a grim don't-care-how-I-look expression, seemed the gladdest that the long hot journey was ended, for a time. Exclamation points were numerous in the babel of voices, as relatives and friends were recognized among the passengers, and suddenly I heard just at my elbow: "There she is! there she is! O—O M—m—y! I'm so glad," and down went the valise and lunch basket, and all oblivious of surroundings, they fell on each other's neck and hugged and kissed and ejaculated, and then the overtaxed nerves of the newcomer gave way, the aching head dropped on the other's shoulder, regardless of the hat, and then the tears fell like rain, while a loving hand patted, yes, actually patted her caressingly on the back, and a broken voice said, "I'm so glad you've come!"

I didn't see any one laughing at them, but the cynical old bachelor looked on in wonder, for the actors in the little scene were both women, and of middle age at that (evidently sisters), but, stranger still, to him, the one on the inside of the embrace was thin and plain. "as homely as a stump fence!"

But for all that he turned away with toughened sensibilities twisted all out of shape, as he thought what a wonderful gift is this human love, and wondered where it ended and divine love began. It is not only blind to mental and physical imperfections, but it keeps with sleepless vigil the long night-watch beside the sick-bed, and bathes with tender hand the fevered brow, though the loved one may be the victim of a loathsome, contagious disease.

It lives on and on, with a man that smokes and chews, finds fault, and drinks and is brutal. It lives with a woman that scolds and is petulant. It lives until the silver drives the gold out of the hair and the bloom is gone from the bonny cheek, and the love dies out of the true eyes for evermore, as they close in the last long sleep. And then it lays her away tenderly in her narrow home amid fast falling tears, refusing to be comforted—sometimes. Love, opens the prison doors. It moves rough, wicked men to God-like deeds! But what does it not do to light up the valleys and chase away the shadows, and crown the hill-tops of this life?

Verily, life is worth living. Whence cometh this magic wand? Who will say that it is not divine, eternal? We know it stretches its silken chain across the years, and over mountain, river and plain, to the graves on a bleak hill top, or under the trees in the shadow of imposing memorial stone; and it leads away across that awesome, mystic borderland called death, and up the shining pathway to the New Jerusalem.

To me, much of the pleasure of living lies in the anticipated joy, unspeakable, at meeting the dear ones gone before, who stretch out tiny, loving hands and beckon me on up the rugged mountain side. And the grade grows easier day by day, and there is more and more sunshine and beautiful flowers.

It may be that some weary fellow-traveller may peep through the door of hope and see possibilities, yea! beautiful visions of peace and joy! of which he had never

dreamed. "Flesh and blood hath not revealed it, but my Father which is in heaven."—E. A. Fuller, in Michigan Advocate.

ENERGY DIRECTED.

There is no danger so great for a man or a boy as idleness. If mothers and fathers would save their boys, they should give them something to do. Buy an axe and a saw, and let them chop up that wood, no matter how large the bank account. Let them keep the weeds from the garden and the tall grass from the lawn, the dirt from their own clothes and the dust from their own shoes. Don't do everything for them. It pays to teach the boys to work—not so much for what they can do as for what it does for them. If more boys could have a piece of ground, a shop, a place of some kind where they could work off their superfluous energy, we should hear less of truant and reform school. In the matter of reading, too, if you do not wish the boys to read worthless books and trashy novels, you must put into their hands good, well-written books, and those not of the dull type which will discourage a young mind.—Sel.

FRANKNESS WITH FRIENDS.

It was once said of a very able and noble man that he was a lion in the presence of his enemies, but that it was very difficult for him to combat the positions or views of his friends. This is the weakness of a generous nature; but it is, nevertheless, a weakness. One ought to be able to deal with one's friends as frankly, honestly, and intelligently as with one's critics. In the matter of honest dealing with common interests, for instance, nothing is safe except the most outspoken and uncompromising frankness. The compassionateness which sometimes inclines one to accept a friend's point of view in the face of one's better judgment is almost invariably calamitous to both parties. It often happens that a man is placed in a position with relation to his friend which compels him to act upon his own judgment of his friend's capacity rather than upon the judgment of that friend. Every man has his limitations and weaknesses, and when those limitations and weaknesses are in any way involved in the settlement of a question they ought to be taken clearly into account by a man's friends. It is no kindness to be pushed into a place for which one is not fitted. It is no kindness to be allowed to have one's way when that way involves disaster or disappointment. Real friendship is based on truth and nothing but truth—truth always expressed in the language of affection, tenderness, and sympathy, but truth nevertheless. It is kinder to point out to a friend that he is not fitted for the place he is seeking than to let him secure the place and then fail in it; kinder to point out frankly to a friend that the course of action which he urges is not based on an intelligent judgment than to keep silent and allow him to persist in it with the certain result of misfortune and humiliation. We owe our friends the kindness of entire truthfulness; we owe them the immense help of complete frankness. If they do not understand and appreciate our motives, the responsibility rests upon them, and not upon us.—The Outlook.

"HELP ME ACROSS, PAPA."

There was anguish in the faces of those who bend over the little white bed, for they knew that baby Mary was drifting away from them, going out into the dark voyage where so many have been wrested from their loving hands, and as they tried in vain to keep her, even to smooth with their kind solicitude her last brief sorrows, they too experienced in the bitter hour of parting the pangs of death. They only hoped that she did not suffer now. The rings of golden hair lay damp and unstirred on her white forehead; the roses were turned to lilies on her cheeks; the lovely violet eyes saw them not, but were upturned and fixed; the breath on the pale lips came and went, fluttered and seemed loth to leave its sweet prison.

Oh, the awful, cruel strength of death; the weakness, the helplessness of love! Those who loved her better than life would not lift a hand to avert the destroyer; they could only watch and wait until the end should come. Her merry, ringing laugh would never again gladden their hearts; her little feet would make no more music as they ran pattering to meet them. Baby May was dying, and all the house was darkened and hushed!

Then it was, as the shadows fell in denser waves about us, that she stirred ever so faintly, and our hearts gave a great bound as we thought: "She is better! she will live." Yes, she knew us; her eyes moved from one face

to the other, with a dim, uncertain gaze. Oh, how good God was to give her back! How we could praise and bless him all our lives. She lifted one dainty hand—cold—almost pulseless, but better—we would have it so—and laid it on the rough browned hand of the rugged man who sat nearest to her. His eye lighted all his bronzed face like a rainbow as he felt the gentle pressure of his little daughter's hand—the mute, imploring touch that meant a question. His gentle heart was quick to respond.

"What is it, darling?" he asked, in broken tones of joy and thanksgiving.

She could not speak, and so we raised her on her pretty lace pillow, and her wee white face shone in the twilight like a fair star on a sweet woodland flower.

She lifted her eyes to his—eyes that even then had the glory and the promise of immortality in them, and reaching out her little wasted arms, said, in her weary, flute-like voice:

"Help me across, papa!"

Then she was gone! We held to our breaking hearts the frail, beautiful shell, but she was far away, whither we dare not follow. She had crossed the dark river, and not alone.

"Over the river the boatman pale
Carried another, the household pet,
She crossed on her bosom her dimpled hands,
And fearlessly entered the phantom bark;
We felt it glide from the silver sands,
And all our sunshine grew strangely dark."

Oh, infinite Father! When we weary, disappointed ones reach our pleading hands to thee, wilt thou take us even as the little child, and help us across the mountains of defeat and the valleys of humiliation into the green pastures and beside the still waters, in the city of the New Jerusalem, whose builder and maker is God?—Northwestern Advocate.

A SEPTUAGENARIAN STUDENT.

At Warsaw, Russia, a student has just been graduated at the ripe age of seventy-five! After passing his matriculation many years ago, lack of funds prevented him from at once proceeding to the university, and he was compelled to work as a tutor for twenty years in order to save money to continue his studies. At the end of that time he presented himself at the Warsaw Medical Academy, and passed the entrance examination with distinction. Before he could begin his studies the Polish rebellion of 1863 broke out, and Borysik, who was not forty-one years of age, threw himself into the movement with all the enthusiasm of a youthful revolutionist. The revolt was suppressed, and Borysik was exiled to Siberia, where for thirty-two years he underwent hard labor in the silver mines. In 1895 he received a pardon and returned to Warsaw. In spite of his age and the hardships he had endured, Borysik lost none of his enthusiasm for medical work, and took up his studies where he had left them off in 1863. After a two-years' course this remarkable man has now, at the age of seventy-five, passed the final examination with honors, and will begin to practice in Warsaw.—London Daily Mail.

A HUMANE VENTRILOQUIST.

A benevolent and humane ventriloquist once served a refractory mule an excellent turn.

While overseeing a gang of men who, with mule teams, were hauling loads of dirt, a ventriloquist came up and stood by my side.

Presently a mule, driven by a fiery Irishman, balked right in front of where we were standing. The Irishman soon lost his temper and began to belabor the animal. Every now and then the mule would turn his head and look reproachfully at the angry Irishman, but still refused to budge.

"Now just watch the Irishman," the ventriloquist whispered in my ear.

At that moment, Pat, losing all patience, gave the animal a tremendous kick with his heavy boot.

The mule turned his head, and, looking the Irishman square in the face, opened his mouth: "Don't you do that again!"

The voice sounded as though it came direct from between the mule's parted lips.

The whip dropped from the Irishman's hand. For a moment he stared at the mule, and then, without uttering a word, he whirled about and bolted down the street as fast as his legs could take him.—Exchange.

GOOD LITERATURE.

Charles Dudley Warner says: "Good literature is as necessary to the growth of the soul as good air to the growth of the body, and it is just as bad to put weak thoughts into a child's mind as to shut it up in an unventilated room."

Children's Corner.

THE SOVEREIGNS OF ENGLAND.

First William the Norman, then William his son,
Henry, Stephen and Henry, then Richard and John;

Next Henry the third, Edwards one, two and three.

And again after Richard three Henrys we see;
Two Edwards, third Richard, if I rightly guess,
Two Henrys, sixth Edward, Queen Mary, Queen Bess,

Then Jamie the Scotchman, then Charles whom they slew;

Yet received after Cromwell, another Charles too;

Next Jamie the second ascended the throne,
Then good William and Mary together came on,

Then Anne, Georges four and fourth William all past,

God sent us Victoria, may she long be the last.

—Selected.

TRYING IT HIMSELF.

"Come, let's hurry," said Ben Riker.

"Why?" asked Joey Clark.

"I want to ride my bicycle."

"That's so; I want to ride my bicycle," cried Ned Anker, who always copied the words and actions of others.

The boys frequently remarked that Ned never knew what to do himself until somebody else made a suggestion.

"Let's all go together, and take a long ride. It's just the kind of a day for it. Suppose we go up as far as Barrington Road."

This from Louie Coombs.

"Yes, let's," Ned quickly assented, and the others, too, heartily agreed to the proposal.

The four boys had just come out of the Cumberland Street church. They were hurrying down the steps when an elderly man approached, and inquired:

"Is the pastor inside?"

"No, sir," Joey answered, politely, "the ladies are having a meeting there, but I can show you where the pastor lives if you wish."

"Never mind, thank you. I was passing, and hearing voices inside, thought that Mr. Payson might be there. Another time will do as well."

Then the old gentleman proceeded down the street, and the boys started on their way.

"Why did you offer to go with him when we're in such a hurry?" Ben asked impatiently.

"It would have taken only a minute to go with him around the corner," Joey answered in a quiet tone.

"Yes, and what difference would that have made with our bicycle ride?" said Louie Coombs.

"Well, we have already wasted enough time going up to the church on that errand. We might have been off a half an hour ago."

Just then Joey paused to pick up an orange-peel, and throw it into an ash-barrel.

"There you are again," grumbled Ben, "always stopping to do things like that."

"But surely no one ought to leave a peel on the sidewalk for people to slip on," was the reply.

"It was left there for us."

"But there is no reason why we should leave it for others," Louie interposed.

Louie could always tell what people ought to do, but he generally forgot to practice what he preached.

"Folks have been very badly injured by slipping on things like that," he went on, with a wise air. "It requires half a minute to remove it, but an injured limb will take weeks to get well. Come, Ben, I don't believe you're as thoughtless as you would make yourself appear. What is the matter with you this afternoon, anyhow?"

"There is nothing the matter with me, but I hate fellows to be always stopping to do things for people when we're in a hurry. Just like him, running half a block the other day to give an old woman a handkerchief she had dropped. It was only a cotton one, too."

"It was probably worth something to her," Joey replied.

"Of course," said Ned.

"But life is not long enough to be looking around to see what you can do for others," Ben persisted as they hurried along the street.

"Father says that life is long enough for us not to refuse the chances we have to do little kindnesses," observed the ever-ready Louie. "He says, too, that if we put ourselves in the place of those who need help,

we would understand what the help would mean to them."

No further remarks were made on the subject under discussion, for the boys had now reached Ben's home, and Ben was hurrying in for his bicycle. He had hardly closed the gate, however, when Mrs. Riker appeared, and said:

"My son, don't forget that you are to put that wood into the shed this afternoon. You had better get right at it."

Then she returned to the house.

All the eagerness and happy expectation had left Ben's face, and he stood looking helplessly at his companions.

"Can't you leave it until to-morrow?" asked Louie.

"Yes, I would think you could do that," said Ned.

"No, I was to put it in yesterday, and the day before, and I forgot it both times. Father would be very angry if I left it again. I had forgotten all about it until mother spoke."

"Is there much of it?" inquired Joey.

"Yes, a big pile. See it back there? It would be ever so long. You'll have to go on without me. It's too bad! We haven't had a day like this for two weeks, and to-morrow it will be sure to rain."

"We might all help, and then go," suggested Joey.

"Of course," agreed Ned.

Ben's face had brightened considerably.

"Yes, and four of us will make quick work of it," Louie said with enthusiasm. "Let's see, if it would take you two hours, four of us ought to be done in half an hour. It is now half-past three, and by four we can be off."

While these calculations were going on, Joey had quietly gone to the back of the yard and had begun the work of carrying the wood to the shed. Then Ned and Louie started in.

Ben hesitated for a moment. He remembered now how disobliging he had shown himself to be, and he was ashamed to accept the help of his companions.

"Really, boys, I hate to keep you," he said, meekly.

"Never mind; it won't hurt us to wait a half-hour," Louie replied, good-naturedly.

"No, indeed," echoed Ned.

Joey was going off with his arms full of wood. He was whistling, and hadn't heard these remarks.

Ben looked thoughtfully after him.

"He doesn't mind it, I am sure," he said to himself. Then he added, and a very penitent look came into his face: "Well, I know now what it is to be in need of help, and after this I guess I shall not begrudge the little time it takes to do kindnesses for others."

And with a happy smile and a shout of "How good you are, boys!" he started to work in real earnest.—New York Observer.

HIRAM'S DOLL.

"Oh, oh!" cried Kitty, running into the barn.

"Oh, dear, I am so scared!"

Jack was making willow whistles, but he looked up.

"What's the matter?" he asked.

"Oh!" said Kitty again, "I was coming across the cornfield, and there was a horrid man there; and he tried to catch me."

"A man?" said Jack.

"Oh, yes. A great, horrid, ugly man, like a tramp, and all in rags."

"Don't you be scared, Kitty," said Jack, who was a brave little fellow. "Father and Hiram are over in the east meadow, getting the hay; but I'm here, and I'll go and see what he wants."

Kitty begged him not to, for fear the man might hurt him; but Jack said stoutly:

"He might be after the chickens or the new calf, and I must look after things when father is not here. I'll take Towser."

He whistled to Towser, and ran off to the cornfield. Kitty was afraid to stay alone; and so she followed him, but at a safe distance. Baby Dick trotted at her heels. Just as they were getting under the fence they heard a ringing shout from Jack, who was in the middle of the field, and, when they came in sight, they found him shaking the arm of the "tramp."

"O Kit, you goose!" he cried. "It's only the scarecrow Hiram made yesterday to keep the birds away from the corn."

"Why," said Baby Dick, "he's noffin but a grate big dolly."

"Yes, that's what he is," said Jack. "He's Hiram's doll."

Hiram's doll stood in the field all summer, and the children went often to see him.

And so, when things frighten you, if you can only be brave, like little Jack, and go right up and look at them, you will very often find them only scarecrows.—Our Little Ones.

Editorial Diary.

Continued from page 1.)

a special experience. At the age of puberty the youth goes out to the hills or to a secluded place, to fast and pray for four days and nights. The strain and chanting and prayer and fasting result in a trance. In this trance some vision occurs, and the individual sees some animal or symbolic thing, a bear, a wolf, an elk, a black stone, symbolic of thunder, or the like. When he returns from his fast, he keeps the vision to himself for four days. He then finds the animal and slays it, and takes some portion as standing for the whole and representing his solemn vision. It is at once the sign of his vision and the source of his protection, a sacred thing. This rite of vision by fasting and chanting and prayer is open to every youth. The totem is the result, and is the sign of communication with the invisible. The totem became a social and organizing power. A common vision could create a common brotherhood. The many who had seen the bear became the society of the bear, and so on. Thus religious organization grew up among the Indians alongside of family relationships.

The learned archaeologists from England and America sat and listened while Miss Fletcher opened the inner mysteries of Indian faith and life and lore, and they all acknowledged that Miss Fletcher was a foremost authority in her special department of investigation. The Indian was presented to us not as a degraded being little above the animal or the tribe as little above a herd, but as a human, being under law, under organization, and under higher, unseen powers, with strange experiences, great devotions and large aspirations.

At the close of Miss Fletcher's paper in the anthropological section, it was time to go over to the geographical section, to hear the address of the President, J. Scott Keltie, LL.D., at twelve o'clock noon. He pointed out that the work of the geographer is not completed when a country is surveyed and mapped. It is then that further work of geographical research is to begin. The student, with a satisfactory map of a definite district as his guide, will find on the spot abundant occupation in working out its geographical details, the changes which have taken place in its topography, and the bearing of its varied features upon its history, its inhabitants, its industries.

The continents were passed in review to show the unexplored regions of those least known. In Asia there is Southern and Central Arabia and Tibet; in Africa there are Western Sahara, the interior of Morocco, and a district to the south of Abyssinia; in South America there are portions of Patagonia, portions of the Andes Mountains, and a large tract lying to the east of the Northern Andes. When he came to deal with North America, he came so near home that all our readers would be interested in a full report of his words. The two great nations which divide North America between them have their Government surveys, which are rapidly mapping the whole continent and investigating its geology, physical geography, and its natural resources. I need hardly tell an audience like this of the admirable work done by the survey of Canada, under Sir William Logan, Dr. Selwyn, and his successor, Dr. George Dawson. There are large areas which have not as yet even been roughly mapped. Within quite recent years we have had new regions opened up to us by the work of Dawson and Ogilvie on the Yukon, by Dr. Bell in the region to the south of Hudson's Bay, by the brothers Tyrell in the Barren Lands on the west of the same bay, by O'Sullivan beyond the sources of the Ottawa, and by Low in Labrador. But it is not so long since that Dr. Dawson, in reviewing what remains to be done in the Dominion in the way of even pioneer exploration, pointed out that something like a million square miles still remained to be mapped. Apart from the uninhabitable regions in the north, there are, as Dr. Dawson pointed out, considerable areas which might be turned to profitable agricultural and mining account of which we know little, such areas as these which have been recently mapped on the south of Hudson's Bay by Dr. Bell, and beyond the Ottawa by Mr. O'Sullivan. Although the eastern and western provinces have been very fully surveyed, there is a considerable area between the two lying between Lake Superior and Hudson's Bay which seems to have been so far almost

untouched. A very great deal has been done for the survey of the rivers and lakes of Canada. I need hardly say that in Canada, as elsewhere in America, there is ample scope for the study of many problems in physical geography—past and present glaciation and the work of glaciers, the origin and regime of lake basins, the erosion of river-beds, the oscillation of coast-lines. Happily, both in Canada and the United States there are many men competent and eager to work out problems of this class, and in the reports of the various surveys, the transactions of American learned societies, in scientific periodicals, in separate publications, a wealth of data has already been accumulated of immense value to the geographer.

After the review of the countries, some special departments of geography were explained, such as Oceanography, dealing with the conditions which prevail throughout the various ocean depths—conditions of movement, of temperature, of salinity, of life. We have only a general idea of the contours of the ocean-bed, and of the composition of the sediment which covers that bed. Oceanic Islands forms a special department. What islands are to the ocean, lakes are to the land. Limnology, or lake geography, is another special department. Potamology, or river geography, is still another. What the Germans call Anthropogeography, which deals with the interrelations between humanity and its geographical environment, is another. This brief review of a splendid address would lack an important feature without a reference to Arctic and Antarctic exploration. The reference to Dr. Nansen was very eulogistic.

The marvellous success which has attended Dr. Nansen's daring adventure into the Arctic seas has revived a widespread interest in polar exploration. Nansen may be said to have almost solved the North Polar problem—so far, at least, as the Old World side of the pole is concerned. That some one will reach the pole at no distant date is certain; Nansen has shown the way, and the legitimate curiosity of humanity will not rest satisfied till the goal be reached. But Arctic exploration does not end with the attainment of the pole. Europe has done her share on her own side of the pole; what about the side which forms the Hinterland of North America, and specially of Canada? To the north of Europe and Asia we have the scattered groups of islands, Spitzbergen, Franz Josef Land, Novaya Zemlya, and the new Siberian Islands. To the north of America we have an immense archipelago, the actual extent of which is unknown. Nansen and other Arctic authorities maintain that the next thing to be done is to complete exploration on the American side, to attempt to do for that half of the North Polar region what Nansen has done for the other half. The duty of Canada was plainly suggested by Dr. Keltie, and it was interesting to see the Hon. G. W. Ross sitting on a front bench like a public school pupil, to take in the good advice. Should Canada look on with indifference? She has attained the standing of a great and prosperous nation. She has shown the most commendable zeal in the exploration of her own immense territory. She has her educational, scientific and literary institutions which will compare favorably with those of other countries; her press is of high order, and she has made the beginnings of a literature and an art of her own. In these respects she is walking in the steps of the Mother Country. But has Canada not reached a stage when she is in a position to follow the maternal example still further?

The conditions of the Antarctic problem are quite different, and not so far advanced. Not only has an interest in Arctic exploration been revived, but in Europe at least an even greater interest has grown up in the exploration of the region around the opposite pole of the earth of which our knowledge is so scanty. Since Sir James C. Ross' expedition, in the year 1839, almost nothing has been done for Antarctic research. We have here to deal with conditions different from those which surround the North Pole. Instead of an almost landless ocean, it is believed by those who have given special attention to the subject that a continent about the size of Australia covers the south polar region. But we don't know for certain, and surely, in the interests of our science, it is time we had a fairly adequate idea of what are the real conditions. We want to know what is the extent of that land, what are its glacial conditions, what is the character of its geology, what evidence exists as to its physical and biological conditions in past ages? We know there is one lofty active volcano; are there any others? Moreover, the science of terrestrial magnetism is seriously impeded in its progress because the

data in this department from the Antarctic are so scanty. The seas around this continent require to be investigated both as to their depth, their temperature, and their life. We have here, in short, the most extensive unexplored area on the surface of the globe.

Friday Morning.

On Friday morning I went again to the Anthropological Section, to hear Sir William Turner, the eminent anatomist, deliver the presidential address. He spoke on "Some Distinctive Characters of Human Structure." It was at the Montreal meeting of the Association in 1884 that the subject of Anthropology was made an independent section. On that occasion the learned anthropologist, Dr. E. B. Tyler, spoke mainly on the evidences for an Asiatic origin of the American Indians.

The most striking distinctive character of the human structure is the erect attitude. When we look at man and contrast his form and appearance with other vertebrate creatures, the first thing probably to strike us is his capability of assuming the erect attitude. In this position the head is balanced on the summit of the spine, the lower limbs are elongated into two columns of support for standing on two feet, or for walking, so that man's body is perpendicular to the surface on which he stands or moves, and his progression is bipedal. As a consequence, two of his limbs, the arms, are liberated from locomotor functions; they acquire great freedom and range of movement at the shoulder joint, at the elbow and between the bones of the forearm; the hands also are modified to serve as organs of prehension, which minister to the purposes of his higher intelligence. The erect position constitutes a striking contrast to the attitude assumed by fish, amphibia and reptiles when at rest or moving, in which vertebrates the body is horizontal, and more or less parallel to the surface on which they rest or move. Birds make a slight approach to the erect attitude, but the nearest approximation is by the higher or anthropoid apes. The structure of the trunk, limbs, head, and brain are involved in this erect posture. The adaptation of the parts are not mere random arrangements, made at haphazard, and without a common purpose, but are correlated and harmonized. The erect attitude is the limit of evolution for such a structure, and any change in the backward direction would throw the back downwards, and the head backward, and would be a distinct degradation. Charles Darwin's treatise "On the Origin of Species," published in 1859, gave a great impulse to the study of man and the ape. Some anatomists studied for resemblances, and others for divergences and differences. From very early times, the distinctive structure of the human hand has been pointed out. It is the only prehensile organ which possesses a thumb capable of a free and complete movement of opposition. It may be hollowed into a cup, and it can grasp a sphere. The ape's hand is an imperfect and inferior hand, with a short and feeble thumb, and the fingers have a different grasp, being more like hooks. Sir William reminded his audience that the Greek naturalist, Galen, who was as prominent in medicine and anatomy as Aristotle in philosophy, was so impressed with the fitness of the human hand to the higher intelligence of man that, pagan though he was, he regarded its construction as evidence of design in nature, and as a sincere hymn to the praise and honor of the Deity.

An early peculiarity appears in the capability of assuming the characteristic attitude of the species. A fish takes its natural posture as soon as it is hatched, so does a chicken. A lamb or calf takes the quadrupedal position soon after birth. The human infant is the most helpless of all young vertebrates, and it is months before it can stand erect and move freely. The cause of this inability is not lack of training or absence of exercise, but incompleteness of structural arrangement in the spine and lower limbs, and in the brain. At birth the curvature of the spinal column is incomplete, and for some time after its birth the infant retains the quadrupedal character of the spinal curve in the lumbar region. The period of locomotion by creeping is a quadrupedal period. The development of the proper spinal curve, namely, of the lumbar convexity, is correlated with the straightening of the lower limbs, and this goes on up to twelve or sixteen months of age. The proper curves of the spine are acquired after birth, but the capability of acquiring them at the proper time is a fundamental attribute of the human organism. The whole problem of the child's walking, then, is not one of training, encouragement, education, and imitation, but one of structural development. The bones of

the spinal column, and the discs between them, of soft fibro-cartilage, were explained, as was also the resulting flexibility and elasticity. The upper and lower surfaces of the vertebral bones are not exactly parallel. If they were, they would make a straight column. By being a little wider backward or forward they help to produce the proper curves. In the spine of an adult there are three alternating curves, one convex forward in the region of the neck, succeeded by one concave forward in the region of the chest, which is again succeeded by one convex forward in the region of the loins.

The value of these curves was commented on by Sir John Evans, when he moved a vote of thanks to Sir William, and, after the lecture was exemplified by an ingenious device, exhibited by Prof. Anderson Stuart. Two steel rods of equal structure were suspended perpendicularly, one straight and the other curved like the spine. At the top of each was a receptacle to represent the skull, and in each was placed an egg, to represent the brain. Equal blows were struck by a spring on the lower ends of the rods. The curved rod did not break the egg shell, but the straight rod did. Our brains are saved many jars by the curves of our spines.

A paragraph of the lecture on the use and effect of clothing is worthy of full reproduction.

One of the requirements of civilization is the wearing of clothes, and fashion frequently prescribes that they should be tight-fitting and calculated to restrict motion in and about the spinal column. In savage races, on the other hand, clothing is often reduced to a minimum, and when worn is so loose and easy as in no way to hamper the movements of the body. The spinal column retains, therefore, in them, much more flexibility, and permits the greater measure of freedom in the movements of the trunk, which is found in savage man, and has often been referred to by travellers.

The gorilla, chimpanzee and orang have spinal columns similar to men, but the formation of the hip joint, and the structure and working of the thigh bone and the knee joint and leg bones are quite different. These were illustrated by pictures on the canvas. The agents which come into operation in changing the curve of the spine in the infant to those of the adult were discussed and explained as muscular. This naturally led to a study of the muscles connected with the spine and limbs. The conclusion is, that the lumbar convex curve is the form of stable equilibrium, which the flexible spinal column tends to take under the action of the muscular forces which pull upon it in front and behind. It is probably due to the fact that the average pull per unit of length of the muscles attached in front is greater than the average pull per unit of length of the muscles attached behind in the same region. Distinctively human characters were shown on the canvas in the formation of the thigh and leg bones, and comparisons were made with similar bones in the gorilla, chimpanzee and orang, bringing out the superior nature of the human structure. Thereafter the human foot was brought to light by word and picture, compared on the one side with the human hand, and on the other side, with the foot and hand of the apes. The human foot is plantigrade, it is for standing and locomotion, and is not prehensile or for grasping, while the ape's foot is prehensile. The great toe of an ape's foot is more like the thumb of a human hand. The lines on the palm of the hand, and on the sole of the foot, were explained, as not mysterious and prophetic, but physiological.

The head and brain formed the theme of the closing portion of the address. The head, situated and balanced on the summit of the spine, holds a commanding position. The face looks to the front, the axis of vision is horizontal, and the eyes sweep the horizon. The capacity of the cranial cavity, and the nature of its contents in the quantity and especially the quality of the brain, were passed in review. In European men the average brain-weight is from forty-nine to fifty ounces; in women it is from forty-four to forty-five ounces. This is not due to any better education of men, for in new-born children the boys have bigger heads and heavier brains than the girls. In negroes the average brain-weight is from forty-four to forty-five ounces. The brains of anthropoid apes average from eleven to fifteen ounces. The sensory areas, the motor areas, and the association areas of the brain were pointed out.

We know that an animal is guided by its instincts, through which it provides for its individual wants and fulfils its place in nature. In man, on the other hand, the instinctive

acts are under the influence of the reason and intelligence, and it is possible that the association centres with the intermediate association fibres which connect them with the sensory and motor centres, may be the mechanism through which man is enabled to control his animal instincts, so far as they are dependent on motion and sensation.

The higher we ascend in the scale of humanity, the more perfect does this control become, and the more do the instincts, emotions, passions and appetites become subordinated to the self-conscious principle which regulates our judgments and beliefs.

A splendid lecture was closed with the following condensed and significant sentence:

The capability of erecting the trunk; the power of extending and fixing the hip and knee joints when standing; the stability of the foot; the range and variety of movement of the joints of the upper limb; the balancing of the head on the summit of the spine; the mass and weight of the brain, and the perfection of its internal mechanism, are distinctively human characters. They are the factors concerned in adapting the body of man, under the guidance of reason, intelligence, the sense of responsibility and power of self-control, for the discharge of varied and important duties in relation to himself, his Maker, his fellows, the animal world and the earth on which he lives.

Friday Evening.

Prof. W. C. Roberts-Austen delivered his splendid lecture on "Canada's Metals."

This is a most difficult meeting to report in any satisfactory way, for it was interspersed with the most delicate and successful and brilliant experiments in metallurgy. These experiments, in the judgment of Sir John Evans, were never performed with such care and success before any audience in the world, and they aroused the gathering of learned men to a lofty enthusiasm, which it is difficult, if not impossible, to reproduce in a description in words. Prof. Roberts-Austen is a pleasing speaker, a good platform orator, as well as a great metallurgist of the Royal Mint. His voice is good, his manner is graceful, his imagination is vivid, and his choice of words and forms of expression is original and effective. He does not always bluntly state a truth and say to you—there it is, take it home. He paints a picture in words very skilfully, and all at once you see the truth he might have stated. You are glad to see it for yourself, and then you are doubly glad to hear him state it in condensed phrase after you have seen it. This is especially true if he helps the vision of your imagination by the vision of your eyes on the canvas, and then, after a double vision of the truth, he states it in so many words. I may be able to illustrate this art of the speaker further on.

The lecturer opened with the significant sentence: "The strength of any nation depends largely on its metals." This may have an important bearing on the British Empire. The material welfare, the industrial progress, and, possibly, the very safety of the empire, may depend on the use made of the metals of the empire. The metals of the Dominion are gold, silver, copper, nickel, lead, iron, zinc, platinum, and some others. The mineral production of the Dominion has more than doubled since the Montreal meeting of the Association. Dr. Dawson, of the Canadian Geological Survey, in moving a vote of thanks, gave the figures that in 1886 the mineral production of the Dominion was about ten million dollars' worth, while in 1896 it was twenty-two million dollars' worth. In the production of mineral wealth per head of the population we are still far behind the United States. They produce mineral wealth to the extent of \$3 per head, but we only to the extent of \$4 per head. Gold has been found and mined in Nova Scotia since 1860, and is also found in parts of Quebec and Ontario, but recently the interest in gold mines has centred in British Columbia, in the Rossland district, and more recently still in the far north, on the shores of the Yukon River and its tributary, the Klondike. The lecturer here spent some time in discussing the causes for the slow development of the mineral wealth of Canada. The Hudson's Bay Company must have been well aware of mineral wealth, but they found more easy returns in the wealth of fur-bearing animals. The silver fox was more prized than silver ore, and the mink than any mineral. The literary skill of the lecturer was exhibited in the alliterations at this point. The slowness of development was again caused by the absence of railways and other means of rapid transportation. Another cause why English capital has not been more largely invested here is the misconception

in Britain as to our climate in Canada. A graceful reference to Rudyard Kipling, the poet of the Empire, and to "Our Lady of the Snows," here adorned the lecture.

Silver is found in the Thunder Bay District, Ontario, in the Kootenay District, British Columbia, and in several other portions. The Slocan, Kootenay and Trail Creek mines were mentioned. Before leaving this theme of mining the precious metals, a word of warning was cleverly uttered. The gold miner of the old-fashioned type used to dig holes in the ground for a find, but the gold miner of the new-fashioned type opens an office on a prominent thoroughfare or a conspicuous corner. The press has very recently told us that a number of these gentlemen who are called "brokers" have departed from Rossland, and that the actual mining has not diminished in the least.

Iron was the next theme of discourse. He who holds and welds the iron will ultimately come to hold and wield the gold. Sir William Whiteway said, in England, concerning Newfoundland: "We have better than gold; we have iron and coal." The value of the British navy was commented on, and the work of the metallurgist and engineer was brought to the front. Four hundred thousand tons of iron and steel were afloat at Spithead recently in the Jubilee Naval Review. The value of our nickel mines is closely related to the manufacture of steel, and steel is essential to the preservation and development of the navy. Here was one prominent instance where the lecturer used his art in making us see the truth. He did not say at first blithely and in blunt words, "Your nickel is valuable to us in manufacturing and hardening steel for armor-plates on battle-ships." He made us see the navy off the coast at Portsmouth; then he made us see, both by words and pictures, the effect of a marble ball driven forcibly against a surface of milk in a bowl, and of a gold ball, driven against a surface of liquid gold in a bowl, and, finally, of a projectile from a great gun, driven at 1,600 feet a second against a surface of steel in an armor plate; the contact and splash in each case producing very similar results; then he made us see, both by words and experiments, that steel with twenty-two per cent. of nickel was quite expansive under heat, but with thirty-seven per cent. of nickel, was hardly expansive at all. Thus was illustrated the strange effect which the molecules of one metal may have on the molecules of another metal in the union of the two in varying proportions. After all this setting for the truth, it was easy to see and inspiring to hear the famous metallurgist state the value of our nickel mines.

Platinum was briefly dwelt upon. Then the action of metals under various conditions was experimented with. It was here that the tiny electric furnace was brought into play, and the marvellous effect of the very high temperatures attainable in melting a few metals was exhibited on the canvas. The small furnace and its electric apparatus was in the centre of the hall. A mirror immediately over the smelting pot reflected the exact conditions within, and this reflection was thrown on the canvas. The electric furnace is like an arc-light, with the poles set horizontally, and approaching each other in a receptacle or smelting pot. The heat generated is most intense, and very obstinate and hard metals and ores may be melted and fused. The lecturer said that the fate of the metal in the electric furnace is a sample of what happens to metals in the fierce heat of the sun. At first the chipped pieces of the hard metal appeared on the screen in the smelting pot, in very clear outlines. Then the approaching points of the poles would light up and glow. Presently the pieces of metal nearest the stationary point would begin to melt away like ice in the sunshine. Most beautiful color effects flashed across the scene as the mountains melted, and hard rocks ran into the valleys. The audience was now breathless with suspense, now still in anticipation, and anon jubilant with cheers, and all were quite ready to believe the lecturer when he said that metals were vibrating masses of moving molecules of great complexity. A brief paragraph on the Genesis of Metals formed the close of the lecture, and evolution was brought forward as the probable method of procedure in the inorganic world, as well as in the organic world. When Prof. Roberts-Austen had briefly reviewed the mineral wealth of Canada, and the kind of men in pluck and perseverance that were needed for the development of the mines, he made the master-stroke of the speaker, with the large view of the statesman, in a condensed truth: "Our metals and our men should enable us to maintain the Empire."

Rev. J. H. Stonehouse and family, Burk's Falls, were recently the recipients of an old-fashioned donation party, when a very kind address was presented, accompanied with tangible proofs of esteem. The kind donors took this method of expressing their pleasure for their pastor and his family, and they furthermore assured him, that they will heartily co-operate with him, so that the current year may even be more prosperous than the past. So mote it be.

Rev. W. J. Stone writes: The missionaries engaged in ministering to the Indians on the Fraser River, British Columbia, during the canning season, are deeply indebted to the kindnesses of Mr. and Mrs. Marshall, of New Westminster, and Mr. and Mrs. Kilgour, of Richmond, for opening their hearts and homes to us. Such genuine hospitality evinces a truly Christian spirit, and our appreciation is given in this form of recognition. See 1 Cor. xvi. 18.

Manitoba and the Northwest.

Church news communications from Manitoba should be sent to Rev. T. Morden, 464 Nellis Avenue, Winnipeg.

THE NEWLY-ESTABLISHED INDIAN DISTRICT—CORNER-STONE LAYING AT MELITA—OTHER IMPROVEMENTS—THE SUBJECT OF "PRAISE."

Rev. J. Semmens, principal of the Brandon Indian Industrial Institute, returned on Saturday from a trip to the north down Lake Winnipeg, bringing with him a party of twenty pupils. Deducting a small number taken home for various reasons, this will give a considerable increase in the attendance for the coming term.

Rev. E. R. Steinhauer and family, of Fisher River, spent part of last week in Winnipeg. They expressed great satisfaction with the new parsonage which the Missionary Society is having built for them by Mr. Charles Parker, of Toronto. The work is approaching completion, and they expect to take possession of their new home about the end of the month. Mr. Steinhauer is rejoicing in spiritual blessings experienced in his work; additions are made from time to time to the number of the saved, and the membership of the church. He is hopeful for still better things in the future, not only in connection with his own work, but throughout the Indian missions of the Northwest generally. The formation of a new district including the missions of the north, and those of the northwest and west as well, meets with the hearty approval, so far as has been learned, of those immediately interested. Rev. John McDougall, the chairman, will be able to visit the mission fields, to an extent that is not possible for a chairman in the white work whose pastoral duties make heavy demands upon his time; and besides, it is an inestimable advantage to have one in charge who adds to his fitness in other respects familiarity with the native language, and the wisdom gained from life-long experience in this particular field. Mr. McDougall's recent visit down Lake Winnipeg, the first in his new capacity, was a glad surprise to the brethren who had not been able to attend the session of Conference, and had not yet received the news of the action taken.

CORNER-STONE LAYING.

Melita.—Rev. J. C. Switzer, B.A., pastor. The corner-stone of the new Methodist church was laid by Mrs. (Rev.) J. C. Switzer, in honor of Hon. Thomas Greenway, Premier of Manitoba, who was obliged to be absent on account of previous engagements, and Mr. G. L. Dodds, reeve of the municipality of Arthur. The ceremony was conducted by Revs. W. Somerville, chairman of Deloraine District; James Woodworth, A. W. Kenner and J. C. Switzer. The brass band was in attendance, and rendered an excellent selection just as the stone was being lowered, and "Nearer, My God, to Thee" just at the close of the service. The crowd then adjourned to the lawn of Mrs. Newbury, where ice cream, lemonade, cake, etc., were furnished by the ladies. After refreshments, excellent addresses were given by the following gentlemen: Rev. Messrs. Omand, Presbyterian; Hastings, Baptist; Stocker, Episcopal; Woodworth, Kenner, Somerville and Reeve Dodds, interspersed by pleasing music from the band.

One of the most interesting features of the occasion was the liberal gift which Mr. Dodds placed upon the stone for the workmen and church building fund.

Mrs. Switzer read a short history of the building enterprise, and the document was placed, along with the jubilee number of The Christian Guardian, several church and local papers, a Bible, Methodist Hymn-book, and Discipline, jubilee post-card, jubilee stamps, etc., in the corner-stone. Following is an extract from the account: At a congregational meeting of Methodists in Brundit's hall on November 16, 1896, it was decided to erect a Methodist church. The Quarterly Board of the circuit appointed the following as the trustees, with Rev. J. C. Switzer, B.A., pastor of Melita Circuit, as chairman: Messrs. E. F. Dobblyn, T. A. Blackwell, S. Johnston, C. P. Holden, Thomas Freeborn and A. E. Kemp. The Board procured the site from the C. P. R., and when tenders were called for, that of A. E. Blakeway was accepted. S. Johnston, R. Shearer and C. P. Holden are the Building Committee, and as this is Jubilee year, the Board and Ladies' Aid decided to call the new church Victoria Methodist church, in honor of our gracious sovereign. Mr. Thomas Barnard has the contract for the stone work. The corner-stone was procured from Mr. J. Thomson, of Brandon.

IMPROVEMENTS AND CELEBRATIONS.

The new parsonage at McGregor, Portage la Prairie District, is about completed. The pastor, Rev. W. A. Lewis, B.A., expects to move in this week.

At Reston, Deloraine District, Rev. A. W. Kenner, pastor, two lots have been secured for church purposes; also a stable has been built. The work on the new church at Rat Portage is so far advanced that the pastor, Rev. A. Andrews, was able to announce last Sunday that next Sunday's services would be conducted in the lecture-room.

At Sintaluta, near Grenfell, Moosomin District, an anniversary tea and concert was held on the 9th inst., by the Methodists, in the Presbyterian church. Rev. Messrs. Thomson, McLeod and Holling, and Messrs. B. P. Richardson, J. Benson and R. A. Magee delivered short addresses; the Kenlis choir assisted in good style. Mr. J. Benson, of Wolseley, and Mr. J. D. McAr, of Grenfell, sang solos, and Miss Della Fraser, of Kenlis, and Mr. F. W.

Chisholm, of Grenfell, rendered organ selections. The seating capacity of the church is reported to have been "taxed to its utmost." Special services in connection with the reopening of the church at Port Arthur were held last Sunday. Rev. G. W. Dean, ex-president of the Conference, occupied the pulpit in the morning, and Rev. John Maclean, M.A., Ph.D., a former pastor of the church, in the evening.

Personals

Dr. J. M. Buckley has lectured on the Chautauquan platform fifty-four times.

We are very sorry to have noticed the death of Mr. Dugald Graham, of Montreal.

Rev. E. B. Lancelley, London, has been invited to succeed Rev. J. Learoyd, St. Mary's, next June.

Miss Slack has intimated her intention to attend the World's W. C. T. U. Convention, to be held in Toronto shortly.

Rev. Isaac Crane, Hamilton Conference, has been called to suffer the death of his wife, who died on the 17th inst., aged seventy-five.

Mrs. Gooderham recently took part in a farewell missionary service at San Francisco, as she was on her way to Japan.

Rev. G. W. Henderson, Sarnia, has been unanimously invited to become pastor of North Street church, Goderich, at the next Conference.

Rev. W. L. Watkinson, B.D., LL.D., president of the Wesleyan Conference, has promised to preach at Plymouth next October, on behalf of the Baptist Missionary Society.

Hon. A. G. Blair, Minister of Railways and Canals, has refused to sanction the opening of the canals of Canada to traffic on Sundays, except under extraordinary circumstances.

Rev. James Ferguson, Durham, Ont.—A correspondent writes that Mr. Ferguson has been cordially received, and appearances indicate that he will be successful in his new field of labor.

The Archbishops of Canterbury and York and the Bishop of Chichester have issued a letter to every clergyman in England, urging the necessity of temperance work in every parish.

Rev. E. B. Service, on arriving at Bruce Mines, was most cordially received. The Ladies' Aid Society gave a social early in August, which cleared the debt on the parsonage.

Rev. John Wood, a superannuated minister, Hamilton Conference, died at Norwich, August 15, in the seventy-fifth year of his age. The bill of mortality among our aged brethren is enlarging very rapidly.

Mrs. Rillance, mother of Rev. W. Rillance, Montreal Conference, and sister of Rev. C. V. Lake, London Conference, was called to her reward June 14, at her residence, Oakwood, Ont., in the eighty-fourth year of her age.

The Rev. Dr. Dorchester says that in twenty-four years (1870-1894), the Roman Catholics in the United States have increased from 4,600,000 to 8,806,648, while Evangelical Protestants have increased from 20,020,183 to 45,653,844.

Rev. Dr. Henderson, of the Methodist Mission Rooms, will go east in the latter part of September, and will visit Newfoundland and the other eastern Conferences, in the interests of the Missionary Society. He will probably not return until Christmas.

Dr. John Lewis Smith is the patriarch of Methodism in Indiana, and he wrote in his eighty-second year a book of 450 pages, containing anecdotes of pioneer preachers and their charges in the west, together with a treatise on Indiana Methodism.

Rev. F. W. Straw, of Mineral Point, Wis., has in his church a member nearly ninety-nine years of age, in whose grandmother's home Rev. John Wesley took tea the last time he was in Cornwall, England. Her mother, then quite a young girl, was present at the time.

Rev. W. Ainsley writes that the labors of Rev. G. W. Kerby, at the Berwick camp-meeting were highly acceptable, and so much has he endeared himself to the people that they will gladly welcome him among them in the near future. The secular press also referred to his work in the most complimentary terms.

Lord Lister, Lord Kelvin, Sir John Evans and Hon. A. S. Hardy, Premier of Ontario, received the degree of LL.D., at a special convocation of Toronto University, on Friday, August 20. The convocation was held in the Pavilion, which was well filled. Great interest was felt in the service. Most of the members of the Science Association were present.

Rev. J. B. Slicox, of Chicago, has spent three Sabbaths with his first congregation, Western Congregational church, Toronto. On the evening of the 16th inst., he delivered a lecture in the interest of the Sunday-school, entitled, "Grip and Grit," which was both instructive and entertaining. There was a large audience.

W. E. Sculthorpe, a Marchmont, Ont., Home boy, who has for nearly nine years been employed by Mr. O. C. Lawson, one of the district's well-known farmers, has received a notification from London, England, asking him to present himself at Temple Bar on September 1. The letter says that on that day Sculthorpe would be nineteen years of age, and the heir to £200,000 sterling. Sculthorpe has gone to England to claim the fortune.

Some items of church news are found on the thirteenth page.

The Sermon

"IN MY NAME."

By T. T. Munger, D.D.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."—John xiv. 13, 14.

It is singular how the meaning of words slips out of them, and after a time comes back. They go into eclipse under some overshadowing conception which continues for years or ages, but at last passes, and the original meaning reappears.

This is eminently the case with the word "name," and the phrase "in the name of," as they are found in Scripture.

If a selection were made of the ten best sermons ever preached, that on "Jacob's Wrestling," by Robertson, would be included, even if it did not head the list, not because it is without faults, for it is not, but because it furnishes so much food for thought, so much inspiration and insight into the nature of the fundamental truths of religion. Its special value consists in its recovery of the meaning of the word "name" as it is used in Scripture. As now used, it simply designates a person; originally, it described a nature. It was a designation, but it was also a revelation. From the very first there was no attempt—such as we keep on repeating—to prove the existence of God; this was taken for granted, as it may always be; but he was named under a name that described or revealed him. He was the I Am—existence or life itself. Then he was named as power and perfection. Finally he was named the Father. Christ reverts to the original use of names, and puts his revelation of God into the name of God; he is the Father. His revelation of God is summed up under that name. When he used the name he had in mind the nature and character of God. He goes beyond the being or person of God and stops on his character. "Hallowed be thy name" does not mean that the Creator is to be revered; Christ cared little about that; he meant that the Father was to be revered, and that all worship should be imbued with love and honor for that name. Begin the prayer with "Our Creator" or "Our Sovereign," and it has no meaning. One cannot think of God as a Creator and find his way through the prayer by any clear path; creation has nothing to do with forgiving trespasses and saving from temptation. Begin with "Our Father," and the nature of the Father follows us along from petition to petition; it is the kingdom of a Father that we want; it is the will of a Father that we long to have done; it is from a Father only that we can expect daily bread; only a Father can forgive us as we need to be forgiven, and only a Father can shield us from temptation. The prayer gets all its meaning, its applicability and its force from the name that begins it. The logic of it lies in the name; and we have prayed it aright when at its close we are ready to confess that we are children in the hands of a Father. Christ struck upon this name by a divine insight, and he put all he believed, and saw, and knew, all that he felt himself to be, all that he knew men wanted to become, into that one name. He knew himself to be the Son of God, and so he called God the Father, and lived on under that name. So much as to the original use of "name"; it is clear, simple and natural, so natural that we try to name things according to their nature. Language gets much of its beauty and force from a correspondence between names and things. The names of the lakes and cascades in Westmoreland and Central New York fairly picture them to the eye and repeat them to the ear; and what word could describe the mount of the gods but Olympus? Men cannot be so named because the name precedes the character; but often when a man develops great qualities, his name is changed so as to take them in, as when Charles of France became Charlemagne. But though a man cannot be named according to his character, yet he is a royal being by nature and should be well named; there might properly be a statute against the use of diminutives. To name a human being by a belittling name is to do all that can be done at the outset to shut him off from greatness. The old Hebrew names are often rough, but they meant something, and they did not degrade. The name given to a child cannot describe it, but it should be a call to what it ought to become, either through the one for whom it is given, or by its own meaning or sound, for a sound may be noble.

Take now the phrase, "If ye shall ask anything in my name, I will do it." Those who first heard it had no doubt as to its meaning. They knew that "My name" stood for the character of Christ; for the work of Christ. They did not think that his name was a word to conjure by; nor did they think that God had delegated his power to Christ as to an agent through whom all prayers were to be offered. They knew that they were to approach God through the character, and in the spirit of him whose spirit and character they had come to understand. It meant this, and it meant no more, nor could it mean anything higher. But after awhile an eclipse came over it, and its meaning was lost sight of for centuries; nor is it even now clearly in view. But it is emerging from the cloud along with that clearer view of the Christ which is the crowning feature of these last years of the century. Every day is he becoming more apparent. The chief leaders of thought—not the theologians merely, but the social leaders—are turning to Christ, to his wisdom, to his leading ideas, to his spirit, to his life, to his person in all its reality and fullness of meaning, and

are confessing that in him humanity finds the law of its life and its hope of progress. There was a time when it was hard to disentangle the Christ from the nets of literalism and dialectics that had been woven around him, and make him clear and easy of apprehension; but that day is passing. Most things are better understood than they were a century ago, and in nothing has there been more gain than in a knowledge of what Christ meant and stood for.

The perversion that came over the meaning of this phrase—"in the name of"—grew out of two sources: the perversion of theology, and the natural desire of men to get all they could from God, and in the easiest way. The two played into one another.

Very early Christianity came to be regarded as a governmental affair. The church took form from, and actually became the empire. Theology underwent the same change, until God was regarded as a Sovereign over a rebellious race condemned to eternal death, and lying under his righteous wrath. Christ undertakes to save it by coming to earth and dying in place of men, and so earning a fund of righteousness that could be paid to God in behalf of the elect who believe. He appeases God by suffering the penalty of the law, and he conducts the empire by acting as a mediator and dispenser of what God sees fit to give—pardon or grace or gifts.

Let us not think contemptuously of all this; it was inevitable. It was necessary that Christianity should thus die, as it were, and rise again, sleeping until society should be ready for it. Or, it would be better to say that it wrapped the empire around its ever-living self, and awaited the time for its emergence. A perversion does not necessarily destroy; it may protect and keep alive. This conception which I have described was held in New England under Edwards, and even later; but what a living fire of faith glowed within it! A parallel perversion is seen in the practical churches; but what stores of Christian energy lie behind forms and observances that are intolerable to thought!

The perversion has largely passed away in New England, but many of its adjuncts remain. It lingers in hymns, especially those sung by children, who are thus taught what they must unlearn. We give our children mediaeval theology, and reserve the modern for ourselves.

It was when this conception of theology was in full force that we lost the meaning of the words "in his name," and so lost half the power of our faith. It came to be generally believed that God could only be approached by a mediator, that is, by one who had appeased his anger and earned a special right to go into his presence. And there was a general belief that Christ had created a fund of merit which could only be dispensed through himself; that the administration of the kingdom of God was delegated to him, and hence all prayer must be in his name. Even now we occasionally hear the illustration of the draft upon the bank, good only when endorsed by Jesus Christ. Again, let us not be too hot in our indignation over such perversions of the Gospel. It is not long since we were all there; besides, these perversions lie close to the greatest truths. The perversions are clumsy enough; monstrous in their representations of God, repulsive to thought, degradations of justice and morality and mercy; but turn them over a little, re-define, explain, go back to the original meaning; get down to the real spirit, and we have instead clear and rational truths of priceless value. Take for example the word mediator. The perversion said that the offended Sovereign could be approached only by the Son with the price of redemption in his hand; guilty man could not approach. This, of course, is horrible; but turn the word mediator over, and see what you will get. Take it out of the courts and carry it into the world of morals. A mediator is a way between two; or, he is a revelation of one to another. Suppose there is to be a revelation of God in humanity, how shall it be brought out? Plainly, by humanity itself. How is God revealed in nature except by natural forms? How to man except by man? This is clear enough. And he who thus reveals God is the mediator between God and man. He is simply the way, or the means, or the medium by which God, who is within humanity, is brought out to light and made plain; he is the revelation of God, and if you would find a way to God you must go by the light of that revelation. You may try other ways, but after you have stumbled long enough, and your lantern has gone out, and your conceit as to the sufficiency of your own divinity has been dissolved under the experience of life, there will, some day, dawn upon you the thought that, after all, the life of Jesus Christ is the best revelation of God you can find, and it will grow until you are ready to say that he is the light of the world; he is the mediator, the way by which I go to God, the one through whom I find God and God finds me.

If this conception of Christ as a mediator had prevailed even as late as the early part of the century, it would have saved a vast amount of theological disputation, and schism and doubt and heartache. Early in the century, our Unitarian brethren, finding this gross perversion enthroned in orthodoxy, protested against it and refused to use the phrase—"in the name of." They were right in their protest, but they need not have hesitated to use the words; they stand for a vital truth; to miss it is to miss the very heart and substance of Christianity. Why did they make the mistake? It was the mistake we are all liable to make. We encounter false doctrine—false enough it may be—and we forthwith deny it, and protest against it, and cast it out, not stopping to inquire if there may not be a truth within it. Robertson, whom I named just now, won his great influence among thoughtful minds by insisting on the

truth that lies behind the error; following the hint of those wisest lines of Shakespeare:

"There is some soul of goodness in things evil,
Would men observingly distill it out."

They did not observingly distill it out—a slow and careful process—how few of us stop for it?—and so they lost sight of the central truth of Christianity—namely, doing all things in the name of—that is, in spirit of Christ.

We may be very sure that this phrase, "In my name," is not connected by Christ with all his promises, and commands, and with prayer, thus covering our whole life, except for the highest reasons. All service is to be in his name; all prayers in his name; and when so offered are sure of answer. The reasons, put into one, are: that thus life is concentrated in one direction, and that the highest. It makes life definite and holds it there. It lifts it to the highest point, and then bends every act, every desire, every prayer up to that point. Concentration, steadiness, height—these are what he was aiming at—not to open the riches of the universe in answer to pleading for them.

Perhaps I can make the whole matter plain by an illustration.

There is a boy going to college. He has been brought up in a frugal, high-minded household. He already shares in its spirit, is pure-minded, unselfish, takes a noble view of life, has high purposes; he has been trained in that way, but he is young; his principles are not yet fixed; he is open to all the appeals of early life; it is possible for him to be tempted and to yield. He is going to college—not a bad change, but a great one and full of risks. He will find himself in a world where it will be easy for him to forget the spirit of the home, and the purpose for which he is educated. His father, knowing this, says, "You are going to college, away from home; all I ask of you is to keep in mind the way you have been reared; do not let go the spirit of the household. You know what we care for and live for; do not forget it. You go to college not to have 'a good time,' but to get an education. We send you to college for that and for nothing else. Keep this in mind, and there is nothing we will not do for you. So long as you share in our spirit you may ask anything of us, and we will do it. Keep yourself one with us, and ask what you will; you cannot ask amiss." And so he sends the boy to college, all eyes wet with tears of love and high purpose. What does the promise, "Ask what you will and we will do it"—what does it mean? Unlimited cheques, frequent absences, "soft courses," release from rules, a good time generally, and education rather a side issue. Are the requests to be of this sort, and based on the promise, "Ask what you will, and we will do it?" By no means. The promise is conditioned by the spirit and purpose of the request. The boy must be loyal to the home, and he must be animated by the common purpose—an education for service. Whatever he asks for that helps on that he will get.

In such ways as this we get some hint of the meaning of the phrase, "In my name." It describes the element in which a man is to live—the Christ-element, a Christ-world in which one's whole nature and life have play—this, I think, is clear. But we must not pass it by without noting how it modifies and determines the meaning of the entire sentence, "If ye ask anything in my name I will do it." The phrase, "In my name" is an immense limitation upon the rest of it. Overlooking it, or thinking it means that Christ has all power in his hands, and can do what he will, men have used prayer as a means for getting whatever they want. The tragedy of Christian experience is oftener found in connection with prayer than anywhere else. The inflexible course of nature does not trouble the average Christian believer so much as does unanswered prayer. Here is the promise, "If ye ask anything in my name I will do it," and here are unanswered prayers. I prayed to God to spare my child, and it died. I prayed that my son might be kept from evil, and he went to destruction. I prayed for prosperity, and my cup is filled with poverty. I prayed for health, and I am sick. I prayed that I might be kept from mistake in my business, and I blundered. I pray for whatever I want that seems right, and I get nothing; and there is the promise! Here is where faith breaks down oftener than anywhere else; and the reason is that the meaning of "In my name" is not understood. It is here that the perversion works so fatally. It is thought that the promise will be fulfilled because Christ has all power. But the idea of power is scarcely in it. Not power but spirit is what Christ meant. "Ask in my spirit; ask for such things as I would ask for if I were in your place; ask as I ask—not my will but thine be done; ask to be joined to me in my work; ask to become like me in order that you may do my work; ask for humility, for the single eye, for purity of heart, for unselfishness, for sincerity of love, for willingness to do the will of the Father; and as for other things—pains and sorrows and gifts—lay them before him, but also leave them with him who knows what we have need of."

We are beginning to understand the wisdom of Christ. How deep, how high, how keen and searching, how all-embracing and how effective is it here! Follow his promise a step farther—what is its object? "That the Father may be glorified in the Son." What does this mean, but that the purpose of God as a Father may be carried out through the Son—that is, "Ask anything in my spirit, and I will give it, because it will help on the divine purpose"? Here is wisdom indeed—the wisdom of One who knows how to redeem the world.

Prayer is not something that secures for us whatever we want; nor is it something that opens the universe and bids us enter in and

possess it; we are not quite ready for that yet. Instead it turns us off into a sharply-defined field—the field of Christ's own life and spirit. It concentrates our energies in one direction, and fixes them on one end; it binds us down to one single purpose. God does not sit in the heavens and give to every man what he asks because he has the power. He is a Father, who is drawing his children up to himself along the only path by which they can come to him—the path of Jesus Christ, the Son of the Father. Ask as he asks; live as he lived; share his spirit, and your prayers are answered.

See also how it works in the general field of humanity. It takes us out of ourselves and puts us in the general movement of the world. Thus we become a part of one great spiritual unity that embraces humanity, and is striving to realize itself in the complete redemption of humanity. It is just here that we get complete deliverance from ourselves, and from our thronging desires and self-centred prayers for this and that thing which we think we need; and are lifted up into the life of him who so forgot himself that he died in self-forgetful sacrifice—for he saw the glory of the Father before him—redeemed humanity, conscious of its redemption by sharing in his life and spirit.

There is one very serious and imperative work resting on all of us. Do what you will; lay what plans you will, you must come back to this; you must do what you can to redeem and perfect humanity; and there is but one way to do it—namely, by uniting with others to enforce the ideal of humanity. There is no dispute about the ideal—Behold the Man! We are all agreed upon him. His spirit and purpose are ours; they must be, for we can have no other. Hence, in our loftiest act, when we are at our best—as we consciously are in prayer—we declare our oneness with Christ, and pray in his name because we believe in it, and we stand where it puts us, in the very thick of the conflict by which he is redeeming the world out of its evil, and opening a path into the glory of the Father—the triumph of eternal love.

Golden Wedding.

At Little Metis, P.Q., on Tuesday, August 10, was celebrated the "Golden Wedding" of James Adam and Mrs. Mathewson, Sen., so well known throughout both Montreal and Canadian Methodism. The original wedding took place on August 10, 1847, in the city of Halifax. A bridesmaid (Mrs. James Patton, sister of the bridegroom), and a groomsmen (Mr. S. H. Black, brother of the bride), who assisted at the wedding of 1847, were both present at the jubilee celebrations. All the sons and daughters of this honored couple were present, with their wives and children, as follows: W. B. Mathewson and wife, and two children; S. J. Mathewson and wife, and eight children; E. P. Mathewson and wife, and two children; James A. Mathewson, Jr., and wife, and two children; Dr. George H. Mathewson and wife; Miss A. S. Mathewson and Miss Ellen H. Mathewson. Amongst the other relatives present may be mentioned: Mr. S. H. Black and wife and daughter, from Dartmouth, N.S.; Mrs. Donnell, from Delaware, United States; Mrs. James Patton, Mrs. S. Baylis (and her husband, Mr. S. Baylis), and Miss Ellen Mathewson, of Montreal, the four last being sisters of the bridegroom. Numerous congratulations were received by letter and by telegram—amongst others, Dr. Potts, Toronto, and Dr. S. P. Rose, Montreal. Numerous presents were given in proof of the esteem and affection with which this aged couple is regarded. The employees of the firm, J. A. Mathewson & Sons, McGill Street, Montreal, presented a beautifully-worded and executed address of congratulation. The Quarterly Official Board of the Little Metis Methodist church presented, with their congratulatory address, a large photograph, beautifully framed; the picture showing a group of nearly all the adult permanent residents of Metis, gathered in the front of the Methodist church. In the welfare of this church, spiritual and financial, Mr. and Mrs. Mathewson have for many years taken the deepest interest.

During the afternoon various family groupings were photographed outside the summer cottage, a special photographer being engaged, and sent from Notman's, of Montreal, for that purpose. With flowers and flags and Chinese lanterns the cottage presented a beautiful appearance, and when at dusk the lanterns were lighted, the scene was such as is rarely seen.

All too soon ended a day of unalloyed happiness and joy, and the friends dispersed after family worship, conducted by Rev. A. E. Pates.

The Rev. J. W. Haightway has completed his new arithmetic for use among the Fijian missionaries. It has occupied some of his best thought for about three years, and is comprised of about 200 pages. The first edition (or part of it), has been forwarded to Fiji.—Methodist Advocate.

Dr. Horace Newton Allen, who was one of the first Christian missionaries in Korea, has been nominated for United States Minister to that country. He is a graduate of the Ohio Wesleyan University. In 1884 he went as a medical missionary to China under the auspices of the Presbyterian Church, and about a year later began work in Korea. During President Harrison's administration he was in this country for two years in charge of the Korean Embassy, and later was appointed secretary of the United States Legation in Korea, which position he has since held.—Christian Advocate.

Correspondence.

Sacrament, Monthly or Quarterly.

Dear Sir,—On Sunday, July 25, the Rev. G. R. Turk, the new pastor of Carlton Street Methodist church, said to his congregation that some of the members would doubtless be looking for communion service (none had as yet been held in July), and explained that there would not be one again until September, when many people who were now out of town would have returned to the congregation. He explained that this determination had been come to by the officials of the church, and I have no idea that he accepted any responsibility for it himself. The thing that struck me when I heard it was, what right have the officials of any Methodist church (or the pastor, either) to deprive the members of monthly communion? Even if but a small fraction of the members remained in town during July and August, this would not be justifiable (for why should ever so small a number be deprived of so blessed a means of grace because others had absented themselves?). But in this instance such is not the case. It is safe to say that not more than one-fourth of the membership is absent during the whole of July and August, and it looks like a discrimination against the many who are not able to spend their summers out of town. The officials of this church also discontinued the printed calendar during the summer months, which seems a small economy, which also favors the few who are out of town; but that, of course, is entirely in their hands if the congregation approves. The part of that devoted to the Sunday services seems too much like a weekly concert programme, even when published, and might be modified.

But the question of the regular communion service is what I want to draw your attention, and that of your readers to, and would like to have your and their views on it. At the church in question the service is a moveable one, and very often is not held on the first Sunday in the month, and sometimes in the morning, and sometimes in the evening; so that the members are never sure when it will be held any month; and I believe this practice prevails in many of our churches. Has the time not come when our Discipline shall be so altered that it shall be an obligation to hold communion service on the first Sunday of each month? I have often thought that even such a rule could be profitably extended so as to introduce the rule prevailing in many of the Anglican churches in Canada, viz.: communion in the morning on the first Sunday in the month, and in the evening on the third Sunday in the month. In that way no one is deprived of the privilege of partaking of the communion, for many who cannot get out in the morning can have the privilege in the evening, and vice versa. It is sad to see, even as it is, the large number of professing Christians and church members who turn their backs on the Lord's table, and deliberately walk out of this church time after time; and in many of our churches it is just the same. If it will secure the large attendance and solemn observance at communion, which are an honor to the Presbyterian Church, to have communion less often than once a month (though in the month it is held there should be one morning and one evening service), why not have it less often than once a month, but even then at fixed dates? S.

British Columbia Salmon.

Dear Sir,—In twenty-five years I never saw anything like it. Forty-two canneries on the Fraser River, and every one of them glutted with salmon, so that half of the fishing boats are laid off, and the rest only fishing half time. At a low estimate, half a million salmon are brought in every day.

To care for these enormous quantities of fish, there are from 15,000 to 20,000 people employed—men, women and children. I suppose the population about these canneries is as cosmopolitan as the population in the slums of London. Then there are all shades of color, from the delicate white Swedish girl, with very light hair, to the jet black negro, with close, curly locks. The languages spoken are, English, French, German, Swedish, Danish, Norwegian, Russian, Prussian, Austrian, Swiss, Portuguese, Spanish, Italian, Greek, Cingalese, Japanese, Chinese, Mexican, Kanaka, Chilean, the various Indian languages of British Columbia, and even the Mohawk, of Ontario.

Then, to care for the spiritual needs of this seething mass, there are the Rev. Messrs. Winchester, Coleman, Swartout, and Mr. Ing, of the Presbyterian Church; with the Rev. Mr. Stone, Mr. and Mrs. Nicholas, Tong Chue Tom, and the writer, of our own church.

There is enough to keep us busy every day; for, whilst the greater part of men, women and children are engaged about the fishing, there are always a number of sick and indigent among the camps. Then, in the evening, we hold a service in the church or among the camps, for whites and Indians; whilst those who speak the Chinese language hold street meetings, or services among the Chinese at their quarters.

The work is hard, but every year shows improvement, and I have no doubt there is seed sown here, which, during the year, germinates in the dark minds of some of those poor benighted pagans. There is still a great deal of illicit liquor selling, a large amount of Sunday work, and many other evils, all of which we trust will be remedied in another year.

In other parts of the Dominion fishing boats do not go out till midnight on Sunday; but here, by special enactment, the boats are permitted to go out at 6 p.m. There is really no Sunday afternoon, for the fishermen are all

busy putting their nets into the boats, and by five o'clock all the boats are out of the river, waiting for the flag to be raised at six. However, we must be thankful for what has already been accomplished, for the shops are now all closed on Sunday, and the policemen do not spare themselves in seeking to maintain good order.

We ask the united prayers of God's people, that our labors may not be in vain for the Lord. C. M. TATE.

Steveston, B.C., July 29, 1897.

Church Members and the Liquor Traffic.

Dear Sir,—In The Christian World (London, England), of July 29, I read the following extract from the report of the Wesleyan Conference, recently held in Leeds:

TEETOTALERS DISAGREE.

"A slight breeze sprang up during Friday's session over a memorial from the Rochester Circuit, asking Conference to take action to prevent persons engaged in the liquor traffic from holding any official position in the church. This met with the strong support of Rev. Thomas Champness, who, of course, has had vast experience of the evil of drink among the working classes. Dr. Marshall Randles, a life-long abstainer, with Dr. Jenkins, Mr. Price Hughes, and others—all staunch temperance men—deprecated the taking of extreme measures, on the ground that more harm would result than good, both to the temperance movement and to Methodism. In the end they carried the day."

I am sure it will be of much interest to your readers to know whether there is not some mistake in this report. Can it be possible that the Wesleyan Church in England has among its official members persons who are engaged in the liquor traffic? However strange and startling this may appear, it would seem, if this report be correct, that there must be some reason why the Rochester Circuit should ask the Conference "to take action to prevent persons engaged in the liquor traffic from holding any official position in the church."

Is Mr. Wesley's rule, forbidding the buying or selling of spirituous liquors on the part of members of the church, not observed in England, as it is in this country?

It seems almost incredible that members of the church, to say nothing of officials, could be engaged in such a traffic; and then that the Conference should refuse to interfere on the ground that extreme measures would result in more harm than good. Will you be good enough to "let a little sunlight in" on this matter? J. H. CARSON.

Montreal, August 12, 1897.

Micah, Chapter vii., Verse 18.

Dear Sir,—In defending the defenceless, the writer desires to enter a plea for the deserted cat. During the past month numerous cases have occurred in which the domestic cat has either been left shut up in the vacant house, or else turned adrift during the summer outing of her owner. The pitiful cry of such animals and of the fugitive cat in the midnight rain-storms, has been, nay, is, a disgrace to our oft-boasted humanity. It would undoubtedly be more humane were the feline race not permitted to propagate in such large numbers. By all means save the poor, wee kittens from the sad fate of the deserted cat by destroying them in the most merciful manner, namely, by drowning them in a deep vessel filled with water, and the vessel covered. In this connection the undersigned may add, that during a visit to London in 1895, she was rejoiced to learn that the zealous secretary of the R. S. P. C. A. at London, was considering the necessity of a cat tax, in order to raise the status of this much-abused and useful animal. A. G. SAVIGNY.

A Sad Accident.

Dear Sir,—The Rev. W. H. Desmarais, pastor of the French Methodist mission of St. Philippe de Chester, was drowned at Wotten on Saturday, 7th inst. He left home in the morning, and being a very warm day, accompanied with a friend by the name of Mr. Fortier, they went to bathe. Mr. Desmarais, who could swim, went first in the water, and before Mr. Fortier got ready to go in, Mr. Desmarais sank. As he came again to the surface, Mr. Fortier took a pole and went as far as he could in the water (for he was not able to swim), and tendered him the pole, and cried to him, but he got no answer, and a minute after, he sank to rise no more alive. The whole community, hearing of the sad news, came to the scene only to see his body, which was recovered shortly after the accident.

The jury, after examining all the facts, concluded that Mr. Desmarais was accidentally drowned. Bro. Desmarais spent a number of years in the French Institute. When he was converted to God he had a great desire to preach the Gospel to his own people, consequently he offered his services to the church, and worked under the chairman one year. In 1892 he was received on probation, and while laboring on St. Paul de Chester, he completed his theological course, and was ordained a minister of the Methodist Church in 1896, at the Conference in Stanstead. The same year he took charge of the French work on Bethel mission, and last June he was sent to St. Philippe de Chester, where his life's work was brought to a close by the sad accident on the 7th inst.

Bro. Desmarais' mother died while he was very young, and his father, a French Protestant, placed William into a French Protestant family, and he was brought up a Protestant. He was of a mild and cheerful disposition, very willing

and always ready to help his brethren. He loved to preach the Gospel of Christ, and win souls for God. He will be greatly missed by his people and his only sister, who, on the burial day, honored him by their presence and their tears.

On Tuesday, the 10th inst., Bro. Desmarais was buried in Danville cemetery, and the funeral service was held in the Methodist church. The Rev. W. Robinson, of Danville; Rev. Joseph Pinel, Principal of the French Institute; Rev. L. Massicotte, of Acton Vale; Revs. Telephore Roy and DeGruchy, of Montreal, took part in the service, and spoke in English and French very highly, and with much sympathy of the departed brother, to a large gathering of friends and mourners. ED. DE GRUCHY.

Memorial Notices

Memorial Notices must be brief, or they will be reduced before publication. A limit of about 200 words is suggested in all ordinary cases. Poetry, prayers, long genealogies, and accounts of funeral services cannot be admitted. These memorials should not be religious histories, but characteristic notices of the deceased, and must reach the office within two months of the person's death.

TRELEAVEN.—Our greatly respected and dearly loved brother "fell asleep" on June 26, 1897. Walter Treleaven was born in Plymouth, Devonshire, England, July 4, 1825, and with his parents came to Canada in 1832, settling on Amherst Island, near Kingston. In 1847 he came to the township of Ashfield, then a forest, and afterward settled, in 1864, in Lucknow, owning and operating the Lucknow Grist Mills. The Lucknow Sentinel, our town paper, speaks of him as "one of the oldest, best known, and most highly esteemed citizens, a man of sterling character." In his business, municipal, social and church life, he won the truest respect and love of the many who knew him. He was converted to God under the ministry of the late Revs. Samuel Fear and William Creighton, December 15, 1852, and became a devoted, intelligent, cheerful and useful Christian until his death. He was one of the first to assist in establishing Methodism in Lucknow, where he has been a devoted, efficient class-leader for thirty years. The church in this place loses a noble example of Christian manhood, a liberal supporter of every good cause, and a faithful worker in every good work. He lived for, and walked with, God, and God gave him great peace and assurance in his sickness, and victory in death. In disposition he was humble, fervent, generous and cheerful as the sunlight. He was married twice, first to Agnes McMath, who died February 7, 1853, then in 1857, to Jane McQuoid, who survives him. A numerous and respected family, amongst whom is Rev. Walter Treleaven, of the Hamilton Conference, enjoy the best of heritages, viz., the influence and example of a noble Christian father. I. B. Wallwin.

MARTIN.—Died at the residence of her parents, North Bay, Martha Martin, in the twenty-third year of her age. When I knew her first she was a bright and promising Sunday-school scholar in the town of Almonte. When I met her again as her pastor, I found the bright promise of her girlhood amply fulfilled in her young womanhood. She had more than ordinary grace of manner, and attraction of physical form, but her chief glory was soul beauty. She "remembered her Creator in the days of her youth, and made a public profession of religion during the pastorate of my predecessor. She was our Epworth League organizer till forced by sickness to resign. Rest and change, and all that the tenderest home love could devise, were tried in vain. On Wednesday afternoon, May 26, about four o'clock, we looked at the bed, where she was accustomed to lie, but Martha was not there. Without rustle of wing, or sound of foot-fall, she had departed on her last journey. She was a general favorite—to know her was to love her. Her roommate, at Whitby College, where she took a course in music, writes: "Her whole being expressed such a lovely nature, guided in all by Jesus. Martha's life will always help me to be a better, nobler, truer girl." No wonder father and mother, brothers and sisters, miss her so much, but they sorrow not without hope, neither has she lived in vain. Her gentle spirit and sweet presence will shed a benign influence over surviving friends for years to come. In visiting her during her sickness, I found her patient, cheerful, and trusting—even when her "strength was small, trusting Jesus that was all." The wreaths of flowers and letters, and telegrams of sympathy, that came from friends near and distant, attested in a most touching way the general respect and esteem for the departed, and their sympathy with the friends in their sore bereavement. Our trust is in God, and we hope to renew the acquaintanceships of earth in a more congenial clime. Wm. Blair.

TAYLOR.—Mary Ann Taylor, daughter of James and Elizabeth Redmond, was born in the township of Escott, Leeds county, Ont., March 22, 1833. She was converted to God at the age of sixteen, and at once joined the Methodist Church. Her parents were devoted Christian people, and her early home was a centre of Christian teaching and Methodist influence, which produced a deep and permanent effect upon her social and spiritual nature. She was married in 1860 to Mr. H. J. Taylor, and in August, 1881, moved with her family to Manitoba, and settled in Crystal City. During these sixteen years she was closely identified with the work of our church, and so far as health and strength would permit, did her utmost to advance both the material and spiritual interests of Methodism. In private life she was kind, generous and unselfish, unassuming in manner, and somewhat reserved in ex-

pression; the real worth and beauty and practical nature of her fine Christian spirit could only be fully appreciated by those who knew her best. She gave to the world five sons, four of whom, with the father, survive, and are all members of the Methodist Church. During her long illness of nearly a year, she suffered at times intense pain, and was seldom free from suffering, but there was no murmuring or complaining. She had a simple, strong settled faith in God, which carried her through all physical weakness and pain, until the morning of July 1 the happy release came, and the Master said, "It is enough, come up higher." F. B. Stacey.

LEMMON.—Rachel Lemmon was born in Ireland, in 1819; coming to Canada with her parents, who first settled in Granville, Ont., and then, in 1834, moving to the county of Middlesex, where, in the township of Metcalfe, she resided until August 3, 1897, when the "call" came, and she was "lifted higher." Her father's shanty was the first house of God, and for many years the only place of worship in this part of the township in those "good old times." When about twenty years of age she gave herself to God, through Christ, and became one of the first members of the first Methodist church in these parts, and ever after continued a consistent and very useful member of the same. In 1843 she was united in marriage to Mr. Robert Brown, who, for the past forty or fifty years, has been, and still continues, a most devoted local preacher, on the now Appin Circuit. Her home was a resting place for the minister of the Gospel—a place of social cheer, intelligence and goodness. In the broadest sense she was a "mother in Israel." About five years ago she was stricken with paralysis, which rendered her ever after an invalid—unable to walk, or talk so as to be understood. So she lingered peacefully, patiently trusting until the third shock came, when she just fell asleep in Jesus, her face reminding you of the words, "Ah, lovely appearance of death," etc. The end of this godly woman was peace—her face in death eloquently declared it. Thus she closed a beautiful life, leaving five sons and five daughters and a devoted husband to mourn their great loss, and, of course, to follow her as she followed Christ, until they all shall meet again in the "summer land of song." C.

MARVIN.—Joseph Marvin, the subject of this notice, was born in Hillier, Prince Edward county, Ont., on May 27, 1821, and departed this life at his residence, Hillier, July 23, 1897. Bro. Marvin was converted to God about sixty years ago, and united with the Methodist Church, of which he continued a faithful and useful member until he was transferred to the church above. He was married twice. His first wife was Miss Wear, who bore him six children, four of whom are still living, one of them being the Rev. G. W. Marvin, of the Bay of Quinte Conference. His second wife was Miss Wood, by whom he had four children, who are all living. All his children were present at the funeral, except the youngest, a son, who went to Texas last spring. Bro. Marvin was a truly good man. A man of prayer and faith, and a man of deep, rich, spiritual experience. He was a very useful class-leader. It was his great delight to talk of spiritual things, and rejoiced greatly to hear of sinners being converted to God. About six years ago he had a stroke of paralysis, from which he never fully recovered. In January last he had a second, which paralyzed his brain to a large extent. Yet, at times, he was heard to say, "Praise God," "Bless the Lord." The last words that escaped his lips were, "Come unto me all ye that labor"—here his memory failed him, and his youngest daughter said, "and are heavy laden, and I will give you rest," to which he said, "Yes, that's it," and shortly "he was not, for God took him." S. Crookshanks.

COOKMAN.—William Cookman, of Cobocook, passed away from earth June 11, 1897, in the sixty-fourth year of his age. He was a good man, some of his oldest acquaintances say he was always good. He was a member of the Methodist Church for forty-six years; as Sabbath-school superintendent he was very useful, and in other offices his life was even and consistent, always firm on the side of truth and righteousness, blameless and harmless, his faith in Christ was strong to the end, in submission to the will of his maker, in his latest hours, he could testify, "It is all right." We miss him here, but we trust our loss is his gain. W. H. Cook.

MOFFAT.—Joseph Moffat was born in county Down, Ireland, on February 5, 1847. While still a child, he came to Canada, with his father's family, who first settled in Peel county, but soon afterwards came to Wallace township, in Perth, about three miles from Palmerston. Here Mr. Moffat spent the greater part of his life. He married Mary Kenny January 1, 1873. His conversion some years ago was genuine, and his life always bore evidence to that fact. Although he never took a prominent part in church work, yet, in his quiet way, he always maintained a Christian character. His life and influence were always on the right side of every moral question. His faith and hope were immovably centred on Jesus Christ. His death was very sudden, without any previous sickness. Early on the morning of July 15, 1897, he awoke and asked his wife how a son, who was sick, had passed the night. Receiving her reply, he seemed to fall asleep immediately. In a few minutes Mrs. Moffat, hearing him make strange noises, and breathing heavily, endeavored to arouse him, but in vain. The silent messenger had summoned him away, and in a few minutes he ceased to breathe. Though so sudden, there is every hope in his death. He was a good man, who feared God. Besides his widow, he leaves four children, but they sorrow not as those without home. T. Albert Moore.

News of the Week.

Monday, August 16.

Another case of small-pox in Montreal has been sent to the Civic Hospital pavilion.

Michael Angiolillo, the assassin of Premier Canovas, has been found guilty of murder, and sentenced to death by the garrotte.

The gold medal of the Cobden Club was presented to Sir Wilfrid Laurier at the Hotel Cecil, London, by a deputation, headed by Lord Farrar.

A rig containing five persons was run into by a train at the level crossing at St. Therese, near Montreal, to-day, and Mrs. Emilie Martineau and Miss Maria Filatreault were instantly killed.

A reception was tendered to-day by the Governors of McGill University to the members of the British Association, and the British Medical Association, now in Montreal, and was a most enjoyable event.

Sir Louis Davies, Dominion Minister of Marine and Fisheries, addressing the London Chamber of Commerce to-day, said every vestige of feeling in favor of union with the United States had long since disappeared from Canada.

Mr. E. L. King, G.T.R. station agent at Mount Forest, through using a can of salmon, has lost two of his children. Ruth, aged three, and Randolph, aged five years, are dead, and Arthur, aged fourteen is very seriously ill, and little hopes of his recovery are entertained. Two other children are ill from the same cause.

Tuesday, August 17.

Charles Baker, Ernest Hayes and John Geddes, three Parry Sound boys, went sailing in a skiff, and were drowned.

Ex-Mayor Drennan has been appointed City Clerk of Kingston, after a deadlock in the council lasting several weeks.

Mr. and Mrs. Jacob Colton, of Trafalgar, were struck by the C.P.R. express while driving home from Oakville, and both killed.

Seals on the New York Stock Exchange are now quoted at twenty thousand dollars, and those who think of selling are holding for an advance.

The Midland town council has passed a resolution urging the Ontario Government to make a law that timber cut upon Crown lands shall be manufactured in the Province.

Gen. Blood's force met the Indian tribesmen in the hills surrounding the valley of Swat. He demolished their entrenchments with field artillery, whereupon the insurgent tribesmen fled.

Trevelyan, the college student arrested in connection with the murder of Mrs. Orr, near Galt, has been released. It is now stated that the man seen in the lane by young Allison was a carpenter named Robert Stoker.

The sixty-seventh annual meeting of the British Association for the Advancement of Science opens in Toronto to-morrow evening. Many English scientists of distinction have already arrived to take part in its deliberations.

Canada almost monopolized the London newspapers to-day. Some of the leading journals had two editorials on such topics as the speeches of Sir Wilfrid Laurier and Sir Louis Davies, and the British Association meeting in Toronto.

Wednesday, August 18.

Senator Robitaille is dead. Dr. Coutlee, of Sharbot Lake, was nominated for the Legislature by the Liberals of Addington.

Thursday, August 19.

The Sovereign Grand Priory, of Canada, Knights Templar, opened its annual assembly in Montreal to-day.

The French Government is making overtures to the United States for a reciprocity treaty under the terms of the Dingley Tariff Act.

The operators of the Pittsburg district coal mines have decided to obtain Pinkerton detectives to protect their non-union workmen, and a serious conflict is regarded as inevitable.

Canada's offer of carrying the mails, one round trip a month, between Dawson City and Dyea, was formally accepted to-day by the United States Acting Postmaster-General.

Sir Wilfrid Laurier sailed from Londonderry to-day for Canada. He visited Galtway on Wednesday in order to learn the views of the people there with reference to the Canadian steamship line, and to judge of its suitability as a port of call.

At a largely-attended meeting of lumbermen, held in the Board of Trade building this afternoon, a motion was passed favoring retaliatory measures in response to the clauses of the Dingley Tariff affecting the lumber industry.

The various sections of the British Science Association met to-day, and many interesting papers were read. In the afternoon there was a garden party at the Yacht Club, and in the evening the Governor-General gave a reception at the Parliament Buildings.

Secretary Sherman has replied to Japan's note regarding the annexation of Hawaii. Mr. Sherman maintains the right of the United States to annex the island, but he guarantees that the rights of Japan will be safeguarded. The tone of the reply is very friendly.

Mr. Sifton, of the Department of the Interior, has decided to inspect the position of affairs on the Pacific coast in connection with the great rush which is being made to the Yukon. He will accompany Major Walsh and party as far as Tagish, and see them well started on their way to the interior.

Friday, August 20.

Six Armenians accused of being Anarchists have been arrested at Constantinople.

Four thousand Ontario farm laborers arrived at Winnipeg to work in the Northwest harvest fields.

The Duke of York was installed as a Knight of St. Patrick at a Chapter held at Dublin Castle.

There is great excitement in Constantinople, and a general feeling prevails that the bomb outrages of Wednesday will be repeated.

Harvesting has commenced in a majority of districts in Manitoba. The weather is good, and a big crop of excellent wheat is assured.

Michael Angiolillo, the assassin of Senor Canovas del Castillo, was executed in prison at San Sebastian this morning. He showed no sign of fear, and refused the ministrations of the priests.

A special convocation of Toronto University was held to-day, at which the degree of LL.D. was conferred on Lord Lister, Lord Kelvin, Sir John Evans, and Mr. A. S. Hardy, Premier of Ontario.

The coroner's jury in the Orr murder case at Galt, Ont., to-day found a verdict of wilful murder against James Allison, the hired boy. The jury stood twelve for and three against the verdict.

The Mexican authorities have discovered an Italian Anarchist who has just arrived with the intention of assassinating President Diaz. He is being closely watched by the police, and will be arrested on the first demonstration he makes.

Saturday, August 21.

Four children were drowned in Toronto Bay yesterday afternoon.

A dozen cabs driven by electricity have been placed on the streets of London.

Burglars made an unsuccessful attempt to blow open the safe in the postoffice at Uxbridge.

General Azcatraga, the new Spanish Premier, has decided to convoke the Cortes in November.

The prospect of settling the great engineering dispute in England appears to be as remote as ever.

The British Board of Trade report shows a considerable falling off in the number of bankruptcies last year.

Emperor William has proposed a new plan of concerted action on the part of the Continental powers against Anarchists.

Mr. Fred C. Wade, of Winnipeg, has been appointed Registrar and Clerk of the Supreme Court for the Yukon district.

Mr. Robert Meighen, President of the Lake of the Woods Milling Company, estimates the wheat yield of Manitoba at 22,000,000 bushels.

On Saturday the striking miners of Plum Creek, Pa., attempted to march, but were prevented by the sheriff's deputies, and several of the miners were arrested.

Great preparations are being made in St. Petersburg for the visit of President Faure, which, it is said, will cause much greater enthusiasm than the visit of Emperor William.

The Bishop of Huron, Rev. Principal Caven and Hon. Edward Blake were passengers on the steamship Numidian, which arrived at Quebec from Liverpool on Saturday.

At the police court to-day the charge of fraud preferred against the three Thompson brothers in connection with the John Eaton estate was dismissed so far as Messrs. Boyce and W. A. Thompson were concerned. One point remains to be investigated in the case of Mr. T. C. Thompson.

Wise and otherwise.
Nearly every shrewd and wise business man recognizes the importance of securing a satisfactory investment for his spare money, and many are the channels through which such investment can be made. The medium of life insurance within the past few years has been wisely sought by a great number of people for the purpose of securing a good investment for their money. An investment policy of insurance, combining the elements of protection to their dependents in case of death and a desirable investment for themselves if they lived a certain number of years, were the great inducements which led many of them to make such investments.

It is an exception (generally speaking) nowadays to find an active, healthy man, of whatever calling or profession, who does not carry a policy of insurance on his life, those who have not availed themselves of the advantages offered through such a medium would, in a great many cases, with a little forethought and consideration, save a great deal of poverty and trouble to their dependents, in case of their untimely death, by making provision for them under a policy of insurance.

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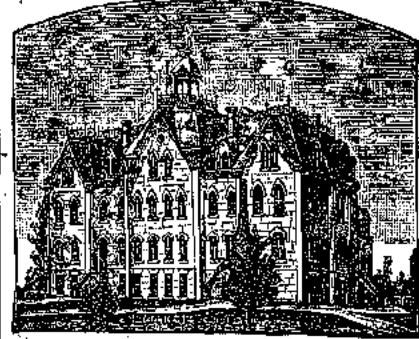
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Church News.

Toronto Conference.

Rev. J. McD. Kerr, who has permission of Conference to labor as an evangelist, held a camp-meeting in a tent in Spadina Avenue, Toronto, from July 22 to August 3. The weather was very unpropitious, as there were heavy rains almost daily. The attendance was very good considering that the inconveniences were great. The following were the assistants who rendered good service to Mr. Kerr: Rev. Messrs. Craig, Duluth; Kerr, Detroit; Ranton, Kalamazoo, and others, in the locality. The doctrine of the "higher spiritual life" was clearly and ably presented, and a number professed to enter into the enjoyment of perfect love.—Com.

Montreal Conference.

Barnston.—Rev. George Stafford, pastor. Our church at Barnston was completely destroyed by fire on Tuesday, August 10. We have \$300 insurance. The pulpit and chairs, organ and chandeliers, were saved. We will start subscription for a new church at once. It is a heavy blow, but our faith is in God. Pray for us.

London Conference.

Muncey.—Rev. T. Mason, pastor. Mr. Amasa Wood has very kindly given a beautiful set of furniture for pulpit and communion in the new Methodist church, Muncey, now being erected in the place of the one burned down in April last, for which the missionary and the members of the church are grateful.

Odds and Ends.

At Pontefract, a wife was fined for thrashing her husband. She said he richly deserved it, as he expected her to work to maintain him and six children. We quite agree with her. Still this husband-beating had better be nipped in the bud.

Two Scotchmen who were at the battle of Trafalgar saw the famous "England expects every man to do his duty" signal hoisted, one said to the other: "Foe does he no say anything about Scotland?" The other replied: "Scotchmen dinna need ta be tell't to do their duty."

The skin of the whale is from two inches to two feet thick, and the skin of a large specimen weighs thirty tons. The rhinoceros is the thickest-skinned quadruped, with a hide so tough as to resist the claws of a lion or tiger, the sword, or the balls of the old-fashioned musket.

Mayor Thomson, of Owen Sound, received a letter last week from Birmingham, England, addressed as follows: "The Lord Mayor of Ontario, Owen Sound, Canada, U.S.A." And yet this is Jubilee year, and the distinguished Colonial Secretary, Hon. Joseph Chamberlain, lives in Birmingham!

An engineer of the far-seeing sort proposes to utilize enormous water powers, like Niagara Falls, to compress air for transmission, at tremendous pressure through pipe lines to distant points, there to supply power for all sorts of purposes. Wilder things have been dreamed of—and accomplished.

"Can you tell me what sort of weather we may expect next month?" wrote a farmer to the editor of his county paper, and the editor replied as follows: "It is my belief that the weather next month will be very like your subscription bill." The farmer wondered for an hour what the editor was driving at, when he happened to think of the word "unsettled." He sent a postal order.

An old man was breaking stones one day on a country road in Wales when a gentleman came riding along. "Better these stones! Take them out of my way!" he said. "Where can I take them to, your honor?" "I don't care where; take them to Hades if you like." "Don't you think, your honor," said the old man, "that I'd better take 'em to heaven? They will be less in your honor's way there."

A maiden lady of very mature years was riding a wheel recently on the sidewalk of a neighboring town. A policeman stopped her, and said: "Excuse me, lady, but I must ask you to go before a justice of the peace with me." "Well, now," she exclaimed, "I have been waiting for more than twenty years for some man to ask me to go before the justice of the peace with him. Of course, I'll go." The policeman did not stop for further explanations.

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Births, Marriages and Deaths.

MARRIAGES.

PAUL-AYLESWORTH.—On August 12, at the Methodist Episcopal parsonage, residence of the bride's brother, Kinderhook, Southern Michigan, Mr. Allen W. Paul to Miss Annie Almira Aylesworth, eldest daughter of Rev. Dr. Aylesworth, of London Conference.

LAUREL-GILLESPIE.—On August 10, by the Rev. F. A. Cassidy, M.A., assisted by the Rev. John Philp, D.D., at the residence of the bride's mother, Mrs. James Gillespie, St. Catharines, Rev. Alfred E. Lavell, B.A., of Walsh, Ont., to Laura E. Gillespie.

DEATH.

MUNRO.—Harriet, wife of S. A. Munro, died at 5 West Lodge Avenue, July 22, aged twenty-five years.

I Wouldn't be so headstrong as to refuse advice when offered in a friendly spirit.

Not show better judgment by investigating? If right, follow it. It WILL BE RIGHT if you are advised to use

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To the Editor Farmer's Advocate:
Sir,—The wholesale price of best butter here, as I write, is 37 cents per pound. In Vancouver it is 22, in Ontario 20. There is plenty of margin to ship butter here, and at a better profit than sending it to England. This may occur often, and here is a trade to be pushed if Canada has the proper butter to send. This latter, however, is an important condition. After inquiring I cannot ascertain that we have butter, at least in British Columbia, that will bear transshipment. The Canadian steamers, in spite of the very much lower price in Vancouver, buy butter in Sydney for the returning as well as the outgoing trip. Their experience is, that the Canadian butter, though excellent when fresh, won't keep. One of the pursers bought a quantity in Vancouver a little time ago, and put it off at Victoria. The special qualification of the butter of this colony is that it will keep, while the pursers state Canadian will not even in a cool chamber. The Eastern creameries must have solved this problem, and those of British Columbia should do so.

A Practical Point.—While on this subject, to show the care that is being taken here over the conditions of production, let me say that the Government requires all producers of milk (remember that every producer who sells milk to a factory or to any person must be registered), to place concrete or other impervious floors to their cattle "bails." Where there is now a hardwood floor, tightly put together, it is permitted to remain for the present, but such floors of pine and other soft woods must be replaced. The cattle bail is not a stable, but simply a milking stall. The sort of floor on which so many of the milch cows stand night and most of the day in winter in Canada, would be regarded as abominable here. This action is taken because earth or porous floors produce germs detrimental to good butter production.

Trade Possibilities.—Eggs are quoted wholesale at 30 to 33 cents per dozen, about twice the price at which they can be bought at Vancouver, but no quantity sufficient for shipment can be bought there just now. Here are some other quotations: Prime Cape barley, 81 cents per bushel; oats, 60 cents per bushel of forty pounds; blue peas, \$1.12 to \$1.37 per bushel. Compare these with the prices in the Northwest and in the Province of Ontario, and it will be seen that there is a good margin. I advised produce dealers last October that there was likely to be a rise in prices that would warrant shipments here; but had not a reply from a single person. It is probable that it would have been difficult to have got space on the steamers, as the rush of Canadian wheat and flour has not only filled these steamers, but more than they bring is now coming here via China and New York. These figures indicate the possibilities of future trade with these colonies, and how absurd were the ideas that the result of the line would be to swamp the farmers of Canada by the importation of cheap Australian produce. Some day or other there will be a large exchange of food products, but up to the present, with the exception of wool, and that has not been very much, the ships have brought more Canadian produce in one voyage than they have carried back in forty.

I occasionally get letters from Canadian farmers asking for information, and sometimes making comments. One or two of the latter expressed opposition to any scheme for subsidizing steamships for any other purpose than carrying farmers' produce to the English market, holding that manufacturers should be compelled to take care of their own business. As there may be a number of Canadian farmers holding the same view, you may perhaps give publicity to a note or two of my replies. Aside from the rather narrow view of the case, it is a very mistaken one in regard to the farmer's own interest. The export of Canadian manufactures is simply the export of Canadian farm products in another form. At least three-fifths of the value of any Canadian article at the port of embarkation goes into the pockets of the Canadian farmer. The value of the article is made up of wages, raw material, cost of management, interest on capital, etc. Of the wages two-fifths go for food, one-fifth for house rent, one-fifth for clothing, and one-fifth to sundries. Of the two-fifths nearly all is expended for articles of Canadian growth and produce. The rent is largely payment for cost of constructing a house, which recovers itself again largely into food as before. The item of clothing in similar manner is com-

posed of part of cost of wool bought from the farmer, and wages, etc., in spinning, weaving, etc. The raw materials are the manufactured product of other factories, and these when analyzed become wages, and in the end largely food. So it is with cost of management; interests, taxes and freight, and to a large extent the fuel is the product of the farm. Without following this up it will be seen that three-fifths of the value at the Canadian port of embarkation for Australia, and that is considerably more than the manufacturers' price, goes to the Canadian farmer. If a shipment, say, of twenty-five hundred dollars' worth of machinery, is reduced to its elements, it would be found to consist of something like this: Wheat, 192 1-2 bushels; oat and other meals, 2,000 pounds; meat, 5,000 pounds; potatoes, 350 bushels; other vegetables, 40 bushels; butter and cheese, 700 pounds; eggs, 100 doz.; milk, 700 gallons; apples, 70 bushels; wood, 30 cords; some hay and oats, etc.; in all, farmer's products to the value of about fifteen hundred dollars. When an intelligent farmer thinks this out there will come to him several reflections. He will conclude that the export of his products in the shape of manufactured goods enables him to send abroad some articles which he could not do in any other way. For instance, the Ontario farmer cannot well export hay, cordwood, early fruit or vegetables in any other form. That it enables him to ship some products to countries to which he could not otherwise ship them. It would seem absurd to think of sending Ontario mutton, beef or butter to a New South Wales farmer. Yet any plough or binder sold here is in reality a sale of some Canadian mutton, beef and butter. That it enables him to ship his products economically. The weight of the manufactured goods would be about one-eighth of the weight of the farm products represented in them. Thus freight is paid on one pound instead of eight.

He will probably conclude that he is as much interested in the development of the export of Canadian manufactures as the mechanic or the manufacturer. Perhaps more so than the latter. The manufacturer will not infrequently do business abroad without much profit, but the farmer is likely to get the regular market price for the share he has contributed in the shape of food and other products.

Pure-bred Live Stock.—I anticipated sending you by this mail an account of the sales of thoroughbred sheep now in progress in this city, but they are not yet concluded. The highest price paid was \$5,110 for a Merino ram of Vermont strain. One was withdrawn because the same amount was not offered. Several have brought from five hundred to a thousand dollars each. In the sales yesterday one flock of sixteen averaged \$560 each, one of nine \$200 each, one of seventeen \$195 each, another of nine \$325 each, one of five \$250, one of six \$335 each, and one of eight \$745 each. These were all Merinos. The long wools, chiefly Lincoln, do not bring anything like these high figures. I hope to ask your readers, in a later letter, whether Canadian breeders cannot share in this trade. I have some hopes that the head of the largest firm engaged in these sales may yet be induced to visit the Canadian September exhibitions, and judge whether Canada has the thoroughbreds for this market. When I last saw him he was much inclined to do so, but he has since been ill. Should he see his way to go over, I will write you, as his visit would be a useful one to Canadian breeders.

J. S. LARKE.
Sydney, July 10, 1897.

Memorial Notice.

GAY.—Robert and Eliza Gay are coupled together, as it can almost be said, "in death they are not divided." Robert Gay was born in the county of Cork, Ireland, in 1820, and came with his parents to this country in 1824, when the family settled in Kingston, from whence they removed to sixth concession of Sidney. In 1850 Robert was married to Eliza Blair, of Madoc township. Thirteen children were the fruit of their union, of which number eleven remain to mourn their loss. Eliza Blair was born in Madoc township, in 1832; both she and her husband were converted thirty years ago, but had grown somewhat cold in the Master's service, when in the early part of 1895, special services were held by Rev. James Faull, in Wesley church, Bayside Circuit, at which both husband and wife gave themselves anew to Jesus. It seemed as if the blessed Lord graciously gave them this special mark of his divine favor, so that, ere departing, they could say,

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made by the Gurney-Tilden Co. are the best, most convenient, economical and perfect cooking stoves made in this or any other country.

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A. M. ROSEBRUGH, M.D., EYE AND EAR SURGEON. Has removed to Church and Queen Streets.

DR. ANDERSON, Eye, Ear, Nose and Throat Specialist. 4 COLLEGE STREET, TORONTO. Tel. 514.

DR. EDWARD ADAMS, HOMOEOPATHIST. Has removed from 36 Carlton Street to 537 Yonge Street, cor. Wellesley St. Consultation hours as usual. Tel. 3160.

DR. G. STERLING RYERSON, EYE, EAR AND THROAT. 60 COLLEGE STREET, TORONTO.

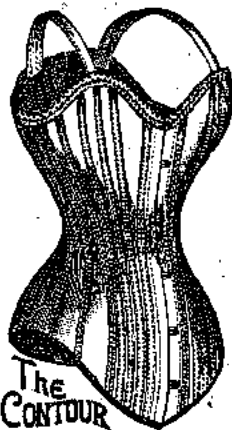
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DR. J. FRANK ADAMS, DENTIST. 225 College Street, Toronto. Tel. 2775.

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"All is well." Bro. Gay was the first to be taken with a bad attack of la grippe. His wife faithfully ministered to his necessities, until prostrated with the same disease, from which she never rallied, but died on March 20, her husband following her five days later. It was thought probable that husband and wife would be buried together; but the messenger tarried a little, so that the two funerals were held in the same week, just three days apart. Thus the two who went almost together "over the river," were laid side by side in the beautiful cemetery near Belleville. May those "gone before" and those "left behind" meet again "in the sweet by-and-by." W. J. S.

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The article on Treaty-making in the Canadian Northwest is by the Rev. John Semmens, head of the Industrial School at Brandon, who well understands the subject of which he writes.

Zinzendorf and the Wesleys, Applied Christianity, The Reign of King Freley, and Palmyra and Zenobia are interesting articles.

The Foucher-Turner Preacher is a capital story of Yorkshire Methodism, with graphic cuts, by the Rev. Robert Cade.

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Conference Minutes.

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Connexional Notices.

DR. POTTS' ENGAGEMENTS.

Sept. 12—Goderich.
12—Guelph, Dublin St. and Norfolk St.
13—Colborne and Brighton.
14—St. John, N.B., Portland and Centenary.
Oct. 3—Charlottetown.
7—Halifax.
10—Halifax.
17—Montreal, Douglas and St. James.
21—Sarnia.
21—Mitchell.

ENGAGEMENTS OF GENERAL SECRETARY OF EPWORTH LEAGUES AND SUNDAY-SCHOOLS.

Sept. 7-28—Nova Scotia Conference.
Oct. 2—Merrinton and Thorold.
5—Collingwood District Convention at Creemore.
6—Milton.
8—St. Thomas, C. E. Convention.
10—Harrison.
11—Minto.
12—Mount Forest District Convention.
13—Cedarville.
14—Wingham District Convention at Wingham.
16—Toronto, Centennial and St. Alban's.
17—Toronto St. Paul's.
19—Campbellford District Convention at Campbellford.
22—Carleton Place.

WESLEYAN THEOLOGICAL COLLEGE, MONTREAL.

The twenty-fifth session of the college will open on Wednesday, September 15, 1897, at 3 p.m.

The September examinations will begin on Saturday, September 11, 1897, at 9.30 a.m. Students coming from the West may obtain special rates by steamer of \$5.00 from Toronto, and \$3.00 from Kingston or Brockville, berth and meals included, by applying to Rev. Prof. Harris, B.D., Bursar, for certificates.

WALTER M. PATTON, Registrar.

TO THE CHAIRMEN OF DISTRICTS.

The General Conference Fund is in great need of relief. It is of urgent importance that the annual collections should be taken up and remitted to the treasurer without delay. It is the more necessary that these collections should not be delayed this year, as next year's collections must be remitted not later than the month of August, in view of the meeting of the General Conference in September. Evidently all collections should be reported at the Financial District Meetings, and if any have not reported, they should be requested to do so at the earliest possible date.

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Further information given on application to **F. G. COX, Managing Director,** Toronto.

BROCKVILLE DISTRICT.

The Financial District Meeting will be held in the Methodist church, Athens, on September 21, at 2 p.m.

There will be a Sunday-school convention on the evening of the 21st and morning of the 22nd, and an Epworth League convention on the afternoon and evening of the 22nd. Papers will be read by prominent workers of the district on Sunday-school and League work. The public are cordially invited.

THOS. GRIFFITH, Chairman.
JOHN SCANTON, Fin. Sec.

THE GREAT SCOTCH EVANGELIST.

Rev. John Robertson, D.D., of Glasgow, will conduct a series of evangelistic services in Cook's Presbyterian church, Toronto, beginning Sabbath, August 29, 1897, when there will be three services, and continuing every evening for two weeks. Week-evening meetings will begin with praise service at 7.30. The new Presbyterian Book of Praise will be used at these meetings.

SUPERANNUATION FUND.

The annual meeting of the Superannuation Fund Board will be held in Wesley Buildings, Toronto, on Tuesday, Sept. 7, at 2 p.m.

WILLIAM KETTLEWELL, Secretary.

TO THE DEPENDENT CIRCUITS OF THE HAMILTON CONFERENCE.

I would respectfully draw your attention to the Constitution of the Superannuation Fund, and hope at once to hear from the Superintendents of all the above circuits. (See Minutes of Conference, page 68, Art. 5.)
Fergus, Aug. 16, 1897. THOS. W. JACKSON.

FINANCIAL DISTRICT MEETINGS.

Algoma—Sault Ste. Marie, Sept. 8.
Brampton—Malton, Sept. 14.
Birtle—Birtle, Sept. 8.
Brantford—Brantford, Sept. 2.
Bradford—Newmarket, Sept. 16.
Cobourg—Baltimore, Sept. 14.
Chatham—Dresden, August 31.
Campbellford—Norham, August 31.
Cannington—Oakwood, August 31.
Goderich—London, Sept. 7.
Gait—Gait, Sept. 8.
Huntingdon—Lacolle, August 31.
Kingston—Sydenham, Sept. 8.
Lindsay—Eggleston Falls, Sept. 1.
Madoc—St. Catharines, Sept. 1.
Mount Forest—Clifford, August 31.
Moosomin—Wapella, Sept. 1.
Milton—Burlington, Sept. 14.
Napanee—Newburgh, August 31.
Norwich—Little Lake, Sept. 7.
Ottawa—Moleod Street church, September 2.
Owen Sound—Markdale, Sept. 1.
Parry Sound—Parry Sound, Sept. 1.
Port Arthur—Rat Portage, Sept. 1.
Pembroke—Cobden, August 31.
Palmerston—Moorefield, Sept. 2.
Perth—Pakenham, Sept. 1.
Peterborough—Ashburnham, August 31.
Picton—Bloomfield, Sept. 1.
Regina—Indian Head, August 31.
Stanstead—Georgetown, Sept. 6.
Sarnia—Oil Springs, Sept. 2.
Stratford—Mitchell, Sept. 16.
Strathroy—Strathroy, Sept. 8.
Toronto West—Wesley church, Sept. 2.
Tarnworth—Tarnworth, Sept. 1.
Uxbridge—Uxbridge, Sept. 1.
Whitby—Myrtle, August 31.
Wingham—Lucknow, August 31.
Welland—Welland, Sept. 2.
Waterloo—Farnham, Sept. 1.
Warkton—Hepworth, Sept. 2.
Woodstock—Woodstock, Sept. 16.

BRIGHTON DISTRICT.

The Financial District Meeting will be held at Smithfield on Tuesday, Sept. 14, at 10 a.m. In the afternoon at 2.30 a consecration service will be held, followed by a conference on "The means to be employed for the extension of the work of God on the district."

T. W. JOLLIFFE, Chairman.
C. W. WATSON, Fin. Sec.

BELLEVEILLE DISTRICT.

The Financial District Meeting will be held in the North church, Foxboro, on Tuesday, Sept. 7, at 1.30 p.m. Ministerial brethren will kindly come prepared to pay in General Conference Fund collections.

C. E. MCINTYRE, Chairman.
WM. J. SANDERS, Fin. Sec.

HAMILTON DISTRICT.

The Financial District Meeting will be held in the Gore Street Methodist church, Hamilton, on Tuesday, Sept. 7, commencing at 2 p.m.

JOHN WAKEFIELD.
A. L. GEE.

MATILDA DISTRICT.

The Financial District Meeting will be held at Chesterville, on Wednesday, September 8, at 10 a.m.

An Epworth League and Sunday-school meeting will be held on Tuesday evening, September 7, at 7.30. Addresses as follows: "Impressions of the Toronto Convention," Rev. R. C. McConnell, B.A.; "The Epworth League and Social Work," Rev. W. F. Perley; "The Epworth League motto, 'Look up, lift up, for Christ and the Church,'" Rev. W. Craig; the Sunday-school and its relation to the Church," Rev. J. T. Pitcher.

WM. TIMBERLAKE, Chairman.
W. T. SMITH, Fin. Sec.

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MONTREAL DISTRICT.

The Financial District Meeting will be held in the East End Methodist church, Montreal, on Tuesday, Sept. 7, commencing at 9.30 a.m. An open-afternoon session at 2.30, in the interests of Sabbath-school and Epworth League work, to be addressed by Rev. W. J. Hunter, D.D., and Rev. S. S. Huxtable. All are invited.

W. H. EMMLEY, Chairman.
W. H. SPARKING, B.A., Fin. Sec.

RIDGETOWN DISTRICT.

The Financial District Meeting will be held in the Methodist church, Thamesville, on Thursday, Oct. 14, at 9 a.m. Brethren who wish to hold missionary anniversaries at an earlier date will please make local arrangements.

The Sunday-school and Epworth League Conventions will be held on Thursday and Friday, October 14 and 15, beginning at 11 a.m. on the first day.

J. PHILIP, G. J. KERS.

WINDSOR DISTRICT.

The date of the meeting of the Financial District Meeting of this district is changed from Tuesday, August 31, to Monday, Aug. 30, at 10 a.m.

J. R. GUNDY, Chairman.

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is open to engage in special work this fall and winter. Address, 183 Spadina Avenue, Toronto.

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Four years' experience. Student of "Moody's Bible Institute," Chicago, for one year. For reference, Rev. W. R. Young, Port Hope, Ont.; Prof. F. Wallace, Victoria University, Address, Box 249, Peterboro, Ont.

MINISTERS' ADDRESSES.

Rev. M. J. Bates, Conference Evangelist, Napanee, Ont.

Rev. A. R. Sanderson, Headford, Ont.

Rev. A. P. Latter, Rosemont, Ont.

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