

The Christian Guardian

Volume LXIII. No. 35.

TORONTO, WEDNESDAY, AUGUST 31, 1892.

Whole No. 3278.

THE Christian Guardian

PUBLISHED UNDER THE AUTHORITY OF
THE METHODIST CHURCH
ISSUED EVERY WEDNESDAY
FROM THE OFFICE OF PUBLICATION,
28, 31, AND 33 RICHMOND STREET WEST, TORONTO,
At \$3 per year, STRAIGHT IN ADVANCE.

REV. E. H. DEWART, D.D., Editor. REV. WILLIAM BRIGGS, D.D., Book-Steward.

Notes and gleanings.

The Pope has ordered researches to be made in all the documents bearing upon the relations concerning the reunion of the Eastern and Western Churches. He is preparing an important document, which will announce to the world the initiative programme for this reconciliation. The Vatican has been pained to find that the Triple Alliance powers are opposed to the accomplishment of the reunion.

Russia's hostility to Bulgaria is unremitting. Bulgaria's aspirations for a position among European powers, apart from Russian influence, is the cause of this. The publication by Stambuloff in Bulgaria of the secret documents of Russian diplomacy and the revelation of the Russian plots to murder Bulgarian statesmen, have excited great unrest in St. Petersburg, and have caused the bitterest kind of a feud between the Austrian and the Russian press.

The "Southern Cross" says that the Methodist Churches of various names all over Australia are conferring with a view to union. In Sidney the representatives of the various bodies have concluded a two days' conference, in which it was resolved, by practically unanimous votes, that union was desirable, and that in doctrine and ritual the various Methodist Churches are practically identical. The name of the united Church is to be "The Methodist Church of Australia."

Mr. Walter Besant, whose efforts were chiefly instrumental in the erection of the "People's Palace in London," says that the old-time hatred of the church, such as used to appear in the workingmen's papers fifty years ago, is dying out rapidly in our great cities. Witnessing what is being done for them through so many different agencies, they must, he says, be stocks and stones if they were not moved by them; and they are not stocks and stones; they are actually, though slowly, moved by them.

Gold has been discovered in paying quantities in the territory of the British South Africa Company, but so far removed from the coast that it could scarcely be mined with any profit unless a railway were constructed. Happily, this project, which has long been under consideration, is now likely to be realized. The railway will start from the sea at the mouth of the Pungwe River, and it is expected that sixty miles of it, giving access to the gold region, will be completed before the end of the year.

The Ameer of Afghanistan is so busy endeavoring to suppress the revolt among the Hazaras that he has no time to defend the territory in the Pamirs against the Russians. Fearing that they will seize upon part of the Pamir region that belongs to Afghanistan, the Ameer has asked the Government of India to intervene to prevent Russian aggression in the Pamir country. It is believed here that the Russians mean to seize upon the Pamirs, and that the movement to take possession of the country will be timed with reference to political factors both in Central Asia and Western Europe.

Prominent ladies took a conspicuous part in the late English elections, and it is astonishing how much influence they exercised. As the political storm has somewhat subsided the causes of the gains, losses, and surprises are being examined. There is no doubt that Ladies Carlisle and Kearny returned the Indian man and gave him his big majority. The best ladies in the land

themselves all day drove rough-clad voters in their own carriages to the polls and won several elections. Many of them also made capital speeches, Countess Cowper being among the latter. She appeared in South Beds election at one of Colonel Duke's meetings, and seconded a resolution in his favor, and on the eve of the polling she circulated among the electors a leaflet urging them to give their votes to the Unionist candidates.

The Government of the Northwest Territories has been defeated on a vote of want of confidence. Premier Haultain has sent in his resignation, which has been accepted. The motion on which the vote was taken was as follows: "That the conduct of the Executive in regard to the representation of Saskatchewan, and in all respects, has been such as to destroy the confidence of this House." Mr. Betts, Mr. Oliniskill, or Mr. Cayley will be the new leader, while Messrs. Reaman, Mowat, and Davidson are mentioned as members of the Executive.

The Welsh Disestablishment Campaign Committee have passed a series of firmly worded resolutions. They "regret to notice in the speeches of some prominent Parliamentary leaders, and in the leading articles of many Liberal newspapers, a tendency either to ignore the question or to relegate it to a very unsatisfactory position." They point out that thirty-one out of thirty-four Welsh members have been returned with an average majority of more than 2,000, mainly to promote disestablishment, and strongly urge that a satisfactory measure be introduced without delay.

The Kaiser and his Chancellor differ in regard to the proposed new army bill. Chancellor Caprivi had set his heart on asking for increased appropriations, but with it a shortened term of military service; two years instead of three. It was supposed the Emperor favored this, but now he is pronounced against it. He believes that two years would not suffice to make a steady, trustworthy soldier. If the army is to remain the great educating and civilizing force which Moltke intended it should be, the Emperor thinks three years are not too long for inspiring a soldier with its traditions of loyalty to the crown.

Startling news comes from Venezuela, which puts a new face on the revolution in that country. Urdanort, so it is said, has declared himself dictator of the republic, and has formed a Cabinet, with Casarua as Minister of the Interior. At first, it is said, he proposed to retain Villegas as a figurehead, but subsequently changed his mind. Congress has been dissolved, and several Senators have been arrested. Crespo is missing all his forces about Victoria in preparation for a general and decisive engagement. The banks in Caracas are all closed, and the inhabitants of the city are in a state of great excitement.

A St. Petersburg despatch says: "A rumor is current that an expedition has been decided upon against the Ameer. The cavalry stationed in the Caucasus has been sent to the Pamir, and the invading Russian force now numbers fully 20,000 men, and includes 8,000 Cossacks. It is also rumored that the Ameer's troops are commanded by two European officers, and that rifles have been sent to his forces from India. The situation at Pamir is considered very serious, as gangs of rebels are prowling about the country, murdering and pillaging, while a number of Russian soldiers are missing. It is reported that Colonel Yanoff, the commander of the Russian expeditionary corps, has received instructions to act with the utmost energy."

A despatch published in the New York World says that hundreds of men are working on the Canadian Pacific Railway's road-bed preparatory to starting the new train service between Chicago and Halifax, where it will connect with a line of fast European steamers. All new trains will be scheduled to run sixty miles an hour, making the running time from Chicago to this place about the same as that of express trains between New York and Chicago. A railroad official says the Canadian Pacific proposes to enter into competition for the sea-going travel. This will likely effect a revolution in travel between Chicago and Europe, and with the fast steamers will be much the shortest line between the great western cities and the capitals of Europe.

The meetings of the Grindelwald conference on reunion of the Churches—reunion by picnic, the experiment has been called—take place in the evening in the parish Church, a small barn-like structure with white-washed walls. The native population belong to the Zwinglian sect, and their form of worship is similar to that of the old-fashioned Scottish Presbyterians. They stand at prayer, and their hymns are sung to what English visitors are apt to call drawing tunes. The Conference, which is to extend over the summer, has had the good effect of bringing together in friendly intercourse men and women of all Protestant creeds.

Bishop Newman delivered at Round Lake recently a lecture of great interest on the "Canon of the New Testament." In urging the high authority of the New Testament records he stated that the researches made by Lord Hales, of Scotland, show that if the whole New Testament were lost it could be reproduced from the records of the fathers. The Council of Nice accepted the records before them because they were genuine. In all parts of the land travelled by the Saviour and the apostles there have been remarkable discoveries of confirmatory documents, and these discoveries are likely to be largely increased in the near future.

The buffalo strike was declared off last Wednesday night by Grand Master Sweeney, of the Switchmen's Union. The property of the railways was protected during the ten days of the strike by 8,000 troops, ordered out by the Governor of New York State. This enabled the roads to secure non-union men, and ultimately carry on their traffic as usual. Besides, other workmen who were expected to join in the strike did not do so. The fear of rioting has not altogether been dispelled. Some of the troops have been sent home, but General Porter has expressed his determination to keep sufficient troops in readiness until all danger of rioting is passed.

Great excitement has been caused in Rome by the dismissal of Cardinal Ruggiero, Prefect of Financial Affairs of the Propaganda, and who has been looked upon by many as the probable successor of Pope Leo XIII. It is said that the Pope himself ordered Ruggiero's dismissal, being convinced, as a result of inquiry, that Ruggiero, and not Monsignor Folchi, was the really guilty party in connection with the misinvestments, to use a mild term, for which Monsignor Folchi was dismissed from the Papal service about a year ago. The dismissal of Folchi was brought about, it is said, by Cardinal Ruggiero. Later investigations appear to have exonerated Folchi and implicated Ruggiero. There is great excitement in church circles, and it is generally believed that a tremendous scandal is awaiting disclosure.

The London "Times," in an editorial, gives warning that the closing of the Indian mints against the coinage of silver would be a dangerous expedient, as inducing a considerable difference between the value of the coined and that of the uncoined metal, thus stimulating unlicensed private coinage, and that the artificial value given the rupee would deprive India of a monetary standard of any kind. In regard to the proposal to adopt bi-metallic, the Times reminds India that her trouble is no concern of England's, except on the ground of sympathy. The Times agrees with the conviction of Sir David Barbour, of the India Council, that a common standard of value for England and India is absolutely essential. "The adoption of a gold standard in India," the Times says, "would be the best possible remedy, but it would raise difficulties. For example, what is to be done with the silver coinage now in private hands?"

A native paper of India, called the *Hind*, has seen the tendency of education concerning the female portion of the Christian community in India. The editor says: "The progress of education among the girls of the native Christian community, and the absence of caste restrictions among them, will eventually give them an advantage which no amount of intellectual precocity can compensate the Brahmins for. We recently approved of the statement of a Bombay writer that the social eminence that the Parsis so deservedly enjoy at the present moment was due to these two causes, namely, their women are well educated, and they are bound by no restrictions of

caste. These two advantages slowly make themselves felt among our native Christian brethren, and it is probable they will soon be the Parsis of southern India; they will furnish the most distinguished public servants, barristers, merchants and citizens among the various classes of the native community."

A despatch from Rome says: "The Congregation of the Propaganda has requested the French Government to protest to Great Britain against the closing of Catholic schools in Manitoba. The request is made on the ground of the right guaranteed to the French Catholics of Canada when the country was annexed by Great Britain. The Roman Catholics of Manitoba are largely of French descent." Mr. Chapleau, who was shown this despatch said: "I have no knowledge that any such request has been made. But there is no doubt that the Catholics of Manitoba have a right to take such action. There is a precedent for it. In 1881 the Catholics of the Island of Ceylon, thinking that their rights were being slighted, informed the Vatican of the fact, and the attention of the British Government was officially called, with beneficial results."

The recent English Wesleyan Conference, "to increase and extend definite religious knowledge among our young people and lay helpers," voted to constitute an Examining Board with power to confer certificates of proficiency in religious knowledge. The committee recommended that the plan could be carried into effect in the following manner: That a board, consisting of the theological, biblical, and classical tutors of the Theological Institution, the secretary of the Sunday-school Union, with twelve other ministers to be chosen annually by the Conference, be appointed for the purpose of indicating a course of study for our young people over eighteen years of age, with a view to an annual examination, and to make the necessary arrangements for the examinations.—*Northwestern Advocate*.

THE OLD AND NEW THEOLOGY.

Just now there is something very like a "boom" being worked in the interests of "the new theology." We hear a great deal more of its excellence than of its constituents. Like some widely advertised patent nostrum or an Indian's "big medicine," its value seems to depend largely upon its mystery. In it the old aphorism seems to be fulfilled, "*ignotum pro magifico*." It is quite possible that should it ever condescend to assume systematic and logical form, that its power will be found to depend upon so much of the old theology as it still retains.

As to the old theology, it should be said in its favor that when treating of the Bible it did not make more of its discrepancies than its harmonies. The old theology was not ignorant of difficulties connected with the study and exposition of the Bible. It confronted every one of the problems presented to the schools of to-day. There was not a misplaced "sh va" in the Hebrew text over which it had not dwelt in reverent study. From the construction of Noah's ark to the interpretation of Messianic prophecies, it dealt with every possible objection. But when sent for by the Master to feed the hungry and expectant multitudes with barley loaves and such fishes as were at hand, it did not call chief attention to the fish-bones. Its duty was to feed, not to choke the people.

The old theology, moreover, did not assume omniscience. When cities were buried, it took it for granted that only the spade of the excavator could even approximately reconstruct the destroyed capital. It did not attempt to build a new Rome in the clouds. The old theology believed perhaps too much in logic, but it believed very little in the imagination. It was not without its great scholars, men to whom the Hebrew and Greek of the sacred text were as familiar as the tongue which they heard in their cradles; but it never occurred to such scholars that they could, out of their inner consciousness, evolve the solution of all mysteries and the clue to all enigmas. Its motto was not to know all things, but to believe all things. It held that difficulties of record could only be settled by discovery of fact; and it inculcated a patient faith, instead of presenting a fanciful solution. If it erred in this, its error was that of a child-like faith, rather than a childish arrogance.—*Chicago Interior*.

WANTED—SENSATIONAL PREACHERS.

Let us be accurate. There are two kinds of sensationalism in the pulpit. A bad kind, where the preacher seeks by trivial subjects or pulpit acrobatics or buffoonery to excite the interest of people in order to make for himself a tawdry fame, and prostitutes the sacred privilege of his office to his personal aggrandizement. When we refer to a minister as sensational, we usually mean he is of this sort. But there is another kind. In one sense every preacher ought to be sensational. If he cannot create a sensation of some sort, or if the only sensation he can cause is drowsiness, he had better quit. It is his duty to arouse, to stimulate, to cause thought, and to stir up conscience. To do this he must be pungent; he must be direct; he will preach on timely topics; he will seize on themes that are uppermost in the public mind, and feather his arrows with contemporaneous interest. All dispute about this matter (as about every other disputable matter under the sun) arises from confusing definitions. If by sensationalism you mean the former kind of man, away with him; if the latter, multiply him. But when you seek to take the true sensational man and make him out to be a vain coxcomb by simply playing on words, you are guilty of shameful bushwhacking in the war of thought; you don't fight fair.

There was never yet a preacher that amounted to anything that was not sensational. Jesus was most of all. The people flocked to hear him. He took his subjects from events happening right around him—topics of the times. He struck sin hard and hit to hurt. He made the scribes and Pharisees writhe. Paul was after the same manner. So were the rest of the apostolic preachers. It was said of them at one place, "Lo, they that turn the world upside down have come hither also." In their category come Luther, hated, pelted, hunted, because he drove his share deep in the soil of sin; and Wesley, followed by crowds and sneered at by classes; and Spurgeon, a reigning sensation longer than any other public speaker in history; and in our own time Parkhurst, who thrust the lance into the prurience of Tammany and showed the world its corruption.

The average political sinner exhorts the minister to "preach the Gospel," by which he means to prose along to empty pews on emptier topics. But do you remember how the New Testament Gospel sounded? Here are some samples from the early preachers:

John Baptist: "O generation of vipers, bring forth fruits meet for repentance."

Jesus: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Paul: "God shall smite thee, thou whited sepulchre."

Preaching the Gospel is telling men in good round English their sins and the penalty of them. Many suppose it to mean droning tiresome expositions from high pulpits to sleeping auditors. As sure as a preacher is a success, as sure as he catches the spirit of his Master and tells the unpleasant truth about the sinfulness of sin, and crowds into his sermons all possible vigor and brilliancy, just so sure is he to have a swarm of blow-flies seek to fasten on him the charge of vanity and self-seeking. The preacher who preaches the plain truth about sin in plain words is going to make a sensation. Of course he has to watch himself in this lest he be carried away of his own zeal into making his own popularity feed his ambition.

Let the minister who wants to do good study to be sensational as Christ was sensational. Let him seize upon whatever theme is occupying the public and use it to point a moral. Let him put into his words all the brightest illustrations, the most telling paradoxes, the time-liest invective that he can find. Dr. Dryadust across the way will shake his head and say "clap-trap," and Bro. Chadband in his congregation will miss the old smooth-worn platitudes, and think he isn't pious enough (with him piety is sanctimony), and Sister Snooks will be afraid the young brother is getting too popular, and many of his brethren in the Conference will accuse him of vanity, and pray at him in ministerial associations and talk distressedly about sensational methods; but churches will want him, souls will be saved by him, and success will wait upon him. What with all the lecturing of teachers, of homiletics against sensations, and the cry of the secular

press against every preacher that has brains enough to make Satan squirm, and the hue and cry from all the horde of intellectual pickaninies about "improper methods," I sometimes wonder that there is any individuality at all left in the ranks of modern clergymen. Be yourself, preacher. Catch the people. Study their taste. Make them come to your church. Fill your pews. Jesus said for us to preach his Gospel to creatures, not benches. Fish for men. If you don't draw folks, quit the business; we have spoiled too many good farmers now to make poor parsons. The common people heard Jesus "gladly," and they'll hear you gladly if you preach as he did.—*Rev. Frank Crane, in Northwestern Christian Advocate.*

LIGHT IN DARKNESS.

The fire burns low, the shadows gleam and fade,
And darkness lingers where the sunset played;
A hand of silence on my lips is laid—
I cannot find the light.

The eager longing fills my clouded breast;
I wait the coming of a heavenly guest;
Thou who of old in Bethany didst rest,
Tarry with me to-night.

With goodly fare my table is not spread,
Hot tears have mingled with my wine and bread;
I cannot pour upon thy blessed head
The spikenard rare and sweet.

But if my few poor gifts thou condescend
To take, thy taking worthiness will lend,
And I will pour my soul out, O my Friend,
Like Mary at thy feet.

I strain my gaze now for one gleaming star,
I sit in darkness with my door ajar,
That I may hear thy footsteps from afar,
The footsteps of my King!

And I do hear, though clouds thy visage hide;
I reach my hand out thro' the shadowy tide
Of doubts and fears, and on the other side,
Lo! it is clasped in thine!

I, shuddering, feel the nail prints in the palm;
But O, the wounds drop healing, and a balm
Of tenderness that blesses with a calm
Of peace and love divine.

MARY LOWE DICKINSON, in *The Silver Cross*.

TOUSSAINT L'OUVERTURE.

Thirty years ago Toussaint L'Ouverture was a name to conjure with. Poets and orators described his virtues and his genius, and cited him as an illustrious example of the capabilities of his race.

A romantic interest will always attach to his name. The fact that for fifty-four years he lived in deepest obscurity as a slave on a Haytian plantation and the epic character of his subsequent achievements give a tinge of antique heroism to his history.

The French colony in Hayti was long one of the greatest slave marts in the world. At the time of the French revolution there were in the colony 30,000 whites, 20,000 free mulattoes, and 500,000 slaves. The mulattoes, many of whom had been educated in France, took advantage of the revolution and obtained a recognition of their political rights from the French Assembly: the whites of Hayti refused to recognize the decision and a war broke out which was soon complicated by an uprising of the whole slave population. On a memorable night in August, 1891, the plantations were fired and many whites murdered.

Toussaint had not at this time acquired the name of L'Ouverture. This word, meaning "the opening," was applied to him afterward because he opened a way for the freedom of his race through the chaotic conditions of the following years.

In the dreadful wars of the years following the uprising of the slaves, his extraordinary influence over his race and his military genius gave him pre-eminence over all other chiefs. A design of freeing his race, which could only be accomplished by making it the ruling race of Hayti, gradually took shape in his mind, and forms the keynote of his career.

France, Spain, and England each bid high for his alliance, but France declared for the freedom of the slaves, and he finally ranged himself under the French flag. It was evidently his desire to maintain a desirable connection with a European power which would yet leave him at liberty to develop his plans for his own race; but the realization of his idea required a disinterested co-operation of which no European Government was capable.

In a few years he had been recognized by France as Commander-in-Chief of the army of Hayti, and was practically dictator.

As ruler of Hayti he surrounded himself with the pomp of a prince, although personally he retained habits of severe simplicity. He ate sparingly and slept little, being possessed of

extraordinary powers of endurance. In dignity of manner he was entirely equal to his position. He endeavored to reconcile conflicting races; his rule was impartial and able.

But Napoleon was not the man to allow a dictator under himself. He sent an army of 30,000 men to Hayti to restore slavery and reduce the colony to subjection.

Suspecting the true purpose of the expedition, Toussaint resisted the landing of the army, but finally laid down his arms after he had been assured that there was no intention of restoring slavery and that he injured the cause of his race by resisting.

He was still too powerful to be openly seized, but he was decoyed into the French quarters and was then hurried on board a vessel and carried to France. He hoped to meet Napoleon and defend his conduct, but on landing he was secretly hurried to a lonely fortress in the Alps, where he shortly afterwards died. Many wild stories attributing his death to murder found credence at the time. Neglect and the change from a tropic to an Alpine climate doubtless hastened his end.

By his removal the progress of his race was incalculably retarded.

While Toussaint's fate and place of imprisonment were still unknown, Wadsworth wrote the beautiful sonnet, "To Toussaint L'Ouverture." His history is the subject of a drama by Lamartine, and of a novel, "The Hour and the Man," by Harriet Martineau. During the anti-slavery agitation in the United States he was cited as a most illustrious example of the capabilities of his race. A poem by Whittier and an oration by Wendell Phillips commemorate his virtues and genius.—*Detroit Free Press.*

REV. JOHN McNEILL IN THE HIGHLANDS.

The "Scottish Spurgeon," in course of his campaign in the North during the past fortnight, has been courageously combating the characteristic theology of these parts, with the result that now, among the "Constitutionalists," Mr. McNeill is reckoned to be a greater and more dangerous heretic than either Professor Dods or Professor Bruce! In each of his three addresses, last week, in Dingwall—where the use of the Free Church (Rev. M. Macaskill's) was refused for the meetings—he spared not the "r-r-rotten orthodoxy" of the ultra-constitutionalists. His remarkable utterances, if they have driven the more rabid among the constitutionalists into still fiercer opposition to evangelistic work, have created otherwise a deep and widespread awakening which looks as if a final breaking away from the old ultra-constitutional moorings is not a distant event. Those men, Mr. McNeill said last week, who pride themselves upon their knowledge, and even go stark mad about the Declaratory Act, are themselves, some of them, the biggest of heretics, and it's well they should know it. It was a strange but true fact that these orthodox men of the North denied such things, for instance, as the roving commission given to every true hearer of the Gospel, in the words, "Let him that heareth say Come," to proclaim the invitation to perishing men and women around them. No, no, these matters must be attended to by your ordained and orthodox preachers only—a heresy which was an insult to the Holy Ghost whom Highlanders professed so much to honor. Again, speaking from the tenth and eleventh verses of the fifty-fifth chapter of Isaiah, Mr. McNeill inquired by what devilish ingenuity we Highland people contrived to keep out the showers of God's grace from reaching our parched souls? That hit was palpable. It seemed, he said, as if we had so wrapped ourselves in the water-proofs and oilskins of prejudice, bigotry, and even of Bible knowledge and doctrine, that not a drop of God's refreshing showers of grace could penetrate to our souls. Speaking at Inverness on Sunday forenoon in Dr. Black's (Free) Church, Mr. McNeill said he had now gone over a good portion of the Highlands, and he found that it seemed to be the fashion of the people in those parts to wait, wait, wait for the work of the Holy Spirit to help them to salvation; in short, they virtually blamed God for their non-conversion. This sadly prevalent characteristic of the northern Celt drew from Mr. McNeill some of his most forcible utterances. "What a delusion! Don't you see, dear Highlanders—and, mind you, I'm a Highlander myself, as well as any of you, but that does not say much for either of us—that Christ's word, plus my obedience, results in

the blessing? It was so in the case of the blind man whose eyes Jesus anointed with clay," from which incident Mr. McNeill preached his sermon on the occasion of these words. In Inverness, on Sabbath afternoon, and again in the evening, Mr. McNeill addressed vast assemblages on the Castle Hill. At the evening service the large area in front of the Castle was densely packed with an attentive gathering, who appeared to be much impressed with the preacher's words. Mr. McNeill himself was in good form and spirits.—*British Weekly.*

ONE PRAYER-MEETING.

We sang a good deal that evening—we always do—for we have a large number of good singers among our regular attendants who are always ready to use their voices and render the service of song inspiring. But that evening it seemed to an impartial observer as if there were some motive for song besides the idea of worship. You know the kind of silence that now and then descends on a prayer-meeting with no visible reason; it dropped on us that evening. The pastor had, as usual, introduced the subject with a few well-chosen and suggestive words; the opening prayers were brief and fervent; the hymns, those that we knew and loved. To be sure, we had not been told that the meeting was open and the time was ours; that was not our pastor's way. He took it for granted that we knew our privileges; that we had been at prayer-meetings before, and had formed the habit long ago of giving some thought to the service before we came in. But we did not seem to be there in spirit, though the chairs were pretty well filled.

Presently someone began the hymn, "I love to tell the story." The voices of the singers rang out in hearty unison on the chorus, and the room echoed with the strain:

"I love to tell the story,
'Twill be my theme in glory,
To tell the old, old story
Of Jesus and his love."

The echoes died away; we all sat dumb and silent. The pastor's questioning eye wandered here and there among our ranks; there was an uneasy shifting of position, and the words we had heard seemed to repeat themselves in ironical fashion. "If you love to tell the story, why not tell it?" said the mocking echo. "Plenty of time and chance, surely. Why not begin the theme and grow familiar with it now? Why leave it all for the future? Are you sure you do love to tell it? Is it indeed the theme of themes? How often have you thought of it to-day?"

What was wrong? Many hearts there were true and loyal. The Master saw in them real devotion; he counted them as his friends. What was wrong? Ah! we had come not from our farm and our merchandise, but with both farm and merchandise. The busy housewife had brought her daily cares, the plans for the morrow's work, the vexed questions of, "What shall we eat?" and "What shall we drink?" and "Wherewithal shall we be clothed?" The teacher by her side, perhaps, was vexing his soul over defeat in the battle with ignorance that day, and planning a more skillful campaign for the next; or, glad to escape from the routine of daily work, he was following out some attractive line in science or literature. The student's mind—who can say what hopes and ambitions fit through his mind? and some had brought burdens of grief and anxiety. Discouraged hearts counted up again the years of toil and the fruitless work attempted. We sang,

"I'll drop my burden at his feet,
And bear a song away,"

and bowed wearily still under the load, forgetting the great Burden-bearer of the world, "who loved us and gave himself for us." So, self-absorbed, we waited.

What did he think, that careless spectator who had dropped in, to our amazement? Who knew why he came? What secret spring might have been touched that day which turned his heart to the "old, old story"? Did he turn away disappointed?

Perhaps much of the trouble lies in the tendency of the present day to let the life of action crowd out the life of thought. The great strain is to do rather than to be. We do not take time to acquaint ourselves with our Leader, to listen to the "still, small voice," and learn to think his thoughts; and so, while all that is best and highest in us does really respond to his call, it is a response too vague for words. We have not learned the divine message by heart. The remedy is not far to seek: "Acquaint now thyself with God."—*Northwestern Congregationalist.*

Correspondence.

THE HOME LAND.

LETTERS FROM REV. HUGH JOHNSTON.

V.—THE WESLEYAN CONFERENCE—A JOURNEY SOUTHWARD.

DEAR SIR,—It is useless to attempt to outline all the work done by the Conference. The Home Mission and Contingent Fund presented an important report, and Rev. J. E. Clapham, the Secretary, is a minister of great influence in the councils of the Church. The conversation on the work of God was an absorbing one. The President, after giving some valuable statistics on the increase of districts during the past twenty-five years, concluded with an appeal of astonishing energy. The Children's Fund and the Educational Departments occupied a good deal of time, as did also the Special and Foreign Mission Work.

On Tuesday evening St. George's Hall was crowded to the doors in the interests of the London mission. The choir was occupied by R. W. Perks, M.P. Such singing! Such enthusiasm! Hugh Price Hughes and Peter Thompson each delivered a characteristic address. Mr. Hughes carries with him an immense following. He is an earnest, whole-souled, consecrated man, though intensely egotistic. Dr. Osborn once said of his paper, the Times, "It is a very useful (Hughes-full) paper," and some of his critics still play up his name as "you praise Hughes." But, spite of all, his prominent powers are consecrated to the Master, and more than Dr. Riggs, or William Arthur, or Dr. Stephenson, he influences the public mind by his fearless, free-lance editorials, and his addresses in St. James' Hall.

The open session for Foreign Missions was held on Wednesday evening. After a short statement from Rev. G. W. Oliver, and an address from Rev. E. W. Macdonald, who had been appointed to the office of Missionary Secretary last year while he was travelling in the Western States, and who pointed out the new departure which they were making in missionary literature, in the way of missionary maps and the missionary journal, Rev. Wm. Goudie pleaded on behalf of the parish and the low-caste peoples of India; Rev. David Hill pleaded for China, and Rev. Benjamin Pratt, who was a Bradford boy, spoke eloquently on behalf of the Malais. The great heart of the Church still throbs with interest in the foreign work.

On Thursday evening a reception was given to the members of Conference by the Mayor of Bradford. It was a crowded and brilliant affair. The council chamber and other rooms of the town hall were beautifully decorated. Refreshments were served and the occasion was a pleasant social "at home" with the Lord Mayor and Mayoress.

On Friday evening the Fernley Lecture was given by Dr. Randles. The Doctor is not a graceful or fascinating speaker, but his utterances were listened to with deep interest. The subject is a live one, "The Design and Use of Holy Scripture." The lecturer did not indulge in wholesale denunciations of criticism. The lecture is already published and will be widely read.

One of the most pleasant events in connection with the Conference was the visit of the Nonconformist ministers on Tuesday afternoon. About forty were present. An address was read and kind words spoken. Rev. W. L. Watkinson's reply on behalf of the Conference was one of the brightest things I ever listened to.

The great debate was on the extension of the itinerant term, and it brought to their feet the strongest men of the Conference. There was a great deal of humor from Rev. J. V. Shrewsbury's parody,

"Saxons or Danes or Normans are we,
But all of us Danes in our welcome of thee,
Itinerant-ees."

to Mr. Posnett's declaration that Mr. Hughes was a volcano pouring out hot lava, and then demanding that they should "sit down on him." There was also a great deal of pathos and solemnity when Rev. Mr. Rhodes spoke of Mr. Perks, who has just been elected a member of the new House of Commons, as being afraid of tampering with the Deed Poll, and said: "Mr. Perks is afraid of going to Parliament," the Conference roared with laughter. Among the laymen who spoke were Mr. John Dyson, Mr. Howell Davies, Sir Henry Mitchell, Mr. Bunting, Mr. Perks, and Mr. Monkhouse. Among the ministers—G. W. Oliver, J. S. Simon, Mr. Posnett, Dr. Jenkins, and Hugh Price Hughes. While Dr. Jenkins was speaking in his incisive way, about the term being long enough, a member shouted that one year was long enough for some. The keen reply was, "That's your remark. When brethren speak from experience we must bow to them." He argued that our doctrinal purity had been preserved by the "swift circulation of the ministry," and drew a striking picture of a successful pastor: the man and the soil admirably adapted to each other; his influence increasing the fourth, fifth, sixth year, when you must uproot him.

"The tree of deepest root is found
Less willing still to leave the ground."

He thought the wrench to the circuit would be a greater calamity than the good that had accrued through the additional three years. Hugh Price Hughes devoted himself to answering objections and replying to arguments of opponents to extension. His speech was one of the rarest, witliest, most magnetic, most dexterous speeches that could be imagined. When he was done, Mr. Macdonald turned to me and said, "Did you ever hear a more clever thing than that?" I have heard Dr. Buckley and the champions of American Methodism at their best; but I have never heard anything on the floor of a conference more irresistible and conclusive than Mr. Hughes' address. His tongue is moving so close to his brain that he seems to think and speak at his feet while on his feet. He referred dexterously to the bolshoi rhetoric of Mr. Posnett and that he had spoken in the same way against lay representation, declaring that if laymen were admitted he would be decapitated. He said, "If there was any truth in Dr. Jenkins' argument about purity of doctrine, then the most fearful heresies had amongst them must be the President." Here Dr. Riggs interposed and said he had often thought it would have been better for him if he had had more itinerant work.

The reply of the speaker was, "That was just what they proposed, by limiting the appointment to six years," and the Conference roared with laughter. He dealt with the "Dog in the Manger" argument that because some circuits did not want any extension of the term therefore others should not get any extension. A compromise was accepted and the whole question was referred to a special committee to report to the next Conference.

The Conference was at times intensely agitated, especially when Mr. Myers asked certain questions which seemed to reflect on the orthodoxy of certain theological professors; but there was no clamor or angry feeling excited. There is no other body like this Conference. When it has heard enough of a question or of a speaker, it manifests it at once, and President, ex-President, or whoever it is, has to subside.

The Conference did a wise thing in changing the name of District Meetings to District Synods.

The Representative Conference closed on Friday, July 29th, and the Pastoral went on to the middle of the following week. The Stationing Committee has had an unusual number of embarrassing cases this year. It is a prodigious affair, as there are no less than seven hundred ministers who were changing circuits this year.

I found time to visit two or three very interesting places in the neighborhood of Bradford. Harrogate is half-an-hour's ride away—a charming spa. Its springs are famous and its scenery delightful. Fountain's Abbey is near—the best preserved old abbey in England. Ilkley in Wharfedale is another health resort, situated in the midst of a most lovely valley, with Bombard's Moor, the shadows of Beamsley Beacon, and Simon's Seat in the background. But the most charming excursion was with a number of members of the Conference and friends of St. John's church to the far-famed Bolton Abbey and woods. The waters of the Stud, the ruins of Borden Castle, the exquisite fountain erected to the memory of Lord Cavendish, the murdered statesman, the stepping-stones, the abbey church, and the old ruins, all has left an ineffaceable impression on the memory.

I started for "beautiful Bournemouth" to see Mrs. Punshon and visit this far-famed watering-place, with its glorious pines, its lovely cliffs, remarkable chimneys, and sun-lit sea. On the way, near Leeds, I caught a glimpse of Headingley College and Woodhouse Grove School, and at Bath saw also the buildings of New Kingswood. We were ten hours travelling, a very long railway ride in England. And here I am in this ever-green valley of the south, enjoying the rest.

HUGH JOHNSTON.

Bournemouth, August 4th.

RELIGIOUS MANIFESTATIONS.

DEAR SIR,—We come now to notice other manifestations that are not uncommon in religious movements. The first of these we shall mention is what is called ecstasy, or trance. One of our best medical authorities has these observations on the subject: "The predisposition to the development of ecstasy will be governed in great measure by peculiarities of religious education and of domestic environment. Extreme religious feeling is undoubtedly among the most frequent of the exciting causes of ecstasy." Then he mentions "accidents of love," "fear or fright," or "severe threats have occasionally had the same influence." Here is a specimen, evidently given by an eyewitness, describing a young girl in an ecstasy, or trance. "A few moments after you might have seen her brow light up and become radiant. The blood, however, did not mantle her visage; on the contrary, she grew slightly pale, as if nature somewhat succumbed in the presence of the apparition which manifested itself to her. All her features assumed a lofty and still more lofty expression, and entered, as it were, a superior region; a country of glory, significant of sentiments and things which are not found below. Her eyes, fixed and beautiful, contemplated an invisible beauty, which no one else perceived, but whose presence was felt by all, seen by all, so to say, by reverberation on the countenance of the child. It was the angel of innocence, leaving the world for a moment behind, and falling in adoration at the moment the eternal gates are opened, and the first view of paradise flashes on the sight." As a picture, how beautifully descriptive of ecstasy, or trance, and yet how sadly disappointing to your devotional feelings when you learn that the young girl in question had only an imaginary vision of the Virgin Mary in heaven! The same writer, in describing the feelings of such a patient, says, "There is a sort of sleep of the faculties of the soul, understanding, memory, and will, during which one is, as it were, unconscious of their working. A sort of voluptuousness is experienced, akin to what might be felt by a dying person happy to expire on the bosom of God." All things considered, there is no great wonder that these manifestations are regarded by many as supernatural, and an evidence of special gifts of the Spirit of God; but the medical eye reads the disorder by the symptoms like any other disorder. The writer above quoted says, also, "A cataleptic may also be an ecstatic or the reverse; but cataleptic attacks usually occur with more suddenness than ecstasy. The cataleptic may suddenly become rigid and statue-like; the ecstatic gradually, although it may somewhat rapidly pass, step by step, into a visionary state." There is, however, this difference between catalepsy and ecstasy: in ecstasy the countenance is radiant, memory is retained, and the muscles can act in obedience to the will, whereas in catalepsy the consciousness is so suspended that the period of seizure is a blank, and the will loses all control of the muscles. But where two or more of these troubles co-exist, description is baffled. With an ecstasy as described above, is there any wonder that the subject comes back to consciousness with raptures of delight, or perhaps shouts of joy. But the question is, what good has resulted either to the individual or society by this manifestation? As I view it, no more good than from a pleasant dream, if as much, and often, I fear, a great deal of harm. The first evil result is to the body. No person can have those mental and physical powers suspended without decided injury to the nervous system. Look at many who have been prostrated successively for a length of time, and what is the result to their nervous system? As the nervous

disorder grows, and some new feature is added, they often imagine themselves the recipients of additional gifts or graces of the Holy Spirit. Sometimes the disorder grows into what is known in medical science as "exaltation," and then the party concerned will "trust in himself that he is righteous," will feel like "despising others" who are not up to his mark. These people sincerely desire, and are sincerely seeking for, and believe they are receiving, more power by each fresh manifestation; whereas they are really getting weaker and less effective for good all the time, because their very position makes them exclusive, selfish, and uncharitable to all who do not see as they do. Another of the evil results is, the tendency to look to something else for power and success rather than the Holy Ghost. I know this statement will be denied, and I am sure those dear friends who sympathize with prostration would deplore such a result; but I am equally sure such is the case in reality, nevertheless. If not, why do we so often hear prostration connected with "the power," so called? Such conduct robs the Holy Ghost of the honor that belongs to his office. Did Christ or the disciples say anything about prostration in connection with Holy Ghost power? Were they prostrated at Pentecost? Not so, they all went earnestly to work preaching repentance and baptizing their converts by thousands as soon as they received the power of the Holy Ghost. Instead of going to work to lead sinners to Christ, many of those extremists in our day become censorious towards their fellow-Christians, and uncharitable both in judgment and language.

In writing as I do, I am actuated by a sense of duty to the cause of God, and for the welfare of many whom I esteem. I am convinced that these physical manifestations, if persisted in, will, sooner or later, be followed with results painful to contemplate. Violations of the laws of biology are unpardonable sins to nature, and her sentence is, "Whatever a man soweth, that shall he also reap." Between the sowing and the reaping many years may intervene, and even the seed-time and the sowing be forgotten; but the immutable laws of our being are graven with an iron pen in the unchangeable rock. Be consecrated; be filled with the Spirit; be in earnest, but let God-given common sense direct the whole life. We shall treat of other manifestations in our next letter.

W. PYKE

CREATIONISM, TRADUCIANISM, OR BOTH?

(Concluded.)

Wesley's notes on Hebrews xii. are probably his abiding views. In his "Journal" he archly writes: "God can teach by whom he will teach. A man full of words, but not of understanding, convinced me of what I could never see before, that anima est ex traduce—that all the souls of his posterity, as well as their bodies, were in our first parents." This, I presume, is covert satire, meaning one of Adam's posterity was so "full of words," Adam might be just as full of souls, seminally; for is not fulness, fulness? Wesley's reticence is now and then provoking. He seems to abide by his early judgment, "that our earthly parents were only parents of our bodies." Dr. Pope writes: "The propagation of the entire being of man by natural generation does not preclude the theory of creationism, which regards the individual spirits as in every case created by God, 'the Father of spirits.' Both theories are in a certain sense true, the secret of their unity is past finding out." Here is taught successive creationism. We regard Pope as the most complete theologian of our day; no other man has written so much and so well. Here and there is a leaning toward baptismal regeneration, and there are self-contradictions, which prove that Pope is not infallible; and having more sense than the pope and all his cardinals to boot, he well knows all men are liable to err. Methodism owes Dr. Pope much gratitude, and successive generations will give him rank as a theologian with Wesley and Watson. May God's loving arms surround him, "as one whom his mother comforteth," till he whispers "Come!" "Well done thou good and faithful servant."

Wesley teaches creationism of souls as he says, "Perhaps at the beginning of the world." Watson leans to traducianism, but guards himself from a full commitment by saying, "We can come to no satisfactory conclusion." Pope teaches successive creative acts. Now, here is the crux: As all are born with sinward tendencies, and it is certain souls were not created in this praved condition by an absolutely holy God, you ask, Does not creationism fall to the ground? By no means. There are creationism and infusion, and "more things in heaven and earth than are dreamt of in traducian philosophy." Scriptures, correctly interpreted, compel the conclusion, that "in the beginning" all human souls were divinely created, when God breathed into Adam "a living soul," and constituted him the representative of the human race, placing all souls then created in filial relation to the first parent. Observe, not successively created, as Pope holds, as this would make God the creator of sinful souls; not souls propagated by natural generation, a demeaning and an ignoble hypothesis. Adam sustained a federal relation, so whatever consequences befell him were inflicted upon all his posterity. His immortal body became mortal, and his holy soul became unholy; and these calamities befell all the race he represented. All human souls created in the beginning of the world, and from age to age divinely infused into naturally generated bodies, covers the whole ground, and no other theory meets the whole case of reason and Scripture. Through the redemption by Christ, all the human race are so far restored that not one human being can externally perish except through his own final personal rejection of offered salvation. Even the "fall," properly speaking, may be made a cause of rejoicing. The vast reward will be a glory suitable to Christ's finished work, greatly exceeding Adam's reward had he stood the test-trial. Our future glorified bodies will greatly transcend his earthly immortal body, and the glory to be awarded saints so unspeakable, as suitable to Christ's infinite merits, that Adam's reward, had he stood, would have had no glory by reason of the glory that excelleth. Whilst some portions of Scripture seem to teach "conception in sin and shapen in iniquity" by our immediate parents, they do not really do so, seeing our parents never sustained a representative relation

to their children. From the first pair flow mortality and pravity, and only indirectly from sire to son. By direct creationism of all souls in the beginning, and by providential infusion, from age to age, in natural generated bodies, the human race is successively continued. This teaching guards God's holiness by his creating souls at the beginning in purity, and by their divine effusion into human bodies—not in the state in which God created them—but infused in that state to which all souls were subjected, not willingly, but through their relation to a fallen representative. This theory seems to me to meet the whole case, and no other does.

This clashes with nothing divinely revealed. It reverently notes dark sayings, but does not unseemly pry into the secrets of God's ark. First by direct creationism, then in the fulness of time by the divine infusion of souls into human generated bodies, we have the perpetuation of the human race. In a teachable spirit with the single inquiry, "What is truth?" we have jealously sought to guard by interpretation the holiness of God, and also the revealed doctrine that the spirit of man comes from God, and at death "returns to God who gave it." Whilst grateful to parents who, for their own pleasure, were the framers of our bodies, for life's brief day, we are incomparably more grateful to the "Father of spirits" for creating the soul a miniature of himself.

All traducianists who hold that their souls were generated by their earthly parents we leave in their low estate, whilst Revelation raises our head to gaze beyond the stars, and find our origin in the infinite Creator. Where reason fails, sometimes instinct succeeds. My earliest feelings and thoughts were that God was the inbreather of my soul—

"Ere yet my feeble thoughts had learnt
To form themselves in prayer."

At the very dawn of reason his first kiss to me was instantly followed with the loving words, "Before I formed thee I knew thee." To receive the thought that I nestled on the bosom of his approving foreknowledge, before God's flashings of intellect and throbbings of love said, "Be! For ever!" I wanted no more heaven than I then had, because I could hold no more. O, it was wonderful to learn that his eye of foreknowledge saw me before I already actually existed! Saw not as a Spirit, but through the attainment of his blessed Son, talking to my awakened infant soul as an enraptured lover! I have had some great days since, but that was the best of all. Then, indeed, I knew the divine thrill Charles Wesley must have felt when he exclaimed:

"Let it not my Lord displease,
That I would die to be thy guest."

O God, thou art the "Father of my spirit." We men leave the *que mode* of the soul's creation and its union with the body as a "secret of the Lord," knowing that the morning cometh—the dawn of an eternal day; "no night there"—when we shall know things as perfectly as God knows us. This is enough for me: "What I do thou knowest not now; but thou shalt know hereafter." *Soli Deo gloria.* RICHARD WRENCH.
Gloucester, New York, August, 1892.

OLD HAY BAY CHURCH.

NO. IV.

DEAR SIR,—From the moment I learned that the first church in which Methodists worshipped, in Upper Canada still stood in its external entirety close by the waters of Hay Bay, I felt perfectly satisfied that should it so continue, for even a comparatively brief period, it would become an object of interest to the Methodist public, and that an interest once awakened its preservation would be assured. The recent authorization of the purchase of the old church by the Bay of Quinte Conference; the more recent centennial celebration in and around the old building, and the still more recent publication of a good view of it in the *Globe*, accompanied by a brief history of early Methodism in Adolphustown, prove my anticipations to have been well founded.

Citizens of a young country are slow to appreciate the value of an historical relic. The historical sense cannot be much more than in embryo among us; at any rate its manifestation is very feeble as yet. On my way to the old church, one whom I met, on learning that I was undertaking a journey of sixteen miles for no other purpose than to lay my eyes upon the interesting relic, laughed and said, "I'd rather go to see a new barn going up!" The more was I astonished at the remark, and the manner accompanying it, because the person referred to was one who had the advantages of a good education and of good society. This illustrates whatever difficulty will be found in securing means for putting the old church into a state of permanent repair and preservation. Since public attention has been called to the old church on Hay Bay, an offer has been made for it with the view of removing it to an island where it would add to the attractions of the place in the eyes of Methodist tourists. In a line with this I read in last Saturday's *Globe* the following: "Steps are now being taken to try and purchase the old hull, and re-erect it in some other locality, where it will be better cared for." What authority the correspondent had for this statement he does not say; but surely better counsels will prevail. The very idea of removing the old building to any other spot on earth is preposterous, and if such a thing is ever done, it can only be explained by a reference to 1 Tim. vi. 10, where it is written, "For the love of money is a root of all kinds of evil." The proposal to remove the building bears absurdity and sacrilege on the face of it. The frame of old Hay Bay church, standing on any other spot but where it now stands, would be no longer old Hay Bay church. The best part, the most sacred, that which holds the secret of the influence, even more than the walls and roof—the ground, would be left behind. The tender memories crowding around that spot on which the old church has stood for upwards of a century will surely be strong enough to hold the old frame on its present foundation. There on that spot was first erected in Upper Canada a house of God by the people called Methodists. That glory cannot be transferred to any other spot. Close beside it lies the dust of many of the first worshippers. Should the spot be uncovered and left to the vagrant beast of the highway? Should it be uncovered and

marged again in the commons by which it is surrounded? The Globe correspondent gives the reason for the proposed removal: "That it may be better cared for." If without any fence on its present site it has remained uninjured, except by the tooth of time, for one hundred years, surely, if allowed still to remain where it always has stood, and a substantial stone wall with ornamental iron railing be placed around it, the reason offered for its removal will appear to be utterly without force.

RICHARD DUKE.

A WORD FROM A METHODIST LAYMAN TO THE MINISTERS OF THE METHODIST CHURCH IN CANADA.

I have just read the last GUARDIAN, which contains so much valuable information, literature, etc., and ask myself, Why is this paper not in the hands of every member and adherent of our Church? Are we not all agreed that its fifty-two visits in the year would be a very powerful factor in making our young people intelligent, and, as a consequence, much more firmly-grounded Christians, and also greatly benefit those of all ages? Perhaps some of you reply, "My mission is to preach the Gospel, and not to trouble myself about the circulation of the GUARDIAN." But are you not acting wisely in calling to your assistants a most powerful ally? Our people must and will read; and while various agencies are striving to supply that demand, shall we fail to put the wholesome and able matter of the GUARDIAN in their hands? In said issue of the GUARDIAN is a letter headed "A Doubtful Book." But many of those who buy this book do not see the GUARDIAN. In two of our Methodist homes in this city that I happened to be in lately I saw this book. One of these at least does not take our Church paper. I think that very many of these books have probably been sold in this city and all over the country.

A month since I was in conversation with one of our young men in the rural district, and found that his mind was taken possession of by Ingersollian teaching, he having read some of that literature. Would not the article on the second page of the GUARDIAN of August 17th, entitled "The Anti-Biblical Higher Criticism," by William Henry Green, D.D., and kindred articles, lead to a deeper examination of the authenticity of the Bible, and thus help to stem the tide of infidelity that is attacking the faith of to-day?

Yesterday I heard a popular preacher of another denomination preach in one of our churches. His tendency was to sneer at creeds, and pointed to good actions, as though the two were not most intimately connected together. Would not the reading of that last article on the first page of the issue already named, headed, "Creed, Character, Dogma and Deed," be a most powerful antidote to such teaching?

If the reading of such an article as the first editorial on the eighth page of the same issue, entitled, "Religion for the Times," should be the means of pointing out to our young, and also older people, the place the Holy Scriptures occupy "as the best system of morals, as an unchanging standard of duty," as a library in itself of the sublimest literature this world has ever known, is it not our imperative duty to strive to put it in their hands?

A few years since, in the General Assembly of the Presbyterian Church, one very gifted minister, in pressing upon his brethren the importance of each pushing the interests of a certain fund, said something like this: If a mercantile house had as many intelligent agents as we have ministers similarly scattered over the country, do you not think they would accomplish even a much greater work than the raising of all the money required for this fund?

Now, if each one of our nearly two thousand ministers would not only occasionally say a few words from the pulpit recommending the GUARDIAN, but also at each personal visit, after reading the Scriptures and enquiring if the family each day heard read from God's Word what he would say to them, would also strive to introduce the GUARDIAN (if not already a weekly visitor to their home), what might not be accomplished for God?

EDWARD PAYNE.

Ottawa, August 22nd, 1892.

STATISTICAL RETURNS.

DEAR SIR,—My attention has been drawn to the communication of Dr. Cornish concerning Conference statistics. Interested as I am in the numerical increase of our membership, it came with a somewhat severe shock to read that the "real net decrease" in the Bay of Quinte Conference is 284, and this in view of the fact that the Statistical Committee reported a decrease of only 70 (which according to their figures should have been 71). Having somewhat recovered, I could not resist the temptation to verification and examination. The results I give merely as a matter of interest.

A comparison of the Minutes of 1892 with 1891 shows that inaccuracies have occurred in reporting the "number published last year." These are in connection with the following places: Belleville Tabernacle, Demorestville, Stouffville, Sutton West, Coleridge, George Street (Peterboro'), Rawdon, Warkworth, Madoc, Tweed, Ose Hill, Maynooth, Kinmount, and Norland. Some of these give the number as greater, and some as less than last year; but they make up a total of 163 which should be added to the column in the Minutes of 1892 representing last year. Thus in the recapitulation, instead of 88 566, we should have 88,729. If the District Auditing Committee had compared the schedules with the printed Minutes for this column, this error would have been avoided. The total membership of the Conference is represented as 86,486, instead of 86,495, as the two first columns show, and this error arises partly from a mistake in Madoc District. Thomasburg will next year stand with "number represented last year" as 286, whereas comparison shows it should be 285, and the total for the district should be 2,634.

Inaccuracies arise partly from the great difficulties that stand in the way of statistical committees in the hurry of Conference work, partly from lack of careful district supervision of Minutes, and in part from transfer and readjustment of fields. In accounting for our great decrease of membership, may put it thus: By transfer of Coleridge to

Toronto Conference, 22; by typographical error, 100; actual loss, 112; making a total of 234. Let us work and pray that through showers of Divine blessing this decrease may be more than made up this year.

W. B. TUCKER.

LETTER FROM THE NORTH-WEST.

DEAR SIR,—This last week has been one of great pleasure and blessing to us all. Since last Tuesday unto the present Monday morning, we have had the company of our dear Bro. Egerton Byarson Young, who has been visiting his old field of toil and self-sacrifice. The years that he spent among this people are still living in his memory, and are a never-failing source of gratification to him. Several times we have heard him say, "I have been the pastor of large churches and great and good people, but the years I spent here toiling, preaching and praying for the salvation of the Indian were the richest and most blessed years of our life."

As a guest in our home, he was a delight and a blessing. His rich conversational powers, filled with the extensive travels of later years, as well as incidents that occurred earlier in his life, poured themselves forth in rich abundance, and I had almost said in one continued stream. Though in our quiet home, and amid our constant toil, there is little room to be lonesome, moody, depressed, or gloomy, yet Bro. Young brought sunshine and encouragement and inspiration, and though we are feeling sorry at the thought of parting, we shall not soon lose the effect of his visit. As he landed on the wharf he was met by several of his old friends, who heard he was coming, and had been waiting long to greet him, and from that time until the close of his visit he was besieged by his Indian friends, showing how deep a hold he must have had upon the Indian heart during the years of toil he was among them.

The previous announcement that he was to remain until the next Monday, filled the church on the Sabbath day until there was no more room to sit, and some were compelled to take up as comfortable a position as possible on the floor. As many were present who understood English, we requested Bro. Young to preach without an interpreter to bother him and destroy the power of the sermon. His sermon was of a high order, and was listened to with great profit and delight. The afternoon's sermon was interpreted. At the conclusion of the service the young people were requested to remain, when a society of Christian Endeavor was organized, counting in the roll of its members, before the secretary rose from his seat, forty-eight Indian names.

The school children were not forgotten either; a large number of presents were distributed, and Bro. Young's kodak was at work taking a number of views that will doubtless be interesting to friends at home.

EDWARD EVES.

Norway House, Aug. 15th, 1892.

CURRENT QUESTIONS IN THEOLOGY.

DEAR SIR,—In the GUARDIAN of the 17th inst. I find a reply to my letter in regard to "Rev. N. Burns and the Lord's Supper." If Bro. Burns will read the article of August 10th again, he will find that "I said nearly the same things." Now I presume Bro. Burns would not stay in the Methodist Church if he believed all that Mr. Dickinson writes in regard to the Lord's Supper, the Bible, and other questions; but some ignorant people believe what Mr. Dickinson says to be true because it is in the *Expositor*, and they tell us that they will not take the sacrament unless the Holy Ghost tells them to, or that they must have a special revelation to do so. Bro. Burns says that "I certainly must have misunderstood him if I heard him make use of any such expressions." That is just what every member of the Canadian Holiness Association, as I have met with them, has to say about what we think of what they say. I do exercise charity, and conclude that they do not understand a good deal of what they are writing and talking about themselves; and I am certainly glad that Bro. Burns does not adopt Bro. Dickinson's views of the Lord's Supper.

It may appear strange to Bro. Burns that I say what I do in regard to the members of the Canadian Holiness Association, but I still say that shortly after the Association had the convention in Otterville so many followed the example of Bro. Burns and Mr. Dickinson in saying mean things about the churches and ministers, that a general prayer-meeting at one of the appointments had to be closed because of the practical slander, and all of this stuff got off under the name of special divine guidance. On several occasions the class-meeting had to be stopped suddenly because of one party contending for Methodist doctrine, the Church and ministry; the other party contending for the special doctrine of the Canadian Holiness Association.

Now, as to the personal interview at the parsonage. I invited Bro. Burns to the parsonage to have a talk with him about these difficulties. I told him about the difficulties that three of our ministers had with these people; the church trials, and how the circuit was torn to pieces, and asked him to try and get them to act consistent with the rules and Discipline of the Church; but all the consolation I received was to use the Discipline. I told these people the advice given, but it was only to be laughed at. They would say the Holy Ghost told them what to do. The Discipline, Church, ministers, Bible, and even Christ and his teachings were nothing compared to what the Holy Ghost told them to do and say, so that about all we could do was to exercise charity and pray that God might speedily deliver them from the delusion. The very leader of the so-called holiness meeting present with Bro. Burns at the parsonage, was at that time suspended for using insulting language to a brother on the question of holiness, and this very man would not let the young minister on this circuit teach Methodist doctrine at one of these holiness meetings, and still he was a good Canadian Holiness member.

I do not suppose that any of them will act lawless at the Canadian Holiness Association Convention, or say anything about what they have done at home, but this we know, that when any of them come back from the Canadian Holiness Association meeting they are worse than before, and my

opinion now is that whenever Bro. Burns comes to circuit, or when these meetings of the Association are held there is danger and trouble ahead for the next two or three months. The Chairman of this District was called on to settle trouble on two circuits on this district last year caused by the teachings of the Canadian Holiness Association. Some say that the Holy Ghost is more to them than Christ ever was; others that they have revelations outside of the Bible. A minister of that faith and order said that he did not need the Guide Book when he had the Guide. A writer in the *Expositor* teaches that you may break your word if the Spirit tells you to, and that you may blacken your boots or shave on Sunday if the Spirit guides in that direction. The same writer calls the class-meeting a lot of barking dogs, and then some of the simple people will get off these things in the class-meeting.

You will have noticed in the *Expositor* some time ago that there was wanted a preacher of the Holy Ghost, and collections and subscriptions to be taken up to pay the salary of that new preacher. Now I hear that money is being raised for that purpose, and deluded members of the Methodist Church are paying to that fund instead of paying their minister's salary and giving to the Missionary Society of their own Church. Now, if this is the case—and I understand that Rev. Nelson Burns, President of the Canadian Holiness Association, has accepted the position—I think that discipline ought to begin with the head of the Canadian Holiness Association, for it is easily seen that this will make great trouble in the churches.

It is terrible to think of what is being said and done in the name of the Holy Ghost and holiness; and if we try to prevent improper language and conduct we are called "legalists" and they tell us that because we are not led by the Holy Ghost (as they teach the doctrine), we do not understand them.

T. R. CLARKE.

Delhi, August 23rd.

METHODIST LITERATURE.

DEAR SIR,—It is generally believed that it more was said from our pulpits in regard to our Methodist literature that the people would take greater interest in the matter of disseminating wholesome Methodist literature in their homes and through the land. The power of "persuasion" in this respect is almost unlimited. Where a minister is an admirer of Church literature, among his flock you will find numerous subscribers to our periodicals, and a corresponding knowledge of Methodism generally. This idea was forcibly illustrated on a recent Sunday morning in the Parliament Street Methodist church, in this city. At the close of an admirable sermon, the pastor, Rev. A. C. Crews, took from the pulpit-desk a copy of the Minutes of the Toronto Conference for 1892, and holding it up to the view of the congregation said: "This little volume contains a large amount of invaluable information to all Methodists," and ably described its contents; after which he very politely recommended each to get a copy of the same at the church door on going out. It is almost needless to say that after such an appeal the allotted supply of Minutes soon became exhausted, and for the next two following Sundays fresh supplies were freely purchased by the members.

With regard to patronising our Book Room, I might state that a ministerial brother of my acquaintance, some time since, at one of our Sunday-schools in this city, used his influence in the direction of a \$50 grant for the replenishing of the school library, and then he and his wife went with the committee to our Book Room to select the books, which effort was thoroughly appreciated by all concerned; and the committee were of the opinion that the great stock of books they were privileged to select from was second to none in the Dominion.

What would be the result if such procedure were adopted in all our churches with regard to the CHRISTIAN GUARDIAN, our other Church periodicals, and Book Room supplies? Verily a more intelligent type of Christian character would prevail, and the bringing in of the Redeemer's kingdom would be wonderfully hastened. Moreover, such efforts would materially help the Superannuation Fund of our Church, for, with the increased circulation of the GUARDIAN, etc., doubtless the Book Committee would see fit to still further increase their annual grant to that fund.

Certain it is our literature is sound to the core on all themes pertaining to right living, but especially so on theological and kindred subjects; and the GUARDIAN is a true exponent of the "faith once delivered to the saints." O, how necessary it is that we fill the minds of our young people with good things—crowd out the bad by the influx of the good!

R. H. S.

299 Sumach Street, Toronto.

THE DIVINE AUTHORITY FOR THE CHANGE OF THE JEWISH TO THE CHRISTIAN SABBATH.

DEAR SIR,—There appeared an article in the GUARDIAN of August 10th, entitled "Seventh Day Adventists," in which the writer expresses his dissatisfaction with the arguments used for reason of the change from the Jewish to the Christian Sabbath, in answer to the arguments of the above party, whose literature is scattered far and wide in the States as well as in Canada. In the city where I live they hold their Sabbath services on Saturday. I attended those services one morning; first, Sunday-school, after which came preaching, then testimony, or experience meeting. The services were well conducted. The people gave a clear testimony of their conversion, and their walk in life corresponds except that on Sundays the men work and the women wash. At the close of the service, privately, I asked the preacher to answer my proof text for the change of the Sabbath. He did not answer it; he could not. I never met one that could. And yet, strange to say, this proof-text is overlooked by our preachers and authors in giving reasons for changes of the Sabbath.

Were there space here, it were easy to show that the Christian Sabbath is on the same day that the creation Sabbath was held, which was the rest at the close of the six days of creation, being the seventh, which was also the first day of time. When the apostles went forth to preach

Christ among the Gentile nations they found their resurrection Sabbath was on the same day as the Jewish Sabbath. It is evident the Jewish Sabbath was changed at the exodus out of Egypt by Jehovah, and designed to last till the coming of Christ, when it was to be done away with in the Christian Sabbath.

Proof-text for the divine changes to the Christian Sabbath, Psa. cxviii. 22, 24, "The stone which the builders refused is become the head-stone of the corner. This is the Lord's doing. It is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." Here we have a "thus saith the Lord" for the change. Now, if you turn to Matt. xxi. 42; Mark xii. 10; Luke xx. 17, you will see that Christ applies this passage to his death and resurrection, turn to Acts iv. 11. Peter applies the passage in the same way with still more force on account of the recent death and resurrection. If you turn to Eph. ii. 20, and 1 Peter ii. 4-7, you will find the same application. But when you come to the words, "This is the day the Lord hath made," or ordained, to commemorate forever in the Church the resurrection of his Son, can anything be plainer? What day has been so honored and blessed as this in the millions of Christian assemblies; in the preaching of the Word of life; in the salvation of millions of souls on this holy day, more than all the other six?

With this view of the passage in Psa. cxviii, Christ said, "The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath." Mark ii. 27. Thus on the first day of the week Christ rose from the dead, and the Father made that day as the memorial Sabbath in which the Church was to rejoice and be glad. All his appearances after his resurrection was on that day, except the day of his ascension. Nearly all the assemblies of his disciples were on that day. It was on that day the Holy Ghost descended, and the new law and word of the Lord went forth from Zion and Jerusalem. It was on that day the apostles generally celebrated the Eucharistic supper.

It was in reference to this, and the abrogation of the whole Jewish system, that Paul in Col. ii. 16, 17, wrote: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ."

When Titus destroyed Jerusalem and the temple, God swept away the altar, the sacrifice, the priest, that henceforth there might be but one altar, the cross; one sacrifice, Christ's body; one priest, Jesus, the Son of God, who is passed into the heavens, to appear in the presence of God as our great High Priest. With the abrogation of the Jewish system passed away the Jewish Sabbath, and in its stead stood out the Christian Sabbath as God's memorial day of the resurrection of his Son. When Constantine came to the throne he passed an edict recognising the Christian Sabbath, and so have all Christian nations since.

JAMES SHAW.

Bloomington, Ill., August 16th, 1892

AN OMISSION CORRECTED.

DEAR SIR,—Please insert in the GUARDIAN the following list of subscribers to the Superannated Ministers' Fund, it having been omitted from the Minutes, but not through any fault on the part of the Secretary: Montreal District, West End Methodist church—William Mussell, \$5; P. McCoy Clark, \$5; William Tees, \$5; William Graham, \$5; G. C. Nicholson, \$5; T. S. Loucks, \$5.

Montreal, August 20th. T. G. WILLIAMS.

LETTER FROM ST. JOHN'S NEWFOUNDLAND.

DEAR SIR,—Will you allow me to acknowledge, with thanks, the receipt, per Rev. S. F. Huestis, of \$15 from Thomas Hilliard, Esq., of Waterloo, being amount of collection taken in the Methodist church in aid of sufferers by St. John's fire. The response to our need has been prompt, hearty, liberal and widespread. Without these contributions I know not what we should have done. At least 10,000 people were made homeless in twelve hours, and in most instances nothing saved. We have recovered from the first shock, and are now almost despairingly asking what is to be done. We feel, as Methodists, especially concerned about our college.

Rev. G. P. Story is at this writing in the West. We trust his canvass may be successful. Rev. Dr. Carman has kindly offered, and has been duly authorized by the Board of Governors to receive any moneys that may be contributed. He will give us the benefit of his large and practical sympathy and great influence. Those who understand Newfoundland and its needs, and the relation of Methodism to those needs, will require no urging to help us to restore our educational institutions at the earliest possible period. Western claims upon western liberality are no doubt urgent. Without conflicting with these, will the good friends who read the GUARDIAN remember our Methodist needs as they have remembered the general needs of the community.

A. D. MORTON, Sec'y Nfld. Conference.

St. John's, Aug. 17th, 1892.

ANOTHER APPEAL FROM NEWFOUNDLAND.

DEAR SIR,—A disastrous forest fire has destroyed two Methodist churches and the parsonage with all their contents on the Random North mission, Newfoundland. Seven dwelling houses and furniture, stables and mill logs have been burnt besides. The sight is distressing, and I hope that while a generous and noble-hearted response is being made to help those who have suffered loss by an awful fire, which has swept away half of St. John's, that we in Random North will not be forgotten. We have not one cent insurance to fall back upon. No insurance against forest fire. We must build up the waste places and we want help. Will your kind readers help us? Unless we get outside help the cause will go down. Our people have lost all, and cannot help themselves. All the valuable timber has been destroyed, by which the people lived. All subscriptions thankfully received by the pastor,

JOHN FIFE.

Shoal Harbor, Random North, Nfld.

July 25th, 1892.

POWASSAN AND WEBSTER.

DEAR SIR,—In the GUARDIAN of July 20th, there appears a letter from Rev. W. T. Ellis, my predecessor, referring to this mission and myself. The amount of church building done during his time is simply wonderful. To do this both the preacher and people must have been taxed to the utmost. Notwithstanding all that has been done, I feel that it is due to myself and the cause of God to make a statement or two relative to our present position and wants. Naturally enough, after such strenuous efforts to raise money, there is a reaction.

OUR WANTS.

1st. The churches. The four are unfinished. The Powassan church has a debt of \$275, and requires at least \$200 to complete it. The Trout Creek church needs to be clapboarded and painted, and a pulpit, etc. Chisholm church, which is log, needs seats (rough boards and blocks of wood do duty now as seats), pulpit, stove, stove-pipes, etc. The English Line church needs clapboarding, painting, seats, pulpit, stove, stove-pipes, floor (rough boards, through the cracks of which we can see the sheep, serves for a floor) and a door.

2nd. The parsonage. It is very small, sixteen by twenty-four feet, no paint, and little or no furniture. I had to spend \$70 to furnish it so that we could live in it. We yet lack a good cook-stove. There is no well; we carry the water a long distance.

3rd. Stable. A mission taking in two townships and part of a third requires a horse. But there is no stable. I have gone into the woods with two men and made the timber for one, and as we have no money we peeled balsams for scantling. With \$20 in cash we can complete it.

WHAT HAS BEEN DONE SINCE CONFERENCE.

We have taken up two new appointments, organized three Sabbath-schools (soon a fourth), besides the regular work. Having no stable for a horse I did not get one until this week, consequently long walks have been the order of the day. Take one illustration: A member died. To attend the funeral I walked fifteen miles that day. It was a touching sight as the sled (juniper) was brought to the door and her remains laid thereon and drawn for miles through the woods, the pall-bearers lifting the ends of the sled around in order to pass the roots and trees, the procession following, all on foot. Among her last words she exclaimed, "O the bliss that awaits me!" Hers was a most triumphant death.

WHAT WE PROPOSE TO DO.

In connection with our Financial District Meeting, to be held in Powassan on August 31st, we intend holding a public meeting, at which there will be addresses delivered, free tea, coffee and cake, and a thank-offering will be called for. We propose to interest the whole mission in this. We also ask our friends and sympathizers all over our Dominion to help us. Send in before that date what you will give us. If not convenient to send the cash please let us know what you will do for us. You see our wants are many. It is foundation work and will pay. The people are just beginning to have little or no money, but in five years from now they will be in a good position if helped over this crisis. It will take \$1,000 to put us in living shape. I have already given \$70, and will do more if others will give us practical encouragement. We are here now nine weeks, and have received less than \$15 on salary. Think of it, "fifteen dollars" for "nine weeks!" Taking, as I must, hundreds of dollars less than last year's salary, and doing the work, surely I shall have done my part as a minister. However, all this I do gladly as unto the Lord, if we can but make the work a success, and I know of no other way better than the plan here suggested. Who will help us? Will not some wealthy friend send us a cooking stove; somebody else stoves for the churches (we need three), and still others the balance of the \$1,000? Please give us the pleasure of reading out your names in our public meeting. We are looking for a glorious revival all through this new country. Yes, God has promised it, and I believe it will come. Glory be to God! Pray for us. J. WEBSTER.

ACKNOWLEDGMENTS.

DEAR SIR,—Kindly allow me to acknowledge, through your columns, the following receipts toward the debt on the Niagara Street Methodist church, in this city: Rev. W. H. Barraclough, \$10; and \$1 each from Revs. J. S. Williamson, D. M. Johnson, W. B. Smith, V. H. Emory, Dr. Sutherland, John Kay, Thomas Voaden, B. A., J. P. Parsons, E. Sheppard, S. Cleaver, B. A., T. W. Kelly, B. A., J. E. Patterson, T. J. Parr, O. G. Collamore, J. J. Kelly, T. H. Orme, M. A., and Mr. W. McCleary, M. P. P. The brethren will please accept our thanks for their kind response. Though many apparently more urgent calls are being made this year from other quarters, we believe ours a needed one in behalf of a prospectively good cause. Other brethren are yet to hear from. Can we not have \$1 each from readers of the GUARDIAN? Everybody send us \$1 within two weeks. W. J. SIPPRELL.

DEAR SIR—Please acknowledge in the GUARDIAN the following amounts received by us for the Newfoundland Methodist college re-building fund: Rev. T. Voaden, \$5; Anonymous, Petrolia, \$10; Miami, Man., per Rev. A. Whiteside, \$5; "An Ontario Friend," Clarke, Ont., \$1. Halifax August 23rd. GEORGE J. BOND.

Dr. Edward Everett Hale, who has lived in Boston all his life, says: "I like to put myself on record also as saying that all the poverty, all the crime and all the vice which attract public attention in Boston among what we call the poorer classes, may be ascribed to the free use of intoxicating liquors. I have said a hundred times, and I am willing to say it again, that if anybody will take charge of all the poverty and crime which result from drunkenness, the South Congregational church, of which I have the honor to be the minister, will alone take charge of all the rest of the poverty which require 'outdoor relief' in the city of Boston."

Brief Church Items.

MONTREAL CONFERENCE.

PRESCOTT.—Rev. S. J. Hughes, pastor. This is a very pleasant old town. We are on historic ground. To the student of Canadian and Methodist history there are several places of special interest in this vicinity, notably the old Blue church and the quiet little churchyard with the graves of Paul and Barbara Heck. Some of the Hurlburts, and other names honored in the Methodist Church, are to be found near that of Heck. The people of Prescott gave the present pastor and his family a very kind and generous reception upon their arrival in June—the men, in large numbers, meeting the boat, and giving all needed help; the ladies filling the parsonage with comfort and good cheer, and showing great kindness to the strangers. Since then much has been done to improve the parsonage property—new modern windows, blinds all renewed, rooms papered, new carpets, woodwork repaired wherever needed, and all outside work carefully painted. We have indeed a commodious and beautiful property. The Prescott Journal of the week before last says: "Best in the Lord" were the words of the text chosen by Rev. Mr. Hughes at the Methodist church last Sunday evening, to be found in Psalm xxxvii. 7, from which the reverend gentleman preached a very able and interesting discourse to a large and appreciative congregation. His illustrations of bodily and spiritual rest were especially good and most beautifully portrayed. Mr. Hughes is a pleasing and interesting speaker, and bids fair to be one of the most popular ministers with the people."

TORONTO CONFERENCE.

MONROE ROAD CIRCUIT.—Rev. John Mahan writes: "On Wednesday evening, September 7th, a grand harvest-home garden party will be held on the parsonage grounds. A programme of rare interest and beauty will be carried out. The Oseledon East brass band will be in attendance. The public is cordially invited to attend."

MYRTLE CIRCUIT.—Rev. John Bedford, pastor. The people of this circuit gathered in large numbers on Wednesday evening, 17th inst., to welcome home their pastor and his family, who had been on a visit to Stafford, England. During their absence Mr. and Mrs. Bedford visited several places of note in their native land, and the latter has returned much improved in health. After partaking of a sumptuous tea at the parsonage, the party gathered in the church, where an excellent programme was provided. Words of greeting and welcome were extended to the pastor by the speakers. His responses were mingled with brief sketches of his experiences in the Old Land. At the conclusion, Rev. Thomas Scott (probationer) was presented with an address accompanied by valuable presents, emphatically expressing high appreciation of his services during the pastor's absence.

BAY OF QUINTE CONFERENCE.

WILTON.—Rev. R. Sanderson writes: "When we arrived here on our new circuit we found the good people of Wilton wide-awake, and ready to give us a hearty reception. They had been busy for some days cleaning and papering the parsonage, and otherwise fitting it up for the new minister's family, and thus we were made to feel at home at once. Our first Quarterly Meeting was held on the 7th and 8th of the present month, and proved mutually pleasant and beneficial all through. The Sabbath service was indeed a time of power, some one hundred and fifty persons taking part in the love-feast and sacrament, from the man of eighty-seven years to the child of eight or ten. I am very happy to find that the "old-time fire" is burning so brightly in so many hearts on this old circuit. We have nine prayer-meetings each week all very well attended, some of them far beyond the ordinary in attendance and interest. I have never been among a people more fully given up to prayer and praise. We hope for a grand year of work for God."

THE LATE MRS. GERVAS HOLMES.

In reference to the death of Mr. Gervas Holmes, of Cobourg, which was announced in the GUARDIAN of last week, we publish the following account taken from the Cobourg World: "Mrs. Gervas Holmes, the youngest child of Mr. Lewis Whitlock, was born in the town of Brandon, Vermont, U.S., on February 6th, 1825. Her father afterwards sold his farm and built a house in the village of the same name as the town, of which it was the business centre. Here, amidst the grand scenery of the Green Mountains, her childhood and nearly all her maiden days were spent; and their ever-changing color and sublimity of aspect impressed themselves very deeply upon her spirit and breathed their poetic inspiration upon her, which now and then found expression in verse, but more frequently in the picturesque prose which gave life and charm to the letters which her relatives and friends delighted to receive. Her only sister died early, after only one short year of married life, and her loss was felt very severely by her younger sister, to whom she had been as a mother as well as a sister. Another dear relative to whom she was profoundly attached was her younger brother, Rev. George C. Whitlock, LL.D., well known in Cobourg thirty years ago, as Professor of the Natural Sciences in Victoria University, whose memory is yet held in loving reverence by those who knew him, especially by the students whose minds were raised and inspired by his strikingly earnest and unconventional method of instruction. It was after the death of her father, somewhere about the year 1858, that she became a part of Dr. Whitlock's family and formed the acquaintance of Mr. Gervas Holmes, at that time Editor of the Cobourg Star, which culminated in a happy marriage on June 26th, 1860. She has been, to use the words of her deeply attached husband, 'the light and life' of his home for more than thirty-two years. In the early part of last winter, after nursing her husband with tender solicitude, through the results of an accident which he sustained from a severe fall in his house, it became apparent that Mrs. Holmes' health was falling;

and skilful physicians who were consulted, pronounced that she was suffering from a malignant and incurable disease. As the weeks and months passed, her condition became more painful, yet she was never heard to utter a murmur or complaint. 'She was the most unselfish woman I ever knew,' said an intimate friend at the funeral on Friday. Could nobler eulogy be pronounced? Her beautiful life of self-denial and devotion will always be a sweet memory to her bereaved husband and many friends."

ST. JOHN'S METHODIST RELIEF FUND.

Subscriptions received and previously reported by Rev. G. P. Story \$1,887 46 H. A. Massey, E. G., and family (subscription received) and reported by Rev. G. P. Story 500 00

The Treasurer acknowledges the receipt of the following sums: August 20th—Rev. T. C. Cooking, Goodwood \$2 00 August 22nd—F. Scott, Highgate 3 00 August 27th—Rev. M. S. Howe, Bracebridge (Collection Bracebridge Circuit) 17 00 August 27th—Rev. C. W. Brown, West Lorne 4 00 WILLIAM BRIGGS, Book Steward, Treasurer.

Personal Items.

Pasteur, the famous Parisian physician, is dying at St. Cloud.

Mr. Moody will not return from England and Scotland for some months.

Miss Frances E. Willard goes to England for a brief visit to Lady Henry Somerset.

Whittier will soon publish a new volume of poems called, very appropriately, "At Sundown."

Rev. Dr. F. E. Clark, President of the Society of Christian Endeavor, leaves on a tour around the world.

Rev. A. and Mrs. Bedford have returned to Schomberg, after a very pleasant visit and tour through the Old Land.

Dr. Philip Schaff's many friends in this and other lands will learn with pleasure that he is recovering from his recent attack of paralysis.

The Book Steward acknowledges with thanks the receipt of \$11 from a friend who signs "One tenth." The sum will be applied faithfully as directed.

The Somerby estate in Lincolnshire, Eng., the birthplace of Tennyson, is about to be offered for sale. A movement is mooted looking to the purchase of the place for the nation.

Rev. George Leech writes: "In the Minutes of last year Rev. William G. Watson should have been credited with a twelve-dollar personal subscription to the Superannuation Fund."

We repeat this week our enquiry recently inserted in this column in reference to Rev. John Branston. Will any of our readers who may know of his whereabouts, communicate with Mrs. Branston at 61 Sheridan Avenue in this city?

Hon. Neal Dow has consented to be present at the great Prohibition Convention to be held in Montreal on September 22nd and 23rd. A welcome will be tendered to the veteran Temperance orator, who will deliver an address in reply.

Rev. Dr. Talmage has been preaching to crowds in Aberdeen, Inverness and other towns in the North. He also attracted a great crowd to the Grand National Hall, Glasgow (the temporary abode of Rev. John Robertson's congregation).

Mr. Douglas Campbell, in his recently published history of "The Puritan in Holland, England, and America," affirms that "King James' version of the Bible represents the inspired Word of God much more faithfully than any Hebrew or Greek original."

The centenary of the poet Shelley is to be commemorated by a library and museum building erected at the place of his nativity—Horsham, Sussex, England. He was born on August 4th, 1792, and is easily chief of those given by Sussex to the world of letters.

The Quarterly Official Board of Queen's Avenue Methodist church, London, has unanimously decided to invite the Rev. J. W. Annis, M. A., of Chatham, as pastor to succeed the Rev. George Boyd. Mr. Annis has signified his acceptance of the very cordial invitation, subject to the decision of the Stationing Committee.

"Much regret is felt throughout the district at the removal from Moses Jaw of Rev. Dr. Maclean, whose lectures in England quite recently did so much to educate the popular opinion in regard to the Northwest. The reverend gentleman has a high place among educationalists and his removal to Port Arthur causes special regret among the teachers."—Canadian Gazette (London, Eng.).

Miss Eva Alexander, daughter of Mr. Robert Alexander, Streetsville, Ont., has left for Tokyo, Japan. She will be accompanied by another young lady from Halifax. These young ladies, who are sent out by the Woman's Foreign Missionary Society of the Methodist Church of Canada, will attend college at Tokyo for a year or more, when they will be equipped for the duties devolving upon them.

The Recording Steward of East Hartley Circuit, writes: "The many friends of our esteemed pastor, Rev. James O'Hara, will be grieved to hear of his sudden and severe illness of a week ago of congestion of the brain, and although he has been slowly improving for a few days past, is still confined to his bed. His physician advises a few weeks of perfect rest from his ministerial labor. The Chairman of the District has been asked to send a supply for a short time, when it is earnestly hoped that Mr. O'Hara may again be able to take up his work upon the circuit."

The French Methodist Institute, of Montreal, has lost a valued friend in the removal of Rev. J. Cooper Antliff, D.D., from that city. The Board of Management recently passed a complimentary resolution recording its "grateful appreciation of

his very valuable services rendered to the institute during the past six years by the judicious counsel and large amount of time and labor he has given to the administration of its affairs, by his faithful and friendly pastoral attention to the students and teachers who have attended his services, and by his unflinching energy in co-operating with the Board and with the staff in maintaining the evangelistic and educational efficiency of the institution."

Woman's Missionary Soc'y.

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

ST. THOMAS DISTRICT CONVENTION.

The annual convention of the St. Thomas District was held Friday afternoon and evening, April 22nd, in the Central church, St. Thomas, Mrs. Risdon, District Organizer, presiding. Reports from the auxiliaries were read. Miss Butcher gave a report of the Golden Reapers' Mission Circle of Grace church, and Miss Stacey the report of the "Gleaners" of Grace church. Mrs. Burns delivered an interesting address on "The Unused Talent." Papers were read on "China," by Mrs. Butcher; "The Coolie Slave Trade," by Mrs. Graham; on "High-binders," by Mrs. Atkins. Miss Oxford gave the report of Alma College Missionary Society, and Miss Pascoe read an article on "Chinese Slavery."

The afternoon session closed with the Question Drawer, presided over by Mesdames Graham and Wood. At the conclusion of the afternoon meeting tea was served in the class-rooms.

In the evening a public meeting was held, Rev. Prof. Warner presiding. After the opening prayer the following programme was rendered: Chorus, by the Light-Bearers of First church; Report of the Light-Bearers Mission Band, by Miss Graham; chorus, by the Golden Reapers of Grace church; The lecturer, Rev. Dr. Howie, was introduced, and delivered a very interesting address. The meeting was closed with the benediction. ADA L. PASCOE, Secretary.

INDIA'S OPIUM TRADE.

The manner in which conscience can be hushed regarding actions where dollars are concerned, is deplorable in the extreme; and nowhere do we find a more awful illustration of what the love of money will do, than is seen in the opium traffic of India. This trade is entirely under the control of the Government. The Government issues licenses, not to restrict the sale, but in order that a revenue may be derived therefrom, and not only is it freely licensed, but that the sale of this poison may be pushed with all possible vigor, and thus enlarge the revenue, the purchaser of a license is compelled to dispose of a certain amount of the drug or pay a fine. In not a few instances the holder of a license, when opening a den in a new district, will give opium free to any who will use it until the appetite is formed. The Government, owning the land, and having the monopoly of all grown in its own territory, and all purchases having to be made from its agents, it is known just what amount each holder of a license has sold. The most stringent regulations are enforced to prevent cultivators from retaining any part of the product. To the Government only can it be sold, where it is prepared for the market by British officials.

The horror of an Indian opium den beggars description. Mr. W. S. Cairns, an English member of Parliament, gives the following description of one he visited in Lucknow: "Entering with the customers you will find yourself in a spacious but dirty courtyard, round which are ranged fifteen or twenty small rooms. This is the establishment of the Government contractor, the opium farmer. The stench is sickening, the swarm of flies intolerable. Enter one of the small rooms. It has no window, and is very dark, but in the centre is a small charcoal fire, whose lurid glow lights up the faces of nine or ten human beings. Men and women lying on the ground like pigs in a sty. A young girl fans the fire, lights the opium pipe, and holds it in the mouth of the last comer till his head falls heavily on the body of his or her predecessor. In no London East End gin palace, in no lunatic or idiot asylum, will you see such horrible destruction of God's image in the face of man as appears in the countenance of those in the preliminary stages of opium drunkenness. Here you see some handsome young married women, nineteen or twenty years of age, sprawling on the senseless bodies of men. Here is a younger girl, sitting among a group of newly-arrived customers, singing some low romance as they hand around the pipes. At night these dens are crowded to excess, and it is estimated that there are upwards of 12,000 persons in Lucknow enslaved by this hideous vice. An opium set is the most hopeless of all drunkards. The victim only works to get more money for opium. Wife, children, home, health, and life itself, at last, are sacrificed to this degrading appetite."

It is hard to realize the astounding fact that under the protection and sanction of the Indian Government these pest-houses are licensed and encouraged in the sale of a drug which Great Britain will allow to be sold only as a medical prescription and for medical use. Taking India and China, and the other parts of Asia where opium is sold without restriction, this awful curse is spreading through more than 800,000,000 people. The Indian Government can at any time prohibit the growth of the poppy on British territory, and also forbid its production in the states under its protection. The only plea it has for continuing in this God-cursed traffic is money; or, to use a word more pleasing to the delicate ear of those who are upholding the nefarious business, "revenue."

On April 10th, 1892, the British Parliament, by a majority of thirty, passed an anti-opium resolution condemning the receiving of revenue from the growth and sale of opium. This has encouraged the anti-opium agitators to continue in their good work, being fully persuaded that in due season they shall reap if they faint not. But the passing of the resolution has not, as yet, had any visible effect on the Indian Government. May the day hasten when this awful wickedness in high places shall be overthrown.

Our Family Circle.

THE HEALER OF GALILEE.

(Suggested by Gabriel Max's picture.)

Along the city's crowded street,
While hurrying on with eager feet,
My eyes upon a picture glanced—
Arrested, there I stood entranced:
No noises now assailed my ears;
My heart was tremulous with tears!

A mother, with a dying child,
In anguish deep, despairing wild,
Had sunken down into the dust,
Homeless and poor, without a crust!
Her sorrows opened like a book
Before my sudden, startled look!

The great Physician by her stands,
With gentle, open, kindly hands;
He knew that stricken mother's grief,
And how to minister relief.
Compassion, skill, insight divine,
Shone from the Master's face benign.

That woman's longing, wistful glance
Went thro' my heart like piercing lance;
With mingled sorrow, hope, dismay,
The yearning mother seemed to say—
Her brain distracted, troubled, wild—
"Oh? can the Master heal my child?"

A hungry, pleading, sorrowing face
Looked up into his eyes of grace.
Her little one was limp and pale—
It's beating heart about to fail—
It seemed to be already dead—
When Jesus bent, and touched its head!

The woman sings a song of joy!
A thro' of life goes through her boy!
The Healer has restored his breath;
Once more the Lord has conquered Death!
Upon them both the Master smiled—
The happy mother, and her child!

That sympathetic, healing hand
Is felt to-day on sea and land,
And sends its vibratory thrills
Wherever human cares and ills,
Wherever toil and grief abound,
The Great Physician there is found!

When struggling with deceitful snares,
Or burdened with absorbing cares,
When sorrow smites, or pain, or greed,
Oh, might I, in my hours of need,
Behold him near me ever stand,
With outstretched, tender, helping hand!

J. B. Y.

GOING RIGHT ON.

Some years ago, in a town of one of the south-western States, a teacher in the public schools began the practice of using every proper opportunity for impressing temperance truths upon the minds of her pupils. She was a successful and popular teacher, but it was not long before this new departure of temperance teaching caused so much criticism that some of Miss Dean's friends thought it their duty to caution her.

"Of course, as you came here so recently, you do not know much about this town and people. Things that would be perfectly proper in your home back East appear peculiar to many of us. For instance, you may be surprised to know that the popular public sentiment here is against temperance rather than for it. Some of our first families use wine on the table; and it is served by every hostess at parties; and everybody has wine at New Year's, and eggnog at Easter. Now, Miss Dean, the whole town respects and likes you, and the children just worship you; but we thought you ought to understand some of these facts about Huntsburg, so as to adapt yourself to the prevailing public sentiment."

The friends took leave with pleasant consciousness of a duty well done.

Miss Dean's temperance teaching continued, however, and a few weeks after the call of her friends, she began going on Sabbath afternoons to a mission Sunday-school for colored people, both children and adults. She gave them temperance Gospel teaching and simple physiological and hygienic lessons, and taught them temperance songs.

In a surprisingly short time the good results of this work were seen in the industry and sobriety of many of the colored men who had before spent their time in the saloon. This last work of Miss Dean's caused "general righteous indignation," as one lady said.

"The idea of her teaching black children on Sunday and our children on Monday! It is almost an insult to us. Miss Dean is a good teacher, but she must be given to understand that our rights cannot be trampled upon by her fanatical Eastern ideas. Popular sentiment here is pronounced against negro equality and far-fetched notions of temperance."

The president of the School Board felt it his duty to go and remonstrate with Miss Dean.

"You see," he said, "your pupils go home and give reasons to their parents why it is

wrong to use wine. The little girls say they like not going to have wine at parties or at New Year's receptions when they are women. And the boys tell their fathers, that when they can vote they won't have any saloons. Now such ideas put into the heads of children when popular sentiment is what it is here and that among our first families, is sure to lead to unpleasantness for you.

"You are being criticised severely for these eccentricities of teaching temperance in the public schools and on Sunday at the colored Sunday-school. I tell you plainly that your course of action is not only injuring your position in society, but it may lead to your losing your position in the schools; although we, the Board, are your friends. I trust, Miss Dean, you will see the wisdom of taking a different stand at once by falling in with the popular sentiment here."

"Is there any complaint, Mr. Foster, that my temperance teaching during the week or on Sunday interferes with my regular school work?"

"Oh, no, Miss Dean; the progress and interest of your pupils is remarkable."

"I know that the School Board has a right to decide on what shall and what shall not be taught in the public schools. And there may be cases in which the Board should make official suggestions as to a teacher's way of spending Saturday and Sunday. But what would be your ground for deciding against the teaching of any subject in the public schools, or of requesting a change in a teacher's use of her Saturdays and Sundays?"

"Our reason for interfering in either case would be, if the special teaching or the use of the two days was in any way detrimental to the general good of the schools. I see where you are leading me, Miss Dean. I admit that temperance teaching is not detrimental, but elevating in its results. The colored element of our town, through your work, is becoming much less objectionable. But in all this matter you overlook the important question of policy. The times are not ready for these reforms. We must work up to them gradually. We cannot take up arms against a sea of public opinion. Its waves will overwhelm us with resistless force. It is from this that I wish to save you, Miss Dean."

Miss Dean laughed merrily, as she said:

"I can swim, Mr. Foster. But now, a word in all earnestness about this threatened inundation of popular sentiment. I suppose you recall the fact, Mr. Foster, that at one time popular sentiment seemed ready to overwhelm the idea of the earth's moving; but the earth went right on moving; and it kept moving, just as if there hadn't been any such thing as popular sentiment. Over on Second Street, where I live, every moonlight night, there is a great deal of barking at the moon; but the moon goes right on; and, Mr. Foster, I know, and you know, that God's temperance reform is going right on. And as a Christian woman, I must go right on with my little part in it. I understand your kind motive in cautioning me, but let us not forget that God's truth is marching on, and neither popular sentiment nor anything else can stop it. But if at any time I am not promoting the general good of the schools, in the opinion of the School Board, I am ready to resign my position."

"You are a valued teacher, Miss Dean; I cannot but respect your motives; and I am your firm friend, though I think your course is a non-politic one."

Miss Dean continued her temperance teaching; and as people saw that their criticisms had no effect, they settled down to the conclusion that they had better let Miss Dean go on.

"She really seems to think it her duty; and it does no harm, except, of course, to shut her out of the best society."

At her boarding place, Miss Dean was a general favorite and a leader in all the pleasant social intercourse of the congenial little circle there. When invited to read or sing in the parlor, as she often was, she took pains to choose some good temperance selection. She left temperance books, papers and leaflets in the hall, dining-room and parlor where the young men would read them in the few minutes before Mrs. Morgan's table bell rang.

One thing Miss Dean did, she found required courage. It was no easy matter to hear the sarcastic bantering of all her table companions when she set aside her desert if it contained wine or brandy.

One day Miss Dean brought to the table the photograph of a noble looking young man; she said:

"It is a cousin of mine. We were brought up together like brother and sister. He was a talented, lovable boy; the pride and dependence of his mother, for when he was but twenty-six years old he had gained a fine practice as a lawyer.

"When Harry was a mere child his mother discovered that he inherited a passion for strong drink. A few drops, even as prescribed by a doctor, would set him wild. In spite of his mother's watchfulness, he fell into the tempter's power when but sixteen; but he was rescued; and by the vigilance of friends and his own strong purpose, he was kept from harm's way for ten years. A year and a half ago at a dinner party he ate brandied peaches; they were urged upon him, though he refused them at first. The drink appetite was aroused like a sleeping fiend. He went with a friend that night to a club supper; there were rare old wines and choice brandies. He looked upon the wine when it was red. I need not tell you of the swift and terrible steps downward during the next six months, to the dark frenzy of delirium in which he shot himself one year ago to-day; leaving a widowed mother broken-hearted; leaving a sweet young girl crushed with grief as she placed the flowers (which should have been the bridal wreath) in the cold hands; the dear hands of whose strong, loving clasp she was so cruelly robbed by the demon drink."

As Miss Dean ceased speaking, Mrs. Morgan burst into tears and left the room. All present, except Miss Dean, knew that Fred Morgan had been brought home the night before drunk for the first time. Five years from that day Mrs. Morgan wrote to Miss Dean:

"You saved my boy, and you saved me from going on serving possible death potions to other young men."

Miss Dean was not re-elected in Huntsburg, because she resigned to accept a principalship in the schools of an adjoining city. Here she became a power for temperance reform. She did not forget her former pupils in Huntsburg, however. She sent them interesting letters and temperance papers and books which they would all read in turn. Through her influence temperance lecturers and organizers went to Huntsburg, and good results followed. Several years after Miss Dean's leaving Huntsburg a friend wrote her:

"You were right; God's temperance reform has marched right on here. Now popular sentiment makes it unpopular to oppose temperance reform, and to your influence, and to that of your former pupils, we owe this change."

Miss Dean's pupils are now young men and women and every one is an earnest advocate of temperance. "Here a little; there a little; each one as much as he can;" and so the good work goes on.—Mrs. Clara Smith Colton.

WHAT TO TEACH A DAUGHTER.

Teach her that not only must she love her father and mother, but honor them in word and deed.

That work is worthy always when it is well done.

That the value of money is just the good it will do in life, but that she ought to know and appreciate this value.

That the man who wishes to marry her is the one who tells her so, and is willing to work for her, and not the one who whispers silly love speeches, and forgets that men cease to be men when they have no object in life.

That her best confidant is always her mother, and that no one sympathizes with her in her pleasures and joys as you do.

That unless she shows courtesy to others, she need never expect it from them, and that the best answer to rudeness is being blind to it.

That when God made her body he intended that it should be clothed properly and modestly, and when she neglects herself she is insulting him who made her.

Teach her to think well before she says "no" and "yes," but to mean it when she does.

Teach her to avoid men who speak lightly of any of the great duties of life, who show in their appearance that their habits are bad.

Teach her that her own room is her nest, and that to make it sweet and attractive is a duty as well as a pleasure.

Teach her that if she can sing, or read, or draw, or give pleasure in any way by her ac-

complishments, she is selfish and unkind if she does not do this gladly.

Teach her to be a woman—self-respecting, honest, loving, and kind, and then you will have a daughter who will be a pleasure to you always, and whose days will be long and joyous in the land which the Lord hath given her.—Ladies' Home Journal.

THE ALARM CLOCK.

Not many years ago, a student desiring to rise early in the morning, bought an alarm clock. For a few days it worked well. But one morning after being aroused by its alarm he turned over and went to sleep again. On subsequent mornings the clock failed to awake him. He placed it under the head of his bed in close proximity to his ear. There it woke him till the time he disobeyed its summons; ever afterward it was a failure; he slept through its call with perfect regularity. Yet on the other hand many a mother wakes on the faintest voice of her child, and many a watcher on the slightest movement of the patient. They have trained themselves to heed such calls. In like manner the conscience may be deadened and trained. Let the Christian disregard its voice, and soon it will become unable to arouse him at all. Let him carefully heed its faintest remonstrance, and it will become to him a most valuable mentor. Take good care of your conscience; it is a most delicate apparatus.—Christian Observer.

DON'T HEAR EVERYTHING.

The art of not hearing should be learned by all. There are so many things which it is painful to hear, very much of which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness. If a man falls into a violent passion, and calls us all manner of names, at the first word we should shut our ears and hear no more. If in a quiet voyage of life we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ears as a sailor would furl his sails, and, making all tight, scud before the gale. If a hot, restless man begins to inflame our feelings, we should consider what mischief the fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door. If all the petty things said of one by heedless or ill-natured idlers were brought home to him, he would become a mere walking pincushion, stuck full of sharp remarks. If we would be happy, when among good men we should open our ears; when among bad men, shut them. It is not worth while to hear what our neighbors say about our children, what our rivals say about our business, our dress, or our affairs.—Selected.

CHRIST'S OWN REST.

Christ's life outwardly was one of the most troubled lives that was ever lived; tempest and tumult, tumult and tempest, the waves breaking over it all the time till the worn body was laid in the grave. But the inner life was a sea of glass. The great calm was always there. At any moment you might have gone to him and found rest. And even when human blood-hounds were dogging him in the streets of Jerusalem he turned to his disciples and offered them as a last legacy, "My peace." Nothing ever for a moment broke the serenity of Christ's life on earth. Misfortune could not touch him; he had no fortune. Food, raiment, money—fountain heads of half the world's weariness—he simply did not care for; they played no part in his life; he "took no thought" for them. It was impossible to affect him by lowering his reputation; he had already made himself of no reputation. He was dumb before insult. When he was reviled he reviled not again. In fact, there was nothing the world could do to him which could ruffle the surface of his spirit. Such living, as mere living, is altogether unique. It is only when we see what it was in him that we can know what the word "rest" means. It lies not in emotions, nor in the absence of emotions. It is not a hallowed feeling that comes over us in church. It is not something that the preacher has in his voice. It is not in nature, nor in poetry, nor in music—though in all these there is soothing. It is the perfect mind at leisure from itself. It is the perfect poise of the soul; absolute adjustment of the inward man to the stress of all outward things; the preparedness against every emergency; the stability of assured convictions; the eternal calm of an invulnerable faith; the repose of a heart set deep in God.—Professor Drummond.

Our Young People.

"GRIND YOUR AXE IN THE MORNING."

"Grind your axe in the morning, my boy,"
"Twas a gray old wood-outter spoke,
Beneath whose arm, on his backwoods farm,
Had fallen the elm and the oak;
The hickory rough and the hornbeam tough
Had yielded to wheat and corn,
Till his children played 'neath the apple tree's shade,
By the cabin where they were born.

"Grind your axe in the morning, my boy,"
He said to his lusty son,
"Or the hearts of oak will weary your stroke
Long ere the day is done.
The chagbark's shell and the hemlock knot
Dety the dull, blunt tool;
And maul as you may, you will waste your day,
If your strength is the strength of a fool.

"Grind your axe in the morning, my boy,
Bring the hard, bright steel to an edge;
The bit like a barber's razor keen,
The head like a blacksmith's sledge;
And then through the maple, and ironwood, and ash,
Your stroke resistless shall drive,
Till the forest monarchs around you crash,
And their rugged fibres rive.

"Grind your axe ere the sunrise shines,
With long and patient care,
And whet with the oilstone sharp and fine,
Till the edge will clip a hair.
And what though you reel o'er the stubborn steel,
Till the toll your right arm racks,
Pray, how could you out the white oak butt,
If you had but a pewter axe?"

"Grind your axe, and be ready, my lad;
Then star in the forest glen,
With a steady swing your stroke shall ring,
Keeping time with the stalwart men;
But if you miss your grinding at dawn,
You'll never know manhood's joys;
No triumphs for you, the long day through;
You must hack the brush with the boys."

"Grind your axe in the morning!" I heard
Life's watchword, rude but clear;
And my soul was stirred at the homely word
Of the backwoods' sage and seer!
O youth, whose long day lies before,
Heed! heed the woodman's warning!
Would you fell life's oaks with many strokes,
You must grind your axe in the morning!

And he who dawdles and plays the fool,
Nor longs for virtue or knowledge;
Who shrinks at work, plays truant from school,
Or "cuts" and "ponies" at college;
Whose soul no noble ambition fires,
No hero-purpose employs,
He must hoe life's fence-row among the briars,
Or hack the brush with the boys.

GEORGE LANSING TAYLOR.

A FOUR-LEGGED HUNCHBACK.

In gazing at a live specimen of the camel, it really seems as if ugliness could go no further, and it cannot even be said of the ungainly creature that, if not pretty, he is good. He does not talk, but says all sorts of disagreeable things in his way of looking. Some one has spoken of his supercilious expression; and the queerly-shaped half-grinning mouth, with its long front teeth, has an exasperating air of superiority. He is certainly no beauty; yet, even when he is shedding his coat and looking as though some tattered door-mats had been flung over him, his expression of intense satisfaction with himself is as noticeable as ever.

With his unpleasant face, snakelike neck, deformed back and crooked sticks of legs, which lift him to a height of seven feet, the camel has not one redeeming feature; but his crowning queeriness, although at the wrong end for a crown, is found in the remarkable feet, that consist of two great toes apiece resting upon a hard elastic cushion, and capable of being spread out to a great extent. The Bactrian, or two humped camel, has an additional toe, like a sort of claw, which keeps it from slipping in climbing rocks.

A seat on a camel is a most uncomfortable perch for those who are not accustomed to it; and there is an East Indian proverb that says of an unlucky man, "Even if he were perched on a camel a dog would jump up and bite him." The animal moves so slowly, too, that the discomfort is prolonged beyond all endurance. But as he can endure far more than the horse, and carry heavier loads, he is invaluable in the countries where he is found, and his "little peculiarities" are taken as a matter of course.

One of these peculiarities is a bad temper, as he is no more amiable than he looks, and he is described by those who know him as "a morose, discontented, grumbling brute," whom it is impossible to pet in any way. The creature, when full-grown, is able to carry five or six hundred pounds on a moderate journey, and it seems to have an exact knowledge of the proper amount for a load—growing and groaning and trying to bite, and even shrieking out in angry remonstrance, if the slightest additional weight is attempted. It objects,

indeed, to being loaded at all, and has even been known to weep because a small stone was laid on its back by way of experiment. The expression is piteous, while the tears fairly stream down the ugly face. But the drivers call them "crocodile tears," and do not mind them in the least.

Camels are often vicious and revengeful; and there is a story that a china-dealer and a seller of vegetables hired one of these animals in partnership, with a pannier for their respective wares on either side. First the camel twisted his conveniently long neck around to the green-grocer's side, and made a good meal from his cabbages. The china-dealer was greatly amused at this, and did not spare his jokes at the other's expense; but the vegetable man contented himself with saying, "Wait and see which side he sits down upon." He sat down very soon, and smashed all the china.

When it is possible to do so, the camel will take a terrible revenge for an injury, and cruel drivers have sometimes suffered in consequence. One of them who had just given his beast of burden an unmerciful beating, had a very narrow escape. The expression of the animal's eyes was so threatening that the man was on his guard; and one night on going into his tent, he spread his cloak over the camel's saddle outside. During the night he heard the camel approach this object, and after assuring himself, probably by smelling, that it was his owner's cloak, and taking it for granted that the man was asleep beneath it, he lay down and rolled himself back and forth over it, enjoying the crackling and smashing of the saddle, and fully believing that he was crunching the bones of his severe master. Finally he rose and gazed upon the shapeless mass with great satisfaction. The next morning, however, when the driver appeared before him as usual, he fell into such a fury of disappointment that his heart broke, and he dropped down dead.

Our four-legged hunchback is very fond of music and melody; and on a long journey his driver will begin singing to him in the middle of the day and keep it up for hours, the camel's balls tinkling to some such refrain as

"Dear unto me as the sight of mine eyes
Art thou, O my camel!
Precious to me as the health of my life
Art thou, O my camel!
Sweet to my ears is the sound
Of thy tinkling bells, O my camel!
And sweet to thy listening ears
Is the sound of my evening song."

Apparently the camel is not particular about rhymes, or the lines may rhyme in Arabic; but such as it is, he is greatly soothed by the music, and gets over the ground better while it is continued. He has a strong preference for level roads; and the Arab saying, "Which is best for you, O camel! to go up hill or down?" "May a curse rest on both wherever met," quoth the camel, "might not be exaggerated if the animal could speak. Nor does he like going through "the eye of a needle," which is a very small aperture in a large gate; and to get through it the camel must kneel and have his load taken off, and then shuffle through on his knees.—*Harper's Young People.*

A CALL FROM A COON.

I have had but one call from a coon, that I am aware of, and I fear we did not treat him with due hospitality. He took up his quarters for the day in a Norway spruce, the branches of which nearly touched the house. I had noticed that the dog was very curious about that tree all the forenoon. After dinner his curiosity culminated in repeated loud and confident barking. Then I began an investigation, expecting to find a strange cat, or at most a red squirrel. But a moment's scrutiny revealed his coonship. Then how to capture him became the problem. A long pole was procured, and I sought to dislodge him from his hold. The skill with which he maintained himself amid the branches excited our admiration. But after a time he dropped lightly to the ground, not in the least disconcerted, and was at once on his guard against both man and beast. The dog was a coward, and dared not face him. When the coon's attention was diverted the dog would rush in; then one of us would attempt to seize the coon's tail, but he faced about so quickly, his black eyes gleaming, that the hand was timid about seizing him. So finally in his skirmishing with the dog I caught him by the tail, and bore him safely to an open flour-barrel, and he was our prisoner. Much amusement my little boy and

I anticipated with him. He partook of food that same day, and on the second day would eat chestnuts in our presence. Never did he show the slightest fear of us or of anything, but he was unwearied in his efforts to regain his freedom. After a few days we put a strap upon his neck and kept him tethered by a chain. But in the night, by dint of some hocus-pocus, he got the chain unsnapped and made off, and is now, I trust, a patriarch of his tribe, wearing a leather neck-tie.—*John Burroughs, in the Century.*

A BOY'S PROMISE.

Bert Uhlman was pitcher for the "Putnam Nine," and when they went down to Plainfield for the match game with the "Young Club" of that place, he assured his widowed mother that he would be back on the half-past eight train that night. But the game proved to be a stubborn one, and though the "Putnams" succeeded in carrying off the prize in the end, it was almost train time before the last inning was played, so, without waiting for their supper, the boys jumped into the waiting wagon and hurried to the station, which was fully two miles distant.

They reached their destination just in time to catch a glimpse of the accommodation train as it rounded the curve above town, and as no other train would stop until morning, the boys could do nothing but accept the situation and prepare to make themselves comfortable for the night.

"I must go on to Springfield and send a despatch to mother," said Bert to Jack Holland, the captain of the "Putnams." "I told her we would be home sure on the 8:30 train, and she will be anxious about us when the train comes in with no boys on board."

"Nonsense," retorted Jack, "she will know that we have missed the train."

"How will she know that unless I send her word?" Bert inquired.

"She will understand that nothing very serious is wrong, at least, when none of us reach home," urged Jack. "Why, it is five miles fully to Springfield, and after your hard work this evening you are tired enough to go to bed and sleep."

"It would be cruel for a big, stout fellow like me to lie down and sleep peacefully while his delicate mother was sitting up, wondering why he kept her waiting so long," replied Bert.

"She is not such a ninny as that, Bert; or if she is, it is about time she was getting over such foolishness," returned Jack.

"She is never strong, you know, and since her last sickness she has been more nervous than usual," exclaimed Bert. "I promised I would be home to-night, and a promise is a promise; and if I cannot keep it, she must know the reason why."

"You'll do as you choose, I presume, but your mother must be an exception to most mothers if she insists on such perfect obedience and at such a cost, too," answered Jack, a little impatiently.

"It is I who insist on keeping my word," retorted Bert. "She knows nothing whatever of the circumstances which have caused our delay, and if I can save her a night's anxiety by a little extra exertion I am going to do it."

"You will find a walk of five miles no small exertion, after the violent exercise of the evening," insisted Jack; "but if you are determined to take it, you must wait until you get your supper, which has already been ordered."

"You know that no messages are delivered after ten o'clock, and if I wait to eat, I will not get my message in before the Putnam office closes for the night. No, I would like to have my supper, but I cannot wait a minute longer. Business before pleasure you know," and before Jack had time to remonstrate, Bert was out of the door, and making long strides up the railroad track in the direction of Springfield, the nearest telegraph station.

He found the walk a long one—fully five miles, as Jack had suggested, but he did not stop to rest once, so fearful was he of being too late.

"Just in the nick of time," said the operator, when he had made known his errand. "You have certainly made good time between this and Plainfield, but your mother will get your message all right before she goes to bed."

"I hope she will," replied Bert. "She would not have slept a wink to-night if I had been too late."

After Bert had paid for his despatch, his

pocket-book was empty except for the presence of his return ticket and one solitary rusty nickel. His stomach was empty, and regardless of the condition of his pocket-book kept making imperative demands for a fresh supply of substantial food. He was compelled to effect a compromise by investing his remaining nickel in a sandwich, which only served to sharpen his appetite. Having nothing with which to pay for a bed in the hotel, he stretched himself out on a rough bench in the waiting-room, and with his coat for a pillow, forgot his hunger in that sound sleep, which no amount of anxiety or responsibility can drive from a healthy, conscientious boy.

He awoke bright and early the next morning, and long before the train bearing his companions was due, he was out waiting, a little impatiently it must be confessed, for a sight of their smiling faces. They rallied him on his appearance, and joked him over his long tramp the night before, but he kept his temper under such admirable control, and gave such a jolly account of his adventure through the darkness, that none of them guessed that he had slept on the soft side of a pine board during the night, or that a single sandwich, and stale at that, had done duty, instead of the bountiful supper which the rest of them had enjoyed, and which his matchless playing had so richly earned. He was beginning to feel a little faint from his long fasting when he reached home, but a sight of his mother's happy, smiling face revived him, and the good breakfast of bread and milk with which she supplied him sent him forth as strong for the day's work as if he had dined at a king's table.

"You are a good son, Bert," said his mother, after hearing from Captain Jack a recital of the night's experience. "Very few boys would have troubled themselves to have walked five miles in the darkness, even to save their mother a night's suspense."

"Perhaps their mothers are less deserving than mine," Bert answered with a proud glance at the pale face opposite him. "A promise is a sacred thing, you know, mother, and I hope the time may never come when I can lightly break my word—especially when the promise has been given to my mother."

"Honor thy father and thy mother," is the first commandment with a promise, and if he who has promised is able also to fulfil, a reward will surely be yours; and they whom the Lord honors are honored indeed," was his mother's gentle reply. "Such a son is worth his weight in gold."—*Belle V. Chisholm, in Presbyterian.*

BOYS AND BUTTONS.

"In the future there are two or three women who are going to rise up and call me blessed," remarked the mother of three boys.

"Two or three special ones, do you mean?"

"Yes, I mean just that. I have no ambition to be a benefactor to the general public. And I don't know, by the way, that I have any special kindly feeling to the two or three women I spoke of. It isn't for the sake of my affection toward them I'm earning their blessing now."

"Well, for what are you earning it?"

"Why, I'm training my three boys to sew on their own buttons. They are beginning to do it of their own accord. They don't follow me about the house now, with a coat in one hand and a button in the other. They go and get a needle and thread and sew the button on. They've found out it saves time and strength and words."

"It seems cruel to make boys sew on their own buttons."

"Cruel? It's kind! Those boys won't always have me to sew on buttons for them. They would be badly off indeed if they had to do it some time, and didn't know how. It's right they should learn to do such things for themselves. A boy should be taught to make his own bed, put away his own clothing, and sweep and dust his room occasionally and not always expect an overworked mother or younger sister to do such work for him. A boy ought not to be entirely ignorant even of cooking. It might be a great advantage to him some time to be able to make a good cup of coffee, broil a chop, or cook potatoes. Some people profess to think that such knowledge comes by nature; but I believe its oftener the case that if not learned early, it has to be bought of experience, and we all know experience is a high-priced teacher to employ."

"Then, it's for the boys' own sake, after all, and not for the sake of their future wives that you let them sew on their own buttons?"

"Why, of course. But sometimes I do think how deliciously some girl will be surprised. When one of those boys finds a button off his shirt, he won't stand and declare there hasn't been one on in that place for at least six months. He will know better. He will only say, meekly: 'How careless I am! My dear, will you kindly hand me my button-box out of the front right-hand corner of the second drawer? I must sew on this button before I can put on the garment!'"—*Baker.*

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

All Communications intended for insertion in the Christian Guardian should be addressed to the Editor, the REV. E. H. DEWART, D.D., 33 Richmond Street West, Toronto.

THE CHRISTIAN GUARDIAN

TORONTO, WEDNESDAY, AUGUST 31, 1892.

THE THEOLOGICAL TEACHING OF THE CHURCHES.

It sounds independent and liberal to denounce the theology of the Churches as unprogressive and unscientific. It has sometimes been asked, why no theologian has presented the theological doctrines of the Bible in a rational way, freed from the human accretions which have marred the beauty and simplicity of Christ's teaching. This question is probably asked by those who are themselves theologically adrift from the old standards, but who have not found a satisfactory anchorage in the broad seas of speculative thought over which they are drifting. As a matter of fact, many theologians have taken in hand to set forth what they have deemed a rational exposition of the truths taught in the Bible. These expositions have not, of course, seemed sound and reasonable to all readers, but they must have appeared right and reasonable to their authors.

After all is there not a good deal of exaggeration in some current statements regarding the extent to which human notions have been substituted for divine truths in the theology of the Churches? Each complainer makes his own views the standard of right. It may be freely admitted, that things have been assumed respecting the Bible which the Bible does not claim for itself. Some, doubtless, have taught for doctrines the commandments of men. Some doctrines, held by those Churches who most honor the Bible, need re-statement. Though the truths taught in the Bible do not change, yet, with increased knowledge of nature and of Bible times, we may rise to truer conceptions of the doctrines set forth in the Scriptures. We of to-day have as good a right to interpret the words and works of God as the men of any former century. No creeds received from the past can be placed above the examination of a testing criticism. What cannot be proved must be given up.

But while all this is frankly conceded, is it not true that the great essential truths, which make known the way of salvation, are held with substantial unity by the Christian Churches? Rome has indeed added human accretions; and the Unitarians have rationalized out of their teachings the scriptural conceptions of sin and salvation by faith. Yet, even in these communions, in spite of their serious errors, it would be a bold thing to assert that there cannot be found truth enough, if rightly received, to make men wise unto salvation. We do not claim perfection or infallibility for the teaching of the evangelical Churches; but we firmly believe that a living, practical application of the truths of their theology is more urgently needed, by the world and the Church of to-day, than the formulation of a more perfect and scientific system of theological doctrines.

These Churches hold and teach that all men are by nature sinful, and need forgiveness and regeneration. They proclaim that the Son of God was incarnated into our human nature, that the world through him may be saved. They teach that men must repent of their sins, believe the Gospel, and yield obedience to the divine will as the supreme law of life. They teach that men should forsake all wicked and selfish ways and live an honest and godly life, doing to others as they would that they should do unto them. They teach that mere external conformity to the conventional rules of life is a vain thing, unless these outer acts spring from faith and love. They teach that knowledge and faith should produce as their fruits a noble character and life.

We claim no undue credit for the Churches when we say that, though not free from errors and faults, such teaching as we have here indicated is substantially the burden of the message

of the Churches to the world. It is not an obsolete message, that has lost its adaptation to the condition and wants of humanity. Neither has it been a dead letter, or an unfruitful message. These are the truths which, when rightly apprehended, have been the means of the moral transformation of myriads, in all parts of the earth. They have inspired the noblest and most unselfish heroism that this world has ever seen. Though not unmingled with human errors, they have been stamped with the broad seal of God's approval. There is serious danger that denunciation of orthodox doctrines, and indiscriminate assertions about the need for a more scientific system of theology, may supply a pretext to many to reject truths which have been the power of God unto the salvation of those who have received them by a living faith.

THE LABOR STRUGGLE.

The strikes and riots which have been talked about so much within the past few weeks are bringing to the front a sharp issue, which will have to be settled speedily. English and continental criticisms of the doings at Homestead and Buffalo have contained some just observations which reveal a serious evil. They point out that a new kind of tyranny threatens to supersede the old one which was always talked of in questions of this kind. The struggle between capital and labor, between rich and poor, is complicated by the fierce fight between labor and labor, that is to say, between organized or union labor and free, individual labor. The organization of trade-unions of all kinds has been more or less accompanied by the growth of an ugly and intolerant disposition towards all workingmen who do not belong to them or subscribe to their principles. Hence nearly every great strike opens a prospect of bloodshed between union and non-union men. The union men not only deny the right of others to work while they are idle, but employ brute force to intimidate and coerce. This was the reason for calling out the troops. The attempt to deter any workingman from entering into a contract with any employer he may choose, is a vital blow at individual liberty. It makes it no better if the attempt be made in the name of labor, or with the design of advancing its interests. It is akin to the temper which makes bigots and tyrants. And though such scenes should be enacted upon the theatre of a great democracy, they are none the less inconsistent with its principles or ominous of its future. The outlook is serious indeed, if it is to be in the power of organized labor to break the right of private contract; and the sooner the trade-unions are made to feel that they will not be allowed to interfere against non-union men during a strike, the better it will be for the widest and deepest interests of workingmen. For how can there be progress when the toilers are split into hostile camps on a contention which not only excludes discussion, but foments an active feeling of hatred? The very principle of effective organization is destroyed by it.

An interesting discussion took place in the recent Wesleyan Conference on what may be regarded as a nice point of discipline, because it was believed to involve an important principle. One of the ministers found that some members belonging to one of the classes had never been baptized. He instructed them that they should be baptized. Among these were two young ladies who did not comply with his advice. It is not clear whether they refused to be baptized or not, but at any rate they did not present themselves for baptism and were not baptized. Mr. Scott, the minister, assumed that they could not be members without being baptized, so instead of giving them full membership tickets, he gave them tickets as members on trial. For this he was arraigned.

The district committee approved of Mr. Scott's course in maintaining the importance of baptism, but held that he had exceeded his duty in depriving the young ladies of their membership because they were not baptized. This feeling also prevailed in the Conference; but there was a felt difficulty in reconciling the recognition of baptism as an initiatory rite, with the restoration to full membership of persons who were not baptized. Some thought that the latter course might seem to imply that the Methodist Church was only a society. The decision of the district was sustained, with an amendment by Mr. Hughes, recommending the parties to be baptized. Although baptism is

regarded as an initiatory ordinance, it is not the mode of admission into the Methodist Church. Not every person who has been baptized in infancy or otherwise is a member of the Methodist Church. Persons become members by their own deliberate acts.

The meeting of the Pan-Presbyterian Council in Toronto next month will be a matter of great interest beyond Presbyterian circles. Not only will there be representatives from the different Presbyterian churches, but all who hold the Presbyterian faith and polity, whether Presbyterian in name or not, are expected to be represented. Among these are the reformed churches of the European continent, and the Calvinistic Methodists of Wales. Though special prominence will be given to such subjects as the mission work of Presbyterianism, most of the topics discussed will be of common Christian interest. In methods of work and in their religious teaching the Protestant Churches are drawing closer together. They are battling against the same enemies, trying to solve the same problems, and working for the same ends. This gives the different denominations a mutual interest in each other's deliberations and doings. In this coming gathering there will doubtless be considerable diversity of sentiment, even on theological questions, but the decisions and deliverances of the meetings will have only a recommendatory force. Many of the representatives are men who have won a high place as authors and leaders in the Church, and their views on the great living questions of the day will be of interest to the whole Christian public. We wish our Presbyterian brethren a pleasant and profitable time.

The last issue of the *Review of the Churches* is largely occupied with an account of the Conference on Church union held at Grindelwald in July. We have sometimes heard of pugilists going to a foreign country to fight, but those who attended Dr. Lunn's Conferences in Switzerland left their native land to promote peace and unity among the Churches. The meetings were well attended and of great interest. Although there is no probability that any movement looking towards organic union shall result from this "ecclesiastical picnic," as it has been called; yet the friendly Christian intercourse and exchange of thought on important questions, which have taken place between leading men of different Churches, cannot fail to promote a fraternal spirit. It is hard for clergymen of the National Church to regard union in other light than as a gathering into the Church of England of all the other Churches. Here, as in most other places where such a union has been discussed, "the historic episcopate" was the sticking point. It was a surprise to many to hear the Rev. Hugh Price Hughes intimate that this would not be an insuperable barrier with the Methodists. In saying this we do not think he represented the majority of English Methodists. Dr. MacKenna, a Congregationalist, frankly stated, that if a union could be effected by each of the denominations dropping some of their characteristic religious features, he thought they would be a poor set of people to be associated with. He looked for union in the direction of a larger power of appreciating what is good in one another's position. Other conferences were to be held later in the season.

We rarely publish the commendatory things said about the *GUARDIAN*. To-day a suggestive letter from an Ottawa layman appears among our correspondence. We thank him for his kindly appreciation of our editorial work. We believe that he is right. Every issue of the *GUARDIAN* will be found to contain articles adapted to strengthen Christian faith and stimulate Christian zeal. But the families who do not take the paper are deprived of these helpful lessons. There should be a general effort to place a copy of the paper in every family connected with our Church.

A curious proposal was introduced by Rev. W. L. Watkinson, at the recent Wesleyan Conference at Bradford. It is to the effect that all the Wesleyan ministers, at home and abroad, whether present or absent from the Conference, should have a right to vote for the President of Conference. This does not strike us as a wise movement. Nearly all organized bodies elect their officers, and decide all other important business by the vote of the majority of the members present. The argu-

ments in favor of absentees voting for the President may be equally applied to the election of other connexional officers, and even to the transaction of important business. Men at a distance from the Conference cannot vote with as full knowledge of the men as those who are present. This method would take away from the Conference an important right and function that it seems proper it should possess. It would open the gates for an extensive newspaper and epistolary canvass that would not be edifying. Besides, this proposal proceeds on the assumption that the lay delegates in the Conference are to be permanently excluded from voting for the President of the body of which they are members. In our Canadian Annual Conferences the retiring President presides at the ministerial Conference, and both ministers and laymen vote for the new President.

Two circumstances have taken place in England lately which seem to indicate that the walls of denominational separation are being broken down, or at least very much lowered. The acceptance by Rev. Mr. Meyer, of Regent Square Baptist church, of the pastorate of Newman Hall's church, which is Congregational, as we have already intimated, has called forth considerable comment. Mr. Meyer is to have a baptism, and will baptize by immersion those who desire it; but he will have an assistant who will baptize the infant children of those who bring their children for baptism by effusion. On the other hand, it is well known that the congregation of the Metropolitan Tabernacle have expressed their willingness to accept the Rev. A. T. Pierson, a Presbyterian minister, as permanent successor to the late Mr. Spurgeon. It is evident that Mr. Pierson is strongly disposed to accept this invitation, for on leaving England, in a letter written on shipboard, he says: "If He who has so wonderfully led us all thus far should clearly turn my face to you again it will give me only happiness once more to abide and continue with you for your furtherance and joy of faith."

It is quite natural to expect that the Chinese Government will be slow to manifest any interest in the forthcoming World's Fair. The United States has, according to the admissions of some of its eminent men, shown repeated affronts to the Chinese, and no official expression of regret seems to have been given. The only way in which China has been informed of a better feeling existing than that shown by the American Government, has been through the unofficial representations of missionaries and public journals. On the other hand Japan is taking the liveliest interest in everything pertaining to the great Exhibition. There are many reasons of the highest religious, as well as political importance, why China and Japan should be well represented at the World's Fair, and it is to be regretted that the greater of the two countries should have been made hostile by the narrowness of the politicians.

Europe is now thoroughly alarmed and roused in regard to the prospective ravages of cholera. It has appeared at Hamburg, where nearly three hundred deaths have occurred, at Berlin, and on Friday last there were two fatal cases at Gravesend, England. The danger is greatly aggravated by the wave of intense heat which at present prevails on the continent. The English, French and German sanitary authorities are taking vigorous steps to prevent the spread of the disease. The difficulty lies not only in the contagion brought by steamship traffic, but also in that brought about by the railway services. To the United States and Canada the chief danger is the coming of infected immigrants and their baggage. The United States authorities, as well as our own Government, are acting promptly in the matter.

Last Thursday evening a large audience gathered in the Auditorium, in this city, to hear the statements of Messrs. Philpotts and Roffe, late of the Salvation Army, with regard to the matters in dispute between them and the authorities of that body. "Brigadier" Philpotts has been charged with disloyalty and antagonism to the Army. He declares that the high-handed, unjust and questionable methods of conducting the business of the Army led him to resign. Strong resolutions approving of Mr. Philpotts and condemning the despotic conduct of Commandant Booth

were adopted. In spite of some serious faults in their methods, we believe the Army has accomplished much good, and we regret that anything should occur which would weaken its religious influence. But we do not think any Church organization can be permanently conducted on the plan of submission to personal authority. That method may do for a while, while the leader of a new movement lives and governs the organization as Wesley did. But at a time when all government, both in Church and State, is becoming more democratic, no system of personal authoritative rule will be acceptable to the people.

The publication of a book written by an American barrister, Mr. Campbell, and dealing with the influence of the Dutch on the social and political character of the United States, has called forth considerable discussion of the general question as to the influence of Holland on Anglo-Saxon civilization. It will hardly be denied that the Dutch have closer natural affinities with the English than have any other people. They are very nearly allied in blood, and have the same indomitable force and persistence of character. With this much granted, it will not be very difficult even for the proud and self-reliant Anglo-Saxon to admit that the Dutch were earlier and more successful than the English in securing a rich possession of popular liberties. To Holland, hardly less than to England, belongs the credit of destroying the power of Spain; and it is hardly just to speak of England as a bulwark of Protestantism without admitting the equal claims of the Dutch to that honor.

AN IMPORTANT ARRANGEMENT. - We direct attention to the announcement in the Book Steward's notices, informing the public that the Methodist Book and Publishing House and Messrs. Copp, Clark & Co. of this city, have been appointed the sole agents for the London Religious Tract Society's publications, throughout the Provinces of Ontario, Manitoba, British Columbia and the Northwestern Territories of Canada. This is an important arrangement that cannot fail to enlarge the sphere of our Book Room operations. The publications of the Tract Society are numerous and valuable, embracing a large variety of excellent Biblical and Sunday-school works. This arrangement will enable the Book Steward to offer for sale the new books of the Society as soon as they are published.

It has long been rumored that there was a great cataract in the interior of Labrador. The Century magazine for September contains a graphic description by Henry G. Bryant of a journey to the "Grand Falls of Labrador" in the summer of 1891. He was accompanied by Professor Kennaston, and a Scotchman and an Esquimaux. After overcoming great difficulties from swamps, forests, rocks, lakes, and rapids, they reached the Grand Falls on the 2nd of September. The Grand River narrows into a rocky gorge about fifty yards at the point where the waters leap down a fall of 300 feet. The scene is indescribably wild and grand. Mr. Bryant says, "A single glance showed that we had before us one of the greatest waterfalls in the world." The article is illustrated by striking engravings of the rapids and the "Grand Falls," engraved from photographs taken by Mr. Bryant on the spot.

Rev. Dr. Talmage's hearty reception at the Russian Court seems, to some of the critics, to have had certain incongruities about it. Of course, the Doctor's mission was in connection with the Christian Herald Relief Fund, and as such took on a character which made him speak in a broad and general way about the good relations which exist between the two countries. But otherwise there was little reason for the expression of warm Russian sympathies. At this moment there are thousands of devout religious believers, men whose faith is very similar to that of Dr. Talmage himself, who are suffering from the bigotry and brutal persecution of the Russian Orthodox Church. If Dr. Talmage had dared to put in a few vigorous protests against religious intolerance he would have added to his fame without endangering his neck.

The Fair which opens in this city on September 5th next promises to surpass all previous ones. The entries in the various departments are more numerous than those of last year.

New Books and Periodicals.

The Early Religion of Israel, as set forth by Biblical Writers and by Modern Critical Historians. By James Robertson, D.D., Professor of Oriental Languages in the University of Glasgow. Edinburgh and London: William Blackwood & Sons, Publishers. Crown, 8vo, pp. 588.

This is the Baird Lecture for 1892, the publication of which has been delayed till a few months ago. It is pronounced by competent judges the most important criticism of the methods and conclusions of extreme higher criticism that has yet appeared. Dr. Robertson assumes nothing as a starting point, but what is admitted by critics of the school of Wellhausen. He meets these critics on their own ground. In this respect his work contradicts a common assumption, viz., that those who are opposed to the extreme conclusions of the higher critics are men who are opposed to free enquiry, and cling to the traditional methods and interpretations. This is contrary to the facts. Dr. Robertson is one of many scholars who defend and practise the freest criticism, and who have thoroughly examined all that the extreme German critics and their English followers have to say in favor of their theories, and yet reject them because they are not sustained by adequate evidence, but are built upon fancies and speculations not justified by the Biblical records, which are the only source of information on these matters.

Professor Robertson takes what may be called low ground as the starting point of his argument. He is no conservative traditionalist. He makes concessions that many scholars would not make. He does not assume the trustworthiness of the records of the Pentateuch, or the other historic books of the Old Testament, which the rationalist critics question, in order that he may begin from common ground accepted by all critics. He does not take up the minor points of difference between orthodox and rationalist critics. His plan is to contrast the Biblical and modern critical theories of the religion of Israel, and then to appeal to what is admitted by the advanced critics to be the earliest prophetic writings whose date is known, and to examine critically the evidence which these early prophetic writings furnish respecting the two theories of the Bible and the religion of Israel. The conflict is between these two theories, leaving secondary points to be settled by the appropriate critical evidence. The supreme question is, which is right—the conception which the Bible records present of the Hebrew history and religion? or the conception which the dissected and mutilated records and late dates of the destructive critics imply? Prof. Robertson does not regard these questions as matters that concern only learned experts. He says: "If certain books or portions of books, for example, are rejected as unhistorical and untrustworthy, or if certain passages are declared to be interpolations or additions, the ordinary reader ought to be satisfied on what grounds this critical sifting is exercised." Nor does he think that the questions of the higher criticism are merely matters of literary criticism about authors and dates. He says: "Whatever is said of the traditional view, on these subjects, it is to be remembered that the traditional view of the history of the religion is the view of the Biblical writers; and if it is declared to be incorrect, our estimate of the value of the books must be considerably modified."

The records of the Biblical writers tell us how Abraham was called to be the father of a chosen people who should worship Jehovah. Jacob and his sons went down into Egypt, and after they had been greatly multiplied they were delivered from their oppressors by Moses, acting under the divine direction. In the wilderness Moses received special revelations from God, and laws and statutes for the people were given and recorded. After they entered into the land of Canaan the Israelites were guilty of frequent departures from God, which brought calamities upon them. Prophets were raised up from time to time to call them back to the right way, and to make known to them God's will and purposes. These prophets all refer to God's dealings with Israel in the past as a ground of obedience. In their captivity they were sustained by the promises of the prophets, and after their restoration the ancient religion was restored and more faithfully observed. This history is consistent, and is implied or accepted as true by all the Biblical writers.

In modern times a school of critics has arisen who maintain that the scheme of the Biblical writers is an after thought, which, by a process of manipulation of older documents, and by a systematic representation of what purports to be earlier events in the light of much later times, has been made to appear as if it were the original and genuine development; and they think they are able, by separating the earlier from the later contents of the writings, to prove from the documents themselves that the history and the religious movement had quite a different course from what we have described as the Biblical view. Many of the records are pronounced untrustworthy, and others alleged to be accredited to men who were not their true authors.

It will be seen that the main feature of the critical theory is the ignoring of the supernatural, and the placing of the development of a true conception of God down at a late date, which would give a pretext to assume that it was a natural development from earlier, crude polytheistic religious ideas. Our space will not allow us to give any just idea of the learning, acuteness and force with which Dr. Robertson combats the theory of the late development of the religion of Israel. He takes the books of Amos and Hosea, admitted to have been written about 800 B.C., and he shows from the literary style, the perfection of the language, the pure and elevated religious teaching, the appeal to the knowledge of the people, and the reference to earlier religious teachers, that there is no ground for the assumption that they were proclaiming a new religion. On the contrary, there is overwhelming evidence that these writings were largely influenced by previous religious teaching; and that they were calling the people back to the religion of the nation, from which they had wickedly departed. The whole tenor of these prophecies contradicts the theory that the previous period was a comparative blank, without such a religious history as the biblical writings lead us to believe. It is also shown that the assumption that until a late period Jehovah was regarded as a mere tribal god, and the religion of Israel as a tribal religion, is contradicted by all the evidence that can be drawn from these early writings. Dr. Robertson shows that Wellhausen and his disciples give no satisfactory account of the introduction of the "codes," that the reversal of the order of "the law and the prophets" is not borne out by facts, that the character in which the prophets are made to appear is inconsistent, and that while the Biblical theory, justly stated, will stand the test of a sober and common-sense criticism, the modern critical theory is unnatural in its treatment of documents, and does not explain the great crises and turning-points in the history of the Jewish religion. It may be said that Dr. Robertson's searching and forcible arguments are directed against the theory of the more extreme critics, rather than against the moderate and cautious critics. This is true; but if the main foundation theory of the rationalist critics is disproved, a great many minor assumptions which depend upon it must also collapse. One thing is certain: the latest Biblical criticism and the revelations of modern research in Bible lands are rapidly overthrowing the rationalist assumption respecting the late development of the religion of Israel, on which certain modern critics have built such large superstructures of conjecture and speculation.

Homiletical Commentary on the Book of Genesis. Chapters I. to VIII. by Rev. J. S. Exell, M.A.; chapters IX. to L. by Rev. T. H. Leale, A.K.C. New York and Toronto: Funk & Wagnalls Company. This is pre-eminently a book for preachers. It is not a critical commentary, but it brings out admirably the ethical and religious lessons which the events recorded in this ancient book are adapted to teach. A great many striking illustrations of the facts recorded are given. The comments are generally thoughtful and practical, and the work is eminently suggestive and instructive. Fiftly and appropriate selections are given from the best theologians and biblical expositors. This volume of 781 pages is a treasury of helpful comments for all. The clergyman need not fear that he will sacrifice his own independence of research by examining a text in the light reflected by others; the texts are not depleted by elucidations, but on the contrary, the elucidations serve to suggest trains of thought which, in the subtle play of action, other minds will frequently lead up to ideas which eluded even the commentators. This work is not of the nature of a labor-saving machine. Its purpose is to furnish fruitifying germs, calling for abundance of labor, but designed to render the labor in the highest degree fruitful.

The Atlantic Monthly for September has been received. The articles are: "Chiff-Dwellers in the Canon," by Olive Thorne Miller; "An American at Home in Europe," by William Henry Bishop; another instalment of Edward Everett Hale's "New England Boyhood;" "The Primer and Literature," by Horace E. Scudder, and "The Prometheus Unbound, of Shelley," by Vida D. Scudder. Margaret Deland continues "The Story of a Child," and Marion Crawford has an instalment of "Don Orsino." The literary notices and reviews are unusually interesting. Houghton, Mifflin & Co., Boston.

The September Century is particularly interesting for its fiction. A new writer (from the South) comes upon the scene, John Fox, jun., who publishes the first instalment of a two-part story entitled "A Mountain Europe," with illustrations by Kemble. Another new writer of fiction, Grace Wilbur Conant, appears in this number of the Century with a humorous story, "Phyllida's Mourning." Richard Malcolm Johnston, George Wharton Edwards, Mrs. Mary Hallock Foote, and Henry B. Fuller also contribute to the fiction of the number. Among the articles a continuation

of Mr. Stedman's "Nature and Elements of Poetry," Senor Castelar's fifth paper on "Columbus," a critique on Douzak, the musical composer, by Henry Krehbiel, and "The Pictorial Poster," by Brander Matthews.

The Homiletic Review for September opens with a striking paper by Prof. R. G. Moulton, of Cambridge, England, on "The Study of the English Bible as a Classic." Dr. Edward Judson, of New York, follows with a presentation of the "Immortality of Mysticism." Prof. Hunt, of Princeton, writes on "Preaching and Teaching." The Sermonic section contains among its other attractions baccalaureate sermons by Prof. Marvin R. Vincent, and Presidents Charles F. Thwing and George E. Boed, which merit careful reading. The other departments are well filled. Funk & Wagnalls Company, New York and Toronto.

Scrivener for September contains seven illustrated articles. The chief articles are: The Last of the Buffalo, by George Bird Grinnell—The Tilden Trust Library: What Shall it Be? by John Bigelow—The Nevsky Prospect, by Isabel F. Hapgood—A Case in Point, by George A. Hibbard—French Art: I. Classical Painting, by W. C. Brownell—Stories of a Western Town, by Octave Thanet—Insomnia, by Edith M. Thomas—The Indian who is not Poor, by C. F. Lummis—Her Last Word, by Lisette Woodworth Reese—The Education of the Blind, by Mrs. Frederick B. Jones—Historic Moments: The Attainment of the Highest North.

The Arena for September presents a rich and varied table of contents, as will be seen from the following: "The Future of Islam," by Ibn Ishaq; "Old Stock Days," by James A. Herne, with full-page portrait of Mr. Herne; "Psychical Research," by Rev. M. J. Savage; "The Communism of Capital," by Hon. John Davis, M.C.; the third paper in the Bacon-Shakespeare Controversy, by Edwin Baed; "Successful Treatment of Typhoid Fever," by Dr. C. E. Page; "Under the Dome of the Capitol," by Hamlin Garland; "Walt Whitman," by Prof. Willis Boughton, Ph.D.; "Bricks Without Straw," a story of the modern west by John Hudspeth; and "A Symposium on Woman's Dress Reform." The editor writes on "The Menace of Plutocracy," and Books of the Day are critically reviewed. Arena Publishing Co., Boston.

The Popular Science Monthly for September has the following articles: The Delaware Indian as an Artist, by Dr. C. C. Abbott—The Decline of Bibliology, by Prof. T. H. Huxley—The Marine Biological Laboratory, by J. S. Kingsley—Infectious Diseases: Cause and Immunity, by George M. Sternberg, M.D., U.S.A.—Further Study of Involuntary Movements, by Joseph Jastrow, Ph.D.—The Wage-Contract and Personal Liberty, by Conrad Reno—Mica and the Mica Mines, by C. Hanford Henderson—Incalculable Accidents, by William A. Eddy—Tobacco and the Tobacco Habit, by M. Jules Roehard—Odors and the Sense of Smell, by M. Charles Henry—Changes in Chemical and Geographical Words, by F. A. Fernald.

The Deaconess at Work is a new monthly magazine devoted to the interests of deaconess work throughout the world. It comes before its readers with a high ideal. It seeks to gather together and present to them as many facts as possible, concerning the work of Christian women as deaconesses, from all the various countries in which their work is represented. We heartily commend it to the notice and support of our readers. Mrs. Jane Bancroft Robinson, Ph.D., is the editor. This magazine is published at Washington, D.C. Price, fifty cents per annum.

The Cosmopolitan for September is an interesting and valuable number. It contains the following articles: The Island of Jersey, by Mary Hasbrouck—Advance of Education in the South, by Charles W. Dabney, jun.—Up the Onachita on a Cotton Boat, by Stoughton Cooley—Celebrated British Spectres, by Esther Singleton—The Homestead Lesson, by J. B. Walker—The Chicago Convention, by Muret Halstead—Evolution and Christianity, by Prof. St. George Mivart. There are also stories by Anna A. Rogers, H. H. Boyesen, and others. Cosmopolitan Magazine Publishing Co., New York city.

The August number of the Pulp contains twelve complete sermons by well-known preachers. Among the more prominent contributors to this issue are Rev. Joseph Parker, D.D., Bishop Brooks, and Rev. Alexander Macbarn, D.D. Published by Edwin Rose, Buffalo, N.Y. \$1 per year.

Business Notices.

A typographical error in the advertisement of Morvyn House Young Ladies' School, made the re-opening date appear September 22nd, when it should have read September 12th. The advertisement appears corrected this week.

We direct the attention of our readers to the advertisement on the last page calling for an organist for Lindsey, Methodist church.

The Sermon.

USEFUL SUFFERING.

BY REV. DR. TALMAGE.

"It behoved Christ to suffer."—Luke xxiv. 46.

There have been scholars who have ventured the assertion that the pains of our Lord were unnecessary. Indeed, it was a shocking waste of tears and blood and agony, unless some great end were to be reached. If men can prove that no good result comes of it, then the character of God is impeached, and the universe must stand abhorrent and denunciatory at the fact that the Father allowed the butchery of his only-begotten Son. We all admire the brave six hundred men described by Tennyson as dashing into the conflict, when they knew they must die, and knew at the same time that "some one had blundered;" but we are abhorrent of the man who made the blunder, and who caused the sacrifice of those brave men for no use. But I shall show you, if the Lord will help me, this morning, that for good reasons Christ went through the torture. In other words, "It behoved Christ to suffer."

1. In the first place I remark, that Christ's lacerations were necessary, because man's rescue was an impossibility except by the payment of some great sacrifice. Outraged law had thundered against iniquity. Man must die unless a substitute can intercept that death. Let Gabriel step forth. He refuses. Let Michael, the archangel, step forth. He refuses. No Roman citizen, no Athenian, no Corinthian, no reformer, no angel volunteered. Christ then bared his heart to the pang. He paid for our redemption in tears and blood, and wounded feet and scorched shoulders, and torn brow. "It is done." Heaven and earth heard the snap of the prison bar. Sinal ceased to quake with wrath the moment that Calvary began to rock in crucifixion. Christ had suffered. "Oh!" says some man, "I don't like that doctrine of substitution; let every man bear his own burdens, and weep his own tears, and fight his own battles." Why, my brother, there is vicarious suffering all over the world. Did not your parents suffer for you? Do you not suffer sometimes for your children? Does not the patriot suffer for his country? Did not Grace Darling suffer for the drowning sailors? Vicarious suffering on all sides! But how insignificant compared with this scene of vicarious suffering!

"Was it for crimes that I had done
He groaned upon the tree?
Amazing pity, grace unknown,
And love beyond degree."

Christ must suffer to pay the price of our redemption.

But I remark again: The sufferings of Christ were necessary in order that the world's sympathies might be aroused. Men are won to the right and good through their sympathies. The world must feel a right before it can act a right. So the cross was allowed to be lifted that the world's sympathies might be aroused. Men who have been obdurate by the cruelties they have enacted, by the massacres they have inflicted, by the horrors of which they have been guilty, have become little children in the presence of this dying Saviour. What the sword could not do, what Juggernauts could not subdue, the wounded hand of Christ has accomplished. There are this moment millions of people held under the spell of that one sacrifice. The hammers that struck the spikes into the cross have broken the rocky heart of the world. Nothing but the agonies of a Saviour's death-throe could rouse the world's sympathies.

I remark again: "It behoved Christ to suffer," that the strength and persistence of the divine love might be demonstrated. Was it the applause of the world that induced Christ on that crusade from heaven? Why, all the universe was at his feet. Could the conquest of this insignificant planet have paid him for his career of pain, if it had been a mere matter of applause? All the honors of heaven surging at his feet. Would your Queen give up her throne that she might rule a miserable tribe in Africa? Would the Lord Jesus Christ, on the throne of the universe, come down to our planet if it were a mere matter of applause and acclamation? Nor was it an expedition taken for the accumulation of vast wealth. What could all the harvests and the diamonds of our little world do for him whose are the glories of infinitude and eternity? Nor was it an experiment—an attempt to show what he could do with the hard-hearted race. He who wheels the stars in their courses and holds the pillars of the universe on the tips of his fingers needed to make no experiment to find what he could do. Oh! I will tell you, my friends, what it was. It was undisguised, unlimited, all-conquering, all-consuming, infinite, eternal, omnipotent love, that opened the gate, that started the star in the East, with finger of light pointing down to the manger; that arrayed the Christmas choir above Bethlehem, that opened the stable door where Christ was born, that lifted him on the cross. Love thirsty at the well. Love at the sick man's couch. Love at the cripple's crutch. Love sweating in the garden. Love dying on the cross. Love wrapped in the grave. You cannot mistake it. The blindest eye must see it. The hardest heart must feel it. The deafest ear must hear it. Parable and miracle, wayside talk and seaside interview, all the scenes of his life, all the sufferings of his death, proving beyond controversy that for our ingrate earth God has yearned with stupendous and inextinguishable love.

But I remark again: "It behoved Christ to suffer," that the nature of human guilt might be demonstrated. There is not a common-sense man in the house to-day that will not admit that the machinery of society is out of gear, that the human mind and the human heart are disorganized, that something ought to be done, and done right away, for its repair and re-adjustment. But the height, and depth, and length, and breadth, and hate, and recklessness, and infernal energy of the human heart for sin would not have been demonstrated if against the holy and innocent One of the cross it had not been hurled in one bolt of fire. Christ was not the first man that had been put to death. There had been many before him put to death; but they had their whips, their floggings, their sins, their incoherencies. But when the mob outside of Jerusalem howled at the Son of God, it was hate against goodness, it was blasphemy against virtue,

it was earth against heaven. What was it in that innocent and loving face of Christ that excited the vituperation and the contumely and scorn of men? If he had bentered them to come on, if he had laughed them into derision, if he had denounced them as the vagabonds that they were, we could understand their ferocity; but it was against inoffensiveness that they brandished their spears, and shook their fists, and ground their teeth, and howled, and scoffed, and jeered, and mocked. What evil had he done? Whose eyesight had he put out? None; but he had given vision to the blind. Whose child had he slain? None; but he restored the dead damsel to her mother. What law had he broken? None; but he had inculcated obedience to government. What foul plot had he enacted against the happiness of the race? None; he had come to save a world. The only cruelty he ever enacted was to heal the sick. The only ostentation he ever displayed was to sit with publicans and sinners, and wash the disciples' feet. The only selfishness he ever exhibited was to give his life for his enemies. And yet, all the wrath of the world surged against his holy heart. Hear the red-hot scorn of the world hissing in the pools of a Saviour's blood! And standing there to-day, let us see what an unreasonable, loathsome, hateful, blasting, damning thing is the iniquity of the human heart. Unloosed, what will not sin do? It will scale any height; it will fathom the very depth of hell, it will revel in all lasciviousness. There is no blasphemy it will not utter, there are no cruelties on which it will not gorge itself. It will wallow in filth, it will breathe the air of charnel-houses of corruption, and call them aroma; it will quaff the blood of immortal souls and call it nectar. When sin murdered Christ on the cross, it showed what it would do with the Lord God Almighty if it could get at him. The prophet—I think it was Jeremiah—had declared, centuries before, the truth, but not until sin shot out its forked tongue at the crucifixion and tossed its sting into the soul of a martyred Jesus was it illustrated that "the heart is deceitful above all things and desperately wicked."

Again: "It behoved Christ to suffer," that our affections might be excited Christward. Why, sire, the behavior of our Lord has stirred the affections of all those who have ever heard of it. It has hung the art-galleries of the world with such pictures as Ghirlandajo's "Worship of the Magi;" Giotto's "Baptism of Christ;" Roman Hunt's "Christ in the Temple;" Tintoret's "Agony in the Garden;" Angelo's "Crucifixion;" and it has called out Handel's "Messiah," and rung sweetest chimes in Young's "Night Thoughts," and filled the psalmody of the world with the penitential notes of sorrow and the hosannas of Christian triumph. Show me any other king who has so many subjects. What is the most potent name to-day in the United States, in France, in England, in Scotland, in Ireland? Jesus. Other kings have had many subjects, but where is the king who has so many admiring subjects as Christ? Show me a regiment of a thousand men in their army, and I will show you a battalion of ten thousand men in Christ's army.

Show me in history where one man has given his property and his life for anyone else, and I will show you in history hundreds and thousands of men who have cheerfully died that Christ might reign. Aye, there are a hundred men in this house who, if need were, would step out and die for Jesus. Their faith may now seem to be faint, and sometimes they may be inconsistent; but let the fire of martyrdom be kindled, throw them into the pit, cover them with poisonous serpents, pound them, crush them, crush them, and I will tell you what their last cry would be: "Come, Lord Jesus, come quickly!" Oh, ye! the Lord Jesus has won the affections of many of us. There are some of us who can say this morning, "Lord Jesus, my light and my song; my hope for time, my expectation for eternity." Altogether lovely thou art. My soul is ravished with the vision. Thou art mine. Come, let me clasp thee. Come life, come death, come scorn and pain, come whirlwind and darkness, Lord Jesus, I cannot give thee up. I have heard thy voice. I have seen thy bleeding side. Lord Jesus, if I had some garland plucked from heavenly gardens, I would wreath it for thy brow. If I had some gem worthy of the place, I would set it in thy crown. If I had seraphic harp, I would strike it in thy praise. But I come lost and ruined and undone, to throw myself at thy feet.

"No price I bring:
Simply to thy cross I cling."

Thou knowest all things. Thou knowest that I love thee.

But I remark again: "It behoved Christ to suffer," that the world might learn how to suffer. Sometimes people suffer because they cannot help themselves; but Christ had in his hands all the weapons to punish his enemies, and yet in quietness he endured all outrage. He might have hurled the rocks of Golgotha upon his pursuers, he might have cleft the earth until it swallowed up his assailants; he might have called in reinforcement or taken any thunderbolt from the armory of God Omnipotent, and hurled it scorching and fiery among his foes; but he answered not again.

O my hearer! has there ever been in the history of the world such an example of enduring patience as we find in the Cross? Some of you suffer physical distresses, some of you have life-long ailments, and they make you fretful. Sometimes you think that God has given you a cup too deep and too brimming. Sometimes you see the world laughing and romping on the highways of life, and you look out of the window while seated in an invalid's chair.

I want to show you this morning one who had worse pains in the head than you ever had, whose back was scourged, who was wounded in the hands and wounded in the feet, and suffered all over; and I want that example to make you more enduring in your suffering, and to make you say, "Father, not my will, but thine, be done." You never had any bodily pain, and you will never have any bodily pain that equalled Christ's torture. "It behoved Christ to suffer," that he might show you how physically to suffer.

Some of you are persecuted. There are those who hate you. They criticize you. They would be glad to see you stumble and fall. They have done unaccountable meanness toward you. Sometimes you feel angry. You feel as if you would like to retort. Stop! Look at the closed lips, look

at the still hand, look at the beautiful demeanor of your Lord. Struck, not striking back again. Oh! if you could only appreciate what he endured in the way of persecution. The words of Christ would be your words, "Father, if it be possible let this cup pass from me; but if not, thy will be done." "It behoved Christ to suffer" persecution, that he might show you how to endure persecution.

Some of you are bereft. It is no random remark, because there is hardly a family here that has not passed under the shadow. You have been bereft. Your house is a different place from what it used to be. The same furniture, the same books, the same pictures, but there has been a voice hushed there. The face that used to light up the whole dwelling has vanished. The patter of the other feet does not break up the loneliness. The wave has gone over your soul, and you have sometimes thought what you would tell him when he comes back; but then the thought has flashed upon you, he will never come back! Ah! my brother, my sister, Christ has sounded all that depth. Jesus of the bereft soul is here to-day. Behold him! He knows what it is to weep at the tomb. It seems to me as if all the storms of the world's sorrow were compressed into one sob, and that sob were uttered in two words: "Jesus wept."

I close my sermon to-day with a doxology: "Blessing, and glory, and honor, and power be unto him that sitteth upon the throne, and unto the Lamb, forever. Amen, and Amen!"

Our Sunday School Work.

INTERNATIONAL BIBLE LESSON.—XII.

SUNDAY, SEPT. 18, 1892.

QUARTERLY REVIEW.

HOME READINGS.—Monday (September 12), The descent of the Spirit, Acts ii. 1-12. Tuesday, The first Christian Church, Acts ii. 37-47. Wednesday, The lame man healed, Acts iii. 1-16. Thursday, Peter and John before the Council, Acts iv. 1-18. Friday, Ananias and Sapphira, Acts v. 1-11. Saturday, The apostles persecuted, Acts v. 25-41. Sunday, Philip at Samaria, Acts viii. 5-25.

HINTS TO TEACHERS.

The central theme of this series of lessons is The Church of Christ. Let us ascertain what each lesson teaches us concerning this theme.

Lesson I. The Ascension of Christ. Here is the Church on the earth, a waiting Church, while its Head is in heaven; a visible Church with an invisible Head. The expectant attitude of the disciples; then is the attitude of the Church still looking for the return of its Lord and King.

Lesson II. The Descent of the Spirit. Though the Church and its Head are in one sense separated, yet there is a vital union between them. We have now a Church spiritually endowed by the Holy Ghost coming upon it from above, giving it a new spirit, new tongues, new thoughts, and a new power.

Lesson III. The First Christian Church. The new power results in a multitude of believers. The followers of Christ on the morning of the day of Pentecost were one hundred and twenty in number. On the evening of that day the Church embraced more than three thousand baptized members, united in the bonds of Christ, and joyous in their new experience. This was, therefore, a growing Church.

Lesson IV. The Lame Man Healed. The divine energy in the new Church manifests itself in works of mercy. A Church of healing power appears, able not only to strengthen the impotent bodies, but also to do greater works upon the souls of men. The physical healing is a type of the spiritual recovery which Christ brings to a sin-diseased heart.

Lesson V. Peter and John before the Council. The conflict between a living Church and a dead world cannot long be delayed. Against the force of God's Spirit arises the force of this world's rulers; and as a result we see a persecuted Church.

Lesson VI. The Apostles' Confidence in God. The disciples are strangely uplifted above the fear of men, and in their persecution we behold a Church divinely supported. God is in the midst of his people, and gives them boldness against all their enemies.

Lesson VII. Ananias and Sapphira. The Church is not only sifted by persecution from without, but sifted also by the omniscient Spirit from within. By the sudden judgment of two deceivers it is shown to be a Church of pure character. No dead branches are allowed to remain upon the vine.

Lesson VIII. The Apostles Persecuted. Once more the hand of persecution is stretched out against the Church; and once more we see a witnessing Church, for the apostles give bold and strong testimony to Christ, even at the risk of their life, and at the cost of suffering.

Lesson IX. The First Christian Martyr. We have seen the Church victorious over enemies, now we see a Church victorious over death. Not even the fear of death can dampen the ardor of Stephen's heart nor dim the glory upon his face—a face that one of his slayers, at least, never forgot.

Lesson X. Philip Preaching at Samaria. Hitherto the Church of Christ has been a Jewish institution, without one Gentile member. Now it over-

leaps the barriers of Jewish exclusiveness, and by the conquest of Samaria shows that it is a world-wide Church, a Church for all nations.

Lesson XI. Philip and the Ethiopian. In this lesson, which crowns the series, we see what is the essential for membership in the Church of Christ; it is personal faith in a personal Saviour. When the Ethiopian treasurer believed in Jesus as the Christ he was fit for baptism. Thus is shown a Church of faith in Christ, or a believing Church.

The Righteous Head.

REV. WILLIAM SCOTT.

The Conference year just closed will long be remembered with sorrowful emotions on account of the death of an unusually large number of the senior members of the several Annual Conferences. Prominent among these is the Rev. William Scott, of the Montreal Conference. He was born in the city of Lincoln, England, on October 4th, 1812. He received a thorough English education, and, being of studious habits and fond of reading and writing, he added to his scholastic acquirements a large stock of general information. He was converted in boyhood, and while yet a mere stripling began to employ his gifts as a local preacher, giving evidence of great ability and promise of future usefulness; but by an early marriage his way into the English Conference was closed.

In 1834 he came to America, and for a year or more edited a weekly journal in the city of New York. In 1836 he was received on trial for the ministry in the New York Conference of the Methodist Episcopal Church. In the following year he came to Canada, and at the Conference held in Toronto was received on probation, and in due course of time was ordained to the full work of the ministry. From 1841 to 1847 inclusive he occupied the St. Clair Mission, and labored for the Christianization of the Indians of Lake Huron and Manitoulin Island. From 1849 to 1881, when he was superannuated, he was engaged in the regular pastorate, excepting one year when he acted as agent of Victoria College. During these years he occupied many important stations, among them Montreal West, Toronto West, Ottawa, Peterboro', Napanee, Oshawa and Brockville. Twenty-four years he was chairman of the district in which he was stationed. From the time of his superannuation until his death he resided in Ottawa, where during his last years he had suitable and agreeable employment in the civil service in the Department of Indian Affairs.

In the course of his ministerial life Brother Scott did a vast amount of connexional work, especially with his pen, in the Conferences and committees of the Church. A better Minute secretary it would be difficult to find. Twice the Conference of the Wesleyan Methodist Church in Canada, and twice the Montreal Conference of the Methodist Church, honored him with the position of secretary. Thrice he was chosen to represent his brethren in the General Conference. Once he was elected President of his Conference, and, according to the testimony of his brethren, discharged his high duties with ability, diligence, fidelity, and courtesy. The same terms might be employed to characterize all his Church work. In all positions to which the Church called him he proved himself a faithful, painstaking, competent man.

Brother Scott was endowed with a more than ordinarily vigorous intellect. Throughout his life he pursued a liberal course of reading. His large library contained not only choice treasures of theology, but many volumes besides of history, science, and general literature. He continued in Canada the connection with the press which he had established in New York. From 1851 to 1858 he was editor of the *Canada Temperance Advocate*, a journal which he conducted with honest boldness, yet with sound judgment and discretion. He was the author of some able pamphlets on superior education, which also was a subject in which he was deeply interested. In 1858 he published "Hours with St. Paul and His Expositors," a theological work of much learning and ability. He was an able preacher, and his sermons were models of sound thought and just exposition. His literary habits made him a very ready man—a ready speaker, a ready debater, and his was truly the pen of a ready writer, a pen always employed in powerful advocacy of moral and religious movements.

Brother Scott was possessed of a wonderfully cheerful and equable temperament, refined and elevated by the grace of God. On several occasions in his life he was called to pass through deep waters of trouble. At such times as when, for instance, he saw two beloved daughters (one a young and beautiful married woman, the other a lovely girl of fifteen years) stricken down by death within a few days of each other, he revealed some of the most admirable elements of his character. The strong man bowed under the burden of his sorrow, and at the same time manifested a strength of faith, a strength and nobleness of nature, that were deeply impressive. Down to his latest days he maintained an unvarying brightness, elasticity and kindness of spirit. He was well known in Ottawa, and everybody loved him. He was at all times ready to assist his brethren, or to serve the Church, and his services were always much appreciated. His whole demeanor as a superannuated Methodist minister was such as to delight his brethren, gratify the people, and honor himself. His growth in spirituality in these later years was evident to all who intimately knew him. Some of his sermons and some addresses, as on watch-night and other special occasions, were blessedly spiritual, tender and powerful.

Although he was approaching fourscore years of age, he possessed a degree of health and a vigor of constitution that seemed to promise a term of life yet largely extended. That promise, however, was not to be fulfilled. He had engaged to occupy the pulpit of Dominion Church on Sunday morning, October 4th. It would be his birthday, and that day he should enter upon his eightieth year. He conversed with his pastor about the subject of the sermon he intended to preach—the lessons of his lifetime concerning the good providence and faithfulness of God. He had a message which he longed to deliver. His discourse was well-nigh

prepared, and the hymns and lessons selected; but on his birthday another occupied the pulpit, using the very appropriate hymns which he had chosen, while he was laid upon his dying bed. As he was standing before his own door, a slight accident caused him to trip and fall upon the side-walk, the result of which was a fracture of the upper part of the thigh bone. It proved to be a fatal injury.

In his sufferings God was with him, divine grace sustained him; nor did his habitual cheerfulness desert him. He talked pleasantly of his mishap, and had his daughter read to him Wesley's sermon on Patience. What the result of his injury would be was at first uncertain; but for any event, whether to recover or to be bed-ridden and helpless for years, or soon to be called from earth away, without a murmur he committed himself to God.

He was much interested, as any one who knew him would expect, in the Ecumenical Conference about to be held in Washington, and made arrangements to have sent him a daily paper containing a report of the proceedings, but before the Conference opened he was gone. The end came very stealthily. To his ministerial brethren in Ottawa when they visited him, he spoke emphatically of his comfort and safety in the Divine keeping, but hopefully at the same time of recovery.

But the day following his birthday his strength suddenly failed. It is not certain that he was aware of his dying condition. The messenger had come for him, but he seemed unaware of his presence. In one sense it might be said of him, as of Enoch, that he did not "see" death. Yet a question that was among his very last words, "Are you all here?" might possibly indicate a consciousness that the end had come, and a wish that his beloved family might be with him at the last. On October 5th, when he had numbered one day in his eightieth year, he passed most peacefully and quietly away.

Bro. William Scott will long be affectionately remembered for his usefulness, his intelligence, his brotherliness, and his geniality, coupled with a genuine dignity, which he never laid aside. The whole Church and the whole country have gained by his life; the whole Church and the whole country lose by his death.

COM.

ROBERT TESKEY

Was born in Limerick, Ireland, in 1809, came to Canada in 1823, and settled in the township of Ramsay; after some time he moved to the village of Appleton, where he spent the greater part of his life. In 1831 he was married to Miss Jane Gubbart, of Goulburn, and for about sixty years they were spared to enjoy life. Mrs. Teskey preceded him to the better land about ten months. He was an energetic, enterprising man. He had a farm and saw-mill, and in 1832 erected the Mississippi Woolen Mill, now owned by his son, John Adam. Early in life he embraced religion and joined the Methodist Church. He was a member over sixty years, and a class-leader over fifty years. At the time of his death he was not only one of the oldest inhabitants, but the oldest Methodist in that section of the country. His house was a home for ministers of the Gospel; they were always cheerfully received and kindly entertained. Mr. Teskey's religious life was even. The grand principle of devotion to God's service was manifested in all the relations of life, so that he was honored and respected by all who knew him. The means of grace were faithfully attended, and the financial interests of the Church cheerfully sustained by him. He had five daughters and three sons. Two of the daughters are dead. The living are: Mrs. Bredin, of Winnipeg; Mrs. Dr. Giles and Mrs. J. Deacon, of Brockville. The sons are: J. A., of Appleton; Rufus, of Toronto, and Robert, of Spring Bank, Alberta. The last few months of his life were spent with Mrs. (Dr.) Giles. Here the writer had the pleasure of visiting him several times, renewing the acquaintance of former years, and hearing his testimony to Christ. The Bible, GUARDIAN and Wesley's sermons and hymns were carefully read by him. His last days were spent in prayer and praise. Many precious passages of Scripture were quoted, and verses of hymns were sung as he had strength. Thus passed away, on March 31st, 1892, in the eighty-ninth year of his age, a good man, who has left behind the legacy of a life well spent. May the family follow him as he followed Christ, and meet where parting shall be unknown.

E. TENNANT.

UDELLA M. THOMPSON (Brantford).

"Those whom the gods love die young." So said the ancient poet, and such was our reflection on the sudden and unexpected decease of the youthful subject of this sketch. Three years ago the obituary of the lamented Dennis Thompson appeared in the GUARDIAN. Udella is his youngest child, having been born at Washington, in the township of Blenheim, on May 29th, 1875. When a child of four years of age she removed with the family to Brantford, and entered into the fellowship of the Brant Avenue church, particularly through the Sunday-school. From infancy she was happily surrounded by vital Christian influences, and grew up as a plant in the house of the Lord, attending the class-meeting from childhood. No exact date of her conversion to Christ can be given; but in 1889, during the pastorate of Rev. S. P. Rose, she renewed her consecration to the Saviour, and her religious life became deeper and more positive. In the work of the church; in the girls' class; in the Young People's Society; as a teacher in the Sunday-school, and in the social circle her life rapidly developed in power and usefulness. She was endowed with an even disposition and remarkable strength of character, and with a quiet determination and persistency did whatever she considered her duty. No trifling hindrance could keep her from her place in the church services. She often remarked that the hour spent in the weekly prayer-meeting was not lost from her studies, as she returned to them with fresh vigor after the season of communion with the Lord's people. Her last illness was sharp and brief, and left a deep impression upon the circle of her intimate friends. She spoke often, as the Bible was being read to her, of the great and precious promises. The afternoon before her departure she repeated the twenty-third Psalm, sang part of "I'm going home," and commenced to sing "Nothing but the blood of Jesus," but her voice failed, and she said, "I will finish it on the other shore." For an absent brother and sister

she left a loving message breathing with the Spirit of Christ, and urged all her friends to meet her in heaven. Very touching was the reference of this young disciple to her life-work thus early interrupted and broken. She had planned so much work for the Master, but now he had come to call her, and others must finish the work. To her mother she said, "Don't grieve for me; I am just going to meet father a little while before you." And as the evening shadows began to deepen in the still chamber, she whispered, "Good night; I'll meet you in the morning!" and passed away, calm and peaceful as the setting sun.

It was Monday evening, April 4th, the evening of our Young People's weekly meeting, and as the sad tidings circulated that Udella Thompson was no more, a deep sorrow crept over the usually happy company. An affecting funeral service was conducted by the pastor in Brant Avenue church, and was attended by a large concourse of sympathizing friends.

The Epworth League held a special service in memory of this beloved sister, as did also the Sabbath-school. In sorrow and in hope we resign her into the hands of the Redeemer, knowing that she lives "forever with the Lord." J. A. WDM.

MRS. M. T. FAWOETT.

Died in the peace and triumph of a true and tried disciple of Jesus, on June 21st, 1891, Maria Towriss, relict of the late Joseph Fawcett, and eldest daughter of the late Robert Towriss, of Leeds county, Ont. The decease occurred in Drayton, at the residence of her son, J. D. Fawcett, Esq., Reeve. Deceased was born in Lincolnshire, England, in 1813; came to this country with her parents at ten years of age, and settled in the township of Young, county of Leeds. At the early age of sixteen she was savingly converted to God, and has lived a consistent and exemplary member of the Methodist Church ever since. As her mother died soon after their arrival in Canada, the care of a large family devolved upon Maria.

Her marriage at the age of eighteen to her late husband, who preceded her many years to the city of gold, was a very happy one. Their residence was in the township of Nelson, then Acton, South Dorchester, and finally Peel. Six years of widowhood were spent in Manitoba. Of nine children, seven lived to the estate of manhood and womanhood; three are in Manitoba and two here, a son and a daughter. She was not demonstrative in her profession, but her daily life and conversation were unmistakable evidence of the reality of her Christianity. She was an exemplary mother, mild, firm, and impartial. Her death was caused by cancer in the stomach. During her protracted affliction, as pastor and friend I paid her many visits, and found her always trusting, and ever without fear.

Her funeral, on June 23rd, was largely attended by relatives, friends and neighbors. The sermon by Rev. J. W. German was said by the Advocate to have been an excellent one. In God's way the impoverishment of the militant is the enrichment of the Church triumphant. J. W. GERMAN.

SUSAN GARRETT.

Relict of the late George German, of Wellington, Ont., was born in the township of Hillier in March, 1822, and died on June 16th, 1891, aged sixty-nine years and three months. Her parents belonged to the Society of Friends. On their return home from a meeting one evening they found several members of the family engaged in a prayer-meeting, in which the mother joined, and during prayer the subject of this sketch, though very young, was converted to God. There was a glorious revival in the neighborhood, and from that time she attended the services of the Methodist Church. In 1841 she married the late George German. Their house was a home for Methodist ministers, many of whom can testify to the uniform kindness and hospitality shown. She was a woman of strong faith in God, yet of a meek and quiet spirit. All the means of grace were faithfully attended. Religious influence in the home has never been forgotten by the family, and no doubt had much to do in leading the family early in life to devote themselves to the service of God. All were converted when young.

Mrs. German was highly respected by all who knew her. Her kindness, charity, and Christian life were marked. She was in poor health for some time, but bore the affliction with cheerful resignation to the Divine will, and with childlike simplicity and faith in God, said, "I am willing to depart and be with Christ, which is far better, when the Lord sees fit to take me." The end came somewhat unexpectedly, but she was ready. One daughter preceded her in glorious triumph to the city of God, and she has left three daughters and one son to cherish fond recollections of a dear and affectionate mother, namely, Mrs. Pittingall, of Wellington, Mrs. (Rev.) E. Tennant, of Brockville, Mrs. Thos. Tennant, of Rockwell City, Iowa, and William M. German, of Welland. May the family be unbroken in the sweet by-and-by.

E. TENNANT.

JONATHAN ACKROW (Malton Circuit).

"Jonathan Ackrow is gone" was a painful message, causing great sorrow all through this community on the morning of February 15th, 1892. He was born in the township of Vaughan on October 10th, 1847, and died at his home in Etobicoke on February 14th, 1892, and was consequently in his forty-fifth year. By devoted Christian parents—who, though feeble in body, still tarry with us, blessing the Church with their beautiful lives and generous gifts—he was carefully trained in the paths of right, having attended Sunday-school from early childhood. Under the ministry of the late Rev. W. Cooper he was converted to God, and ever since continued a faithful follower of Jesus and a contented member of the Church.

Brother Ackrow was a very worthy man, greatly esteemed by his brethren, so that in a church where there are many men of good ability, he was their choice as class-leader, Sunday-school superintendent, and steward, and for the last eighteen years has faithfully served this circuit as recording steward. Fifteen years ago he was married to Miss Jane Thomas who with three children mourn their loss.

Brother Ackrow was blessed by nature with an even temperament, was richly gifted with common-sense and good judgment, to which the addition of divine grace made him a very amiable

man, and, being blessed with abundance of means, was a great helper in every good work. Frequently has he said to the writer at business meetings, "I have received only part of our money, but if you wish, I'll give you a cheque for the full amount." He was a man of more than ordinary ability. At times in prayer he appeared face to face with God, and frequently in the Sunday-school, in pleading for the children, has been seen to weep with very joy as the peace from on high flowed into his soul. But especially in the home his religion shone. He was calm and kind, tender and loving. Rev. J. Goodman writes me: "I have known him from his boyhood, and from my earliest association with him to the last Conference, when we sat together on the Sabbath Observance Committee, I always found him conscientious, zealous, and consistent in his religious profession."

His sickness was brief, but very painful. At the business meeting he felt poorly. On his way home he grew worse. Pneumonia, with its grip of iron, would not relax, and the best medical skill failed to save him; and on the afternoon of the sixth day of his sickness, as the sun rolled down the western slopes, the angel-chariot with flaming wheels bore his purified spirit into the brilliance of eternal light. As the shadows gathered, I said to him, "What a blessing to have Christ when dying," and with joy in his looks he said, "Yes, and what a blessing to have him while living." At another time I whispered, "I hope you are not going to leave us; but if so, I know all is right." And he answered, "All is right." As his feet were touching the waters of death, he was heard whispering in happy tones, and as if looking in the face of a loving friend, "Oh, Jesus!" The curtain fell, and death's painful hush told that Jonathan Ackrow had joined the ransomed battalions on the golden streets, for God had taken him.

An immense concourse of people assembled to see his remains laid away. Rev. R. Boyle, an old and esteemed friend of the family, at the writer's request, touchingly and eloquently delivered the funeral address, and surrounded by hundreds with bowed heads and smitten hearts, we committed his remains to the dust in the graveyard of the church he had loved so much and served so well.

THOMAS CAMPBELL.

RUTH DYNES.

Beloved wife of Thomas Dynes, of Grenfell mission, Assiniboia, was the fifth daughter of Edward and Ruth Levens, of Beesmont Circuit, Ont. Her mother was widely known as a devoted Christian woman. Deceased was born August 29th, 1850. In early life she gave her heart to God, and ever afterward lived an exemplary life. In May, 1871, she was married to Thomas Dynes, who now mourns the loss of a devoted wife. She was the mother of ten children, three of whom preceded her to the better land. In August, 1891, her health began to fail, and in a few months that insidious disease, consumption, had marked her for its prey; she committed her soul to God, willing to leave all in his hands, but desired to live for her children, the youngest not quite three years old. During the last month her suffering was great, for two weeks helpless as a child. On the morning of April 2nd, 1892, her happy spirit passed away to meet her three children gone before, and mingle with the blood-washed throng on fair Canada's shore. She leaves a husband and seven children bereft. We miss her in the home circle, but their loss is her eternal gain. By faith they anticipate a joyful meeting in heaven. The funeral sermon was preached by Rev. Mr. McLeod from Rev. vii. 14.

COM.

CREEMORE CIRCUIT, LAVENDER APPOINTMENT.

Seldom does it happen in a country appointment that six persons (whose united ages are over 450 years) are carried to the tomb in about one year and a-half.

FINLEY M'FARLANE

Was born in Glasgow in 1810, and was converted in North Gwillimbury some time in the fifties, under the labors of Rev. Mr. Whitney. He united with the Methodist Church, and became a class-leader and local preacher. Bro. McFarlane spent a number of years in Alliston. He died in the full assurance of faith at the residence of his son-in-law, Mr. Robert Lacking, August, 1890. He has gone to receive his crown.

JAMES WEATHERAL

Was born in Whitby, England, in 1809. He was converted in 1839; and lived during the last twenty-eight years in Nottawasaga. He enjoyed the favor and peace of God in an abundant measure ever since we have known him. Brother Weatheral praised God in the sanctuary whenever able to be present. He sweetly fell asleep in Jesus, January, 1892.

ELIZABETH WEATHERAL,

Wife of the above, was born in historic Wakefield, in 1804. She served God. She was devoted to the Methodist Church for the long period of sixty-two years. Her testimony in God's house was simple and direct. She was fixed on the Rock, routed and grounded in love, and was called home in February, 1891.

ROBERT LACKIE

Was born in Toronto. He was converted in Alliston, under the labors of Rev. P. Addison, about twenty-five years ago. He wandered from the right way, but through the loving chastisement of a kind Father, though his sufferings were severe, he was restored again to God's favor, and died in peace in July, 1891.

JAMES MARTIN

Was converted about twenty years ago, and lived in the favor and peace of God. He was afflicted for the last twelve years with tetanus; but we always found him rejoicing in the precious love of Christ, and hope of seeing the king in his beauty. His end was unexpected but triumphant in Christ, in his sixty-first year, in September, 1891.

JOHN DIXON

Was born in Whitby, England, in 1818. He was converted and united with the Methodist Church in 1837. He was made a local preacher in 1855, which office he exercised with acceptability until physically incapacitated. His counsel in the Quarterly Official Board was wise and prudent. He removed from Tecumseh to Nottawasaga about twenty-two years ago. No word of mine is necessary to eulogize Bro. J. Dixon. Those who

have been long acquainted with him testify to his goodness. His health had been very poor all winter, and he quietly fell asleep in Jesus, April 21st, 1892.

"Blessed are the dead who die in the Lord," May all the friends of the above meet them in heaven. G. W. STEVENSON.

WILLIAM CLARKSON

Was born in Yorkshire, England, February 27th, 1810, and died at Islington, Ont., on Sunday, April 24th, 1892, having fought life's battle faithfully for over four-score years. A large congregation gathered in the Methodist church, two days later, to hear from the present pastor, and a former one, fitting words of tribute to the memory of a man whom all who knew honored.

Father Clarkson was converted to God under Methodist preaching before he left the Old Land, and when seventeen years of age. His experience was definite and clear; his faith strong, and from that time till the hour of his death he followed the Master with unswerving loyalty and faithful obedience.

In 1837 he was married to Miss Sarah J. Turner, who now, after fifty years of peaceful wedded life, is left behind to watch and wait till the summons shall call her home to God and reunion. In 1842 he came to Canada and settled in the county of York, where he continued to dwell till the angel of death came to call him home.

William Clarkson loved and honored the Methodist Church, which he served, as a class-leader and in other official positions, for over thirty years. He understood its discipline and was loyal to it, and had a remarkably clear grasp of the Gospel truths it has been emphasizing for the saving of the world. Its hymnology was dear to him, and was the solace of many a weary hour as he repeated the songs of Zion, or heard them read by his daughter. He frequently called for the hymn beginning, "Where shall my wondering soul begin?" Another special favorite was, "And can it be that I should gain," etc.

There were no shadows of doubt hanging over Bro. Clarkson's last hours. He lived over again the scenes of many a stirring revival, and for hours at a time might be heard exhorting sinners to repentance, or inviting them to the Saviour. At one time, on enquiring for his health, he replied, "Time is passing away." "But the Lord is with you," we suggested. To this he again replied, "It is a long time since I first placed my hand upon the Word of life, and it has never failed me." Towards the close of the week he assured those watching with him that the hours were numbered and that he would soon go hence. On Sunday, April 24th, he gathered his loved ones around him, tenderly kissed them, and said, "I am going home; there will be no more pain."

His body is laid away to rest while he waits the trump of God that shall call all into the presence of the Judge; but around the church where he worshipped, and in the hearts of those he counselled, memories of him linger as a benediction, and men thank God for his faithful life.

J. H. S.

CHARLES B. SMITH,

Was born on August 24th, 1825, at Alton, New Hampshire, died at Danville, Quebec, on January 21st, 1892, and was buried at South Roxton, Que., on January 25th. A large gathering were in attendance at the funeral, the sermon being preached by the writer from Genesis xlviii. 9.

When Mr. Smith was six years old his parents, coming from New Hampshire, settled near Granby, Quebec. At nineteen years of age he removed to South Roxton. At this time there were but six families in the entire township. Battling with the difficulties and dealing earnestly with the hardships peculiar to that time, he secured a goodly amount of property. About forty years ago, under the ministry of Rev. E. A. Flanders, who in those days did grand work for God in that section of country, Mr. Smith united with the Methodist Church, of which he remained a consistent member until his death. The principles of religion exerted beneficent influence over his life, purifying and developing his character. He recognized God's claims upon his means, and very liberally did he sustain particularly the local interests of the Church. Seven years ago he removed to Danville. In failing health for two years, he passed away in peace to the inheritance of the saints. He leaves one son, now in middle life, earnestly devoted and eminently useful as a Christian worker in God's vineyard. M. TAYLOR.

JOHN S. SHIEE

Was born in the county of Limerick, Ireland, where he was also married to his now sorrowing widow. He emigrated with his companion to Canada and settled in the township of Brook about sixty-one years ago, where they joined the Methodist Church. They moved from there to Blanshard, where he was class-leader for some time. Then he came to the township of Huron, where he was superintendent of the Sabbath-school and also class-leader for a number of years. The deceased had lived in Huron thirty-six years, where he has left his beloved partner in the eighty-eighth year of her age. Gideon Ouseley used to preach in her father's house in Ireland. He has also left three sons and two daughters, who are consistent members of the Methodist Church.

Some time ago he was seized with *la grippe*, from the effect of which he did not fully recover. Death brought release to him on February 25th, 1892, in his eighty-seventh year. He died with a profound faith in the saving merits of Christ his Saviour. J. R. ISAAC.

ELIPHALET HARDY

Was born in the State of New York, in March, 1806. He came to the Province of Ontario when about ten years of age, and after a few years came to the Province of Quebec, where he married in 1829, and settled on a farm. He raised a large family, all of whom are serving the Lord. He was converted in a meeting held by Rev. Joseph Reynolds in 1842, and lived a consistent Christian life. Brother Hardy was an exhorter for many years previous to his death, and was the means used by God in bringing many souls to Christ. He died on July 25th, 1892, at the home of one of his daughters, Mrs. James McKenzie, in Lochaber, Gore, and was buried on July 27th, the funeral sermon being preached by the writer from Psalm xvii. 15. N. J. EASTMAN.

News of the Week.

Mr. Gladstone has been re-elected in Midlothian. The next International Peace Congress will be held at Chicago in 1893. Thunderstorms have caused irreparable damage to crops in Bulgaria. It is rumored in Vera Cruz that cholera exists in Habana, Mexico. A soldier affected with Asiatic cholera has been found in the German capital. Sir William Vernon Harcourt has been re-elected by an increased majority. Rainstorms have caused the temperature to fall considerably in many parts of Europe. Seven men were crushed to death by a cave-in at a coal pit at Swansea, Wales, last Thursday. Over 800 cases of cholera have been reported in Hamburg, and nearly 800 have proved fatal. The Queen on Monday left Osborne house for Balmoral, where she will remain for three months. Over 150 lives were lost by an explosion in a mine near Bridge End, Glamorganshire, Eng., last Friday. Brantford ratepayers have refused to sanction a by-law providing for the expenditure of \$11,000 for electric light plant. Some of the strikers at Buffalo are still giving trouble, and the mayor has been called on to furnish a guard for the Erie yards. The official returns show that on Tuesday before last there were 5,505 cases of cholera in Russia, and 2,659 deaths. American goods passing through Canada in bond will not be affected by the retaliatory proclamation of President Harrison. The proportion of marriages in France, which at one time was eight out of every thousand of the population, has now fallen to seven. Bradstreet's reports eighteen failures in Canada last week as against twenty-six the week before, and twenty-one in the like week a year ago. The provisions of the new army bill in Germany have been settled, but it is doubtful if the measure will be presented to the Reichstag this session. England, America and Germany have placed their warships at the disposal of King Malietoa, of Samoa, in order to bring the rebels to submission. At Maskinonge, Que., on Thursday last, eleven French Canadian Roman Catholics were received into the Protestant faith by Rev. A. Therrien, of Montreal. Notwithstanding the low ocean freights at Montreal, the cattle trade is completely demoralized, and the boats leaving for England are not being well filled. The condition of Russian Jews who pass through Paris for America is extremely filthy, and fears are expressed that they will bring cholera to this continent. The Peace Congress at Berne has resolved to invite the peace societies of Europe and America to establish an international federation among themselves. The Treasury Department at Washington has prohibited Indians entering the United States from British Columbia to pick hops in the State of Washington. A car loaded with ingots for the Carnegie works has been blown up, it is supposed by Homestead strikers, at Pittsburgh, Pa., with dynamite or some other high explosive. It is stated that Mr. Gladstone has written to Mr. Labouchere saying that he alone is responsible for not presenting his name, and that the omission in no wise reflects on his public career or services. The Department of Agriculture of the Province of Ontario has issued a long report respecting the condition of crops and live stock in the province, compiled from correspondence received from all parts of the country. It is generally favorable.

Lamps, etc.



By buying a wire frame and covering it with silk you have a very pretty shade, and as we have these high lamps at all prices, the outfit costs very little and the effect is most beautiful.

The Price of any Size or Shape in the Wire Frames is 50 Cents.

Pantechnecca

Cor. Adelaide and Yonge Sts., Toronto.

Medical.

MINARD'S "KING OF PAIN" LINIMENT

For Spring and Summer.

DUNN'S FRUIT SALINE NATURE'S GREAT RESTORER! Delightfully Refreshing. BY ALL CHEMISTS.

AN ABSOLUTE CURE FOR INDIGESTION! ADAMS' PEPSIN Tutti-Frutti. SOLD BY ALL DRUGGISTS & CONFECTIONERS

Births, Marriages and Deaths.

BIRTH. KEANE.—On August 26th, the wife of the Rev. F. C. Keane, Scarborough, of a son. MARRIAGES. TUCK—BROWNELL.—On Aug. 24th, by Rev. W. W. Spaulding, of Elora, uncle of the bride, assisted by Rev. W. J. Maxwell, of Toronto, at the residence of the bride's mother, 33 St. Mary Street, Toronto. Mr. Charles P. Tuck, Chemist, to Mary Ella Vickers Brownell, eldest daughter of the late Rev. D. E. Brownell, and grand-daughter of the late Rev. T. Conford, all of Toronto. COHN—NELSON.—On August 10th, by Rev. Wm. Craig, Lachine, Quebec, assisted by Rev. T. Ferris, of Hartney, Manitoba, at the residence of J. T. Shillington, of Melund, Manitoba. Alfred Harvey Cohn, of Deloraine, to Ida Nelson, of Melund. HARVEY—STACEY.—On Wednesday, Aug. 10th, by Rev. E. J. Treleaven, at the residence of the bride's father, Rev. W. H. Harvey, B.A., of Hespeler, to Emma, third daughter of Thos. Stacey, Esq., hardware merchant, St. Thomas. WRIGHT—DUNLOP.—On Tuesday, Aug. 16th, by Rev. T. J. Elimson, B.A., B.D., assisted by Rev. Stephen Wright, of Wesleyan Conference, N.S.W., Australia, at the residence of the bride's mother, Rev. T. H. Wright, of Montreal Conference, to Miss Lilian Dunlop, youngest daughter of the late Archibald Dunlop, Esq., of Belleville. DEATH. STATTERS.—On Aug. 15th, at Holyrood, Bruce county, Lizzie, youngest daughter of Edwin and Jane Statters, aged 12 years and 8 months.

FOR PURITY AND HEALTHFULNESS Of its components, the celebrated

Cook's Friend Baking Powder

CANNOT BE SURPASSED For Intrinsic Value to the Consumer it has NO EQUAL. It is pure as the purest, and better value than the cheapest. Ask your Grocer for the COOK'S FRIEND, and take no other, however nearly similar the name may be. The slightest variation is a counterfeit.

MCLAREN'S COOK'S FRIEND, THE ONLY GENUINE.

FRIENDLY GREETINGS.

Illustrated Readings for the People. Packet containing 12 numbers. 25c. These Tracts have a large circulation. They contain much interesting and helpful reading. We would recommend them to those who visit and distribute literature among the sick and the poor. WILLIAM BRIGGS, 25 to 28 Richmond St. West, Toronto, Ont.

Education.

MOUNT ALLISON LADIES' COLLEGE AND CONSERVATORY OF MUSIC

SACKVILLE, N.B.

The 35th Year begins Sept. 1st. Literary Courses extend from Primary branches through University curriculum to B.A. degrees. Staff of 16 in addition to University Professors. Four teachers of Musical staff are graduates of German Conservatories. Fine Art, Elocution, Physical Culture, Shorthand, Piano, Violin, Vocal Culture, Pipe Organ, are all taught by specialists. For catalogues apply to REV. S. C. BORDEN, M.A., Principal.

Ontario Ladies' College, WHITBY, ONT.

Strictly first-class in all its appointments and educational advantages. Provision made for all the Teacher's certificates, and for University classes through the Freshman, Sophomore and Junior years of Toronto University. The Literary staff comprises the largest number of University specialists of any Ladies College in Canada. The Musical, Fine Art, Elocution, and Commercial Departments are equally well sustained by the most gifted professors. Physical culture will be taught by a specialist from Boston. All kinds of out-door amusements. Pupils have the opportunity of hearing the great artists that visit Toronto. Apply for information to Principal HARE, Ph.D.

Wesleyan Ladies' College

HAMILTON, ONT.

The 32nd Year will begin on September 8th. Those thinking of entering should apply for rooms. The College has just completed one of the most successful years in its history, and is preparing for better work next year. It has over 300 graduates in the Literary course alone. It has a large and experienced faculty. Thorough instruction in University work, as well as preparatory. Music, Art, Elocution, Delsarte, Physical Culture, Bookkeeping, etc. A rational system of education, and the social advantages of a city. For terms address the Principal, A. HUBBS, S.T.D., LL.D.



PICKERING COLLEGE (A Boarding School for both Sexes) WILL REOPEN SEPT. 6th. Delightfully situated. An attractive home for students. Special care to juniors. Preparatory, Collegiate, Commercial, and Fine Arts Departments. Rates moderate, and special reduction to Preparatory students. Apply to THE PRINCIPAL, Pickering College, Pickering, Ont.

ARCADÉ, YONGE ST., TORONTO. SEND for Circular. British American Business College. WILL RE-OPEN SEP. 1. C. O'DEA, Secy.

A BUSINESS COURSE is what every young man and young woman should have. The St. Catharines College of Commerce has peerless courses, splendid equipments, free reading room, excellent gymnasium, and finest College building in Canada. Fall Term opens September 5th. W. H. ANGER, B.A., Principal.

ATTEND WARRINER'S COLLEGE OF COMMERCE 1 Bloor St. East, Toronto. If you want a good Business or Shorthand training. Send for new, free prospectus at once. Superior Faculty, instruction, equipment, location, and class of students.

INCORPORATED 1838 TORONTO HON. G. W. ALLAN, PRESIDENT

CONSERVATORY OF MUSIC

ARTISTS' AND TEACHERS' GRADUATING COURSES IN ALL BRANCHES OF MUSIC. University Affiliation. SCHOLARSHIPS, DIPLOMAS, CERTIFICATES, MEDALS, ETC. Summer Normal Term. FALL TERM opens 5th Sept. with enlarged staff and increased facilities.

SCHOOL OF ELOCUTION MR. S. H. CLARK, Principal. BEST METHODS, LARGE AND EFFICIENT STAFF, COMPLETE EQUIPMENT. One and two year courses with Diploma. Delsarte and Swedish Gymnastics, taught by competent specialists. Fall Term (Elocution) begins Sept. 5th. Separate Calendar for this department.

CONSERVATORY CALENDAR MAILED FREE EDWARD FISHER, 209, YONGE ST. AND MILTON AVE. MUSICAL DIRECTOR

YOUNG LADIES' SCHOOL,

17 Wilton Crescent. The Misses Gibson will re-open their School on September 5th. Thorough English course, Music and Art.

BARKER & SPENCE'S SHORTHAND AND BUSINESS SCHOOL

12, 14 and 16 King St. West, Toronto. ATTEND MUSBROV'S INTERNATIONAL BUSINESS COLLEGE, Toronto. Cannot do better elsewhere. No blowing or outside show. Quiet, solid work. Send for circular. J. M. MUSBROV, Cop. College and Shadina Avenue, Toronto.

ONTARIO VETERINARY COLLEGE, 40 to 46 Temperance Street, Toronto. Most successful Veterinary Institution in America. Session begins September 19. PROF. SMITH, F.R.C.V.S., Principal.

INCORPORATED—TORONTO VETERINARY Dental School (Limited). GEO. H. LUOAS, Principal, 168 King Street West. Examination free. Telephone 1818.

OUR COMMON BIRDS AND HOW TO KNOW THEM.

By JOHN B. GRANT. Some ninety specimens of the more common of the birds of America have been selected for description by the author. Sixty-four full-page portraits illustrate the book, which is beautifully printed and bound. Price, \$1.75 net, postpaid. WILLIAM BRIGGS, 25 to 28 Richmond St. West, Toronto, Ont.

Dry Goods.

FOR material elegance there's nothing the country over in the shape of a dry goods store that equals THE T. EATON Co.'s, Toronto. There are over fifty departments in all, spread over three floors, and they sell everything that goes well together—dry goods and carpets, millinery and shoes, books and tea, bicycles and furniture.

The building's worth seeing, but the building's a secondary matter. It is big enough and convenient enough to save in time and work, which means a saving in prices—and prices, they are the test of the store. Accommodations too—places to meet, sit, talk, rest—whatever sightseers care to do between business; places to leave one's parcels, of course.

Visitor's to Toronto's great Fair (September 5th to 17th) should make a point of seeing this largest store. Think of three-score different departments and over three acres of selling space under one roof. Employees counted by the hundred and sales by the millions of dollars.

Those who can't shop in person can use the facilities of our mail order department, and get anything they want by post. Easier and more satisfactory than you think for. Try it.

THE T. EATON COMPANY (LIMITED) 190 Yonge St. Toronto, Ont.

Books, Methodist Book Room

WHEDON'S COMMENTARY

ON THE BIBLE. Intended for Popular Use.

NEW TESTAMENT.

- 12mo, cloth. Each . . . \$1 50 Vol. I. Matthew and Mark. By D. D. Whedon, LL.D. " II. Luke and John. By D. D. Whedon, LL.D. " III. Acts and Romans. By D. D. Whedon, LL.D. " IV. Corinthians to 2 Timothy. By D. D. Whedon, LL.D. " V. Titus to Revelation. By D. D. Whedon, LL.D.

OLD TESTAMENT.

- 12mo, cloth. Each . . . \$2 25 Vol. I. Genesis and Exodus. By Milton B. Terry, D.D., and Fales H. Newhall, D.D. " II. Leviticus to Deuteronomy. By Daniel Steacie, D.D. " III. Book of Joshua. By Daniel Steacie, D.D. Books of Judges to 2 Samuel. By M. S. Terry, D.D. " IV. Kings to Esther. By M. S. Terry, D.D. " V. Psalms. By F. G. Hibbard, D.D. " VI. Job. By J. K. Burr, D.D. Proverbs. By Wm. Hunter, D.D. Ecclesiastes. Song of Solomon. By A. B. Hyde, D.D. " VII. Isaiah. By Henry Bannister, D.D. Jeremiah and Lamentations. By Francis D. Hamenway, D.D. " VIII. In preparation.

THIRD EDITION. GOSPEL TENT HYMNS.

EDITED BY REV. R. C. HOBNER, B.O., Author of "Entire Consecration," "Voice Production," etc.

The scope of this excellent book is presented in the following words from the preface: "This collection of hymns and music was specially prepared for Revival Services and Camp-meetings. "In selecting, I did not in any case choose a hymn or a piece of music because it was good, or because it was a popular piece with the public. "I have been careful to choose only such pieces as were adapted for Revival Services, on evangelical lines."

Paper Covers. \$3.00 per doz.; Single Copy, 25c. WILLIAM BRIGGS, 25 to 28 Richmond Street West, Toronto. G. W. COLEMAN, 1 Henry Street, Montreal. H. F. RUMFORD, Halifax, N.S.

Odds and Ends

At the seashore between the sea swells and the land swells the landlord's pocket-book swells.

It isn't always the struggle for daily bread that makes people feel the race with poverty. It is very often the struggle for terrapin and quail on toast.

"Where are you going, my pretty maid?"

"I'm going a-milking, sir," she said; "May I go with you, my pretty maid?" "Yes, you can work the pump," she said.

"If any one should call, Higgins, I shall not see them." "Shall I say madam is out?" "Oh, dear, no! That would be a falsehood. Say I am not at home."

Wife—"Nothing for me? Then you have forgotten that this is my birthday?" Husband—"Not at all! Only I didn't wish to remind you that you had grown older."

An old negro preacher divided his sermon into two parts.—"first, all de things in de text; and, second, all de things not in de text; and, bredren, we'll wrestle wid de second part fust."

"I don't mind being shot," confided one English sparrow to another. "It's being served up as a reed bird that hurts my feelings." "Why does that trouble you?" "Because it is making game of me."

A Scotch Sentence—Lord Braxfield admitted the abilities of a criminal who was undoubtedly an accomplished murderer, for the judge said, "Y're a clever chiel, but y'll be nane the waur of a hanging, my man."

"And were did you learn to speak English so well?" "From Lady Jenkinson's children, madame. I came over from Switzerland to teach them French and German." "And did they learn French and German?" "No, madame, not a word!"

He Searches the Scriptures.—"Do you read the Bible, Waldo?" "Oh, yes, almost every day," replied the little Boston boy. "Scarcely a day passes that in my reading I do not find some reference to it which requires verification."

Religious Critic—"Here's a piece in the paper about the clergy going off for a long vacation. What a humbug religion is, anyway." A few days later. "Here's a list in the paper of the churches that will remain open all summer. What chumps the clergy are to suppose that any one wants to go to church in summer! Why don't they give themselves and us a rest?"

Innate Keeness.—Einstein—"Schacob, vat was it you learned at school?" Jacob—"Reading, writing, 'rithmetic." Einstein—"Rithmetic?" Jacob—"Yes, fader." Einstein—"Can you tell me vat was two und two?" Jacob—"Siz." Einstein—"Six! no, dat is not right." Jacob—"I know, but I was afraid you would beat me down."

Once upon a time the Roman Catholic archbishop of Cologne was catechizing the children and asked a boy, "Is the sacrament of confirmation necessary to salvation?" "No, your reverence," was the reply; but when an occasion to receive it, presents itself, it should not be missed." "A good answer, my child, said the prelate; and turning to a little girl who was near, he asked, "Is the sacrament of marriage necessary to salvation?" "No, your reverence, but, when the occasion presents itself, it should not be missed."

Ex-Governor Robert Taylor, of Tennessee, who is lecturing in the South on "The Fiddle and the Bow," tells this story during the lecture. He was once talking to an old "cullud gemman," when he asked: "Well, John, what are you doing these days, anyhow?" "I be a zorter now, I is, Mars Bob." "An exhorter, you mean." "Yass, sir,—or zorter,—dat's hit." "I though you were a preacher. What's the difference between a preacher and an exhorter, John?" "Difference twixt, or zorter an' preacher is sackly dis: Preacher, he stick to de text, but de zorter, he hits all round."

Medical.

Worth a Guinea a Box. BEECHAM'S PILLS. Dislodge Bile, Stir up the Liver, Cure Sick-Headache, Female Ailments, Remove Disease and Promote Good Health. Covered with a Tasteless & Soluble Coating. Famous the world over.



Is guaranteed to cure any form of INDIGESTION or DYSPEPSIA

A FREE sample package mailed to any address. K. D. C. COMPANY, New Glasgow, N.S., Canada.

A NEW MEDICAL DEPARTURE. Healing the Sick by Natural Agencies. No Drug Medicines Used. ALEXANDER M. ROSS, M.D., M.A., F.R.S.L., ENG. Consulting Physician, 178 Simcoe Street, Toronto, Ont.

Red Cheek Pills IN LARGE BOXES. The finest blood-purifier discovered. They will give that healthy bloom to the complexion so much desired. They make the weak strong. Sent by mail for 50 Cents. DILWORTH'S DRUG STORE, 170 King Street East, Toronto.

Navigation.

BEATTY'S SARNIA LINE N. W. T. CO. (Ltd.) 1892.

SPECIAL EXCURSION RATES From June 1st to Sept. 30th, good to return until Oct. 31st.

From Sarnia to Sault Ste. Marie and return \$12.00. From Sarnia to Ft. Arthur and return \$5.00. Including meals and berths and stop-over privileges.

SAILINGS FROM SARNIA. Str. Monarch. August 2, 12, 22; Sept. 2, 12, 22; October 4, 14. Str. United Empire. August 5, 15, 25; Sept. 5, 15, 25; October 7.

NIAGARA RIVER LINE. Palace Steamers CHICORA AND CIBOLA FOR NIAGARA AND LEWISTON. In connection with New York Central and Michigan Central Railways for Falls, Buffalo, New York, Philadelphia, etc.

DOMINION LINE STEAMSHIPS LIVERPOOL SERVICE. From Liverpool, Shambler. From Montreal, Thurs. Aug. 31. VANCOUVER, Wed. Aug. 31. Friday, 19. TORONTO, Sept. 7. Friday, 26. SARNIA, " 14. Thurs. Sept. 1. LARADOR, " 21. Friday, 9. OREGON, " 28. Passengers embark after 3 o'clock evening previous to sailing date.

Books, Methodist Book Room.

HAVE all our Methodist boys and girls and young people, and Methodists of an older growth as well, read the thrilling account of Missionary toil and adventure in our own Northwest, given in

BY CANOE AND DOG TRAIN AMONG THE Cree and Salteaux Indians.

BY ECERTON RYERSON YOUNG. Here is a volume of 237 pages, teeming with interesting incident in the life of the intrepid missionary. "By Canoe and Dog Train" should be in every Methodist Sunday-school library. It will be a shame if the children of Canadian Methodism do not hear of the trials and triumphs of the heroic men who planted the Cross on our Western prairies.

This splendid volume, with photograph frontispiece of the author, and thirty-four fine illustrations, sells at \$1.00, Postpaid.

SPECIAL DISCOUNT TO SCHOOLS. THE growing agitation for a closer union of the various Colonies comprising the British Empire, is awakening among Canadians a desire for the fullest information about the sister Colonies. A great deal of interesting information regarding the vast island-continent of Australia—the vigorous young giant of the South—is to be had in the book.

Australia and Homeward BY REV. D. V. LUCAS, M.A., D.D. Cloth, illustrated, \$1.00, Postpaid.

This book, written by the renowned Canadian Temperance advocate while on his return from an antipodean visit, contains a detailed description of the aborigines, the animals, birds, native trees and flowers of Australia, with account of the remarkable progress made by the dominant Anglo-Saxon race since it first set foot on those Southern shores. Secure "Australia and Homeward" for your School Library. Liberal Discount to Schools.

A BOOK OF BUSINESS INSTRUCTION.

PROF. J. C. McCOLLUM'S BUSINESS COLLEGE COURSE

Containing Several of the Most Important Business Subjects, as follows:

- Revised Single Entry Book-keeping. Practical Banking. Business Papers. Business and Social Correspondence. Farmer's Book-keeping. Commercial Paper. Commercial Law. A concise Business Manual, replete with such information as is invaluable to every person, whether engaged in business or not. Price, 50 cents, postpaid.

THE Humboldt Library of Science

PUBLISHED SEMI-MONTHLY. SINGLE NUMBERS, 15C.; DOUBLE NUMBERS, 30C. This splendid Library sustains its high character with each issue. Its numbers are contributed by the leading Scientists, and keep abreast with the latest discoveries and developments. Here are the latest issues: No. 153-4. Glimpses of Nature. By D. R. Andrew Wilson, F.R.S.E. With 26 illustrations. Part I. Double number. 30c. No. 155. Glimpses of Nature. By D. R. Andrew Wilson, F.R.S.E. Illustrated. 15c. No. 156. Problems of the Future. By Samuel Laing. Part I. 15c. No. 157. Problems of the Future. By Samuel Laing. Part II. Double number. 30c. No. 158. Problems of the Future. By Samuel Laing. Part III. Double number. 30c. No. 159. The Moral Teachings of Science. By Arabella B. Buckley. 15c. No. 170. The Wisdom of Life. By Arthur Schopenhauer. Double number. 30c. No. 171. The Mystery of Pain. By James Hinton. 15c. WILLIAM BRIGGS 25 to 28 Richmond St. W., Toronto. C. W. COATES, 2 Henry Street, Montreal. S. F. HUESTIS, Halifax, N. S.

Matches, etc.

There Is a Wide Difference

Between a Watch that is not right in any one essential and one that is right in all respects, particularly in accuracy of time and durability. Viewed apart, you may not notice the difference. Buy the one lacking in essentials, or compare it with the



DUEBER HAMPDEN WATCH

And then the difference will be apparent. The strange thing about it is this: You are sure to be asked nearly as much for the cheaper as for the best Watch. This seems incredible. It is true. Why? Because all other American-made Watches are controlled by the "Watch Trust." We are selling our No. 100 "Dueber-Hampden" Gentlemen's 18 size, 10 karat, gold-filled hunting-case (guaranteed to wear equal to gold for 20 years), fitted with a Hampden full-jewelled movement (guaranteed for 5 years), for \$18.00, mailed post-paid to any address in Canada upon receipt of price. Send your name and address, mention this paper, and we will mail you our 200-page Catalogue, with 50 cents script, free. Address:

FRANK S. TAGGART & CO., 89 KING ST. WEST, TORONTO.

Books, Methodist Book Room

Course of Reading

OF THE CHAUTAUQUA LITERARY & SCIENTIFIC CIRCLE

THE REQUIRED BOOKS FOR 1892-93 COMPRISE THE FOLLOWING:

- Grecian History. By James R. Joy, A.M. \$1 00. Callias, An Historical Romance. By Prof. A. J. Church, London University 1 00. The United States and Foreign Powers. By W. E. Curtis, of the U. S. State Department 1 00. Classic Greek Course in English. By Prof. W. O. Wilkinson, University of Chicago 1 00. Greek Architecture and Sculpture (Illustrated). By Prof. T. R. Smith and Mr. George Bedford, London 0 50. A Manual of Christian Evidences. By Prof. George P. Fisher, Yale University 0 50. The Chautauquan. (12 numbers, illustrated) 2 00.

Canadian Students will please note that the books are supplied by the Canadian Agents at the American Publishers' prices, no advance being made for duty, etc. Canadian Students will, therefore, find it to their advantage to order from the Canadian Agents, and save the duty which they would have to pay if ordered from the States.

Orders for THE CHAUTAUQUAN taken separately. There is no Magazine we know of giving so much good reading at as low a price. Circulars giving full information about the C.L.S.C. supplied free on application.

CANADIAN AGENTS:

WILLIAM BRIGGS, Wesley Buildings, Toronto. C. W. COATES, Montreal, Que S. F. HUESTIS, Halifax, N.S.

THE BOILER INSPECTION and Insurance Company of Canada. SIR ALEX. CAMPBELL, K.C.M.G., PRE. (Lieut. Govt. of Ontario) JOHN L. BLAIR, Esq., VICE PRE. CONSULTING ENGINEERS. G.C. ROSS, Chief Engineer. A. FRASER, Secy. In. HEAD OFFICE. TORONTO. AN EFFICIENT STAFF OF TRAINED INSPECTORS. Prevention of Accident and Attainment of Economy in use of Steam our Chief Aim. The only Canadian Steam Boiler Insurance Company licensed.

Health and Disease.

PREVENTION OF INJURY FROM SWALLOWED ARTICLES.

"If a child has swallowed anything that will not digest," said a noted physician, "particularly if it is sharp, let him eat immediately two or three pieces of dry bread. This is very apt to surround the object swallowed with a sort of coating. In addition let the food for several days be more solid than usual, and under no circumstances give purgative medicine. The chances are that the child will feel no trouble from the carelessness."

This plan was followed successfully the other day, says a correspondent of the Cincinnati Inquirer, when a little girl swallowed a large sized carpet tack. Her mother, with great presence of mind, prepared some buckwheat cakes, of which the little girl ate heartily. The buckwheat adhered to the tack and prevented it from cutting as it passed through the intestines. The tack was discharged on the second day heavily coated with the flour, and the little one has been in no way discommoded or injured by the accident.

SUMMER FOODS FOR CHILDREN.

In a recent number we gave the Philadelphia Board of Health rules for the care of infants in hot weather. The Board also sends out with the stamp of its approval the following recipes for special forms of diet for little children:

1. Boiled Flour or Flour Ball.—Take one quart of good flour; tie it up in a pudding bag so tightly as to make a firm, solid mass; put it into a pot of boiling water early in the morning and boil until bedtime. Then take it out and let it dry. In the morning peel off from the surface and throw away the thin rind of dough, and with a nutmeg grater, grate down the hard dry mass into a powder. Of this, from one to three teaspoonfuls may be used by rubbing it into a paste with a little milk, then adding to it about a pint of milk, and finally by bringing the whole to just the boiling point. It must be given through a nursing bottle.

2. Boiled Bran Meal and Unbolted Flour.—An excellent food for children who are costive, may be made by using bran meal or unbolted flour, instead of the white flour, preparing it as above directed.

3. Rice Water, Barley Water, etc.—Wash four table-spoonfuls of rice; put it into two quarts of water, with a little salt, and boil down to one quart, and then add sugar and a little nutmeg. This makes a pleasant drink.

A pint or half pint of milk added to the rice water before it is taken from the fire gives a nourishing food suitable for cases of diarrhoea.

Barley, sago, tapioca, or cracked corn may be prepared in the same way.

4. Beef Tea.—Take one pound of juicy lean beef—say, a piece from the shoulder or the round—and mince it. Rub it with its juice into an earthen vessel containing a pint of tepid water, and let the whole stand for an hour. Then slowly heat it to the boiling point and let it boil for three minutes. Strain the liquid through a colander and throw in a little salt. If preferred, a little pepper or allspice may be added.

5. Mutton Tea.—This may be prepared in the same manner as the beef tea. It makes an agreeable change when the beef has become tiresome to the patient.

6. Raw Beef for Children.—Take half a pound of juicy beef, free from any fat; mince it very finely; then rub it into a smooth pulp, either in a mortar or into an ordinary potato masher, and press it through a fine sieve. Spread a little out upon a plate and sprinkle over it some salt or some sugar, if the child prefers it. Give it alone or spread upon a buttered slice of stale bread. It makes an excellent food for children with dysentery.—N. Y. Christian Advocate.

Pure sweet cream is one of the best applications that can be had for an irritated skin, whether from sunburn or wind. It should be rubbed in gently at night.

Medical.

Burdock BLOOD BITTERS CURES Scrofula.

Scrofula is a tainted and impure condition of the blood, causing sores, swellings, ulcers, tumors, rashes, eruptions and skin diseases. To remove it, the blood must be thoroughly cleansed and the system regulated and strengthened. B.B.B. is the strongest, PUREST AND BEST purifier and cures all scrofulous disorders rapidly and surely. "I was entirely cured of a scrofulous ulcer on my ankle by the use of B.B.B. and Burdock Healing Ointment." Mrs. Wm. V. Boyd, Brantford, Ont.

TEXAS BALSAM

CORKS, GALLS, and any WOUNDS on Horses and all Live Stock QUICKLY HEALED. CURE GUARANTEED. Price 25c. C. F. SEGAWORTH, Wholesale Agent for Canada 6 Wellington St. East, Toronto, Canada.

Financial.

CENTRAL CANADA LOAN AND SAVINGS CO. OF ONTARIO.

GEO. A. COX, President. Prvs. Canadian Bank of Commerce. HEAD OFFICE: Cor. King and Victoria Sts., TORONTO. Authorized Capital \$5,000,000. Subscribed Capital 2,000,000. Paid-up Capital 800,000. Reserve and Surplus Fund 290,000. TOTAL ASSETS \$1,163,075.50. DEPOSITS received at current rates of interest, paid or compounded half-yearly. DEBENTURES issued in currency or sterling, payable in Canada or Great Britain. MONEY advanced on Real Estate Mortgages, and Municipal Debentures purchased. FRED. G. COX, Manager. E. E. WOOD, Secretary.

TORONTO SAVINGS & LOAN CO. 46 King St. West, Toronto.

Interest allowed on Savings Accounts at FOUR PER CENT, from day of deposit to day of withdrawal. Special rates on time deposits. Money to lend. ROBERT JAFFRAY, A. E. AMES, President, Manager.

Soaps.



PUT ASIDE YOUR OWN IDEAS ABOUT WASHING CLOTHES AND TRY THE

"Sunlight" WAY. IT IS EASY, CLEAN, ECONOMICAL.

Cocoa.

Unlike the Dutch Process

No Alkalies

—OR— Other Chemicals

are used in the preparation of

W. Baker & Co.'s

Breakfast Cocoa,

which is absolutely pure and soluble.

It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. Baker & Co., Dorchester, Mass.

PISO'S CURE FOR CURS WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION

Insurance.

ASSESSMENT SYSTEM MASSACHUSETTS BENEFIT ASSOCIATION (FOUNDED 1878)

Exchange Building, 53 State Street, Boston.

Statement of Business for 1891: Insurance in force \$94,067,750 00. Increase for the year 21,559,750 00. Emergency or Surplus Fund 808,811 48. Increase for the year of Surplus Fund 197,065 28.

Total membership or number of policy-holders 28,081. Members or policies written during the year 7,512. Amount paid in losses \$1,170,865 56. Total paid since organization 6,427,145 50.

The policy is the best issued by any Natural Premium Company, containing every valuable feature of Level Premium Insurance, with the additional advantage that one-half the face of the policy is payable to the insured during his lifetime, if he becomes totally and permanently disabled. GEORGE A. LITCHFIELD, President. W. G. CORTELLI, Treasurer. CANADIAN OFFICE: 51 KING ST. EAST, TORONTO. Agents Wanted.

Toronto Markets.

Table with columns for FLOUR, F. O. C. and GRAIN, F. O. C. listing various wheat and barley prices per bushel or per ton.

Bedsteads.

IRON and BRASS

BEDSTEADS CHILDREN'S COTS.

RICE LEWIS & SON LIMITED.

King and Victoria Streets, Toronto.

Miscellaneous.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS. FULMER'S BELL METAL (COFFEE AND TIN). Send for Price and Catalogue. McSHANE BELL FOUNDRY, BALTIMORE, MD.

BUCKEYE BELL FOUNDRY. Best quality Pure Copper and Tin CHIMES, PEALS AND BELLS. Most favorably known for over 50 yrs. The VAN DUZEN & TIFT CO. Cincinnati, O.

HAVE YOU ANY HORSES?

Have they hard or cracked hoofs? Have they cuts, bruises or bites? Are they troubled with Sprains, Sore Shoulders, or Swelled Limbs or Scratches? If so,

Use Densoline Hoof Ointment

PREPARED BY AMERICAN OIL CO. 29 Adelaide Street West.

Sold by all dealers.

STAMPS WANTED

Old Canadian, Nova Scotia, New Brunswick, British Columbia, and Newfoundland stamps wanted; also a collection of rare foreign stamps. Address, enclosing a-cent stamp for reply, to George A. Lowe, 246 Spadina Avenue, Toronto.

Go to PAPER'S, 78 Yonge St., For Choice Roses, Wedding Flowers, or Emblems for Funerals. Telephone 1661.

Books, Methodist Book Room.

THE BIBLE THE CHURCH AND THE REASON

The Three Great Fountains of Divine Authority.

BY CHARLES AUGUSTUS BRIGGS, D.D.

Cloth, \$2.00, postpaid.

Contains seven Lectures as follows: I. The Bible and the Church. II. The Reason as a Great Fountain of Divine Authority. III. The Three Fountains of Divine Authority. IV. Is Holy Scripture Inerrant? V. The Higher Criticism. VI. Biblical History. VII. The Messianic Ideal. Appendix.

A Book for the Holidays.

A New Book by

Annie S. Swan

ENTITLED

A BACHELOR IN SEARCH OF A WIFE

AND

ROGER MARCHAM'S WARD.

Here in one volume are two capital new stories from the pen of this gifted writer. Miss Swan has steadily grown in popularity and is now a general favorite. Any new book from her pen commands attention. The English publishers have made the first edition of this new book twenty thousand copies which indicates the demand of the English public for Miss Swan's stories.

We have issued the book in our Canadian Copyright Edition, in neat cloth, with a colored design, at the popular price of 50 Cents, Postpaid.

Have You Subscribed for

The Thinker

The Monthly Review of Current Theological Thought.

Edited by REV. J. S. EXELL, D.D.

Single numbers, 30c. Per year, \$2.50.

"In the July number of The Thinker, Rev. H. D. Artley replies to Dr. Wilson's argument based on the date of the Samaritan Pentateuch. Rev. A. C. Jennings, in a long and able paper, maintains the authenticity of the Books of Chronicles. Rev. Alexander Brown writes on the old subject of the 'Unpardonable Sin.' Mr. Magga continues his studies in Hosea. The Book Critic this month is very full. Current Canadian Thought deals with Rev. E. B. Ryckman's article on 'Justification and Regeneration.' With this number the second volume begins. The Thinker has scored a decided success, and promises to be of great service to 'live' Bible students."—Evangelical Churchman.

WILLIAM BRIGGS, 25 to 28 Richmond St. West, Toronto, Ont. W. COATES, 1 Henry Street, Montreal. W. HUBBERT, Halifax, N.S.

Soaps.

SURPRISE SOAP

While the best for all household uses, has peculiar qualities for easy and quick washing of clothes. It does away with that boiling and scalding—the clothes come out sweet, clean and white. Harmless to hands and fabrics—lathers freely—lasts longest.

ST. CROIX SOAP MFG. CO., ALL GEORGE SELLER, ST. STEPHEN, N. B.

Books, Methodist Book Room.

SPECIAL OFFER OF

S.S.HELPS

AT

REDUCED PRICES.

While many have been prompt to avail themselves of the offer of these excellent Helps at the greatly reduced prices, there yet remain a number of copies which go to the first applicants. Remember the proverb of the "early bird," etc.

Peloubet's International Question Book. Part II. For Children and Youth... 15c.

Peloubet's Little Learner's Question Book. Part III. For the youngest scholars... 15c.

The Berean Intermediate Lesson Book... 15c.

The Berean Beginner's Lesson Book... 15c.

The Book Mark Lesson List. Gives title of lesson, chapter and verses, and indicates Golden Text and memory verses. Per hundred, 25c.; in lots of 500 or over... 20c.

These Prices Cover Postage.

IN ONE VOLUME.

Self-Deception

Its Nature, Evils and Remedy.

By REV. JACOB HELFFENSTEIN.

AND

HOW EVERY CHRISTIAN MAY WIN SOULS.

By REV. A. SIMS.

Cloth. 30 cents, postpaid.

WILLIAM BRIGGS, 25 to 28 Richmond Street West, Toronto, Ont. W. COATES, 1 Henry Street, Montreal. W. HUBBERT, Halifax, N.S.

W. HUBBERT, Halifax, N.S.

Oils.

USE McCOLL'S OILS

LARDINE MACHINE OIL AND CYLINDER OIL.

Ask for Lardine. Beware of Imitations.

McCOLL BROS. & CO., Toronto.

Soaps.

THE QUEEN'S LAUNDRY

ASK FOR IT AND TAKE NO OTHER

BEWARE OF IMITATIONS

BAR

MADE BY THE ALBERT TOILET SOAP CO.

House and Farm.

HINTS FOR THE HOUSEWIFE.

A WAY TO REPAIR WALL PAPER.—Have a set of children's paints, selecting those that have creams, browns, yellows, and perhaps green, blue and red. Mix the colors till you get the shade of the foundation color of the paper, then lightly touch up the broken places. If the break be small, this will be all that is necessary; but if large, it will be well, when the first color is dry, to touch up the place with the other colors. This is a much easier and more satisfactory method than patching the paper.—Ladies' Home Journal.

FOWL SAUTE.—Out the remains of a cold fowl into nice pieces, sprinkle with pepper, salt, and pounded mace, and fry in a little butter to a pale brown; dredge in a little flour, then add half a pint of rich stock or gravy and one pint of green peas, stew until the latter are tender. Put in a tea-spoonful of sugar, and dish up. Place the peas in the middle of the dish, and the fowl around it.—Exchange.

NOTE.—Ice wrapped in common newspaper will keep a long time without melting.

HINTS TO THE FARMER.

FOOD FOR YOUNG ANIMALS.—According to a scientific authority, corn is not a good food for young, growing animals. He rightly states that it is a fat-forming rather than a muscle or bone-forming food. Corn is deficient in the protein compounds, which are the only group of elements that contains nitrogen, a necessary constituent of bone and muscle. Oats, wheat bran, oil meal, and clover hay are splendid food for young animals. Corn may be fed to growing animals in connection with these foods, especially in the winter. Then a greater amount of animal heat is required, and the carbohydrates and fats in which corn is rich are the elements from which this animal heat can be made. But to feed corn largely to young animals, even in winter, is a mistake. The animals will keep fat, but they will not make a good growth; and generally we desire, or should desire, young animals to grow rather than fatten.

SHEEP ARE PROFITABLE.—That is the general verdict, yet sheep require care and guarding against disease. According to a recent writer, sheep are a species of stock which are naturally as free from disease as any of our domestic animals, but when once attacked they give up easily and do not try to rally. In our own experience, he continues, preventing disease by giving the flock common cures—neither codding or neglecting—we have been fairly successful, and consider sheep one of the best paying branches of farm economy. A hog dies, and we have nothing to repay us for the labor of burial; from a horse we have an inferior hide, and perhaps his shoes; a cow's hide is usually worth taking off; but when a sheep goes the way of all flesh it never dies in debt—that is, its fleece will pay for what it has eaten since last shearing. All who can do so are urged to keep sheep and give them such treatment as will assure good returns.

AMOUNT OF BUTTER IN MILK.—In answering an enquiry on this subject John Gould, the noted Ohio dairyman, says that the amount of butter in milk varies with the cow producing it. As a rule, it is remarkably rich milk that an ounce of butter to the pound of milk. Bigsons Belle is reported to have made sixteen ounces of butter from six and a half pounds of milk—over two and a half pounds of milk to the ounce. Average dairies give milk that requires a pound and a half of milk to the ounce of butter. Not long since the writer reduced the milk of a valuable cow, and found that it needed three pounds and over of milk for an ounce. The actual creaming of milk and butter making is the only practicable rule, aside from chemical tests, to go by in milk richness, and then if one wants to be absolutely correct, he needs to know how much fat is left in the skimmer and buttermilk.—N. Y. Christian Advocate.

Medical.

Prompt-Safe-Certain

Rapidly Dissolve Speedily Assimilate

The delicate sugar-coating of AYER'S Pills dissolves immediately, on reaching the stomach, and permits the full strength of the ingredients to be speedily assimilated; hence, every dose is effective. AYER'S Pills are the most-popular, safe, and useful aperient in pharmacy. They have no equal as a cathartic, stomachic, or antibilious medicine. Physicians everywhere recommend them for the relief and cure of constipation, dyspepsia, biliousness, sick headache, loss of appetite, colds, chills, fevers, and rheumatism. They are carefully put up both in vials and boxes, for home use and export. "I have been using Ayer's Pills for over twenty-five years, both personally and in my practice, with the best possible results, and recommend them in cases of chronic diarrhoea, knowing their efficiency from personal experience, they having cured when other medicines failed."—S. C. Webb, M. D., Liberty, Miss.

Constipation Dyspepsia Biliousness Headache

Ayer's Cathartic Pills Every Dose Effective.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Professional Cards.

A. D. PERRY, BARRISTER, SOLICITOR, ETC. Star Life Office, 32 Wellington Street East, Toronto. Telephone 1558.

DEWART, IRVING & RANEY, Barristers, Solicitors, and Solicitors for the Central Canada Loan and Savings Company of Ontario. Removed to 25 King Street East. Telephone 1505. H. H. Dewart, W. E. Raney, W. H. Irving.

H. E. GASTON, Solicitor of the High Court of Justice, Provinces Ontario and Manitoba. —NOTARY PUBLIC, ETC.— Room 11, Wesley Buildings, 33 Richmond Street West, Toronto.

MOWAT, DOWNEY & LANGTON, BARRISTERS, SOLICITORS, NOTARIES, ETC. York Chambers, 9 TORONTO STREET. TORONTO.

MACLAREN, MACDONALD, MERRITT & SHEPLEY, BARRISTERS, SOLICITORS, ETC. Union Loan Buildings, 35 and 37 Toronto St., Toronto.

J. J. MACLAREN, Q.C., J. H. MACDONALD, Q.C., W. M. MERRITT, C. F. SHEPLEY, Q.C., W. E. MIDDLETON, E. C. DONALD, ARTHUR F. LOBB, FRANK W. MACLAREN.

GARVIN & GARVIN, Barristers, Solicitors, Etc. Offices: Mercantile Chambers, 15 Wellington St. East, Toronto. FRANK W. GARVIN, JAMES A. GARVIN. Telephone No. 127.

MEDICAL.

DR. PALMER, SURGEON. EYE, EAR AND THROAT. 40 College Street. (Low) Hours 10 to 2.

REMOVAL.—DRS. ANDERSON & SATES, Eye, Ear, Nose and Throat Specialists, have removed their office from 17 Grange Road to No. 5 College St., near Yonge. Office hours, 10 to 4. Telephone No. 2922.

DR. TURVER, "Diseases of Women." 77 McCaul Street. Telephone 1350.

A. M. ROSEBROUGH, M.D. (Eye and Ear only). 17 CHURCH STREET. TORONTO.

DR. EDWARD ADAMS, "Homeopathic," 25 Carlton Street. Specialists in "Diseases of the Stomach and Bowels," and "Nervous System." Hours, 9 to 10 a.m., 3 to 4 and 7 to 8 p.m. Tuesdays and Fridays, 7 to 9 p.m. Telephone 210.

DENTISTS.

DR. E. E. OULBERT, DENTIST. 25 King Street East, Toronto. Associated with W. C. ADAMS, L.D.S.

A. H. HARRIS, SURGEON DENTIST. North-East Corner Queen and Berkeley Streets. Telephone 2384.

DR. J. FRANK ADAMS, DENTIST. 235 College Street, TORONTO. Telephone 2278.

I WILL administer the "Vitalized Air," or "Nitrous Oxide Gas," free. This offers relief for a short time only, and applies to those getting in pain. Remember, "Air or Gas," and extending absolutely painless. Best work on rubber, 25, O. H. BIGGS, Corner King and Yonge Streets. Telephone 144.

H. G. LAKE, D.D.S., DENTIST. Successor to Dr. J. W. OAKLEY. Corner Queen and McCaul Streets, Toronto.

DR. A. F. WEBSTER, DENTAL SURGEON. Gold Medallist in Practical Dentistry R. C. D. B. Office: N. E. Corner Yonge and Bloor, over Lander's Drug Store, Toronto. Telephone 258.

ARCHITECTS.

HERBERT G. PAULL, ARCHITECT. May be consulted by Country Trustee Boards at 106 WELLINGTON PLACE, TORONTO.

LANGLEY & BURKE, ARCHITECTS. Canada Life Building, 40-42 King Street West. Architects of Metropolitan Church and Jarvis Street Baptist Church, Toronto.

W. G. STORM, E.C.A., Architect and Civil Engineer. Rooms 11 and 13 Union Loan Buildings, Toronto Street. Architect to Victoria College, Queen's Park.

Business Cards.

BERKINSHAW & GAIN MERCHANT TAILORS 348 YONGE ST.

First-class Goods at Moderate Prices. DALES BAKERY

579 Queen St. West, Cor. of Portland. Celebrated Pure White Bread, Dutch Brown. Best Family Home-made Bread. B. F. DALE

H. STONE & SON UNDERTAKERS Telephone No. 921 237 Yonge St.

J. YOUNG, (ALEX. MILLARD), THE LEADING UNDERTAKER, 247 Yonge St. Telephone 679.

W. H. STONE, 249 Yonge St. and 514 Queen St. W. The largest and best-equipped Undertaking establishment in Canada. Tel. 928.

ELEVATORS CANADA ELEVATOR WORKS LEITCH & TURNBULL QUEEN & PETER STS. HAMILTON

J. F. LATIMER MINERALOGIST, ASSAYER AND REFINER, 15 ST. PATRICK STREET, TORONTO. Assays of all minerals accurately made at lowest rates. Examinations and reports made. Reduction of Photographers' waste a specialty.

FAIRCLOTH BROS. WALL PAPERS. Painting, Glazing, Calcining and Paper-hanging. 10 Shuter Street, Toronto. Estimates given. Telephone 32.

FOR KINDERGARTEN GOODS, KINDERGARTEN FURNITURE, Or Educational Home Amusements, write SELBY & CO., 42 Church St., Toronto.

MATTHEWS BROS. & CO. 35 YONGE STREET, TORONTO. HEADQUARTERS FOR ENGRAVING, - ENGRAVINGS, - PHOTOGRAPHERS, And other Fine Art Goods. Picture Framing a Specialty. The Trade supplied with Mouldings, etc.

CANADIAN WHITE ENAMEL SIGN COY. Agents for Caesar Bros. celebrated Dome Letters for Windows, Signs, Door Plates, House and Pew Numbers, etc. 10 and 12 Adelaide St. East, Toronto

BENNETT & WRIGHT Are now offering a large variety of GAS FIXTURES AND GLOBES At Low Prices. 75 QUEEN STREET EAST, TORONTO.

H. J. HENRY GENERAL GROCER AND JOBBER, Flour, Feed, Tea, and Crockery Merchant, etc. 721 to 725 Queen Street West, Toronto, Ont. Telephone 544.

Hats.



SILK AND FELT HATS

Lincoln, Bennett & Co. Tress & Co. Woodrow & Son. Christy & Co. Lincoln & Co.

CLERICAL SOFT FELT HATS.

JAMES H. ROGERS, Cor. King and Church Sts.

Carriages.

Wagons and Carriages. FARM AND HEAVY TEAM WAGONS.

Drays, Lorries, Coal and Express Wagons.

Fine Carriages and Buggies OF ALL DESCRIPTIONS.

THE SPEIGHT WAGON CO. MARKHAM.

TORONTO WAREHOUSES, 7 ONTARIO ST. Write for quotations. Call and inspect our stock.



GLADSTONES, KENSINGTONS, ROAD WAGONS, PHLETONS,

AND ALL KINDS OF HIGH-CLASS CARRIAGES.

MATTHEW CUY 120 and 121 Queen St. East, TORONTO.

TO CHURCHES. UNFERMENTED

JUICE OF THE GRAPE FOR SACRAMENTAL PURPOSES.

This article is the pure UNFERMENTED GRAPE JUICE, declared by H. SUGDEN EVANS, F.O.S., F.R.M.S., (Chief Analyst of the Dominion), to be perfectly FREE FROM ALCOHOL in any form. Also highly recommended For Medicinal Purposes.

This article is used in most of the Methodist churches in Toronto, and also in churches of other denominations in the city and throughout Ontario and Quebec.

IN SEALED BOTTLES. Large Bottles containing 24 oz. 60 cents. Small " 12 oz. 35 " Boxing 1 or 2 bottles, 10c. extra. " 3 or more bottles, 20c.

WILLIAM BRIGGS, 25 to 27 Richmond St. West, Toronto, Ont. C. W. COVENS, 7 Bloor Street, West, Toronto.

Books, Methodist Book Room.

The Preacher AND HIS MODELS.

By REV. JAMES STALKER, D.D.

This widely-known Author, former Speaker and Preacher acquired an enviable reputation by his previous books, but this one just issued is his master-work. Every preacher should have this book and study its contents for self-improvement and advancement. Notice this excellent array of subjects, all of which are treated skillfully and sympathetically:

- The Preacher as a Man of God. The Preacher as a Patriot. The Preacher as a Man of the Word. The Preacher as a False Prophet. The Preacher as a Man. The Preacher as a Christian. The Preacher as an Apostle. The Preacher as a Thinker.

Cloth, \$1.50, postpaid.

Have You Heard Of It?

Ten Men of Money Island;

OR, THE PRIMER OF FINANCE.

By S. F. NORTON.

REVISED EDITION. 125TH THOUSAND Paper, 30c., postpaid.

An ingenious, clever, and wholly interesting book; one of the most remarkable productions that the disturbed industrial and social conditions of the present age have produced.

The Epistles of the Apostle Paul.

A Sketch of their Origin and Contents.

By GEORGE G. FINDLAY, B.A., Tutor in Biblical Literature and Exegesis, Headingly College.

This volume is the second in the "Books for Bible Students" Series, edited by Rev. Arthur E. Gregory. It seeks to weave the Epistles together into an historical unity, to trace out the life that pervades them, alike in its internal elements and external movements and surroundings. Its pages are the outcome of years of study and teaching devoted to the subject.

Cloth Extra, 90 cents, postpaid.

PRESS OPINIONS. The British Weekly says: "It is exceedingly clear and simple, but every line is from the hand of a master long familiar with the whole subject."

The Christian Leader says: "Scarcely any more useful book could be put in the hands of a student of the Epistles."

A Rare Bargain in Booklets

PICTURES FROM THE PILGRIM'S PROGRESS.

With Appropriate Texts and Hymns.

Here we have a packet of six beautiful Booklets, printed in colored ink, the illustrations—36 in all—in consecutive order telling that wonderful story of the progress of Christian from the City of Destruction to the Celestial City. Along with explanatory text, every alternate page contains a beautiful verse of Scripture and a selection from some popular hymn or paraphrase. We have received a limited stock of these Booklets, which we offer to the public at the mere nominal price of 10 cents per packet.

Faith Healing.

BY ALFRED T. SCHOFIELD, M.D. Author of "How to Keep Healthy," "Health at Home," etc.

CONTENTS: 1. What is Meant by Faith Healing. 2. The History of Faith Healing. 3. Instances of Faith Healing so-called. 4. Investigation of Cases of Faith Healing. 5. Faith Healing among the Roman Catholics. 6. How does Faith Healing cure? 7. Further examples of Faith Healing. 8. The dogmas of Faith Healing.

Cloth, 50c., postpaid.

A gentleman ordering a dozen copies of this work writes: "Faith Healing, by Schofield, is a good book. The author talks common sense. You ought to sell hundreds."

THE METHODIST YEAR BOOK

(M. E. CHURCH, U.S.A.) FOR 1892.

Edited by REV. A. E. SANFORD, M.A. Paper, 10 cents.

WILLIAM BRIGGS, 25 to 27 Richmond St. West, Toronto, Ont. C. W. COVENS, 7 Bloor Street, West, Toronto.

Book Steward's Notices.

IMPORTANT.

It is with great pleasure that I am able to announce to the readers of the GUARDIAN that during my recent visit to England I had the satisfaction of bringing to a completion negotiations for securing the joint agency in Canada for the sale of the publications of The Religious Tract Society (London, England). Herewith is appended the official circular sent out by the Society:

THE RELIGIOUS TRACT SOCIETY, 55, Paternoster Row, London, August, 1892.

I have pleasure in announcing that arrangements have been made with

The Copp, Clark Company, and the

Methodist Book and Publishing House, Toronto.

to be our Agents for the sale of the Society's publications throughout the Provinces of Ontario, Manitoba, British Columbia, and the North-Western Territories of Canada. These firms will carry a large assortment of our books, especially such as are adapted for Sunday-school rewards and prizes.

Our new books will also be sent to them immediately on publication.

This will necessitate the closing of some accounts which are now open, and I must, therefore, request that after September 30th, all orders be sent through the above firms.

I trust that these arrangements will be agreeable to our friends, and may result in a much extended sale of our publications.

I am, Yours faithfully,

Yours faithfully,

R. BRADSHAW,

Depository.

The publications of The Religious Tract Society, as is well-known, may be taken without question. I can honestly and heartily recommend them to our people, and to schools purchasing Libraries it is of the first importance in choosing from titles, as must usually be done, to know that the books are of a sound religious character. Bear in mind that we carry a full assortment of The Religious Tract Society's books. Liberal terms to Sabbath-schools.

WILLIAM BRIGGS,

Book Steward.

MINUTES OF CONFERENCE

We have a limited number of the Minutes of the following Conferences, which we can supply at the following prices:

Table with 3 columns: Title, Price, Postage. Includes Bay of Quinte, Niagara, Manitoba, British Columbia, London.

These Conference Minutes should be in the hands of every Methodist interested in the position, progress, and prospects of his Church.

METHODIST MAGAZINE FOR SEPTEMBER.

The Editor gives in this number, with numerous illustrations, an account of his visit to Karnak, Luxor, and Thebes, the most stupendous ruins in the world. Rev. J. W. Dawson has a charming illustrated account of "Mountain, Loch and Fjord" in Norway. Mr. Cairns, M.P., continues his graphic pictures in pen and pencil of British India, its Palaces and People. Rev. J. E. Ross, M.A., begins his series of invaluable papers on "The First Hundred Years of Modern Missions," the result of much labor, giving latest results of mission work in all lands. An article of extraordinary interest describes the remarkable character of "Lawrence Oliphant," once an attack of Lord Elgin in Canada, then a favorite of London society, then peddling berries at Chautauque under the domination of a vulgar Spirituallist tyrant, Harris; then dying the odor of sanctity in Palestine. A clever Colloquy on Preaching, by Canon Twells; a touching "Shut-in" story of hospital life, by Elizabeth Stuart Phelps; a graphic Scottish sketch, by Mrs. Barr; a paper on Society and Society Women, by Frances Willard; and an article on Rain-making, by Professor Newcomb; with other interesting papers, make up a readable number. Toronto: William Briggs, Price, \$2.00 a year, \$1.00 for six months.

Insurance.

STRONG AND PROSPEROUS.

SUN LIFE

ASSURANCE COMPANY OF CANADA.

Connexional Notices.

ENGAGEMENTS OF DR POTTS,

GENERAL SECRETARY OF THE EDUCATIONAL SOCIETY. Sept. 18-Panetanguishene and Midland. Oct. 2-Toronto. Oct. 9-Edinburgh. Oct. 16-Aylmer, Ont. Oct. 23-Toronto, McCall Street. Oct. 30-Kingston.

WESLEYAN THEOLOGICAL COLLEGE, MONTREAL.

The twentieth session will open on Tuesday, September 28th, 1892, at 8 p.m. The September term of examinations will begin on Thursday, September 15th, at 10 a.m. WILKINSON, Registrar.

VICTORIA UNIVERSITY.

OFFERING OF SESSION 1892-3. The first session of Victoria University in connection with the University of Toronto, will open in the new building, Queen's Park, Toronto, October 1st, 1892. Supplemental examinations for undergraduates and former students of Victoria University will be held in Toronto commencing September 15th, 1892. All persons intending to present themselves for these examinations are required to give notice on or before September 8th to A. B. BAIN, LL.D., Registrar of Victoria University, Queen's Park, Toronto. The new calendar will be issued about September 1st. Persons in the city of Toronto who desire to furnish board or lodging to students are requested to send their names, address, and the kind and extent of accommodation they can furnish, with prices asked, to Rev. Dr. J. BURWASH, 555 Jarvis Street. Students will be allowed to board only in places approved by the College authorities. N. BURWASH, S.T.D., LL.D., President. Toronto, August 1st, 1892.

BRANTFORD DISTRICT.

The Financial Meeting will be held in the Methodist church, Paris, on Tuesday, September 13th, at 10:30 a.m. A. H. RYSS, G. W. CALVERT.

TORONTO WEST DISTRICT.

The Financial Meeting will be held in the Broadway Tabernacle on Wednesday, Sept. 17th, at 10 a.m. GEO. J. BISHOP.

HAMILTON DISTRICT.

The Financial Meeting will be held in the lecture-room of Wesley church, Hamilton, on Friday, Sept. 8th, commencing at 8 p.m. D. G. STRELAND, Chairman. I. TOYALL, Fin. Secretary.

GODERICH DISTRICT.

The Financial Meeting will be held at Holmerville on Monday, September 12th, at 10:30 a.m. A District Sabbath-school Convention will be held in the afternoon and evening, embracing the following programme: 7:30 to 8:45-Opening exercises. 8:45 to 9:15-Reports from schools. 9:15 to 9:30-"The Preparation of the Teacher," Rev. A. Thibadeau. 9:30 to 9:45-Discussion. 9:45 to 10:15-"How to Retain the Older Scholars." 10:15 to 10:45-Discussion. 10:45-Mass-meeting of children, to be addressed by Revs. D. Rogers and H. Irvine. 7:30 to 8:45-The Church's Care of the Children. Rev. E. Oliphant. 8:45 to 9:15-Discussion. 9:15 to 9:30-"The Aim of Sunday-school Teaching," Rev. Wm. Smyth. 9:30 to 9:45-Discussion. 9:45 to 10:15-"Question Drawer," Rev. J. E. Howell, M.A. N.B.-Ministers will kindly see that reports are presented from each school, either written or verbal. J. E. HOWELL, Chairman. J. GALLOWAY, Fin. Sec.

GREAT REVIVAL

In the Barren Methodist church on Crawford street, Toronto, between King and Queen Streets West, commencing Sabbath, September 4th. Ex-Brigadier Philpott and ex-Captain Pink will assist the pastor, Rev. J. McO. Kerr, as evangelists. Pentecostal meetings during Exhibition week, each day at 8 p.m., and evening service at 8 p.m. sharp. We are looking for hundreds of souls. Amen!

BERKELEY STREET CHURCH, TORONTO.

The re-opening services of Berkeley Street church will be held on Sabbath, September 11th. Rev. Dr. Garman, General Superintendent, will preach at both services and lecture the following Monday evening. Full notices next week.

MISSIONARY MEETINGS.

ST. THOMAS DISTRICT.

St. Thomas (First)-Local arrangements. (Grace) (Central)-Rev. C. W. Brown, B.A., B.D. Mount Elgin-Local arrangements. Fort Stanley-Rev. Dr. Pascoe, C. T. Scott, B.A., Jan. 17. Fingert-Rev. J. G. Scott. Talbotville-Local arrangements. Sheddler-Rev. T. K. Harrison. Iona-Rev. W. Byers, Oct. 9. Dutton-Local arrangements. West Lorne-Dr. Pascoe. Alvington-Local arrangements. Mulbourne. Muncy-Rev. W. Bryers, C. W. Vollick. Oneida-Rev. D. M. Kennedy. EDUCATIONAL ANNIVERSARIES. By resolution it was determined that each superintendent be responsible for his own. J. G. SCOTT, Chairman. W. GEO. R. MCALISTER, Fin. Sec.

CAMPBELLFORD DISTRICT.

Campbellford-Rev. D. Williams. Norwood-Local arrangements. Stirling. Seymour-Sunday, Sept. 4. Sermons, Rev. J. O. Ash. Meetings, Sept. 6, 7, 1. Deputation, Revs. J. McFarlane and C. Parker. Sept. 25. Sermons, Rev. W. Buchanan. Meetings, Sept. 22, 23. Deputation, Revs. E. E. Howard and M. E. Wilson. Havelock-Rev. W. Buchanan. Warkworth-Local arrangements. Norham. Hastings-Nov. 8, Rev. J. C. Wilson. Keene-Sunday, Jan. 8. Sermons, Rev. G. W. McCall, B.A., B.D. Meetings, Jan. 8, 10, 11. Deputation, Revs. A. Wilson, M.A., G. W. McCall, B.A., B.D. Blairton-Sunday, Jan. 8. Sermons, Rev. S. B. Phillips. Meetings, Jan. 8, 10, 11, 12. Deputation, Revs. W. Buchanan, D. Williams, G. W. McCall, B.A., B.D., and J. Anderson.

EDUCATIONAL MEETINGS.

It was resolved that each superintendent be responsible for his Educational Meetings. W. BUCHANAN, Chairman. J. C. WILSON, Fin. Sec.

QUEBEC DISTRICT.

Quebec-Local arrangements. Three Rivers-Local arrangements. Melbourne. Richmond-October 2. Sermons, Rev. A. T. Jones. Deputation, Messrs. Read, Hicks and Jones. Danville-Local arrangements. Windsor Mills-Local arrangements. Sherbrooke. Belvidere. Lennoxville. Sawyerville-Oct. 21. Sermons by Chairman, five meetings. Deputation, Messrs. Read, Baldwin and Chairman. Cookshire-Date not fixed. Deputation, Rev. W. H. Spurling. Island Brook-Oct. 23. Sermons, Rev. H. Meyers. Two meetings. Deputation, Messrs. Desroses and Meyers. Malton-Oct. 2. Sermons, Rev. J. Pina. Three meetings. French Mission-Local arrangements. Robinson-Oct. 2. Sermons, Rev. C. S. Desroses. Deputation, Messrs. Baldwin and Desroses. Three meetings. Agnes-Date not fixed. Sermons, Rev. J. S. Leclerc. Deputation, Messrs. Baldwin and Sellar. Leeds-Sept. 4. Deputation, Chairman and Rev. C. D. Baldwin. Inverness-Oct. 4. Sermons by Chairman. Three meetings. Ulverton-Sept. 8. Sermons, Rev. H. Meyers. Deputation, Messrs. Meyers and Jones. Three meetings. Drummondville East-Sept. 27 and 28. Deputation, Rev. C. H. Lawrence. Liviers du Loup-Sermons, Oct. 16 and 17. Chairman, Deputation, Chairman. Little Metis-Local arrangements. Gaspé North. Gaspé South. T. J. MANSELL, Chairman. J. B. HICKS, Fin. Sec.

PICTON DISTRICT.

The Financial Meeting will be held in the Methodist church, Cherry Valley, on Tuesday, Sept. 6th, commencing at 9 a.m. Will all the brethren kindly come prepared to pay the General Conference collection and the half of their personal subscription to Superannuation Fund. The District Sabbath-school Convention will be held in the same place on Tuesday, Sept. 6th, at 8 p.m. Programme as follows: 8 p.m. "The Mission of the Sunday-school," H. C. McMullen, M.A.; "Vital Steps in the Teaching Process," Mrs. T. G. Raynor; "The Teacher: His Qualifications and Responsibilities," G. H. G.; "The Superintendent in and out of the Sunday-school," J. J. Ward. 7:30 p.m. "Parental Influence and Responsibilities in Relation to the Sunday-school," Rev. S. G. Burke. "The Sunday-school in Relation to Missions," Rev. W. B. Seccombe; "The Sunday-school in Relation to Temperance Reform," N. A. McDiarmid. Question Drawer. A collection will be taken up at evening service. O. E. LAMBLY, Chairman. W. BERRIE, Fin. Sec.

REGINA DISTRICT.

Regina-Dec. 4. Rev. F. B. Stacey, S.A. Moose Jaw-Dec. 4. Rev. S. R. Brown, B.A. Boharm-Oct. 9. Rev. W. Reid. Pasqua-Oct. 9. Rev. E. Gregory. Wascana-Nov. 15. Rev. S. R. Brown, B.A. Buck Lake-Oct. 16 and 23. Rev. W. H. Taylor. Pilot Butte-Oct. 16 and 23. Rev. G. Bennie. Qu'Appelle-Oct. 2. Rev. S. R. Brown, B.A. Fort Qu'Appelle-Nov. 20. Revs. F. B. Stacey and E. T. Carter. Round Plain-Local arrangements. Saskatchewan-Nov. 18. Rev. W. A. Cooke, B.A. Prince Albert-Jan. 15. Revs. G. F. McCullagh and W. A. Cooke, B.A. Kinistino-Jan. 22. Rev. B. G. Freeman. F. B. STACEY, B.A., Chairman. S. R. BROWN, B.A., Fin. Sec.

MINISTERS' ADDRESSES.

Rev. J. Galloway, Seaforth, Ont. Rev. Wm. J. Hewitt, No. 11 The Terrace, Beeston Hill, Leeds, England. Rev. J. R. Johnston, Sydney, Ont. Rev. Thomas Ingram, Mindemoya, Manitoulin Island.

Special Notice.

Don't fool with indigestion. Take BEECHAM'S PILLS.

Mantels, Grates and Tiles

In large variety, as well as all kinds of Church Sunday-school and Lodge furnishings. High quality and reasonable prices. Special designs and plans furnished. Correspondence solicited.

GEO. F. BOSTWICK

24 Front Street West, Toronto, Ont.

WANTED-500 Methodists, Men and Women, Boys and Girls, to secure orders for our beautiful, interesting and instructive book, "From Epworth to London With John Wesley." This book contains 50 beautiful photographs pictures of the sacred places of Methodism. Every Methodist family will want a copy of this grand book. Priced low, terms liberal. Write for circulars. WILLIAM BRIGGS, Publisher, Toronto, Ont.

Baking Powder.

"Cleveland's Baking Powder Emphatically at the Head."

Scientific American.

Dry Goods.

J. SUTCLIFFE & SONS

182-184 Yonge Street, DRY-GOODS. 123 King Street East, CLOTHING.

EARLY ARRIVALS IN NEW AUTUMN DRESS GOODS.

Beautiful Dress Textures are daily arriving and appearing on the counters. The styles are unique and more beautiful than ever before. All the choice new autumn colorings are represented, direct from France, England and Germany. You'll find it to your interest to see our Dress Goods this fall. We propose to double our Dress Goods trade. Will you help us? You'll get stylish goods at closest prices.

RETURNED FROM NEW YORK.

Miss Gregory, head of our Dress-making Department, has returned from New York fully posted as to latest styles and trimmings. The satisfaction given last season in this department warrants us in looking forward to a busy season. Tailor-made Costumes a specialty. Moderate prices.

Jewelry, etc.



A Cordial Invitation

Is extended to all who visit Toronto to call on JOHN WANLESS & CO., 172 Yonge Street, and inspect one of the finest modern Jewellery Establishments in Canada. Do not hesitate to examine or price Watches, Rings, Diamonds, Clocks, Silverware, Spectacles, or anything in our store, for we take pleasure in giving information.

Goods Marked in Plain Figures

JUST RECEIVED.

CHRISTIAN WORLD PULPIT

VOL. XLII.

(January to June, 1892.)

Cloth, \$1.50. Postpaid.

Among the contributors to this volume we notice Revs. Lyman Abbott, Storford Brooks, John Chford, Theodore L. Cuyler, B. W. Dale, W. J. Dawson, Archibald Farrar, Newman Hall, Hugh Price Hughes, F. B. Meyer, Joseph Parker, A. T. Pierson, J. Guinness Rogers, C. H. Spurgeon, T. De Witt Talmage, Edward White, and others. Over 170 sermons and selections. Over 400 pages of the best of reading. No series of sermons so popular.

WILLIAM BRIGGS, Methodist Book and Publishing House, Toronto.

SUPERANNATED and retired Ministers can largely augment their income by selling our goods. Send at once for catalogue and terms. DOMINION SILVER CO., 6 Wellington Street East, Toronto.

TORONTO GENERAL AND SAFE DEPOSIT TRUSTS CO. VAULTS

CORNER YONGE AND COLBOURNE STS.

Capital, \$1,000,000. Guarantee and Reserve Funds, \$150,000.

HON. EDWARD BLAKE, Q.C., LL.D., President. E. A. MERRITT, LL.D., Vice-President. JOHN HOSKIN, Q.C., LL.D., Secretary.

The Company acts as Executor, Administrator, Receiver, Committee, Guardian, Trustee, Assignee, and in other fiduciary capacities, under direct or substitutionary appointment. The Company also acts as Agent for Executors and Trustees, and for the transaction of all financial business; invests money, at best rates, in first mortgage and other securities; issues and countersigns bonds and debentures; collects rents, interests, dividends, etc. It obviates the need of security for Administrations, and relieves individuals from responsibility as well as from onerous duties. The services of Solicitors who bring estates or business to the Company are retained. All business entrusted to the Company will be economically and promptly attended to. J. W. LANGRISH, Manager.



Unsolicited Testimony from a Member of Ontario Association of Registered Architects:

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

CHURCH WINDOWS

SCHOOL BELLS

CATHEDRAL WINDOWS

CHURCH BELLS

HOBBS MANUFACTURING CO. London, Canada.

WANTED! CHOIR LEADER AND ORGANIST. Methodist Church, Lindsay. Gentleman preferred. Apply W. H. STEVENS, B.A.