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mind was prejudiced against anything and

#### The Christian Guardian (In which are now incorporated The Canada Christian Advocate, The Christian Journal, AND The Observer,)

issued every wednesday FROM THE OFFICE OF PURLICATION 18 & 80 King Street East, Toronto, AT \$2 A YEAR, STRICTLY IN ADVANCE. REV. E. H. DEWART, D.D., Editor. REV. S. G. STONE, D.D., Associate Editor. REV. WILLIAM BRIGGS, Book-Steward,

#### INSOLENCE OF THE LIQUOR TRAFFIC.

There is one phase of the liquor question to which attention cannot be too frequently called. While demanding protection from the law, it is perpetually evading and breaking the law. It ships goods abroad to avoid the payment of taxation, and sells secretly to evade license fees and police inspection. It bands itself together to dispute the execution and constitutionality of offensive legislation, and shirks its share of the burdens which fall on legitimate traffic. More than great corporations, even, does it scrutinize candidates and employ legislative attorneys. No evidence can convince its agents of the social evils of which it is the parent, or raise them to the comprehension of what society would be were the traffic stamped out. It is manifest that society endures more from the liquor domination than from any other tyranny. It is manifest that the mass of temperance men must be either hopeless of speedy improvement or in secret sympathy with the continuance of the traffic under the sanction of law. How else can the facts which appear be interpreted? How can the advances and retreats, the spasmodic action and the helpless reactions, be accounted for. When will the day come when this insolent enemy of all good will, like human bondage, be a thing of the past? And when will the Church-the whole Church-called to lead, and not follow, public opinion, help to put behind bars or in criminal secrecy those whose avarice blinds them to the wees of a wronged humanity? If any think these indignant sentences too strong, let them read again the accounts of liquor-sellers agreeing in several States to defy the law until the question of constitutionality can be settled. Good citizenship keeps the law until repealed. But good citizenship and the liquor traffic

#### never go togetner. THE GREELY RESCUE.

STORIES TOLD AT PORTSMOUTH BY THE SUR-

Henry Beiderbeck, the hospital steward of the Greely expedition, described to me his recollection of the manner of the survivors' rescue. He is a German, and the youngest man of the rescued party. "We had been," he said, "at the place where we were rescued eleven months when the relief ships arrived. The tent had blown down upon us and we were unable to get out from under it, even if we desired to do so. Sergeants Long and Brainerd had been in an addition to the tent, which, when it blow down, was lighter. We all heard the whistle of the steam-launch from the Bear, and we called out as well as we could to Long and Brainerd to crawl out and watch for the boat, for we knew it must be somebody come to help us, and we didn't want them to miss us. Long and Brainerd got out from under the canvas and went as far as they could to a knoll and raised a flag made out of torn strips of cloth. Brainerd could not stand long, and soon came back exhausted. It seemed so long before we heard anything more that we concluded the noise we took for a whistle was the wind blowing in some tin can or something else near the tent. After a while we heard some one call to us that we were seen, and that two ships had come to take us away. Then we made all the effort we could to get out Next thing we heard some one cry out, 'Cut | there are about two hundred parochial assothe canvas; cut the canvas.' This was done ciations. Four missionaries were employed quickly, and we were uncovered, and the by the society, who attended places where men who had come to rescue us put out their hands to us, one in friendly greeting, the other extending hardtack and other food. When we saw one hand empty and the other with something to eat in it, we took the one with something to eat in it first. Then as soon as they could they gave us some warm milk and other light things, but they wouldn't liquor. Another system adopted to forward let us have much at first. We thought they were cruel to us for not giving us more. In a little while we began to realize how kind they were in their treatment."

Sergeant Long, who was the first man met by the relief party, was found sitting on the sill of one of the Constitution's port holes enjoying the cool breeze and a cigar. He is a sandy-haired, blue-eyed, round formed man, a good talker, although he speaks with a slight foreign accent. He related the story of the rescue, which did not differ from that told by Hospital Steward Beiderbeck. . Re spoke of the scene in a matter of fact way, as if it was one of the necessary incidents of his exploration in the North. He said: "When we heard the whistle of the steam. launch I called out as loudly as I could that relief was come. I got out from under the tent and Brainerd came with me, but as we If they went too far ahead of public opinion

in the launch called out for the Greely party, I knew his voice above the storm and knew it to be Norman. He was the last man to shake hands with Lieutenant Greely and the rest of us when we left in 1881, and was the first to shake hands with me when he found us. We had reached the limit of endurance. If the relief ships had not come, we had nothing before us but to lie in our, sleeping bags and die under that teut. We had had nothing to eat in twenty-four hours. The storm which set in on the Tuesday before was so fierce as to have prevented the might have got some birds or something else

We had not changed our clothing from June, 1884, the day we were rescued."

Long described the musk oxen, about expedition returned within the bounds of alone. civilization. "They are," said he, "found generally distributed but not in great numbers, and mostly on the lands below the range of perpetual snow and ice. They go in small herds or singly, and are shy of anything in the shape of a man. We got in all perhaps a hundred of them, which we shot at different times for the purposes of food. When dressed, a good-sized musk ox will in Westminster Abbey lately and took the weigh about 500 pounds. The smaller sized opportunity to express his views very freely will weigh from 200 to 300 pounds. They are between a sheep and an ox. The bulls have long crooked horns like a ram, but not so crooked, while the horns of the cows are seems contrary to the very essential spirit of like those of ordinary cows, only smaller."-N. Y. Evening Post.

#### TEMPERANCE IN ENGLAND.

On the occasion of his recent visit to To ronto, the Bishop of Rochester, Dr. Thorold. made some interesting statements upon the temperance question. He said:-

With respect to the question of temperance, he would ask them to consider the effect of drunkenness upon the individual. the family, the State, and the Church of God. Drink deprived a man of his health and character, stopped his progress altogether, I see of the actual phenomena of human destroyed his happiness, both here and hereafter. It broke up the family and destroyed England, I am weary of all these arid theothe home. The nation that encouraged it logical controversies and ecclesiastical parwould go to ruin. In the Church the effects tisanships, which really do not stretch out were still worse. To preach to people with. the tip of the finger to enlighten the heavy, out trying to stop the evil effects of liquor the intolerable burdens of actual men and was like throwing wheat upon the salt sea. He was glad that the Church of England in Toronto had taken up temperance work. He was glad that out of fifty-two churches here. forty-eight had temperance societies. He was also pleased to learn that out of nearly 6,000 members, over 5,000 were total abstainers. But he warned them that there were such things as reactions, and if they did not contique to move forward they would soon fall behind. The Church of England Temperance Society had been formed

ON A BROAD BASIS. which permitted temperance people as well as total abstainers to become members. They were very glad to have the enthusiastic work of total abstainers, but they did not want to deny themselves the assistance of the temperate people. He found that abstainers supplied the zeal, while the temperate mem. bers were the "wheelers." They prevented the coach from running too much shead of public opinion. Nearly five thousand of the Church clergymen in England were total abstainers. The laity would follow, for they would see that the example was a good one, and would adopt it. In the diocese of Rochesfrom under the tent, but we couldn't move it. ter, which has a population of 1,800,000, drunkards were to be found, and took them in hand. By this means individuals were brought under the influence of the society, and it was found to be very successful. . THE EVIL OF INTEMPERANCE

could be diminished only by taking hold of individuals and getting them to give up temperance was the establishment of coffeehouses. Money invested in those businesses realized ten per cent. Weekly concerts were given, in which prominent ladies and gentlemen took part. Canada was far ahead of England in the way of legislation. Two years ago they passed a "baby" bill, to stop the payment of wages in taverns. This year they tried to get a bill through the House of Lords to close taverns up on Sundays. One noble lord characterized the bill as "grandmotherly "legislation. The bill was defeated. If the temperance people of England had the legislation that has been given in Canada they would be satisfied for twenty years. He hoped the temperance people of Canada would make use of the legislation they had obtained, but he warned them not to be in TOO GREAT A HURRY.

noise like a whistle, Brainerd thought we who had faith in the cause could afford to had been mistaken and returned to his place wait for its gradual success. It was almost to crawl under his tent again. I couldn't see impossible to obtain legislation in England, the steam launch, the storm was raging so but they were willing to wait. When he was hard, until it reached shore. When the man in New York he took out his watch and said: " We are five hours ahead of you in England. and that is perhaps the reason why we are ahead of you in temperance matters." He could not say that in Toronto, for this place was twenty years ahead of England. He warned them to avoid "slackness for good" -they should get their minds and hearts convinced of the evil of drink. They should have great toleration-especially the total abstuiners. He himself was a total absteiner, but he thought that anyone who would help the cause should be enlisted whether they had become convinced of the had effect of strongest of us from stirring out of our bags | liquor or not. Nothing could be done with to get any food, if there had been any to get. out religion. They should lean on the power If the storm had not come on, perhaps we of God and their holy faith. Liberty was a good thing, but sometimes

THERE WAS A RETTER THING.

and that was sacrifice. Those who could the 9th of August, 1883, till the 22nd of drink without it injuring them should give it up for their brothers' sake, for the strong should learn to bear the infirmities of the which so much has been said since the relief weak, and not to live to please themselves

WHAT IS HER MISSION?
The English Episcopal Bishop of Manchester appears to have a very thorough sense of the mission of the Church of the Lord Jesus Christ on earth, at least so far as that portion of it which he more particularly represents is concerned. He was preaching on this point. "If," said he, "instead of endeavoring to develop a sacerdotal system, which, as generally practised and understood. the Cospel as it was proclaimed in the first age, the ministers of Christ would try after their measure to rise to the heights of those old Hebrew prophets who lifted up their voice and' were not afraid and spared not to cry in behalf of truth and righteousness, and fair wages, and against all forms of oppressions, and hard dealing, and selfish, thoughtless fashionableness, and lack of sympathy between class and class, and man and man, these would have a field of influence opened out for the Church upon which she has hardly yet placed a foot. Seeing what life hero in London, almost everywhere in women. It is the leaven of the Christian Spirit leavening the whole lump that is needed."

These are very worthy words and we recognize their value as setting forth the duty for all time of all who call themselves Christians, ministers and laymon. As surely as the moon reflects the light of the sun and so illumines with her beams the darkness of the night, so should the light of a Saviour's love and pity radiate from the Church to illuming the darkness which sin has brought upon our world.

"Come unto me all ye that labor and are heavy laden and I will give you rest," says our Lord, and the Church by her deeds of love and her ministrations of mercy should proclaim herself a minister of rest to the laboring and heavy lader. The Saviour pronounced a woe on the scribes and Pharisees because they placed burdens on men's shoulders and never lent a finger's aid to lift them. It should not be possible to say this of the Church of Christ, for since the Holy Spirit dwells with her, she is abundantly equipped for the fulfilment of her divine mission, That mission is undoubtedly to reason of righteousness, temperance and judgment to come, but also and equally to feed the hungry, give to the thirsty drink, clothe the naked. receive the stranger, visit the sick and the imprisoned. And the more we by Christly deeds make known the divine dectrines and decrees which we cherish, the less will they need to be upheld by arid discussions.—N.Y.

#### THE DURABILITY OF MOR-MONISM.

It is not at all probable that, if the facts with regard to the Book of Mormon were number of Mormon converts or break the faith of Mormon believers. It is as clearly proved as anything can be that it was written originally as a romance by a clergyman, men.-Rev. Dwight Williams. a graduate of Dartmouth College. His family have testified to his penchant for writing romances about prehistoric American peoples. One of these stories, it would appear, was stolen by one of Joseph Smith's companions, and Smith, hidden behind a blanket, dictated it to dupes who were made to believe that he was translating it from golden plates, revelation cursed Utah and the country with that blot.

affect its adherents. It is so embedded in the minds of adults through education, and so related to the business life and social customs of those who profess it, and so carefully and constantly taught, to the exclusion of antagonistic ideas, that generations to come will see it surviving as a religion, though its political power may soon be broken, and open polygamy be unknown. Much was hoped from the Edmunds Bill. But does not appear to have yet accomplished command." much, though time must be one of the elements of its success. Mormonism develops an unsurpassed fanaticism of faith, as is evident from its missionary operations and from the endurance of many disadvantages for the sake of the Mormon faith. Few know that its vilest element is closely connected with its doctrine of redemption. Polygamy has, therefore, a theological as well as a social aflame, a Livingstone is traversing the significance. The daily press recently an- jungles of Africa, a Coan is baptizing his nounced that one of Smith's companions survives, faithful to Mormonism as first announced .- Christian Advocate.

#### CHRISTIAN MANNERS

The best manners come from the highest culture of head and heart. The Unristian life is the outgoing of great purposes within of kindness, purity, and honesty. The waters of a fountain do not study the steps they shall take as they go bounding down the valley. They leap and sing from little forces that reside in themselves. Peace on earth and good will to men must ever be the great law of our social methods. Books of politeness are well. Graceful street manners are worthy of our study. Our habits at the table should all be in good and delicate taste. In mingling with our equals there are proprieties which we must always observe, and not transcend. With those who rank above us we are to be respectful, but not servile. The best-mannered people do not offend their inferiors by haughty airs and social scorp. Courtesy is due all men. If there are gentlemen in broadcloth, there are such in fustian. They may be found in the mechanic's shop as in the senate hall. Where love and purity abide there the best manners will prevail, whether it be on the Brussels floor of the millionaire, or in the rude home of poverty.

\*Our religion is not ascetic. It gives play to the widest social freedom. It presents the broadest social idea. It is the enemy of esste. The politeness of the world is often cruel and narrow. Equipage is more than brains. Birth is more than manliness. Worldly fashion is often despotic. It is heartless, and is often lacking in true culture and taste. Christianity gives no factitious rules of etiquette. It needs none. It is a see the travail of his soul and be satisfied? law unto itself in the civilities of life. The Christian life exacts the highest proprieties of social conduct. It promotes the best modes of living. Its standard is higher than that of the world. Christianity brings to men the bighest graces of moral and social

The most beautiful types of festal life are found in the chaste restraints of our religion. Hospitality is a Christian duty. It should not be circumscribed by cold, artificial rules. Costly feasting is not according to the spirit of the Gospel. Our festal life is often too selfish. If the Christian rich would oftener make dinners for the poor, instead of feasting at each other's tables, it would be a great mutual blessing. The truest hospitality is not where the longest courses are served, but where love and friendship prompt the feast.

In the heart a throne is lifted Where a queenly one sits down: For the lowly or the gifted Smiles she hath beneath her crown; Like horself her law hath beauty, Love within her throne of beauty,-Reigning well, Multitudes her praises tell.

Serving much she ruleth better. Binding all with silken cords: In the spirit, not the letter, Love it is, divine and human, In the heart of man or woman.

With her all the graces rest. Christian manners, then, are the outgrowth of the Christian spirit. They are all compatible with art and elequence. Our religion encourages the highest accemplishments. William Wilberforce, of whom it was said he was the most pious man in England, was at the same time one of the most polished ornaments of the elite of English society. Good manners are indigenous to sworn to before a court, it would lessen the the Christian life. As Christ, the model of manliness, prevails, so shall the pleasing arts of social refinement grow, and Christian manners more and more control the habits of

The co-education of the sexes has been on trial in Cornell University, and in a circular recently issued, the results are stated as follows: "Young women bear the strain of mental work quite as well as young men, and there is not more sickness among them; moreover a large percentage of them complete whose hiding-place was revealed to him by the course and graduate, and the average an angel. This forbade polygamy. A later scholarship among them is higher than among get at the conscience and heart of the peoyoung men. The fact does not necessarily ple. It should be remembered, too, that when dorsed the work of the society, and ably premply mental superiority; it results, doubt-Mormonism has, however, passed the stage less, from the greater regularity with which natives of the country-no matter where the dressed by Rev. Dr. Sutherland in his usual could see nothing and did not hear any more there might be a terrible reaction. Those where disproof of its claims would largely they apply themselves to their tasks."

#### THE MISSION FIELD.

MISSION WORK BY PROXY.

By proxy nine bundted and ninety-nine n a thousand preach the Gospel to the preach it at all. It is that one life, freely given, that enables them to say, in any sense. Lord, we have oboyed thy last and great

The offset to that life is the money they give to take him to his destination, support him there, and supply him with the implements of his spiritual work. That life gives value to the gift. The lazy dollars in their pockets can do nothing. They have no heart, no tongue. Put them into the treasury of the Lord, and lol a Duff sets Calcutta thousands in the Sandwich Islands, a Schauffler is telling the story of Christ crucified, as one with the gift of more tongues than had the apostles.

The fact is, colossal works demand colossal

outlay. The available gifts of the m need be supplemented by the great givers puts his superfluous wealth. It is said that Livingstone and his father "agreed the time would come when rich men and great men would think it an honor to support whole stations of missionaries instead of spending their money on hounds and horses." That day ought to be upon us. They are legion who could rise up and say: This one, "I put one, two, a dozen into the field in my name;" another, "I build a Gospel ship; " another, "I equip an African expedition; " another, 'I endow a college in the heart of Japan, China, South Africa."

How many women of wealth might, rather than live as they do, say to the missionary societies, "Send forth all you wisely can of consecrated women, and let me pay for their outfit, and their support."

This idea of putting substitutes into the field, of turning a fortune, made or making, into some one of these great channels to make the wilderness bloom, is but beginning to arrest the attention of here and there one. Oh, that it might seize the heart of too many of the Lord's stewards who forget that they have no call, as of the Master, to rival the rich men and women of the world in their vain, foolish, and wicked prodigality. or worse avarice, but that there is a call to fill up what is behind of the sufferings of Christ, and to hasten the day when he shall Why not ?- The Gospel in All Lands.

#### SOUTH AFRICAN WESLEYAN CONFER. ENCE.

lem, the Revs. W. Tyson and H. S. Barton were introduced to the President as repre-Africa and were cordially received. The adthe Revs. John Kilner, James Chalmers, M.A., and William Hudson were appointed a large as it was before." committee to prepare a suitable reply.

The Rev. W. Tyson said he felt greatly

honored in being sent along with his col-

league as the first representative of the first

South African Conference. He should con. fine his statement to a few facts from sunny South Africa, which were themselves of a sunny character. He would say nothing as to the beginning of Methodism there-of the two Shaws (Barnabas and William) of blessed memory: but he would just set before the Conference the progress which had been made by Methodist Churches in South Africa since 1873—that being the date of his appointment to that region. There were at that time sixty four circuits in South Africa; there were now 136. In 1878 there were eighty-five ministers (Europeans and natives); they had now 174. The increase in the number of native ministers alone was 66. In 1873 there were 13,748 Church members, with 4,118 on trial; they now reported 21,993 Church members, with 9,529 on trial. They had now 24,069 scholars in their Sgnyears ago. In 1873 there were 79,722 cess. attendants upon public worship. There were now 106,446. To all this there conducted by Mrs. Williams, was made a ought to be added the number of ministers great blessing to many. Several who were and circuits and societies which had been transferred to the regions beyond the Trans. expression to their deep conviction of the vaal. He thought the Conference, having importance of the work begun by the Woheard this statement, would see that there man's Missionary Society, and declared was great cause for encouragement and thankfulness. He would remind the Conference that during the time already mentioned the spirit of war had been abroad, and choten, in the afternoon, won the hearts of had greatly disturbed them. They all knew all present, and deepened the impression that the war [spirit was not the Gospel | made in the morning. | those who had the spirit, nor was it advantageous for the ad- privilege of listening to her stirring words, vancement of the Gospel. It disturbed the so earnestly and gracefully spoken, will public mind, and during the times of war lose no opportunity offered to hear her excitement it was exceedingly difficult to again. such war occurred between Europeans and sided at the evening meeting which was adjustice or injustice might, be—the native convincing style.

everything that came from the white man. He repeated, therefore, that iff their missionaries in South Africa had been enabled, by God's blessing, not only to maintain their efficiency, but so to advance that in eleven heathen and the non-Christian world, if they | years they had nearly doubled the number of their ministers and members, there was great cause for thankfulness to the Great Head of the Church. The second meeting of the South African Conference took place at Grahamstown in April last. It was then seen that God's good hand had been upon his servants during the year. There had been some very gracious revivals of religion through all the districts, and the numerical returns showed a net increase of 1,836 members on the previous year. The forward movement was equally striking; both in the colonial and native circuits. They were advancing along the whole line-receding nowhere, they were advancing everywhere; and by God's blessing they intended to advance until the whole of Smithern Africa was won for Christ Something had been said in the address about the discouragements of the times, but he thought that many worse things might have happened to. anointe i to this very end, and seeing in the newly-formed Conference of South Africa such enterprises a field more worthy than these times of commercial depression: those into which the average millionaire | Had the times been prosperous it was quite possible they might have entered upon schemes that would by and by have involved them in great difficulties. He had no fear for the future of Methodism in Southern Africa. God's good hand was upon them, and they would be guided aright. He asked for an interest in their prayers.

#### JAPAN.

A M. E. missionary writes from Kiusin, Japan:

"At Kumamotu, the metropolis of the sland where we commenced work only nine months ago, I baptized fourteen converts, among whom were some of the best men in the city. One was a member of the Kenkuwai Giiu (Legislature of the Province), and is a man of some wealth and splendid ability. The Gifu was in session during my visit, and as it was known one of the members was t be baptized on Sunday, an immense crow assembled to witness the strange perform.

" Since commencing work here our charel... has been mobbed three times and hadly damaged; the pastor, Bro. Asuga, also being: severely wounded. The leader of the mob, which proved to be a Buddhist priest, has finally been arrested by the civil authorities and fined a small amount. Bro. Asuga requested the court to deal with him as lightly as possible, and loaned him a blanket to protect him from the cold the night preceding the trial while he lay in prison. This Christian act made a deep impression upon the people and the fellow-priests of the guilty At the late Wesleyan Conference at Burs- party. Three priests came the day after the trial to thank Mr. Asuga for his kindness to their brother when in trouble. He told sentatives from the Conference in South them he was only putting into practice the doctrine he had been preaching. These dress which they presented was read, and ! things spread through the city, and the result is, our congregation is more than twice as

### Woman's Missionary Society.

GIRLS' SCHOOL, JAPAN.

The Boarding and Training School for Japanese girls, at the cost of \$3,000, to accommodate twenty-seven pupils and two teachers, is now ready to be occupied. Special gifts for this object have been received, and it is hoped that sufficient to meet at least one-third of the outlay on the buildjug will be contributed before the annual

"Bring up all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

#### GRIMSBY CAMP.

The first meeting of the Woman's Mission ary Society at this attractive summer resort, day-schools as against 13,081 eleven on the 14th of August, was a decided suc-

> The consecration meeting in the forenoon, not before connected with the society gave their intention to undertake definite work on this line when they returned home. The very excellent address of Mrs. Van Bens.

The Rev. S. J. Hunter very heartily en-

### Family Treasury.

BEYOND.

Never a worlissid But it trembles in the air, And the truent vo ce has sped To vibrate everywhere; And perhaps, far off in eternal years The echo may ring upon our ears.

Never are kind acts done. To wipe the weeping eyes, But, like flashes of the sun, They signal to the skies; How we have helped the sorer need.

Nover a day is given But it tones the after years, Its sunshine or its teurs ; While the to-morrows stand and wait-The silent mutes by the outer gate. There is no end to the sky.

And time is eteraity, And the here is over there For the common des is of the common day Are ringing bells in the far away.

—Henry Burton.

#### THE PEACE-MAKERS.

We must, however, never forget that the way in which Christ brings peace between man and man is by destroying in individual hearts those elements of evil which have produced the endless strife and division, of which the world has ever been the scene. Sin is the one great element of discord in the world. And Christ came to "put away sin," not only by atoning for it, but by destroying it in human hearts. Jesus is not only our justifier, he is our sanctifier. When he pardons he regenerates. The real change of and Lardner did very well as against the nature always attends the relative change of more shallow infidels of their day, but there position. No one can receive a free pardon has risen a race of unbelieving Anakim far without also receiving a new heart. The two priceless treasures are given at the same time by the pierced hand. In regeneration the sanctification of the soul begins, and it is dered all the old arguments obsolete. This the design of the Saviour to make it entire. And in the renewed heart-pre-eminently in the entirely sanctified—there are all the elements of peace and peacemaking. What is holiness but love? And what is entire holiness but perfect love? "Pure love to God and all mankind," the fulfilment of the first and great commandment, and also of the second which is like unto it. No one can fulfil the first without the second, as no one can fulfil the second without the first. They are kept or violated together. And love, the very heart and essence of New Testament piety, is peace. The undying words in which St. Paul describes charity, breathe peace in every clause: "Charity suffereth long and is kind, charity envieth not, charity vaunteth not itself, is not puffel up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, endureth a.l things." Love knows not how to be contentious and can never stir up strife. It waits to pour oil upon the troubled waters, and hush the tumuit to a calm. It weeps with the weeping one, though he be a toe, and sings for joy when its enemy is blessed. It delights to overcome evil with good, and says to the angry and unloving, "Wherefore but in no respects, or in the most unessential smitest thou thy fellow?"-Rev. C. W. L.

#### THE ELEVENTH COMMANDMENT.

An eminent preacher and traveller tells us that the oldest and most venerable of all euclesiastical divisions is the Samaritan community, who have for centuries, without increase or diminution, gathered round Mount Gerizim as the only place where men ought to worship. Upon the aged parchment scroll o. the Pentateuch this commandment is added to the other ten: "Thou shalt build an altar on Mount Gerizim, and there only shalt thou worship." Faithfully have they followed that commandment; excommuni cating and excommunicated by all other religious societies, they cling to that eleventh commandment as equal, if not superior, to all the rest.

This is the true likeness of what all Churches and sects, unless purified by a higher spirit, are tempted to add: "Thou shalt do something for this particular community which none else may share. Thou shalt do this over and above and more than thy plain, simple duties to God and man. Thou shalt build thine altar on Mount Gerizim, for here alone our fathers have said that God is to be worshipped. Thou shalt maintain the exclusive sacredness of this or that place, this or that word, this or that party, this or that institution, this or that mode of doing good. Then shalt worship God thus,

and thus only."

This is the eleventh commandment according to sects and parties and partisans. For this we are often told to contend more than for all the other ten put together. On behalf of an eleventh commandment like this much of the energy of Christendom has been spent, and spent in vain. For some commandment like this men have fought and struggled and shed their own blood and the blood of others, as though it were a command engraven on the tables of the everlasting law; and yet again and again it has been found in after ages that such a command was an addition, as venerable, perhaps, and as full of interest, but as superstitious, as hood. mischievous, as disproportionate, as that eleventh Samaritan commandment, "Thou shalt build an altar on Mount Gerizim, and there only shalt thou worship."

There is, however, another eleventh commandment, not of Churches or sects, but of Christ himself, and it is beautifully brought out by a scene from the history of the Church of Scotland.

In the seventeenth century, in the retired vale of Anworth, lived Samuel Rutherford, the minister of the parish. He was held in the highest regard by all who knew him, and even his enemies revered his character. One Saturday evening the inmates of his household were gathered for worship, and Rutherford was catechising them, when a stranger knocked at the door and asked for a night's and happiness which God had given them.

lodging. He was welcomed, and it happened that the question in the catechism proposed to the stranger was, "How many commandments are there?" He answered, "Eleven." "Elever, !" exclaimed Rutherford. "I am surprised that you do not know better. What do you mean ?" He replied, "A new commandment I give unto you, that ye love one another, as I have loved you." Rutherford was deeply moved, and retired silently to pray. Rising early the following morning, he went out to meditate. The old manse stood in the corner of the field, thence a long winding path led through the glen to the church. As he walked through the thicket he heard sounds of devotion. He was struck with the elevation of the sentiments. He recognized the stranger he had entertained, and found that he was a travelling confessor of the faith, none other than Archbishop Usher, the Primate of Ireland, a fugitive for conscience' sake. The stern Covenanter cordially welcomed the archbishop, and invited him to preach from his pulpit. He did so, from the words which had created such surprise the previous evening: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another."-The Christian.

THE OLD WAY AND THE TRUE WAY.

It is frequently asserted that the old res soning on the evidence of Christianity, or of such a fact as that of the resurrection, will no longer answer in view of modern objections. It might have been done, they say, fifty years ago, but "the higher criticism has given a new aspect to the matter." Paley surpassing Hume and Voltaire. The defender of the Scripture needs new armor to meet them. German rationalism has renis repeated continually. By sheer reiteration, often without the attempt to give any evidence, the impression is produced on the minds of the young that there has arisen some new and terrible form doubt, some most formidable difficulty unknown to other times, and unassailable by any former an guments. It is an undefined spectre. It is everywhere haunting our modern literature, though taking no precise form. It is the shadowy presence of some new enemy, never clearly seen, but who has rendered unavailing, it is said, all former tactics, whether of assault or defence.

In defending Christianity, if it can be defended, we must make a new start, proceed upon grounds differing altogether from the old. Now this is all an impudent falsehood. We say it unhesitatingly. There are no such new difficulties as to be entitled to the name. There is no substantial objection to the Gosnel, or to the Bible generally, that has not been known to scholarly and thinking men for more than a thousand years. Some aspects of Bible authorship have been changed, some ecclesiastical writings have been pronounced spurious, though very few that had not always been suspected; some new various readings have been discovered. respects, have they changed the general that great argument remaining the same from age to age, because built on the unchanging foundations of our deeply investigated nature. There is, in short, no vital no essential difficulty, no one going to the root of the great debate, that was not as familiar to the learned men of the seventeenth and eighteenth centuries as to the best scholars now .- Dr. Tayler Lewis.

#### MARTYRS,

The death of an obscure man, unknownoutside of the quiet inland town in which he lived, makes it fit for us to tell the story of a life of heroic self-sacrifice.

The wife of a Virginia planter died in 1830, leaving one child, a boy of nine, whom we shall here call Mark. He showed a remarkable talent for mechanics and mathematics, and it was his father's wish and the boy's passionate hope that he should be educated as a civil engineer, and go out from the dull farm-life to find his proper work in the world.

The father married again. Three sons were born before the mother, in a sudden fit of mania, took her own life. It was then discovered that her family inherited suicidal insanity, which usually developed itself soon after maturity.

The father died just when Mark-a strong, healthy, happy young fellow-was about to enter eagerly on the practice of his profession. An attractive career and a fine pros pect of success waited for him. But the oldest son of the second marriage was just | child of all the thousands the bishop had approaching manhood. He was of a sensitive organization, needing constant care.

Mark, taking counsel only with himself,

the plantation. The work of a farmer was uncongenial to him, but he made a home for his brother, and by his constant, watchful care held the am quite blind and can see nothing." And incipient insanity at bay. The brother died she was told. of consumption after he had attained man

All of Mark's friends now believed that he would go out to live his own life, and do the work for which he was so well fitted. But the younger boys had reached the critical age. Again he remained at home, not a successful farmer, perhaps, but filling the part

of both father and mother to his brothers. He did not avert their terrible fate. One became a feeble, morbid monomaniac. The other, a clever, scholarly man, had occasional violent attacks of frenzy. It would have been possible at any time for Mark to Bible?" he asked. place them in an asylum, or put them in the care of a paid keeper. He chose rather to give up his own life wholly to them, guarding them strictly, but developing in them while sane all the capacities for usefulness

He never married. He was not willing to all is the last three chapters of Revelation.' bring a wife and children into such a home.

He cutlived his brothers but a year or two. He had built no bridges nor railways, and hence his friends thought his real work was never done. But he died honored and beloved, a noble man, whose gentle, benignant influence was felt throughout the whole community.

We name those Christian saints who were buried and torn to pieces by wild beasts in Rome. They gave their bodies for their faith. But there are in many a household obscure men and women who silently sacrifice their hopes, their ambitions, their talents, to duty; to the daily, patient care of an invalid, or of a helpless family of children, or of some selfish profligate.

Is it not true that the noble army of martyrs praise God now, as in the early ages? -Youth's Companion.

RELIGIOUS TRAINING IN THE FAMILY.

No subject demands clearer thought or better practice than the religious training of the children in the family. This and the proper ordering of the household as a part of it, is a matter of the bighest earthly importance. In these days of Sunday-schools. summer conventions and multiplied associations for various good objects and increasing tendency to educate sons and daughters the thing of prime importance-religious training-will be neglected in the family and

press upon parents what both duty to the children and delight in the home require here. From the family and the proper training of the children in it; even from the commanding by one man of his children and his household after him to keep the way of the Lord and to do justice and judgment, from this it is that religious races have sprung and the Church of God has been perpetuated and effected. And this is God's plan for the future as well as the past.

It is the part of the parents to form and perfect in their offspring the social, the civil them for glory and honor, immortality and eternal life. And how can human beings have laid upon them higher obligations or engage in more delightful duties and act a diviner part? Here they are brought nearer to the object of their affections and fitted to realize the highest aspirations that are known to our race or given by God to any creatures. How can they come nearer to God himself who is the absolute Creator and Ruler of all than in thus training up their children for his service here and for glory hereafter?

#### NERO'S GARDEN.

The Italians have found and are in process of exploring the remains of a romantic garden laid out by Nero. It was in a savage cleft of the Apennines where the Anio comes down that the emperor caused three dams and three long waterfalls to be made, which were carried away by a freshet in 1303. One dam was 200 feet high, 60 feet broad, and 44 feet thick, and supported a bridge of 20 arches. It made a lake which extends sev eral miles into the mountain, on whose shores small lodges were built for bathing, fishing, and hunting. The walls were coated with marble, and the pavements inlaid. In that under the Monastery of Santa Scolastica a very beautiful Greek statue has been found, lacking one log; but the missing leg has been kept in the cloisters of the monastery, and now rejoins the body. Lanciani writes to the Athenaum:-"It represents an archer (?) kneeling with the left knee, and bending forth with arms extended. The figure is a trifle more than life size, and totally naked. The study and the finish of every anatomical detail are exquisite. It may be remarked as a curious particular that the loft leg of this noble statue has been preserved from time immemorial in the cloisters of St. Scolastica. Several other fragments of Greek statuary have been found in the same room of Nero's lodge—the best of them is a head of a hermaphrodite. The Minister of Public Instruction has granted the sum of 2,000 lire toward the continuation of these works."

BISHOP RYLE AND THE BLIND CHILD.

Bishop Ryle of England says the happiest child he ever saw was a little girl eight years old, who was quite blind.

She had never seen the sun nor moon nor stars, grass, nor flowers, nor trees nor birds. nor any of those pleasant things which have gladdened your eyes all your life. More trying still, she had never seen her own father or mother, yet she was the happiest

She was journeying on the railway this day I speak of. No one she knew was with declined an appointment as civil engineer her, not a friend nor a relation to take care that had been offered him, and remained on of her; yet, though totally blind, she was quite happy and content.

> "Tell me," she said to some one near by, " how many people there are in this car. I

"Are you not afraid to travel alone?" asked a gentleman.

"No," she replied, "I are not frightened: I have travelled before, and I trust in God, and people are always very good to me." "But tell me," said the bishop, "why you

"I love Jesus, and he loves me; I sought Jesusland I found him," was the reply. The bishop then began to talk to her about

are so happy?"

the Bible, and found she knew a great deal about it. "And how did you learn so much of the

" My teacher used to read it to me, and I remembered all I could," she said. "And what part of the Bible do you like

best?" asked the bishop. "I like the story of Christ's life in the Gospels," she said; "but what I like best of their founders.

Having a Bible with him the bishop read to her, as the train dashed along, Rev. 20th, 21st and 22nd chapters

"I AM A MEMBER OF THE CHURCH."

It is the duty of every one to be a devoted and consistent member of some Christian Church. But one great obstacle in the way of a ravival of religion is the fact that many of the people are merely nominal Church members. They are enrolled on church books, but they manifest no change of heart and life. Perhaps this is the position of the reader of this tract.

Now, understanding that we are not aiming to secure you to the ranks of any one Church so much as to make sure of your salvation, may we submit to you a few questions?

The word says, " If any man be in Christ he is a new creature; old things are passed away; behold, all things are become new." Are you a new creature, and different from your old carnal, worldly self? Is your whole life fresh and sweet and beautiful, in the light of the presence of Jesus?

"If ye love me, keep my commandments." Do you keep these commands? Is your life pure and upright, blameless and consistent, full of love to God and your neighbors? Hereby know we that we dwell in him, and he in us, because he hath given us of away from home, there is great danger that his Spirit." Are you full of his Spirit, growing more and more into his image? "We know that we have passed from death unto life, because we love the brethren." Do you We can hardly too often or too earne ty love every soul that loves the Lord Jesus? " As many as are led by the Spirit of God. they are the sons of God." Are you consciously led by the Spirit of God? "If any man have not the spirit of Christ he is none of his." The spirit of Christ was one of supreme self-sacrifice, and constant work and suffering for others. Are you giving up daily your case and your will, and striving to serve and to save your fellows? "Ye are my witnesses." Do you witness

for him?

"If any man will come after me, let him deny himself, and take up his cross and foland the religious life as well, and to train low me." Are you daily bearing crosses for his sake?

> "Come out from among them, and be ye separate." Are you separate from the world, and different from the world?

"The Spirit itself beareth witness with our spirit that we are the children of God." Have you the loward witness of his Spirit whereby you can cry, "Abba, Father?'s 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." . Have you these?

Let us go to secret prayer and wrestling with God till this matter is settled. In the burning light of the throne, not all the Church rolls in the universe will weigh as dust in the balance, unless our names are in the Lamb's Book of Life.

#### THE RELIGION OF THE HEART.

The religion of Christ is a religion of the heart. It has its seat at the centre of a man's activities, and works out to the circumference. It is pre eminently an inward religion. In this respect it differs from all other religious, and for this reason also it is superior to all others. It does not aim merely at outward forms and reforms, but strives to make the heart's paradise from whose pleasant fields flow rivers to make green and refresh the outward life. In locking over the religions of the past, we see how they have failed in accomplishing much, simply because it ended with the enlightenment of the understanding, and left the heart cold and untouched. The Romans would be shocked at the incorrect pronunciation of a word, and yet would go to the arena and clap their jewelled hands when wild beasts tore to pieces the poor victims who had been cast to them. Their religion consisted simply of refinement, it had no effect upon their affections.

The religion of Christ influences the heart t imparts efficacy to moral principles; it controls the affections, and makes the man more like its author. Any one who has ever had anything to do with it, will know that it insists upon right intentions and purity of heart as necessary to the performance of duty. It pays special attention to the heart -the internal, "God is a spirit, and they that worship him must worship him in spirit and in truth." A man may be ever so refined and polished, but the religion of Christ makes no account of this unless it be a polish that flows from within and affects the exterior.

We have entirely too much religion that is not heart religion and it does not find pleasure in serving the Lord with the whole heart. God is worshipped as though he were a being who had an ear only for cultivated expression in prayer and music, and could not hear and did not delight to hear the simple petitions, the heartfelt music of the more humble. A pure heart goes for more in God's eyes than the fairest exterior. Men may sing, and pray, and preach, and contribute liberally to all Christian enterprises, and yet God may say, "It is all in vain," because it was intended only as show. The pure in heart shall see God, and those who have this heart religion will enjoy the favor of God, and be admitted to his house above. - Selected,

If there is any one fact or dectrine, or command, or promise in the Bible which has produced no practical effect on your temper, or heart, or conduct, be assured you do not truly believe it.-Payson.

Falsehood is in a hurry; it may be at any moment detected and punished; truth is calm, serene; its judgment is on high; its King cometh out of the chambers of eternity. -Dr. Joseph Parker.

A good memory is the best monument. Others are subject to casuality or time, and we know that the pyramids themselves, rotting with age, have forgotten the names of

## Our Poung Folk.

WHERE DO YOU LIVE?

knew a man, and his name was Horner, Who used to live on Grumble Corner: Grumble Corner in Cross-Patch Town, And he never was seen without a frown He grumbled at this: he grumbled at that; He growled at the dog; he growled at the cat; He grumbled at morning; he grumbled at night; And to grumble and growl were his chief delight

He grumbled so much at his wife that she Began to grumble as well as he; And all the children, wherever they went, Reflected their parents' discontent. If the sky was dark and betokened rain, Then Mr. Horner was sure to complain; And if there was not a cloud about. He'd grumble because of a threatened drought.

His meals were never to suit his taste: He grumbled at having to eat in haste The bread was poor, or the meat was tough, Or else he hadn't had enough. No matter how hard his wife might try To please her husdand, with scornful eye He'd look around, and then, with a scow At something or other, begin to growl.

One day, as I loitered along the street, My old acquaintance I chanced to meet, Whose face was without the look of care, And the ugly frown that he used to wear. "I may be mistaken, perhaps," I said, As after saluting, I turned my head, "But it is, and it isn't, Mr. Horner.

I met him next day; and I met him again. In melting weather, in pouring rain. When stocks were up, and stocks were down, But a smile somehow had replaced the frown. It puzzled me much ; and so, one day, I seized his hand in a friendly way, And said: "Mr. Horner, I'd like to know What can have happened to change you so ?"

He laughed a laugh that was good to hear, For it told of a consience culm and clear And he said, with none of the old-time drawl: Why I changed my residence, that is all!" "Changed your residence?" "Yes," said Horner. "It wasn't healthy on Gramble Corner, And so I moved: 'twas a chance complete: And you'll find me on Thanksgiving Street!

Now, every day as I move along The streets so filled with the busy throng, I watch each face and can always tell Whore men and women and children dwell: And many a discentented mourner Is spending his days on Grumble Corner. Sour and sad, whom I long to entreat To take a house on Thanksgiving Street.

BREAD CAST UPON THE WATERS.

The late Thomas Tegg left a name in the bookselling trade for enterprise and successful prosecution of his calling. When a lad, coming to London in search of employment, he met on the coach some other young men who were bent on the same errand. They, on reaching their place of destination, thought that they would like, before searching for a situation, to spend a few days in socing the sights of the metropolis. Tegg, og the contrary, went straightway to the point, and entered the first book shop he saw. in quest of work.

"What can you do?" he was asked. "My best," was his laconic and pre\_nan'

"Do you wear an aprou?" Tegg produced one, and tied it on. "Go to work," said his new master, and hus, as he himself afterwards said.

"In less than half an hour after my arrival was at work in one of the best houses in The young man's application to business

another situation, he asked for a holiday. "We have no objection, but where art thou going?" said his employer, a member of the

Society of Friends. "To Green with fair, sir."

"Then we think then hadst better not go. Thou wilt lose half a day's wages. Thou wilt spend, at least, the amount of two days' wages more, and thou wilt get into bad company."

At two o'clock, however, he was told that he might go; but as soon as he reached London Bridge his heart smote him, and he re-

"Why, Thomas, is this thee?" his employer exclaimed. "Thou art a prudent lad," and when Saturday came a guinea was added to his wages.

This incident, we may add, led Tegg when he came to be a master to be a kind though a strict one, and during fifty years of a business life, his biographer tells us, he never used a harsh word to a servant and dismissed but three. Equally judicious was a resolution he made, that he would visit a place of worship every Sunday; read no loose or infidel books; would frequent no public houses; would devote his leisure to profitable studies, and would form no friendships till he knew the parties well.

With such principles success in business was but a question of time. He inspired confidence, which subsequent experience justified, and started in trade on his own account. Some difficulties, however, followed, in the course of which occurred the following incident:

"He had purchased," says Mr. Curwen, in his interesting history of booksellers, "a hundred pounds' worth of books from Mr. Hunt, who, hearing of his struggles, bads him pay for them when he pleased. Tegg in the fulness of his gratitude told him that should he in his turn ever need aid, he should have it; tiful hills, and thence descended into wind but the wealthy bookseller smiled at the young struggler's evident simplicity. Wo will tell the rest of the story in Mr. Tegg's own words:

"Thirty years afterwards I was in my counting-house, when Mr. Hunt with a queer looking companion came and reminded me of my promise. He was under arcest, and must go to prison unless I would be his bail. I acknowledged the obligation, but I would first take my wife's opinion.

"'Yes, my dear,' was her answer, 'by all means help Mr. Hunt. He aided us in trouble; you can do no less for him.'

"Next morning I found I had become his surety for £30.000."

The hundred pounds which Mr. Hunt had lent Tegg so many years before was thus found by him after many days.

Mr. Lindsay, the great shipowner, came that sor some time he slept under the seats civilization .- Youth's Companion.

of the pier, upon which he carved his initials, finding them still there when, a quarter of a century afterwards, he visited the banks of the Mersey again, as manager of the Transport Service of the Emperor of the French during the Crimean war. The poor lad got an engagement, it appears, on board a ship, first as cabin boy, then rose to be a midshipman. When serving in that capacity he had the misforcune to break his leg. The owner of the vessel, a very wealthy man, compassionating the youth, took him in his own carriage to Sir Astley Cooper, brought him back again, and gave him a five-pound note. Time rolled on; Mr. Lindsay's fortunes were in the ascendant, but his benefactor's were anparently otherwise. Twenty-five years had elapsed, the parties having lost sight of each other, when Mr. Lindsay, who was by this time a great shipowner, had a ship o'a gentleman consigned to him from abroad, upon which charges to the amount of £2,000 were payable before the cargo, worth £40,. 000, could be released. "The owner." says Mr. Lindsay, "wrote me a note asking for a private interview, which I at once granted. Ou entering the room I recognized him immediately as my quondam benefactor. He had, however, lost all recollection of me." The gentleman pleaded hard that the rule requiring the payment of the £2,000 might be released, as on the depressed condition of the West India market, he was unable to raise the amount, and his bankruptcy must follow if the cargo were not released. Mr. Lindsay, however, affected to be inexorable, and the old gentleman pressed his hands to his head, foreseeing nothing but ruin.

"Though I cannot break the rule, sir," said Mr. Lindsay, "I can lend you the £2,000, and you may repay me at your convenience. One good turn deserves another." Our readers may imagine the grateful astonishment of the gentleman when the prospect of ruin was thus cleared away; and he burst into tears when he learned that his benefactor was the midshipman of other times, with the broken leg, from whom the kindness then shown had come back again, as bread cast upon the waters, and found after many days. -Sunday at Home.

AN AFRICAN JOURNEY.

For some months a great deal has been said in the papers about two places in Upper Egypt, Berber and Suakin. Berber is a fortified town on the Nile, which was taken in April from the Egyptians by the Arabs, who massacred the garrison and people. Suakin is a port on the Red Sea, occupied by English troops. An added interest is given to these places by the fact that the English Govern. ment has resolved to build a railway from one to the other.

A vast, dreary desert, called the Bishareen Desert, lies between Suakin and Berber, the distance between them being about three hundred miles. Some months ago the journey across these desolate wills was made by Colonel Colborne, an English officer; and he has since written a thrilling account of what he saw and encountered.

The courageous traveller left Berber, which he described as a town composed mostly of miserable mud buts, at seven o'clock in the evening, and encamped at a large well about three hours' distance on the desert. His party comprised an Egyptian officer, two Turkish soldiers who served as goard, several Arab camel drivers, and seven camels, laden

with baggage and provisions. At first the way across the desert lay across a barren plain of roddish sand and grit; the weeds were few and sickly-looking, and grew fewer and fewer as the little caravan advanced. No other vegetation was visible on

Next they came to a succession of barren sand-hills, and the poor camels toiled with difficulty through the shifting and slippery sand of the desert, and sank into it at every step. It was here that the travellers witnessed the most wonderful and delusive mirages. They seemed to see in the distance ahead a series of beautiful lakes. To men parched with thirst—for the water carried by the camels was scant and daily diminishing -this was a most aggravating sight.

They were tempted to rush forward to reach the grateful waters of the apparent lakes. But they knew that they were only reflections, and that the mirage pictored in the sky was water, that were at an unattainable distance. The Arabs call these mirages "the devil's sea."

Some years ago a band of Egyptian soldiers perished from thirst in that very region. They hurried toward the mirage, only to sink and die in the hot sand. After wading for days across sand-plains and over sandhills, the travellers reached an oasis, where they found wells with brackish water. This. bad as it was, they greedily drank. Near by were many graves of those who had perished in trying to cross the desert.

Thence they passed through more sandy expanses, varied by gravel tracts equally barren, and gloomy valleys, and now and then reaching wells where they were revived by their waters. Toward the latter part of the journey, they came upon lefty and beauing valleys, in which they saw huge blocks of trap and porphyry, jambled together in wild confusion.

Many were the strange, romantic scenes through which the travellers passed as they drew nearer the Red Sea. They ascended mountains whence they had a view of a wild and lonely landscape, in which huge black boulders, vast masses of granite and porphyry, strange trees with prickly branches, and stunted shrubbery, marked the desolateness of the region.

They encountered tribes of wild Arabs, and now and then saw herds of wild asses. with their gray backs, and white stomachs. ambling over the plains. Antelopes, vultures. and grouse were the only other living things seen in these dreary solitudes.

The last stage of the trip was a continuous descent through narrow ravines, abrupt dofiles, and an occasional wide, open plain, to a country where the foliage was denser, and plenty of wells relieved their thirst. At last the travellers entered the squalid streets of to Liverpool as a poor boy, so poor indeed themselves provided with the comforts of war anchored in its harbor, once more found

## Gur Sunday School Mork.

SEPTEMBER 3, 1884.)

Sunday, Sept. 7, 1884. INTERNATIONAL BIBLE LESSON. Lesson 10. |THIRD QUARTER.|

CONFIDENCE IN GOD. Psalm xxvii. 1-14. TEACHING HINTS.

BY REV. A. F. SCHAUFFLER.

Some plants, like the geranium or the lemon verbena, give out their sweetest fragrance only when they are pressed. So David seems to sing most sweetly when he is in trouble. In the days of his prosperity, when all went well, he sometimes fell into grievous sins. But the days of adversity always brought him near to God. It is true that before he was afflicted he went astray, but through sorrow he learned to keep God's

This pealm was written either during his troubles when fleeing from Saul, or while he was an exile from Jerusalem on account of Absalom's rebellion. When he was driven away from the sanctuary, he realized how many blessings came to him in connection with God's house, and his heart yearned for a return to his former privileges. Thus his very sorrows taught him how great had been his blessings, and awakened hallowed desires in his heart. Now, God often works in the same way with his children still. What prosperity cannot accomplish for them, they reach through adversity; and lessons which never can be learned in the house of feasting, God teaches them in the house af mourning. In this psalm we have

#### I. DAVID'S CONFIDENCE (VS. 13).

Whatever betides him, whether his foes come against him singly, or whether they gather in armies to encamp against him, still his confidence is in Jehovah. From him he expects to receive light, salvation, and strength. This confidence drives all fear away, and calms his troubled soul. In this experience, David sets an example for all God's people to follow. Our lives are full of fears of various kinds, -fear of business failure, fear of sickness, fear of death, fear of unpopularity, fear of political disaster, besides numerous vague fears that hover around our course like fogs around asteamer. These fears embitter many lives, and, like clouds, shut out the light of confidence in God and his protecting care. There are few disciples who have to the full experier ced the truth of the verse, " Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." "Perfect love casteth out fear," says John; and when we are imperfect in love, fear begins to creep in once more. It would be well for such distressed Christians, if they would pause, and many times assure themselves that the Lord is their light and their salvation, and the strength of their life. Let them say it over and over again, until they learn to believe it and rest in the assurance.

#### II. DAVID'S SUPREME DESIRE (v. 4).

He had many desires, but there was one which outranked them all. It was the Mt. Blanc of his desires. After the fulfilment of this desire, he says, he will strive. It is, that he may dwell in God's house forever. Nor does he desire this as a mere form. He has a purpose in it all. There he wants to behold the beauty (that is, the beauty of boliness) of the Lord, and thence he desires to receive instruction and guidance. We are all like David in having many de-

sires, and probably like bim too in having one supreme desire which outranks all our other wishes. For this great pearl of a dcsire we would gladly sacrifive all our other pearls. Are we like David, however, in the character of this supreme wish? Judging by men's actions, the supreme desire of the majority is to be rich. Others have a supreme desire to be smart. Others again long most intensely for good looks, while others, still would sacrifice almost anything to be [reatly admired. A great many have among their desires a wish to get to heaven; but that this is not a supreme desire is evident from the fact that there are other desires which conflict with this desire, which they will not sacrifice to it. Do you want to know what your supreme desire is? You can ascertain this by finding out what desire would make all other desires bow to it, i they were brought into conflict. If any find that they love their own pleasure more than the will of God, they are practically idolaters, for they are " lovers of pleasure more than lovers of God."

The temple is no longer standing, so that we cannot dwell there; but that for which the temple stood, namely, the presence and guidance of God, may still be ours. For that we should long, and after that we should strive as earnestly as the psalmist longed and struggled for God's earthly sanctuary.

III. DAVID'S SAFETY (VS. 5, 6). Safe'y from foes may be gained in two ways, -either by s.fe hiding or by triumphant victory. In both of these ways David feels he would be safe. If hidden in the secret of God's tabernacle, that is, in the holy of holies, he would be where no one was allowed to enter on pain of death. If in God's pavilion, he was as safe as a man in the pavilion of the general of an army, placed in the very centre of the armed hosts. Not only so, for in God's presence David felt that he would be able to lift up his head, as a victor proudly looks over the battle field in which his focs lie slain. How hard this lesson of confidence is, may be seen by the fact that so many of God's dear children find that their confidence is slain by the very first blow of adversity. "They trust God until the breeching breaks," and then they throw themselves into the arms of despair. The reason for this lies in the fact that we have so largely set our affections on things on the earth, and when these leave us, we fancy that all is lost, forgetting that the only real treasure of the child of God

lies where nothing can barm it. Paul's grand cheer, even in prison and castigations, arise from the fact that he had his eyes on the crown in reserve for him up yonder. Hence he could say that, "in whatsoever state " he was, he was happy and content. The greater treasure was secure, and so he thought little of the loss of the smaller. A man with one thousand dollars in one pocket, and ten cents in the other, will not make much of a fuss if he loses the ten cents. And should the Christian act any less reasonably?

IV. DAVID'S RESOLUTION.

"Therefore will I offer sacrifices of joy." If we are at peace under the shadow of God's wing, what should we do more becoming than to sing praises? Gratitude experienced is not the least of the blessings that a gift brings with it, and gratitude expressed atfords both joy to the giver and the receiver. If there were more of praise in our devotions, we should enjoy them more. The majority of prayers are mere begging message filled, with respectful complaints, and closed with promises of future praises—which promises are rarely fulfilled. David and the other real materials were year presented but also very psalmists were very prayerful, but also very praiseful men. How many psalms begin with praises? I make forty seven, or nearly one third, that have praises in the very first verse. And were we to look for praises through the whole psalms, I doubt whether ton would be found without some expression of gratitude .- S. S. Times.

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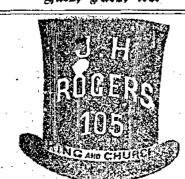
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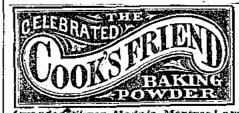
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## CKRISTIAN GUARDIAN.

TORONTO, WEDNESDAY, SEPT 3, 1884.

#### BRITISH METHODISM.

\* As Methodism is one all over the world, and all branches of the family are deeply interested in the work and condition of the Parent Body in England, we present here some additional notes, based on the doings of the recent Wesleyan Conference at Burslem. In giving special prominence to the Wesleyan branch, we do not underestimate the work of the other Methodist bodies, especially that of the Primitive Methodists, the largest and most vigorous of them all. But it is impossible to present any adequate report of the doings of all branches of Methodism, they are so numerous and active. In estimating the success of British Methodism, it is not fair to assume that the circumstances in England are the same as in America where there is no State Church, and where all the denominations are equal in law and privilege. This is not so in England. The Nonconformists are placed at a great disadvantage with the Established Church. When we consider the immense wealth of the membership of the Church of England, its vast endowments, its possession of the great uniresities, and its prestige from the possession

the Royal Family and the aristocracy, the wonder is that the Nonconformist Churches have accomplished so much. They must have possessed remarkable spiritual life and energy, or they would have failed in such an unequal competition.

. The growing spirit of unity among the Churches in England is one of the most en couraging signs of the times. For some years past, in every place in which the Wesleven Conference has been held, the ministers of the Nonconformist Churches have greeted them with a cordial welcome. Last year a number of Episcopal ministers followed this good example. This year the attendance was large, sixty-one ministers belonging to the Congregational, Baptist Presbyterian, New Connexion, Primitive and United Methodist Free Churches were represented. Every Nonconformist minister in the vicinity signed the address: and the expressions of brotherly sympathy were unusually hearty and affectionate. There can be no doubt that the Churches who hold the Head even Christ, and the same common faith, are drawing closer together and realizing more fully that they are one in Christ. Important practical results will flow from this unity of spirit.

Although there has been no direct action taken to secure organic unity, there are signs of a better feeling between the Methodist bodies in England. The Primitive Methodists sent a special deputation this year. President Lamb reminded the Conference that the Primitive Methodists sprang "from the Methodist root," and had "a close relation to" the Wesleyans, which was warmly greated, as was the declaration, "We are not a division from you, nor even a split." This he proved by an appeal to history. He adverted cautiously to the subject of organic union: but he made a very pointed reference to the evil of wasting men and money to sustain several rival Methodisms in country villages; an evil that he thought might be remedied by mutual arrangement without organic union. Referring to this subject of unity of organization, the Watchman says: "We care little for such 'organic union' as this would bring about. We have abundant evidence constantly before our eyes that such union may cover any extent of spiritual, theological, and ecclesiastical disunion; and we believe that our existence as separate incorporations, animated and cemented by 'the unity of the Spirit in the bond of peace,' is much more welcome to the Master and much more beneficial to mankind."

A number of suggestions for changes were received from the districts. Such memorials. whether carried out or not, are significant as showing what the people are thinking and desire on certain points. From Bolton it was recommended that the practice of voting by ballot in Quarterly Meetings be disapproved. The Conference expressed itself strongly against the practice. From Hull there came a recommendation that a Lectionary be prepared yearly in such a manner that the public reading of the Scriptures be at once more continuous and complete than at present, and that such portions as are not suitable for public reading be omitted. Also that a column be inserted in the quarterly schedule giving the number of communicants that are not members of Society, and that the total number of such communicants be returned annually to the Conference. From Lendon: That in all services not liturgical the lesson shall precede the principal prayer. From Bristol: That the restriction by which ministers are compelled to leave circuits at the end of three years be removed. The extension of the time of probation of members to six months was also recommended.

The Fernley Lecture this year was delivered by the Rev. B. Hellier on the subject of "The Universal Mission of the Church of Christ." The lecture was more popular and practical than doctrinal. It was really a missionary discourse. We shall give an outline of it in a future issue. Taking as his text our Lord's words: "The field is the world," the lecturer at once announced a threefold division of the subject-namely, the Divine purpose respecting the universal mission of Christ's Church; the forces which have hindered the fulfilment of the Divine

were made from the teaching and promises offers to, the human race were enforced, and the adaptation of the Gospel, and of the Gospel only, to the need of universal man was powerfully enunciated. The hindrances dealt in a practical and forcible manner with

the present duty of the Church. as it always is, interesting and profitable. It free and civilized country. It is a grave consisted mainly of brethren giving their recreancy to duty for any voter to shrink personal experience of the success witnessed from the consequences of his act, and remain in evangelistic work. As in former years, on the fence in such an hour of conflict. the great complaint is that the actual increase bears no proper proportion to the large numbers received on trial; and that no cating liquor to our children and neighbors, fitting proportion of the baptized children by licensed liquor shops is a good and desirbecome members. The statistics of Metho- able thing? It is whether it would not be dism have sometimes afforded material for its enemies to carp and criticise, if not to closed? What good interest is helped or draw unwarranted inferences. It should, promoted by the liquor traffic? What good however, be borne in mind that no other interest is hurt by a prohibitory measure, denomination so closely examines and fully like the Scott Act? Are tacilities for obtainreports the increase or decrease of its mem- ing whiskey necessary to health, industry, bership. Some who have sneered at the morality, religion, intelligence, or social prosmall increase of the Methodists probably gress? Abstinence and prohibition help all had no increase at all, if the real facts were these—the liquor traffic hurts and hinders known. We rejoice to see that the old Weslevan Body retains so much Methodist fire comes testimony to prove that the licensing and converting power, and holds fast the of places to sell intoxicating liquors has form of sound words. The reports of each | wasted wealth, demoralized and impoverished year certainly indicate undoubted vitality and progress; but there is in many cases a ness, and death. In the face of these undewant of strong denominational loyalty, and a niable facts the people have the right and disposition to do homage to the Established duty to rise in their strength and say, "We Church, which works against the growth of Methodism. Does not this to some extent arise from the past attitude of some of the leading Wesleyans towards the Church of England? It is well to be liberal; but no Church can live and grow without denominational lovalty.

There are some signs of theological dis turbance in the Wesleyan Conference that are somewhat unusual. If any body in Christendom could be pronounced conservatively orthodox, it is the Wesleyan Conterence. Yet several ministers withdrew, on one ground or another. It would seem as if the writings of Canon Farrar have had a powerful influence upon some Methodist ministers. The Rev. W. Cornforth withdrew, on the ground that he could not fully accept the doctrine of cternal punishment. Mr. Frankland was allowed to remain as a supernumerary, but is prohibited from preaching. In the Conference of the United Free Methodist Churches there was a lively debate over an article in the Magazine, on "Is Theology Progressive?" which was deemed heterodox. There have also been considerable anonymous writings in non-Methodist papers, which altogether indicate some degree of restlessness and unsettledness on theological points, which used to be regarded as fixed beyond question. All this indicates that Methodism as well as other forms of faith will in due time feel the influence of the skeptical rationalism of the day; and that we should be prepared to meet it firmly, but wisely and intelligently.

The fixing of the final draft of the stations,

where so many conflicting interests are to be

considered, is always a difficult task. There are 735 stations divided into 35 districts. Sometimes there is a protracted discussion on the floor of the Conference about an arpointment. Though this has serious disadvantages, nevertheless there is a principle of British fair play underlying it which one cannot but admire. The rights of the individual cannot be trampled upon by any exercise of official power. This year the great conflict was over Truro in Cornwall. A large number of the chief appointments are practically settled by invitations and acceptances, before the meeting of Conference. Nor does it appear that this pre-arrangement is regarded in England as embarrassing to the Stationing Committee. The Methodist recently said: "The responsibilities of the Stationing Committee have been greatly lightened of late. By circuit arrangements portion of the work is prepared beforehand. and, we had almost said, completed; else how in the time at their disposal could the the printed Minutes we read these words, as schedule to be provided by him, complete made for the stationing of ministers in his district, (2) the invitations accepted by ministers in his district to circuits in other districts, and (3) all ministers in his district for Clearer or more concise instructions it is difficult to find, and the promptness and fidelity with which such instructions have been observed are in themselves a proof of the high estimate in which they are held."

THE SCOTT ACT CONFLICT. From a number of counties we hear the echoes of battle and of conflict; but the voting against and for the repeal of the Scott Act in the county of Halton takes place next week. We do not think that the defeat of the Act would at all prove that it is unnecessary, inefficient, or inexpedient. Public sentiment might be sufficiently demoralized to reject a prohibitory measure, while there was crying need for such a measure. But although the defeat of the Scott Act would merely show that a majority of those who voted were not sound on this question; yet it must be adbition. It would be said that the people had tried the Act and were dissatisfied with it: and the result of the vote would be used to weaken the hands of those who are fighting able one. They say they can take it and let

their way. We are satisfied that a good the Apostles. The Saviour's claims on, and of Halton believe that the Scott Act is a well adapted to lesson and remove the evils of the drinking usages; but the mere belief of this will not amount to anything, unless it were then fully set forth; after which he is embodied in action. The men who profess to be in favor of temperance and prohibition, and yet have not decision and character enough to come out and vote, are not worthy The conversation on the work of God was, to have the privilege of being citizens of a What is the contest about? It is simply whether large facilities for the sale of intoxibetter to have these places of temptation them. From every quarter of the globa thousands, and promoted crime, wretchedwill not have this traffic any longer doing the work of moral ruin and death among us." The law of the land has acknowledged and conceded this right. On the one side are ranged the friends of morality, religion, education, and social reform. On the other side, we have those who are selfishly interested in maintaining the traffic, those who have formed drinking habits, and those who are misled by educational prejudices inherited from the past. Should not the character and aims of the two parties in this conflict tell powerfully in favor of the Scott Act with all Christian people? They tell us it cannot be enforced. It can be enforced if the people are law-abiding. Those who urge this objectheir power to break down the law and prevent its enforcement. To say that it would be an injury to the country if it was enforced, is to contradict common sense and general experience. Remember, in voting for the Scott Act, you are not interfering with any one's just rights, or coercing people as to what they shall eat or drink. You are simply saving, we do not want our children to be exposed to the ensuaring influence of a legalized liquor traffic. First of all, be sure and vote on the right side yourself; and see that your neighbor votes on that side also. There are a good many weak-kneed temperance men who need to be strengthened by sympathy and counsel. Remember, what the Scott such important interests are at stake.

#### A WRONG CONCLUSION.

The last issue of the Week says: "The result of the forthcoming fight upon the Scott Act in Halton will not necessarily represent the views of the residents of that county, since, whilst every Prohibitionist may be counted upon to vote, a large number of opponents of the Scott Act will prefer to run the risk of its passing rather than by expressing public disapprobation of its intolerance bring upon their heads the vituperations of the Prohibition faction."

We regret the unsoundness of the premises pon which it is concluded that the result of the coming fight in Halton will not show the views of its residents. We would be glad and by Connexional legislation a large pro- to know that it may be confidently expected that every Prohibitionist may be counted upon to vote for the Act, and that a number of opponents of the Scott Act will refrain necessities of the case be met? On p. 268 of from voting. We do not believe that such has been the history of previous contests, but one of the 'Standing Orders':- 'The repre- | that, unfortunately, the opposite of both sentatives of each district shall send to the statements has been true. The promoters Secretary of the Conference, not later than of the Scott Act, for the most part, can afthe 27th day of June in each year, upon a ford to bear the implied taunt of the term "faction"-those of them, at any rate, who lists of (1) the arrangement provisionally are ready to maintain their principles at any cost-and to fling it at them is a useless waste of energy. They are not enthusiasts carried away by the charm of demagogues, nor fanatics driven by any notion of accumuwhom no arrangement has been made. | lating merit to themselves by needless selfpenances, or by the persecution of those whose sentiments are opposed to them, but men and women who have taken the trouble -which we venture but few of their opponents have done-to inform themselves of the giant evils of intemperance, and the impelling motive in these Scott Act campaigns is the good of their fellow-citizens, as well as the protection of their own families from the dangers which are associated everywhere with the drinking usage. Those who go to the polls go under the impulse of these of pecuniary loss excited by anti-Prohibition arguments. On the other hand, the liquor party is composed of manufacturers and venders, in the first place, who make money (or intend to) out of it, and, in the next place, mitted such a defeat in Halton would be a of those whose appetite for spirits has made blow to the cause of temperance and prohi. I them slaves, and that large respectable class who are not willing-not seeing in it danger to themselves-to deny themselves an indulgence which at least is to them a pleasur

purpose. Under the first head, quotations | vent the votaries of the liquor interest having | strength and an unappreciated power in the overmastering force of alcohol. To most of Christ himself, and from the writings of majority of the sober and intelligent people people it will appear more likely that these good and useful measure, greatly needed and any invasion of their interests and what they call their rights, than that those whose offence or defence is purely philanthropic will do so. Such are the facts in the Scott Act have been unhappy disappointments when the vote has been taken, because it has been found impracticable to secure a full representation of the prohibition sentiment of the municipality concerned.

While we caution our friends in Halton to exercise the utmost vigilance, we appreciate the delicacy with which the Week, in the above statement, prepares the way for defeat. It would have us believe that if prodesire to stop the traffic in liquors, and therefore no reason why a general Prohibition Act shall be passed. Surely the argument is not seriously put. Or are the supporters of the liquor traffic afraid of the results of the proposed plebiscite, and so endeavoring in advance to weaken the effect of such a vote? Wenderfully strong are our opponents on the benefits of moral suasion. Well, they will be gratefully welcomed if they will take that field of usefulness; and in the meantime the promoters of local option will do their utmost to prove that the means they are employing are the very best educators of public opinion, and thoughtful people will not be persuaded they are mistaken, even though now and then an illustrious name may be quoted in connection with different views, and more especially when there is at least good presumptive proof that the illustrious authority has not had the best opportunity, and possibly not the strongest inclination, to study both sides of the question.

#### THE RELIEF OF GORDON.

A few years ago the world was surprised by the boldness of the design and the heroism of the execution, when Britain sent forth her bravest and best to battle with difficulty and danger, in order to relieve a few Englishmen shut up by King Theodore in the fastnesses of Abyssinia. Now we witness something far more striking; for it is in reality for the relief of one man, General tion are the very people who are doing all in Gordon, that the present armaments are being sent to Africa. Those who are jealous of England's power, say that Mr. Gladstone is now doing what he meant all along to do; that the Egyptian Conference was only a pretence, and that now he is developing his real intentions. Those who talk in this way ascribe their own duplicity to Mr. Gladstone. He does not want Egypt. He does not want the Soudan. He did not want to vanquish the brave people of that region, simply to place them under the corrupt despotism of feeble Egypt. The English people have no hunger after the possession of that country, as the French and Germans seem to think. When General Gordon was sent out he was not sent to fight and conquer; Act has done in counties where it has been but with the hope that his personal influence subjected to the ceaseless hostile efforts of would be sufficient to pacify the people, and an organized opposition, cannot truly indicate | withdraw quietly the Egyptian military what it shall do when the opposition is dis- forces from the Soudan. But as he could organized and broken up, and the overwhelm. I not do this, and as the other European couning majority of the people loyally sustain the tries would not take the responsibility of law. Let no reader of the Guardian fail to action, and as Gordon is still hemmed in by do his whole duty in a great crisis, where hostile forces that, if unrestrained, in course of time may reach Egypt, the decision has been taken to send an army of relief to Gordon's assistance. The failure of the Egyptian Conference and the purpose to relieve Gordon greatlyplesse the people of England. (And there is no denying it is a more worthy enterprise than that in which France has been engaged against Madagascar and China. Yet France, who would take no part in the work of settling Egyptian affairs, when she got the chance, now fumes and blusters through her press, because England is going to take hold of the matter alone. "The mission of Northbrook and Wolseley to Egypt is a challenge to Europe, and a public assumption that England has exclusive power in Egypt. 'Has England considered her strength,' the paper asks, ' before taking so

grave a step."" The appointment of Lord Wolseley as commander of this expedition gives general satisfaction, as the people trust him. The expedition could not have been safely sent out earlier, because of the heat. The greatest pains are being taken to have the force thoroughly equipped. The Gordon relief expedition will be composed of 8,000 British troops, 2,500 Egyptians, and 950 river boats, manned by 400 Canadians, 300 Vroomen, and 2,000 Egyptians, Nubians. The cost of the expedition will be £8,000,000. General Wolseley has been given carte blanche. The number of British troops in Egypt is 10,000, of whom 600 are sick. When all arranged the force will number 15,000. Only strong men will be taken. Several newspaper correspondents will accompany the army.

The success of this expedition will be the establishment of English influence in Egypt and the country south of it.

#### ANOTHER MOVE FORWARD.

Present indications give hopeful promise of great forward movement by the Japanese government toward religious liberty. Hitherto Buddhism has been under the control of the civil government, and the priesthood are theremotives, and these only, and though it is an fore government officials, and, as such, they admission we regret, we confess that it is not | have government protection and sanction. always strong enough to overcome that fear | The different orders of priesthood are conferred not by ecclesiastical authority of the different sects, but by the government. Even a Kuanchi, the chief incumbent of a principal Buddhist temple cannot confer a degree of official priesthood without government sanction. But a change is likely to be effected soon, by which, in so far as the law is concerned, religious equality will be established. The progress of the Japanese since they came into free commercial relations with Christian nations has been almost phethe battle of Prohibition in other counties. it alone, although they seldom prove the lat. nomenal. Foreign travel has done much

schools, the general intercourse with classes will oppose with all the force possible loreigners, which a growing commerce has together toward the voicing of the question which is now asked, and which is prompted by the discovery that Buddhism has no contests. In every case, we believe, there power to elevate a nation-Does religion benefit a community? They cannot give an affirmative answer to this question, but conwhose principles are of the highest order." So long as a governing body recognizes one religion and excludes another, so long will effect. This change which has been in course hibition is carried in all the counties of the of preparation for sometime, is likely to be were sometime ago the scenes of some disturbance, but its character was more annoying than hurtful, more recently however at Omiyadori, Kiyoto, and Takahoshi, Bishne the demonstrations have been riotous and violent. These persecutions of Christians the priests could easily have quelled or prevented, and as they made no effort to do so, there is strong suspicion that they were it would serve any good purpose to throw the real promoters of the riots. These proceedings have finally led to a vigorous protest to the Japanese government on the part of may say, he has passed out of our Methodist foreigners, and with a wholesome fear of consequences before its eyes, the government is arriving at the conclusion that the easiest way to give effect to its desire to escape Canadian Methodists. Any who may feel responsibility, is to throw the church upon disposed to endorse and defend him, we may its own resources and make itself governing. The consummation of this purpose will be gladly welcomed by the various missionaries in Japan and by the Boards which sustain them, for without the prestige of state patronage, and forced to contend with Christianity with moral forces only, its reign of centuries must soon close. It is a growing dered at, when it is remembered that he repuconviction outside of the priesthood that religion and politics must be separated, and the centest between Christianity and ed that it was absurd to talk so much about Buddhism must be openly and fairly conducted without the interference of the secular authorities. Under the Tokugana regime, Christianity was regarded and said, that he regarded certain portions of the Holy Book as of no authority, and were not as a heathenish creed, and its supporters deserving of the reverence which many give them. Some Methodist ministers could with With the establishment of the Meiji governmeut. Christian missionaries were granted more privileges and are permitted to preach in the treaty ports, and now, very much to the credit of Japanese justice and intelligence, it is likely that very soon the whole country will be open to missionary enterprise-With such an opening will come great responsibilities, her proportion of which, we hope, our Canadian Methodism will be ready

#### PERSECUTION IN SWITZER-LAND.

to assume.

Switzerland is a Republic, and boasts good deal of its freedom; but the way the Governments of the Cantons and the people have treated the Salvation Army is by no means creditable to that country. It may be that in some cases the Army people have conducted themselves in a way that has been a nuisance to others, and that more discretion would have been an advantage; but the persistent intolerance with which they have been treated shows that a large proportion of the Swiss people are a long way behind the times in their ideas of religious liberty. People who have not the least sympathy with the Army, in its methods, have been compelled to utter an indignant protest against such a sad failure to recognize the rights of conscience as has been seen repeatedly in Switzerland.

We could understand how a mob of the baser sort might have been in their element assaulting godly people. We could understand how some unenlightened officials, in some benighted Canton, might not bave attained to right views of religious tolerationbut it was a painful discovery to find out that the Federal authorities were largely possessed by the same narrow spirit as the lawless mobs that abused the Salvationists. We learn from a letter of Dr. Pressense, of Paris, in the Christian World, that the Federal Council of Berne, in reply to the repeated applications made to it on behalf of the Salvation Army, which was shamefully maltreated again and again last winter, passed a presented cash and other securities to the very incomplete measure, which interdicted their public assemblies, while sanctioning about \$5,800 to be raised. It being assumed their meeting in private. Yet even this that this balance would doubtless be paid in limited privilege has been scandalously violated. The Semaine Religieuse, of Geneva, a reliable authority, gives the following account that none of the ministers of either of the of the disgraceful treatment inflicted on the bodies will wish to occupy a singular or Army people:-

"On Monday, July 31, the disturbances began again. Although the Salvation Army had not called any meeting, the crowd assembled around their house in larger numbers, and more threatening attitudes, than before. Soon all the windows which yet remained whole were broken, the wooden doors and iron shutters were forced in, the furniture and musical instruments broken in pieces, the values of the officers pillaged, their effects scattered and destroyed, and the new benches in the hall thrown out of the windows into the street, and thence dashed with a thousand imprecations into the river. The gendarmes must have been impotent witnesses of this some of savage spoliation, which some spectator had the audacity 10 illuminate with Bengal fires. The prefect, who tried at the beginning to address the crowd, was prevented from doing so by the indescribable hubbub. The gendarmes at first arrested several of the vandals, but the crowd threw themselves upon the representatives of the law and released the of-fenders. One of the gendarmes having taken refuge in a cigar shop, the place was at once assailed and seriously damaged. The Journal du Jura, which dares to excuse these atrocious acts of violence, says it was 'the suppressed Tage of the people finding vent.'"

Soon after this the Bernese Government forbid, until further orders, any meeting of the Salvationists. At a public meeting at Bienne, attended by about 1,500 people, the Mayor, the Prefect, and other prominent citizens, and, we regret to sav. some Protessented the Salvationists in a way adapted to the two mission-schools, 1,200 to 1,800 tant ministers also, denounced and misreprearpeas and the present daty of the Church (All true friends of temperance, religion, and ter, nor in many cases do they try until to diffuse intelligence of the world, that so inflame the crowd against them. Finally,

Letters containing payment for the in relation to the accomplishment of that social progress should do their utmost to pre- the attempt proves a miscalculation of their long lay outside of Japanese knowledge. the Assembly agreed to demand of the Christian Guardian, Methodist Maga- warness. Haday the first head quotations went the votations of the labors of miscalculation of their utmost to pre-The labors of missionaries, both in their Bernese Government:-First, the withdrawal preaching and in the establishment of of its signature from the protocol of July 9; second, the absolute prohibition of meetings of the Salvation Army throughout the whole promoted, all these have been working of Switzerland, and the immediate expulsion of all foreign Salvationist officers from Federal territory. The Radical papers appland all this intolerant persecution. This is the liberality of skeptical rationalism, whose bitter antagonism to evangelical religion is the real inspiration of these outrages upon clude that "if religion is a necessity, then a the sacred rights of conscience. The whole preference should be given to that creed thing is a disgrace to Switzerland and its emasculated Protestantism. We are glad to see one gleam of light, in the fact that the recently-formed League of the Common Weal the favored creed degenerate, and the pro- has entered a strong protest against these hibited will be unable to exercise any good disreputable doings. That people worshipping God privately in their own dwellings should be outraged and abased in this way, Dominion it will be no proof that the people | precipitated by the folly of the priests. | and that it should be, in substance, justified Christian meetings in Tokiyo and Kiyoto by civil efficials and Protestant ministers, 18 something almost too disgraceful for belief.

#### NOTES AND GLEANINGS.

We have received two or three communications criticising the deliverance of Dr. H. W. Thomas at Grimsby, written probably before our article was read. We do not think our columns open to discussion about Dr. Thomas. To those who condemn him, we sphere, and his teaching does not now spectally concern us, except for the fact that it was recently thrust upon the attention of say that we feel no obligation to make this paper the medium of propagating views which we believe tend to undermine the doctrines of our Church. The correspondent of the Montreal Witness says:

His discourse on Sunday was not so objection. able, but on Monday he made a sensation such as is seldom witnessed. This is not to be wondisted the doctrine of human depravity and denied the doctrine of the atonement in its beneficial effects on mankind, and boldly assertblood-shedding as constituting the grand peculiarity of God's method of saving men. Of course, Dr. Thomas denied the inspiration of the Bible, as Protestants in general receive that doctrine difficulty remain on their seats when such views were enunciated, and, at the close of the discourse, Dr. Thomas was plainly told how he had outraged all decency in delivering such senti-ments at a Methodist camp-meeting.

What we think to be a very inconclusive test of the effect of a Sunday Closing Act or a Local Option Act is invariably, and upon all occasions, paraded by anti-Scott Act orators as indisputable proof that both Acts at 8 failures. They allow nothing, from the fact that it is strongly presumptive that it is the repeated arrest of the same parties under circumstances which would pass upnot ced if there was no prohibition, which gives them their large figures, and moreover everybody knows that where there are no restrictions there is much greater looseness in the application of the law under which intoxicated people are arrested. The polico, now and then, have a wholesome fear of public opinion, and to allow people on the streets in a state of intoxication where the sale of intexicants was forbidden by law, would be such an evidence of inattention to duty, as no well-organized policemen even could stand; but where there is open trade in liquor, and the policeman understands his duty, he will let the poor fellow, who is doing his best with his load of taxed spirits, pass on, or, if necessary, will help him to his home if he has one. The argument which is usually based upon the comparison of the number of arrests made is a very weak one if thoroughly

The Superannuation Fund Board met at the Mission Rooms on Thursday, August 14 under the new regime. The important question before the Board was the invested fund, which is in a most satisfactory condition. The various bodies were represented by their treasurers, who submitted, each for his denomination, a statement of funds in hand. The treasurers of the late Primitive Methodist and Bible Christian Churches annonnced themselves as prepared to settle in full, except in the case of three members of the late Bible Christian Church. The treasurer of the late Episcopal Methodist Church value of nearly \$22,000, leaving a balance of within the time, the date of final settlement was extended to April next. It is presumed anomalous position in relation to the fund, and therefore that any who are yet deficient will remit, and the account be closed. The Conferences are to be congratulated upon the very fine investment now to their credit -a sum which we hope the benevolence of the Church will largely increase.

The successful prosecution of the work of the Church in large cities, requires tact and system, as well as zeal and fidelity. The people need to be trained to work. The Rev. Dr. Dexter, speaking at the Congregational Union meetings recently held at Montreal, said :- "We must have the church as a place where the rich and the poor meet together-the Lord the maker of them all! Let me illustrate this from a church to which I belonged—in fact, I believe I was pastor! We could seat nearly 2,000, and the community around us was largely leavened by poverty and vice. We took a survey of our surrounding population, I called the deacons together, and as we looked on the map of the vicinity, I said, 'Let us divide it into 10 divisions, and visit every family, and talk to them, and get their children to Sundayschool.' The people came. The children came, and in the two Sunday-schools, and children were taught. We looked out for the

through the night with those who needed this ministry. And they came to us-won

: What is known as the China Branch of the Evangelical Alliance has been organized by the missionaries of the various Churches and other Christians there. The constitution touching membership reads as follows. "This branch of the Alliance shall receive as members 'all Christians who walk in brotherly love, and who, according to Holy Scripture, contess their common faith in God the Saviour -in the Father who loved them, and justified them by his grace-in the Son who redeemed them by his bloody passion and death-and in the Holy Ghost through whom they are born again and sanctified -in one only God blessed forevermore, to whose praise and glory they desire to consecrate their lives." This is quite narrow enough to exclude all dangerous elements, but broad enough to embrace all true Christians. There is not much of dogma, but there is much of faith and love and consecration to practical devotedness to God's

In the annual report of the United States Commissioner of Education, extracts are given from an able paper by Dr. McLellan-Inspector of High Schools in Ontario Canada, on Normal School instruction in the States, which he was deputed to study and | 11 a.m. report upon. The general opinion he derived from his study will appear from the following: "The Americans are a progressive people; their inventive genius has become proverbial. but they have never been able to discover a royal road to learning, nor to invent a means of annihilating time as a necessary condition in producing culture. They have not in any State, I believe, devised a means of giving all the teachers of the public schools a fair measure of professional training, so that many teachers are to be found with little scholarship and little skill in teaching. But the teachers whom they do educate and train professionally, in general, do credit to their training and are worthy of their calling. And this is due to the fact above referred to; they consider that a long course of literary and professional training is indispensable to the turning cut of really part, approximately the same knowledge of efficient teachers."

M. Levasseur recently road to the French Academy of Science a report upon the progress made in primary education throughout France during the last five years. The annual ordinary expenditure has increased during that period by 37 per cent. The number of primary schools has increased during the five years from 71,547 to 75,635, the increase being chiefly in public and lay schools. The number of pupils in the public and free schools has risen from 4,716,935 in 1876-1877 to 5,341,211 in 1881-1882, and of this latter total 4.359,256 were students in the public schools. The progress in public education has been entirely confined to the lav schools, which have gained 584,968 in Holland." "The Great Hall of William students since 1878, while the public religious | Rufus " is profusely illustrated with pictures of schools have lost 208.514. But in the free | well-known historical characters. There is a schools the reverse has happened, the well-written sketch of Charles Reade, by Robert religious ones having increased by 140,337 Buchanan. There is a striking poem by Will students, while the lay free schools have lost | Carleton, and several clever sketches and 44,667. The number of pupils in the infant stories. All the departments are well susschools has ir creased during the same period | tained. from 532,077 to 644,334.

Recent despatches from England, report that Sir William Vernon Harcourt, the British Home Secretary, has issued a circular to the officials of English prisons urging them to take extraordinary precautions to keep the prisons in the best possible sanitary condition in view of the continued prevalence of cholera. The Home Secretary has also issued an official notice to the factory inspectors ordering them to give special care to the sanitary condition of all places wherein large numbers of operators are employed, and to give every necessary sanitary instruction to the factory hands. This action on the part of the Cabinet is accepted as an indication that the Government is more alarmed now than they have been at any time since the outbreak of the cholera in France, and that they possess information of the actual introduction into England of the seeds of the plague, and entertam fears of a probable outbreak of the

An English Methodist, writing to an American paper about the gift of a library to the Wesleyan Conference, says:-This is a movement of great importance, as there are abundant stores of rare books and manuscripts in private hands wanting a suitable home in which to be gathered for, the use of the public in this country, which Americans are anxious to secure for some of their university libraries. Only yesterday a Canadian Methodist minister was making overtures to secure a valuable collection of Methodist books and rare manuscripts for a Methodist university in the Dominion; these should not be permitted to leave England, but they may without prompt action to secure them for England.

The following statement of the inhabitants of the British Empire, with their race, origin, and religions, was read before the Science Association at Montreal. The total population of the regions properly included in the empire is 305 millions. Including the other countries previously referred to, this amount would be increased by ten millions. Of these 315 millions, 45 millions are Caucasians, 254 original races. As to religion, Christianity is 60 millions are Mohammedans, about 7,000,000 Buddhists, while a small remainder of about 7,000,000 are Pagans.

The Alma College calendar for 1834 85, which has been laid on our table, is a very neat and well executed pamphlet. It contains fall and explicit information upon all matters pertaining to the work of the college, to the faculty, and to the expense to ant information respecting the causes which distributed at its own expense.

sick; and in alphabetical turn we watched | students' in attendance. The staff is large, | have given birth to the irrepressible disloyalty and is composed of persons thorough in the and bitterness of Ninilism. "Buddhism and departments to which they are assigned. Christianity," by Wm. M. Bryant, is an able by kindness -to be taught the way to the The curriculum is broad, and well arranged, and the college all that can be desired. Any person wishing to have a calendar will be supplied upon application to Rev. B. F. Austin, M.A., St. Thomas.

> The Grimsby camp meeting closed on Monday morning with the usual ceremonies. The services on Sanday were very interesting. Service began in the morning at 9.80, in the Tabernacle. At 11 o'clock Rev. S. J. Hunter preached a most excellent sermon. At 2.30, sermon by the Rev. Newman Hall, | magazines of the day. LL.B.; and in the evening by the Associate Editor. In our next issue we purpose giving a more lengthy report.

The Association of Science has continued its meetings at Montreal with much interest in all the sections during the week. Excursions to Quebec and Ottawa have been enjoyed by the members.

The Woman's Christian Temperance Union have appointed Monday, the 8th inst., as a day of special prayer for the success of the movement for the adoption of the Scott Act in the different counties.

The Ray, Newman Hall, of London, England, will preach in the Central Methodist Church (Bloor Street), on Thursday, at

Rev. James Allen wishes us to say that Rev. S. G. Blan I should have been credited in the Minutes of the Montreal Conference with the payment of \$12 to the Superannuated Preach-

#### BOOKS AND PERIODCALS RECEIVED.

College Greek Course in English. By William Cleaver Wilkinson. New York: Phillips & Hunt. Toronto: Wm. Briggs.

This is the third volume of this series for English readers. The idea is a good one, and it has been well carried out by Mr. Wilkinson. The author says: "It is the object of this volume to furnish readers not versed in any tengue but the English, with the means of obtaining, at their leisure and without change of residence on their Greek letters as is imparted to students during a four years' stay in the average American college." The contents are not only instructive. but they have a special value as an introduction to classical authors not so familiar to English readers. These books bring any one who masters them into the possession of a knowledge that counts for a good deal as a eign and means of literary culture. In this book we have selections from ten or twelve Greek authors, representing four different departments of Greek

Harper's Magazine for September is fully up to its own high standard in both illustrations and articles of interest, "Judith Shakespeare" and "Nature's Serial Story" are continued. We have another instalment of "Artist Strolls

The Atlantic Monthly for September (Hough-Mifflin & Co., Boston) comes to hand with a good table of contents. "In War Time" is continued. "The Anatomizing of William Shakespeare" (IV.) is another able and scute critical article on Shakespeare. These articles reveal keen literary insight and capacity of expression. Nothing that we have read on this line has pleased us better. "Wolfs on the Plains of Abraham." by Francis Parkman, is an appreciative article by a master of early Canadian historic lore. It will be of special interest to Canadians. There is a good variety of poems and sketches such as generally graces the pages of this excellent monthly. It is a good representative of the literary culture of New England. "The Story of the English Magazines" has a special interest for persons who feel an interest in the growth of popular periodical literature.

The Popular Science Monthly for September opens with a very excellent paper by Professor Josiah P. Cooke, on Scientific Culture : its Spirit. its Aim, and its Methods. This is followed by a description of the Upper Missouri River System, by Leelie F. Ward (illustrated) -The Study of Anthropology, by Wm. H. Flower, F.R.S.-Where and How we Remember, by M. Allen Starr. M.D. (illustrated)-A very interesting paper on the Astronomy of Primitive Peoples, by G. M. Frauenstein-Sorgum as a Source of Sagar, by Henry B. Parsons-The Chemistry of Cookery, by Mattias Williams-Hygiene for Smokers, by Dr. Felix Bremont-Row the Doddu Became a Parasite, by Joseph F. James -Sun Sinks, by T. O'Counor Sloane, Ph.D.-National Health and Work, by Sir James Paget: F.R.S.—The Morality of Happiness, by Thomas Foster-The Problem of Population, by Charles Morris--Protection against Lightning, I .-- Chinese Coroners' Inquests-Sketch of Prof. J. P. Lesley (with portrait) - Correspondence - Editor's Table -Literary Notices-Popular Miscellany-Notes. D. Appleton & Co., New York.

Wide Awake for September has been laid on our table, and is, as usual, full of good things for the young folks. Among the continued stories are-" Through France in Sabots," picture serial; "Imitations of Immortality," "Masks Off," " Æsop's Fables Versified," " The Procession of the Zodiac," "Old School Days," "In No Man's Land," "Tales of the Pathfinders," "In Case of an Accident," "Anna Maria's Housekeeping," and "Ways to Do Thiugs." A new story, entitled "A District Messenger Boy," which promises to be inter-Arvans, and 5 Mongolians, the balance being esting, begins with the number. Besides the above there are many stories and poems. The professed by about 46 out of the 315 millions. illustrations are quite up to the standard of this There are 188 millions who profess Hinduism, | very excellent youth's magazine. Price 25 cts. per number, or \$3 per year. D. Lothrop & Co., Boston, W. Briggs, Toronto.

The Andover Review for September (Houghton Mifflin & Co., Boston) has a good table of contants. "The Eschatology of the Psalms," by J. B. Bittinger, D.D., is a learned and careful examination of the teaching of the Psalms respecting the future state. "The Rationale of Russian Socialism," by E. K. Rawson, furnishes import-

comparison of the two systems named. The subwhen so many claim that one religion is as for occupation within six weeks. sacred and divine as another. "The New Psychology," by John Dewy, of John Hopkins' University, is an able and well-written exposition and defence of new departures in Psychology. The editorial articles are on Bocial Classes and the Church; The Logic of Hermeneutics; A Battle of the Sheptics. The usual departments, Theological, Biblical and Literary, are well sustained. This Magazine has won a prominent place among the best theological and literary | Rev. Eli Denniston, for sixty-three years a

THE SABBATH-SCHOOL AID AND EX-TENSION FUND.

At the meeting of the Sabbath-school Board on the St. Lawrence Central Camp Ground, the General Superintendents were requested to give direction as to the requirements of discipline concerning this fund, lest in the following particulars confusion might arise :-

By paragraphs 354-6, pages 159-160 Discipline, it becomes the duty of Superintendents of Circuits and Districts to see that an annual collection in aid of our Sabbath-school work is taken up in all our schools; which collection is to be forwarded to the Financial District Secretaries; by them transmitted to the Secretaries of the Annual Conference Sabbath-school Committees, who shall remit them to the Treasurer of the General Conference Sabbath-school Board, Paragraph 348 provides that the Annual Conference Sabbath-school Committee shall elect a Secretary and Treasurer, while paragraph 350 combines the two offices in one as Secretary-Treasurer. Where this combination has been made, confusion will not arise; but where two separate officers have been appointed, one as Scoretary the other as Treasurer, as we are informed in some instances has been done, our direction is, hat for this year the collections in each Conferbe sent by the Financial District Secretaries to the Treasurer of the Annual Conference Committee, to be duly forwarded by him as designated above. Hereafter the elections can be made to conform to Discipline.

We find also in some instances the Annual Conferences, as suggested by question 24, page 57 Discipline, have elected a representative to the Central Sabbath school Board. A reference to paragraph 352, page 159, will show that an Annual Conference has no such authority; but that the Board is appointed by the General Conference; which the General Conference did as sot down in the Journals of the General Conference, page 146. The brethren as then appointed and recorded, whose names are also given, list 7 appendix II. pr. 266 Discipline, constitute the Central Sabbath-school Board.

As ever faithfully, S. D. RICE. A. CARMAN.

## NIAGARA CONFERENCE.

TO SUPERINTENDENTS OF CIRCUITS AND MISSIONS

OF THE NIAGARA CONFERENCE. Dain BRETHREN,-The following resolutions were passed at a meeting of the Conference Special Committee held on August 28th, and you are hereby notified and requested to observe these Conference appointments, and act in harmony with these resolutions :-

1. That a collection be taken up at all the appointments of every Circuit and Mission within the bounds of this Conference, to constitute a Relief Fund for this year; the time for taking up this collection to be arranged by the Finan-

cial District Meetings.

2. That this Conterence Special Committee
be a Committee to disburse this fund at our next Conference

3. That the Secretary of Conference be the Treasurer for this Relief Fund. 4. That the Rev. Dr. Gardiner be the Trea. surer for the Sabbath-school Fund for this Con-

5. That where the District Committee on visional District Meeting, or changes in said Committee were caused by the action of the Stationing Committee, we recommend that such a Committee be appointed and deficiencies filled y the Financial District Meeting.

6. That the Rev. A. Langford be the Treasurer

of the General Conference Fund for the Niagara

Conference.
J. A. WILLIAMS, D. D., President.

#### A. Langroud, Secretary of Conference.

#### THE SUPERANNUATION FUND.

Financial secretaries, superintendents and others desiring to communicate with the Clerical Treasurer of the above fund, will please correspond with the Rev. James Gray, Clinton, and not with the undersigned, whose official duties in connection with the fund have now ceased. in retiring from office, it is no small eratifica tion to the retiring treasurer to know that every claim has been met, an advance payment of up wards of \$6,000 for the year has been made to superannuates and widows beyond the amount received by them the preceding and former years, every flebt paid, and a handsome balance passed over into the hands of the incoming reasurer-a treasurer's experience alike satis factory and novel. The new scheme has thus proved a successful one, and demonstrated the essibility of paying in full the increased claims of the beneficiaries. To the superintendents and to the financial secretaries the undersigned is largely indebted for the successful issue of the experiment, and he gratefully acknowledges their zeal, promptitude, and accuracy, and trusts that the future of the fund will be all that he and all the carnest friends of the fund can de-G. R. Sanderson.

August, 1884.

#### RIVIERE DU LOUP STATION.

A circumstance occurred here a short time ago which the brethren who have travelled this field of labor will be pleased to know.

Catholic Church, gave the trustees of the Methodist Church a plot of land, to be used for a burying-ground, and on Monday, the 23rd, at a meeting of the trustees, and some of our adherents, a resolution was unanimously passed thanking Mr. P. for his generous and most

timely gift.
The first interment took place on Thursday. the 21st of August. Since then we have ar ranged to have the ground properly laid out and fenced, which, when done, will be a credit to all converned. We have almost sufficient funds promised to meet the necessary expense.

We are daily receiving books from authors and others to furnish our book-stand in connection with our contemplated bazaar, for which we are thankful. Send along, brethren. All will be welcome. J. H. F.

The American public know of Philotheos Bryennios simply as the learned Bishop of Nicomedia, who has discovered and edited the complete Greek texts of the two epistles of Clement of Rome, and the "Teaching of the Apostles." active Christian man. Two years ago he pubthe encreachments of the Church of Rome. The Greek Synod, which lately met in Constantinople, has expressed its approval of the views of the distinguished prolate and scholar, and directed that his work should be printed and

#### PERSONAL ITEMS.

Rev. Dr. Carroll is pushing his enterprise at York Station with his usual zeal and energy. ject is of special interest at the present time He expects to have "Hope Tabernacle" ready

> The memoirs, letters, and sermons of the late Bishop Simpson will be published, the editing of the material having been entrusted by the family to one of his episcopal colleagues.

> The Rev. Dr. Cochrane, of Brantford, has made a tour, taking in Ostend, Brussels, Bonn, Coblentz, Mayence, Heidelberg, and Worms. He is now in Switzerland.

died at Newburgh, N.Y., on Thursday night last, in his 88th year. The Rev. E. E. Jenkins, of the English Wesleyan Conference, is about to visit India and China in the interest of the Wesleyan missions

clergyman of the Methodist Episcopal Church,

in these countries. Rev. B. F. Austin, B.D., Principal of Alma College, called at our office on his way home from the S.-S. Parliament at Brockville. He

anticipates a very good year for Aima.

James Gordon Bennett, it is said, has turned over a new leaf with regard to drinking. Not only has he not tasted a drop of intoxicating liquor for the past six months, but he has agreed to forfeit \$50,000 if he indulges to the alightest extent for a year to come.

The Rev. Newman Hall, who preached at Grimsby last Sunday, is visiting the United States and Canada mainly for the purpose of making practical study of the religious and educational condition of the country.

The Rev. Hugh Johnston has returned home from his vacation. Mrs. Johnston's health is greatly improved. Bro. Johnston was called away from Cacouna last week by the death of his father, from whose funeral he returned in time to be in his own pulpit last Sunday.

A few evenings previous to their departure from Sweaborg Circuit, a number of the friends of the Rev. W. N. Vollick and family gathered at the parsonage with well-filled baskets, and presented the retiring pastor with a nice sum of money, together with their best wishes for his future success in the work of the Master.

It was Commander Schley who, near the top of the foremast of his vessel, discovered Starvation Camp, where Greely and his men lay dving or dead-the brow of a bleak, bare, rocky hill of ice. The vigilant commander had been in that position many days and nights before finding the object of his search.

The Orillia Packet announces the death of Mr. Isaac Yellowhead, which took place on the 11th ult. He was stricken with paralysis on the 5th, from which he never rallied, being unconscious until the end. He was about sixty-five years of age, and was much respected by all who

The foundation for the reported death of the Oneen, if indeed it had a foundation, was that her Majesty suffered from a fainting fit, probably induced by the great heat. The attack, however, was so slight that nothing beyond ordinary medical attendance was requisite.

Rev. Alfred Andrews, Sabbath-school agent of the Guelph Conference, gave a brief call on Friday last on his way home from the St. Lawrence Sanday-school Parliament. He informs us that the S.-S. Parliament has resolved to make the Normal Class department a more prominent feature in their programme for 1885.

It seems that Stanley has not left the Congo permanently. He means to return and take command on the Upper Congo, leaving Colonel de Winton to rule over the stations on the Lower Congo. It is possible that General Gordon, if he returns safely from the Nile, may join Mr. Stanley, and open up this great interior region to the world.

In the course of the autumn a monument will be erected to the late Dr. Moffat, the African missionary, in his native village of Ormiston, near Tranent, in East Lothian. The obelisk, which is to be of red granite and twenty feet in height, will be furnished with a bronze relief of the features of the eminent missionary.

The Emperor of Germany recently held his annual meeting with the Emperor of Austria, at a German watering-place. As usual, the two lofty personages kissed and embraced each other publicly with absolutely uncontrolled emotion. At dinner Wilhelm I. was escorted to a seat between Francis Joseph and Francis Joseph's imperial spouse, the table being decorated with his favorite corn flowers.

Monsignor Capel is staying in Chicago, having just returned from Winnipeg, where he was the guest of Archbishop Tache. During his visit he gave a series of six conferences. The week previous, during his stay with Bishop Ireland. he gave a series of eighteen conferences in St. Paul's Cathedral, St. Paul, Minn., to overflowing andiences, which included many prominent non-Catholics. He will return to New York in ten days. He expresses himself delighted and astonished with the resources and magnitude of the great North-West.

The Rev. Dr. Potts, of Montreal, has returned from his visit to his native land. He was not idle during his stay. One of our British J. Palistre, Esq., a member of the Roman | exchanges contained the following during last month:-The Rev. John Potts, D.D., of Montreal, has for the past few weeks been on a visit to his native place, and in various ways has rendered valuable aid in the Enniskillen District. On Sunday, the 20th inst., he preached in the recently reopened church, Enniskillen, to very large congregations, when liberal collections were taken up on behalf of the improvement fund. He has also given valuable aid in the services conducted in the tent at Newtownbut-

PRESENTATION TO DE. C. V. Layar on His Leaving Galt,-The farewell social in honor of Dr. and Mrs. Emory, in the basement of the Methodist Church, last Thursday evening, was a most enjoyable affair. The attendance was large, including many from outside congregations, and the programme presented was an interesting one. The occasion was taken advantage of to present Dr. Emory with a handsome silver water pitcher and goblet, on behalf of the But he is not only a scholar, but a fervent and | Sunday-school, of which he had been for some time superintendent. The presentation was lished a very admirable work of 360 pages, on made by Miss Bella Smith, and the address acthe more argent ecclesiastical reforms needed in companying it was read by Miss Wilson. The the Greek Church, and on the means of resisting | Doctor replied in appropriate terms, thanking the scholars for their magnificent present and the feelings which prompted it, and expressing regret at his contemplated separation from those with whom he had been associated in Sundaydresses eulogistic of the Doctor and Mrs. Emory | were yet to come in.

were made by Rev. Mr. Phillips and Mr. Wm. Weir. They left for their new home on Friday, carrying with them the best wishes of their numerous friends for their future prosperity and

#### SAYINGS AND DOINGS.

Prince Bismarck, it is said, distrusts an Englishman who speaks French perfectly. This is from no contempt for linguistic attainments, for the chancellor, albeit no man of books, is one of the best of linguists. But he evidently holds that an Englishman very familiar with France and the French is an Englishman spoiled. This is rather unflattering to the French.

" Mr. Whittier's name," says the Athencum, in recent review. " will always stand high in the rank of American poets. If he lacks something of Longiellow's grace, Longiellow, on the other hand, has none of his fire; and if he is less stately than Bryant, he is much more spontaneous. A writer who can be pure, yet not cold; religious, yet not didactic; who is swift of thought and sure of touch, claims-what he has so largely received-respect and admira-

In a recent letter to the London World the Rev. E. Paxton Hood asserted that "the American churches have not been rich in hymn writers." This drew out a communication from another elergyman who, while agreeing with Mr. Hood, called attention to the fact that an English Hymnal now in use in some hundreds of congregations in Great Britain, contains hymns by no less than twenty-four American writers.

Sunday closing of dram-shops in Ireland. which has been enforced in the greater part of the island since 1879, has worked well, and it is now proposed to include the five other towns and cities under its operation. The legislation of 1879 was a success from the beginning. The arrests for drunkenness on Sunday were as one to seventeen on week days. The magistrates greatly promotes peace. Of course it does; and some day the British mind, which moves slowly in the direction of prohibition, will awake to the fact that the law which works so well on Sunday, will work just as well every day in the

· It is stated that Mr. John Roberts, a British member of Parliament, owns about 300 scres of land on which Liverpool is built, containing at present 7,500 houses, with a population of about 40,000. The titles contain a clause that no public house shall be permitted, and this has been rigidly enforced. The result is that while Mr. Roberts has lost the extra price offered by brewers for eligible corner sites, the loss is more than counter-balanced by an increase in value on the whole land consequent on the restriction, the district being rendered more respectable, and larger rents being obtained .- The Christian

The Italian peasants in the cholera districts repel the doctors, and prefer to trust in charms and superstitious observances. At Busco a girl was found dving in a filthy room, in which two sheep were feeding from a nasty trough. The sheep were allowed to be there, because it is believed the wool would absorb the disease. The peasants are profound believers in the powerful efficacy of processions. A serious tumult occurred last week at Lucca, because the prefect prohibited a procession. The military were called out to quell the disturbance. Several rioters were wounded.

Dr. Phillips, a Free Baptist missis dia, writes about a native church :-- "The lay preacher in charge of this outpost has done a fair amount of work. Naturally a quiet man. his omnipresent pipe stupefies him beyond expression at times, and this has been a serious trial. We hope to see the day when not a single worker in the field, foreign or native, shall be a slave to tobacco. After years of observation I am more than ever convinced that this narcotic drug, as used by Christian men and women, is a mighty obstacle to the progress of Gospel truth in Bengal. The present rule of the mission, that no young man who uses this drug shall be either licensed or ordained to the Christian ministry, will bring help in time; but the older men are causing confusion now."

#### BRIEF CHURCH ITEMS. TORONTO CONFERENCE.

TORONTO, Metropolitan Church.-The enlargement of the lecture-room of the Metropolitan Church is being rapidly proceeded with. The brick walls are built as high as the second floor. The new lecture-room will seat about six hundred. There is to be a smaller lecture-room on the flat above, which will accommodate three hundred. The work is expected to be completed by December 1st.

YORKVILLE. The Yorkville Herald of August 21st, says :- A very interesting service was conducted in the Methodist Church, in this village, last Sunday morning. The ordinance of baptism was administered to several adults and the right hand of fellowship given to about fifty persons, who were admitted into full membership with the Church. An impressive sermon on the "obligations of Church membership," was delivered by the pastor, the Rev. W. R.

BRAMPTON, Queen Street. - As the present church is quite too small for the ever-increasing ongregation (many who have applied for pews cannot be accommodated), the trustees have decided to build a new church on the corner of John and Main Street. It will be built with brown stone, with seating capacity for 1,000, and will cost \$20,000. We have advertised for plans, are circulating a subscription list with success, and intend to go on with the work at once. In several respects this may be said to be strong congregation, while the liberal support given the pastor, and the unucually fine parsonage, with its beautiful surroundings, and lately refurnished, make it a desirable charge. Upon our arrival here six weeks ago we were very heartily received. We were met at the station and driven in Mayor Elliott's carriage to the par. sonage, where we found many ladies, who gave us a cordial reception, causing us to be at home at once. We anticipate a pleasant and prosperous term here.-J. H. LOCKE.

MONTREAL CONFERENCE. GAMANOQUE,-Rev. W. Hall, A.M., pastor Sermons on behalf of the Educational Fund were preached to large congregations on the 24th ult., by the Rev. Principal Douglas, LL.D., of Montreal. The collections were much in school work for the past four years. Brief ad. sdvance of last year, and several subscriptions

### NEWS OF THE WEEK.

Frauds amounting to £80,000 have been discovered in the Egyptian Ministry of Finance. Foreign officials of high standing are implicated.

The Cantonal authorities of Berne resolved to impose a fine of 200 francs or three days' imprisonment, for a violation of the order prohibiting Salvation Army meetings.

The rabels attempted to capture Khartonmon the 12th ult., and continued the attack until the 14th, when Ger. Gordon cleverly outflanked them. Many rebels were killed.

The British Government is preparing a bill to modify the land law in Scotland for the purpose of protecting the crofters from summary eviction. The bill is based upon Land League prin-

The meeting of the International Postal Congress at Lisbon has been officially postponed until next February, on account of the prevalence of cholera, which interferes with railway communication throughout the south of Europe.

A despatch from Hong Kong says that the French missionaries have been expelled from there. The Chinese Government suppressed the nprisings which menaced the Christians gener.

The clergy of Madrid have started a monster demonstration in favor of the restoration of the temporal power of the Pope. The first signatures to the address on the subject include those of leading prelates and nobles.

It is reported that prosecutions are impending against the proprietors of United Ircland for publishing articles accusing members of the Irish executive of deliberate suppression and manipulation of evidence against Cornwall and others in connection with the trials just closed.

Advices have been received that the British steamer Loch Tay, which left New York on the 9th ult. for Jamsica and Belize, ran ashore on the night of the 20th on a reef near Belize. All are almost unanimous in saying that the law the passengers and crew were saved, after being in open boats a night and day.

English merchants are considering the ladvisa. bility of presenting a memorial to Earl Granville urging him to co-operate with America and Germany in representing to France the serious Injury which will be inflicted upon trade by interfering with the Chinese treaty.

A despatch from St. Petersburgh says: An other outbreak against the Jews has occurred at Dubroritza in Western Russia. The mob pillaged twelve shops and twenty houses. Many Jews were wounded and one woman was killed: The police and clergy were rowerless to quell the disturbance.

Advices received by leading China houses from Foo Chow and Shanghai show that no dread is entertained of native uprisings. Business is proceeded with as usual. In London the premiums on trading vessels in China seas, which had been advanced to war rates, have fallen to nominal rates.

The Chinese honorably paid the French Shamein claims after Foo Chow had been bombarded. The French ships saluted the Chinese flag on the day previous to the Fco Chow attack, it being the Emperor's birthday. Foreign. residents severely sensure the French for entering the Min River with the banner of friendship

Figure, commenting upon the increase of the English troops in Egypt from 6,000 to 14,000, says that an explanation is necessary. If it is designed to stop the passage of the French through the Suez canal, in the event of an Angle-Chinese alliance, France keeps 51,000 troops in Algeria and Tunis who are ready to seize Cairo when ordered.

All the French have left Canton. It is asserted that Admiral Courbet left the Min River with the intention of going to Canton. Chinese military commanders everywhere have received Imperial orders to attack all French war-ships and merchant vessels which attempt to enter the leading treaty ports. Those in port have been ordered to depart immediately.

The announcement that Gen. Wolseley is to start for Egypt has caused a considerable flutter, in Paris, where it is believed that his employment betokens a much more vigorous policy on the part of the English Government in Egypt. The French papers say that the increased force are sent, not to release Gen. Gordon, bul to take possession of the country.

The Town Council and Liberal Associations of Edinburgh presented addresses of welcome to Mr. Gladstone on Saturday. In the evening be spoke to his constituents when many Lords and Commoners were present. He supported the course taken by the Government on the Franchise Bill, the reform of the Lords, and other measures. A vote of confidence closed the promedings.

The Duke of Edinburgh, with the Channel fleet, is visiting Dublin harbor. This has caused a great stir among the people and the Duke has been well received. Thousands of persons flock to Kingstown to visit the fleet, and the evenings are made brilliant with balls, fireworks and illuminations. The Freeman's Journal says such occurrences indicate how loyal the Irish might be if they were accorded their just rights.

The police at Warsaw have expelled between 400 and 500 Germans, who have been living in that city, on the charge that they habitually violated their contracts and live by robbery. This action on the part of the Russian police is clearly the execution of the treaty secretly made between Germany and Russia that each country would refuse a right of asylum to the expatriated citizens of the other.

The Pall Mail Gazette says there is not the slightest foundation for the report that China wishes to come to an agreement with France. The Chinese consider the Foo Chow affair an act of treachery on the part of Admiral Courbet. who took advantage of permission accorded to the war ships of friendly Powers to enter Chinese ports. The barbarity of continuing the fire hours after the Chinese vessels had coased firing is a cause for intense excitement against Europeans.

M. Pasteur's experiments on the treatment of hydrophobia are pronounced by the committee appointed by the French Government to verify them to be entirely borne out. Inosulation with the virus is found to be a preventive. The committee will still further investigate the matter. and specially seek to ascertain whether, after a dog has been bitten, inoculation with the attenuated virus will prevent any consequences from the bite. The results of M. Pasteur's investigations will be laid by him before the International Health Congress at Copenhagen.

#### Correspondence.

MISSIONARY BENEVOLENCE. SECOND PAPER.

III. The success of the missionary enterprise requires the use of ampler means. Money is said to be "the servant of enterprise." No organization or institution for practical ends can exist without it. Extinction is the result of its withdrawal. On Christians rests the responsibility of sending the Gospel through every land where human beings dwell. It is not the work of a few Missionary Societies, by picking up a few scattered subscriptions among the multi-tudes of professing Christians, and using them by employing a small number of missionaries and printing presses, and establishing here and yonder schools, few and far between. They have done and are doing, in their line, a noble work; but how sadly they are burdened and their efforts curtailed for want of funds? While

Gospel—to propagate which they exist—yet, for lack of means and instrumentalities, they can-not do more. On the whole Church rests the responsibility of providing the required means, that suitable men, who offer themselves, may be sent as messengers of salvation to the ends of the earth. There is a burning thirst for costly church edifices; while missionary organizations have to say pay to men who are willing to give their talents and their lives that they might take the Gospel farther and yet farther into heathen-dom. The fact must be hung up to the gaze of Christendom, that some congregations and ministers pander to expherent, expensive tastes, and indulge in extravagant elegance and costly, showy fineries in church ornamentations which prove repulsive to the local poor, causing them to entertain the idea: these are not the places of worship for us; and besides that consideration, th's is done, where their own denominational missionary society, and kindred ones, are an-nouncing to the world their inability to proceed with the important work of heathen evangelization, according to the claims of pressing calls. And, in certain cases of this character, such Churches do little or nothing for the cause of

Having entered on this subject, let us go a little further. Great sums of money are spent, at times, in much too costly organs, and artistic sing rs are hired at an expense that would be almost sufficient to sustain a heathen missionary, when a moderate cost could provide to lead the singing of spiritual worship among God's as sembled people. Also some congregations tell us they are interested in the missionary enterprise, when they thirst for special intellectuality in the pulpit, as they put it, that they must have a minister at large cost. They have got a splendid church, finely ornamented, costly organ, and liberally-paid singers, and to finish an eleand noerally-paid singers, and to mish an ele-gant and tasteful religious concern, they must pay a special price for a minister to popularize the church. In such cases the enquiry probably is not, what minister will be most useful as an expounder of the word, a converter of sinners, and who will bring down mere nominal religion by a spiritualizing power. Such a minister, possibly, would be too cheap, as they wish to be able to say they give their minister a high salary. And may it be said, that one who is the professed messenger of Jesus, the lowly Gali-lean, receives such large stipend? and when the time of missionary collections and contributions comes round he tells the people that the cause of Christ for heathen missions is in straits, perhaps in large debt, for want of more liberal support from the Churches; and it may be he ses sight of the expensive case of himself and his own church in the general terms used. Now, we ask, should there not be more consistency more solid corsideration and sympathy for the heathen, and more loyalty to Christ in regard of his divine commission for the universal propagation of his Gospel, than after this fashion? And can this kind of spirit harmonize with the Christ-likeness which Christian Churches should be careful to maintain? We find these questions by the side of the faithful, burning words of Dr. Duff, delivered when advocating the cause of the heathen: "What is to be done?" said the earnest, great missionary. "How are these gigantic evils complained of to be efficiently remedied? Never, never, till the leading members of our Churches be shamed out of stheir lavish extravagance in conforming to the fashion of the world that is so soon to pass away, and out of their close-fisted pennriousness the angels of the Churches, whether ordinary pestors or superintending bishops, be shamed out of their sloth, their treachery, and their cowardice. For rest assured that the people will get weary of the sound of the demand, 'Give, give,' that is eternally reiterated in their ears, when those who make it so seldom give, or what is the same thing, give in such scanty dribblets that it seems a mockery of their own expostulations; and of the sound of the command 'Go, go,' when those who make it are themselves so seldom found willing to go. How, then, is the remedy to be effected? Not by periodical showers of words, however copious, that fall like snowflakes in the river—a moment white, and then gone for ever. No; but by thousands of -deeds that shall kindle into a blaze the smouldering embers of Christian love—deeds that shall revive the days of primitive devoted ness, when men, valiant for the (ruth, despised earthly riches and conquered through sufferings,

not counting their lives dear unto death."

In view of the objects of foreign missions, it may be thought they are beyond the power of the Churches to accomplish. The training of native talent for missionary service, the giving to heathen nations a copy of God's Word in their own tongues; the educational establishments necessary for permanent effective operations, medical missions required, and female agercies needed to reach the women who are held in such seclusion among the heathen, may be regarded by some as impossible ideals. But we consider the enormous wealth of Christian countries, especially England and America, the opulence and influence of their Churches, and their opportunities for missionary aggression they enjoy from their position, the extent of their dominion and their commercial relations, there ought not to appear any im-possible hindrance in the way of realizing these

objects.
The amount of British Missionary Societies, and of Bible and Tract Societies (less sales) for

1880, was:--£1,202,000 American Missionary and Bible So-..£603.000 German Missionary Societies..... French Missionary Societies.... 

£1,956,000 Let it be calculated that since 1880 there has been an increase of contributions for missionary and Bible work to the amount of £2,000,000. If such is the case, how small is the sum when we think of the enormous amount spent on national armaments and munitions, often used for waging war with savage nations, who have never had the Gospel sent to make them just and peaceable; and when we reflect on the fabrions sums of money lavished on mere indulgences, it awakens deep regret to learn that only between nine and ten millions of dollars, or about £2,000,000, are spent by the entire Protestant Churches of the world for these grand objects of galvation to mankind.

755,000

Let Christians think of the masses of people in heathen lands who are ignorant of God and of the way of salvation; view the vastness of the fields of heathendors, and listen to the terrible cry of debased and suffering humanity, as d remember that all which has yet been done is very small, and all that united Protestant Christians raises annually for heathen missions is a mere bagatelle. "This would only," says the Rev. Joseph Cook, "pay a few days' liquor bill for the United States or Great Britain. And the dissipations of Saratogas and Newports and Brightons would hardly find this sum worth mentioning in the augeness of their expenses for self-gratification. We are penurious toward missions. Modern Christendom has thrown a pebble in the ocean of missionary effort, and is distinctly specified stands with an amused, childish conceit on the into the atorehouse stands with an amused, childish conceit on the into the storehouse . . . and prove me now if they were only consecrated to this noble work, above of history watching the mighty ripples herewith." Is it not awful insult given to God, Is there not a man, or men, in all our Zion who

produced by that pebble, and supposes that it is | if we ask for the fulfilment of this great proreforming the world. Another century will sneer at us for our conceit and penuriousness."

Monetary supplies are, and must be, a great necessity that demands to be met. A much more fervent missionary spirit—a spirit that rises from hearts assame with love to God and man, and is big with burning desire to make known the world's Saviour to heathen millions—is the only requirement needed to produce such an issue as the supply of means. Were this the experience of the Christian world to day, it would result in more than a hundred-fold of efforts consecrated to the work of heathen evangelization. Why not millions of money possessed by Christians be bequeathed to foreign missions? Why not thousands and tens of thousands of dollars and pounds, from Chris-tians who own wealth, stand out in prominent relief on missionary subscription lists? and why not fifties or hundreds from persons of moder ate means instead of a dollar or a pound? And in this we include Christian ministers. Their example would not fail largely to influence others, especially their own people. It is to be feared that some of them, with all their preaching on missionary benevolence, are below the right standard in this momentous matter, accoroing to their circumstantial ability. We also further ask, why do not Christians of wealth men and women—take hold of a foreign mission or missions, each with the missionaries laboring on them, and provide the necessary support? And why do not some of these go out in person, taking their possessions with them, into the mission work to spend and be spent for Christ? Worldly good cannot excuse them. God and the eather have a claim on them and their material talent, as much as they have a claim on the talents and life of men and women who have o wealth, but have brain talent. IV. The duty of giving for the service of God

is an essential element of religion. Giving, m one form or other, is often associated in Scripture with prayer and praise. "Thou shalt keep the feast of unleavened bread, and none shall come feast of unleavened bread, and none shall come before me empty. . . . The first of the first fruits of the earth thou shalt bring unto the house of the Lord." (Ex. xxiii. 15-19.) "Give unto the Lord the gtory due unto his name; bring an offering and come before him; worship the Lord in the beauty of holiness." (I Chron. xvi. 29.) "To him shall be given the gold of Sheba; prayer shall be made for him continually and daily shall be be praised." continually, and daily shall he be praised."
(Ps. Ixxii, 15) Under the Jewish dispensation when the powerful motives of the Gospel were was regarded as one of the most sacred obligations to devote a due part of all possessions to God. But there is often a serious mistake committed in reference to the giving of one-tenth. In the former dispensation God made provision to regulate the offerings of his people. The tenth parts of all the produce of fields, vineyards, and herds were a statute in Israel. But there were two-tenths expected from the people out of every year's income. The first went exclusively to the priests and Levites as the reward for service rendered in the tabernacle of the congregation. (Num. xviii. 26.31.) It was not a benevolence, inasmuch as it was given to the tribe of Levi instead of a land inheritance; and it was to be paid, according to divine arrangement, for religious duties which the Levitical tribe performed for the whole pecple. The second tenth was to to be appropriated to God and the poor. (Deut. xiv. 22 29.) This was the tithe of benevolence; and if a man had neglected or come short in rendering it, he was required every third year to settle accounts and at the altar make a solemn declaration that he had done so. But in addition to these two-tenths, the Jews had to give the firstlings of the flock and the herds, to redeem by money the first born of animals, or destroy them that could not be sacrificed, and to redeem the first-born of their families, besides giving the first fruits of the field and vineyard. Hence, exclusive of the first tithe to the Levites, the members of the Jewish Church were expected to give for bene-volence far more than a tenth of their annual income. Therefore no true deduction can be drawn from what they did to limit Christians giving a tenth of their income for God's pause. There is in the Bible no definite rule for our liberality, but as God has prospered us, and ac-cording to the principle comprehended in self-denial and love to God and our fellow-men. This is the great rule of Christian giving. The idea that Christians should give a tenth of their income, and that it should be regarded as a scriptural justification of their benevolence, is indeed a most orroneous conclusion, based upon wrong understanding of Jewish custom. Were as regards all claims that concern the eternal Christians at large to give a tenth of their income there would, possibly, be almost enough for the evangelization of heathen lands ere very many long years had passed away. But there are great numbers of Christians who cannot do that; and it would be a great wrong if they did. It would be unjust to themselves and their families. They could not have needful food, clothing, and ordinary education; while other Christians, only giving their tenth, could have every want amply supplied, and also revel in luxurious abundance. It would be a sin for such men to attempt the giving of a tenth. They would be amongst those whom the apostle condemns, as "worse than an infidel," because they did "not provide for their households." The poor, by contrivance and by self-denial of necessary things can do considerable giving. They can give their small sums, and in doing so many of them give much more proportionately than the well-to-do and the wealthy. The widow, who cast into the treasury her mites, did more than those who gave of their abundance, because, after their contributions, they had still abundance left. The man with his four or five hundred dollars a year, or less (£80 or £90), to meet the needs of wife and family—rent, fire, food, clothing, education—is not required by reason or Scripture to give one-tenth cut of his parrow resources, despite of the multiplied needs of his household. Nor is the comparatively wealthy Christian, with his thousands of income per year, to be told that ten, twenty, or thirty per cent, is enough for him to give. No. If he give his one thousand a year out of his three, three thousand out of his six, or four out of his ten, or his fifty per cent, he should not be and discharges fully the obligations of his stewardship before God, when he keeps the remaining thousands for himself, while eight or nine hundred millions of heathen people, besides 170,000,000 of Mohammedans are without the Gospel for want of means to send it to them. The right Christian gauge of giving is as God

> "A gentleman once gave a little boy a gold prace of money, saying, 'Now, you must keep that,' 'Oh, no,' said the boy, 'I shall halve it first. May be I shall keep my half,' 'Your half!' said the gentleman; 'why, it's all yours.' 'No, answered the boy earnestly; 'no, it is not all mine. I always go halves with God. Half I shall give him.' 'God owns the world; he does not need it,' said the man. 'The gold and silver and cattle on a thousand hills elong to him.' The boy had never thought of that before. But after a pause he said, 'Any how, God goes halves with us. He lets us

has prospered us, and out of love to him and doing good. The principle of the Israelitish practice was that God must have his share.

share with him; and don't you think we ought to give him back his part?'"

The views and feelings of this youth were the right ones. They were the diotates of unbiased reason—intuitive utterances—and therefore in perfect harmony with the great law of benevo-lence God's Word enjoins. Christians need to come to this fine point, that God must have his share. When God's people give him his part there will be ample means to christianize the heathen world, and do work for him in a thou

sand other ways at home. All Christians recognize the importance of preyer for the Divine blessing upon the world and on the Church in her aggressive work, but the condition is often forgotten or passed over upon which God's blessing has been promised, Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will mot open the windows of heaven and pour you. out a blessing that there shall not be room enough to receive it" (Mal. iii. 10). The sub-lime promise in this noble passage is frequently robbed of its meaning, because the condition npon which it is given is not taken into account. The method by which God requires to be proved is distinctly specified, "Bring ye all the titles

mise and refuse to accept the prescribed condition? To pray for outpouring blessings from the opened windows of heaven, and hold back the required means with which his blessing is promised to be associated and conveyed, shocks doing our assigned part. What blessing from God can those expect who know that the fulfilment of Divine promises and the salvation of the world depend upon means and efforts as ample tithes brought to him, that he may bless them for the desired end, and yet close their coffers and shut their pockets, expending their possessions upon themselves—some of them living in palatial magnificence and caring little or nothing for the vast needs of humanity and

the glory of him to whom they pray?

Christian benevolence might be based on the exclusive command of God, for whom we are stewards, who is the owner of all we possess, and in effect says, "Occupy till I come." But in the Christian economy it is based on the unselfish example of Jesus Christ, who left heaven and gave his life a sacrifice for our sake. This example of self sacrifice is the most potent moral power in the universe, and therefore furnishes a mightler motive to unselfishness and liberality than anything else. It should con-strain us to deeds of love and self-sacrifice for others' sake. The sublime spectacle of Christ displaying infinite love is the basis on which Christianity rests and upon which it must be reared. "That weary, toilsome, persecuted life of him, who though he was rich yet for our sakes became poor, that we through his poverty might be rich;" that innocent, falsely accused, and insulted Man or Sorrows; that deep, sleepless agony in the night-scene of Gethsemane "that there pierced brow crowned in mockery those weary pilgrim feet wending their way up the rugged hill of the crucifixion; that last wai which fell from the lips of the Divine Sufferer, all declare with what painful price of selfsacrifice" man's salvation was procured. When the love of Christ is received into the heart and allowed its true force, it will beget the feeling of self-denial for his sake, and the luxury of doing good, and awaken sympathy with the heavenly authem of praise that was sung by ten thousand times ten thousand angelic voices: "Worthy is the Lamb that was slain to receive power an riches." It is a worthy act to expend the noblest gifts upon Christ; but it is more than waste to "consume them on the alter of self." There are noble instances of liberality and

self-denial for the cause of missions, standing out as fine specimens and mementos of Christ like spirit, and, with silent eloquence, inviting invitation. A widow lady who lived in a small cottage without servant, doing her own work. sends a thousand dollars to a missionary board and that is a yearly loontribution which she hopes to continue while life lasts. A man pursuing the occupation of a teacher, sends \$1,000, saying, it was acquired by close economy and the blessing of God upon his labors, desirin his name to be concealed, and for "A Friend t Missions" to be inserted instead of the name. When a spirit like this is so multiplied, so that it shall permeate our Christian Churches, Mis sionary Boards and Committees will not be obliged to refuse earnest men who are willing to consecrate themselves to the cause of the hes then, on account of exhausted and indebted Some Christians, in respect of worldly means, are ten-talent servants. Where they have given one dollar or pound they should give have given one dollar or pound they should give twenty, or where they may have given ten dol-lars it ought to be a hundred, yea, in many cases, a thousand or thousands. It is said by individuals of this class, when called on to give, "We have so many calls, we cannot accede." It would do them much good to have many more calls, to draw out their plethors of wealth for the glow of him who gave it them. Speak of the glory of him who gave it them. Speak of calls! Conscience—the moral sense in their bosoms—calls them to large benevolence, because they have large means, and they are called to examine the Book, which they have accepted as God's word, that says, "Covetousness is idolatry," and "Ye have robbed me of offerings." And soon there will be a last call to leave hearded wealth that should have been largely spent for the world's good, and settle with the Master, who only trusted it to them to be used for his sake. The importance of training children to engage

in missionary work cannot be too highly esti-mated. They should be enlisted to life this enterprise to a much higher platform-to give pray and go, more than adult Christians have hitherto done, or the heathen, with compara-tively small exceptions, will long remain un-evangelized. The Sabbath-schools and Churches that do not teach the children to give for foreign missions, not only imperil the missionary work of to day, but are also laying the foundation of ndifference and neglect in relation to it for the future. Were the offerings obtainable from the Sabbath-school children of Christendom, rightly nduced and systematized, there is every probe bility that in a few years missionary revenue from this source alone would extend far towards equalling the amount now obtained from all We fear that not ten per cent. of Protestant Sabbath-schools are enlisted, a they might be, on behalf of heathen missions.

But the present is not the most important aspect in regard of children and missions. Brins hem into sympathy with the heathen. Let heathen conditions and wants, and of mission work, and also train them to take a suitable parin liberal activity, and the missionary spirit will be enkindled everywhere for future glorious enterprise, and from among them candidate will rise up to go as laborers into the great heathen field, while thousands of voices will be heard saying, " Here am I, send me."

The gold and silver of the earth must ve be laid at the feet of the Lord Jesus. We will hope that the time of great advancement in missionary benevolence is swiftly approach ing, when Christians in vast multitudes will freely unstring their purses and open their coffers, presenting the contents thereof, accompanied by their utmost influence and enthusi-asmt to God, that his name may be known in panied every land and sung by every tongue. We will hope that ere many years elapse single churches now in existence will send thousands of dollars annually to sustain the missionary enterprise We will hope that Christian Sabbath-school soon become a mighty financial power is heathen work. Let the widows still give their mites; the millions of the poor saints of Christ's flock bring their offerings—which will be pre-cious in the Saviour's sight as gifts of gold—let those whom God has prospered give accordingly; let the rich of God's people give duly from their ample means, and the children of our homes our churches and schools be trained to work an give, that the heathen world may be saved and laid at the feet of him whose name we adore and who is worthy to receive power and riche and glory and dominion for ever and ever. T. CROMPTON.

#### CHURCH DEBTS.

DEAR EDITOR.—Your valuable editorial in las

week's issue, on Church Debts, is not only to the point, but it is also of the greatest possible import ance that the Methodist Church at once take a vigorous hold of this matter and generously come to the aid of embarrassed churches, or there will be great loss and discouragement in our Zion There is no use in animadverting upon the pas or reflecting upon bad managers. We must make the best of what we have in hand, for the good of the Church and the glory of God. If will be greatly detrimental to Methodism if any of our churches shall be sold for debt, and not only go out of Methodism, but, worse than all, go out of Protestant Christianity-which I fear some will unless immediate help can be secured. The beautiful tabernacle in Belicville—we think one of the finest and most imposing churches between Montreal and Toronto—is apparently in danger. There is a debt of about (\$20,000) twenty thousand dollars due. Through the late union agitation and other circumstances, which could not be controlled, the congregation have ost much of their financial strength by the removal of some of their most responsible mem The church has never been in a better bers. The church has never been in a better condition spiritually, nor with a brighter future for usefulness if this mountain could only be rolled off. I believe there is wealth enough in the Connexion to do it. Some of our wealthy brethren are losing enough in questionable in vestments every year to meet these exigencies if they were only consecrated to this noble work

will come up to the help of the Lord in this wisdom, rightecusness, sanctification and regreat work? I presume that God has a steward demption."

Let us emphasize this great fact and privilege, sured that the Holy Spirit is working, and the this burden and set this people free. What a grand opportunity to keep this monument for Protestant Christianity and the glory of the Lord! We will be greatly cheered to have responses from any who will come to the rescue of Yours sincerely, this fine edifice.

CAN WE BE AS PERFECT AS GOD?

BY REV. I. B. AYLSWORTH, LL D.

JAMES CURTS.

Since perfection in anything is so greatly admired, and so greatly desired, and since Christian perfection is promised and provided for in the elections Gospel of God, how say some among us, there is no such perfection attainable n this life? In a sermon in the Canada Baptist (Aug. 7th)

the preacher argues that inasmuch as we are required to be as perfect and holy as God, we never can be holy in this life; and he might have added, neither in the life to come can we ever expect to be as perfect as God. He says: ever expect to be as perfect as God. He says:
"If this verse means anything it means (Matt.
v. 48), as your Father in heaven is perfect, so
perfect be ye. Be content with nothing short
of the perfection of your Father." This kind of
perfection, this holiness, precludes all sin—sins
of ignorance, mistakes and infirmities—" a perfect being can make no mistakes, either through

This preacher quotes Mr. Wesley, who allows involuntary transgressions through ignorance and says, then Mr. Wesley "has no right to call sand says, then Mr. Wesley "has no right to can himself perfect." And Mrs. Booth allows that "sanctified people are liable to mistakes and errors of judgment;" then says this preacher, "I say to Mrs. Booth and to others, that they are not perfect as they are commanded to be, for Christ says, Be ye therefore perfect as your Father in heaven is perfect. I am sure God never makes mistakes. He never does wrong ignorantly." (Italics his.)

ignorance or otherwise."

This preacher evidently makes mistakes. Our Saviour does not say "Be as perfect as God is."
But, "Be ye therefore perfect, even as (the same as, inasmuch as) your Father in heaven is perfect. That is, your Father is perfect in his sphere, which is in heaven, which is as boundless as the universe; be ye therefore perfect in your sphere, which is limited to earth.

And again, God is perfect according to his ability, which is infinite; therefore be ye perfect according to your capacity which is finite. In a word, God is perfect as God; be you perfect as man; God is a perfect creator and ruler, be you perfect creature and subject. Such most be the meaning of the text, because anything more would have imposed what is unreasonable and

impossible...

How perfect is God? He is as perfect as his wisdom. Then his perfection is absolute, for his understanding is infinite. The very essence of perfection is to be as perfect as you can be. But you can be perfect only up to the measure of your knowledge and ability. Absolute per-fection is only compatible with absolute ability. God is the only being in the universe who has perfect knowledge and perfect ability to act up to the measure of his perfect knowledge. And his perfection consists in this, that he does so act; therefore there is but one absolutely

perfect being, and that is God. Our knowledge and our ability are both limited. But when our ability to act is equal to our knowledge, and we do so act, then we are relatively as perfect as God is perfect... But w! en our ability to act is equal to our knowledge, and we do not so act, then we are not yet perfect, but we are under guilt, for it is our duty to act as well as we know how. Therefore Christian perfection does not require absolute perfection, but it simply requires every man to act according to his several ability. "The commandments are not grievous." "He that knoweth not and does commit things worthy of stripes, shall be beaten with few stripes. But unto whomsoever much is given of him shall be much required." Therefore, he that knoweth and doeth not, shall be beaten with many stripes. The very essence of ain is to come short of a known duty. He that knoweth to do good and doeth it not, to

him it is a sin. Jesus said to the Jews (John ix. 41), "If ye were blind ye should have no sir, but now yesay, we see, therefore your sin remaineth." And again (chapter xv. 22), "If I had not come and spoken unto them they had not had sin, but now they have no cloak for their sin." They cannot plead ignorance, so also we understand the saying, "sanctify them through thy truth;" a man can only be sanctified up to the light he merceives man can only be sanctified up to the sanctified up to the subject may not be inappropriate.

I sanctified up to the skindly begun. Perhaps a few suggestions on the subject may not be inappropriate.

I sanctified up to the skindly bear from the tousands of our Israel who, as yet, have given no sign. Street was also we say our strong, u embraces and performs, and thus "he is growing in reand knowledge." It is also the Christian's duty to increase in knowledge that he may grow in grace also. To be contented with your ignorance is also a sin. Add to your faith virtue, and to virtue knowledge. By increased knowledge, a man will often gain a perception of new duties -duties which he may not feel able to perform. He then asks for grace to help and it is given, and thus he gets stronger and wiser

By examining the context, this point, as well as the plain meaning of the text, will be made clear. "Think not," says Jesus, "I am come to destroy the law." He proceeded rather to unfold and apply its literal and spiritual meaning, and thus establish the law. For although we are not under the law but under grace, the law is still in force, with a broader apolication than ever reaching the very thought and intent of the heart. Hate and lust in the heart are not only finished sins of their kind, but they are the root and cause of sin, and must be completely eradicated before we have much perfection. No such things are in the heart of your lather in heaven; be ye therefore as pure and free from hate and lust as he is, Blessed are the pure in heart, for they shall see e ye therefore God. But more; you must 'love your enemies, bless them that curse you, pray for them that despitefully use you and persecute you, that you may be the children of your Father in heaven."

To those who have no experience of the grace

of God, I know this appears like an impossible duty. And to those who have some experience, but yet have not this experience, I say this is the prize that is set before you. This is the mind that was in Christ Jesus when he prayed fot his murderers. This is the perfection your Father in heaven, who is kind to the unthankful, sending his rain on the just and the nijust, and who gave his only begotten Son to die for his enemies. You say it is impossible; I cannot love my enemies. You must and can. Ali things are possible with God. His grace is suffipient for you, and he can cause his grace to abound in you also. Think for one moment of the possibility of God hating an offender. It is impossible. God is love. Be you thus perfect, for thus you have actualities and possibilities set set before you.

This preacher and all holding his views, argue that we cannot live without sin in this life, and urges that it is contrary to the experience of Christians in all ages. But such an experience could not prove a doctrine; it would only show the possibility of a state of grace to which none have yet attained. But multitudes of Christians have experienced that perfect love that casteth out all fear, and who can make Christian perfection to consist of more than

loving God with a perfect heart? It is urged that none of the Old Testament worthies were perfect, and lived without sin and that there is not a just man on earth that do th good and sinneth not. All of which is true of old times, but not of the new dispensation, God having provided some better thing for us, that they without us should not be made perfect... What is that better thing provided for us? It is the grace of our Lord Jesus that bringeth salvation, teaching us to deny ungodliness and worldly lust, and 'ive soberly and righteously in this present evil world. By the atonement of the Lord Jesus, all our sins that are past are forgiven, all our shortcomings and failures of duty, are covered by his righteousness, and we are so far complete in him, for he hath forever perfected them that are sanctified. Besides this, he converts and renews my sonl, and by his continued interces ion he imparts unto me the Holy Spirit, and enables me to realize that his blood cleanseth me continually from all sin. And still more, by the spirit he giveth and the grace he imparts, he infuses in

Let us emphasize this great fact and privilege, for it is the essential element and central foundation of Christian holiness. This is life eternal, and without this divine life consciously communicated we are still serving in the oldness of the letter, and not in the newness of the spirit. But if we have this new life, which is the divine nature, actually and really imparted, then we are not living by the perfection or imperfection of our obedience; but "the life that I now live in the flesh, I live by faith upon the son of God, who loved me and gave himself for me," That expresses my present method of living a spiritual life as contrasted with the old way. I am not now trying to be holy and perfect by punctually yet vainly obeying the law but my effort now is to open my heart by faith and receive Christ in all his fulness, and abide in him and continue in his love, and by faith keep my heart united to him as the branch to the vine, and thus derive spiritual life more abundantly from him. Am I thus living without rin? I think so. How shall we that are dead to sin live any longer therein? How can I be living in sin when by faith I am standing under the blood that cleanseth, and this spiritual and divine life is being imparted unto me? Who

shall lay anything to the charge of God's elect? Since I know that Christ has taken away all my sus that are past, and includes me in his finished atonement every moment, and my life is hid with Christ in God, and since it is Christ that died, yes rather is risen, and is at the right hand of God, and all power is in his hands, I am

Now when a man is trusting in the Lord Jesus Now when a man is trusting in the Lord Jesus and rejoicing in God and the comforts of the Holy Ghost, he cannot be sinning. And if he can so live one hour he can one year, for who dare limit the Holy One of Israel. There is still another great fact which assures us of the possibility of a holy life, and that is, the keeping power of God which he has promised to all those that trust him. Those who have ex-perienced the rest of faith, realize that they are "kept by the power of God through faith unto salvation." Not merely does the branch hold to the vine, but the vine helds to the branch. Jesus says, "I give unto my sheep eternal life, and no man is able to pluck them out of my Father's hand. I and my Father are one."

David prays (Ps. xvi 3.) "Keep me as the apple of thine eye, hide me under the shadow of thy wing;" and in Ps. lxiii, he testifiee, "My soul followeth hard after thee, and thy right hand upholdeth me." And a general and precious promise is given to all in Isa. xli. 10, "Fear thou not; for I am with thee; be not dismayed; I am thy God; I will strengthen thee; yea, I will nphold thee with the right hand of my right cousness. ' Paul assures us, "Likewise the spirit also helpeth our infirmities," And he that spared not his only Son, but delivered him up for us all, how shall he not with him freely give us all things?" "Who shall separate us from us all things?" "Who shall separate us from the love of Christ? I am persuaded that neither death nor life, nor angels, nor princi-palities nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which we have in Christ Jesus our Lord." These are the blessed assurances we have, under the glorious Gospel of God, who is able to keep you from falling, and to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Thus we are kept from falling by the power of God that works within us, and by the power of the everlasting arms which are cund about us.

And we must not stagger at the promise, but if we will live a life of holiness, we must venture squarely upon the invisible power of omnipo-tence and endure as seeing him who is invisible and thus learn the rest and life of faith. For this is the victory that overcometh the world,

#### PROTRACTED MEETINGS.

The season of the year for "protracted meetings" to be held is drawing near. Some, indeed, have already begun. Perhaps a few sug

s there against which some objections may no he urged? Objections, so called, may be urged against a life of honesty and industry. It takes up time, requires strength and labor, takes money, and may keep a man poor—for many a man is too honest to be rich. Poverty, though often, is not always the result of idleness of bad management. Yet who would say that these or similar objections are valid reasons why a man should not be honest and industrious? Protracted meetings take up time, but is not the time well spent? How can time be better employed than in preparing for eternity? They require labor, but what more blessed than labor-ing for the salvation of souls? They require self-sacrifice, but is not self sacrifice the very spirit and essence of Christianity? And shall not we thus follow in the footsteps of our Lord and Master, who sacrificed the joys of heaven and endured the agony of Gethsemana and the death of the cross for us? But it will wear out the minister. And does not other labor wear out other men? What are ministers for but to abor? God wants no idlers in his vineyard. neither ministers nor laymen. And the expres sion is not only trite, but true, that "it is better to wear out than to rust out." Let ministers and others labor judiciously, using and not abusing their powers, taking proper care of themselves, and much labor can thus be done for God in winning souls to Christ without any serious results, so far as concerns injury to th health, etc. Common sense has to be exercised here as well as everywhere else. And even if now and then one should fall in the midst of the hattle, perhaps having labored with more zeal than knowledge; or rather, having failed to take proper care of himself, while we should lament his untimely end, we have this consolation—he died in a good cause, and he "died at his post," Let us imitate his zeal, but guard against his imprudence.

Yes, we repeat, let "protracted" or "revival" meetings be held whenever convenient, and even sometimes when not convenient. And in order that a protracted meeting may be a re-vival meeting, let there be, first, earnest prayer and full consecration to God on the part of the minister and members of the church. Let the revival begin there and it will not end there and unless it does begin there it is not likely to begin anywhere else. The Psalmist prayed, "Oh, that the salvation of Israel were come out of Zion." Ezekiel saw the stream of water issuing from the temple-from the right side of it. If streams of salvation are to flow through our land and water the parched places, they must flow from the temple—the church—and it the church first be right, they will flow out and souls be saved.

Let there be no "misunderstandings" or "old grievances" between any of the members. That one thing has no doubt often hindered a protracted meeting from being a revival meeting. Protracted ill-feelings spoil protracted meetings. When the minister proposes holding such a meeting, let no one who professes to love God tell him that he may as well "save his breath," that it is a "hard place," that "others have ried and failed," and other remarks to the same effect. Rather let every member rally around he minister, and encourage both him and each ther to believe there will be a revival, and then with little or no faith in themselves, but with strong faith in God, go to work, praying, believ ing, and living for a revival, and the revival will surely come.

It is a great mistake to keep meetings in late. As far as possible people should attend regularly, and if the meetings are not closed in good time they cannot possibly do so. And in order that the meetings may close in good time, they should begin early. It is well, no doubt, to have a regular hour for closing, as a general thing, and the one who has charge of the meeting me a new and spiritual life, so that I know that should aim at closing promptly at the hour; "Christ liveth in me," "and is made unto me still, it is a great mistake, we think, to close at

indications are that a little more time is needed. What is time when compared with eternity? The last few minutes of a meeting are often very critical ones, upon which hinge the eternal

Not only should the meeting begin early to secure early closing, but the different parts of the service should usually be brief. Long serve mons are out of place; also long prayers. Some may say they always are. Well, then, they are more than usually cut of place in a revival meeting.

The minister should have charge of the meeting, to be sure, but he should not be expected to do all the work. He should direct, and all the Lord's people should fall in line. Everyone should work. How much better to have a dozen short prayers than four very long ones. So with experiences. Occasionally it may be well to give a somewhat extended experience for some special purpose, but usually they are very trying to the meeting, and not unfrequently kill it out. Unlicensed "exhorters" are the dread of every-Onlicensed exporters are the tread of every-one who has any experience in conducting re-vival meetings. But whether regularly licensed or not, no one should presume to exercise his gifts and display his talents as a preacher when the meeting is understood to be purely an ex-perience meeting. When it is nearly time to close, and the minister asks for a few very brief testimonies, he has very strange and mingled feelings when some one rises and occupies the whole of the time himself.

Another word just here. The seaman dreads

delivered from all fear, and therefore I can devote my whole energy to loving Christ and doing his will. Therefore I find in me now a doing his will. Therefore I find in me now a doing his will. Therefore I find in me now a call and would be impressive speeches, or proving in the habit of delivering in the midst of a revival meeting. We have seen man of otherwise good sense completely chill a good meeting by one of their cold, spiritless de-liverances. It is a terrible pity that ary man should think more of his personal appearance, style of address, etc., than of the salvation of

I see my article grows long—much longer than I intended—but proferring it in one rather than two, may I be permitted to offer a word more, though I see I shall have to leave a good many important points untouched. By all means let there be a fellowship meeting overy night as a rule. Methodism (as well as the Sal-vation Army) owes a great deal to testimony. It is one of God's methods, though neither it nor anything else can ever take the place of the preaching of the Word. Let both have their proper place, for while it pleases God through preaching to save them that believe (1 Cor. i. 21,) we also read that the saved "overcame him (Satau) by the blood of the Lamb and by the word of their testimony," (Rev. xii, 11.)

No one should wait for another. If I wait

for another it may be that one is waiting for mo, and as for taking up the time, it takes far less time to rise, speak just a word or two, than to sit still and keep others waiting.

In concluding these remarks, hurriedly writter,

permit me to say I think it a very grave mistake to expect no conversions except at protracted meetings. I have seen numbers at ordinary services, and hope to see many more. Still, as God. has so greatly honored this method, would it not be well for others to give us the benefit of their experience and views.

sa well as your humble servant.

James Lawson. their experience and views in regard to them,

Cobden, August 22, 1884.

"MEN OF ISRAEL, HELP!"

We must have our tabernacle up within six weeks, or we shall be chilled out of our poor place of temporary worship; and when closed in it will be the only place in which an assembly can be held at Yosk Statton in cold weather. As we have no responsible men to raise money on their credit, we must pick up the needed funds in actual cash. Twelve or fifteen hundred dollars will cover everything, and equip us thoroughly according to our modest aspirations, and we have only a third of the required sum. With hearty thanks to those who have contributed, we ask, Will all those whose names are down for unpaid sums, send them forward: and all those

and Mail before this is in type.

We began a Sunday school last Sabbath with twenty-one children, and four teachers, but we want more scholars, teachers, books, and money. Will the librarians of the flourishing city schools leave their surplus second hand books at the Book Room, addressed to me? Pardon my urgency, and help us; and we trust to give a good account of our stewardship. Please try us! John Carroll, Missionary. 99 KINGSTON ROAD.

PRAYER AND THE MISSION FUND OF THE METHODIST CHURCH.

Mr. EDITOR,-No doubt there are many ways of raising money. The effort to do so is often stimulated by advertisements, by begging letters, by canvassing, and many other modes of I am not going to condemn these ways when

the object sought to be accomplished is a good one, and when the end will justify the means. But is it not possible there may be an overlooking or losing sight of other means that should be employed, viz., prayer, and more faith in the efficacy of intercessory prayer on the part of the members of the Methodist Church? There would be a much larger sum raised by the Church for missionary purposes.

The great Head of the Church will give to his people all the money necessary to carry on his work on earth, provided always a proper use is made of the money. Can we any more doubt

the life and experience of God's people.

To make what we wish to say as short as possible—as we hope this letter may find a place in the Guardian, and be read by all our people, no matter whom the writer may be, never mind about that—let us come to the point directly.

the efficacy of prayer than we can call in ques-

tion the law of gravitation? The one is as much a fact as the other, verified every day in

. THE -POWER OF PRAYER.

God says, by the Psalmist, "The world is mine and the fulness thereof." "The silver and the gold are mine," saith the Lord. The Bible account of he power of prayer is the best we have or can have.

Jacob prays—the angel is conquered; Esau's

revenge is changed to fraternal love.

Joseph prays—he is delivered from the prison of Egypt. Moses prays-Amalek is discomfited: Israel

riumphe. Joshua prays-the sun stands still; victory s gained.

David prays-Ahithophel goes out and hangs himself. Asa prays.-Israel gains a glorious victory,

Jehoshaphat prays—God turns away his anger and smiles.

Elijah prays-the little cloud appears, the rain descends upon the earth.

Elisha preys—the waters of Jordan are divided; a child is restored to life.

Isaiah prays—one hundred and eighty-four

thousand Assyrians are dead. Hezekiah prays—the sun-dial is turned back, his time is prolonged.

Mordecai prays-Haman is hanged, Israel is Nehemiah prays-the king's heart is softened in a moment.

Ezra prays-the walls of Jerusalem begin to rise. 2 kg.
The Church prays—the Holy Ghost is poured

ont. The Church prays again—Peter is de-livered by an angel Paul and Silas pray—the prison shakes, the door opens, every man's hands See the promises of Christ, Matthew xviii. 19 20, etc.

The fulfilment of God's promises is contingent and conditional, and the promises are fulfilled only as they are heartily embraced and the terms faithfully observed.

sonal prayer. "Ask and receive." "He that asketh receiveth." "If ye shall ask anything in

my name, I will do it," etc. Suppose, then, the authorities of the Meth clist Church in this great Dominion of Canada would appoint someoneday for prayer (for united prayer) by the entire Church for the Holy Ghost to come down upon the members and ministers of the Methodist Church (now the glorious union is an accomplished fact), with the Spirit's influence would come the spirit of giving, and place the sum as high as \$300,000 or more, and give as they pray, no doubt the Lord would answer the prayers of his people, and the money would come; and at the close of this Conference year the treasurers of the Mission Fund of the Methodist Church would be able to say that the Head of the Church had heard and answered the prayers of the Church, and that the income of the Missionary Society for the year ending June, 1885, is the grand sum of \$300,000. We are well able to do, it, the Lord being our helper. Let us try the promises of God.

Yours sincerely, E. Hurlburt, Missionary. Oneida, August, 1884.

ANTI SCOTT LITERATURE AGAIN.

DEAR DOCTOR.—When I read the quotations from the Anti-Seott Advocate, given by Bro. T. M. Campbe'l, in the GUARDIAN of Aug. 27th, I thought of a similar document, published by the cistillers elsewhere, in which they rehearse their grievances. They are certainly very busy—
the craft by which they get ther wealth" was
never before in such imminent immediate peril. Hence they circulate tracts, buy up columns or whole newspapers, print and tell deliberate falsehoods, give free drinks; in fact they do almost everything but preach, though some of them might be called "exhorters," for they are attempting to use the Bible in defence of their soul-destroying business, and they call lager gospel of temperance.'

They use door iderall paper and ink in giving us those ten reacons for opposing the Scott Act or prohibitor. We would suggest a shorter, more c rreot, and truthful way of putting their Objections, viz., "We are in love with the traffic; we have money invested there, and it must not go." They should be ashamed, how-ever, to put in print the bold statement that the prohibition of the traffic will "increase drunkenness, forgeries, divorces, stealing, child murder," etc., etc., for it is notoriously true that where the license system exists the above are its legitimate and direct results. "A corrupt tree cannot bring forth good fruit." It heed not be a matter of surprise that more than half the crim s, and nearly all of the desperate crimes, brought to light in Chicago have been committed b. minors, when we are told that in a single year 30,000 children in that city frequent its 3,000 drinking saloons. Drink and crime are associated everywhere. The abuse of Wo-men's Christian Temperance Unions by the whiskey men of Huron county may be allowed to pass with the remark that when you see liquor advocates calling temperance people (and especially Christ:an women) vile names, it is well to remember that it does not require a high order of brains to abuse people. A parrot could to that. "If you have no case, abuse the epposing attorney," is the motto of pettiloggers

MR. G. A. SWAYZE AND ALBERT COLLEGE.

This gentleman, who has occupied the posi-tion of Writing Muster in the High and Public Schools of Belleville for more than seven years, is about to resign, having accepted the position of Prof. of Commercial Science and Penmanship and Head Master of the Commercial D: partment of Albert College.
Professor Swayze began his career as a public

school teacher in the wastern part of this province in 1862. He was trained in the Torocto Normal School, and holds a Provincial Normal School second class certificate. After teaching in the public schools for several years he turned his attention especially to writing and commercial subjects' generally, making these a

epecialty.
Having taken a course in the London Commercial College (then in a very flourishing condition) he became manager and joint proprietor of that institution, which position he held for three years.

In the autumn of 1876 he came to Belleville, and for six months taught penmanship, book-keeping, arithmetic, etc., in Beatty's Commodial College. In April, 1877, he was appointed by the Board of Education to the position he has since held and filled with great satisfaction to all concerned. Prof. Swayze is also an accountant by actual experience, having for some time kept the books and conducted the corre pondence of an extensive manufacturing establishment.

In the past year, in addition to his duties as writing teacher in the public schools, he has taught the business writing in Albert College and the special penm taship department of the Ontario Business College—thus demonstrating his capacity for a vast amount of work. Prof. Swayz) purposes spending a portion of his vacation in visiting several of the leading commercial colleges of the United States, and in every way possible will endeavor to improve the ourse and method of study in his department, go as to place it on a par with the best business colleges of the continent.

It may be truthfully said that Prof. Swayze It may be truthfully said that Prof. Swayze is excelled by no man in the country as a perman and a teacher of penmanship. His penmanship is a marvel of beauty and symmetry. He is about to issue a series of copy books with movable headlines, the copies of which are already engraved. This series will embody several features not found in any other series, being the fruit of his long experience in teaching this important branch of education. He has also in contemplation the publication of a textbook on business writing, which will appear at book on business writing, which will appear at

no distant day.
On the whole, Albert College is to be congratu lated on securing the services of so accomplished a teacher and head of the Commercial Department, which from this time is expected to take higher rank than ever.—Belleville Ontario.

#### The Righteons Bead.

MARY J. SALTER,

Whose maiden name was Hodge, was born at Drayton, Ont., May 16th, 1856. Although seriously inclined from childhood respecting truth and houesty, ever ready to hear about Jesus, and so loving the Sabbath-school as to walk long distances to reach it, she yet remained a stran-ger to experimental religion until the year 1874, when, in answer to prayer, she was led to yield

her heart to the Saviour.

Her conviction for sin was deep and pungent. She sought earnestly and perseveringly for par-don, scarcely leaving her room for three days and three nights. But although sorrow endured for a night, joy came in the morning. She found the pardon which she sought. And so unmis-takable was the witness of the Spirit that she was never known to doubt her conversion to

In the year 1875 she was united with the Christian Church at Drayton, in which communion she remained until her marriage. On

After her marriage, as before, she was true in her love and allegiance to the Master to whom she had consecrated the service of her life. der years of her childhood. For some 14 years, She loved her Bible, she loved her closet, she loved the family altar, she loved the Sabbath shared "the lights and shades" of the itiner-

and the sanctuary.

Her life being consistent with her profession,

ings and failures; but such was her realization of the virtue of the shed blood and of her personal interest in it, that she could "rejoice

The conditions are faith or trust, and per- three of her relatives, yielding to her en- changeful scenes of this mortal life into the treaties, promised to give their hearts to her Saviour.

golden shore beyond of loved ones gone before and of him whom her soul loved, and thus triumphing in Christ our dear sister passed away from the sufferings of earth to the rest of and attached friends. heaven on the 27th of September, 1883, leaving a loving and beloved husband and two little ones to mourn her loss.

May they also "triumph so when all their warfare's past," and meet as a family unbroken in the land of eternal re-union. R. J. HUSBAND.

MARY MILLER.

The subject of this notice, the daughter of John and Anne Dolmage, was born in county Tipperary, Ireland, in 1818; accompanied her purents to Canada in 1827, and actiled on the town-line Trafalgar. She had been under pious influences from her childhood, and was converted to God at a very early period of her life during a revival at Switzer's Church. She immediately united with the Wesleyan Methodist Church, of which she continued a most devoted member till her death. She was united to J. Miller, her now bereaved partner, in 1836, and was the mother of a numerous family, whom, both by precept and example, she brought up in the nurture and admonition of the Lord. She was a most faithful and affectionate wife and mother, a kind neighbor, and an earnest and consistent Christian, constantly attending on all the means of grace, until prevented by increasing infirmities. After a very long and distressing illness, borne with much patience and resignation, she entered into rest July 17, 1884. The funeral took place July 19 h at Eden Church. Rev. Mr. Manning, assisted by Rev. Mr. Brown, conducted the services. The great length of the funeral procession showed the esteem in which her meek, unassuming character was held by a large circle of relatives and acquaint-

BARBARA J. PERRIN.

The adage, "Our people die well," has again been illustrated by the death of Barbara J. Per-rin, of the township of Montague, who died June 19th, 1884, aged nearly twenty four years. In the year 1874 she was converted in a meeting held at Poole's Church, in the Montague Mission, by Mr. Little, widely known as Uncle Joe Little. Her conversion was thorough, and her life continually showed forth the saving power of Divine grace and the beauties of Christianity. She ever seemed to forget herself in her desire to administer to the wants of others. At home she was the happiest when she could in any way relieve her mother from the cares incidental to parents of large families. In the neighborfished, as well as in the home, her loss is deeply fish. Her voice of song will long be missed in Poole's Church. She was for some years a successful missionary collector. Her kind Christian deportment and her deep-felt anxiety for the progress of God's work will long be refor the progress of Gol's work will long be remembered. Consumption marked her for its prey, and during her illness, though doubts might sometimes arise, yet she was resigned to the will of her heavenly Father. Trusting in Jusus, her soul was happy in his love, and she left a clear testimony that all was well. To a triend she said, "Thank God, the last earthly trial is over!" These were about her last words. Her remains rest in the Smith's Falls Cemetery till the time when the archangel's trump shall Her remains rest in the similar s rains that till the time when the archangel's trump shall in J. R.

PETER LUCKHAM.

Died in Warwick, Oat., on the 19th of May last, Peter Luckham, in the eighteenth year of his age. The subject of this memoir was the his age. The subject of this memoir was the sun of Nicholas and Margaret Luckham, and grands in of Mr. P. Grabam, M.P.P. He was orn Dec. 8th, 1966, at his father's residence in Warwick township, county Lambton, where he ded after an illness of the brain of three weeks'

turation.

The writer had been acquainted with him during his whole life, and was of his nearest neighbors and superintendent of the Sabbath-school of which our departed brother was a faithful member. The deceased was early taught by home government the truths of the Bible, and at the early age of ten years, under the labors of the Rev. N. Dickie, was savingly everted to God, and united with the ther Mathodist Episcopal Church, and until his death he lived in the faithful discharge of his C ristian duties. At the weekly prayer meeting and Sabbath school, unless unavoidable, his seat was never vacant. He was a most promising oung man, and his life was without spot or blem ish, so far as human eye can judge. He was genial in his manner and a favorite with all who knew him, and will be greatly missed in the circle in which he moved. His short illness was marked with Coristian patience, and he was perfectly resigned to his Master's will. On the 21st his remains were followed to the Bethel Cometery by a procession of over one hundred conveyances, and there interred to await the resurrection of the just. Rev. G. H. Johnson, of Arkons, gave a very able discourse from the words, "Wherefore, comfort one another with these words," I Thess. iv. 18. The Sabbath-school conducted the singing, using some favorite pieces of the deceased. S. D. Barnes.

MARY ANN TWEEDIE (West Huntingdon, Ont).

The subject of this brief memoir was the daughter of Samuel and Martha Tweedie. She was born in the township of Huntingdon, Ont., on the 1st of October, 1864, and was converted to God on the 6th of January, 1876. Although she was but a child in her early Christian she was but a child in her early Christian career, and one of tender years too, yet she manifested such a maturity of judgment and Christian character that her very life and conduct were often a reproof to those who were much more advanced in years. She was a person of very retiring disposition, but I do not remember that during nearly three years an opportunity was afforded to hear testimony to the power of saving grace that she did not improve power of saving grace that she did not improve. The last time I saw her at church she was much wasted and feeble, yet she expressed her joy and hope, and she seemed to me like one who by faith felt that she had the victory, and from the borderland she was reviewing the past like Paul. She could say, "I have fought the good fight," and, looking into the future, she could say, "There remaineth for me a crown,"

eto.
She was so much taxed during her father's illness, that she never regained strength again. She was very much attached to her father, and it seemed that whoever waited upon him she must render some help; and he used to say to her that it would not be long till she would be

with him. So it proved. She failed gradually till, on the 17th of April, 1884, she passed away, leav-ing to her widowed mother and all her friends the assurance that she had gone to join her sainted father, and to be forever with the Lord. On the morning of the 19th the writer improved the occasion by preaching from Job xiv.

10.

R. WALER.

SISTER PHILLIPS.

Christian Church at Drayton, in which communion she remained until her marriage. On March 23rd, 1881, she was united in marriage to Bro. James Salter, of Wallace, and joined the Bro. James Salter, of Wallace, and joined the Methodist Church.

After her marriage as hefere the Torotter in the Rock River Conference, in the State of Illij

Our deceased sister was converted in the tenancy. In my acquaintance with her I learned Her life being consistent with her profession, it will surprise none to learn that she died well. During her last illness she was a very great sufferer, but "the eternal God was her refuge, and underneath were the everlasting arms." Hers was more than peace; it was triburable.

The life being consistent with her profession, to esteem mer very many and Christian graces, conspicuous among which were an affectionate devotion to her husband, and an appreciation of the unspeakable importance of their ministerial work, leading her to be ever ready to contribute her utmost to the success of that work.

Some three years ago it was evident consump-

Some three years ago it was evident consumption had made her its victim. Every reasonable effort was put forth to regain failing health, but sonal interest in it, that she could "rejoice evermore."

She was deeply solicitous for the salvation of others, and it greatly added to her joy when June 6th, quietly she passed away from the salvation of June 6th, quietly she passed away from the June 6th, quietly she passed away from the June 1990 per me.

abiding jays of the life unending.

I visited her twice during her last illness. She

to intensity, but her prospects of heaven also brightened. Though low in "the valley of the shadow of death," yet so clear was her spiritual vision that she caught glimpses of the golden shore beyond of loved ones gone before strangers, it is true, but strangers who, through their innumerable kindnesses and loving atten-tions bestowed, had quickly ome to be warm

On the occasion of my last visit, before engaging in the evening prayer, at her solicitation we sang a hymn herself had selected, "Enthroned is Jesus now."

Lying in her bed, tho weak to arise, with sub. dued yet clear voice she joined us in singing this hymn two or three times over, and, as she sang, we realized there were being breathed in sang, we realized there were being breathed in these beautiful words the joyous hope and con-fidence of a soul fully trusting in the Lord. Appropriate service was conducted by Rev. J. M. Caldwell, Presiding Elder, assisted by

several other ministers. J. S. Bell.

MRS. HARRIET MOORE, OF CAVAN. Never is the "memory of the just" more blessed than in religious motherhood. Religion more than gifts or gold, binds children to home Sister Moore was a fine example of this. Her life was unusually eventful. When a little girl she was "a night in the deep "-suffering ship wreck in the British Channel, and was providentially saved by one of the sailors tying her to her mother with a blanket, and then lashing both to a piece of floating wreck. A few years after this she was saved from a worse wreck—the wreck of the Fall—by lashing herself to Christ by faith, and witnessed a good confession of sins forgiven and the reception of the Spirit. To this lifeboat she clung 'mid all the surges of life till April 14th, 1884, when she entered the h rbor of heaven.

Her piety was tested—well tested—and proved true. In the sunshine of prosperity and con-jugal association she placed her Saviour first. In sickness and extreme sufferings for twenty five years, the most of which time she was fined to the house, yet could ever feel "Even so, Father, for so it seemed good in thy sight."
In widowhood the ocean storms of which she tided for seventeen years, and in charge of six sons and one daughter, she ever maintained trust in the widow's Friend.

It was in her own home, among her household charge, that she ripened for the future home, proving that Scripture true, "As thy day is so shall thy strength be." As in life, so in death, she resigned herself fully into the hands of her husband God, and often checked the tempter to murmur by saying. "I am better off than my Master, who had not where to lay his head, while I have the comforts of a downy couch and

kind children around me." On the evening of her death she asked them to sing, "Jesus, lover of my soul," etc., during which her countenance became almost transfigured with participations of unseen things. Then came the parting. Saying farewell to her charge, she added, "My prayers are answered; all my children are saved but the youngest, and he now promises to meet me in heaven." Then turning to a picture of her late husband's on the wall, said, "Yes, George, I shall soon be with you! O, won't we be a happy family when we all stand around the dazzling throne of God!" Her last words were, "I am going, going, going! I see the shining gates that have opened for

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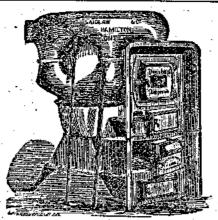
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Miscellaneous.



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sists of two gentiemen and tweive tadies. Specialists in music and Art will have rare advantages.

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r which to lay the foundation of a liberal education and at the lowest rates compatible with real excellence. For Calendar and further information, apply at once to REV. J. J. HARE, M.A., Principal.

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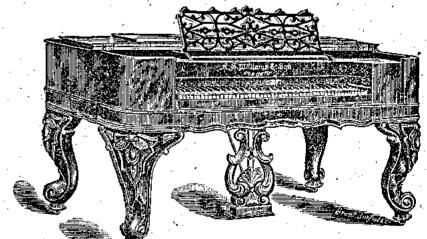
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#### Book-Sieward's Rotices.

NOTICE.

By order of the Sunday-School Boardithe undersigned is instructed to call the attention of the Ministers of the Methodist Church and Superintendents of Methodist Sunday-Schools to Article 354, on page 159 of the New Discipline, directing that a collection be taken up in every school on behalf of the Bunday School Aid and Extension Fund, and recommending that this collection be taken up on the last Sunday of this W. H. WITEBOW. month, Sept. 28th. Secretary Sunday-School Board.

SPECIAL NUMBER OF "PLEASANT HOURS.

The number of this paper for Sept. 6 contains two beautiful portraits of the Queen: One engraved from a recent photograph—the other taken at the age of 18, It contains also a Life Sketch of Her Majeaty, Petriotic Poems, etc. Every scholar should have a copy-only

#### Connexional Actices.

GUELPH CONFERENCE. Of this Conference only thirty-four circuits have re-ported up to date (August 16th) their respective Gen-ard Conference Fund collection, to be taken up in July. E. S. BUPERT, Treasurer.

ALMA COLLEGE BOARD. C'The Board of Management of Alma College is hereby dailed to meet, for the transaction of General Business, at St. Thomas, Co. Elgin, in the College Buildings, on Tuesday, September 23rd, at 7.50 p.m. S. D. RICE. A. CARMAN.

DISTRICT MEETINGS. Welland—Dunnville, on Tuesday, Sept. 9th, at 9.90 a.m. Norwich—Norwich, on Tuesday, Sept. 23rd, at 9.30 a.m. Woodstock—Plattsville, on Wednesday, Sept. 24th, at 9 a r.

Woodstock—Flatusville, on Tuesday, Sept. 9th, at 9 a.m. 9 a.m. Pembroke—Beachburg, on Tuesday, Sept. 9th, at 9 a.m. Chatham—Chatham, on Thursday, Sept. 9th, at 10 a.m. Simcoe—Hagarsyille, on Tuesday, Sept. 9th, at 10 a.m. Stanstead—Beebe Plain, on Wednesday, Sept. 10th, at 10 a.m. St. Thomas—St. Thomas, on Tuesday, Sept. 16th, at 10 a.m.
Walkerton—Hanover, on Tuesday, Sept. 23rd, at 2 p.m.
Matilda—Aultsville, on Tuesday, Sept. 16th, at 10 a.m.
Barrie—Elmvale, on Tuesday, Sept. 9th, at 10 a.m.
Goderich—Holmewille, on Tuesday, Sept. 23rd, at

10 am. ronto-Toronto, on Wednesday, Sept. 10th, at 10.30 a.m. Montreal, on Wednesday, Sept. 10th, at Montreal—Montreal, on Vision 19.30 a.m.
9.30 a.m.
Madoc—Madoc, on Wednesday, Sept. 10th, at 10 a.m.
Brantford—Harrisburg, on Tuesday, Sept. 9th, at 9 a.m.
Ridgetown—Thamesville, on Wednesday, Sept. 10th, at
9.30 a.m.
Windsor—Leamington, on Wednesday, Sept. 10th, at

Windsor—Leaningwil, v. 9 a.m.
Guelph—Elora, on Tuesday, Sept. 23rd, at 2 p.m.
Urbridgo—Stouffville, on Wednesday, Sept. 10th, at 10.30 a.m.
Orangeville—Orangeville, on Wednesday, Sept. 10th, at 10.50 a.m.
Quebo—Cookshire, on Wednesday, September 3rd, at Quebeo—Cootshire, on wesseld and the part of the part 10a.m. rry sound-McKellar, on Wednesday, Scpt. Srd, at a. on—Streetsville, on Wednesday, Sept. 3rd, at 10 a.m. terboro'-Peterboro', on Thursday, Sept. 4th, at 10 a.m. St Catharines—Beamsville, on Thursday, Sept. 4th, at 10a.m. Lindsay—Oakwood, on Thursday, Sept. 4th, at 10 a.m. Collingwood—Stayner, on Wednesday, Sept. 3, at 9 a.m. Owen Sound—Chataworth, on Wednesday Sept. 3rd, at

9 a.m. Bolleville-Foxboro', on Thursday, Sept. 11tb, at 9 wingham—Kincardine, on Tucsday, Sept. 9th, at 2 p.m. Perth—Pakenham, on Wednesday, Sept. 16th, at 2 p.m. Stratford—Ailsa Craig, on Tucsday, Sept. 9th, at 2 p.m. Bracchridge—Eracobridge, on Wednesday Sept. 8rd, at Brighton-Colborno, on Thursday, August 28th, at 10 am. strathroy—Strathroy, on Tuesday, Sept. 30th, at 11 a.m. Bradford—Lloydtown, on Wednesday, Sept 31d, at 10

#### PICTON DISTRICT.

The Financial District Meeting will be held in the Main Street Church, Picton, on Wednesday, Sept. 17th, commencing at 9 s.m. John S. CLARKE.

MILTON DISTRICT.

The Financial District Meetings of the Milton District will be held in the Methodist Church, Palermo, on Tuesday, 16th, September, at 10 octobe a.m.
D. L. ERETHOUR.

#### OTTAWA DISTRICT.

The Financial District Meeting will be held (D.V.) in the Dominion Church, Uterwis, 16th, at 10 o'clock, a.m.

Lay representatives respectfully requested to share in all the usual business, and in completing arrangements for raising ' The Methodist Union Fund."

WM. HANSFORD, Dist, Supt

BROCKVILLE DISTRICT. The Financial District Meeting will meet at Mallorytown on Tuesday, the 18th day of September, at 9 o'clock in the morning
T. G. Williams, Dist, Supt.

KINGSTON DISTRICT. The Financial District Meeting will be held in the Sydenham St. Church, Kingston, on Wednesday, 17th September, beginning at 19 a.m.,
LEBOY HOKER.
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HOPE TABERNACLE.

Additional payments:—Wm. Smith, £1; Geo. Hartley, \$1; Wm. Harris, \$5; David Jones, \$2; Jas. R. Bousted, \$10; Henry Dickout, \$1; W. H. Pearson, \$2; Rev. C. Lang, \$1; W. Hornbrook, \$1; Richard Brown, \$5; Mrs. Thos. Griffith, \$5; John Young, \$20; John Faircloth, \$5; Miss M. Faircloth, \$2; T. Eaton, \$5; Thos. Micchell, \$2; Alsey Fox, \$1; James Fox, \$1. Total, \$70. Total collected to date \$141.13.

JOHN CARROLL, Missionary.

MINISTERS' ADDRESSES. Rev. H. M. Manning, Clarkson,
Rev. P. D. Will, 17 Toronto Street, Toronto, Ont.
Rev. J. E. Allen, 213 Kennedy St., Winnipeg.
Rev. Jesse Whitlock, Hampton, Ont.
Rev. D. Franks, Domoaster.
The address of Rev. H. T. Crossley and Rev. J. E.
Hunter for the present is Learnington.

Births, Marriages and Deaths.

Notices of Births and Marriages, to ensure uscrition, must be accompanied by 25 Cents mch—sentto the Beck-Steward.

Births.

On the 22nd ult., at Meaford, the wife of Mr. C. E. Brown (Merchant), of a son. On the 28th ult., at the Methodist parsonage, G corge-own, the wife of the Rev. J. Walker Shilton, B.A., or a

MARRIED.

On the 18th August at the Methodist parsonage, Flesherton, by the Rev. J. J. Hare, M.A., Principal of Ontario Ladies' College, Whithy, and brother in law of the bride, assisted by the brides father, Mr. Edward Higginbotham, of the firm of Higginbotham & Son (druggists), Bowmanville, to Wilhelmina Henrietta, daughter of the Rev. D. C. McDowell.

On the 20th August, at the Methodist parsonage, Seagrave, by the kev. N. E. Scott, Mr. Albert C. Mounteer, of the township of Hope, brother of the Rev. Hedly Mounteer, to Miss Hattie A. Scott, only daughter of the officiating minister. on the 28th August, by the Rev. T.W. Jeffery, assisted by the Rev. R. Balmer, brother of the bride, at the residence of the brides father, Foronto, Mr. James Liddy, of Bradford, to Kate Frances, widow of the late Rev. J. B. Avison.

On the 27th ult., at the residence of the bride's father. Hamilton, Plainville Circuit, by the Rev. G. W. Marvia, of Grafton, J. M. R. Roberts, of Smith, son of the Rev E. R. Roberts, to Mary, second daughter of Mr. James Ranson, Esq.

On the 30th July, by the Rev. J. Saunders, at the Methodist parsonage, Smithville, Mr. Wm. J. Stevenson, of Caistorville, to Mrs. M. J. Beamer, of St. Anns.

DIED. On the 26th cit., at Meaford, the infant son of Mr. and Mrs. C. E. Brown.

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WHAT IS CATARRH?

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Catarth is a muco-purulent discharge caused by the presence and development of the vegetable parasite amoeba in the internal lining membrane of the nose. This parasite is only developed under favorable circumstances, and these are: Morbid state of the blood, as the blighted corpuscle of tubercle, the germ poison of syphilis, mercury toxcemes, from the retention of the effected matter of the skin, suppressed perspiration, badly ventilated aleeping spartments, and other poisons that are germinated in the blood. These poisons keep the internal lining membrane of the nose in a constant state of irritation, ever ready for the deposited the seeds of these germs, which spread up the nostrils and down the fances or back part of the mouth, causing ulceration of the throat; up the custachian tubes, causing deafness; burrowing in the vocal cords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death. To effect a cure the parasits must be removed or destroyed, hence the old theories of sunfis and inhalants are worthless. A celebrated English physician lately discovered a treatment by which the perasitical formation is removed in from one to two applications, hence a permanent cure is the inevitable result no matter how bad the catarrh. The brainess managers for the United States and Canada are Messra. A. H. Dixon & Son, 305 King Street West, Toronto, Canada, of whom only the remedy can be procured. Treatise free on receipt of stamp.

What the Rev. E. B. Stevenson, B.A., a Clergyman of the London Conference of the Methodist Church of Canada, has to say in regard to A. H. Dizon & Son's New Treatment for Catarth.

Oakland, Ont., Canada, March 17, '63.

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You are at liberty to use this letter stating that I have been cured at two treatments, and I shall gladly recommend your remedy to some of my friends whe are sufferers.

Yours, with many thanks.

Rey. E. B. Streyerson.

Yours, with many thanks,
Rev. E. R. STRYERSON

#### Miscellaneous.

## VI**CT**ORIA UNIVERSITY

MATRICULATION EXAMINA Monday, 22nd September.

For further directions see Calendar. S. S. NELLES, Cobourg, August 18, 1884.

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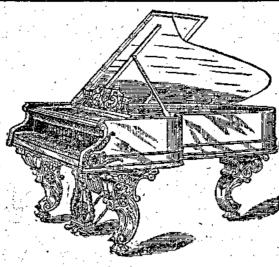
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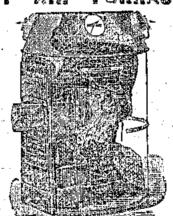
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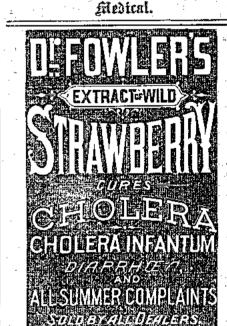
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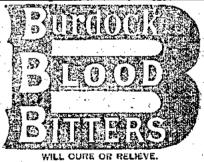
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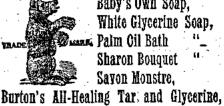




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