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The Christian Guardian

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WORDS FOR MINISTERS.

ABSTRACT OF BISHOP WARREN'S CLOSING REMARKS
TO THE NEW HAMPSHIRE CONFERENCE.

I congratulate you, brethren, that your numbers have ceased to diminish, and have already increased. In common with other denominations, you have suffered by the abandonment of the country by the native population, and the increase of foreigners in the cities. But, brethren, I recognize in this change no just cause for diminished numbers. We are accustomed to think that our form of Christianity is able to go to a Catholic, nay, a heathen, country and prevail. What if we shall discover that it may be rooted out where it has been planted a century, where it owns the soil, has all needed churches, appurtenances, preachers, class-meetings, and Sunday-schools! We must think we have not the right kind of Gospel, or that the power of God is not in our words. The Protestantism of this day is on trial here. You, brethren, are thrust into the forefront of the battle. Behind you is not the ideal government of earth, as it was at Gettysburg, but the ideal church to fit men for heaven. Every man needs to say, like Sir Galahad,—

"My strength is as the strength of ten
Because my heart is pure."

Or rather like that one older and better than Galahad, "I can do all things through Christ which strengtheneth me."

Do not say the field is hard. Christianity never prospered in any but hard fields, and never failed in any hard field till it had lost its first love. Methodism has always won its successes by triumphing over depraved or devitalized religions. Its mission is to spiritualize dead forms, bring the breath of life to dry, very dry bones. Let England, Germany, Italy, and New England witness.

In regard to methods for like success, I have no untold soul's armor to offer you; only the simple means that have overcome the wild beasts and Goliaths of sin in the past. Let me urge three things:

First, preach a plain Gospel, the sole end of which shall be to convert men. God has wonderfully honored our methods, of late, in the conversion of thousands of souls. He has answered some Elijah's prayers and let the people know that he is the Lord God, and has turned their heart back again.

Second, carry the Gospel to the people. That was the way we won our first success in New England; it is the way in which we must continue it. Find some one's kitchen, barn, grove, or school-house, one, three, ten miles from your station, and tell the story of the cross to dying men. God will give you one, three, ten, or may be twenty souls in a place, and the account of conversions will keep the next Conference in a continual doxology. Christ calls his preachers "workers, laborers, servants." If they get to be essayists, lecturers, and dreamers, they are none of his. Go out into the highways and compel them to come in, is the motto for preachers to sparse populations. I have lately stood among ministers, who have been knocked down, kicked in the face and hung by the neck for preaching Christ. But I tell you such men report conversions from fields that compare with New Hampshire as the desert to well-watered Eden. "The angel of martyrdom is always brother to the angel of victory." I read you a letter yesterday from the "stoniest field of Methodism," and how the brother held the plough that God drove through that soil till the furrows were full of golden grain. Do not be afraid of cultivating a small patch. In those places God raises his tallest saints.

Third, take care of the children. After the sermon yesterday I turned to the choir to see what made it sing so sweetly, and found it full of happy children. Remember the theory of our Church, that children are redeemed by the blood of Christ; that God has entered into covenant relations with man, wherein he has included children as partakers of its gracious benefits; that being such as is the kingdom of heaven, they are baptized and received on probation into the Church. Take care that they are brought into maturity of Christian experience and into full membership in the Church for these are the sheep of Christ which he bought with his death, and for whom he shed his blood. The Church which you must serve is his spouse and his body. And if it shall happen the same Church or any member thereof do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault and also the fearful punishment that will ensue.

"But beloved, we are persuaded better things of you, even the things that accompany salvation," of yourselves and all the people. Go forth, brethren, to your fields.

There may be tears in the sowing, but there will be joy in the reaping. What does Paul care now for the scars of the beating of rods? Nay, what did he care then? He said, "I take pleasure in infirmities, in reproaches, in persecutions, in distresses for Christ's sake; for when I am weak then am I strong." There can be no price too great for a Christian minister to pay for Christ's strength.—*Zion's Herald.*

THE WORTH OF LIFE.

To die is gain. Who is there that has not from time to time felt that this, as he looks at the sufferings of this mortal life, as he thinks of the wearing nights and days of sickness, of the restlessness, the sinking, the pain, the despair, the distress of the watchers, the prolonged agony of the bystanders; as he looks at the miseries of this sinful world,—the disappointments of brilliant hopes, the sore temptations to evil, the multiplied chances of failure? Who as he thus thinks of himself or of others, has not been moved to say, from time to time, "Oh, that I had the wings of a dove, that I might fly away and be at rest!"

For ourselves and for those we love, and for those whose lives are fraught with so many chances of fatal shipwreck, we may well long for that day when we and they shall have shuffled off this mortal coil; when we shall have done with the anxious trials and the paltry quarrels, the baffled hopes, the grinding toil of the great Babylon of this harrassing world; when we shall have escaped from the burden and heat of the day, from the roar and tumult of the swollen torrent of life, to be with those beloved departed,

"Who in the mountain grove of Eden lie,
And hear the fourfold river as it murmurs by."

In this sense death is and must be a gain to all. And it is by reflecting on this clear gain that the mind bows itself to the Supreme Will, and the heart nerves itself to the terrible thought of the last dread summons from all that we see and love in this earthly scene. It is for this that we commit the soul, with such assured confidence, into the hands of its faithful Creator and most merciful Saviour.

But the Apostle tells us that after all there is something yet greater than the gain and rest of death, and that is the struggle and victory of life. Death was gain to him, but life was something more. "To live is Christ." Death in the one sense is the gate of life eternal; but life—in this mortal life—is the only true gate of a happy and peaceful death. It is in life—in the wear and tear of life—that those graces must be wrought and fashioned which perfect the soul, immortal over death. "Reckon yourselves," says the Apostle, "to be dead to sin." But there is something much more than this: "Reckon yourselves to be alive to God through Christ." He preaches with all his heart and soul, not the worthlessness but the infinite preciousness of life.

The Christian, the believer in God and Christ, has, or ought to have, the abiding consciousness that in life there is the very work, the very presence of Christ. As mankind advances in Christianity, the human soul becomes more precious, more sacred. By leaving our work here before the time, we should leave his work undone. By turning our backs in self-will or impatience on this mortal scene, we should be turning our backs on him who is in these very sufferings and struggles most assuredly to be found.

Every kindness done to others in our daily walk, every attempt to make others happy, every prejudice overcome, every truth more clearly perceived, every difficulty subdued, every sin left behind, every temptation trampled under foot, every step forward in the cause of good, is a step nearer to the life of Christ, through which only death can be a gain to us. Death may be a state to be desired for ourselves, rejoiced in for others, but life is the state in which Christ makes himself known to us, and through which we must make ourselves known to him. He sanctified and glorified every stage of it. He was a little child, and showed us how good it was to be obedient to our parents, how dear to a mother a child should be; how he never forgot her, but even on the cross thought of what would soothe and comfort her. He grew up to boyhood, he showed us how to learn, both by hearing and asking questions; how early he could be busy in doing his Father's work. He showed us in full manhood, how, in the midst of the world, and of constant pressing duties, many coming and going, in feasting and in company, no less than in serious moments, he was still the same divine Master and Friend. He showed us in the desolation and solitude of Gethsemane and Calvary, when he seemed to be left unsupported by himself, that he was yet not alone, because the Father was with him. This is the way in which this poor human life may become a divine life, may become a life of Christ.

Therefore, when we apply these words and thoughts to ourselves, what is it but to dwell not on the misdeeds, but upon the use of our existence? Think how much yet remains

to be done in the thirty, twenty, yes, even in the ten years, or perhaps in the one year, perhaps even in the one day, that yet may remain to us. Despise it not; neglect it not; cherish, enlarge, improve this vast, this inestimable gift, whilst it is granted to us with its inestimable opportunities, with its boundless capacities, with its glorious hopes, with its indispensable calls, with its immense results, with its rare chances of repentance, of improvement, even for the humblest and weakest amongst us.—*From Westminster Sermons, by the late Dean Stanley.*

CONDITION OF EGYPT.

Old Egypt is in a deplorable condition. Turkey has borne the name and the character of the sick man for about two centuries and a half (it is about as long ago since the British Ambassador at Constantinople gave that title to the Sublime Porte), and with all the doctors she has had she has become no better. Egypt might, with equal propriety, be called the dead man, having in itself little or none of the elements of political life. As a dependency of Turkey, it was like a lifeless limb; and since it has had a quasi independence, it has had little more vitality.

Its present condition politically, and its relation to the rest of the world, are most extraordinary. The Khedive sets himself up for a monarch; but he has for some time past been a sort of prisoner, at the mercy of his subjects, without power to enforce his commands. The army has been the power, bearing the Khedive in his palace, and dictating to him whom he shall appoint as his ministers. The army, too, represents the more fanatical Mohammedan population; the lower stratum of the people being equally oppressed by the Khedive and the army. Just now there seems to be springing up throughout the Mohammedan world a fanatical spirit ready to strike at Christianity wherever it has power. The spirit was exhibited in the late riot at Alexandria, if it was not its origin, and Christians have been fleeing before it.

Then the foreign powers of Europe are just as much divided among themselves in regard to Egypt as are the people of Egypt themselves. England and France, though now nominally united in seeking to avert fresh calamities, are jealous each of the other, England wishing to maintain the control of her great route to the East, and France to strengthen her interests in the north of Africa. On the other hand, Italy and Austria, and Germany, and other powers are jealous of England and France, unwilling to let Egypt pass into either of their hands; and Turkey is opposed to them all, unwilling to let any of these powers take military occupation of Egypt and establish order under a firm Government, and unwilling or unable to send troops to do it herself.

All these complications seem likely to prevent anything being done until a more dreadful outbreak shall compel civilized nations to step in and put a stop to anarchy, if not to massacre. In this state of things it is impossible to form any idea of the future, or even to predict what a day may bring forth. In such a complication we can only look to the Supreme Ruler of the world, the God of providence and the God of nations, so to control human hearts and order events, that the interests of mankind may be protected, and the good of the world advanced in the building up of his kingdom. Egypt, dead as it has long been, is an important factor in the calculations of the future. It is one of the great highways of the nations, and should be under the control of civilizing and civilized influences.—*N. Y. Observer.*

PREACHING TO CHILDREN.

A farmer who should leave his young peaches to take care of themselves, and spend his time in scraping the bark, and digging the grubs from the roots of his old, half-dead stocks, would get more gibes from his neighbors than peaches from his orchard. But he would be wise, compared with many a pastor, who spends his strength on old, case-hardened sinners, and turns over the susceptible hearts of the children to raw hands in the Sunday-school. "I have no gift for interesting children; it requires a peculiar talent," is an apology to which no man with an average heart in his bosom and brain in his head should be willing to stoop. And, among the incidental benefits, would be a more crisp and effective style in one's sermons to adults.

There are mistakes to be shunned in the children's service. One is a babyish style of speech that boys and girls despise. Another is the notion that a sermon to children consists of only a subject and a hash of stories. A third is the idea that "doctrines" must give place to "practical" truths and duties as we turn from the fathers and mothers to their children. An Eastern pastor preached a whole course of divinity to the children of his flock, including the Trinity, and had excellent attention to the close. Anecdote and illustration must abound, but with their exuberance twined around a living and stout stem of thought. They must, as in any other

preaching, be kept subordinate to the unfolding of a subject.

A blackboard is almost indispensable. The text and the "head" may be given, in large letters, on it, and the children invited to announce them instead of the preacher. Various illustrations, also, can far better be addressed to the eye than the ear. At each service the audience should be expected to report the chief points of the previous sermon. It is well to introduce, midway, a hymn sung by all standing. There should be question and answer, too, a conversational style of address.

Whoever preaches to children should, with all confidence, expect to win them to Christ. It is but the first step of progress to hold the attention, even enthusiastically, of one's little auditors. They may be led directly—not to a long, painful experience of conviction and the new birth—but to Christ as their Shepherd and Redeemer. And whoever looks for impressions and follows them up, will gather lambs by the score into the fold.—*The Advance.*

THE SPIRIT OF ROMANISM.

IN ITS HOME AND BEST ESTATE.

In the city of Naples, Italy, a number of schools are supported by Protestant friends in American, English, French, Scotch, and Waldensian Churches. They are doing great good, and no better evidence of this can be had than the bitter opposition of the Romish priesthood. A recent report sent to us says:—

"About three months ago one of our former pupils died. The priest and his assistants, instead of comforting the sorrowing parents, began to say that this affliction was a well-merited punishment from God for having their children brought up by Protestants. Finding, however, that these threats were disregarded, they tried frightening the children by constantly repeating to them that they would go to hell and burn with the devil, and that they would die like their brother if they went to these schools. One morning the mother came quite breathless and distressed, leading her two sons by the hand, and said to the teacher, 'For pity's sake, come to our help. Do not give up my children. I will not remove them from school.'"

"This year our schools have met with very great opposition from the priests, who have constantly threatened those parents who have not been induced by promises to take their children from us. I might quote many cases, but I shall only mention two or three."

"One day the priest of the church of the Sette Dolori, which is opposite our Magnocavallo schools, invited two, then ten, of our young girls to enter the church; which they did. He asked them their names and addresses, and afterwards examined their satchels, and finding a Bible he began tearing it leaf by leaf, until led to desist by the screams of the young girl to whom the book belonged."

"He afterwards visited the parents, and threatened to resort to all kinds of persecution to oblige them to take away their children from our schools. In one case he got the vice-syndic of the district to interfere, as the father was a dependent of his, and compliance was inevitable; but even here, as soon as the priest's attention was diverted, the mother brought back her two girls. This same priest, when visiting the step-mother of one of our best scholars, reproached her bitterly, saying, 'How can you, a Christian woman, send your son to this accursed, diabolical school?' He managed so well to influence the woman and, through her, her husband, that the child was removed. All the master's efforts to prevent this were unavailing, and in a few days the child had gone through his religious instruction, had confessed and taken the communion. But the boy was not happy, and he gradually so managed to work on his parents that a few days before Christmas he returned to school, happy and triumphant."

"This same priest refused the comforts of religion to a dying mother unless she took away her daughter from our schools. The poor woman gave in to the priest, but the girl afterwards returned to us whilst still in mourning for her mother."

"At the Banchi Nuovi a priest went to the family of three of our pupils, and first entreated the parents to remove them, then he used menaces; but not succeeding either way, he went out on the staircase and began to call out in loud tones: 'Away with the accursed Protestants! In a moment a crowd of curious spectators gathered at all the windows of the palace. The parents vainly entreated the priest not to ruin them; he said: 'Give me your Bibles, or you shall die of hunger!' The Bibles were given to him, and were burnt."

"We might continue these extracts at great length, multiplying examples to show what is the real spirit of this Romish priesthood, where it has the best chance to develop and exhibit itself. Is a sect that does such things as these worthy to be called the bride of Christ? It threatens children with hell-fire if they go to school where they learn to love God and do right. It tears the Holy

Bible from the hands of the people, and burns it with fire before their eyes! Ask our missionaries in South America if they find the spirit of Christ among the Roman priesthood there? And if they have not the spirit of Christ, are they his?—*N. Y. Observer.*

A ONE-SIDED DEVELOPMENT.

Some minds never do live, through their self-subjection to a one-sided authorship. In the weaker class of minds the effects of such a period of enslavement sink deep, and become a second nature. They become as inevitable and involuntary as the distinction between the right and left hands—a distinction which physiologists now declare to be entirely unnecessary, if the physical mechanism could only be started into voluntary use without it. It is said that our right habit of body has the effect, upon a man lost in a forest, of insensibly twisting him around to the left, to the extent of eventually moving in a circle, through the mere instinct of the right side to take the lead of the left, and that the circle, other things being equal, will always be described in one way—from right to left.

Such a monotonous circle does the life's culture of some men become, who are never emancipated from a one-sided twist received in their early discipline. They never learn to enjoy any wide range of scholarship. They never learn to do even-handed justice to any broad fraternity of authors. They never become, therefore, men of generous culture in their own development. They are always lost in the forest, and always tramping in a spiral. Ruskin says that a false taste may be known by its fastidiousness. "It tests all things," he says, "by the way they fit it." But a true taste, he contends, "is reverent and unselfish," forever learning, forever growing, and "testing itself by the way it fits things." This is as true in literature as in art.

Let us, then, be jealous of the schools in anything. Be watchful of the power of favorite authors over you. Prof. Reid says he has known a man "late in life to lose the power of sound literary judgment and enjoyment" through "bigotry in the choice of books." It seems, at the first sight, an ungenerous caution to a young writer, but it is a very necessary one. Beware of your favorites in anything—your favorite author, your favorite preacher, your favorite instructor, the head of your sect, the originator of your school of philosophy, the leading exponent of your type of theology, the representative man in your beau ideal of culture. Stand off, and measure them all. Wait awhile; let your judgment of them take years in the forming. Receive trustfully and gratefully whatever they give you which satisfies the varied cravings of your nature, and helps your culture to an even balance, but hold in suspense for a time any influence from them which surfeits some tastes, and leaves others to starve.—*Men and Books.*

LOVING GOD WITH ALL THE HEART.

Perhaps few things have hindered multitudes of humble Christians from seeking the blessedness of a perfect love for Christ more than the presentation of it by some of its over-zealous confessors. When unintentionally made to appear as the equivalent of absolute sinfulness, modest Christians, conscious of their own weakness, and aware of the faintness of the best representatives of poor human nature, have shrunk from "perfect love" as an unattainable height. Hence, as if rebuking such injudicious confessors, Carosso says: "I find, by conversing with professors, that many who truly desire this inestimable privilege, are prevented from laying hold of it by setting it too high. It is nothing more nor less than simply loving God with all the heart. Blessed be God, I do enjoy this great salvation!" Loving God with all the heart! That is, indeed, the kernel of the doctrine of "perfect love" as held by our Church. He who thus loves God may, indeed, fall short of the strict requirements of the law made for human nature in the perfection of its powers, but he cannot wilfully and consciously offend his beloved Lord; and, therefore, through the merit of all-cleansing blood, his deficiencies and infirmities are not imputed to him as sins. Nevertheless, his love for Christ impels him to mourn over them, and struggle with all the might of faith and manhood to overcome them.

It may encourage some to persevere who have become discouraged because their experience has fallen below their conceptions, if we make the dark side of this holy man's inner life a subject of observation and study. After more than fifty years' experience of "perfect love," our venerable patriarch writes: "In all my life I never felt a greater need of praying to my heavenly Father that he would cleanse the thoughts of my heart. I see I must take great care, or vain thoughts will lodge within me. If not repelled in a moment, they are of such a pernicious nature that a sting is left behind; and were it not for a fresh application of the blood, that speaketh better things than the blood of Abel, it would prove fatal." When the frosts of fourscore winters had bleached his reverend head,

he wrote: "I have lately had some sharp conflicts with myself, and with the adversary of my peace. Oh, what a necessity do I find for using self-denial! More and more I see self must be mortified. But I have again proved by experience that it is faith, and faith alone, which brings certain victory over self and sin." The nearer he lived to God the keener became his perceptions of the "exceeding breadth of the Divine commandments," and his consequent ever-increasing convictions of personal defect when tried by them. He says, "I would not undervalue the grace which I have received, because nothing is more likely to hinder the soul's progress in holiness; but, oh, how clearly do I see I could not stand acquitted before God one moment without the atonement! After fifty-six years spent in the service of God, I find I have nothing to keep my soul in motion but faith in the blood of Christ. Without this I should be at once as a ship becalmed. Glory be to God for precious blood and precious faith!" What profound humility what positive repudiation of the idea of innate, absolute sinfulness, in these golden sentences!—*From "A Sainly Worker," by the Rev. Dr. Wise.*

THE AUTHOR OF "RAB AND HIS FRIENDS."

An altogether peculiar and delightful personality, a nature in which the elements were most kindly mixed, a spirit finely touched, and to fine issues,—all this his familiar circle had long known, but the world did not know it, till Dr. Brown had reached his eight-and-forty year. Then the appearance of "Rab and his Friends" revealed it. Men and women everywhere were thrilled as they had never been before—few could read it dry eyed, even when alone—hard-nerved must they be who would venture to read it aloud. Brief as the story is, and simple in its outlines, it was felt that Scotland had produced nothing like it, nothing so full of pure, pathetic genius, since the pen dropped from the hand of Scott. So long—nearly fifty years—he had kept silence, observing, reading, thinking, feeling, but speaking no word in print. Like a still mountain loch in a calm autumn day, that receives into its bosom the surrounding hills, pearly clouds, and blue sky, and renders all back more beautiful than they are, his mind had been taking in all the influence of nature, all impressions of men and manners that he saw, and of the finest poetry and literature that he read, and now the time was come that he must reproduce something of these, mellowed and refined by his own beautifying personality. His writings have been said to be egotistic. There is not a word of egotism in them; but they are pervaded by the writer's personality, as all the finest literature is. Indeed, this is that which distinguishes literature from mere information and science, and lends to it its chief charm. Egotism fills a man with thoughts about himself. The personality which is present in Dr. Brown's works is full of thought and sympathy for others, it has a magic touch which makes him free to hearts and affections most unlike his own. He had, beyond all men, that true insight which sympathy gives. Keenly discriminative of character, he read the men he met to their inmost core, but with such forbearance, such large charity, that, though he saw clearly their foibles and faults, he took hold of these on the kindly side, saw the humorlessness of them, passed them by, if possible, with a joke, and was not stirred to hatred, or satire.—*Spectator.*

GARIBOLDI.

A practical, almost humdrum, Italy cannot view without emotion the departure of almost the last representative of its heroic age. In his death it momentarily renews its youth. Minds distracted with the drudgery of economic finance and national politics of a commonplace order are momentarily refreshed by the splendid promise of an earlier age—an age that was not called upon to fulfill its own predictions. Sovereign, Parliament, and people vie with one another in honoring his memory. King Humbert sends a personal representative to witness the incineration of his remains; political leaders give tokens of bygone eloquence; the Roman syndic asks for his sword, to be preserved in the capitol forever; municipalities vote generous grants for national monuments; the Pope exclaims, "Oh, God, be merciful to him!" and the Vatican organ admits that he was one of the frank adversaries of Catholicism, and, at least, a hypocrite; in Austrian Trieste there is a revival of agitation, and throughout Italy the people are strangely moved. Yet nowhere is the death of Garibaldi accounted a catastrophe. Popular thought is not swayed by gloomy apprehension in regard to the future, nor by a vague feeling of unrest in the present. A powerful link with the heroic past has been broken. Here was a man of action, who dared to do anything in an elective period when the people lost patience in waiting for the slow development of Cavour's enlightened diplomacy or Rattazzi's double-faced intrigues. Here was a man impatient of political restraint, unversed in parliamentary tactics, ignorant of economic science, who did what statesmen, parliamentarians, and economists could not do. Here was a man inspired by what the world has deliberately recognized as a positive genius for action. Towering in patriotic dignity above a generation of practical politicians, he was a majestic memorial of the creative period of a nation's golden youth.—*New York Tribune.*

Family Treasury.

THE GARDEN OF THE KING.

BY REV. W. ALFRED GAY.

O, the blessedness of living
In the garden of the King;
When the air is full of fragrance,
And the birds their carols sing;
When the flowers bloom in beauty,
And the fruit weighs down the vine;
O, 'tis pleasure thus to linger,
Where the grapes and vines twine.

But the wind sweeps o'er the garden,
And the flowers fall like snow;
While the air is mute with wonder,
And the tender plants bow low;
All around the bleeding branches
Fall before the tempest's wrath;
And the vines are torn and twisted
Over every hidden path.

O, 'tis sad to see destruction
Sweep the garden of the King;
Crushing out the life and vigor
From the trembling form of Spring;
Sad to see the branches broken,
And the trees in fragments thrown
In that fair and lovely Eden,
Which the Gardener calls his own.

Would that we might see our mission
In the garden of the King;
Where the shadows of destruction
Float above the grave of Spring;
Where the vines are bruised and broken,
And the flowers smile no more;
O, may we be no more faithful
Than we ever were before.

Binding up the bruised and bleeding,
Helping that which needs our care,
Till the fragrance of the flowers
Flows again upon the air;
Lifting vines upon the trellis,
Forming bowers where birds may sing,
Bringing back the bloom and beauty
To the garden of the King.

Working where the wreck was greatest,
Tolling through the heat of day,
Heeding not the lengthening shadows
As they fall along the way;
Waiting for the Master's advent;
Knowing that the time draws nigh
When the King shall come to glory
From his royal throne on high.

O, the blessedness of living,
Where no such rustic rhapsodies
O, the joy and peace in toiling
For our Father's only Son;
Watching, working, waiting, hoping;
Yes, it is a blessed thing,
Carrying burdens for our Brother
In the garden of the King.

—Our Church Work.

HALF-GROWN BOYS AND GIRLS.

Often misunderstood, by turns neglected and harshly judged, not knowing what to think of themselves, our half-grown boys and girls are in a singular and trying position. Sunday-school discourses are addressed either to little children or grown people, and no notice is taken of those who are not children and not grown. Parents and teachers and pastors seem to think of them as still the little ones they were a few years ago, but when, through some returning childish impulse, they misbehave, then they are severely censured as those who "ought to know better." Sobering and nerveing them, selves under a sense of duty or high ambition, they try to act like grown folks, and are presently told they are "putting on airs." Going off for a visit they are treated with great politeness, as young ladies and young gentlemen; and returning home they are humiliated by finding themselves nothing but children there. Bursting with sudden impatience they are met with impatient and harsh answers, and, perhaps, with some punishment which they consider degrading. Strong passions swell within them which they have not learned to control. Often and often does the girl of thirteen to sixteen, the lad of fourteen to eighteen, feel utterly miserable, persuaded that no poor creature ever was so badly treated, ever found it so hard to do right, or got so little credit for trying.

Two things are comforting as to this critical period of life: The first is, that every grown person has passed through these same trials. Nothing is more common than for people to fancy their own unbecomingly hard lot; and many will utterly reject the suggestion that any trials could ever have equalled their own. But all grown folks were once half-grown, and went along the path these unhappy lads and lasses are now treading. The other consolation is closely akin, viz., that the progress of years will bear them on to another stage; they will soon be no longer half-grown, but grown. This sufficiently obvious fact is precisely what the suffering and fretting youth for the moment forgets.

But there are also two perils: First, they are in danger of giving great pain to those they love by their ill-behavior during these years, and of laying up for themselves great store of bitter recollections for a later period of life. If people do not go into grievous adult vices, then the most painful recollections of their later years will be the wrong words and deeds of the days when they were half-grown. And so a great many of the people in the world can never recall those days without a sigh. Early childhood they love to think of, and, perhaps, early manhood and early womanhood; but, all those half-grown years. Second, there is a peril greater still; that of permanent damage to character. Those who do not earnestly struggle to break in their youthful passions, often foster those passions by indulgence till they grow up incapable of self-control. If a horse is spoiled in the breaking he is spoiled for life. And this time of early youth is the time for acquiring self-mastery. A few years of indulgence and the character may be permanently spoiled. Or, if one keeps up the conflict, ever laboring for self-mastery, he may through life have to contend with the habits of self-indulgence formed in those early years; and while a thousand times he prays with the Psalmist, "Remember not the sins of my youth," he can never himself forget them, nor ever get wholly rid of their evil consequences.

But what of all this?

It is a great blessing if little children can become Christians, that they may be fortified in advance for the critical years of transition.

It is extremely important to bring our half-grown youth to Christ, that with hearts

renewed and devoted to him, and leaning ever on the Holy Spirit's blessing, they may be borne through the struggles and perils that now sorely beset them.

It is a high and solemn duty that parents and grown brothers and sisters, pastors and teachers, and all who care for the young, should earnestly strive to understand half-grown human nature.—Rev. Dr. Briggs.

MANNERS AND THE BIBLE.

There is no "model letter-writer" comparable to the New Testament. Let a young man study the letters of St. Paul, and it will have an infinitely better effect on his style than the letters of Lord Chesterfield, and this quite apart from the effect of their moral and spiritual influence. The mere intellectual atmosphere of them will be elevating and refining to an astonishing degree.

And here we may remark on the influence of the Bible on mere manners. It invariably makes its readers more courteous and polite, and just, too, in proportion to the degree in which they are imbued with its spirit and teaching. Let a rough boor become converted, and let him begin to read the Bible, and he grows upward toward the gentleman from that hour. "The entrance of thy word giveth light; it giveth understanding unto the simple." It cannot be otherwise, because the Bible brings his mind perpetually into "good society." He may be wholly cut off from this in the actual world—though a religious poor man has here an advantage over his irreligious compeer, for, at any rate, on Sundays he comes into contact with superior society in at least the pulpit of his church or chapel—but when he reads his Bible he is brought into the society of the highest and most refined minds that ever existed. And how can it be that all this should, perhaps insensibly, but at the same time very certainly, elevate, polish, and refine? "He that walketh with wise men shall be wise;" or, as the Persian proverb beautifully expressed it, "Even the pebble will become fragrant if it lie beside the rose;" and he that thus enjoys the society of gentlemen can hardly fail to become one, too.

Experience has shown this: other things being equal, as acquaintance of men with their Bible, so their mind and manners in regard to the standard of mere gentility. Does a parent wish to introduce his child into "good society"? Let him introduce him into a love of his Bible. Are young men and young women ambitious of self-culture even in regard to manners? And would they like to enter a good school of deportment? Let them enter into the society of the characters of the Bible.

But does some sharp reader say, how is it, then, that instances of discourtesy occur among professing Christians? My reply is, first, that it is one thing to be a professing Christian, and another thing to be a real and worthy one; secondly, that it is quite possible to be a truly converted one, and yet to be very far from being a model or a winsome one; thirdly, that even in the case of an uncourteous Christian, depend upon it the man's native bearishness would have been vastly more bearish if he had not been a Christian. In such a case, it is not the Christianity of the man that is to blame, but rather his defect of it. He is a defective Christian because he has neglected the special duty "to put off concerning the former conversation the old man"—in his case, that very ugly old man—and to put on by self-discipline, culture, and prayer, gentleness and courtesy, and all the other graces of the new man.

Christianity recognizes the fact that Christians have faults. But it does not allow them, and it urges us to correct them. "I speak this to your shame," said St. Paul to Christians. And there is much now that may be spoken to our shame; and we fear that want of courtesy and true graciousness is very conspicuous under this category. But when the spirit of God says to us by St. Peter, "Adorn the doctrine of God your Saviour in all things," sure we are that he would have us specially remember that exhortation which he gives by the same apostle—"Be courteous."—Rev. Richard Glover, in *Winsome Christianity*.

LIVE WITH GOD.

Begin the day with God;
Kneel down to him in prayer;
Lift up thy heart to his abode,
And seek his love to share.

Open the book of God,
And read a portion there;
That it may hallow all thy thoughts,
And sweeten all thy care.

Go through the day with God,
Whatever thy work may be;
Where'er thou art—at home, abroad,
He still is near to thee.

Converse in mind with God;
Thy spirit hallow inwardly;
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God,
Thy sins to him confess;
Trust in the Lord's atoning blood,
And plead his righteousness.

Lie down at night with God,
Who gives his servant sleep;
And when thou tread'st the vale of death,
He will thee guard and keep.

THE SERMON THAT ACCOMPLISHES.

A sermon that is to accomplish an end to be worth listening to, must embody real thoughts, thoughts that have some connection with the interests and issues of life, and must be instinct with the living convictions of the preacher. To be such a sermon, it must come from the preacher's mind; and warm heart, with the very life-blood of his soul at the moment of his delivery. But how a preacher can stand up before an audience, and proceed to read as a message to living men a sermon which he wrote thirty, twenty, or even ten years ago, I cannot understand. When written, the sermon, doubtless, was a real transcript of the writer's thoughts, convictions, and emotions. But during the rush of intervening years, what changes, if there

has been a soul within him, have passed over his spirit? To write that sermon now would be simply impossible. And yet he tries to put himself into it, and in that guise presents himself to an audience of thinking people. An old coat that he wore twenty years ago might be aired, and the dust whipped out of it, and he present himself in it with much more propriety than in that old sermon. No treatment of the sermon can relieve it of its small of age. Like an old bouquet of flowers, its once delicate fragrance has sunk into a sickening odor.—President Robinson.

MUSIC AS A MENTAL DISCIPLINE.

The nature of music is threefold, like that of man to whom it appeals. Therefore, it may be regarded as a sensuous art, in that it delights the ear; as a psychologic art, in that it records the emotions, and requires mental operations on the part of the hearer for its due appreciation; and, as it involves agreements, differences, symmetries, complexities, etc., and order in apparent disorder, it may be regarded as a branch of science closely allied to mathematics.

The distances between the holes of a flute, the tension of a drum-head, the lengths of organ-pipes, the rapidity of vibrations, the intervals between recurring accents—in fact, all that may be surveyed and expressed in numbers in this art—give evidence of the mental power of the musician, irrespective of all considerations respecting the imagination or creative power in originating compositions.

The music of a people may be considered in direct relation to their superstitious notions. From this point of view alone, strongly marked differences may be noted; for, by comparing modern Italian music with German, it is at once seen that the latter is developed more highly in an intellectual sense.

Our modern music is styled a new art, chiefly because it requires advanced mental powers of a special kind on the part of composers and auditors. Instead of being a succession of monotonies, it is a complex web of many tones, that the hearer must analyze to understand and enjoy. In the ordinary church-quartet there are four such interwoven threads; in a symphony by Beethoven, many more. An elaborate tonal plexus demands from the listener considerable mental effort, unless he has acquired by study a "polyphonic ear," or the power of perceiving the relationships of all the parts heard simultaneously, as clearly as one, looking down upon a ball-room scene, may perceive the symmetrical form of a mazy dance.—Dr. S. Austin Pearce, in *Popular Science Monthly*.

MARGARET, THE MOTHER OF CRIMINALS.

E. V. Smalley describes "A Great Charity Reform" in the *July Century*, which has been due in the conception and mainly in the execution to the charitable work of Miss Louisa Lee Schuyler, of New York City, the leading member of "The State Charities Aid Association." The influence of heredity in crime is forcibly illustrated as follows:—

At one of the meetings of the Association, when the subject of preventing pauperism by giving a proper training of the children of paupers was under consideration, Dr. Elisha Harris related the terrible story of "Margaret, the Mother of Criminals." It has been published in the newspapers, but can probably be read again to illustrate the great importance of one branch of the Association's work. Margaret was a pauper child left adrift in one of the villages on the upper Hudson, about ninety years ago. There was no almshouse in the place, and she was made a subject of out-door relief, receiving occasionally food and clothing from the town officials, but was never educated nor sheltered in a proper house. She became the mother of a long race of criminals and paupers, which has cursed the country ever since. The county records show two hundred of her descendants who have been criminals. In one generation of her unhappy line there were twenty children, of whom seventeen lived to maturity. Nine served terms aggregating fifty years in the State Prison for high crimes, and all the others were frequent inmates of jails and almshouses. It is said, that of the six hundred and twenty-three descendants of this out-cast girl, two hundred committed crimes which brought them upon the court records, and most of the others were idiots, drunkards, lunatics, paupers, or prostitutes. The cost to the county of this race of criminals and paupers is estimated as at least one hundred thousand dollars, taking no account of the damage they inflicted upon property, and the suffering and degradation they caused in others. Who can say that all this loss and wretchedness might not have been spared the community if the poor pauper girl Margaret had been provided with a good moral home-life while she was growing up to womanhood?

THE HORSE IN MOTION.

George E. Waring, Jr., contributes to the *July Century* an illustrated review of Dr. Stillman's remarkable book on the photographic studies of animals in motion, which were made under the patronage of Governor Leland Stanford, of California. Colonel Waring does not look for radical changes in art methods as a result of these discoveries, for he says of the horse in motion, "We must see him on the canvas as we see him in life, not as he is shown when his movements are divided by the five-thousandth part of a second." Of the illustrative pictures he says:—

"The method by which these photographs have been taken—the result of years of experiment—is substantially as follows: At one side of the track is a long building arranged for photographic work, containing a battery of twenty-four cameras, all alike, and standing one foot apart. On the other side of the track is a screen of white muslin and a foot-board. The screen is marked with vertical

and horizontal lines, and the foot-board bears numbers indicating separate intervals of one foot each. The instantaneous shutters of the cameras are operated by electricity, and their movement is governed by such powerful springs that the exposure is estimated to be about one five-thousandth of a second. The contact by which the shutters are sprung is made by the breaking of a thread drawn across the track at about the height of the horse's breast, there being one thread for each camera. In his flight through the air, therefore, he brings each of the twenty-four cameras to bear upon him at the moment when he passes in front of it, and that camera represents his position at that instant. The series of representations indicates the consecutive positions at each of the twenty-four feet covered by the instruments. In a series showing a horse trotting at speed the spokes of the sulky are shown as distinct lines quite to the fellow of the wheel, indicating an extremely short exposure. In a fast run, the tuft of the horse's tail, as it waves with his stride, are clearly marked.

FAULT-FINDING.

Spurgeon says: "Any goose can cackle, any fly can find a sore place, any empty barrel can give forth sound, any briar can tear a man's flesh." So it is the easiest thing in the world for one, and especially the fault-finder, to find fault. Men have been known to freeze to death spiritually by indulging in this spirit. They got to where it was cold, and stayed there long enough for the work to be done. They stayed out on the edge of a meeting and found fault with the preaching, the exhorting, the singing, and the praying. Year after year they have kept away from the altar-fires that they never thawed out. Come up to the fire, brother; praise God more, and blame your brethren less.

We all have our faults, and the Church is not without them. I am glad to know that God can get along with us in spite of our many faults. This thought helps me to get along with others and their faults. God considers all his children blameless, though not necessarily guiltless. To be blameless is one thing, and to be faultless is quite another thing. We may possess the one without possessing the other. Let me illustrate:—A mother gives her child its first piece of needle-work. The little hands are "unskilful"; still her little fingers stitch, and at last she brings it to her mother; she has done her best, and does not for a moment think her work a failure. The child has done its best for the time being. She is blameless, but her work is not faultless with its long and short and crooked stitches.

I am satisfied that if men were to try to be Christians, and see how difficult it is, they would have more charity for those who are trying.—*Central Christian Advocate*.

HOW TO PUT ON STRENGTH.

How, then, shall we put on strength? We answer, on our knees! No man ever puts on spiritual strength except on his knees. It was there that Jacob found it when he had "power with God and prevailed;" it was there that the apostles found it. When Peter stood forth and preached to the multitude, that day of Pentecost was the day of power; it was the Spirit's power; but how did the apostles put it on? Upon their knees; in those days of prayer; in the upper chamber in Jerusalem. Oh, brethren! it is upon our knees that the Church must now put on its strength! "Awake, awake!" It is God's call. When we ourselves have risen to the consciousness of our need, we may then take hold upon God and cry "Awake, awake, O arm of the Lord!" Let us put on the strength of the Word, as the apostle did when he shunned not to declare the whole counsel of God. Let us put on the strength of the ministry, as Paul did when he went forth in the fullness of the blessing of the gospel of peace. Let us put on the strength of the Spirit, as the early Church did when it was ended with power from on high. Then shall our work be "mighty, through God, to the pulling down of strongholds." Then shall we return from the conflict as Israel did from the pursuit of the Midianites, exclaiming, "The sword of the Lord and of Gideon!" Then shall the Church be "a praise in all the earth," and men shall say, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"—Dr. W. M. Patton.

EARLY RISING.

Early rising is sometimes a good thing, and then again it isn't. It depends very much on what your business is, and what is your temperament. If you are a newspaper carrier or a milkman, or if you are a factory hand or a farmer, you will have to get up early; so you will if you live in the country and must take an early train into town; there is no doubt about your duty in such a case. And if you are a cold-blooded man, with no nerves, you can as well get up as lie abed in the morning. But if you are a person of nervous organization, of hot blood; if you are inclined to keep at work as long as you are awake, and can find rest only when you are asleep; especially if your work is brain work, and you can choose your hours for it, it may be that early rising would be gross imprudence on your part. Many a child who needs sleep in the morning is persistently started out of bed by its parents, to its permanent detriment of body and mind. And again many a parent who needs sleep in the morning is persistently started out of bed by its early-rising child, to the parent's discomfort, and the detriment of both parent and child. To "rise with the lark and lie down with the lamb" is unquestionably a good rule for the lower order of creation; but some of us are very different from both larks and lambs, and need different hours of getting up and lying down. The best thing for each of us, whether that may be; and not to let larks and lambs settle the rule for us severally.—S. S. Times.

Good Words for the Young.

BETWEEN THE LEAVES.

JOSEPHINE POLLARD.

I took a volume, old and worn,
From off the library shelf one day;
The covers were defaced and torn,
And many a leaf had gone astray.
I turned the pages slowly o'er
In search of some forgotten truth,
Familiar in the days of yore,
As were the school-books of my youth.

The mildewed leaves, the faded print,
Seemed quite inanimate and cold,
As if they never had been the mint
From which I garnered precious gold.
So dull and colorless the press,
I turned and turned, in hopes to find
Something that would restore to age
The freshness of the youthful mind.

As well, indeed, might I essay
Hope's early visions to renew,
Or give unto a dead bouquet
Its former fragrance and its dew.
I closed the volume with a sigh,
As if it were joy's entrance door—
A bit of color caught my eye
Just as it fluttered to the floor.

'Twas but a single leaf, all blotched
With gold and crimson, green and brown,
The edges delicately notched,
And perfect still from stem to crown;
And when I took it in my hand,
This little leaf from maple-tree,
As if it were a magic wand,
Brought back a vanished youth to me.

I lived again those joyful days,
The old, familiar songs I sang,
And walked again with sweet delays,
The path I loved when I was young.
Even as I leaped upon the leaf,
Each scene appeared so freshly bright
That all remembrances of grief
Were lost and faded out of sight.

—Harper's Weekly.

STORIES ABOUT VICTORIA.

Some interesting stories are told of the early days, when the Queen was obliged to sign death-warrants, before she was relieved from that odious duty, and a sign-messenger substituted by act of Parliament. On several occasions the Queen may be said to have begged off the life of offenders. And on one occasion, with a hand trembling from eagerness and emotion, she wrote "pardoned" across the fatal scroll. A great deal of reticence is very properly imposed on all connected with the court. Her Majesty, on principle, has always steadily discouraged anything in the way of gossip or trivial conversation respecting the affairs of the household. So many persons are brought into passing, and somewhat intimate, connection with royalty, that it is obvious, that the sanctity of the *vis intime* of the court could not be obtained unless such a rule were carefully observed. We remember knowing a lady who was credited with being a private correspondent of Her Majesty's for years, from her youth; but the most distant allusion to this interesting circumstance never escaped her. Others, though not quite so reticent, are always guarded and careful.

A draft of a treaty of amity and commerce was sent out from England to Madagascar, and on the margin these words were written: "Queen Victoria asks as a personal favor to herself, that the Queen of Madagascar will allow no persecution of the Christians. A month afterward the treaty was signed in Madagascar with the insertion of the following words: 'In accordance with the wish of Queen Victoria, the Queen of Madagascar engages there shall be no persecution of the Christians in Madagascar.'—*London Society*.

THOSE TWO BOYS.

The other morning, on coming in from our country home, we found standing in our office two lads fourteen to sixteen years old, whose downcast looks and swollen eyes indicated troubled hearts. They desired a private talk. To be brief, they were in a strange city, hundreds of miles from home—penniless and not knowing a single familiar face in this wilderness of people. They belonged to good families, and as their fathers were subscribers to the *American Agriculturist*, and they had read it, they had an idea that the editor might possibly befriend them. Their sense of shame was so great that, as they confessed, they had passed the office several times before daring to enter, and twice walked toward the dock, half resolved to end their troubles by jumping into the water, but the "beyond the grave" held them back. Telegrams to and from their anxious parents certified to their identity. How came they here? For years they have been perusing boys' story papers and books in which they had read tales of the sea, of life on the ocean, of visits to foreign lands, of the grand times on shipboard, of boys rising from "before the mast" to be captains of great ships, etc., etc., all so highly colored, that their imaginations had been captivated. Their quiet home-life and studies had become painfully irksome, and so after months of hoarding of pennies and dimes, they each got together enough to pay their fare to New York, and a dollar or two more. Retiring to bed they stealthily left their rooms, met on a night train, and after twenty hours' ride arrived here. For days they wandered along the docks, going on to scores of ships, seeking the positions they supposed open to them. They soon found that their dreams were not realities—very far from it. Rough sailors often drove them ashore. The enchanting ships were grim, often repulsive with the real odor of tar and worse. The forecastles were anything but the fine quarters they had fancied. Repulsed at every point, their last dimes gone for food; cold, wet, hungry, questioned by the police, and often in danger of being locked up as vagrants, they finally enquired their way to our office. Funds in this case were telegraphed to us for their fare home, and they are now there, wiser boys to say the least.

These are not the only similar cases that we have personally known of. Indeed there are hundreds of like ones every year—and unhappily, few of them end as well. The police records of this and other seaboard cities abound in them, though seldom published. Multitudes of such youth are en-

trapped into vice and crime. Occasionally one gets on shipboard, but in ninety-nine such cases in every hundred, they would fare better in a country jail.

Boys, let the above true record be a lesson to each of you. These story papers are all the work of imagination, not pictures of real life. Often the most popular story writers are those who can tell the 'biggest lies in a way to make them seem true.'

You, boys, have troubles and anxieties and aspirations. All boys have, and grown people too, but do not let these writers, who make up their stories because paid for doing it, lead you to imagine there is, somewhere, on land or sea, an occupation free from trouble. Among your friends, where there is some one to care for and love you, is the best place after all, despite the annoyances. Do the best you can; use every opportunity to improve and enlarge your minds by study and good reading. Above all, avoid such "story papers," as they will always give you false ideas of the world.—*American Agriculturist*.

FINELY-TEMPERED SWORDS.

The art shown in sword-making was not by any means confined to beautiful forms and elaborate ornamentation. The greatest skill was exercised in the manufacture and tempering of the blade, which, in the days when swords were not only worn but used, was more important than any other part of this weapon. In Europe, the sword manufacturers of Spain first began to have a reputation for producing work of superior quality, and the armorers of Toledo stood foremost among their countrymen. A "Toledo blade" was considered to be a weapon of great value, and, even now, when we wish to speak of something remarkably fine-tempered and sharp we compare it to one of these swords. The peculiarity of the Toledo blade was not only its extreme hardness, which enabled it to receive and retain the sharpest and most delicate edge, but its elasticity, which allowed it to be bent without being broken. Some of the most famous of these swords could be bent so that the points touched the hilts, and yet they would spring back to a perfectly straight line. It is said that, in Toledo, sword-blades have been seen in the cutlers' shops coiled in boxes like watch-springs, and although they might remain in this position for some time, they would become perfectly straight when taken out. Other places in Europe were also famous for producing good swords. Many excellent weapons were made in Italy, and Andrea Ferrara, the Italian sword-maker, who has been mentioned before, was better known throughout Europe than any other of his craft. To possess a genuine Ferrara blade was considered a great thing by the nobles of France and England.

But it is to the east that the world owes the production of the most finely tempered swords it has ever seen; and the steel of Damascus has ever been made into sword-blades. Even the cutlers of Toledo doubtless owed their skill and knowledge to the Moors, who brought from Damascus the art of making blades that were as hard as diamonds, as sharp as razors, and as elastic as whale bone.

Wonderful stories are related of these Damascus swords. We have been told that with one of them a full-grown sheep could be cut in half at a single blow, a heavy iron chain could be severed without turning the delicate edge of the sword, and a gauze veil floating in the air could be cut through by one gentle sweep of the glittering blade. These wonderful scimitars are not manufactured now, but their fame has exceeded that of any other weapon of their kind, and it is quite certain that their extraordinary excellence has not been exaggerated. It is probable that the workers in steel of the present day might be able to discover the peculiar methods by which the Damascus steel was made, but as there would be little use or demand for the blades after they had been produced, it is not likely that their manufacture will be attempted. We should consider, that although the present age is pre-eminently an inventive and manufacturing period, there are some things which have been produced by the ancients and the artificers of the Middle Ages which we of the present day have not been able to equal. It is possible, therefore, that our steel workers might never be able to make a Damascus blade, even if they wanted to.

Some of the swords of Japan are said to possess wonderful qualities of hardness and sharpness, and were held in such high esteem that they were worshipped, and temples were built in their honor; but they were only hard and sharp; they had no elasticity, they could not bend and they might break, and in this respect they were far inferior to the splendid scimitars of the Moors and Saracens.—*From Swords, by John Leueser, in St. Nicholas*.

ONE STEP AT A TIME.

I once stood at the foot of a Swiss mountain which towered up from the Vispach valley a height of ten thousand feet. It looked like a tremendous pull to the top; but I said to myself, "Oh, it will only require one step at a time." Before noonday I stood on the summit enjoying the magnificent view of the peaks around me; and right opposite to me flashed the icy crown of the Weissborn, which Prof. Tindall was the first man to scale by taking one brave step at a time.

Every boy who would master a difficult study, every youth who hopes to get on in the world, must keep this motto in mind. When the famous Arago was a schoolboy, he got discouraged over his mathematics. But one day he found on the waste-leaf of the cover of his text book a short letter from D'Alembert to a youth discouraged like himself. The advice which D'Alembert gave was "Go on, sir, go on." "That little sentence," said Arago, "was my best teacher in mathematics." He did push on, until he became the greatest mathematician of his day, by mastering one step at a time.—*Rev. Theo. L. Cuyler*.

All Letters containing payment for the *Christian Guardian*, Methodist Magazine, S. S. Bunner, Pleasant House, and other publications, or for books, should be addressed to the Book-Store, Rev. WILLIAM BRIGGS, Toronto.

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TORONTO, WEDNESDAY, JUNE 28, 1892.

THE DEATH ROLL OF 1892.

On the field of battle, when the fight is ended and the victory won, a most solemn moment is the mustering of the regiments and the calling of the roll. It is then that the price of victory becomes fully apparent in the numbers who fail to answer to their names, and the survivors fully understand the awful peril of life from which they have escaped. In Mr. Wesley's organization of what has, perhaps, proved to be the most effective ministry of modern times, this peculiarity of military life found a counterpart. In the year 1778, we find, in the Minutes of the Annual Conference, for the first time the question, "What preachers have died this year?" In answer, we have the following as the first obituary notices: "Thomas Hosking, a young man just entering the work; zealous, active, and of unblemished behavior. And Richard Burke, a man of faith and patience, made perfect through sufferings; one who joined the wisdom and calmness of age with the simplicity of childhood." Thirty-nine of his preachers preceded Mr. Wesley to the better land, including John Fletcher and Charles Wesley. Fletcher's obituary is a single line: "A pattern of all holiness, scarce to be paralleled in a century." To his brother Charles, Mr. Wesley afforded seven lines. Robert Swindells, who labored forty years, obtained the longest record of ten lines. The death roll of Methodist preachers has now been called for one hundred and five years. What a mighty army have left us in the course of that century! Mighty not in numbers alone, but still more in moral and intellectual power. The roll of the present year is a noted one in Canada. Almost the last link uniting us to 1824, the year of the organization of the Canadian Conference, is severed. While English Methodism has lost a Gervase Smith, and Southern Methodism a Dr. Summers, we have parted with EGERTON RYERSON. Received on trial in 1825, a previous year under the chairman carried him back in his ministry to 1824, and extended his ministerial life over nearly fifty-eight years. After a pastorate of six years, it soon became evident to his brethren that Providence had fitted him for other and special work for the Church and the country. As Editor of the *CHRISTIAN GUARDIAN*, with various interruptions from 1830 to 1841, he wielded a powerful influence over the future of our country, and few men have contributed more largely to the foundations of our present civil and religious liberty. We have before us a pamphlet on "Church and Church Establishments in Answer to Certain Letters of the Rev. Egerton Ryerson," which gives a very vivid idea of the state of religious liberty, and even political liberty, just before the triumph of the cause for which Mr. Ryerson contended during the first ten years of the existence of the *CHRISTIAN GUARDIAN*. This champion of the old family compact writes his first letter on "The evil of being governed by mere popular majorities." In this letter he quotes, with the strongest approbation, the remark of Plato: "The commonality is an unconstant, ungrateful, cruel, suspicious animal, incapable of submitting to the government of reason." In another letter the writer argues that, while voluntarism is "proper as the support of Dissenters, it a grievous evil when applied to the Church." Another letter treats of "the folly of trusting to history as to the propriety of connecting Church and State." Such positions as these, after the lapse of nearly half a century, seem like the vagaries of an unsound mind. But it must be remembered that they then represented the ablest defenses of the then existing constitution of the country, and that the men in power really believed that an irresponsible council, with absolute veto power over the expressed will of the people through their elected representatives, was necessary to protect them from "that cruel and suspicious beast"—the popular vote. The Rev. Wm. Young very sagely remarked of Dr. Ryerson, that it was not his labors on behalf of public schools which entitled him to the highest gratitude of his countrymen. Our country became worth educating only when it became truly a free country, and Ryerson and the *GUARDIAN* contributed not a little to that result.

Only three years the junior of Dr. Ryerson in the ministry was FATHER TOMPKINS, of the Montreal Conference. The first five years of his work were spent in the mission-field in Newfoundland, after which he spent thirty-six years in the pastorate in the Province of Quebec, and over twelve years in superannuation among the people he had served so long. He was a pattern of unassuming fidelity, consistency, and piety, commanding in a more than ordinary degree, the confidence of his brethren, not only in his integrity, but also in his excellent judgment. James Seymour was another of the typical old Methodist preachers. For twenty-five years he served the English New Connexion body in its most toilsome missionary work in the west of Ireland, and after seven years of Canadian work he was placed upon the superannuated list. He never ceased to be a Methodist preacher, serving the Church with all his power to the end of his nearly fifty-two years' ministry. LACHLIN TAYLOR was too well known to need a lengthy rehearsal here of his life-work. Like Dr. Ryerson, God seems to have called him for a special work. Of his forty-two years' ministry but eleven were spent in the pastorate; while for nearly twenty-five years

he served the Church at large, as the representative of the Bible and Missionary Societies. If Dr. Ryerson was the apostle to Canada of civil and religious liberty and intellectual culture, Lachlin Taylor was the apostle of grand, Christian liberty and enterprise. In his Bible Society work he brought into conscious activity the undeveloped financial strength of all the churches, and they have not been slow to use the power thus awakened in all forms of grand Church work. Throughout Methodism, especially, he called out to the full its confidence and power for missionary work. He had a soul full of noble enthusiasm for all grand work, and of sympathy for all who were struggling; and with a magnetic power he communicated that enthusiasm and sympathy to the vast multitude, and led them forward to do and dare for God and humanity. The year has been marked by the fall of many younger men. Of those who entered in the fifties and had not yet filled out their thirty years of service, we miss a MacMillen, a Ward, a Potter, a Bawtenheimer, and James Shaw. Henry Reid exceeded those reaching thirty-five years of ministry in the forefront of heavy work. Wm. Taylor, McCann, Madden, D. Williams, and Edward Morrow were still in their second decade, and Bro. Lyons had not yet completed his first ten years. One who stood upon our Minutes but twelve years occupied a peculiar position. P. J. Roblin was the patriarch of the Canadian Methodist ministry. He was born in the bay country, in the year which may be regarded as the date of the founding of Methodism in Canada, lived through the entire period of the original Methodist Episcopal and Wesleyan Methodist Church of Canada, was one of that people to whom Methodism in all America owes its original planting, and was an ordained local preacher of the ancient *ryme*, and a missionary to the backwood's settlers till well high ninety years of age, and died at ninety-three, full of years and labors.

FAITH AND HUMAN AGENCY.

We suppose there are now not many of our readers puzzled with the question, whether a man is saved by faith or works. All intelligent Christians know that the question is misleading; for it implies that there is an antagonism between faith and works which does not really exist. Faith is the essential condition of justification, or initial salvation. But wherever this faith exists it is manifested by right deeds. A theories which make an act of faith the only essential thing to secure eternal salvation are unscriptural and Antinomian. A true faith and works of righteousness have each their appropriate place in every scriptural scheme of soteriology.

But in respect to the relation of faith and works, as a means of bringing about results under the government of God, there is a good deal of confusion in the ideas entertained by some. When people, in talking about "faith cures" and answers to prayer, speak as if the machinery of means and causes was suspended, and the whole economy of things was carried on by a system of miracles, taking place under the control of human wishes and desires, we feel that this borders on fanaticism. Another extreme is when God is ignored and men speak as if the forces of the material world were sufficient to account for all that exists in the kingdoms of matter and mind. This is atheistic materialism. The true mean between these two extremes is that the agencies of the material world are created and sustained by God, for the accomplishment of his purposes. The qualities and powers they possess are given by him; and may be suspended or withheld at his pleasure.

We do not limit the Divine power when we assume that God's mode of operation in the past should limit our expectations of what he will do in the future. We know that God can do all things; but as his almighty power is directed by his infinite wisdom, we have no ground to believe that he will do all things that erring mortals may ask or expect, whether in accordance with what is wisest and best or not. The point to be settled is not what God can do, but what, from the teachings of his word, and his dealings with his people—the way in which he carries on his government of the world—we have reason to believe he will do. The declaration of our Lord, "whatsoever things ye desire when ye pray, believe that ye receive them and ye shall have them," must be limited by the teaching of the word of God respecting the nature of prayer, and the purposes of God in making prayer the medium of communion with himself. To give this promise a literal and unlimited meaning, and regard prayer simply as a means of getting everything we desire, whether we use the divinely appointed means or not, is fanaticism.

In both the natural and spiritual worlds the Creator has established an order of means and conditions, without which certain ends cannot be accomplished. In order to attain the desired results, we must follow God's order, and fulfill the conditions which he has appointed. If the farmer desires a crop, he must plough and sow in season. If the student desires knowledge, he must apply his mental powers to acquire this knowledge. If a man desires success in any department of effort, "yet is he not crowned, except he strive lawfully." In all things we must recognize and follow the Divine order. We should pray for and expect God's blessing on the means used. But if we neglect to fulfill the conditions essential to success, we should not expect God, by a display of miraculous power, to make up for our neglect and failure, merely because we ask him and believe that he will. This is a presumptuous faith, on no good foundation. We must not attempt to substitute prayer for the efforts we have failed to put forth. If we fail to send the Gospel message to the heathen, if we put forth no effort to lead men to the Saviour, if we neglect the opportunities of working and witnessing for Christ in the world, it is vain to expect that we can make up for this neglect by the strength of our

faith, or the fervency of our prayers. Yet, how often do we see that people who pray earnestly for a revival of God's work, do not, from week to week, improve the opportunities given them to lead those around them, with whom they come in contact, to the saving knowledge of the truth. We must work as well as pray.

The same law of cause and result holds good in relation to temporal blessings. They are not bestowed in a lawless, unaccountable, arbitrary way. Neither is it true that God bestows wealth and earthly blessings as tokens of his favor, just as some parents reward their little ones with sugar plums. Many of the loftiest saints of God, in all ages, have had little of this world's goods. Many of the wicked and ungodly have been possessors of great wealth. If we accept the doctrine that the possession of wealth is the sign of the Divine approval of the character of those who have it, then we may measure the piety of people by the assessment roll. But it is not true. The facts of human history are against the theory that temporal blessings are the evidence of Divine favor. "The hand of the diligent maketh rich." This is the Divine rule, given in the Old Testament, in which such great prominence is given to temporal blessings. All the great heroes of the Church have been distinguished by strong faith and fervent prayer, which are essential to Christian success. We would not in any degree disparage the importance of faith and prayer. We have far too little of both, rather than too much. But we make these remarks because we have noticed in some instances a disposition to ignore the conditions of success which God has appointed, and to speak of prayer and faith, not so much as means of spiritual good, but as if these were the common means of getting all temporal blessings desired.

We should not pray less, or trust less; but we should see to it that our faith is not a presumptuous confidence, and that our prayers are not substitutes for neglected duties. We may feel assured that wherever there is failure in the Church, it is because we have not worked upon the line of the Divine order, and fulfilled the conditions of success. If we listen for Divine direction, it may be that we would hear God saying as of old: "Wherefore criest thou to me? Speak unto the children of Israel that they go forward."

THE SCOTCH ACT.

It will be gratifying to the friends of temperance throughout the Dominion to know that the Privy Council of England has given its decision in favor of the validity and legality of the Temperance Act of 1878. As long as there was uncertainty as to whether the Act was *ultra vires* or not, the people could not be expected to take hold of it and bring it into force generally. The circumstances under which the appeal was made to the Imperial Privy Council are as follows:—

A Fredericton saloon-keeper, named Russell, was convicted of selling liquor against the law, the Scotch Act being in force in the country at the time. Upon being convicted he appealed upon the ground that the Dominion Parliament had not the right to pass the Act. The Supreme Court of New Brunswick also seemed to have been seized with the same belief, and, although they decided against the appeal, they made it plain that they did so only because the Supreme Court of the Dominion had so held in a previous case tried before them. They gave it as their opinion, nevertheless, that the act was *ultra vires*. The result of this decision was, that the appellant obtained special leave to carry the case to the Privy Council. Accordingly, on the 3rd and 4th of May last, the case was argued before their Lordships. J. P. Benjamin, Q.C., of London, for the appellant, attacked the Act as an interference with the powers of Local Parliaments in four points. 1st, municipal institutions; 2nd, property and civil rights; 3rd, the right to get revenue from licences; and 4th, as being private and local. J. J. McLaren, Q.C., of Montreal, appeared for the supporters of the Bill. Their Lordships at once decided against the first three points, and asked Mr. McLaren to answer to the last. Having heard the argument they reserved their decision until last week; they decided in favor of the Act upon all the points, dismissing the appeal. This decision is highly creditable to our friend, Mr. McLaren, who argued the case before the Privy Council, so convincingly as to secure this result.

This leaves the coast clear for vigorous action on the part of the friends of prohibition. The constitutionality of the Act has been confirmed by the highest court in the Empire. Our friends will find out that the liquor-sellers and their customers will prepare for a fierce fight, as by this craft they have their wealth. But in all parts of the world the sale and use of intoxicating liquors are producing evils that are attracting the attention of legislators and public men. Now that the question of the legality of the Act is established, there should be a strong and vigorous effort to use the Scotch Act to free the country from the evils of the traffic.

THE DOMINION ELECTIONS.

The elections on Tuesday last resulted in favor of the Government by a large majority. The returns, as given by the *Mail*, are as follows: Ontario—Conservatives, 54; Liberals, 37; majority, 17. Quebec—Conservatives, 53; Liberals, 12; majority, 41. Nova Scotia—Conservatives, 16; Liberals, 5; majority, 11. New Brunswick—Conservatives, 8; Liberals, 8; Prince Edward Island—Conservatives, 3; Liberals, 3. Total: Conservatives, 134; Liberals, 65; Conservative majority, 69. Algoma, Manitoba, and British Columbia are yet to be heard from. The *Globe* makes the returns: Ontario—Conservatives, 53; Liberals, 38; majority, 15. Quebec—Conservatives, 49; Liberals, 18; majority, 30; Independents, 2; Chicoutimi to be heard from. New Brunswick—Con-

servatives, 7; Liberals, 8; Independent (Professor G. E. Foster), 1; Liberal majority, 1. Nova Scotia—Conservatives, 13; Liberals, 9; majority, 5. The *Globe* claims that Messrs. Rae, for Annapolis, N. S., and Keefe, for Lunenburg, N.S., are elected. Prince Edward Island—Conservatives, 2; Liberals, 4; Liberal majority, 2. Total: Conservatives, 124; Liberals, 71; Independents, 8; Conservative majority (including Independents), 56. Algoma, Manitoba and British Columbia to be heard from.

In our report last week of the proceedings of the Toronto Conference, we inadvertently omitted to mention the admirable sermon by Dr. Jeffers, at the Metropolitan Church, on Wednesday evening, June 14, followed by the administration of the Lord's Supper. Dr. Jeffers took for his text the eighth verse of the seventeenth chapter of Matthew: "And when they [the disciples, after the Transfiguration] had lifted up their eyes, they saw a man save Jesus only." The sermon was one eminently adapted both to the occasion and to the audience, which was very largely composed of ministers. It set forth Christ as the great central figure of the Divine economy of redemption, and as the great and glorious attraction which more and more, as the ages roll, shall draw all men unto him. The discourse, which was delivered with all Dr. Jeffers' old fire and eloquence, was one that will long be remembered by those who heard it, and for it he received next day the hearty thanks of the Conference. The communion, which followed, was a deeply solemn service, rendered more so by the thought that the hundreds of members who partook of it, it was almost certain, would never partake of it together again.

The commencement exercises in connection with Ontario Ladies' College were, this year, exceedingly interesting and successful. The following was the general programme: 1st, organ recital, by Mr. Edward Fisher, musical director, assisted by Miss Dick, 2nd, Baccalaureate Sermon, by Rev. J. J. Hare, Governor and Principal. 3rd, Alumnae Lecture, by Dr. Buchan, Principal of Upper Canada College, followed by an alumnae supper. A new feature in connection with the supper was the introduction of toasts and speeches. 4. Review of riding and calisthenics, under Major Dearnally. 5. Commencement exercises proper, consisting of essays, music, conferring of diplomas, awarding of medals, followed by addresses. The gold medal, presented by Mr. James Paterson, Esq., of Toronto, was won by Miss F. H. Mercer; the Governor-General's silver medal, by Miss Mando Miller; the College gold medal, by Miss H. Coleman; the College silver medal, by Miss Hamlin. At the close of the entertainment, the usual reception was given to a large number of invited guests. 6th, the concert. The instrumental quartettes and double quartettes, the choruses, the piano and vocal solos were admirably rendered. The whole series of entertainments were very creditable to the College. The past year has been one of the best in the history of the institution. Every department is thoroughly equipped and managed, and we have every reason to believe that next year will be marked by a still larger patronage.

Egyptian affairs continue very disturbed. The following summary is taken from a morning contemporary: The British Government have apparently determined that the present unsatisfactory condition of affairs in Egypt cannot be allowed to continue any longer. It is rumored that large orders for preparations of arms and accoutrements have been given, and that the army reserve are to be called out before many hours. It is a significant fact that enquiries in the Commons have failed to elicit any reply as to the Government's intentions in regard to an expedition to Egypt. Meanwhile the Conference continues in session at Constantinople, the proceedings so far having been harmonious. It is now deemed probable that on the enlargement of the subjects under consideration the Porte will consent to participate in the discussions of the Conference. A meeting has been called in London to urge upon the Government to take measures to protect the lives and property of British subjects in Egypt.

The formation of a Theological Union, with an annual lecture and sermon in connection with Victoria University, was followed by a similar Union by our brethren of the Eastern provinces. We have no doubt the organization of these theological institutes will awaken greater interest in living theological subjects among the ministers of our Church, and that the annual lectures will be valuable contributions to the elucidation of important questions that are occupying the attention of thinking people. We learn from the Halifax *Wentleyan* that the annual lecture before the Eastern Theological Union was given this year by Rev. H. Sprague, D.D., on Monday evening, June 5th, on the subject of "St. Paul's Doctrine of the Atonement." A fuller account of the lecture will appear next week.

Rev. F. W. Bourne, of the English B. C. Conference, lectures in the Agnes Street Church, in this city, next Friday evening at 8 o'clock. Subject: "Billy Bray." We advise our friends to go and hear him.

An account of the Missionary Meeting of the Nova Scotia Conference has been received, but is unavoidably laid over till next week.

We direct attention to the Pickering College advertisement in another column. This institution is doing good work. The advertisement speaks for itself.

An advertisement concerning the *Expositor of Holiness*, will be found in another page.

Dr. A. M. Shipnood succeeds the late Dr. Summers as Dean of the Theological Faculty of Vanderbilt University.

LITERARY NOTICES.

The *Contemporary Review*, for June, has been received from Strachan & Co., London, England. It opens with two articles on Ireland: "Self government for Ireland," by J. B. Finch; and "Ireland under the Legislative Union," by W. J. O'Neill. Daint. These are followed by "The Boundaries of Astronomy," by Prof. R. S. Ball—Notes on the Royal Academy Exhibition, by Harry Quilter—The Philosophy of Religion, by Dr. A. M. Fairbairn—Henry Heine, by Nina H. Kennard—Newton and Darwin, by R. A. Proctor—The Revival of Italian Industry, by Prof. Leone Levi—Judicial Rents, by W. S. Seton-Karr—Science and Revelation, by Francis Peck—Three Sonnets, by Alfred Austin—Alter Orbis, by Edward A. Freeman, D.C.L. All the articles are able and timely.

The *Christian Philosophy Quarterly* is the organ of the American Institute of Christian Philosophy. The number for July closes the first volume, and it is an admirable number. Its papers are (1) The Gains and Losses of Faith from Science, by President Bascom of the University of Wisconsin; (2) Recent Physical Theories, in their bearing on Theistic Argument, by Prof. B. N. Martin, of the University of New York; (3) The Bible as a Final Authority for Religious Truth, by Rev. S. S. Martyn; (4) The Final Philosophy, by Rev. W. L. Ledwith; etc., etc. In the four numbers issued this Quarterly has taken its place in the front rank of our most valuable periodicals. It publishes all the lectures delivered before the Summer School of Christian Philosophy, and the Papers read during the year before the American Institute of Christian Philosophy. Price \$2 a year.

The *Princeton Review*, for July, presents the following table of contents:—"Wages, Prices, and Profits," by the Hon. D. Carroll Wright, D.D., LL.D.; "The Personality of God and of Man," by George P. Fisher, D.D., LL.D.; "Polygamy in New England," by Leonard Woolsey Bacon; "Rationality, Activity, and Faith," by Professor William James, Harvard College; "The New Irish Land Law," by Professor King, Lafayette College; "Proposed Reforms in Collegiate Education," by Lyman H. Atwater, Princeton College.

BOOKS AND PAMPHLETS RECEIVED.

We must apologize to publishers and authors for delaying to notice a number of books that have been sent for review. The pressure on our columns has prevented us doing so. We give herewith a list of Books Received, and will give a fuller notice of the more important works as our space will permit. Any of these books can be obtained through the Book-Room:

Words of Truth and Wisdom, by Rev. F. W. Farrar, D.D., Canon of Westminster. New York: E. P. Dutton & Co. \$1.50.

Christianity Demonstrated by Experience, by James Porter, D. D. New York: Phillips & Hunt.

Autobiography of Rev. Luther Lee, D.D., New York: Phillips & Hunt. \$1.50.

Consensus. Memoirs of a Disciple of St. Paul. By the author of "Philochristus." Boston: Roberts Bros. \$1.50.

The World's Foundations, or Geology for Beginners, by Agnes Gibberne. New York: Roberts Carter & Bros. \$1.50.

Suns, Moons, and Stars, by Agnes Gibberne. New York: Roberts Carter and Bros. \$1.50.

John Ingelman, a Romance. By J. H. Short-house. New York: MacMillan and Co. \$1.00.

Eastern Proverbs and Emblems, illustrating old truths. By Rev. J. Long. New York: Funk & Wagnalls. \$1.00.

Bills from Drinkbonny, or Bello of the Manse. By John Strathesk. Robert Carter & Bros. \$1.50.

The National School for the Piano-forte, by W. P. S. as including complete instructions in Harmony and Thorough-Bass, and a Dictionary of Musicians. \$3.75.

The Decay of Modern Preaching. An Essay. By J. P. Mahaffy. New York: MacMillan & Co. 90 cents.

The Burial of the Dead, a pastor's complete hand-book for funeral services. By Revs. Geo. Duffield, D.D., and S. W. Duffield. Funk & Wagnalls.

What our Girls Ought to Know. By Mary J. Stedley, M.D. New York: Funk & Wagnalls. \$1.00.

The Deans' Birthday-Book. Arranged by Sara Keables Hunt. New York: Funk & Wagnalls. \$1.00.

Pneuma-Baptism. Published by Pneuma-Baptist Publishing Co., Palaski, Tenn. (For sale by F. E. Grafton, Montreal).

Red-Letter Days. A Memorial and Birthday-Book. By Frances Ridley Havergal. New York: A. D. F. Randolph & Co. Toronto: N. U. & Co. 35 cents.

Wanderings in South Africa. By Charles Watkinson. With 100 Illustrations. Edited by Rev. J. G. Wood. London: MacMillan & Co. (Paper).

Nancy Hartshorn at Chautauqua. New York: J. S. Ogilvie & Co. 50 cents.

The Mormon Problem. A Letter to the Massachusetts members of Congress on Plural Marriage, Its Morality and Lawfulness. By a Citizen of Massachusetts. Boston: James Campbell.

Certainties in Religion. By the Rev. J. A. Williams, D.D., F.T.S. *The Soul's Anchor*. By Rev. George McRitchie. Being the fifth annual lecture and sermon before the Theological Union of Victoria College, 1892. Toronto: William Briggs. 20 cents.

Universal Childhood Drawn to Christ. With an appendix containing remarks on Rev. Dr. Barwash's "Moral Condition of Childhood." By H. F. Bland. Toronto: William Briggs. 10 cents.

The White Sunlight of Potent Words. An oration by Rev. J. S. MacIntosh, D.D. Delivered before the National School of Oratory and Eloquence, Philadelphia, 1881.

What is Bright's Disease? Its curability. By Seth Pencoast, M. D., Philadelphia. \$1.00.

Pearly Portals: A Music Book for the Sabbath-school. By D. S. Hakes. Boston: G. D. Russell. 35 cents.

Protection and Free Trade. By J. Beaumont Harbert, M.A., LL.D. Ottawa. 50 cents.

What Would the World be Without Religion? By C. H. Parkhurst, D. D. New York: MacMillan & Co. Toronto: N. U. & Co. Price, 20 cents.

Popular Amusements; The Duty of the Officers and Members of the Methodist Church. In relation thereto. An Essay, by Rev. H. Kenner, Toronto: William Briggs. 10 cents.

Methodist Church of Canada.

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TORONTO CONFERENCE.

EIGHTH DAY—MORNING SESSION.

WEDNESDAY, June 21st.

The Conference met at the usual hour, the President in the chair.

After devotional exercises were conducted, the minutes were read and approved. Several miscellaneous matters of detail were disposed of without debate.

The Rev. P. D. Will read the report of the Committee on Church Property, which was adopted. Permission was given to dispose of Church property in certain circuits, the proceeds to be applied to the reduction of debts, or in assisting the erection of new edifices, viz., Parkdale Church, a church in Kleinburg Circuit, a lot in Bleeker Street, Belleville, a church in Bridgewater, another in Flinton, a church and parsonage in Millbrook, also a church in South Monaghan.

On motion of the Rev. E. S. Rupert, a resolution of thanks was adopted to the proprietors of the Zoo for their kindness in allowing the members of the Conference to visit that establishment without the payment of the usual admission fee.

On motion of the Rev. Dr. Dawart, a fraternal telegram was sent to the Nova Scotia Conference.

The Rev. T. S. Keough, on behalf of the scrutineers, reported the Revs. E. R. Young, E. S. Rupert, D. McDowell, and I. Walden were elected alternates to the General Conference.

The Rev. W. R. Parker, of the London Conference, was introduced, and was very cordially received.

On motion of the Rev. Dr. Withrow, seconded by the Rev. Dr. Young, a congratulatory resolution was adopted respecting the formation of Woman's Missionary branch societies. The Conference recommends their formation in all the circuits, for wherever they may be formed, and are vigorously maintained, they not only greatly aid the Missionary Society, but also contribute greatly to the assistance of other funds.

A memorial service was then held, in memory of those ministers who had died during the year. The service was exceedingly solemn and impressive. The death-roll was great, and the names of some who have fallen were among the most illustrious of those who have been members of the Toronto Conference.

A hymn, "Come, let us join our friends above," was sung, which affected many to tears.

The first name called was that of the Rev. Dr. Ryerson. The obituary was read by the Rev. W. S. Blackstock. It was an elaborate document, and, though somewhat lengthy, the writer was unable to express himself as fully as he desired on all the particulars relating to the career of the eminent man whose career was so much taken up with the affairs of the country and the affairs of the Church.

Supplementary remarks were added by the Revs. W. Young, Dr. Withrow, Dr. Dewart, D. D. Madden, R. Jones, Dr. Rose, Dr. Nelles, R. Duke, A. Browning, and E. R. Young, which were appropriate and well timed.

On motion of Rev. Dr. Nelles, seconded by Rev. D. B. Madden, it was resolved,—This Conference desires to record its sense of the deep loss sustained in the removal by death of the late Egerton Ryerson, D.D., LL.D., for nearly sixty years a minister of the Methodist Church of Canada, and taking a prominent part in all her movements and enterprises. To most of us from early childhood the name of Egerton Ryerson has been a household word, and we learned to esteem and love him even before we were capable of estimating his character, or the greatness of the services which he was rendering to his own and coming generations, and the knowledge of him which we have been permitted to acquire in our riper years has only tended to deepen the impressions of him which we received in early days. As the fearless and powerful champion of civil and religious liberty, and of the equal rights of all classes of his countrymen, he is associated in our memory with the patriotic and Christian struggles of the past generation, which have resulted in securing to our beloved land as large a measure of liberty as is enjoyed by any country under the sun. In respect to the incomparable system of public instruction, to the perfecting of which he devoted so many years of his active and laborious life, and with which his name must ever be associated, we feel that he has labored, and we have entered into his labors. We can hardly conceive how either our country or our Church could have been what they are to-day but for his fidelity and the work which he accomplished. Standing as we are to-day with bowed heads and stricken hearts beside the grave where he lies just closed, the name of our only Saviour, and of those graces of the Holy Spirit which gave so much beauty and sweetness to his character, and which were more and more conspicuous in his declining years. Though Dr. Ryerson was a man of positive views and devotedly attached to his own Church, he was distinguished for his comprehensive charity and his genuine appreciation of great and good men from whom he differed widely in opinion. His goodness, no less than his greatness, will serve to keep his memory fresh among us, and the recollection of his virtues to us a powerful incentive to a fuller consecration of the service of God.

AFTERNOON SESSION.

The question, "Who have died during the year?" was resumed.

The Rev. S. J. Hunter read the obituary of the Rev. L. Taylor, D.D., who commenced his labors as an itinerant in 1830, and, after a few years, spent on circuits, became agent of the Upper Canada Bible Society, which situation he held several years. During this time he travelled extensively in the Holy Land; then he became Missionary Secretary and Treasurer, and for ten years labored incessantly and did much valuable service for the Methodist Church. He next became a servant of the Government, and labored hard to promote emigration to the Northwest.

On motion of the Rev. Dr. Dewart, and seconded by the Rev. C. Fish, the resolution was adopted.

The Revs. R. Jones, Dr. Harper, J. B. Armstrong, J. S. Clarke, Dr. Dewart, and Dr. Rose, related various incidents relating to the departed, as they had been associated with him.

The Rev. Dr. Cochran read the obituary of Thomas McMullen. He was twenty-two years an itinerant in hard circuits. In 1859 he became a supernumerary, and labored as much as his strength would allow. For the last few years he was much afflicted, and for some time he was confined to his room.

Philip J. Roblin—Converted in 1817, an ordained local preacher, and for many years he labored as a hired local preacher. A few years since he was recognized as a supernumerary minister, and did noble work in times of trial. He died well.

The Rev. H. N. Barnes read the obituary, which was adopted.

35 Colborne Street, Toronto

