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## The Christian Guardian

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REV. WILLIAM BRIGGS, Book-Steward.

### AN AUTUMN REVERIE.

In field and wood the purple aster's blooming,  
Where nodding plumes of golden rod are seen;  
As I wander forth their autumn dress assuming,  
Have put aside their earlier robes of green.  
Cool are the clouds above the regal mountains,  
Though tree and bush with color are aglow;  
And slushy brooks, changed into tumbling fountains,  
O'er rock and root in rapid currents flow.  
From tree to tree the thrifty squirrel's leaping,  
Hunting the walnuts and the winter-store;  
While through the fields, and the stubble reaping,  
A myriad host of roving insects pour.  
On shaded walk the colored leaf is falling,  
The pasture lands are turning brown and bare,  
And from the sky the chattering crow is calling,  
And not a bird of summer singeth here.  
The summer days have come and have departed,  
The flush of health is changing to decay,  
And earth to us back the life that is imparted,  
To hold it for her resurrection day.

What if gray clouds now take the place of golden,  
What if fall nature suffereth change,  
Still beauty fills the eyes that are not golden,  
Where'er they lift, wherever they may range.  
To clearer heights the hills their peaks are lifting,  
The valleys open to a broader reach,  
And changing lights and shades are o'er them drifting,  
Weaving the gold or purple robe of each.  
The wind from out the azure west is stealing,  
The cool, pure air isondrous deep and fair,  
And rhythmic movements of poetic feeling  
Suffuse the soul in the delicious air.  
The misty heats have left the upper spaces,  
The mists clear, and the bright stars are glittering free;  
Night unto night, from out the heavenly places,  
Prolongs the gladness which the day inspires.  
These are the days and nights of peaceful pleasure,  
The rarest, not the least, of the year;  
And though their music be a minor measure,  
No sweeter strains can fill a listening ear.

And nature lying touches still the living,  
The benediction of her closing days,  
And fuller life, and quickened hopes are giving  
To hands that labor, and to lips that praise.  
If the seed die not, how shall it be raised?  
Out of this death a future life shall spring;  
Once more, O Lord, Thy holy name be praised,  
For the great truth these hours of Autumn bring.  
I take the lesson from the fading beauty,  
The hope of life now promised in decay,  
And cheerful turn to meet the waiting duty  
With added strength and courage for the way.  
No more the fates lure me into dreaming,  
No more I idly on these hills recline;  
After the city's beckoning lights are gleaming,  
And days of rest can be no longer mine.  
A joy on earth the omens fast are dying,  
The leaping flames went out an hour ago—  
And in the pines the rising winds are sighing,  
A crowning blessing, Lord, on me bestow.

### POSITIVE CONVERSION.

The personal conversion of Robert Newton was thoroughly scriptural and strongly marked. It began with conviction of sin; that conviction produced "godly sorrow," bitter and agonizing. In this state he continued for several weeks, as miserable as he often expressed himself at the time, as a man can well be who is not in perdition. As in the case of the Psalmist, "the pains of death and the sorrows of hell gat hold upon him." He attended the means of grace; he wept and cried earnestly to God; he requested the prayers of good men in his behalf; yet for a long time no deliverance came. He was bound as by a chain of adamant, which no human power can ever dissolve; a dark cloud rested upon his spirit, and in vain did he seek relief by his own devising. "Before faith came," he was "kept under the law, shut up unto the faith which should be afterward revealed." He felt himself to be powerless for all purposes of spiritual and moral good, and in the bitterness of his grief he exclaimed, "O wretched man that I am, who shall deliver me from the body of this death?" In the anguish of his soul he sometimes expressed a desire to die, that he might know the worst of his case. The day of liberty at length arrived. Under the guidance and aid of the Holy Spirit, he exercised an appropriating faith; of that faith Christ, as a sacrifice and a Saviour, was the object, and, in the very act of believing, the God of hope filled him with all joy and peace. The happiness which he then felt was too rich and permanent to be the effect of any merely natural cause. It was a "peace" which "passeth all understanding;" it was a "joy" that is "unspeakable and full of glory;" and it remained with him to the end of life in undiminished freshness and elevation. From this time the bias of his nature was changed. The law of God was written upon his heart. He loved God, for he felt that God loved him. He abhorred sin, because it is hateful to God. He was free from guilty fear which "hath torment," for the chief witness of his personal adoption enabled him to cry, "Abba, Father." He had power over sin; he delighted in acts of religious worship and evangelical obedience; he loved the children of God for their heavenly Father's sake; and he loved all mankind as God's offspring, and the purchase of Christ's redeeming blood. A conversion thus strongly marked and scriptural in its character is a blessing be-

yond all that words can express, at whatever period of human existence it may take place. It is a preparation for all the duties and trials of the present life, and it is no less a preparation for death and eternity. To every Christian, and especially to every Christian minister, it is a mighty advantage, especially in seasons of temptation and discouragement, and even of spiritual declension, to remember the time when he indubitably "passed from death into life." Luther's character as a reformer was greatly affected by his religious experience. He had felt the sentence of death in his conscience as a convicted Christian transgressor of the law of God, and obtained effectual relief by acquiescence in the doctrine of justification by faith; and hence his resolute fidelity in the maintenance of that great truth in opposition to the unscriptural teaching of the Papal Church. This is equally true with respect to the two Wesley's and Whitefield. And the painful mental process through which Robert Newton passed, prepared him to sympathize with guilty men in all their misery; and the heavenly consolation which he obtained through faith in Christ impressed his mind with the efficacy of the atonement, and the perfect adaptation of the Gospel to the spiritual and moral wants of the world. In this manner he was trained to be what has been not unaptly called a "salvation preacher."—From "Life of Dr. Robert Newton."

### RIDING A HOBBY.

Of all hobbies which, even in the present day, meet with little sympathy from society at large, perhaps, the "hobby scientific" is the most notable. And yet on grounds not far to seek or difficult to find, such hobbies may be justified in a fashion and by arguments of a very convincing kind. A person, from sheer love of nature, and impelled by tastes, of the origin of which he himself may perchance be unable to give any clear account, begins to cultivate some branch of science. At the root of his studies there is no desire to make gain by his pursuits. He employs his leisure time in the study, it may be, of chemistry, or in that of plants or animals; or hammer in hand, and bag on back, he explores the quarries, and returns laden with the records of the life of past worlds, which, in the shape of "fossils," he has gathered from the rocks. A science lesson at school may have struck the keynote of a longing desire to penetrate Nature's secrets, and to learn the story which, to the earnest mind, Nature is ever prepared to tell. Or a chance attendance at a lecture may have given an impetus to feelings already kindled in favor of a science study as a profitable way of spending an idle hour. Thus day by day, and year by year, the patient observer of Nature finds ever-increasing delight in his study of the world around him. To him nature is like an illustrated book, the pictures and language of which, he has, in part at least, learned to understand, and which afford him new delight at each fresh perusal.

Common experience shows that it is for studies and hobbies of such a nature that the stupid world has least sympathy. There are few persons who, at some period or other, have not heard comments unfavorable and sarcastic passed upon the student of Nature, who, finding delight and joy in the observation of the world of life around him, plods patiently onward—his toil apparently meaning less, and his labors a mystery to his fellows. It is the reflection of such popular criticism upon the science studies of the few, that is imminently rendered in the *Ingoldsby Legends* where the student of nature is described as:—  
Still poking his nose into this thing or that,  
At a gnat, or a bat, or a cat, or a rat,  
Or great long things, all legs and wings,  
With many long tails armed with many long stings.  
Whilst a still more succinct description, from the popular side, of the untoward tastes of scientific persons, is contained in the lines:—  
He would pore by the hour o'er a weed or a flower,  
Or the slugs that come crawling out after shower;  
Black beetles, and bumble-bees—blue-bottles nice,  
And moths were of no small account in his eyes;  
An "industrious flea" he would by no means despise;  
While an "old daddy-long-legs," whose long legs and thighs  
Passed the common in shape, or in color, or size,  
He was wont to consider an absolute prize.  
—*Chambers's Journal.*

### THE HALIFAX HORROR.

The destruction of the Poor Asylum at Halifax, recently, entailing a loss of life, estimated at not less than thirty-one persons, is the most terrible and heart-rending calamity of the kind that has ever occurred in Canada. There have been many fires on a large scale, such as the St. John conflagration, and the successive visitations which have repeatedly laid waste the suburbs of Quebec; but though the destruction of property on these occasions has been very great, and the loss of home and employment has entailed more general and widespread suffering upon large populations, the Dominion has hitherto been spared any loss of life on so large a scale, as was occasioned by the burning of this single building. The details of this calamity are appalling in the extreme. No circumstance that could add to the horror of the situation was wanting. The victims,

sick, helpless dependents upon public beneficence, are suddenly aroused, in the dead of night, by the outbreak of a fierce conflagration beneath them, which speedily becomes uncontrollable and, before help can avail them, perish miserably in their beds, or are scorched and suffocated, despite their frenzied and futile attempts to escape through the sea of flame which surrounded them on every side. No strength or courage on the part of the crowd below, many of whom stand ready to peril their own lives to rescue the victims, can avail when once the flames have obtained the mastery, and they can only look on in pity and horror as the wretched and despairing inmates, one by one, fall back into the encircling flames. The lack of foresight or provision against the danger of fire is painfully apparent. In the first place it was a particularly ill-devised arrangement to place the sick and the incapable in a hospital six stories high, just under the eaves of the building. Instead of being located where a case of fire was impossible to helpless and bed-ridden creatures, the hospital should have been in one of the lower stories, readily accessible from the outside. The headway made by the flames, which was facilitated by the shaft of the elevator, the futile attempts to check them, the ladders which were found to be too short to reach the windows, all show a want of preparation and an absence of the requisite apparatus for extinguishing fire entirely inexcusable, considering the special danger to which a large and crowded building of this kind is constantly exposed.

This fearful catastrophe is a warning which should not be without its results, in directing serious attention to the question of the safety of other large public institutions throughout the Dominion. It presents a strong argument in favor of the cottage system, by which the inmates of asylums are housed in small separate buildings, in place of being massed in one large, lofty structure, subject to increased risk in proportion to its size and height. It may be worth consideration whether, in view of this, and similar holocausts in the States, the usual plan of housing the beneficiaries of the Province should not be completely revolutionized in this important respect. The first and most exigent duty enforced by this terrible lesson, however, is to see that the asylums, hospitals and other public institutions are arranged with a view to the safety of these institutions, to take prompt and effectual measures to render another such catastrophe an impossible occurrence.—*Toronto Globe.*

### THE WIFE OF A SOLDIER.

Among recent deaths was that of Lady Havelock, who passed away at the age of seventy-three. Her father was the Rev. Dr. Marshman, one of the most celebrated of the Serampore missionaries, who have been justly described as the "pioneers of Christian civilization in the north of India." She was the loving, faithful wife of General Havelock, the Christian soldier, whose name and fame are resplendent with undying lustre. By her noble fortitude, by her Christian patience and resignation, she aided her husband to a wonderful degree, and he was not slow to appreciate her worth. Gen. Havelock died on the 24th of November, 1857, of disease "brought on by exposure and anxiety." On the assembling of Parliament Mr. Gladstone, then Chancellor of the Exchequer, proposed that an annuity of £1,000 should be granted to his widow for life, and one of equal amount to her eldest son, Sir Henry Marshman Havelock-Allan, who served in the recent campaign in Egypt. The letters patent, conferring a baronetcy on General Havelock, bore date, as it proved, two days after his death, and Sir Henry is, in fact, the first Baronet. By a royal order, however, his mother was given "the same style, title, place, and precedence to which she would have been entitled had her husband survived and been created a Baronet."

There is no doubt that Havelock's religious activity made him more enemies, and was used by them in efforts to prevent his promotion. On one occasion he made application, through his Colonel, to Lord William Bantline for the Adjutancy of the Thirtieth Regiment, and Mrs. Havelock ventured to second her husband's request in a letter to Lord William, who was then both Governor-General and Commander-in-Chief. Requested to call at Barrackpore Park, she was received, we learn, with the cordiality of a friend. The Governor-General held in his hand a number of letters, some of which contained complaints of Havelock's "strong religious views," and one affirmed that these would prevent him from acting with impartiality; but, perceiving his visitor's perturbation, Lord William had, fortunately, prefaced his observations with the kind words: "Before I refer to this correspondence, I give you the assurance that I have bestowed the Adjutancy on your husband." His reason for so doing, he said, was the fact that he was "unquestionably the fittest man in the corps for it." He had found from enquiries, he said, that the man who had come under his influence were "the most sober, orderly, and best behaved; but," added he, pointing to the letters with a smile, "the Adjutant mustn't preach."

But soldier never bore a brighter name than Havelock, and when wars have ceased to the ends of the earth and the reign of the Prince of Peace—the Captain of our Salvation—is inaugurated, the reward of the Christian hero, who dared to be the true Christian as well as the true soldier, will be rich and lasting. Of his eternal reward we may say:

"His honors are  
Not for his might in war,  
Not that he used a sword,  
But that he served his Lord."

### THE IRISH EPISCOPAL CHURCH.

It has often been remarked that in Ireland where the Protestant Episcopal Church is surrounded by exhibitions of popery, High Church ministrations of Romanism do not flourish. Since the Disestablishment, which has given power of self government to the Church, it has not grown in the direction of conformity to the Church of Rome, as may be seen from the following extracts from the "Constitutions and Canons Ecclesiastical," agreed to and decreed by the Archbishops and Bishops, and representatives of the clergy and laity of the Church of Ireland, at General Synods, held in Dublin, in the years 1871 and 1877. For example:

Canon 5. "Every minister, at all times of his public ministrations of the services of the Church, shall speak in a distinct and audible voice, and so place himself that the people may conveniently hear him to what is said, and in no case when he is offering up Public Prayer shall his back be turned to the congregation."

"No minister or other person during the time of Divine service shall make the sign of the Cross, save where prescribed in the Rubric; nor shall he bow or do any other act of obeisance to the Lord's Table, or anything thereon: nor shall any bell be rung during the time of divine service."

Canon 12. "Sponsors must be persons of discreet age, and members of the Church of Ireland, or of a Church in communion therewith."

Canon 35. "There shall not be any Lighted Lamps or Candles on the Communion Table, or in any other part of the church during the celebration of the Service, or the Administration of the Sacraments, or any other of the Public or Common Prayers or Rites of the Church, or during Public Preaching, except when they are necessary for the purpose of giving light."

Canon 36. "There shall not be any Cross, ornamental or otherwise, on the Communion Table, or on the covering thereof; nor shall a Cross be erected or depicted on the wall or other structure behind the Communion Table in any of the churches or other places of worship of the Church of Ireland."

Canon 37. "In the Administration of the Lord's Supper, the elevation of the Paten or Cup beyond what is necessary for taking the same into the hands of the officiating minister, the use of wine mixed with water, or of water bread, and all acts, words, ornaments, and ceremonies other than those that are prescribed by the order in the Book of Common Prayer are hereby declared to be unlawful and are prohibited."

Canon 38. "No incense or any substitute therefor, or imitation thereof shall at any time be used in any church or chapel, or other place in which the Public Services of the Church are celebrated."

Canon 39. "It shall not be lawful to carry any Cross, Banner, or Picture through any church or churchyard in any religious service or ceremonial. Nor shall any Procession take place therein as a Rite or Ceremony in connection with any part of such Service, unless prescribed by the Bishop, or by the Rubrics of the Book of Common Prayer."

### ANCESTRAL WORSHIP AMONG THE ZULUS.

It is interesting to observe the coincidence of thought among the Zulus of South Africa, and among both the Irish and Scotch Highlanders in reference to ancestral spirits, their influence on surviving relatives, and on mundane affairs. For instance, the latter regard sneezing as an indication of good health, and while in the act utter ejaculations of thanks to the spirits which enable them to sneeze. The Zulus do the same. Moreover the Irish say that the spirits live "underground." Zulus say that the ancestral shades or spirits are "abapansi" (subterranean). The Zulu term "abakwetu" applied to departed relatives is equivalent to "our folks," or "good people," as used by the Irish. All the natives of South Africa (and perhaps I may add the African race generally) offer propitiatory sacrifices to the spirits, and also thank-offerings of sheep and oxen. In every large kraal, fat oxen with immense horns, and sheep also, are kept with pious care, and looked upon in a measure as the *sine qua non* of security and happiness, for without them they say, "How shall we propitiate the favor of our friends in the other world?" Jehovah, not being in their thoughts, of course they have no idea of an overruling Providence. In Kaffirland, originally the natives used to say, when they sneezed, "Tiao [or preserver] of our people, look on us!" Now, having been enlightened

in regard to the Supreme Being, they still call on the spirits to regard them with favor, but not on the "Preserver."

It will be long before even educated Africans become entirely divested of the notion that ancestral spirits have something to do either in securing prosperity or averting evil. Remove their deep seated veneration for the spirits, and you take away the keystone in the arch of their religion. I once had occasion to discipline two men, church members of ten years' standing, for uniting secretly with their heathen friends in sacrificing to the spirit of their father, which, they were told, would take one of their number out of the world unless the sacrifice was offered. Soon after I came to Africa, a severe earthquake took place in the vicinity of my mission station, which greatly terrified the Zulus. A large body of men assembled to debate as to the cause of the fearful phenomenon. Many reasons were given. One was that Tyaka, a noted Zulu king, who died about fifty years ago, had rolled over in his grave, and that his spirit had caused the shaking. There being a diversity of opinion, the men agreed to leave the solution of the problem to their "Umfundisi," or teacher. So ten or twelve grave men (the savans of their tribe) came to me for my opinion. After a lecture on "geology," with some theology mixed with it, I dismissed them, and never heard from them again. It has been decided by the English Government that Cetewayo, the Zulu king, now on his way to Africa, is to be allowed to return to Zululand, where he was taken prisoner. From what I hear the natives say, I judge they will now infer that the spirit of Umpandi (Cetewayo's father) will not allow the English to do his son any harm, and that they are afraid to do otherwise than to send the king back to his own country.—*Rev. Josiah Tyler, in Observer.*

### ARABI'S FAMILY.

Lady Gregory sends to the London Times an account of Arabi Pasha and his family. She says: "It was not until the end of February that I went, with Lady Anne Blunt, to see Arabi's wife. They had moved, some little time before, to a new house, large and dilapidated looking, and which Arabi was represented as having fitted up in a luxurious style—in fact, at that time the crime most frequently alleged against him was that he had bought carpets to the amount of £120. I must confess that there were some pieces of new and not beautiful European carpets in the chief rooms, but I must add that if Arabi paid £120 for them he made a very bad bargain. The sole furniture of the reception room of Arabi's wife consisted of small, hard divans covered with brown linen, and a tiny table with a crested antimacassar thrown over it. On the whitewashed walls the only ornaments were photographs of him in black wooden frames, and one larger photograph of the Sacred Stone at Mecca. In the room where Arabi himself sat and received were a similar hard divan, two or three chairs, a table, and an inkstand covered with stains. His wife was ready to receive us, having heard an hour or two earlier of our intended visit. She greeted us warmly, speaking in Arabic, which Lady Anne interpreted to me. She has a pleasant intelligent expression, but having five children living out of fourteen that have been born to her, looked rather overcome with the cares of maternity. She wore a long dress of green silk. 'My husband hates this long train,' she told me afterward. 'He would like to take a knife and cut it off, but I say I must have a fashionable dress to wear when I visit the Khedive's wife and other ladies.'

"An old woman with white hair, dressed in the common country fashion—a woollen petticoat and blue jacket—came into the room and occupied herself with the children. Presently we found that she was Arabi's mother. She spoke with great energy and vivacity, welcoming us and talking of her son with much affection and pride. 'I am only a fellah woman,' she said, 'but I am the mother of Ahmed Arabi.' She took me twice into another room to see an oleograph, of which she was very proud, representing him in staring colors. A day or two before we left I went again to see his wife. She looked a little sadder, a little more anxious, than when I had last seen her. She seemed troubled, poor woman, because the Khedive's wife, who used to be kind and good to her, now says, 'How can we be friends when your husband is such a bad man?' The old mother sat in the corner attending to the children and counting over her beads. I said, 'Are you proud now that your son is a Pasha?' 'No,' she said, 'we were happier in the old days when we had him with us always, and feared nothing; now he gets up at daybreak, and has only time to say his prayers before there are people waiting for him with petitions, and he has to attend to them and then go to his business, and often he is not back here until after midnight, and until he comes I cannot rest. I can do nothing but pray for him all the time. There are many who wish him evil, and they will try to destroy him. A few days ago he came home suffering great pain, and I was sure then he had been poisoned, but I got him hot bath and remedies, and he grew better, and since then I keep even the water that he drinks locked up.' But, say all I can, I cannot frighten him or make him take care of himself; he always says, 'God will preserve me.'"

### INSPIRATION OF THE BIBLE.

God's Word declares the end from the beginning. It is not only the chart which guides each weary wanderer to his own eternal rest, but it is the record of the great plan and purpose of the Almighty concerning the world which he has made, and the Church which he has redeemed. It unfolds God's everlasting purpose, as manifested in Jesus Christ; and if one will read three chapters at the beginning of the Bible and three at the end, he will be struck with the correspondence which there exists.

At the beginning of the Bible we find a new world; "In the beginning God created the heavens and the earth." At the end of the Bible we find a new world: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." At the beginning, we find Satan entering to deceive and destroy; at the end, we find Satan cast out, "that he should deceive the nations no more." At the beginning, sin and pain and sorrow and sighing and death find entrance to the world; at the end, there shall be no more pain, nor sorrow, no sighing, and no more death. At the beginning, the earth, for man's transgression, is cursed with thorns and thistles; at the end, "there shall be no more curse; but the throne of God and of the Lamb shall be in it." At the beginning, we find the tree of life in paradise, from which the sinner is shut away by a flaming sword, lest he eat and live forever; at the end we find the tree of life again "in the midst of the paradise of God," and the blessed and blood-washed ones have a right to the tree of life, and "enter in through the gates into the city." At the beginning, man was beneath the dominion of death and the grave; at the end, "the dead, small and great, stand before God," the sea gives up its dead, and death and hell are destroyed in the lake of fire. At the beginning, the first Adam lost his dominion over earth, and was driven out of the garden of Eden in shame and sorrow; at the end, we find the second Adam, victorious over sin and death and hell, enthroned as King and Lord of all, and reigning in triumph and glory forever.

Now, when you get the plan of this Book, you find that it is something more than a book of detached sentences, good maxims, and comforting words. It is a book which unfolds the divine purpose, and reveals not only the way of salvation, but it marks the pathway of the people of God through this wilderness, and reveals the destiny of the world which he has made, and the Church which he has redeemed.

When we look at these facts we see that this is no man's book. When Columbus discovered the river Orinoco, some one said he had found an island. He replied: "No such river as that flows from an island. That mighty torrent must drain the waters of a continent." So this Book comes, not from the empty hearts of impostors, liars, and deceivers; it springs from the eternal depths of divine wisdom, love, and grace. It is the transcript of the Divine Mind, the unfolding of the divine purpose, the revelation of the divine will. God help us to receive it, to believe it, and to be saved through Christ our Lord.—*H. L. Hastings.*

### MISSIONARY LITERATURE.

There is no literature fuller and richer than the missionary literature of our age. Nor is it a heavy mass of unattractive dates and statistics. It is leavened all through with the most thrilling and instructive incidents of human life. It is full of history, geography, philosophy, ethnology, zoology, botany, mineralogy, painting, and sculpture, architecture and civil engineering, music and fashion, political economy and international law. A large portion of the missionary literature of the Church is stranger than romance; it is divine poetry, equalled only by that within the sacred volume; nay, it is supreme reality, lifting the reader above the low levels of secular affairs, where things are so often not what they seem, into the clear light of perfect observation.

Missionary literature is commanding to-day the services of many of the most accomplished authors, the most successful editors, the most skilled artists, and the most enterprising publishers. The most attractive geographical work we have ever seen is that new and sixth edition of the "Atlas," lately published by the English Church Missionary Society. The fourteenth edition of the Jubilee Year Report of the Free Church of Scotland upon its fifty years of Foreign Missions, the American, Presbyterian, and Baptist magazines, the Easter cards of the Episcopal Church, the last annual Report of the American Board, the volume of papers presented at the Midway Conference, the religious outlook in Mexico by a late Methodist Bishop, and many other contributions to our missionary literature we might mention, all the way from leaflets to volumes, showing that in this department the Church is employing many minds of the highest talent and culture, taste and adaptability.—*Dr. Wm. F. Bairbridge's "Around-the-World Tour of Christian Missions."*



## Family Treasury.

## BEFORE DAWN.

BY ANNA BOYNTON.

Long is the night, and we ride  
Into the east, it seems,  
Friend and foe at our side,  
Through a land of shadows and dreams.

Voices to left and right  
Out of the darkness call,  
"Travellers, what of the night?"  
—Wayfarers, wanderers, all!

From magical gardens behind,  
Songs and sweet echoes enthrall:  
"Lo, here are your idols enshrined!  
Return for the flowers you let fall!"

Ah, never—forever away  
Through the dark and the mist we speed,  
Borne on to the unknown day,  
And the echoing songs recede.

Loometh a wash-tower tall:  
"Washman, what of the night?"  
For, behold! in the windowed wall  
Surely there shineth a light.

But dumb is the oracle, cold  
Is the window empty and high,  
And the light it seemeth to hold  
Is a star in the eastern sky.

Prophet, poet, and saint  
Have said that a dawn will break;  
But, chilled by the darkness, we faint,  
Will those who are sleeping awake?

They have slept so long and so deep!  
Our hearts are weary, our eyes  
Are heavy; we too must sleep,  
Shall we wake with the day in the skies?

—*Leopold's Magazine.*

## A SPANISH INN.

All the region for miles and miles around Arcos is thickly planted with olives, which give a pleasing aspect to this hilly country. It was twilight when we came clattering into the ancient town, and were set down at the house where the diligence stopped, which seemed to be presided over by three old women. We were surrounded at once by a curious and helpful population, all eager to seize our pieces of luggage and bear them to parts unknown. The driver, who was our friend, appeared to have been having a conference with the old woman as to whether they should have the plucking of us, or would send us to the regular posada, to which we wished to go. In the growing darkness it was impossible to see where we were, or where the posada was, and it required all our vigilance to keep track of our luggage. After a great deal of confusion, we found ourselves transferred, bag and baggage, to the posada, which was almost exactly opposite, in debt to half the loafers of Arcos for their valuable assistance. The posada, the best in the place, showed no sign of light or life. We entered the stables and made our way up a stone staircase to the hotel apartments. No obsequious landlord or landlady welcomed us, but we at last discovered a tall, sour-faced maid-of-all-work, haughty and dirty, who condescended to show us a couple of clean, but utterly bare little rooms, and undertook to get us something to eat. We felt humbly obliged. The stranger in Spain, at most inns and elsewhere, is treated as if the most acceptable thing he could do would be to take himself out of the country. Our apartments were furnished with Spartan simplicity; the guest is allowed a wash-bowl, but no pitcher, and the water given him in the bowl is supposed to be quite enough for his needs; but the bed, though the mattress is made of uncomfortable lumps of wool, is scrupulously clean. Our repast was all that we could expect. The person who is fond of tasteless beans will find Spain a paradise. In this land of olives, those served on the table are bitter and disagreeable, and the oil, in which everything is cooked, is uniformly rancid. But it should be confessed that the oil is better than the butter. When the latter luxury is attainable. Something seems to be the matter with the cows. I do not wonder that the Spaniards are at table a temperate and abstemious race. It is no merit to be abstemious, with such food, and cooking. The wine at Arcos, was a sort of Manzanilla, that made us regard any food with favor. It was a medicinal draught, with a very strong flavor of camomile; a very useful sort, I believe, in the manipulation of the market sherry, and exceedingly wholesome. So long as a man can drink this wine, he will not die. I should recommend the total abstinence society to introduce it into our country.—*Atlantic.*

## YOUNG INDIAN MAIDENS.

Among the north-western tribes of Indians innocence is as marked among the girls as their color. Educated in the faith that she was ordained to work, she trained herself to hard labor, and at sixteen years of age is sturdy and strong, brave against fatigue, and a perfect housewife. She may not possess New England notions of cleanliness, but she takes not a little pride in her personal appearance, and in the arrangement of her lodge she displays some crude ideas of taste, and a certain amount of neatness. If a girl marries a white man she makes him a good wife as long as she lives with him. His home is her sole comfort and his comfort her sole ambition. She thinks of him and for him, and makes it her study to please him and makes him respect and love her. She recognizes in him one of a superior race, and by her dignity and devotion endears herself to him and struggles to make him happy. At the agencies of the upper frontier thousands of men are employed, and it is not an exaggeration to say that the majority of them have Indian wives and live happily. They are not sought after by the maidens, for the Indian girls' custom is to remain quiet until after the marriage contract is made and the marriage portion paid over. The husband must have the dowry, with which he must invest his prospective mother-in-law before the ceremony takes place. The process is a little out of the usual run, and a description may be of interest. The aspiring bridegroom must be well-known in the tribe before he can hope to win a wife; her people want to thoroughly understand him, and know if he can support not only her but all

of her relatives in the event of a pinch. He must be a kind-hearted man, with a temper warranted to keep in any domestic climax, and he must have a good lodge, and at least a half-dozen horses. If he be, and have all these, he can a-wooing go. Then selecting a lady, he makes application to the mother, and at a council the price is fixed upon. If the girl is especially pretty, her mother will demand a gun, two horses, and a lot of provisions, blankets, and cloth. A gun is valued at fifty dollars, and he must furnish the material to bring the amount up from one hundred to one hundred and fifty dollars. Then he tries to beat the dame down, and if he succeeds he knows there is some reason for letting the girl go, if not he understands that he is making a good choice. The courtship is left entirely to the mother.

## THE CABLE STEAMER.

The cable steamer *Minia*, which the writer has lately had the opportunity to inspect, lies constantly in the harbor of Halifax, fully equipped and awaiting her calls to service. She is a staunch craft of some 3,000 tons burden, and with unusual beam for a vessel of her length. Her work consists entirely of repairing, the laying of full-length cables being relegated to large steamers like the *Great Eastern*, the *Hooper*, or the *Paradise*. Occasionally, however, the *Minia* is required to relay considerable portions, and she carries regularly in her tanks, about six hundred miles of fresh cable. The tanks, some twenty-five feet in diameter, reach far down into her capacious hold, and the cables are coiled in a deep layer around a central core. The larger the core the less capacity of the tank, and, on the other hand, the smaller the core the greater the danger that the paying-out cable will kink and foul when it reaches the smaller central coils. To partly avoid this difficulty, a large force of men—sometimes as many as thirty—are placed in a circle around the interior of the tank, and each man as the cable lifts before him, holds down the adjacent coils and sees that the cable is free. It is not uncommonly happens that one of these watchers grows careless and is knocked by one of the ascending coils head over heels among his fellows, for the modern cable steamers often pay out the coils with a velocity reaching seven or eight miles an hour. After running from the tanks the cable passes over a series of wheels, fitted with a powerful system of brakes, which can be applied instantly. Then it goes over a wheel at the stern, and is dropped into the ocean. In picking up the cable, the coils pass over a large wheel, thence to the tanks, where they are carefully reloaded. The modern first-class Atlantic cable coats at the factory about \$6,000,000, and a whole winter is needed for its manufacture. It is made of (1) seven central strands of fine copper wire twisted together; (2) a tightly-fitting tube of solid gutta-percha; (3) a wrapping of jute; (4) a covering of thick wires; and (5) a final wrapping of thick tarred tape several inches wide. The deep-water cable of these days, when finished, is about an inch in diameter, the shore cable often an inch and a half. In paying out, as well as taking in, cable, the utmost care must be used, and even then at times an unexpected kink may not only break the cable, but rip to pieces the wheels, brakes, and other valuable machinery.—*Evening Post.*

## THE ST. BERNARD MORGUE.

The great curiosity of the Monastery of the Mount St. Bernard is the morgue. If the day is a little warm the brother who attends to visitors hesitates a bit before opening the door of the wooden house just outside the chief building. He first drives away the dogs, who come prowling about, sniffing the air suspiciously, and has them shut into their room opposite the huge refectory. Then he marshals the little company of international tourists in line before the mysterious door, and opens the chamber of horrors. The keen mountain air rushes in, and presently you are conscious of a faint, sickly odor—not strong enough to be repulsive, but eminently suggestive of death. Then, as you stand there, peering with strained eyeballs into the darkness, you become vaguely conscious that a face is looking at you: I defy any one who is possessed of the smallest grain of imagination to see that mysterious face growing slowly out of the obscurity without a sudden sinking of the heart and a chill which no effort of the will can suppress. It is the face of a woman—and yet of a ghost; a kind of corporeal presence divested of life, and yet so horribly like life that you are almost afraid the bony and skinny frame to which it belongs will arise and stretch into its dreadful arms, and drag you down into the depths which you so instinctively shun. The good brother does not say anything; he watches the effect of this curious spectacle upon you. Pretty soon you can discern that the face belongs to the body of a woman—and that this woman is clasping to her breast the form of a tiny babe. The mother is seated on the ground, and appears to be dazed by the light pouring down into her darksome habitation. But, oh, the horror of her face! Here is death without decay; here, in this wondrous air, on this pass more than eight thousand feet above the sea level, putrefaction is unknown; and bodies found in the snows in winter—or after the white shroud has melted away from the bosom of Nature in the spring—are preserved entire so long as the monks care to keep them. The grimness of the spectacle is enhanced by the fact that nearly everybody found is contorted, twisted, strained, and knotted in fantastic shapes. Now and then one which bears all the appearance of tranquil sleep is brought in; but in most cases there are indications that man and woman, in their battle with Nature, fought hard and desperately and refused to be overcome until every particle of force was exhausted. The brethren gather up the bodies with tender care and place them in the dead house in the usually vain hope that some relatives may come to recognize them. Where is the father of the child which this strange spectral

mother clasps in her arms? What was the history of the woman who had thus wandered in the wild winter from the Rhone Valley toward the kinder and warmer Italian slopes? Perhaps her husband was with her—and perhaps his body now lies at the bottom of some precipice where even the "pious monks of Saint Bernard" cannot find him—or perhaps he is here, in the dead house; perhaps that prostrate body, seeming to grovel on the rocky floor, is his. The peasants rarely carry any paper which can completely identify them, and sometimes the unfortunates found dead in the pass here led such wandering lives—going to Switzerland for harvest work in the summer, and to Italy when the winter nips them—that their passports even give no clue to their birthplaces or native villages.—*Boston Journal.*

## "THE NAME JESUS."

Jesus! How does the very word overflow with exceeding sweet and light and love and life! Filling the air with odors like precious ointment poured forth, irradiating the mind with a glory of truth in which no fear can live. Scorching the wounds of the heart with a balm that turns the sharpest anguish into delicious peace, shedding through the soul a cordial of immortal strength. Jesus! the answer to all our doubts, the spring of all our courage, the earnest of all our hopes, the charm omnipotent against all our foes, the remedy for all our sicknesses, the supply of all our wants, the fullness of all our desires. Jesus! melody to our ears, altogether lovely to our sight, manna to our taste, living water to our thirst. Jesus! our shadow from the heat, our refuge from the storm, our cloud by night, our morning star, our sun of righteousness. Jesus! at the mention of whose name "every knee shall bow and tongue confess." Jesus our power, Jesus our righteousness, Jesus our sanctification, Jesus our redemption, Jesus our elder brother, Jesus our Jehovah, Jesus our Immanuel! Thy name is the most transporting theme of the Church, as they sing going up from the valley of tears to their home on the mount of God—thy name shall ever be the richest chord in the harmony of heaven where the angels and the redeemed unite their exulting, adoring songs around the "throne of God and the Lamb. Jesus! thou only canst interpret thy own name, and thou hast done it by thy work on earth, and thy glory at the right hand of the Father; Jesus, Saviour.—*Dr. Bethune.*

## A LITERARY WORK-SHOP.

Arranged upon strong deal shelves in Charles Reade's study, are rows of guard-books, containing extracts from English, American, and French journals. These *excerpts* are the collection of many years—nothing of importance has escaped the eye of this literary Argus. The newspaper-cuttings are not pasted in the books in the usual careless manner, but properly classified under different headings. Odds of books devoted to reports of curious police cases, under the heading of "Curialia," or man as revealed in the courts of law. Another filled with paragraphs about women, and labelled "Femina Vera." Some volumes headed "Humores Diei," or the humors of the day. Several ponderous tomes labelled "Nigri Loca," containing reports of dark deeds perpetrated in prisons, lunatic asylums, work-houses, and orphan homes. In these volumes are to be found many heart-breaking stories of wretched prisoners done to death in county jails. The crimes of men "dressed in a little brief authority." Reports of some people shut up for years in private asylums. Conspiracies in which the chief actors were official tyrants and wicked relatives. Husbands who have consigned wives to life-long captivity. Wives who have conspired with authority to get rid of troublesome husbands, not because they were mad, but because they knew too much for their guilty partners. Heirs and heiresses shut up to make room for those who thought they had a better right to their property; and accounts of villainous deeds practised upon poor creatures whose minds were really deranged; how their bones were broken and their lives beaten out of them by ruffianly keepers. In this collection are the confessions of escaped nuns, revolting stories of immorality in religious institutions, and many accounts of cruelties practised upon defenceless children in so-called orphan homes. On another shelf are books containing reports of trade outrages and strikes, headed, "The Dirty Oligarchy;" several volumes of mining reports, details of colliery explosions, outrages at sea, and any quantity of official blue-books. On the floor of the library are rows of giant folios, containing thousands of wood-cuts labelled "Pictura Novella." A number of yearly volumes of *Lloyd's Weekly Newspaper*, the *Graphic*, &c.

## THE RIGHT SORT OF MUSIC FOR CHURCH.

The aesthetics of divine worship demand for music of the right sort a high place in its celebration. Since God himself is "glorious in holiness" and his dwelling-place, Zion, is the "perfection of beauty," everything in his worship should be pure and beautiful, in harmony with his nature and claims. We cannot with too much jealousy guard against merely sensational worship, for "God is a Spirit; and they that worship him must worship him in Spirit and in truth." But in order thus to guard ourselves there is no need to rush into a morbid spiritualism which holds in contempt everything that acts upon the senses. There is no necessary connection between an ugly barn and "the beauty of holiness," nor between discord and devotion. Some people make singular use of their forefathers' disabilities and necessities. In every age of earnest spiritual enterprise the preachers and promoters of the Gospel have suffered persecution and the pressure of straightened circumstances. The first Christians suffered mob, and in the heat of persecution hid themselves in cells and caves, where they buried the martyrs, among whose remains they "prayed and

sang praises unto God." The catacombs of Rome especially are now held in high veneration; and from the privations of the early Christians, probably sprang the practice of burying the dead in and around the church. The Reformers suffered disabilities; so did the Puritans; and so did the Methodists. They preached in the open air, in houses and barns, and wherever they could; and accepted such aids in the service as came to them. Now it is not difficult to imagine that the dissonance of the singing often grated harshly upon the fine ear of Wesley. "Sing on, then, sing on," replied Wesley. And no doubt it was one collateral secret of his power and success that he had rather have his own fine tastes offended than offend the people who were doing their best in singing to God.—*Sunday Magazine.*

## HOW MUCH SHOULD WE EAT?

How, asks Dr. Nicholls in the *Food Reform Magazine*, are we to get at the proper quantity of food? Animals living in a state of nature do not over-eat themselves. They stop eating when they have got enough. There are no prize cattle on the prairies. It is the stalled ox, and the pig in his pen, deprived of exercise, that can be fattened into a diseased obesity. Horses escape this process because men do not to any great extent knowingly devour them. The hunter and racer are not over-fed. All animals expected to do their work are carefully fed as to quality and quantity. If human beings were fed as wisely, they would be as healthy.

There are some good rules for feeding as to quantity. When our food is simple and natural in kind and quality and mode of preparation, there is little danger of eating too much. There is little danger, for example, of eating too many grapes, apples, pears, or bananas. Salt, sugar, spices, and luxurious dainties tempt to excess. With men, as with animals, a natural diet is self-limiting, and we are disposed to stop when we have got enough. The more artificial the food, the more elaborate the feast, the more the liability to overload the stomach, overtake the digestive power, and overweigh the forces of life. Simplicity of food is a condition of health, and promotes longevity. The quantity of food which enables a man to do his daily work without loss of weight is precisely what he requires. He supplies the daily waste—no more and no less. This quantity may vary a little with each individual, but every one can easily ascertain his own measurement of requirement by reducing the quantity of daily food until he finds a balance of force and weight. It is my opinion that the average quantity of water-free aliment required, say by business and literary men, is twelve ounces. Men of great muscular activity may require sixteen to twenty ounces. I have found myself in very good condition for sedentary work on eight or ten ounces. When any one is in good condition for his work and keeps his normal weight, he has food enough. Dr. Nicholls' advice is, find this quantity by experiment, and then habitually keep to it.

## NEIGHBORS.

There are many kinds of neighbors. There is the variety which we might call the casual neighbor; it has nothing special to do, and so is always dropping in to see what you are doing; it does not stay long enough to be consecutive or interesting, and comes much too often to be welcome; it breaks the thread of the letter you are writing, and satters the seed of the flower you are planting. Then there is the unavoidable kind; it is continually coming with invitations to dine, or to tea, or to drive; it is angry if you do not accept them, and deeply hurt if you do not very shortly return them. Then there is also the inevitable or relentless, whose coming is like Fate, foretold by note or message. This variety usually lives at some distance, and so comes early in the day, puts up its horses, takes off its hat, and settles down with a bit of work, lest its thrifty fingers might be idle. For this there is no remedy. You may flee from the others sometimes to the fastnesses of the rocky caves, whence no seeking servant can hunt you forth; but here there is nothing to do but give up your walk or drive, let your paint dry upon the palette, knowing that just that study of color would have been the best of your life, and sit smiling, and be as pleasant as possible. A real Utopia would be where the neighbors were neither too near nor too distant; their rules of life should be broad and charitable; their hopes should be too precious to waste in futile going and coming; and their hospitality and comradeship should be unvarying and true. I have known some whose coming was a festival, and their going was a grief.

## RELIGION IN BUSINESS.

The pressing need of our faith is not simply faithful evangelists to proclaim its doctrines, but legions of men consecrating their worldly vocations, witnessing to that truth on which much skepticism prevails, that Christianity, so received as to become an integral part of a man, is omnipotent to keep from him the evil, not by taking him out of the world, but by making him victorious over it. He is a most worthy disciple of Christ who, like Palissy, or Burton, or Budget, or Perthes, exhibits religion as "the right use of man's whole self"—as the one thing which gives dignity and nobility to what is in itself sordid and earthly—as the mainspring of earnest and successful strivings after loftier ends and a purer life—as the power outside of and within man, which, lifting up conduct in the individual, raises the community—and not as a state of mind mystical, and in active life unattainable, high up among things intangible, separated from contact with work-a-day life, appropriate to Sabbath days and special hours, old age and death beds. Every man who is "diligent in business, serving the Lord," is a sermon brimful of the energies of life and truth, a witness to the comprehensiveness and adaptability of Christ's religion, a preacher of righteousness in scenes where none can preach so effectively or so well.—*North British Review.*

## Good Words for the Young.

## JOHNNY'S OWN.

Two little mirlins  
In nightgowns white,  
Kneeling to pray  
In the softened light  
Of the shaded lamp,  
Make the loving eyes  
Of the mother damp  
With a sweet surprise  
As she catches the words  
On Johnny's tongue  
So musical soft,  
Whether said or sung  
She hardly knew;  
But their melody rang  
In her treasuring ear  
For many a year—  
After Johnny grew  
Through boyhood and youth,  
Pure, generous, true.

They murmured "I lay me,  
And 'Dear Lord, bless,'  
Then silence fell—  
And thankfulness,  
And Elsie, the baby,  
Almost asleep,  
Could barely creep  
To her pillow soft,  
But Johnny aloft  
His fine eyes raised  
In a childlike faith,  
As if he gazed  
In the human face  
Of the children's friend,  
Distinctly sweet,  
As it used to bend  
With the blessing hand  
On the curly head.  
"Dear Lord," he said,  
"Elsie, my sister,  
And Johnny—that's me,  
We want two red apples,  
As big as our heads,  
We want them to-morrow,  
Please send them down here.  
And the biggest to Elsie,  
She's such a little dear!"  
A fervent "Amen"  
In a confident tone,  
And Johnny's "own prayer"  
Was presently done.  
—*Congregationalist.*

## A SERMON TO CHILDREN.

BY THE REV. JAMES WELLS.

Read Matthew xxv. 20-30.

The master here is Christ; we received his talents; his coming may be the great day of judgment, or the day of our death; and each of us has to give an account to him. The parable itself has three parts.

I. THE TALENTS.—What are these talents? Everything God gives us; everything we can use for God, and for which we shall have to give an account. Your soul, your heart, and your youth are your greatest talents. When the *Kent*, a ship in the British Navy, was sinking, they called out all the sailors, and put the youngest first, and so they marched out of the jaws of death into the life-boat. The reason they did that was that the youngest had the most time for serving the king. Children have their life before them; their souls are not made hard by sin; and if they come to Christ in their youth, what a bright, and happy, and useful life they may have! God has given the young five talents. That is the reason why Christ makes so much of children, why the Bible has such a wonderful ado with children, and why the Saviour is so anxious to win them and get them fairly started and trained for him in their youth.

II. THE BAD SERVANT.—What made him a bad servant? He was a selfish soul. He had interests different from his master's. He did not trade with his master's money as if it were his own, and as if he had been trading for himself. He was not like the prodigal son who squandered his talents. He was a good man, a religious man in his way. He took care of the talent. He gave himself a good deal of trouble about it. He did not know his master. He said, "I knew thee, that thou art an hard man, reaping where thou hast not sown and gathering where thou hast not sowed." Was that like his master's character? When the good servants came he gave them back all their talents. You can never be a true servant till you know God, love God, give your heart to God, and see and feel that there is nothing harsh about him. The doom of this servant was very awful. His talent was taken away, and he was cast into outer darkness. Oh, how sad it is to fail in anything! What shall we say of one who is brought up in the house of God, who has a praying mother, who comes to Church and hears about Christ, and has a splendid chance to live well and die well, and all in vain? You should pray to God that you may not fail, that your life be not an eternal failure.

III. THE GOOD SERVANTS.—Poor people sometimes think the Bible is on the side of the poor and that it is hard on the rich. That is a mistake which this parable corrects, for it was the men who had the five and the two talents that were faithful. We find differences everywhere; the talents are unequal. You should thank God that whether you have five or two, if you use your two well you shall have the same reward as if you had five. You are not rewarded for your talents, but for your faithfulness. Whether you have many talents or few, have the spirit of a good servant; make God's service your service; make your good God's glory; make God's people your people; try to live the best possible life you can; begin early and do your best, and you will have a great reward.

You will never be a good servant unless Christ be more to you than your master. He must first be your Saviour. You must first come to him as your Saviour, and then you will get the spirit to serve him as your Master. Unless you come to Christ as your Saviour, you will never have any faith or love to him, and so will never serve him. Come to Christ; put your trust in Christ; come as a sinner to the Lord Jesus, and take the grace and salvation he offers and then ask what you can do for him who has done so much for you. You all have your talents, and should, in return for the love of Christ to you, resolve that you shall try to have the best, the happiest, the holiest, the most useful life it is possible for you to have; and

coming to him as your Saviour, you will take him as your Master, and do your best to turn his five talents into ten, so that to you it may be said, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

## SPRY AND SKULK.

BY BELLE SPARK LUCKETT.

In a small city in Maine, at the end of one of the long, wide streets, lived two dogs. Their names were Spry and Skulk. Spry belonged to an old Welshman who carved in granite at the great mill. He lived entirely alone, excepting what company the dog was to him. Spry kept house, that is, he slept on the kitchen floor, and chased pigs and cows out of the yard. He seldom went away from home, but kept faithful watch until he heard, away down the stone wall, the slow steps of his old master. Then he would bound out to meet him, as happy as any child could have been. Spry was a small bush-tailed terrier, with a black spot on the tip of his nose, and a black ring around his tail. His eyes were sharp and snapping. He always kept his bushy tail wagging and wriggling as though it would come off, unless he were asleep, and then sometimes his dreams got into his tail, and away it would go, up and down as fast as could be. Every body snapped his fingers and spoke kindly to the friendly white terrier.

Now, Skulk was the property of a young Englishman who boarded in the tall white house with yellow shutters, and a sign-board hanging over the door which said, "Meals at 25 cents, and day-boarders." Skulk, like his master, was a day-boarder. He was a big, bob-tailed hound with a slit in each ear. He had a fierce way of eyeing you from under his heavy brows. No one thought of speaking to him, but rather preferred being on the opposite side of the street.

The landlady where Skulk's master boarded heartily despised that "yaller dog," as she called him. But his master paid extra for him, so she only grumbled and endured. Spry's master was a lonely, desolate old man, whose history every one knew. Many years before he had landed in America with a wife and baby girl. Then he was happy and cheerful. But one dreadful summer an epidemic took both his treasures and left him alone. Soon afterwards, one morning, this dog walked into his kitchen and came up to where he sat, wagging his bushy tail, and almost saying, "I have come to keep you company." From that day they were friends. Spry seemed to learn his master's mind so perfectly, that if the old man plodded home with a slower step than usual, he would bound out to meet him livelier and gayer than at any other time. He would spring up and caress his master's hand, and try by every means to divert his attention.

Perhaps this dumb animal, with his sunny nature, supplied some of the brightness that had gone out of the old man's life when his bright-haired baby girl was put into her little grave. Certainly he did his very best to make the only friend he had as happy as possible, and I am sure that is a noble mission, even though performed by a dog.

It was different with Skulk. His master had brought him along with a small trunk all the way from England. No one knew what made the young man so sullen and even cross. He made no friends by failing to be friendly, and so, of course, was left quite alone, excepting the company of the dog, who was as unlovable as himself. Like Spry, Skulk had learned to watch his master's face, but he put his knowledge to a very different use.

When his young master returned home in the evening with a more downcast, sullen look than usual, Skulk would drop his stub of a tail, and hang his heavy head, and look fiercer even than was usual to him. They would sit together for hours in gloomy silence. Instead of being a cheer and comfort to his master, Skulk only added to his unhappiness by the sullenness of his own nature.

Which of these two dogs would my young readers rather own?

## OUTSIDE AND INSIDE.

The Rev. Mr. Barnum, of Illinois, once preached a most brilliant discourse on temperance, to children, taking for his text the words, "My son, if sinners entice thee, consent thou not."—Prov. i. 19.

And having made the children repeat the text and analyze it by well-put questions, he drew a bottle from a package and asked the children to describe it. A bottle, a glass bottle, a round bottle, a corked bottle, a clear bottle, finally they hit his design, a "clean bottle;" then he presented another, which he asked them to describe precisely as they had the other, but when they came to "clean bottle," they all laughed out. "A dirty bottle!" "Dirty—well, let me wash it," so he plunged the vial into a pail of water, carefully wiping it, and held it up as cleansed! "But you haven't washed the inside," shouted the children. "Just so now about the hearts of some people that look very nice outside, but have been enticed to be very bad within. How shall they be cleansed?" "The blood of Jesus Christ cleanses from all sin." We must remember that the contents of the bottle, however, often have very much to do in making hearts vile.

## A WOMAN'S WIT.

A woman's advice is generally worth having; so, if you are in any trouble, tell your mother or your wife or your sister all about it. Be assured that light will flash upon your darkness. Women are too commonly judged, veridical in all but purely womanish affairs. No philosophical students of the sex thus judge them. Their intuitions or insights are the most subtle, and if they cannot see a cat in the meat there is no cat there. I advise a man to keep none of his affairs from his wife. Many a home has been saved and many a fortune retrieved by a man's full confidence in his wife. Woman is far more a seer and a prophet than man, if she be given a fair chance. As a general rule, the wives confide the minutest of their plans and thoughts to their husbands. Why not reciprocate, if but for the pleasure of meeting confidence with confidence? The men who succeed best in life are those who make confidantes of their wives.—*Independent.*







All Letters containing payment for the Christian Guardian, Methodist Magazine, S. S. Banner, Pleasant Hours, and other publications, or for Books, should be addressed to the Book-Store, Rev. WILLIAM BRIDGES, Toronto.

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### A RUN TO MANITOBA.

No. 4.

#### AN UNPLEASANT NIGHT.

I purposed remaining all night at Moonson, and going east to Brandon by the morning train; but as the accommodation in the way of lodging was very primitive—I have no reference to Eden or Paradise in this remark—one or two told me I would be more comfortable in the "caboose" of the freight train, which was to get into Brandon at 11 p.m., where I could get a comfortable bed for the rest of the night. In an evil moment I determined to try the "caboose," which added much more to my experience of railway travelling than to my comfort. The "caboose," a rough accommodation car added to the train, did not accommodate all. It was kept unbearably hot, and all night was thick with the fumes of smoke from a number of tobacco pipes, which were puffed vigorously and persistently. There was no room to stretch one's self, as the night advanced and sleep asserted its stupifying and relaxing power. And worse than all, the time was protracted beyond all endurance. It was a train of thirty-eight empty cars returning from the west, and it waited in every siding it came to, and, evidently, would have waited at more if they had been in existence. Once, at least, it stopped two hours at a station. Instead of getting in at 11, it was between 4 and 5 in the morning when we got to Brandon. Overcome with sleep and fatigue, I made for the "Grand Central Hotel," but found every available thing in the shape of a bed was occupied. I took off my overcoat, and putting it under my head, tried to sleep on the floor till morning. How often, under the pretext of seeking health and pleasure, we submit to things that would be unbearable if imposed on us by others!

#### THE TOWN OF BRANDON.

Brandon is finely situated on a high plateau, sloping down to the Assiniboine on the north, in a way that affords ample facilities for draining, such as are rarely met with in the towns of this prairie province. Indeed, I may say, this is the only town I saw out here, that has a pleasant site, suitable for a large town. Considering that it began to be a year ago last spring, it has a town-like appearance that is wonderful. Streets of shops, well filled with goods of every kind, make it difficult to realize the newness of the place. A number of fine warehouses and dwelling houses are approaching completion. The streets are being graded at heavy expense to the municipality.

Brandon has a fine country on the south of it. Millford, the Elliott Settlement, the Plum Creek Settlement, and other fine localities westward, must all look to Brandon as their market town. Whether it will ever compete with Winnipeg in commerce or not, it will be the commercial centre of an extensive range of fine farming country, and a place of residence for wealthy people, who will seek a pleasant and healthy locality. I was surprised to see the Post-office placed about three-fourths of a mile from the natural centre of the town, and really outside of it. Has the Post-master or somebody else, lots in the West-end? and are they trying, by keeping the Post-office in this out-of-the-way place, to force the town westward? I wonder the people do not rebel against such an imposition.

During my brief stay, I received the courteous attention of Bro. Lawson, our minister in Brandon, who is "holding the fort" faithfully here. The Methodist Church, though commodious, is no longer equal to the requirements of the place; and must soon be replaced by a better structure. Bro. Lawson and his colleagues have a fine congregation—the best in Manitoba out of Winnipeg—and a very encouraging prospect for the future. Already Brandon is a pleasant and desirable field of labor for any minister. It would have pleased me very much to have yielded to the kind and pressing request of Bro. Lawson and his colleagues to preach in Brandon; but my arrangements would not admit of my doing so.

I am strongly of the opinion that the "boom" and high prices for lots in Brandon and other places out here, caused by speculators, though it may serve the purpose of a temporary advertisement, does not, on the whole, permanently benefit any place. It puts property beyond its natural and fair value; and prevents its ready sale. I can conceive of men of moderate means, with families, who, deeming Brandon a pleasant town to live in, would like to buy a lot, and build a residence there. But they are, at the outset, discouraged and repelled by the artificially high prices asked for every eligible situation. Whereas, if such persons could buy a lot at a moderate price, such as they would pay in a town of similar dimensions in other places, they would be much more likely to purchase and settle there.

#### MILLFORD AND VICINITY.

Brother Hall, of Millford, kindly promised to meet me at Brandon and take me to Millford, but being unable to do so, in consequence of his horse being lame, I hired a horse and conveyance to take me out to Millford, where my brother Thomas has resided for over two years. I started late, and it soon grew dark, so I would have had serious difficulty in finding my way, only that a Mr. Shields, a Scotch settler, riding on an Indian pony, overtook me, and guided me the greater part of the way. In the open prairie, when one trail gets a little out of the way,

teams passing over it, new trails are formed right and left; and a stranger is greatly perplexed to distinguish between branch trails which lead to the same point, and trails that lead to some place else. The pace that Scotchman's little *shagannappie* kept up with a man upon his back was a surprise to me. These Indian ponies are very hardy and tough; and some of them are capital travellers. There is some fine land in this Souris country, the Elliott settlement being regarded as one of the finest agricultural settlements anywhere to be found. As you approach Millford and the Souris from the west, the land for miles light and sandy, so that those who go no further than Millford are apt to think unfavorably of the agricultural resources of this part of the country. But immediately east of the river, there is a fine district of farming land, and apparently a thrifty and industrious class of farmers. The village itself, of which Mr. Rogers is the founder, is pleasantly situated in the valley of the Souris, a few miles from the junction of this river with the Assiniboine, and about twenty-five miles from Brandon. On the bank, overlooking the town, a new school-house has just been finished; and a neat Methodist church was opened a few weeks ago by Rev. Dr. Young. On the Sunday afternoon I preached there, for Mr. Hall, to a good and attentive congregation. I found my brother and his family well, and very hopeful as to the future of that part of the country. He went out there two years ago last summer, and was one of the first settlers. Now, from his own house, he can count in sight ten farm houses, representing as many cultivated farms; and he refused \$1,000 for the 160 acres which he got as a free homestead. This season he and his boys, all but one of whom are quite young, in addition to putting in and taking out a crop on twenty-two acres, have twice plowed above 100 acres for next spring's crop; though having no horses, and only two yoke of oxen. Facts like these show Manitoba to be a good country for a poor man, who is willing to work. All the settlers I met out here were hopeful and contented; though undeniably there are some serious privations for those who have lived in towns and old settlements; but the chance of getting a good farm free balances a good deal. The crops in this district were excellent. I could not resist the temptation to bring home in my trunk a specimen of the fine large potatoes which I saw my brother's boys drawing in from the field. I never saw their equal. A few miles up the Souris is another village, Souris City, lying near the Elliott settlement. As my time was limited, I was not able to visit it. A railroad crossing the Souris anywhere in the neighborhood of Millford or Souris, would enhance the value of property, and prove a great convenience to the people, who are impatient at the hindrances and delays, in cases where railroads are so much needed. The coal-fields of the Saskatchewan and Souris are the great sources of fuel for this country; and until there are railroads to distribute this coal, many parts of the country must suffer serious inconvenience, because of the great scarcity of wood.

#### METHODISM AND RITUALISM.

The whole teaching and tendency of Methodism in this country have been so fully opposed to ritualism of every kind, and to everything approaching the dogma of Baptismal Regeneration, that when we saw in English papers references to alleged High Church and ritualistic tendencies in English Wesleyan Methodism, we regarded them either as unmeaning, or slanderous. But in the debate that occurred at the last Wesleyan Conference, on the revision of the Book of Offices, so as to omit expressions which savored of Baptismal Regeneration and sacramentalism, we were surprised at the earnestness and tenacity with which several leading ministers contended for the retention of these expressions, and against what seemed to us the more safe and scriptural language of the revised form. Though the revised forms recommended by the committee were ultimately adopted by a large majority, those who prefer to do so were left at liberty to use the old forms. Though outnumbered, the supporters of the old forms are not disposed to accept the situation, or submit in silence. The last issue of the *London Quarterly Review* contains an article, by one of the opponents of the revision, which has attracted much attention and comment in England, because of its strong leaning towards Baptismal Regeneration and sacramental grace. A marked feature of this article is that it suggests more than it asserts. We deem it neither necessary nor expedient to criticize the teaching of this article; but a few selections from it showing how strongly the writer (who is probably a theological tutor) leans to a theory of sacramental grace, and exalts baptism will, no doubt, be read with interest, by many readers who do not notice the *Review*. In the doubts the writer expresses respecting the favorable reception of the new forms, he appears to encourage opposition to it. He thinks it a serious fault in those who supported the revision that "they would have it that the Lord has not, in the course of his ministry, connected regeneration with baptism in any way whatever." He declared also that the words of Christ, John iii. 3, certainly refers to the sacrament of Baptism. In this country, no Methodist minister that we have met, is prepared to endorse all John Wesley's views on Baptismal regeneration. This reviewer, however, mentions as a serious point against the revisionists, that "John Wesley's sentiments on the sacramental grace of baptism were freely handled." Some had expressed the hope that the new forms will prevail over the old. He says, "that is a vain hope." Witnessing it is claimed, of the rite of baptism must perceive "that the sacrament is supposed to be attended by its appropriate grace, whatever that may be." "But surely we need not recoil from the thought that He who ordained these sacraments may make them channels of their own specific grace." "They are signs and seals of a common charter,

which pledge, convey, and make over to the soul the blessings of which that covenant speaks." The Christian parent, we are told, "rejoices in the assurance that his child is thus declared to be free from the condemnation of the race, to be adopted into the household and family of God, and to be accepted on the altar of consecration as holy." Again: "The universal blessing guaranteed to the children of the race is as it were appropriated by man, and sealed and conveyed by God through the rite of baptism, which is the formal union of these children with Christ." "There is an adoption into the household of faith which is secured to the child in its baptism, but the conscious possession of Christ and the growth into full life of the old man while the old man dies, has yet to come." The reviewer further pleads that in many cases where the doctrines of sacramental grace and Baptismal Regeneration were held, it did not prevent the soul-saving power of the ministers who held and taught them. Though this writer repudiates the High Church dogma of Baptismal Regeneration, he endorses ideas of sacramental grace which it is hard to distinguish from it; and he eulogizes men who held baptismal regeneration in a very suggestive way. It is hard to read this article without concluding that it indicates a tendency to exalt external rites, in a way that is out of harmony with the simplicity of the Gospel.

#### CHRISTIAN FRATERNITY.

There can be no doubt that the sectarian ill-feeling, which has too often existed between different sections of the Church, which professed to hold the same faith and to aim at accomplishing the same result, has hindered the growth of religion, and gratified the enemies of the Gospel. All true Christians should condemn and discourage everything that is marked by sectarian exclusiveness and intolerance, and approve and rejoice in every manifestation of a catholic spirit. On a former occasion, we felt it to be our duty to express our disapproval of the action of Bishop Sweatman, of Toronto, in declining to go to a Bible Society meeting in a Presbyterian Church, lest he should offend those of his own Church, who would be annoyed at anything that appeared to recognize the Christian character of other Churches, or their ministers. An affair of a different kind has recently occurred in England. We refer to the graceful and brotherly act of a number of Church of England clergymen of Bristol, in presenting a cordial fraternal address to the members of the Congregational Union assembled in that city. It was indeed a new departure, a hopeful sign of better times, and a better spirit in future. In the course of the address, which was signed by fifty-eight clergymen, they say:—"Heartily attached as we are to that historic branch of Christ's Church in England of which we believe to retain institutions derived from the Apostolic age, we nevertheless willingly recognize the work which you are doing in spreading the fundamental truths of the kingdom of God. We acknowledge with gratitude the piety and zeal, the learning and eloquence of members of your ministry, and the abundant blessing with which it has pleased God to prosper your work, both in English-speaking countries, and in the missions which your congregations assist in some of the most remote quarters of the globe." All this is only as it should be. It is a pity that such an expression of brotherly feeling should be so unusual as to excite surprise and special comment.

But there are some who make a virtue of the exclusive assumptions of superiority, of which they ought to be ashamed. In connection with the opening of the new theological hall of the Protestant Episcopal Church, in this city, Dr. Castle, of the Baptist Church, expressed his sympathy with the sentiments expressed by the Principal, Dr. Sheraton, in an address, in which the latter pointed out the difference between the evangelical principles which were to be taught in Wyolife Hall, and the Sacramental views, held and taught by the High Church wing of the Church of England. Some one signing himself "Fixed Principles" criticised Dr. Castle in the *Globe*, for endorsing Dr. Sheraton's view; and it was not clear whether the writer meant to charge the Baptist divine with recreancy to his Baptist principles, or to suggest that Dr. Sheraton must be false to the Church of England, when a Baptist could endorse his teaching. Dr. Castle replied in the *Globe*, maintaining that he was consistent with his own principles in endorsing the scriptural doctrinal statements of Dr. Sheraton, with regard to central truths, though he differed from him on the questions of Baptism and Church government. Mr. "Fixed Principles" returned to the charge, and places it beyond doubt that there are some among us who really think it a fault, that ministers who hold different views on some points of doctrine and Church government, should fraternize in a friendly Christian way with those who differ from them. He seems to think it a crime to be punished by judges that some ministers of the Church of England should have been present at the opening of McMaster Hall! We had always supposed that liberality of sentiment consisted in maintaining a friendly attitude toward those from whom we differ, as there is no particular virtue in approving of the opinions of those who think as we do. But it is evident that there are some people whose views of right and wrong are so warped by sectarian prejudice, that they call evil good, and good evil. They condemn things laudable, and are proud of a narrowness of which they should be ashamed.

The Committee appointed by the several Methodist Churches to prepare a Basis of Union, will meet (D.V.) in the Primitive Methodist Church, Carlton Street, Toronto, on Tuesday, November 23rd, 1892, at two o'clock p.m. Arrangements are being made to secure reduced fares for members of the committee, on all the railways; and certificates will be forwarded to the delegates entitling them to such reduced rates.

#### CHURCH LIBRARIES.

Happening to be in a large and well-assorted Sunday-school library, in one of our churches the other day, we noticed several shelves devoted to books of a character suitable to the senior scholars and teachers, as well as to adult members of the congregation. Among them were Stevens' History of Methodism; Exeter Hall Lectures, Punshon's Sermons and Lectures, Life of Gideon Ouseley, and many other interesting and valuable works of history, biography, etc. We asked the librarian if there was much of a demand for this class of reading and we were surprised to hear that these books were scarcely ever taken from the shelves. There is reason to believe, that the same state of things exists in other churches; either such books are not provided at all, or if so they are entirely neglected by those who would be expected to take most interest in them. This is very much to be regretted as many of the young people, and in fact many of the older members of our congregations, are lamentably deficient in Methodist history, biography, and other subjects of very great value and interest which would be included in a well-selected library.

A Church library of good books, open to all the adult members of the congregation, might be made a very valuable auxiliary in carrying on Church work. Mechanics' Institutes and Young Men's Christian Association Libraries are well patronized, by a large and growing class of the community, and there seems no good reason why the idea of a library of religious literature should not be hailed with delight by Christian people. The most intelligent and most devoted Christians in our churches are those who read most, not the Bible only, but who make themselves acquainted with the history of the Church; become inspired by the biographies of sainted men of God who were eminent for usefulness and piety; and who keep up with the thought of the age on topics of ever-increasing interest in the religious world. The great difficulty is, too many of our young people are allowed to grow up without cultivating a taste for reading, so that in later years it becomes an irksome task instead of a source of delight. Every home should contain a library, however small it may be. Nothing can be more dreary and uninteresting than a bookless house. No investment can possibly be more satisfactory in its results than the purchase of good books and periodicals to make the home pleasant, and attractive. It is certainly as much the duty of a parent to feed the intellect of his child as to provide for his physical wants. In country places especially, the long winter evenings afford many opportunities for mental and spiritual improvement. How can these best be utilized? Every family may not be able to purchase a sufficient number of books and papers to supply the needs of all their members. A number of families might unite and form a small circulating library among themselves, or better still, let the Church take hold of the matter and establish a library entirely independent of the Sunday-school. Let it be of such a character as to meet the wants of the young people, as well as the more advanced members of the congregation. Our publishing houses have on hand any number of works, exactly suitable for a library of this kind. Of course it would be useless to attempt anything like this, unless a taste for books of a high class could be developed among the people. There is too great a tendency to indulge in what is called "light reading" where there is any love for reading at all. Many people will read nothing, unless it is given to them in the shape of a story. Many such persons would be surprised if informed that the History of Methodism, the Life of Peter Cartwright, the Life of Gideon Ouseley, and other similar works were as interesting as any novel. Such literature is slighted by many, simply because they think it dry and uninteresting, which is far from being the case. The number of bad books placed within the reach of our young men in these times is really alarming. Something should be done to counteract their evil influence. Every pastor should seek in his preaching, as well as in his pastoral work, to awaken in his people a desire for that kind of reading which will not only interest but instruct and inspire.

It is probable that there are persons in every Church who allow their denominational preferences and prejudices to warp their judgment from the line of strict impartiality. The impression which things make upon us depends largely on the medium through which we look at them. But, doubtless, we can all recognize this weakness in others more readily than in ourselves. One of the most striking illustrations of this partial method of looking at things has been furnished by Professor Newman, of the Baptist College, in this city. In a letter to the *Globe* he recently made the extraordinary assertion that "it requires no great stretch of imagination for him, (the American Baptist,) to believe that the United States are to be essentially Baptist, and that right speedily." And again: "Immersion is almost universally recognized as the Apostolic form of Baptism." In making such statements Mr. Newman is like the Irishman's horse, "he travelled faster in imagination than in fact." The Methodists have a larger membership in the U.S. than the Baptists. Correspondents in both the *Globe* and the *Mail* have shown that the actual facts do not warrant Mr. Newman's sanguine conclusion. It is the large membership, among the colored people of the South, which swells the Baptist numbers. In other parts of the country, Baptists have no special superiority in numbers. However gratifying missionary success among the negroes may be, it can hardly be taken as a pledge of preponderance in more enlightened communities. From the *Globe's* summary of a lecture, by the same gentleman, recently given in the McMaster Hall, we learn that he strongly condemned the great leaders in the Reformation, Luther, Calvin, Zwinglius, were all unsparingly criti-

cised. "The only Reformation character who passed muster was Gluckmeyer, and the only reformers who remained untarnished were the so-called schismatics of Zurich, both they and Gluckmeyer of course objected to infant baptism." It should be said, however, that the title of the lecture was "The Reformation from a Baptist Point of View." The "point of view" accounts for the partial conclusions.

#### NOTES AND GLEANINGS.

Most readers will remember *Ecco Homo*, which called out Dr. Parker's *Ecco Deus*, and many criticisms the time of its publication. While displaying much admiration for Christ and his work, it studiously ignored the Divine in Christ, and the supernatural in Christianity. Though published anonymously, it was soon known to be the work of Prof. Seeley, of London University. He has recently published another book, entitled *Natural Religion*, which goes still farther from the Christian Revelation, in the direction of skepticism, rationalism and unbelief. The last *London Quarterly*, in a review of the work, presents the following trenchant, denunciatory indictment of Professor Seeley's method in *Natural Religion*: "The method is, in brief, to assume as proved all that is held by the so-called advanced school, whether in theology or science; to accept as truthful portraits any caricatures that these may have given of the views and principles of more moderate men; to generalize upon the widest assemblage of facts, from some accidental feature of one among the number; to pass rapidly from point to point, carrying captive the imagination by brilliant pictures, rather than by convincing the judgment by sound argument to conceal personal predilections under the guise of impersonal statements, for the value of which floating rumor is thought to be a better security than the weight of individual names; to appeal everywhere, directly or indirectly, to whatever prejudices against settled belief may have been kindled by the abuse of authority in times past; and go to stir up in favor of change and novelty feelings that are easily mistaken, especially by the youthful and inexperienced, for the promptings of heroism, and the birth-throes of a glorious reform."

The shooting of Wentworth Day by Eva Wood, at Jerseyville, is one of those tragic events that for the moment places in a strong light an existing moral condition of things that had previously been concealed from public notice or comment. The affair teaches forcibly the oft-taught lesson, that one sin leads to another. Every course of wrong-doing not only breaks down the barriers of resistance against temptations to other forms of sin, but creates a greater liability to fall into such temptations. How often in some quiet neighborhood, for want of careful moral and religious training, preventable forms of sin and wrong develop outside of the influence of moral and reformatory agencies of the Church, and the first we know of their strength and heinousness is by the outbreak of some dark crime that shocks the community. There is a false delicacy on the part of parents and teachers, in regard to all reference to the relations of the sexes, which prevents, in many cases, wise and faithful counsel to the young, which if given in time, might prevent the first steps in the way of sin and shame. The greater leniency with which transgressions of the laws of purity on the part of men are regarded by society, compared with the way in which the unfortunate victim of the seducer is dealt with, is neither sound nor right. In the present case, in spite of her terrible crime, there will be strong sympathy with the guilty and unfortunate woman, on account of the brutal and selfish indifference of the man Day. "The way of transgressors is hard."

The removal of Dr. H. M. Souder, from Brooklyn to Chicago, because he deems his strength unequal to the strain of continuous preaching to the same congregation, furnishes the occasion for an approving reference by the *Globe* to the Methodist Itinerant system. The *Globe* says:—

That a minister of Dr. Souder's calibre should have voluntarily made such a change rather than run the risk of gradually losing his hold on his congregation by repeating himself and falling into the old familiar ruts of thought and phraseology, is an argument in favor of the Methodist system of rotation. It may be questioned, however, whether the Methodists do not go to the other extreme and insist upon too frequent changes. There is no question that transfer to a new sphere is frequently advantageous to a minister, by giving an opportunity for mental recuperation and preventing that intellectual exhaustion resulting from a continuous outpouring of original thought. The mistake that too many make is in continuing to labor in the same charge, regardless of the indications of waning popularity and interest. Were they to follow the example of Dr. Souder and seek a new field as soon as they become conscious of the humiliation of finding themselves preaching to empty pews in place of their former crowded congregations.

We give on our first page the appropriate comments of the *Globe* on "The Halifax Horror." It is a terrible and distressing event. There are several circumstances so painfully suggestive. The place which these unfortunate people occupied was one from which even strong and healthy persons would have found it difficult to escape. After the fire had made considerable headway, they were told there was no danger, and sent back to be roasted alive. The age and helplessness of the victims make them objects of special sympathy. How many other public institutions are there in the country in which the outbreak of a fire would reveal grave deficiencies of construction?

WOMAN'S MISSIONARY SOCIETY NOTICE.—In consequence of the change recently made in the organization of this Society, Treasurers of Auxiliaries are, for the future, requested to make their remittances to the Treasurers of their respective Conference Branches, and not to the General Treasurer as heretofore. Auxiliaries within the limits of the Toronto Conference will send their Quarterly Reports

to Mrs. Richard Brown, Jarvis Street, Toronto, Treasurer, Toronto Conference Branch, London Conference Auxiliaries to Miss H. M. Spencer, Paris, Ont., Treasurer, London Conference Branch.

It is sometimes said by those who defend the doctrine of Baptismal Regeneration that those who represent them as believing that baptism produces a real change in its subject do not fairly represent High Church views. The well-known High Churchman, Mr. J. G. Hubbard, of London, recently answering a correspondent of the *Christian World*, says: "The child in its whole being, body and soul, is changed from being a child of wrath into being a child of God." "Does this change," asks Mr. Munroe, "refer to moral state or legal state?" "To both. The change affects the legal state, for the child being, through Adam, alienated from God, is by baptism taken into covenant with God and made an heir of his kingdom. It affects the moral state because the inherited sinfulness, though not wholly destroyed, is counteracted by God's grace, which is thus imparted, and which operates wherever it is not quenched or silenced by neglect and wilful sin. As, however, a moral change implies the consent of the human will to the Divine influence, the immediate effect of baptism is to change rather the spiritual than the moral state. Yes, I do conceive it to be in harmony with God's justice that a child's deliverance from a state of condemnation should be the reward of the obedience of his parents."

The population of the earth has long been a fascinating study for statisticians. Behm and Wagner have just published an amended edition of a former work in Germany. They give the total as 1,483,897,500—which is almost 22,000,000 less than their estimate of two years ago. They have concluded that China has 50,000,000 less than they formerly supposed. There has thus been an actual increase of about \$8,000,000 in the population of the globe—an increase, however, which must spread over ten years, as many of the recent censuses are decennial. For Europe the present population is rated at 327,743,400, showing an increase of about 12,000,000 over the previous figures by the operation of the censuses. In Asia, making allowance for the readjustment of the population of China, there has been an increase of 20,000,000, the present population being set down at 795,501,000. Of course the estimates must sometimes be little better than guesses, for example, for such places as Africa. For this continent Dr. Rohlf maintains that an estimate of 100,000,000 is quite enough, while Behm and Wagner retain the old figure of 200,000,000 with considerable hesitation.

It seems extraordinary that so much opposition should be called forth in the British Parliament to so simple a proposal as the bringing of a debate to a close by the vote of the majority. No one pretends that the closure is intended to stop fair and free discussion. In referring to this question Mr. Gladstone recently said that the public did not trouble themselves about the details of the measure, but only the desire for less talk and more work. The public were unable to reconcile the redundancy of our talk with the paucity of results. He believed a complete, effective system of rules essential for meeting the wants of Ireland. There was no subject in which, he felt a more profound interest than local government for Ireland, but it was a mockery for the Irish members to come to the House and tell the Government to establish a local government in Ireland, when they did all in their power to narrow the time for the discussion by which alone such legislation could be enacted and given to Ireland.

Spain makes slow progress in the way of civil government. Castelar who has shown himself the most liberal and progressive Spanish statesman, will shortly publish a manifesto to the constituencies advising the Democrats to take an active share in the legal struggle to be recommended as the best means for developing the political education of the democracy. Castelar states that experience has taught him to prefer the election to revolution. He envies the orderly Parliament of England and the United States, and proclaims republican connections and aspirations. He and his friends will pursue their way towards a steady solid republic. He would like to place amidst the confusion of parties one defined, steady, rallying point for all the democratic schools. He repels all idea of coalition with the extreme republicans, even for electoral purposes. The manifesto is signed by eighteen Deputies and Senators.

It can hardly be denied, that some of the proposals for the relief of Ireland, repudiate the rights of property, which are at the base of our modern civilization; and others are fanciful and untrustworthy. A recent speech by Mr. Fawcett, the British Postmaster-General, was notable for its courage in dealing lucidly with a rather abstract subject—the socialistic scheme for the nationalization of the land. To an audience of 4,000 persons it is not easy to speak effectively on such a matter as that, but Mr. Fawcett made his speech both popular and convincing. He showed that peasant and peer and artisan (with his house purchased by the agency of a building society) would be alike expropriated by such a scheme; and that if all were to be compensated, it would cost between two and three times the amount of the existing national debt. Moreover, when this had been done, the State would probably prove the most inefficient of landlords.

It cost \$2,092,785 per annum to maintain the Protestant churches, and \$1,125,000 the Catholic Churches of New York city. There are contributed annually for benevolent purposes by the Protestants \$1,391,041 and the Catholics \$1,125,000. With the addition of the sums charged in the Church building account, the gross amount expended by Churches of all denominations is \$6,500,000.



## LITERARY NOTICES.

*Preparatory Greek Course in English.* By William C. Wilkinson. New York: Phillips & Hunt, Toronto: Methodist Book-Room.

This book belongs to a series, four in number, which aim at enabling persons, who have not had a classical training, to obtain some knowledge of Greek and Latin literature through the medium of their own language. This volume has an interesting description of Greece, the people, their writings, etc. It also contains Xenophon's *Anabasis*, and Homer's *Iliad* and *Odyssey*. A number of Grecian fables are also given, and other valuable information concerning the Grecian literature and people. It is beautifully illustrated with views of Corinth, Athens, the Parthenon, Acropolis, etc. We can heartily recommend it to those who desire to obtain some acquaintance with Greek literature without going through the drudgery of learning the language.

*The Biblical Museum.* A collection of Notes, Explanatory, Homiletic, and Illustrative, on the Holy Scriptures, especially designed for the use of ministers, Bible students, and Sunday-school teachers. By James Comper Gray. New York: T. & J. C. Randolph & Co., Toronto: Methodist Book and Publishing House. 15 Vols. \$1.50 per Volume.

The title of this valuable work scarcely conveys a correct idea of its contents and character. It is not a mere collection of illustrations of Scripture. It is a condensed but suggestive and comprehensive commentary upon the Old and New Testaments, in fifteen handsome and handy volumes. It does not lay claim to special originality; but the best thoughts of ancient and modern expositors of the Bible are gathered up with great research and presented here. Reference letters refer to the name of the authors in the margin. It is pre-eminently adapted to Sunday-school teachers; and young ministers will find it full of valuable expository truth, and suggestive illustrations. We do not know where so much can be found in the same space. The Bible student who has this work will not feel much need for more elaborate commentaries on the Bible. The results of a vast amount of reading and research are given here at a comparatively small cost. The character of this work, and its value to all students of the Holy Scriptures will be best understood by presenting the plan and method adopted in these excellent volumes.—To every verse, or small group of closely-related verses, are appended notes in the following order:—1. Notes EXPLANATORY, in which—laying many competent authorities under contribution—both the letter and the spirit of the sacred text have a very brief and careful elucidation. To these are added—2. Notes HOMILETIC, original and selected, in which are suggested the subjects of sermons for the preacher, and of lessons for the teacher, that may appropriately be founded on the words of the text. These homiletic outlines, including heads of discourses, or suggestive hints to aid in the management of the subject when treated in the pulpit, or in the Bible-class, are followed by—3. Notes ILLUSTRATIVE, containing one or more anecdotes, or an illustrative quotation from standard authors. In addition to these, and arranged down the side of each page, are—4. Notes MARSHALL, comprising, in addition to other matter, notes of the following description:—(1) Chronological; in which, as nearly as can be ascertained, the date of each event is given. (2) Analytical; wherein, by means of antique type, a clue is furnished to the contents of the adjoining page, and a digest of the chapter may at once be seen. (3) Biblical; supplying not only the ordinary references, but references also to other texts of Scripture, in the notes on which the reader will find additional illustrations of the subject under consideration. (4) Literary; as etymologies of old or peculiar Bible words; names of authors and books referred to; select, classical, or other, to serve the purpose of secular, or theological side-lights, which sometimes, in the way of contrast or in other instances, in the way of exegesis or of various readings, may assist in explaining, or in suggesting ideas on the passage under notice.

We announced some time ago that J. M. Hirschfelder, Lecturer in Oriental Literature, at University College, Toronto, was about to publish, in numbers, an important expository and critical work on the Old Testament. We have just received the first number of this series, and have been much gratified by a perusal of its contents. Though this number is merely introductory, it gives promise that the whole work will be one of great value to Biblical students. Mr. Hirschfelder unites in a rare degree a thorough familiarity with the Hebrew language and literature, with a devout and reverent treatment of the Holy Scriptures. The fact that our author's work is designed to counteract the rationalistic criticisms of skeptical German writers will invest it with special interest.

## UNION AND THE SUPERANNUATION FUND.

I have just read the article on the financial aspect of the Union Question, in this week's *Guardian*, by Bro. Ross, and am constrained to offer a word or two upon it.

1st, I must challenge the figures—the figures representing the endowment of our Superannuation Fund, are more than 15 per cent. above the facts in the case, and certainly the net assets of our Book-Room are not \$100,000.

These errors cast a doubt, at once, on the whole tables before us.

2, If the figures were correct, we ought to know where the money, making up the endowments, in every case, is invested. Is it in good debentures, or loaned to bankrupt churches, or held in other doubtful securities? Let us know what the securities are.

3, "Dollar for dollar" does not simply apply to ordinary income and endowments; it applies to resources also. Our Book-Room alone, as a resource of the Superannuation Fund, is greater than all the resources of all the other bodies of Methodism together. We must have closer calculation on this "dollar for dollar" line to get at the fair thing.

4th, Bro. Ross proposes, in the event of union, a pro rata division of the Common Fund according to present condition of the several bodies, and the payments they make now; that is last four years and then all are alike.

This proposition, I am sure, will appear too awful to be thought serious. It is simply this, we may have our fair proportion of the Common Fund for four years, and then hand over one-third of our honest, hard-earned capital, income, and resources to others. It will be hard enough to give up our circuits to others and not add to this, injustice and suffering on our superannuated brethren. If union does take place, and I do not suppose it, justice to all parties relative to the Superannuation Fund, can only be maintained, by carrying down through the whole lives of those who enter the union, the per-

centage claim which their Church would have to the United Church, at the time of union.

It would give to us nothing more than we will have if we go on without Union, and to the others nothing less.

I will return to this question again in closer examination, but in the meantime thank Bro. Ross for the labor of his long article, and the excellent plan on which it is given.

T. M. CAMPBELL.

[We do not understand why Bro. Campbell demands to know where the money of the Superannuation Fund is invested? or throws doubt upon the securities? The securities are all good. But it was no part of Bro. Ross's business to give that information.—Ed. C. G.]

## BRIEF CHURCH ITEMS

## TORONTO CONFERENCE.

GRAVENHURST.—An oyster supper was held in the Town Hall last week, in aid of the new Organ Fund. Programme good. Attendance good. Results satisfactory.—*Com.*

WRETON.—A very pleasant time was spent at the tea-meeting in this place, on Wednesday, 1st inst. The tea, served in the basement of the church, was first class in every particular. The programme consisted of music by the choir, a solo by Mrs. Tonkin, a reading and solo by Mr. Gould, reading by Mr. Clarke, and an address by Rev. A. C. Crews. The proceeds were in aid of the Sunday-school.

TOKONTO, Sherbourne Street Church.—On Thursday evening last, a very pleasant and successful social was held at the residence of Rev. Dr. Dewar, Sherbourne Street. About one hundred persons were present, and everybody enjoyed themselves thoroughly. A very interesting programme of readings, and vocal and instrumental music was provided. Quite a sum was realized which will augment the funds of the Ladies Aid Society.

MARKHAM.—The anniversary services of the Sunday-school were held here on Sunday and Monday, 29th and 30th ult. Eloquent and appropriate sermons were preached on Sabbath by Rev. I. Tovel. On Monday evening the anniversary meeting was held. Dr. Crowe, the Superintendent of the school, occupied the chair. Interesting addresses were delivered by Revs. I. Tovel and A. C. Crews, of Toronto. The singing was good.

WALLACE.—Rev. R. J. Husband writes:—We are at present engaged in a series of revival services, at our Mount Pleasant appointment, having begun with a four days' meeting. Over a dozen persons have presented themselves as seekers of salvation, several of whom have found peace, and others are still seeking. The membership of the Church has also been greatly blessed. To God be all the glory.

ALTON.—The anniversary services at Charles ton, on October 29th and 30th, were a splendid success. Appropriate sermons were preached by Rev. G. M. Brown, of Orangeville, on Sabbath, the 29th. The fruit and tea festival on Monday evening surpassed any ever held in our church here. The Alton Methodist choir rendered very excellent music. Rev. Messrs. Brown and Reid gave good addresses. An autograph quilt, the work of the Ladies Aid at Charleston, containing 725 names, was on exhibition. Proceeds of quilt \$113; total proceeds, \$167.—*Com.*

TORONTO, Berkeley Street Church.—This church has a report of progress to make. The Sabbath congregations are steadily increasing in numbers, and in their contributions to the regular funds. Thirty-three new members have been received into the Church since the 1st of July. The young people have been organized into an Association, and have begun their work with vigor. The most marked enterprises of the Church, of recent date, has been the purchase of a lot, and the erection of a very suitable parsonage at a cost of over \$4,000, and which has been furnished throughout by the ladies. Three socials have been held in private homes, and one tea-meeting in the church since Conference all of which have been an advantage to the parsonage interests. A subscription was started at the tea-meeting, on Tuesday last, to provide for the cost of the parsonage property, which in a few minutes amounted to over \$500. This amount will be increased.—*Com.*

## LONDON CONFERENCE.

BISMARCK CIRCUIT.—The anniversary tea-meeting was held on October 25th, at Muir Kirk, and was very successful. Amount realized, with collections on Sabbath, \$70, liquidating the debt which remained on the church.—*Com.*

WESTMINSTER.—The Methodists of Westminster Circuit appreciate good music, and do not fail to show that appreciation in a tangible manner. A short time ago the congregation at Lambeth went in a body to the home of Miss Woodhull, the organist of the church, and presented her with a very elegant silver water pitcher and set. On the evening of the 8th inst. the young people of the North Street Church surprised the leader of their choir, Mr. Ezra Hunt, by presenting him with a very beautiful guitar. On the evening of the 10th, Mr. Samuel Sutton, organist of the Gore congregation, was presented with a valuable goat-skin robe and gold pencil. Short terms replied plenty to eat, plenty of talking, plenty of singing, was the order of the evening.—*London Advertiser.*

LONDON, Dundas Street East.—The Thanksgiving festival in London East Church, was probably the best ever held in the building. The tables tastefully decorated, and the display of celery, cut flowers, plants, etc., would have done justice to a horticultural show. W. K. Atkinson acted as chairman in the intellectual portion of the entertainment. Able speeches were delivered by Mayor Anderson, Squire Jarvis, Rev. J. S. Ross, and the pastor. The choir received a hearty vote of thanks for their selections of choice and new pieces. Rev. Mr. Ross's address was itself worth the whole price of admission, and every one went away well pleased. The ladies certainly performed their duty thoroughly, and received a crowning vote of thanks. The church was well filled, and the best of order prevailed.—*Advertiser.*

LONDON, Dundas Street Centre.—The concluding concert in aid of the Crosby Mission Boat Fund, was held at the residence of Mr. James Duffield, Queen's Avenue, recently, and proved very successful, the attendance being large and the programme interesting. It was the intention of the Crosby Mission Boat Class, which is composed of the young people of the Dundas Street Methodist Church, to raise \$50 for the purpose of assisting Mr. Crosby, the British Columbia Missionary, in his efforts to build a boat for Mission purposes, and the amount realized in various ways more than reached that

amount. A loan of \$100 of refreshments was served, and the intellectual part of the entertainment was inaugurated when Rev. J. S. Ross, pastor, assumed the chair. The programme comprised vocal selections by the class under the direction of Mrs. John McMechan; a piano solo by Miss A. Bradford, and a violin solo by Mr. Peacock, and songs by Mr. Skinner, and Mesdames Craig and Edwards. The programme closed with the singing of the National Anthem.

LONDON EAST.—The Thanksgiving tea-meeting, on Thursday night, in the Hamilton Road Methodist Church, was financially and otherwise, a fine success. In addition to the excellent tea provided, the pastor, Rev. George Daniel, was prevailed on to deliver another of his popular lectures, the subject chosen being "George Whitefield." This is the third time Mr. Daniel has lectured in this church. Mr. Wm. Critch of London East, ably presided at the organ. In addition to the several members of the choir present, Mrs. (Rev. G.) Daniels, Miss Kitty Hoover, Miss Nettie Hoyt, and Miss Annie E. English took part in the programme. G. M. Leland, Esq., occupied the chair. Large praise is due the ladies of the congregation, who worked so indefatigably to make the entertainment a success.—*Advertiser.*

ROCKWOOD.—While other parts of the work are reporting progress we may be allowed to cast in our mite. The Methodist church in this village being somewhat out of repair, the trustees met and decided to have it painted inside and out, the ceilings and walls kalsomined, and windows frosted. The work was done by Mr. Bailey, of Georgetown, and the church now presents a neat and new appearance. On Sunday, 27th ult., Rev. William Chapman, of London, preached re-opening sermons to large and delighted audiences. A social, given in the parsonage, on the evening of September 29th, netted upwards of \$21 to be applied on purchasing furniture for parsonage. Nearly all the appointments were represented, and a pleasant evening spent. We need the baptism of revival over this entire mission. May it come!—*Com.*

LONDON, Queen's Avenue Church.—The officers, teachers, and scholars of the Queen's Avenue Methodist Church Sunday-school celebrated their anniversary with special services on Sunday. By the exercise of an interesting, conversational style in connection with the opening Scripture lessons, Rev. George Brown, who preached at the morning service, arrested the attention of the young people. His text was: "From a child thou hast known the Holy Scriptures." He had laid down Christian love as the primary qualification of the teacher, and advanced many excellent reasons in advocacy of the training of children in religious truth from early youth onward, instead of allowing their minds to become like an uncultivated garden. At this and the following services of the day the scholars, under the direction of Mr. Arch Sorensen, led in the singing. In the afternoon a public meeting was held in the Lecture Hall, where addresses were delivered by Revs. L. W. Crews, George Daniel, Leo Gaetz, and Mr. Geo. Webster. Mr. John Green, superintendent, occupied the chair. An interesting meeting was held in the Lecture Room on Monday night.—*Advertiser.*

LONDON WEST.—An audience as large as the building was capable of containing crowded the London West Methodist Church, on Tuesday evening, the occasion being the annual Thanksgiving supper, under the auspices of the Ladies Aid. The church was elaborately decorated with fruits of the field and products of the soil, delightfully festooned with green and artistically mottoed, the whole reflecting much credit on the Decorative Committee, Mr. and Mrs. C. B. Armstrong, and Mr. and Mrs. J. Menden. The tables were equally attractive to vision and palate. The ladies of this church regard their Thanksgiving supper as the chief event of the year, in connection with the social work of the Church, and never fail to do themselves honor and delight the public. The literary and musical programme was of a high order. The addresses of Revs. Dr. Ryan, Dr. McGilivray, of St. James' Presbyterian Church, and A. E. Russ, of Simcoe, were full of light, graceful humor, and practical, vigorous thought. The choir of the church, led by Miss Spence, and assisted by Misses McBride, Morgan, and Wilson, ably sustained a well-earned reputation, both in the rendition and selection of the various numbers on the programme. The report of the Ladies Aid, read by the pastor, Rev. Dr. Fowler, during the evening, gave the total receipts of the year at \$205.98, the disbursements at \$193.86; cash on hand \$18.12; outstanding liabilities, \$94.47. The church was graciously occupied by Mr. John Green. The proceeds were in the neighborhood of \$80.—*Advertiser.*

WINGHAM.—Rev. George H. Cornish, pastor. A Ladies Aid Society, consisting of eighty-seven members, has just been organized in connection with the Minnie Street Methodist Church. They hope in a few days to report one hundred members.—On Thanksgiving Day there was service in nearly all the churches in our town. Business generally was suspended, and everybody seemed bent on having a day of enjoyment. In the Minnie Street Methodist Church a large congregation met to offer praise unto God for the year. At the close of the sermon the pastor had the pleasure of extending the right hand of fellowship to twelve persons, whom he publicly admitted to the membership of the church. We are pleased to learn that this church has, during the past four months, had an addition of thirty-five to its members, and that the congregation is constantly increasing. This must be encouraging to both pastor and people.

A very successful harvest-home entertainment was held in the Minnie Street Church on the evening of Thanksgiving Day. The day being a public holiday, a large congregation assembled to enjoy the fruit social provided by the ladies of the Church. A great deal of taste had been displayed in the decorations. The beautiful plants, the excellent cereals, and choice evergreens were tastefully arranged, and added much to the interest of the evening. The choir rendered some choice selections of music and excellent addresses were given by Rev. Mr. Sae, H. McQuarrie, and Williamson, of Wingham, and Rev. A. G. Harris, of Teeswater. Mr. Gracey gave an excellent reading with his characteristic ability, and Master Fred Cornish gave an amusing recitation on the "Origin of the White Man." The proceeds, amounting to \$38, were paid in aid of the funds of the Ladies Aid Society connected with the Church.—*Wingham Times*, Nov. 10th.

The old slave market at Zanzibar, where 30,000 slaves were formerly sold annually, has been transformed into mission premises, with a Church and School.

## NOTES

## ON AMERICAN METHODISM.

The Methodist of Evanston, Ill., held a debt-raising supper last week and raised \$16,000.

CINCINNATI Methodism is in the best condition that it has been for a number of years, financially and spiritually.

Saginaw District, in Michigan, is going to hold a special conference for consultation and prayer for a general revival.

It is estimated that there is one member of the Methodist Church for every nine persons in the white population of Nashville, Tenn. This is a better showing of Methodism than at the Methodist publishing interests in New York and Cincinnati.

The Nashville *Advocate* very truly says: "In a Methodist family where the best Methodist literature is taken and read, you will not see the children split into a half-dozen different denominations. They are fore-formed against insidious errors and all proselytism."

The Southern Methodist Episcopal Church has extended its work into nearly half of the counties of Illinois. A considerable portion of the southern part of that State is settled by people from the South.

The revival spirit seems to be largely abroad in Virginia. Many religious meetings are attended with extraordinary results. At an outdoor meeting recently, in one of the Methodist circuits, one hundred and thirty conversions were reported.

Dr. S. HUNT, of the New York Book Concern, said, at a recent Conference: "Methodists have no more right to put other than Methodist literature in their Sunday-schools than they have to put other preachers in their pulpits," and he was loudly applauded.

Those were hard times for the Methodist preachers fifty years ago. During the semi-centennial services held at the Ithaca Methodist Conference recently four divines who had been in the ministry for fifty years and upwards gave an entertaining account of their experience. Among them the Rev. James Erwin, formerly of Oswego, stated that he began preaching in 1831, on a circuit covering 356 miles, and that for his first year's labors he received the then meagre sum of \$60, of which \$4 was in cash. At the present prices of necessities his salary would scarcely fill his potato bin.

The Kansas Methodist says: "From every part of the State we are receiving encouraging news with reference to the advancement of Methodism. New houses of worship are being built, homes for the pastors are being provided. In many localities the revival spirit has prevailed during the entire summer. New classes have been formed, and thus the borders of Zion enlarged. The children are being brought into the Sabbath-school and many of them into the Church. Methodism is aggressive, and especially so in Kansas."

## OTHER CHURCHES.

With a population of 250,000, Rome has 7,500 priests.

CARDINAL NEWMAN has more Protestant readers than Roman Catholics.

In Madagascar, out of a population of 2,500,000 there are 70,000 Christians. The first missionary visited the island less than sixty years ago.

The Baptist Churches in Germany have suffered a serious depletion from emigration during the past year, 1,897 members having left the country during that period. The aggregate number of members now does not exceed 28,000 in all the sections of that Church.

All the signs of religious movement in Germany go to show that that country is being fast prepared for a genuine evangelical awakening. Not only are evangelists springing up over Germany to carry on the work already begun, but the cry for more of such workers is becoming more and more importunate.

According to the Year Book of the Young Men's Christian Association, 779 organizations exist in the United States and Canada, comprising 82,375 members. Property valued at \$8,380,000 is held by them, the current expenses being \$500,000 per annum.

The General Convention of the Universalist Churches of the United States, which closed its session in Philadelphia last week, not believing in punishment in the future life, seek to abolish it in this life. They "resolved" in favor of the abolishment of capital punishment in all our States and recommended that "a more humane and effective penalty be substituted."

The number of "certified chapels" in Great Britain at which Nonconformists are allowed to hold religious services, has increased within thirty years from 14,662 to 21,366, or nearly fifty per cent. It is claimed that the number of attendants at Nonconformist services is nearly as large as that of the worshippers in the Established Church, although the accommodations for the former are only a third of those provided by the Church.

The Society of Friends, in Canada, seem to be making as little progress as elsewhere. The last yearly meeting was the smallest that has yet been held. In the reported account of the meeting it is said that "the report shows continued activity but no increase of membership;" a result which will lead many to wonder what sort of activity it could have been.

In furnishing the new Epworth Independent Methodist Church, a new departure in church furniture will be made in the main portion of the building; chairs similar to those used in the theatre, which close up when not in use, being used instead of pews. A hat rack will be placed under each chair, doing away with the old method of placing a bran new Sunday hat upon or under the seat, or in the aisle, where it is often swept aside by the flowing skirts of the female portion of the congregation.

There is in Troy, New York, a teacher who has instructed a Bible-class for twenty-two years. The original class numbered sixteen. The sum of all the scholars is five hundred. Of these three hundred became members of the Church. They are mostly poor, yet her class supports a native missionary in Burma, a theological student in the South, and aids a poor orphan in Iowa. The secret of her success is, first, piety; second, personal devotion to her scholars; third, social influence. Her scholars are her friends and associates, and she is their spiritual guide.

In Germany, Drs. Baedeker and Ziemann are attracting attention through success in evangelistic work. Dr. Baedeker was recently ordained by the Lutheran Church, but declined on the ground that he was more free as he was to carry the Gospel wherever he was called. Dr. Baedeker and Dr. Ziemann concur in thinking

that a great change has come over the German spirit within the last few years. There is less indifference among the people, and even in the unbelieving circles there is much less patience with rationalism than formerly. In some of the villages a band of Salvation Army, not differing much in its methods from the English Army, has been formed by the younger Christian workers.

The curious denomination known as Dunkers has had so serious a division of opinions among its members as to render an appeal to the Equity Court of Franklin county, Pa., necessary in order to decide to whom the Church property shall belong. The progressive party wants modern dress, musical instruments in their homes, educational institutions, Sunday-schools and a paid ministry. They deny the authority of the Annual Conference and insist that the Bible is their only guide. Yet they claim that they have not departed from the faith of their fathers.

## PERSONAL ITEMS.

Canon Liddon is about to resign the post of Professor of Exegesis of Holy Scriptures in the University of Oxford.

Plymouth Congregational Church, of Chicago, has extended a call to Rev. Henry M. Scudder, of Brooklyn.

The very lowest caste in India is the cobble caste, and William Carey, an English cobbler, carried to them the first tidings of the Gospel.

Rev. Dr. Henry M. Storr, of Brooklyn, has decided to accept the call of the First Presbyterian Church, of Orange, N. J.

General Sir Garnet Wolseley is a foe to war correspondents of newspapers. He calls them "newly invented curses to armies."

President Arthur will vote at the State election next month. The other day he registered at the office of his voting precinct in New York city, which was a smutty little tobacco store.

Dr. John Hall thinks that instead of preaching special sermons to children, the ordinary service should be made level to children as well as adults.

The silver wedding of the Crown Prince and Princess of Germany will take place on the 25th of January next, and great preparations are being made to celebrate the event.

Something for the clergy to remember. When Phoebe was asked if he were engaged in meditation, he replied, "Yes; I am considering whether I cannot shorten what I have to say to the Athenians."

Sir Samuel Wilson is about to place a stained glass window in the north aisle of Hughenden Church, in commemoration of the Queen's escape when McLean fired at her, last March.

The Rev. J. B. Buttrick, one of the five young men who arrived here about two months ago from England to supply vacancies in this Province, has been appointed, by Rev. Dr. Rice, President of the General Conference, to the Nappan Circuit, Cumberland Co.

When the Empress of Germany travels during the summer, her railway carriage is protected against the heat in a very ingenious manner. Its roof is covered with a layer of turf, which is watered frequently during the day.

A wealthy Armenian, of St. Petersburg, has set apart \$250,000 to found a College for his countrymen at Erzerum. Ten years ago he sent seven young Armenians to Germany to be educated, as a preliminary step.

The wife of the notorious Tichborne claimant and two children are inmates of a workhouse at Southampton, England. She still persists in calling herself "Lady Tichborne," and her name stands as such on the workhouse register.

Rev. Father Stafford, of Lindsay, died last week. He was one of the most zealous temperance workers in the country, and accomplished much good in various directions. He was highly respected by Protestants as well as Catholics.

We are pleased to know that Mr. J. J. Withrow is out as a candidate for the majority of the City of Toronto for 1933. He is a man of rare executive ability, and unquestionable integrity, and if elected, will do honor to the position.

Rev. I. B. Howard has been in the city for a couple of weeks. His many friends will regret to hear that he is in very poor health. He left last week for Southern California, in the hope that the milder climate there might benefit him.

Mr. Joseph Cook says, in one of his lectures, that in conversation with an eminent German Professor, the latter remarked, "Unless you destroy the use of that word 'smart' among your people it will break the neck of your great Republic." The Lord save us from the whole tribe of "smart" men.

Rev. William Taylor, says the *Indian Witness*, has made sixty long voyages in the prosecution of his great work as an evangelist. He still speaks confidently of returning to India, but cannot fix a date for his coming. He believes that God has given him "an additional lease" of twenty-five years to his life.

Dr. Buckley refused an offer from Manhattan Beach of transportation and board for himself and wife from Saturday to Monday, with \$50 for a sermon on Sunday, on the ground that he was not willing to participate in "an attraction to Sabbath-breaking excursions." In this he sets an example worthy of being followed.

The famous work of Miss Whately, daughter of Archbishop Whately, who for years carried on her work in Cairo, at her own charges, is a very interesting branch of Egyptian missions. The Khedive presented Miss Whately with land for her buildings, and her Cairo schools number 300 boys and 200 girls, more than two-thirds of the girls and half of the boys being Moslems. She has a branch school of ninety pupils at Damietta.

## ACKNOWLEDGMENTS.

Acknowledgments of donations for religious reading for hospitals, etc.:  
John Macdonald, Toronto.....\$30 00  
Wm. Gooderham, ".....10 00  
Smith & Braden, ".....5 00  
W. H. Wainwright, ".....5 00  
John McEwen, ".....2 00  
Dennis Moore, Hamilton.....5 00  
John Skinner, ".....1 00  
Stewart Wilson, Preston.....1 00  
Rev. S. M. Light, Prescott.....5 00  
K. Wilson, Cobourg.....4 00  
Isaac Wilson, Kingston.....2 00  
S. Leach, Port Hope.....1 00  
W. H. Austin, Frankton.....2 00  
A. French, Etobicoke.....2 00  
Further donations will be thankfully received by Rev. W. H. Withrow, Methodist Book and Publishing House, Toronto

## NEWS OF THE WEEK.

—A great falling off in the emigration from Liverpool for October is shown in the official returns.

—By a railway accident in Algeria, on Thursday, ten persons were killed and thirty-six injured.

—A fresh Socialist outbreak in Lyons is feared owing to the great activity displayed by the organization.

—Spain has politely, but firmly refused to surrender the Cuban refugees handed over by the Gibraltar authorities.

—There is great excitement at Beeton, where a test oil well is being sunk. The indications are reported very favorable.

—The powers have protested against Great Britain granting France an exceptionally favorable position in regard to Egypt.

—Rev. Dr. C. O'Brien, of Indian River, P.E.I., has been appointed by the Holy See to the vacant Archbishopric of Halifax, N.S.

—Recent returns from the Post-office Savings Banks of the United Kingdom show deposit accounts to the amount of \$26,200,000.

—The extra expenses for the government of Ireland are £450,000 for police, £150,000 for land courts, and a small amount for the military.

—The foundering of the British steamer *Austra* in the harbor of Sydney, New South Wales, is reported at London. No particulars are yet to hand.

—Richards, the Sutton murderer, is to be hung on the 25th inst., the prayer of the petition in favor of a commutation of the death sentence having been refused.

—The Sheriff of Annapolis county, N.S., has been committed for trial in the Supreme Court of the province, for shooting a man whom he was attempting to arrest for debt.

—From Santa Anna, Cal., comes the shocking story of the sacrifice of his 11-year-old boy by his parents, under the belief that they had been commanded to do so by the Lord.

—The Minister of Justice has decided that the law must take its course in the case of Richards, the immigrant convicted of the murder of a companion in the Eastern townships in 1861.

—A syndicate of New York and Chicago capitalists have been formed, in the interest, it is believed, of the live stock trade, to start an opposition to the new Western dressed beef enterprise.

—Heavy rains have caused great floods in England, and in certain parts traffic has been carried on in boats. The rains have also prevented the sowing of autumn wheat. Sheep rot has also appeared.

—An embankment on the Canada Atlantic Railway, collapsed Thursday evening, delaying a passenger train for some hours and necessitating the transfer of its passengers, but doing no other material injury.

—The United States cutter *Corwin* reports that the Hosteno Indians in Alaska are very troublesome and aggressive. Before leaving, the *Corwin* shelled their village in reprisal for an outrage upon the whites.

[An explosion took place at noon on Wednesday last, in a powder mill at Windsor Mills, Quebec by which one life was lost. Had not the employees been at dinner a terrible holocaust must have ensued, as the various buildings were blown to atoms.

—Mr. Herbert Spencer, the great philosopher, sailed from New York for England on Saturday. It is thought that, while no marked improvement in his health has been observed, the beneficial effects of his trip will be felt when he reaches England.

—With a largely increased vote polled, Prof. Foster has been re-elected in King's N.B., by 283 majority. His previous majority was 71. A protest is again talked of, but it is intimated that whatever the result his opponent, Mr. Donville, will retire.

—A revolutionary manifesto, which has been seized at Paris, reminds the people that all is fair in war that weakens an enemy, and that this holds good in the struggle between the proletariat and the bourgeoisie. It also gives minute instructions for the manufacture of dynamite.

—On Friday evening, 10th inst., the ceremony of installing the new Professor of Physics at Queen's College, Professor Marshall, was performed by the Vice-Chancellor, Dr. Grant, in the presence of a large assembly. The new Professor delivered his opening lecture on the occasion.

—Great excitement was caused in Dublin, Friday last, by a heated discussion in the City Corporation upon a revived proposition to confer the freedom of the city upon General Wolseley and thank the British troops for their gallantry in Egypt. The proposition was ultimately defeated.

—In







again when made into loaves, to rise the third time, preparatory to baking. The scalded fine flour sponge, when light, may be stirred thickly and thoroughly with either cold-blast flour, either wheat flour, or Graham, and kneaded once lightly, and put directly into the bread pans. This will make sweet bread without the use of sugar, provided the yeast is fresh and good. I mean that it will have a decidedly sweet taste. Fresh yeast seems to be more necessary for the brown loaves than for the white. The sponge for bread, made of "Entire Wheat Flour," may be made of either the brown or white flour, and so far I like it best with the sponge scalded. But there is danger of scalding the yeast too, in which case the bread will either not rise at all, or rise very slowly and imperfectly, as it does when kept too cool. When the flour is scalded, either let it stand until cool enough, or only put in boiling water to make it up into a stiff dough, and gradually thin this with cold water until it is cool enough. Try it with the finger after stirring it up well from the bottom, and do not add the yeast until the batter is not above blood heat.—*Minnesota Housekeeper, in American Agriculturalist.*

## A GOOD CURE FOR COLDS.

Boil two ounces of flaxseed in one quart of water; strain, and add two ounces of rock candy, one half pint of honey, juice of three lemons; mix and let all boil well; let cool, and bottle. Dose, one cupful on going to bed, one-half cupful before meals. The hotter you drink it the better.

A loving heart encloses within itself an unending and eternal Eden.

It will cost something to be religious; it will cost more not to be so.

The more we help others to bear their burdens the lighter our own will be.

True benevolence opens its heart and money chest, but keeps its mouth shut.

## Temperance.

## TEMPERANCE ITEMS.

Mrs. J. Ellen Foster and Miss Frances E. Willard have been making prohibition addresses at Cincinnati.

The Cincinnati theatres are growing more bold in their efforts to give performances on Sunday, but Mayor Means stands firm for the enforcement of the law.

During the recent visit of Dr. Fuller to New York, J. B. Cornell gave him \$50 for the Methodist Advocate, because of its position in favor of prohibition.

Hon. Emerson Etheridge, of Tennessee, has taken the stump for prohibition. He says that whisky is the last of the four great evils of the earth—slavery, polygamy, religious persecution, and drunkenness.

The British Women's Petition in favor of Sunday closing contains 159,000 signatures, and is about a mile in length. 5,009 of these signatures were obtained by the Women's Union of the C. E. T. S.

The French society that has taken upon itself the task of abolishing the use of tobacco says that \$90,000,000 are annually expended for tobacco in France. French army surgeons say that a great deal of the sickness among soldiers is caused by the use of tobacco.

Even the Indians are becoming prohibitionists out West. Some of the red men at the Pine Ridge Agency, Dakota, have asked the agent to post notices offering \$50 reward for evidence by which any person is convicted of furnishing liquor to Indians under the law, and the savages will themselves pay the money.

The great temperance champion, Neal Dow, says in view of the present outlook in the temperance work: "I am so far from being worn out in temperance work that I was never more active in it than now, and so far am I from any intention of retiring that I was never before so full of heart, hope, and confident expectation of success in the near future."

One Sunday night recently, while Mrs. Foster was addressing the audience at First Christian Church, Louisville, they were greatly disturbed by the applause of the theatre adjoining the church, where a play was going on for the benefit of a Catholic Church. The congregation passed resolutions calling upon the city authorities to protect them in their rights. It waits to see what will be done.

The theory of the healthfulness of beer receives a hard shock from the report of the actuary of a life insurance company, who finds in Ohio—which State is the largest consumer of lager beer and malt liquors—the deaths are annually over sixteen to 1,000 inhabitants, while in Ontario, where whisky is almost the sole liquor used, they are six, and in Kentucky, Tennessee, Illinois, and Indiana, where more whisky than beer is used, they are eleven.

Drunkenness at Harvard, during the commencement season, has become so scandalous that the president and fellows threaten to revoke any degrees that they may have conferred upon those who participate in these disturbances. They have a theory at Harvard that temperance consists in moderate drinking, and not in total abstinence. This kind of drinking is very apt to move the bounds of moderation down into the borders of drunkenness.

At Davenport, Iowa, Judge Hayes has rendered a decision against the prohibitory amendment. He decided that the amendment has not been made legally a part of the State constitution, because the journals of the Legislature do not contain the act in full upon their pages, and do not, furthermore, contain the yeas and nays taken upon the same. A further ground for the decision is that according to the journals the act, as passed by the State of the eighteenth general assembly, was in its terms prohibitory of the sale or manufacture of liquor, not only as a beverage, but also to be used, and

hence prohibited its use for any purpose, even sacramental or medicinal; but, on the other hand, the act that passed the House simply prohibited the sale as a beverage. Hence two different laws passed the two bodies. The requirements of the constitution governing the method of its own amendment had not been complied with. The same act had not passed both branches of the Legislature.

Sir Garnet Wolseley says that 90 per cent. of the crime in the British army is due directly to intemperance; that when the men are removed from the temptation of strong drink, crime is practically unknown among them; and that when he was in South Africa his escort had very hard work to do, but did it without grumbling, and behaved better than any other set of men he was ever assisted by for the reason, he believes, that every man in the company was a total abstainer.

The keepers of whisky saloons produce nothing—do not earn anything, but support themselves and families, if they have any, on the earnings of others. It would be better for the community to support such vendors of alcoholic drinks and their families by direct taxation, if they will not work, than to permit them to support themselves and families by making a large portion of the people poor and miserable, if not criminals, by the sale of their liquors.—*Judge Balcom's Charge to a Chancery Grand Jury.*

Edward Hanlan, the great oarsman, says: "In my opinion the best physical performance can only be secured through absolute abstinence from the use of tobacco. This is my rule, and I find, after three years' constant work at the oar, during which time I have rowed many notable match races, that I am better able to contend in a great race than when I first began. In fact, I believe that the use of liquor and tobacco has a most injurious effect upon the system of an athlete by irritating the vitals, and consequently weakening the system."

## The Righteous Dead.

## HENRY HOOTEN.

This young man was converted a little over a year before his death, at evangelistic services held by Presbyterian and Methodist ministers in Springfield. He soon after joined our Church at Fairmount, where his parents and some of his friends are also united with us. For a time he was very devoted and zealous, but from some cause there came a decline in his love. Just about the close of the past winter he went to Peterborough, where he was employed, and returned so sick that he had to be lifted out of the conveyance. It proved to be a severe attack of erysipelas. From the very first he seemed to realize that his end was approaching. Never did we see a youth more earnest in desire for what he had lost. In penitential prayer and faith he looked for mercy. The light of God came into his heart, and his peaceful hope and joy in his spirit left, after a month of suffering, to the land where they suffer and sorrow no more. T. CLEWORTH.

## MRS. SOULE.

This was a dear, afflicted sister, who moved from the Newtonville Circuit last spring to the Fairmount neighborhood, in Cavan township. She had been a member of our Church for several years. She had been suffering for years from an internal cancer, but was strong in faith and glorified God in the furnace. Her confidence grew amid the increase of pain and weakness. She could praise her Lord and say, "he doeth all things well." Her cheerfulness was remarkable considering her physical sorrow. The Lord was her strength and stay. The light of his countenance cheered her and she sang: "God of my life through all my days, My grateful powers will sound thy praise."

She was very happy on the 26th of April while communing with her pastor. On the 28th of April, her spirit rose to share the triumph of her Saviour. Glory to him who giveth victory and life to his saints! T. CLEWORTH.

MRS. JOHN ARNOLD, OF BROCKVILLE. Cordelia Stone, wife of John Arnold, was born March 7th, 1831. When a girl of only thirteen years of age she experienced the renewing of the Holy Ghost, and immediately united with the Methodist Church.

She maintained, through life, a consistent Christian character. While in health she attended regularly the different means of grace. During the last three years of her life she was a confirmed invalid, sometimes suffering intensely from rheumatism. It was during this period the writer became acquainted with her, and regularly ministered to her the consolations of the Gospel.

Her illness was borne with uncomplaining patience, and with full resignation to the will of her heavenly Father. While some are ripened by toil, she was mellowed by suffering. On the 20th of June, 1892, she peacefully fell asleep in Jesus. W. GILBERT.

## GEORGE CARPENTER.

The subject of this notice was born in Newry, county of Armagh, Ireland, August 6th, 1828.

With his parents he emigrated to Canada in 1832, and settled in North Chatham, where he remained until removed to the "house of many mansions."

He was converted to God under the united labors of Messrs. Huntington and Constable, in 1853, and became a steadfast member of the Methodist Church. For several years he was very useful to the Church as Class-leader and Steward. His house was always a hospitable home for the Methodist ministers.

For three years he was afflicted with dyspepsia, followed by consumption, which terminated his earthly existence on the morning of August 19th.

Brother Carpenter was a very affectionate husband, and an indulgent father. In the beginning of his illness he cherished a hope of recovery. This hope was not a selfish hope, but one that grew out of a deep interest in the cause of Christ, and the well-being of his family; and when he understood that his end was near, he rejoiced in the will of God, and could say, "All is well!" Wm. Skinn.

## MRS. EMMELINE HAYNES.

The subject of this brief notice was born in Berrie, in the county of Wiltshire, and removed with her parents to West Missouri, at the age of four years, where she remained until her marriage with Mr. John Haynes. She was converted at the age of sixteen, and united with the Methodist Episcopal Church, and continued a consistent member of the same until her situation in life became changed, when she united with the Methodist New Connection, where the greater part of her Christ-life was spent. She took a deep interest in the Church and labored zealously for the promotion of its welfare. Our sister was a dear lover of the class-meeting and her earnest testimony to the power of Christ to save to the uttermost, showed how strong was her attachment to the Saviour, and how thoroughly his love had filled her soul. Her seat was seldom vacant in the house of God; the language of her heart was like that of the Psalmist, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life." In later years, since the attachment of the two bodies, her seat for God has been unabated; and as her earthly pilgrimage drew near its close the prospect for the future grew bright and her trust in Christ unshaken.

The cause of death was a violent attack of typhoid fever, the most malignant form. It was soon seen that notwithstanding the best medical skill and attendance, her earthly course was run. The writer had the pleasure of visiting her on the Sabbath as she died the following Wednesday, and found her resting up on the Rock of Ages. Sister Haynes possessed her mental faculties up to the last. H. BAINBRIDGE.

## MARY ANN MCBROOM.

Mary Ann, wife of Thomas McBroom, of London, Ont., was born November 30th, 1825, in the county of Arthabasca, Province of Quebec. Her parents were of Irish extraction, and religiously strict Presbyterians. Under their early training the subject of this memoir early manifested an interest in religious subjects, and laid the foundation of that character for Christian integrity which she bore so nobly in later years.

In 1851, she was truly converted under the ministry of Rev. Mr. McKim, of the City of London, Ont. For the past ten years she professed and lived the doctrine of Christian holiness. Sister McBroom lived throughout a most exemplary Christian life, a devout hearer of the Word, and a regular attendant upon the social means of grace. She bore her last sickness with great Christ-like fortitude, and as she lay a happy, trusting child of God.

On Sabbath, September 10th, as was her custom, the family was assembled for prayer. After her husband and children had sung at her request several hymns, she said to them in calm confidence, "I am going home to-day. It was true, at 5 o'clock in the afternoon, and I fully to God, and became exceedingly happy, and urged all, in a very effective manner, to give immediate attention to the interests of their souls, and died in the triumph of faith, at 11:15, 1892.

Other A. Lison took a deep and practical interest in everything connected with the Methodist Church, and held an important and responsible position, being the Recording Steward of the Winchester Circuit for 14 years. He was also elected a member of the General Conference in 1878, and served on the Missionary Committee at least once.

The funeral service was conducted by Rev. T. G. Williams, of the Brockville District, who preached a very solemn and impressive sermon on the occasion. Ten or eleven ministers attended the funeral, which shows how highly respected dear Bro. Allison was by the ministry, as well as by others; indeed he was always the minister's friend. The departed left a widow and six children, a sister of whom (James) died in great peace a few weeks ago. Wm. KANEY.

## DOROTHY CLARKE, MOUNT BRIDGES CIRCUIT.

The subject of this notice was born in Adare County, Limerick, Ireland, 1801. She was of Palatine or German-Irish stock, the people from whom came the Emigrants and Irish of Montreal. When only eighteen years of age she was left in charge of a large family by the death of her mother; but so well did she meet these responsibilities, that her brothers and sisters have said that they never really felt the need of a mother. About that time, under the ministry of the Rev. John McKim, she was converted to Christ, and united with the Wesleyan Church. In 1831 she was married to her now widowed partner, Alexander Clarke; and in 1845 the family emigrated to Upper Canada, and settled in the locality where she died. Her hospital life was always open to Christ's ambassadors, and the family formed a nucleus for the society and congregation of our church now here. She was a true friend to the interests of the Church, and really supporting it, and regularly attending to her services as long as health would permit. Although her last illness contained some eight months, she never complained, but often said, "This will be done; my Father and I will part the cup, and what he wills is best. And many similar statements, illustrative of her faith in God. Earnestly, too, did she pray for her family, friends, and neighbors, and on all occasions urged Christ to the acceptance of all who were strangers to his love. Her last words were, "I'm going home." She died on the Lord's Day, 20th, 1892, aged eighty-seven years. The writer often visited her in her affliction, and was always pleased with her rich experience in divine things. Her funeral was one of the largest ever seen in these parts, and the writer addressed the vast congregation from Rev. vii. 17: "Happy soul, thy days are ended." May God bless a wife so true to man! EDWIN HOLMES.

## HUGH PUGSLEY.

Son of Samuel and Mary Ann Pugsley, was born June 19th, 1863, and died June 24th, 1892.

During his childhood and youth he differed little from other children of the same age, save that he did not run into any excesses. He did not earn to smoke nor drink too many, nor keep evil company. He was surrounded by religious influence, example, and teachers, which not only restrained him from paths of evil, but moulded him into a moral youth. He did not, however, experience the power of Jesus to save till a few months before his death. While suffering from affliction he became concerned about his soul, and sought unto the Lord God of his father. In a few days his soul was brought out of trouble into the rest of those who believe. He spoke confidently of the change wrought, of being a child of God, and of the peace he possessed in Jesus. From this hour God's Word was his constant companion and counselor. He took great delight in having it read to him as well as in reading it himself. He never murmured in his affliction, was ever patient, having a desire to live that he might show his love for Christ. For a while it seemed as if his desire was to be granted. Nature began to rally, his friends began to rejoice in his progress, and longed for his return. Their hopes were full soon burst. Walking out one morning early, the Master called, all alone he passed from earth, leaving the family to say with the poet—

"A light is from our household gone, A voice we loved is still, A place is vacant in our home, Which never can be filled."

Well beloved by his friends, a large concourse followed his body to the burial.

Friend after friend departed—No last not just a friend, There is no union here of hearts, That finds not here an end, Were this the last we saw, Living or dying, none were best.

## A. C.

## NANCY MUNRO.

Second daughter of George and Ann Munro, was born at Middle River, county of Pictou, Nova Scotia, on the 27th of July, 1837. In company with her parents she left Nova Scotia in 1850, and resided in London until 1856, when the family removed to Lobo; in the following year, 1857, she was united in marriage to her now sorrowing husband, Adam Lapoint. In the year 1863, she was converted under the ministry of Rev. Mr. Killy, Methodist Episcopal minister.

On the 1st of April, 1869, Mrs. Lapoint removed with her husband to this village, where she united with the Wesleyan Methodist Church. She continued as a member with us until death removed her to the Church above.

The last day on which she was enabled to speak, her whole thought and desire seemed concentrated on winning some of her loved ones to Christ. "Oh I!" she exclaimed to one friend, "I never was so happy in my life." The following day she lay apparently unconscious, and passed quietly away through the night, and we regret to say, in the morning, the throne, baking in the effluence of the Divine glory. The writer preached her funeral sermon to a crowded congregation, many being unable to get into the church, showing how she was esteemed by friends of all classes. She died September 21st; was buried on the 22nd; funeral sermon preached September 23rd. Text: Num. xxiii. 10. May her sorrowing husband, and aged widowed mother, and large circle of relatives and friends look to God, "Who is a refuge and strength, a very present help in time of trouble," in the prayer of JOHN TURNER.

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## Medical.

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The only Institute of the kind in the Dominion of Canada. All diseases of the respiratory organs treated by the most improved Medicated Inhalations, combined with proper constitutional remedies. Nearly 4000 cases successfully treated during the past sixteen years for some form of head, throat, or lung trouble.

Out of the thousands of deaths that have occurred during the year 1891 throughout the Dominion of Canada, represented by over fifty distinct localities, causing the sacrifice of human life, more than one-fourth were caused by diseases of the throat and lungs. What does all this mean? It means that the human body is a machine, and that the machinery of the throat and lungs, if not properly maintained, will break down, and the machine will stop.

It means that nearly one-fourth of the people who die in this country are destroyed every year by head, throat and chest diseases. The throat has been abandoned as the cause of disease. Can you doubt that the same results will follow the continuation of the same treatment in the future? What about the throat? The throat is the gateway to the lungs, and if the gateway is not properly guarded, the lungs will be invaded, and the patient will die.

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Insurance. WHAT LIFE INSURANCE IS AND DOES.

A French writer has remarked that the two principles—association and insurance—are the levers which are able to move the world, and, in a sense by no means lacking in serious force, life insurance affords us an indispensable element of earthly happiness. There is no condition of life which cannot ameliorate; no danger whose consequences it cannot lessen; no sentiment of inevitable, the wise man should have in his mind the thought that death may, by a sudden stroke, surprise him amid his most cherished projects, and snatch him, perhaps without a moment for farewells, from his family and friends. Now, life insurance will not hinder any one from doing as he pleases, but it will enable him to do so with a clear conscience, and without any face with poverty and ruin. Your own thoughtlessness or extravagance; the betrayal by others of your confidence; swift-coming and unheralded monetary reversals; social or national calamities; the thousand and one accidents and happenings which go to make up the vast variety of human life, all these are of any of them, within the period of the next few years, each one of them, the dark shadow of disaster upon you, and compel you to group your way toward the "paper's grave." This has been the hapless fate of thousands who have thus been forced from elevated heights to take the plunge into misery's depths. Why should you be more than they, exempt? An accident to the possibility of such a sad experience is supplied by life insurance, which, in one of its many forms, shall relieve your latter days from all fear of poverty, or, in case of your death in the interval, the same sum will reach whomsoever you may designate.

By means of life insurance, daughters may be dowered; sons established in business; widows continued in comfort and assured the social respect which competency commands; debts may be paid; for during life and paid at death. Insurance renders all this easy and offers it at a moderate cost. It better exacts but one condition, and that not from all. This condition is a disposition to be economical. Economy is the beginning of all wisdom, of all morality, just as the opposite baseness is the finale of all these. The exercising of but a little economy, the discontinuing of useless habits, the giving up of some foolish luxury, would suffice to place you securely under the protection of insurance, and release you from the possible enslavement of poverty, the family whose future inspires you with your chief anxieties.

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G. A. GIFFORD, Methodist Minister.

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