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WELCOME!

This is our word of greeting to the hosts of Epworth Leaguers. Our publishing institution has a steamer stretched across Richmond Street, which says: "The Book-Room welcomes the Epworth League." We trust that in reaching Toronto by rail and boat, they will all be well and safely transported, and thus "well-come."

We expect, and, indeed, have commenced, to enjoy the fellowship of many friends, old and new. Callers from the far South and the far West have already cheered us. In the broadening and brightening of fellowship we expect the Leaguers to be "well-come."

We anticipate that the results in after months and through the year, will abide with us in the quickening of our devotion to Christ and in the hopefulness and joyfulness with which we will look out on the world that is to be won for our Master, and so it will be well that the hosts have come. Welcome!

While the Conference of Charities and Correction is struggling with various cures for moral and physical maladies, and while the Temperance Convention is planning for the downfall of Alcohol, the Epworth League Convention will distinctly lift up the Great Physician as Moses lifted up the serpent in the wilderness, and will plan for the downfall of Satan, whom Jesus saw as lightning fall from heaven. If wicked men, with desperately wicked hearts and daringly wicked deeds, could be won from the wicked work of buttressing Satan on the earth, what an awful collapse his work would have!

When the works of the devil are destroyed and every plan of God is perfected, then the hosts will gather, not at Mount Sinai, nor at the Mount of Beatitudes, nor at Mount Olivet, nor in tabernacles made with hands, but in many mansions of "our Father's" house, eternal in the heavens. Then we will be "well-come."

The Ethics of Gambling.

This subject is well discussed in a small book by Professor W. D. Mackenzie, M.A., according to the New York Independent. Professor Mackenzie starts with the difficulty some moralists have had in deciding on the precise point in which the immorality of gambling lies. He illustrates by citing the case of a Diocesan Conference, with the Metropolitan present, which spent a whole day in an attempt to decide the

point, and did not succeed. He then takes up Spencer's analysis, which traces the immorality of the act to the fact that in gambling one man makes a gain by the loss or pain of another. This view of the subject fails for various reasons to commend itself to our author's judgment. He then proceeds to a very close study of the whole act of gambling, and to bring out his conclusion that its essential immorality lies in the false and immoral relation of the act to property; that it brings in the element of chance to decide the matter of ownership, which in the nature of things is a moral relation and can be settled only by moral consideration. This is a very strong position. It brings out the ethics and responsibilities of ownership, and works out well in its practical application to such abuses as stock gambling, mercantile gambling and other shady departments of financial enterprise. We wish every young man, every operator in stocks, and every young student who is tempted to bet on his college might read the book.

Religious Significance.

The Methodist Times claims that the Victorian era of English ecclesiastical history is marked by three great religious movements—the Oxford movement, the Salvation Army, and the movement for the federation of the Evangelical Free Churches. Each of these movements emphasizes some great formative truth of inestimable value, and by discerning these signs of our times we read the mind of our Lord.

The Oxford movement has brought into prominence what Protestant and dissenting communities have been disposed to forget, the value of "the Church." "The Church" is a Divine creation, a visible organization with Divinely-appointed sacraments and ministries for the cultivation of the saintly life. Of this movement the Methodist Times speaks critically thus: "Unhappily the Oxford Movement became Mediaeval rather than Apostolic, Roman rather than Catholic; but we are all beginning to realize now that the true cure is not to fly to the opposite extreme, but to set before the people the Scriptural and spiritual conception of 'the Church' which Anglicanism, although in a lesser degree than Romanism, has exaggerated and materialized."

The Salvation Army movement has put emphasis on the truth that the Church on earth is militant, is essentially a fighting force, a witnessing power to win all men to Christ. It must not, therefore, simply hold its own, but in every section thereof should have a forward movement attacking the very strongholds of evil. It is not the calling of Christian communities to settle down comfortably in their church-buildings, chapels or meeting-houses, but their calling is to an intense and fearless world-wide evangelism. The apostolic "passion for souls" must abide in the church on earth. The popularity of the hymn,

"Onward, Christian soldiers,
Marching as to war,"

and the success of the Salvation Army both emphasize the same truth, namely, we cannot stand still or mark time, but must move forward.

The movement that is bringing the Evangelical Free Churches together is emphasizing another truth, namely, the true Spiritual Unity of all believers. The Roman Catholic Church has always laid great emphasis on "Unity" as one of the marks of the true church. Their conception of "unity" however, is mechanical and Roman, while ours is spiritual and apostolic. The Methodist Times makes a very suggestive use of a Scriptural comparison thus: "In the Evangelical communities we have acted as though we wished to emulate the chaotic helplessness of the days of the Judges, when every man did what was right in his own eyes. It is useless to disguise the fact that we have been a mob, and, because a mob, we have been defeated again and again by clerical armies." We are invited to learn spiritual lessons from the successful unification and increased power of Germany and of Italy. Union is strength.

Let us hear the conclusion of the whole matter. The Oxford movement has taught us that we are not a fortuitous concourse of com-

paratively helpless atoms, but an organized church. The Salvation Army has taught us that we must never rest until the whole world is converted. And now if we are faithful to our highest duty, we, the great evangelical communions of the British Empire, will teach the Anglican Church a catholicity which has in it no narrowness or intolerance, and the Salvation Army an heroic evangelism which makes ample provision for every form of Christian service and for the cultivation of every phase of the spiritual life.

An Inspiring Optimism.

The Conference of Charities and Correction, which has been for several days in session in Toronto, is as important as any conference can be, for it deals with the hardest problems of our time—the care and reformation of the weak and erring members of society. The President, in his address, after dealing with various aspects of the situation to-day, takes a hopeful view, and it is all the more inspiring because it is based on a study of the worst conditions of society. The President concluded his address as follows:

"But even if we are living in a State where all these bad things are true, what is the course for us to take? Shall we fold our hands in idle despair? I hold a cheerful optimism, which makes me believe that the best we see to-day among the best people anywhere is a prophecy of what shall be universal some day. If we see the good and the hopeful possibilities, let the very difficulty of their attainment be our greatest incentive to effort. Does the present appear a grinding, hard, unlovely time? So did the great heroic days of old to the little men among those who lived in them. The golden age has never been the present time but always in the dim past or the misty future. Let us take this age of ours, with its hard problems, its sad duties, its littleness of public men, its dearth of great leaders, its lack of faith in the things that are unseen and eternal, its over-weening confidence in the sensual and material, its subjection to the powers of wealth and greed, and make of its enormous difficulties the opportunity of heroism. Let us live our lives so well and make so deep an impress on the lives of others that even this very end of the nineteenth century shall be for us the heroic age.

"He speaks not well who doth, his time deplore,
Naming it new and little and obscure,
Ignoble, and unfit for lofty deeds.
All times were modern in the time of them,
And this no more than others. Do thy part
Here in the living day, as did the great
Who made old days immortal! So shall men,
Gazing long back to this far-loomed hour,
Say: 'Then the time when men were truly met
Though wars grew less, their spirits met the
test,

Of new conditions, conquering civic wrong;
Saving the State anew by virtuous lives;
Guarding their country's honor as their own,
And their own as their country's, and their
sons'.

Defying leagued fraud with single truth,
Not fearing loss, and daring to be pure.
When error through the land raged like a pest,
They calmed the madness caught from mind to
mind,

By wisdom drawn from old, and counsel sane;
And as the martyrs of the ancient world,
Gave Death for man, so nobly gave they Life;
Those the great days, and that the heroic age."

Missionary Matters.

All our readers who are interested in missions and may have read with interest the letters of Dr. Sutherland and Rev. John G. Dunlop in the issue of July 7th, and will read Dr. Benson's letter in this issue, should not miss the important letters from China and Japan on the second and tenth pages of this issue.

The following from Dr. Kilbörn's letter is very interesting:

"Sunday, April 4, was a gala day in our mission. Not that we had flags flying, or fire-crackers booming; our hearts were filled with a great joy nevertheless, for that day witnessed the admission into the church of eight new members! That day seven men and one woman renounced darkness for light, gave up heathenism for Christianity, turned from idolatry with all its sin, to the pure worship of our Lord and Saviour, Jesus Christ! These, with the young man who was baptized in August, 1896, make a membership of nine—a small beginning, it is true, but to the eye of faith, a beginning of that which shall go on increasing through all time, and which shall last through all eternity. May we ask the earnest prayer of every Christian in Canada for God's blessing

on the infant church in Chentu? They need it. A day or two after the baptismal service, one of the new Christians, Mr. Hartwell's teacher, received word from his elder brothers that now he had joined the foreigners he need not trouble to recognize them any longer when they met on the street, and, of course, his presence was no longer required in the homes of any of his relatives. We are thankful that, in spite of the abuse and scorn drawn down upon some by their becoming Christians, the influence on others has been excellent. Inquirers are coming along in increasing numbers, and interest in the Gospel is evidently spreading."

Dr. Badgley's Article.

It is found on the second page. A word of editorial explanation is in place. In The Guardian of May 26th I wrote a brief notice of Dr. Workman's new book, in which I expressed doubt as to the accuracy of his view of the relation of Mosaic monotheism to Greek philosophy, and quoted Ueberweg's History of Philosophy in support of my criticism. Dr. Workman replied in The Guardian of June 2nd, and referred to Kurtz as approvingly quoting Philo in support of his view. This apparently made a conflict of authorities, and I asked Dr. Badgley, who is a specialist in philosophy, to express his views on the subject.

The theme is a most interesting one, and is capable of the calmest discussion in the interest of truth. It is as to whether and when and how far Judaism reached and influenced the moral teaching of Greece and Rome. Rome is disposed of in a sentence, as her best teaching in morals and philosophy was just a reproduction of Greece. On this subject Ueberweg says:—"The Romans, devoted to practical, and particularly to political, problems, scarcely occupied themselves with philosophy except in the appropriation of Hellenic ideas, and scarcely attained to any productive originality of their own."

It is admitted that there was a commingling and mutual influence between Judaism and Greek philosophy after the time of Aristotle. The question remains whether the early, native, original Greek philosophy, which culminated in the teachings of Socrates, Plato and Aristotle, is indebted for inspiration or moulding or material to the Jewish monotheism. It also raises the larger question, of which it is but one section, namely, the relation of all Oriental systems to Western thought. Confucianism, Brahmanism, Buddhism, Zoroastrianism and Egyptian learning (mythology, astronomy and geometry)—are these independent and original movements, or are they mutually indebted? If they are related as source and result, which are original and which are derivative? How are these Oriental movements related to Hebrewism and to Hellenism? There are tendencies with specialists and enthusiasts to make one or other of these the original inspiration of all the rest, and thus the claimant for the primitive glory.

If my information and judgment is worth anything, it is herewith submitted with all due deference to specialists. Many original and independent systems of religious thought spring up among men because God has not left himself without witness anywhere, and because the "Word of God" (Logos) is the light that enlighteneth every man coming into the world. Common aspirations, common reason, common conscience, common affections and instincts, and common progress—these constitute a "common inspiration" of God in humanity which is sufficient to stimulate great independent movements of thought and literature. "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." Among all the revelations of God in human literatures, the Bible literature is supreme, purest, strongest, all-conquering, and universally sufficient. There is in it more than the "common inspiration." A. C. C.

When faith is served and strengthened by reason, then reason is hallowed in return, and under the union of these two principles, hope brightens in their commingled radiance and rest comes to the distracted spirit which builds not on the sands of cunning fable or conjecture, but on the double rock of intuitive and demonstrated truth.

Correspondence.

Dr. Workman and Greek Philosophy.

Dear Bro. Courtice.—Dr. Workman's view of the relation of Greek philosophy to Mosaism, as given in his book, "The Old Testament Vindicated," and his reply to your criticism thereon, I regard as altogether unhistorical, and shall accordingly state his positions and give my reasons for dissent. As to "the moral teaching of Rome" I shall have nothing to say, as Rome contributed little or nothing but what was borrowed from Greece. Even Cicero can hardly be regarded as furnishing anything original. I regret to take exceptions to Dr. Workman's views, since he claims in reference to the two points criticised by you that "each point is very important, and each statement was very carefully made." If any theory that he attempts to establish depends in any essential respect upon his views of the relation of Mosaism to Greek philosophy, I fear that it will find but little for its support. If all his statements are made with equal care, it would, as I think I can show, be difficult to imagine what indifference to fact and inference could mean. Your criticism is in The Guardian of May 26, and Dr. Workman's reply is in that of June 2. The "doubtless" of the printed volume, page 92, becomes a positive statement in his reply, and it is mainly against the positions here taken that I shall offer my objections.

Dr. Workman claims that Greek philosophy was influenced by Mosaism—or, say, the Old Testament Scriptures—"prior to the time of Socrates, Plato, or Aristotle." I hold that no such influence existed in Greek philosophy until after Aristotle. For any more definite conception of the position, I refer the reader to your criticism, as mentioned above, and to Dr. Workman's reply.

PHILO'S POSITION.

1. Dr. Workman is correct in the position that Philo held that Greek philosophy was indebted to the Mosaic teaching. Kurtz's statement, as quoted (in part), by Dr. Workman, is: "He" (Philo), "taught . . . that the legislation and teaching of Mosaism was the source whence Grecian philosophy and Grecian mysteries had drawn their inspiration." Dr. Workman quotes the above, but omits the words, "and Grecian mysteries." Philo, on the authority of Kurtz, gives to them the same Mosaic origin that he assigns to Greek philosophy. Surely Dr. Workman would not attempt to defend their Mosaic origin! But if Philo is mistaken in relation to the mysteries, he may be equally so in relation to the indebtedness of Greek philosophy.

Of course, Greek and Jewish thought intermingled after the conquests of Alexander, but the contention is, whether Greek philosophy borrowed from Mosaism prior to Socrates, Plato and Aristotle. The sympathetic side of Philo for Dr. Workman is the fact that Philo is the prince of allegorists in the interpretation of the Old Testament Scriptures. As Zeller truly says, "Philo applies the allegorical explanation of Scripture without limits, and can thus discover any meaning that he chooses in any passages whatever." Philo held that God and matter exist from eternity, while the Logos does not so exist, nor has it a genesis like our own. It is the elder son of God, as the world is the younger son. These points are sufficient to indicate to any informed reader the source (Moses, Plato, Plotinus, etc.) and significance of Philo's teaching, as they also furnish warrant for refusing to regard his system as a philosophy, or himself as a "great philosopher."

KURTZ'S POSITION.

2. Kurtz does not endorse Philo's claim that Greek philosophy is indebted to Mosaism, but holds the opposite view. In the section from which Dr. Workman quotes (page 55), Kurtz simply gives Philo's opinion without comment. On pages 44, 48, and 49, he states his own opinion. On page 44, speaking of heathenism generally, he says: "In its struggles after light, heathenism called every natural power and capacity of man into requisition, in order to attain the highest possible development of worldly culture and power. In this respect great results were attained, which, in turn, became the property of Christianity, and, in its hands, the form and the means by which its world-wide mission was to be realized and executed. In one sentence, 'Judaism has supplied to the church the substance, the divine reality; heathenism, the human form, and the outward means for developing and carrying out the great work.'"

On page 48, coming directly to Greek philosophy, he says: "With Socrates (died 399 B.C.), commenced the positive preparation for the truth, accomplished by Greek philosophy. If, in deep humility, he confessed his ignorance, if he based all wisdom on 'know thyself,' if he traced his deepest thoughts and motives to divine suggestions (his Demon), if he willingly surrendered the enjoyments of this world, and expressed a confident hope in that which was spiritual and eternal—we may be allowed to regard all such expressions as, in a certain sense, the faint echoes, or, rather, as the prophetic anticipations, of Christian doctrine, and life. The speculations of Plato even more closely and fully approximated Christian views. That philosopher (died 348 B.C.) collected the scattered germs of his great predecessor's teaching. In his profound, speculative and poetic mind, they sprung up and unfolded to a new mode of contemplating the world, which came nearer that of Christianity than any other system outside revelation. If the system of Aristotle (died 322 B.C.) was farther distant from Christianity

than that of Plato, he rendered even greater service by presenting his views in a form of which Christian science afterwards made so large use in its inquiries and dogmatic statements."

Here, but six pages preceding Dr. Workman's quotation, Kurtz quite reverses the relation between borrower and lender. This testimony is all the more convincing as Kurtz has given us a "Standard Work on Church History." THE GENERAL QUESTION OF THE RELATION OF GREEK PHILOSOPHY TO MOSAISM.

3. In support of his position—apart from Philo—Dr. Workman offers an explanation and a proof. (a) "The explanation is, that from the days of Moses downwards, the Israelites had a conception of morality, based upon the righteous character of a personal God, which was unique in the ancient world—a conception which they took with them wherever they went, and they went practically everywhere." I doubt if the Mosaic teaching was so faithfully kept as here represented; while as to their failure to influence Greek philosophy, I have no doubt whatever, and am prepared to enter the lists for the negative, if Dr. Workman sees fit to champion the affirmative. But, to the question.

According to the Old Testament the Israelites as a nation were continually relapsing into idolatry until after the captivity. With all the strength and conservatism that came from national union, they did not hold very tenaciously to "a conception of morality, based upon the righteous character of a personal God." Is it likely that those who drifted away from the national unity maintained their allegiance? Was the Jew safer morally and religiously among the heathen than among his own people? Away from them he had no place of worship. Probably not until after the captivity did their local meetings in the synagogues become a regular institution; nor was it until then that their Scriptures were collected into a canon. How did they make their influence felt, and where are the traces of such influence? The only approach to the Greek type of thought is found in Job, and here but imperfectly, and in form rather than content, and Job may not have been an Israelite: Greek philosophy began about the time that Josiah, King of Judah, began to reign. The return from captivity was one hundred years later, and only about seventy years before the birth of Socrates, and thirty years before that of his reputed teacher, Anaxagoras, of whom Dr. Workman makes so much. The "explanation" is ideally perfect, but historically without foundation.

"THE PROOF."

(b) "The proof of the assertion is twofold: First, the fact that the wisdom literature of the Old Testament, which contains the philosophy of the Hebrews, is not only much older than the philosophy of the Greeks, but its two provinces may be compared with the physics and ethics of the Greeks."

By the "wisdom literature of the Old Testament" I presume that Dr. Workman includes Job, Proverbs, Ecclesiastes, and certain of the Psalms.

(1) As to their age, he says, "It is much older than the philosophy of the Greeks." Driver says of Job, "It is not possible to fix the date of the book precisely, but it will scarcely be earlier than the age of Jeremiah, and belongs most probably to the period of the Babylonian captivity."

From Proverbs we learn that they were not all written by Solomon, nor were they compiled until the time of Hezekiah, and the close of his reign brings us to considerably less than one hundred years before the beginning of Greek philosophy.

As to Ecclesiastes, Driver says: "The general political condition which it presupposes, and the language, make it decidedly probable that it is not earlier than the later years of the Persian rule, which ended B.C. 332, and it is quite possible that it is later."

We cannot deal here with individual Psalms. Greek philosophy began with Thales 640 B.C.; and Aristotle died 322 B.C.

Is the "wisdom literature of the Old Testament" much older than the philosophy of the Greeks, and therefore the latter the child of the former?

PHYSICS AND ETHICS.

(2) But do the "physics and ethics" of the wisdom literature and Greek philosophy furnish evidence of such agreement as to warrant the statement that the latter borrowed from the former? I may as well say at once that ethics constitutes no part, and has no place in Greek philosophy until after Anaxagoras. That "unconscious era" of morality in Greece and elsewhere, that corresponds to a similar period in the life of a child, cannot be called "ethical." Before Anaxagoras the times were not equal to the treatment of ethics. Not until the conceptions of freedom and personality were laid hold of could ethics as a philosophy find a place, and these we owe to the Sophists and Socrates. Not one word on ethics can be found in what is preserved of the teaching of Anaxagoras, or of those who preceded him. It may be said that the Pythagoreans are an exception, but as Zeller justly says: "The ethical precepts of the Pythagoreans were combined, by means of the doctrine of future retribution, with the dogma of transmigration of souls; but this religious motive, which is not exclusively Pythagorean, has nothing in common with a scientific foundation of ethics." Hegel says, "Before Socrates there was no morality in Greece, but only propriety of conduct." And Plato says in his Phaedo, "Without philosophy there is no morality, for the popular courage is a sort of fear, and the popular temperance a sort of intemperance."

Let us now compare the physics of the wisdom literature of the Old Testament with that

of Greek philosophy. Greek philosophy held to the eternity of matter; the formation, not the creation, of the universe; that some material agent was the primal cause of movement, water, air, fire, ether, or some other similar conception; that all sentient life came from the original slime—a materialistic evolution; that the human race did not all have the same parent stem; that the Greeks were Autocthenes, or sprung from their own native soil.

Are these the conceptions found in the "wisdom literature of the Old Testament," and taught for that reason from our pulpits, and in our Sabbath-schools?

We could multiply similar points almost indefinitely from the varying views of individuals and schools, but we think the above sufficient to throw some little doubt upon "the proof."

And now let us ask: Do "such resemblances" not only indicate a connection between the Hebrew and the Greek philosophy, but also prove that the latter was influenced by the former prior to the time of Socrates, Plato or Aristotle? Surely such statements but trail with history and logic. But we must not forget that "each point is very important, and each statement was very carefully made."

ANAXAGORAS.

But there is a second division in "the proof," viz.: "the fact that the teaching of Anaxagoras, the first recorded philosophical theist of Greece, respecting the agency of a divine intelligence as the designer and upholder of all things, is very similar to the teaching of the Old Testament wisdom." Let it be understood that in the statements already made relative to Greek physics, except the agency performing the combination, that Anaxagoras is included. We cheerfully concede to him any claim to which he is entitled. We recognize the very prominent place he holds in the development of Greek thought; but the necessary limitations of the age are upon him, and he cannot rise absolutely above them. He is not satisfied with the previous physical explanations of the universe, and offers his solution. The problem is—account for an organized universe, not for the material out of which it is composed. Matter is eternal; it cannot be generated or destroyed; it can only be compounded and separated. What does it? Matter at first is such a mixture of all the elements in their infinitesimal character, that it cannot be called by this or that name. Grind this universe to the finest dust, fire, air, water, earth, rock, everything, and you will get an idea of his primitive matter. In this condition everything is undivided and imperishable, and the definite qualities of things are wholly absent. What produces the combination of things with definite qualities? Anaxagoras answers, "Mind."

Is this "mind" one of the elements in this original pulverization, working only from within, and with no conscious personality and self-directing will, in short, analogous as an element doing its work as did other elements in the hands of other Grecian speculators? or is it the Hebrew conception of a personal God outside of, and superior to, the elements making up the universe of matter?

Anaxagoras makes "mind" explain nature, but as Zeller says, "The new principle is neither purely apprehended, nor strictly and logically carried out." He nowhere ascribes to it self-consciousness or free self-determination. He always prefers a materialistic explanation of nature to a teleological. It would, doubtless, be impossible to find in any of his teaching such an idea of design as would make the idea of a thing precede its realization. Plato, in his Phaedo, makes Socrates complain that the philosophy of Anaxagoras fell short of its promise. And Zeller says: "Anaxagoras not only is silent as to any personal interference of the Deity in the course of the universe, but we find in him no trace even of the thought of a divine government—of that belief in providence which had such great importance with philosophers like Socrates, Plato and the Stoics."

Socrates will profit by his hints and suggestions, but we greatly fear that Anaxagoras himself had not only not profited by any contact with Hebrew literature, but that he nowhere gives any evidence that he had even heard of it. Of any such contact not even a tradition exists, while the tenor of his views, the nature of his system, and its historical and logical consecution with preceding Greek thought which can in no sense be regarded as influenced by Mosaism, render it altogether impossible.

Can any one question the personality and providence of God as taught in the "wisdom literature of the Old Testament"?

E. I. BADGLEY.

Victoria University, June 29, 1897.

Recent Events in China.

Many important events have happened since I wrote last. First came the visit of Bishop Joyce, of the Methodist Episcopal mission. This is the first time a bishop has come to West China, and our M. E. friends were rejoiced accordingly. So were we all, for we were all much benefited by his visit. It is enough to say that the bishop is a man full of the Holy Ghost and of power, to indicate the line in which we profited. While in Chentu we dedicated their new church, and baptized several Christians—besides speaking (through an interpreter), to both Christian and heathen audiences.

Next came the opening of our hospital and dispensary. Dr. Gifford Kilborn began her medical work for women and children, away back last November. Her hospital is a set of native buildings repaired; for the General Board work, we had plenty of ground, but that was all. Everything had to be built from the foundations. March 29 our medical work was

begun for the first time since the riots. Eighteen patients came the first day, and they have been gradually increasing since. Yesterday I had forty-seven. The very first day one poor fellow came with a disease of his foot that necessitated an operation; our bedding was not yet quite ready, but he pleaded to be allowed to come in—he could sleep anywhere, he said, on the floor, if necessary. He came in, and ten days after, the operation was performed. He is still with us, and getting along nicely. Immediately after dinner, when the patients are pretty well all gathered, I go out to the large waiting-room and preach to them. Sometimes I send our student-dispenser, at least one of them, to preach instead. We have three student-dispensers—two are Christians, and one a young man who may become one. Every new patient gets a small tract, and they are all able to read the numerous tracts pasted on the walls of the waiting-room. At half-past one they are called in one by one; are prescribed for, and getting their medicine, pass out by another door. It takes nearly the whole afternoon to attend to forty or fifty patients.

Our daily morning worship, formerly held in the guest-room, we have moved to the largest ward. Patients in that ward can see and hear all that goes on in this way; and we shall look for some positive results soon, from our hospital work.

Sunday, April 4, was a gala day in our mission. Not that we had flags flying, or fire-crackers booming; our hearts were filled with a great joy nevertheless, for that day witnessed the admission into the church of eight new members! That day seven men and one woman renounced darkness for light, gave up heathenism for Christianity, turned from idolatry with all its sin, to the pure worship of our Lord and Saviour, Jesus Christ! These, with the young man who was baptized in August, 1896, make a membership of nine—a small beginning, it is true, but to the eye of faith, a beginning of that which shall go on increasing through all time, and which shall last through all eternity. May we ask the earnest prayer of every Christian in Canada for God's blessing on the infant church in Chentu? They need it. A day or two after the baptismal service, one of the new Christians, Mr. Hartwell's teacher, received word from his elder brothers that now he had joined the foreigners he need not trouble to recognize them any longer when they met on the street, and, of course, his presence was no longer required in the homes of any of his relatives. We are thankful that in spite of the abuse and scorn drawn down upon some by their becoming Christians, the influence on others has been excellent. Inquirers are coming along in increasing numbers, and interest in the Gospel is evidently spreading. Our regular Sunday services continue to be well attended, often as many as 300, sometimes 350 men, women and children, coming together, and listening closely for one or two hours to the Gospel story. Street-chapel services continue to be crowded as usual. Street-chapels are only shops rented on busy streets, where Mr. Hartwell goes, and sometimes others of us with him, at regular intervals, to preach to the crowds of passers-by that come in.

In the midst of our joy over success in the work, we are all much saddened just now, because of Miss Ford's condition. Nearly three weeks ago she was taken with what proved to be cerebro-spinal meningitis. All our mission have done all we could to give her the very best care in nursing and treatment. Dr. Canright, of the M. E. mission here, has met in consultation with the three doctors of our own mission, and everything that could be done for her has been done. To-day, as I write, Miss Ford's life is hanging in the balance, it is impossible to tell what change a day or even an hour's time may show. Our little community of Chentu missionaries has united repeatedly in prayer for her recovery, and many single prayers have gone up from earnest hearts during the last two or three weeks, that she might be restored to us. We cannot penetrate our Father's purposes, yet we do have confidence that his will is best. We believe that if it be in accordance with his will, he can and will restore her yet. Letters have gone home, telling of her serious illness, but alas, the distance in time prevents us from having the united prayer of those in the home-land for her recovery. In a very few days more, she will be either on the way to recovery, or at rest forever with our Saviour in heaven. O. L. KILBORN.

Chentu, Sz-Chuan, via Chungking, China. May 12, 1897.

A Sacred Plot Near Chentu.

Five miles from Chentu is situated a little plot that is yearly becoming more sacred. It is a knoll rising up from the plains. At its base flows a small river. Bamboo groves surround the homes of the farmers who reside in the vicinity. The summit of this knoll was purchased five years ago by the Canadian Methodist mission, and set apart to be "God's acre." Four solemn processions have already wended their way, through the crowded streets of Chentu, out the great east gate, along the busy suburb, across the rich wheat and rice fields, to this sacred spot. The first was the beloved wife of Dr. O. L. Kilborn, who entered into the rest of God's people in 1892. The second was the beautiful little daughter of Mr. Curnow. They had just arrived to take charge of the M. E. mission after the riots. Previously had spent one night in a damp Chinese inn, where their little one caught cold. A few days later, entering the home, a sad, sad scene presented itself. In one corner rested the remains of the little daughter, while in the middle of the room the mother, with tears streaming from her eyes, was tacking some silk crape

around the rough edges of the Chinese coffin to make the last resting-place of her darling more cozy. We followed this little form to its resting-place upon the knoll, and placed it at the feet of Mrs. Kilborn.

The third was the infant son of Rev. H. Olin Cady, also of the M. E. mission. He was laid beside the little girl, two spotless lambs, to rise together on the resurrection morn.

To-day the streets were again hushed, as solemnly we followed the remains of Miss Jennie Ford along the usual route to the little knoll. We marvelled in that quiet hour. But God knows best; we dare not doubt his wisdom. Friday, April 23, after a hard day's work in the dispensary, Miss Ford was suddenly taken ill. Through her sickness, when ever conscious, a most beautiful and patient spirit was manifested. Her love went out to all her fellow missionaries, as well as the native Christians. Some of heaven's glory would thrill through her soul as she contemplated the prospects of early going to her heavenly home. The words, "Peace, perfect peace," which she daily sung during the first part of her illness, reflected the true blessedness that filled her soul. To her the assurance of Isa. xxvi. 3, "Thou wilt keep him in perfect peace whose mind is stayed on thee," was a joyous experience, a present reality. On the other hand, when hopes of recovery arose, she expressed equal delight in the prospect of doing something more for Jesus on earth. It was God's will, however, that "peace, perfect peace" should be her portion, and so after twenty-four days' illness, the heavenly message arrived, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

G. E. HARTWELL.

Chentu, May 19, 1897.

ALMA COLLEGE, ST. THOMAS, ONT.

Commencement Exercises, June 18-28, 1897.

The Alma College Commencement exercises culminated on Tuesday afternoon in the annual convocation in McLachlin Hall. The preliminary examination recitals of the elocution and music graduates were trying and well-sustained efforts. Elocution class day called a packed audience, and was as select and entertaining a series of readings as one could wish to hear. Intelligent interpretation of masterpieces of literature was the feature of the programme.

Music class day and the post-graduate recital revealed fine talent, finished training and true art instinct in the candidates. Literature and fine art class day brought its wonders in class history, prophecy and salutation, and opened to the public a beautiful and extensive display of excellent work in oil and water paintings, pastel, China painting, designs, crayons, sketches, etc.

Field day was a great success and embraced many games and contests, ranging from prize Jubilee poem to most graceful dexterity in threading a needle, riding a bicycle or throwing a tennis ball—in all, some twenty-five prizes.

The students' reunion brought together a large number of former students, and revealed the deepening attachment of the alumnae for the college, and for one another.

The baccalaureate sermon was preached by Rev. Dr. Williamson, ex-president of the Hamilton Conference, a charter member of the Board of Management, and a devoted friend of the college. Dr. Williamson's sermon was practical, logical and earnest, and presented the divine plan in character-building as suggested by 2 Peter i. 5.

Teachers' and students' social evening had an interest unique in the history of the college. This was the time chosen by the teachers, students, graduates and Executive Committee to present an address and testimonial to Dr. Austin and Mrs. Austin, on the occasion of their leaving the college to take up their residence in Toronto. The beautifully-engrossed address was read by Mr. J. H. Coyne, Registrar of Elgin, and the testimonial presented by a committee of students. The presents consisted of an easy chair, superbly upholstered in leather, a beautiful marble clock, and a handsome five o'clock tea set. Dr. Austin replied in a speech full of eloquent kindness and good will.

Commencement afternoon brought a large audience of citizens and visitors. Rev. Principal Austin presided, and Rev. Prof. Warner acted as registrar. On the platform were also Revs. C. T. Scott, B.A., D. R. Drummond, B.D., G. F. Salton, Ph.B., J. Morrison, J. Livingston, Principal Macdonald, M.A., Geo. Jackson and Messrs. C. Macdonald, J. H. Coyne, W. B. Waterbury, Prof. St. John Hyttenrauch, and the ladies of governing and teaching staff.

The graduates occupied seats on a raised dais at the back of the platform, and looked bright and pleasing, all gowned in white. The undergraduates were seated on the right of the hall, and were also dressed in white.

FINE ARTS.

Departmental Examinations: Primary course, teacher's certificate, Mabel N. Varcoe; 31 proficiency certificates; advanced course, teacher's certificate, Minnie E. Williams; 13 proficiency certificates; mechanical course, 2 certificates; special certificates, 5 water colors, 4 oil colors, 1 china painting.

MUSIC.

Piano: First-class teachers—Eva Bell, Margaret M. Smith, Lillian Johnson, D. C. Ferguson, Mrs. A. Austin, Clara E. Kinsey, Rose McTavish. Second-class teachers—Beatrice Shaw, Wenonah Lawrence, M. E. Connell, Altie A. Cloes, Ida Smith, Mabelle Wilson, Edith Kains.

The Governor-General's silver medal was awarded to Miss Clancey for proficiency in

senior matriculation work, and a post-graduate certificate was given Miss Maud Windsor, Leamington, for piano playing.

The retiring president gave a short address. It was sixteen years since he had come to the college, and during that time had passed the pleasantest period of his life, for which he was thankful. In all that time there had been but one death, that of Dr. Schulte. During his control of the college he had enrolled 2,000 students, and conferred degrees on 200. But the history of a school could not be estimated by statistics. The good influence was the main point. Though he was leaving the college in a few days, he would always remember it and pray for its success.

Rev. George Jackson dwelt on the work women had done during the last decade, and the prominent position she now occupies in the professions. He looked for the regeneration of society through them.

At this juncture there was a change in the programme, when a Jubilee overture was played by four young ladies.

Rev. Principal Macdonald, of Presbyterian Ladies' College, Toronto, was the next speaker, and as usual was full of his subject. He was a strong advocate of the public and high school system, but felt there was a place for such institutions as Alma. There were individualities in certain young ladies that could not be met by any other system. The work done was just as thorough, and the character training was a great consideration.

The new principal, Rev. Prof. Warner, then spoke of the work of the college, and of his future connection with it. He declared the purpose of the Board to maintain the college in efficient teaching and equipment, and that the outlook for the future of the college was full of promise. Alma this year had again asserted her primacy in Fine Art among ladies' colleges, and would not fall to keep to the front among the many excellent ladies' colleges.

Book Review.

All books noticed in these columns can be had by sending to William Briggs, Methodist Book and Publishing House, Toronto.

—PRECIOUS STONES FOR ZION'S WALLS. By Eliza Bentley. With introduction by Rev. W. F. Campbell, Ph.D. Printed for the author by William Briggs, Wesley Buildings, Toronto. Price, \$1.

The present writer knew the author more than twenty years ago. For three years she was a member of his flock, whom he always regarded as a person of more than ordinary piety.

The first part of the book is largely autobiographical, and to many this will be the most interesting. Books of biography are always interesting when well written. Mrs. Bentley has given her narrative in a clear, terse manner, without the least attempt at being ornate or rhetorical. She is not ashamed to tell of her difficulties in early life, and her religious faith in youth had much to do in moulding her character.

Mrs. Bentley learned at an early period of her Christian life to take everything to God in prayer. The book records what she believed to be many remarkable instances of answers to prayer, both in respect to temporal and spiritual things. No doubt it will appear strange to some that the writer should be such a firm believer in dreams and visions, and that she regarded such occurrences as special manifestations given by God to encourage her in the midst of life's disappointments. It would be difficult to account for many of the incidents here related, without acknowledging that the hand of God was manifest.

In this age of busy toil, when many do not seem to have time to think, we are glad that such books as "Precious Stones for Zion's Walls" are issued, and I would advise all classes of persons to give it a careful perusal. I cannot recommend it more strongly than I think it deserves. Esteemed friends, buy and read this book, and you will benefit yourselves, and make the heart of one of our heavenly Father's children feel glad. E. B.

—MORAL LAW AND CIVIL LAW. By Eli F. Ritter. New York: Hunt & Eaton. Price, 90 cents.

"For all the law is recapitulated in this, Thou shalt love thy neighbor as thyself." The author has illustrated with abundance of detail this principle, and has shown how moral considerations underlie wise legislation, or, as he has it, that "moral law and civil law are parts of the same thing." The work is brief but comprehensive. Its illustrations make one admire American legislation, which, like that of all Anglo-Saxon countries, is eminently distinguished for high moral purpose. The wide view taken by the author is specially helpful and suggestive to all workers in moral reforms. W. I. S.

—THE INSPIRATION OF HISTORY. By James Mulchahay, S.T.D. New York: Thomas Whittaker.

This excellent little book is devout and experimental, and at the same time polemic. It is a defence of biblical history against Higher Criticism, not at all dealing with philology or exegesis, but solely with a few historical canons which it discusses with force and appropriateness. It closes with a devotional chapter on consciousness of communion with God as the greatest need of the church, and as most helpful in solving critical questions—a view with which Methodism has strong sympathy. W. I. S.

—THE CELESTIAL SUMMONS. This is a volume of twelve sermons by Rev. Angelo

Carroll, published by Eaton & Mains, New York. It will be a grateful memento to all who knew and heard this gifted preacher, and will, we believe, find a place on the homiletic shelf of many who never had the privilege of hearing him. There is a charm about these sermons, which is not easily defined. It reminds one of F. W. Robertson. Tenderness, sympathy and mysticism portray the soul of the poet. There is a beauty and dignity of literary style with no lack of strong and vigorous thought. R. P. B.

JULY MAGAZINES.

—McClure's Magazine has an interesting account of the actual daily life in a little "Republic," where the citizens and governors are young boys and girls from the poorest and most crowded districts of the city of New York. Private industry and public functions are pursued precisely as by older people in larger republics, and neglect or abuse of either encounters the same pains and penalties as in life at large. The S. S. McClure Co., New York City.

Scribner's.—Following are some of this month's features: The Modern Business Building, by J. Lincoln Steffens; John Cabot, by the Marquis of Dufferin, Chairman of the committee of the Cabot celebration. Illustrations from original documents, autograph letters, ancient maps, etc.; William Morris, by Walter Crane.

The Forum.—In an article entitled, "Why Spain Has Failed in Cuba," Mr. Thomas G. Alvord, Jr., who has spent four months in the island, travelling all over it, and devoting much time to observing the forces in the field, gives very good reasons for his belief that General Weyler is in no hurry to end the war. Miss Frances M. Abbott, in her article, "Have Americans any Social Standards?" writes of the agencies which brought about the social changes of the last half-century, and goes so far as to say that the average American is "helpless in the matter of social judgments."

The American Monthly Review of Reviews contains a variety of important contributed articles. Among these we note Edward Cary's able and interesting character sketch of President Seth Low, Dr. Gould's exposition of the plans of the City and Suburban Homes Company, of New York City, for a model suburban settlement. Baron de Coubertin's vivacious account of "The Revival of the French Universities." General Greeley's survey of "Higher Deaf-mute Education in America," and Sylvester Baxter's sympathetic review of Edward Bellamy's new book.

Harper's.—In the current number General Forsyth gives a stirring account of "Sheridan's Ride." Mr. Howells contributes a study in his usual charming style on "The Modern American Mood," and Mr. O'Connor, M.P., continues his sketches of "The Celebrities of the House of Commons." Mr. Poulney Bigelow, writing of "Natal: a Colonial Paradise," says, "It is a magnificent monument to English courage and English capacity for administration." Dr. H. S. Williams contributes the first of a valuable series on "The Century's Progress in Physics."

The Century.—A group of papers in the July number deals with the hunting of large game. Mr. H. W. Seton-Karr describes his experiences after big game in Africa and India, including the hunting of elephant, rhinoceros, and tiger; and particularly his experiences in hunting with an Indian Prince. Mr. William Willard Howard, well known as a correspondent in Armenia, writes of "Hunting the Jaguar in Venezuela," and there is an article with curious illustrations on "Sports in the Seventeenth Century," including fox-tossing, a deer-drive, etc.

The Arena presents a varied and attractive list of contents. The opening article, by Henry Clews, gives an interesting account of "Wall Street, Past, Present and Future," which the editor has treated as a challenge, and, in a paper entitled "The True Inwardness of Wall Street," replies, to by exposing the misdeeds of the Wall Street money power during and since the Civil War. E. O. Flower, the former editor of The Arena, contributes a sympathetic notice of "John Ruskin" as an economic and social reformer and philanthropist, an aspect of the great art critic which hitherto has been but little regarded in this country. A brief paper entitled, "A Stroke for the People" contains a letter from a Kansas farmer, giving a deplorable account of the desperate straits to which the farmers and others in that State have been reduced through the prevailing financial depression.

Methodist Magazine and Review.—This veteran magazine, by far the oldest in the Dominion, begins its forty-sixth volume with a particularly strong number. It contains five illustrated articles. The first of these, "The White Fields of France," is a beautifully illustrated article by the Rev. T. J. Parr, B.A., on the romantic history of the McAll Mission in Paris. "A Yankee on the Bosphorus," by the Editor, recites the extraordinary career of Dr. Cyrus Hamlin, and the ingenuity with which he circumvented the Turks, the Jesuits, and the Russians, in founding Robert College, and his employment by the British Government in the Crimean War. The Rev. A. E. Green, British Columbia, records the remarkable history of Methodist missions on the Pacific coast.

The Canadian Magazine.—Among the prominent contributions of the current number are illustrated articles on Picturesque St. Pierre, A Glimpse of Norway, the Premiers of New Brunswick since Confederation, and Queen Victoria Niagara Falls Park. There are also other contributions by well-known Canadian writers.

Woman's Missionary Soc'y.

All communications meant for this column please send to Miss M. J. CARTMILL, 183 Hughson Street North, Hamilton, Ont.

MANITOBA AND N. W. BRANCH.

The second annual meeting of the Manitoba and Northwest Conference Branch of the W. M. S. was held at Portage la Prairie, Man., June 2 and 3, 1897. The delegates were very hospitably entertained, and the many kindnesses shown them very greatly appreciated. Most intelligent, and, indeed, keen interest was manifested on the part of the delegates in the proceedings, from the opening session until the close. Note-books and pencils seemed to be in constant use, and from this we predict good results throughout the year. All the officers were in their places, with the exception of the treasurer, Miss Nixon, who had accompanied her father across the Atlantic. The president, Mrs. G. H. Young, occupied the chair at all sessions. The corresponding secretary's and treasurer's reports show a gratifying increase, the former showing two auxiliaries and two mission bands organized during the year, and the latter an increase in receipts of \$439 over last year. The auxiliaries in this Branch now number 31. The reports from many of them show that the work has been prosecuted under many difficulties and discouragements incident to a new and sparsely settled country, where members in some instances drive from eight to ten and even twenty miles to attend a meeting. But the tone of all reports was of a very encouraging character, in that all felt blessed in striving to carry on work for the Master, and determined to do greater things in the future in his name, and for his dear sake.

At one of the morning sessions, when the Indian work was under discussion, it was very apparent that this subject evoked special interest, as we have these heathen at our very doors, and whenever we will we may do them good. The discussion ended in a memorial being adopted, for presentation to the Board of Managers of the W. M. S., asking that a hospital be established at as early a date as possible at Norway House. The report of the Resolutions and By-laws Committee was also adopted, thus putting the work into a little better shape than heretofore. Part of one afternoon was taken up with a "workers' conference," which could not fail to be instructive and educative to those present. Two public evening meetings were held. At the first the Rev. G. Dean, president of Conference, occupied the chair, and the president gave her address, which was largely a sketch of the work of the society as carried on in the different fields occupied by our missionaries. The secretary gave a condensed report of the work of the Branch. At the second evening meeting an exceedingly impressive mission band exercise was given, under the supervision of Miss Scott, mission band corresponding secretary. Following this came the presentation of a beautiful banner, donated by Mrs. R. J. Whittle, of Winnipeg, to the circle or band having the largest percentage of increase in membership and funds during the year. This was won by the Zion church mission band, of Winnipeg, and was accepted on their behalf by Miss Sutton, the president, in a few suitable words. Then came an excellent address to the workers especially, by the Rev. Prof. Riddell, of Wesley College, Winnipeg, which will no doubt prove a great stimulus to all who listened to him. The officers elected are as follows: President, Mrs. G. H. Young; First Vice-President, Mrs. (Rev.) J. Semmens; Second Vice-President, Mrs. (Rev.) J. Harrison; Third Vice-President, Mrs. (Rev.) G. Dean; Corresponding Secretary, Mrs. Carcary; Recording Secretary, Mrs. Dolson; Mission Band Corresponding Secretary, Miss Scott; Organizer, Miss Lynch; Treasurer, Miss Nixon; Literary Secretary-Treasurer, Miss Neilson; Auditor, Mrs. J. B. Somerset. C. E. Dolson, Rec. Sec.

NIAGARA FALLS, SOUTH.

A resolution was unanimously adopted at the last meeting of the above-named auxiliary, expressing regrets that it was the last monthly meeting at which our beloved president, Mrs. Russ, would be with us, and thanking her most heartily for her unremitting toil, and attention to all the interests of our auxiliary for the past three years. The above resolution further extended a cordial vote of thanks to the Rev. A. E. Russ, our pastor, for his encouraging words and hearty co-operation in the work of the women for missions, and also would record that it is with feelings of gratitude to God that in all the organizations of the church, particularly the Epworth League and Sabbath-school, there are very marked evidences of his faithfulness and watch-care as a pastor. And the mission circle also looks forward regretfully to the time when they will miss the fostering care and zeal of their much-esteemed president, Miss Russ, who was ever on the alert to keep up the interest of the monthly meetings, and was very successful. The prayers of their many friends go with them, as they go to their new field of labor, that the blessing of God may attend their work as in the past, but more abundantly. Systematic giving has been practiced by several of our members for eight years, and under the new appointment of Mrs. Hutt as superintendent of that department, we hope many more will avail themselves of the blessings accompanying obedience to the command of tithing.

Our Easter offering meeting was a season of joy and blessing; the proceeds after expenses were paid, \$23.60. There are forty Monthly Leaflets distributed, seventeen subscribers to The Outlook, and ten to The Palm Branch.



"For Christ and the Church."

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

Office: Wesley Buildings, Toronto.

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

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

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

CONVENTION NOTES.

The patriotic demonstration at the Exhibition Grounds on Saturday afternoon will be a great affair. Think of an audience of 15,000 people. Do not fail to attend.

At the opening meeting, on Thursday afternoon greetings will be presented by the Baptist Young People's Union of the Province and city at Massey Hall and Cooke's church.

Rev. Dr. Steel, General Secretary of the M. E. Church, South, League, arrived on Monday to make arrangements for his Southern hosts who are to have headquarters at the Metropolitan church.

By the time this issue is out many of the Epworth Leaguers will be here. We extend to them a most cordial welcome, and trust that their stay among us will be pleasant and profitable. The city belongs to our visitors for the next four days.

There will be plenty accommodation for all who come to the Convention. The Homes Committee have provided places for 20,000 people, which, together with the hotels and homes where personal friends are being entertained, will accommodate fully 30,000 persons.

The Baptist Young People's Union of the city and Province have offered to send their representatives to present addresses of welcome to the Epworth Leaguers from the Baptist young people. Their proffer has been heartily accepted, and their speakers will be heard at Massey Hall and Metropolitan church on Thursday afternoon.

Gaily decorated Epworth League trains are running into the Union Depot to-day, and many more will be here to-morrow. One train from Chicago is known as the "Social Special." It is in charge of the Vice-President of the Social Department, Chicago District, whose special business it will be to see that everybody becomes acquainted.

In last week's Guardian it was stated that the Canadian rally at the Convention would take place on Saturday afternoon. Of course, this was a mistake. It should have been Saturday forenoon. It is a wonder that more mistakes have not occurred, for there has been some one in this office almost every five minutes, of every day, and the correspondence has been simply enormous. Relief, however, is now in sight, for the convention will be over in a few days.

GREETING, EPWORTH LEAGUERS!

The following cordial greeting will appear in the forthcoming issue of the Endeavor Herald, published in this city. We have been favored with an advance proof:

"Canadian Christian Endeavorers everywhere extend cordial greetings to their brothers and sisters of the Epworth League from across the line. It is our privilege in the Endeavor army of this great Dominion to number among our comrades many who owe a first allegiance to the splendid young people's organization of the Methodist Church; our fellowship with them makes our welcome to the host from the United States all the more hearty and enthusiastic. Toronto shall be their city for the time, and it shall be our delight to make their visit in every way the most memorable for real enjoyment that they have ever spent. We are glad of their coming, because it will give Toronto some faint idea of the size and importance of the young people's movement to-day. It will open the eyes of our citizens to the mighty forces making for righteousness that are quietly but certainly working in our midst. We are glad because it will afford to the continent an unparalleled object-lesson of Christian fellowship, in that a great denominational convention in response to the willingly offered assistance of an interdenominational organization, like the Christian Endeavor Union of Toronto, has thrown open its doors to the Christian young people of all churches, and extended to them equal privileges with its own. In behalf of the Endeavorers of all other denominations we express our delighted appreciation of this generous courtesy, and fresh evidence of our oneness in Christ Jesus. God bless the Epworth League, and grant that Toronto '97 may bring to it renewed strength in its fight for Christ and the church."

THE WORLD FOR THE LORD.

A Greeting to the members of the International Epworth League Convention, Toronto, July 15-18, 1897.

Arise and be doing, and the Lord be with thee.—David, the Seer, to Solomon the King.

BY LLEWELLYN A. MORRISON.

Beloved of Jesus, go forth, and God speed thee! Be swift in his name till the end of the days! Let Christ—the great Leader, Omnipotent—lead thee.

His kingdom thy boast and his glory thy praise!

Arise and be doing! Above and around thee The ranks of the ransomed.

In panoply teem: Be valiant in service For Jesus hath crowned thee A servant of many. To save and redeem.

To action! Delay not! Thy mission, salvation!

The grace of thy going ev'ry gate-way unbars; Win souls for the day of the King's coronation.— The ones who turn many shall shine as the stars.

O, haste thee, nor tarry! Stay not for the morrow!

Jehovah, our God, thy defence and thy might; Bear light into darkness and joy unto sorrow; Be firm and be fearless for truth and the right.

O, faint not, nor falter, though burdens oppress thee!

Thy buckler and shield—the immaculate word; His power and the spirit of conquest possess thee;

Thy watchword forever—the world for the Lord. London, Canada.

WHAT THE EPWORTH LEAGUE MEANS TO THE CHURCH.

BY BISHOP NINDE, D.D., LL.D.

General President of the Epworth League.

It means to-day a new force on the field of the church's activities, organized, drilled, disciplined with a wonderful "esprit du corps," a force that can be handled for great results, and that has exhaustless latent energy.

It means the marshalling of our young people all through the country in conventions, whose sustained enthusiasm and ripened results are the wonder of the times. This movement has stirred the whole church through its length and breadth with a new consciousness of power and assurance of victory.

It means the thrill in young hearts of a new meaning to life that will do more to cure low tastes, spiritual sluggishness and worldly inclinations than all the church legislation and pulpit rebukes of a thousand years.

It means religious work for all willing workers, planned, laid out, distributed and supervised by those who feel their responsibilities and honor their task.

It means an immense force of young Christians who are framing for the future, when we shall have great givers—who will gladly lay on God's altar at least a tenth of their income; men and women who will make religious concerns the great and persistent business of their lives—rejoicing in the task—springing to their work with a gladness born of a new faith in God and the world's manifold regeneration.

It means in the future a class of preachers and lay workers trained to work together hand to hand and heart to heart, mutually respecting and mutually confiding, who will bravely, promptly attack the sins of the times; who will give no quarter to sin in any guise, but will drive it from the open field, or its secret lurking places in heart and home, the community, or the nation; who, without much theorizing, will stand for holiness of the highest possible type, and whose charity will be the sweetest and its consecration the most winning. There is boundless potency and promise in the Epworth League. Detroit, Mich.

THE IDEAL EPWORTH LEAGUER.

BY REV. EDWIN A. SHELL, D.D.

General Secretary of the Epworth League, M. E. Church.

In the first place, the ideal Epworth Leaguer is a devoted and earnest Christian. He has been at the cross, and there his burden has rolled away; he covets earnestly for himself the highest New Testament standard of experience and life, and does what he can by prayer and service to help others attain it. He is catholic in his sympathies and affections—loves the Christian of whatever denominational name, and while he loves his own church, and by lofty endeavor seeks to make it a power in the land, he loves "every other church that exalts our Christ." Then he is a genuine Methodist. He attends the prayer-meeting and regular morning and evening preaching services conducted by his own pastor. He is never absent from the communion service, subscribes generously to all the regular church benevolences, and so admires and loves the organization and doctrines of our grand old Methodism, that when he comes to the fourth verse of No. 770 in the Methodist Hymnal and sings,

Beyond my highest joys I prize her heavenly ways; Her sweet communion, solemn vows, Her hymns of love and praise.

he means in part at least the holy Methodist Church. He is now ready to begin to become an ideal Epworth Leaguer. He joins the chapter, is never absent from the devotional meetings; sings in the revival and goes with the unconverted to the altar; visits with the Mercy and Help members; attends the social; reads the Epworth League Reading Course; subscribes for the Epworth Herald; and when he gets old enough goes to one of our splendid Methodist colleges or universities. Then, if his salary and occupation will permit him, he goes to Toronto and attends the Third International Epworth League Convention. There will be 30,000 like him there. There are 1,600,000 Epworth Leaguers. May they all be ideal in purity and fidelity, in experience and service.—Omaha Christian Advocate.

TORONTO CENTRAL DISTRICT.

The annual meeting of the Toronto Central Epworth League District was held July 8th, in Yonge Street Methodist church, Rev. Dr. Parker, the pastor, presiding. After disposing of some matters of business, the following officers were elected for the ensuing year: Mr. Fred. Dams, President; Mr. Hoffman, 1st Vice-Pres.; Mr. G. Herbert Wood, Missionary Vice-Pres.; Mr. O. R. Dayman, 3rd Vice-Pres.; Mr. T. A. Kelly, 4th Vice-Pres.; Miss Salter, 5th Vice-Pres.; Miss Adams, Treas.; Thos. G. Rogers, Sec. One of the several votes of thanks passed was tendered to Mr. and Mrs. F. C. Stephenson, for their kind assistance in planning the work among the societies. The past year has marked a decided advance in the progress of the District, and the future outlook anticipates success in every department of League work.

ST. PAUL'S, TORONTO.

The Epworth League of Christian Endeavor of the St. Paul's church, Avenue Road, are able to report a very successful season's work. Certainly, every circumstance has been such as to favor progress, with a pastor whose strong enthusiasm is contagious, and a president whose heart is in his work, but we think the real cause of success has been in the unity of the members and in the whole-hearted way that each one has shouldered his or her own particular duty.

The Literary Department, after having spent a very pleasant and profitable year in the study and discussion of the books in the Reading Course prescribed by the society, closed their season's work with an open meeting announced as "an evening with Barbara Heck." Behind the platform hung pictures of John Wesley and Barbara Heck, and the motto, "The World is my Parish," decorated with maple leaves, a pretty reminder to each one who entered the room that the occasion was to talk of the early days of Methodism in our country. There were a gratifying number of the young people present, besides several of the older members of the church, who had loving remembrances of some of the pioneer workers, and who are always sure of a welcome in our meetings. The meeting commenced with the singing of an old-time hymn and prayer, and then an appropriate introduction of the subject by the chairman. Papers were read by different members of the circle, and interspersed by well-chosen musical selections. One can judge to a small degree how interesting the papers were to hear the subjects, which were as follows: "The Life of Barbara Heck," "The Early Methodist Ministers, Their Life, Labors, Hardships and Encouragements," "The Growth of the Methodist Church in Canada," and "The Missionary Work of the Canadian Methodist Church." The meeting closed after singing "The Old Time Religion" and "God Be With You Till We Meet Again."

The Christian Endeavor Department of our League will continue meetings during the summer months. S. T. MATTHEWS.

DR. CLARK'S ANNUAL REPORT.

The following are some extracts from the annual address delivered at the San Francisco Convention by Rev. Dr. Clark, president of the Christian Endeavor Society:

At the invitation of friends, and in obedience to the call of God, as I believe, I have, during the past year, been journeying in many lands, among people who speak many tongues. These journeys in behalf of Christian Endeavor have carried me more than 40,000 miles, to more than a score of peoples, who speak nearly as many languages. One factor I have found constant in all these lands; I have found Christian Endeavor principles everywhere the same.

The same pledge, the same consecration meeting, the same general lines of effort for the Master, called committee work. The utmost diversity in unessential details, the utmost similarity of purpose in essential principles.

Societies that are as widely separated in miles and manners as the Bengalis, who live in the swamps of the Ganges, and the Kafirs on the uplands of Africa, from the Endeavorers of the Golden Gate and the Alameda, have subscribed to the same covenant pledge, and, better still, are keeping it.

In seeking a closer walk with God, give more attention to family religion. A multitude of Christian Endeavorers have, within the past sixteen years, been set together in families. As the years come and go, other millions will enter these same relations. The Endeavorers of America can, within the next decade, distinctly raise the tone of the religious life of the families of the nation. Why not carry our Endeavor principles into the family? Promote family religion by making more of daily household worship, and by having, at least once a week, family Christian Endeavor worship, in which every member, even to the lisping four-

year-old, shall have some personal participation. Let the children of Christian parents grow up as confessing, outspoken disciples of Christ in the family.

You have heard in other years, Christian Endeavorers, the voice of God, and you have aroused yourselves in your might to the interests of Christian citizenship. In every land your banner has been unfurled, bearing this motto, "Our Country for Christ." You have heard again God's call to a larger devotion to missions, and you have unfurled another banner with the grand device, "The World for Christ." The Endeavorers of California, our hospitable hosts, have done valiant work, as have many others, for the rescue of the Sabbath from the hands of the enemies. These banners we will always keep flying. No inch of ground once gained will be carelessly surrendered to the enemy.

Let us make more determined individual effort this next year to obey our Lord's last command to evangelize the world. Go ye—make it singular and personal, Go you—Go you. Africa's, China's, India's unsaved millions plead; God commands. Go you. It is no excuse to say that you live in America, and have family, business, social ties that imperatively keep you here. You may never leave your native shores, but the command comes to you none the less. Go. Go you. It is possible now, if you can give twenty-five dollars a year, and few of you who can attend a convention cannot give as much as this, to have your foreign representative on the mission field. Of course, you will give as much to home missions to save your own country from the perils of civilized heathenism. This whole convention, with its long preliminary journey is a lesson in patriotism and home missions; and home missions is another way of spelling patriotism.

Ask and ye shall receive. Men lived for generations on the lid of the world's greatest diamond vault in South Africa, and never knew the priceless gems beneath their feet.

The gold fields of the Rand have been ready for centuries to yield up the key of their untold treasure to the intelligent discoverer.

Electricity has been a mighty but dormant power in this world since Adam first walked in Paradise, but until Franklin flew his kite, no man realized that there was a subtle, unseen power sufficient to turn every wheel, and drive every car, and light every city in the wide world. But so it was.

O Christian Endeavorers, there is a mine of undiscovered wealth on whose edge you are treading! There is a might inconceivable which you may have for the asking. It is the treasure of the Spirit's abiding presence; it is the might of God's power, which he offers to the humble and contrite heart. Will you take it? Will you use it for the coming of the kingdom?

The seventeenth year of Christian Endeavor, whose white, unwritten page we now turn with the opening day of this Convention, will show how you have answered this question.

PRAYER-MEETING TOPIC.

Topic for July: St. Paul and Social Relations.

JULY 25.—PAUL THE PRISONER OF JESUS CHRIST.

Eph. iii. 1; Acts xvi. 23; Acts xxiv. 25-27; Acts xxviii. 16.

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

We have had Paul's view of the citizen, of the toiler, of the preacher. We now have his view of the imprisonments of life. This is a question much wider than dark dungeons or penal servitude. It is one of the great problems of human existence—what to do with the restrictions and limitations of our earthly lot. And what a high-minded, satisfying, spiritual solution the great apostle gives of this troublesome, every-day question! We have three instances in our topic texts of Paul's incarceration. He is a prisoner of the Philippians. (Acts xvi. 23.) He is a prisoner of Felix. (Acts xxiv. 25-27.) He is a prisoner of the Romans. (Acts xxviii. 16.) In each case he is arrested in the discharge of his duty, and in obedience to his divine commission. In custody under such circumstances, although accused by the civil law of the time, he regards himself as innocent before the divine tribunal. And, inasmuch as his imprisonment was permitted by his divine Lord, he considers himself a prisoner, not of the Philippian jailer, not of the governor Felix, not of the Roman Emperor, but of Jesus Christ, who overrules all things for the ultimate good of his people and his kingdom.

I. Paul, a prisoner by Jesus Christ. As we have seen, Christ allowed his prison life. It was not a chance mishap. If the insignificant sparrow is in God's thought, how much more the lives of his people. The apostle was no drift-wood plank cast up on the shore of prison hardships. The eye that sees all, observed his trouble, and knew its outcome. Christ accompanied him to his prison, and with Christ there, it was no prison. He felt the force of the thought:

"With thee conversing, we forget All time, and toil, and care; Labor is rest, and pain is sweet, If thou, my God, art there."

And then, Paul was a prisoner for a purpose. Note what these purposes were, as indicated by Hoyt, from whom other suggestions are taken:



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

"UNDER PETTICOAT GOVERNMENT."

One of the brightest women in the United States, a woman well known to the Protestant churches of the world, was groaning to me the other day: "What shall I do with those boys in my Sunday-school class? They need a man. They are just at the age when they think they know a little more than any woman. Don't you think the superintendent ought to remove them from under petticoat government?"

This cry, that came so strangely from a woman of her ability and fame, comes also from a throng of baffled Sunday-school teachers. The answer would be easy if there were anything like as many good Sunday-school teachers among the men as among the women. As it is, however, most boy classes must be assigned either to a distasteful petticoat government or to an incompetent pantaloon government, or cast adrift until, long years afterward, they drop anchor in the haven of matrimony and happily, perchance, appear once more in the Sunday-school, in the Bible-class.

The remedy, however, though not easy, is manifest. The boys do not need a man, but they do need certain manly qualities that could be incorporated in a woman's teaching. These qualities all women whom the Lord of the Sunday-school has set over a class of his boys should seek to get.

The most obvious of them, I think, are a certain dignity and reserve that show themselves as well in refraining from scolding as in declining to pat on the head or hold by the hand. Boys of the undefinable age we are talking about highly appreciate the title "Mr." Their greatest horror is petting; their greatest aversion is nagging. A young man, set to teach a class of boys, will approach them with a sense of comradeship; will at once make himself, if he is a teacher, at all, "half-fellow-well-met" among them; and yet, as the boys say, "there is no nonsense about him."

It is far better—bad as that is—to talk over the heads of boys than to talk down to them. It is far better to use too few words than to use too many. If a teacher would hold boys, she must be concise, straightforward, business-like. Indeed, the latter adjective comes near to being the key to the situation. Boys dislike fussiness and wordiness and beating about the bush. Women teachers that are eager for boy souls will take a long step toward their astonished approbation if they school themselves to brevity, dignity, and "business."

Set the boy to work. Imitate common-school methods. In the public school women teachers hold the boys and win their honest hearts. It is largely because here there are definiteness of purpose and firm continuity of aim. Boys are easily mastered by a taskmaster who is master of her task. Boys that cannot be won by Sunday-school preaching are readily won by Sunday-school teaching. Lay down a distinct course of work, with a goal in fair view, and they will gird up the loins of their minds; but they refuse to follow you in aimless wanderings through a thicket. To learn in chronological order the seventy-five prominent events in Christ's life; to trace through the Bible the doctrine of atonement; to commit to memory every Scripture passage bearing on the temperance problem; to write a six-hundred-word abstract of the book of Genesis; to make a classification of the Psalms by topics; to compile the Proverbs that have to do with money and with wealth getting; to make a diagram graphically depicting the history of the Old Testament Hebrews; to write out the Ten Commandments, and place in parallel columns the New Testament enlargements and interpretations thereof,—these are samples of the work boys would like to do. They would give high praise to a teacher who conducted them through such tasks. They would say that she "meant business."

And that leads me to mention another point in which woman teachers are more likely than men to fail, though both are usually far too weak,—the use of evidence, of proof. This is a hobby of mine, but it is the boys themselves, and recollections of my own boyhood, that have set me on the hobby. Wherever a thing is susceptible of proof, boys want it proved to them. If it is not susceptible of proof, they want that proved to them also. Woman's traditional "because" does not commend itself to the lawyerlike boys. Fresh from their botany in the public schools, they refuse to take on faith the Cans miracle. Ready for their physiology or physics the next day, they want more proof than a "say so" that a leper was ever healed by a word, or that Peter really walked on the waves. "It is in the Bible" is not enough; they must know why they must believe the Bible.

Now, I am not so foolish as to advise any one to suggest skepticism to a boy, and I know that there is a way of handling Scripture evidences that serves rather to raise doubt than to confirm faith, but I have enough of the boy in me to be sure that in no way can a teacher more highly exalt both herself and Christianity in the eyes of the boys than by insisting on the reasonableness of both. I had the best of Sunday-school teachers, quite a score of them, women and men, yet until full manhood I wrestled alone with a concealed and absolute skepticism that would not down until I had

proofs of the resurrection of Christ. If any of my twenty teachers had set those proofs with lawyerlike force and directness before my boyish mind, I should have been saved some very dark years that came near making an infidel of me altogether. Because I think that boys feel this need of proof and evidence more than girls, and that women are less ready to meet the need than men, I have ventured to add this suggestion to my list.

And that list may close with only one point further. Boys like to be taught by men, because through men they get a telescope view into the life-work that lies before them. Men teachers draw their illustrations from manly things, from business life, from inventions, from politics, from commerce, from the law. Where a woman might illustrate dishonesty by apple stealing, thereby causing every urchin before her to exclaim, "Chestnut!" under his breath, a man would be more likely to make some discussion about watering stock or falsifying entries. A man is more likely than a woman to render Scripture vivid and practical by reference to current events, dropping a word here and there about the war between China and Japan, about Gladstone's retirement, about the Manitoba school question, about the Honduras lottery—just a word; but the boys prick up their ears. A woman might compare Gideon with David, but a man would be far more likely to compare him with Parkhurst.

And now my point is that the boy needs both—both David and Parkhurst. There is no reason why the woman teacher cannot give the boy everything he could get from a man teacher, and more. It is easy to appear to a boy quite a Solon regarding current events. It is not so very hard, by the exercise of a consecrated imagination, to place yourself by the boy's side on the outskirts of the great, wide life of busy activities he is soon to enter, and feel his impatience to be there, and his hunger for any tidings from that charmed country. Show him how Christianity untangles the skeins of business, is the master key to all true politics, the foundation of law, the compass of commerce, the force of civilization. Read the newspapers wisely and find out what is going on in the world. Read wisely the hearts of your boys and find out what is going on in that world. Lift manfully over both worlds the banner of Christ.

One point at a time, with cheerful persistence, the teacher that "means business" will win for her teaching these adaptations to the needs of the boys. And in the process, losing nothing of womanliness, she will have nobly broadened her own life, while as its result she will have won a double hold—both a woman's hold and a man's hold—on the hearts of the boys.—Amos R. Wells, in Pilgrim Teacher.

LESSON 4—JULY 25.

PAUL PREACHING IN ATHENS.

Acts xvii. 22-34.

Golden Text.—"God is a spirit, and they that worship him; must worship him in spirit and in truth."—John iv. 24.

Home Readings.—The new doctrine, Acts xvii. 16-21. Tuesday, Paul preaching in Athens, Acts xvii. 22-34. Wednesday, The mighty God, Isa. xl. 9-17. Thursday, Incomparable, Isa. xl. 18-26. Friday, The true God, Jer. x. 1-12. Saturday, God is a spirit, John iv. 19-26. Sunday, Judgment by Christ, 2 Cor. v. 1-10.

EXPOSITORY.

22. "Paul stood in the midst of Mars' hill."—This was in the open air, on a hill west of the Acropolis—a ridge of reddish limestone rock sloping downward on the west, but abrupt on the east, north and south. A short flight of sixteen steps cut in the rock led to the quadrangle on the top, about twenty-four paces north and south, and sixty paces from east to west. There were benches cut in the stone on three sides of this square place, which is rudely divided into two or three smaller compartments. From this point the apostle saw the temple of Theseus on the north, the Acropolis east, with the great Parthenon and statues, temples and altars on every side of him. "Superstitious."—A very unfortunate rendering. The Greek word means "unusually reverent towards supernatural beings," and carries nothing either of blame or of commendation.

23. "Beheld your devotions."—The temples, and statues with which the city is filled. "To the unknown god."—An inscription not very uncommon in Athens. "Ignorantly."—Or, without knowledge. There is no shade of censure or contempt in Paul's words.

24. "Made the world."—The gods of Greece were regarded as having some control of the elements, but they were not creators of the realms to which they were resigned. The God in whom we trust is the mighty Maker (Psa. cxxi. 2; cxxiv. 8). "Lord of heaven and earth"—He is sovereign in his own creation. Thus the one God was placed in contrast with the many gods of Athens, to each of which was given some one place and function. The "unknown God" is Master of all domains and all forces. "Dwelleth not in temples made with hands."—The tabernacle built by Moses and the temple built by Solomon were not so much places in which God dwelt as places where he designed to meet with his people (1 Kings viii. 27; Isa. lxvi. 1). To the Greek a temple was a trap to catch a god. God dwells in temples not made with hands, in the renewed heart and the immeasurable universe.

25. "As though he needed any thing."—Notice the Revised reading of this verse. The images and idols in Athens had to be made by human hands. The gods needed these images made, so the Greeks reasoned, in order to have men know and remember the gods they represented. Thus man served them and helped them.

Seneca and others said indeed that man could not give blessedness to the gods; yet the practice of Greeks showed that they supposed human service necessary to that blessedness. But the true God, was the Creator of all, was intelligent and living, and not like these lifeless images made by men. The Greeks had no idea of one God the Creator; they recognized a multitude of gods. They had no idea of one Lord who had a providential care over all the universe.

26. "And hath made of one blood."—Here again he recalls Greek ideas. The Athenians believed that their race sprang from the soul of Attica. The proud Greeks and Romans refused to believe that the barbarian races were of one blood with themselves. But Paul teaches not only the unity of God, but the unity of mankind. All men are of one origin, of one blood, and all are children of one Father. "There is one God, and Father who is above all," and all men should be of one brotherhood.

27. "That they should seek the Lord."—It is God's will that men should seek after him. They should seek to know his attributes in order that they may understand his will. "This is life eternal, to know God, and Jesus Christ whom he has sent." "If haply they might feel after him."—Paul represents it as the ultimate purpose of all the great arrangements of God in the world that man should seek after him. He regards man's noblest aim and perfection as consisting in such seeking after and finding. Let us consider, he says, (1) the great object of our search, and (2) the path which conducts us to that object.—Schleiermacher.

28. "In him we live, and move, and have our being."—He is so near as to be the very atmosphere of our existence. From him our physical life is derived, our activities begin, and the life of the spirit is sustained. Apart from him and his manifold ministries we should cease to be. Our lives are embosomed in the love and care of God. "For we are also his offspring"—This is a quotation from Aratus, a poet of Cilicia, the province in which Paul was born (xxii. 3), who lived about 270 B.C. Other Greek writers had expressed the same thought. The Greek meant Jupiter, or, more precisely, Zeus; but Paul transferred the reference to the God he came to announce, as he had appropriated to him the inscription on the altar.

29. "We ought not to think."—It being impossible to suppose that a rational being like man is the offspring of a stone or metal god. "Like unto"—No statue or image even truly represents the Divine Reality.

30. "The times of ignorance."—The years in which no full proclamation of God's will had been made. "Overlooked"—Excusing idolatry, and condemning worshippers of idols for the sins which they knew better than to commit. "He commandeth"—Through the universal preaching of the Gospel to the whole world. Only the spirit that came with Christ could have made such a proclamation possible. "All everywhere"—The command had not yet been completely made known, but the process of proclaiming it was actively going on.

31. "Because"—he will judge the world.—This would again be strange teaching to the Greeks. The Epicurean rejected future judgment and divine government; the Stoic was a fatalist, regarding every day as a judgment day. But Paul put the Christian idea of a final judgment before them, as Jesus did before his disciples, Matt. xxv. 32. He speaks of God as Creator and as final Judge; but the Judge will be Jesus, who was raised from the dead.

32. "Some mocked; and others said, We will hear you again."—The resurrection of the dead was foolishness to the Greeks. Aeschylus had said, "Once dead, there is no resurrection," and this was the popular creed of Greece. The mockers were probably of the Epicurean school; those who put off the question to another time were possibly attached to the Stoics. So Felix said, Acts xxiv. 25. "Thus Paul went out from among them," a phrase quite inconsistent with the view that he was on trial, or under any judicial restraint or procedure.

33. "Paul departed."—The field was not a promising one, and he would not remain to "cast pearls before swine."

34. "Howbeit certain men clave unto him"—His labors were not entirely in vain.

PRACTICAL APPLICATIONS.

1. It is a sad thing not to know God. No matter how much else people may know, if they do not know God their condition is pitiable. They do not know that there is a great Father-heart that loves them, and longs for their love and trust. They do not know what the will of God for them is, how they should live, how they may be saved. We do not realize how favored we are in having the Bible, and in knowing the truth about God.

2. It seems strange that intelligent persons like the Greeks at Athens could worship marble statues and think that they were gods. The Athenians considered themselves the most highly cultured people in the world. Yet there were so many idols there that it was said to be more easy to find a god than a man. The figures they worshipped were marble, without life. They could have no prayer, feel no pity for suffering or sorrow, reach out no hand to help in need. Yet there are millions who worship just such gods to-day.

3. The true God is a God of power, wisdom, and love. He made the earth and all things in it. He is the Lord of heaven and earth. He is the author of life, breath, and all things. He is also our Father with a father's heart. Therefore he can hear our prayer when we cry to him. He can feel for us, sympathize with us in our danger or trouble, and know our sorrow. Besides, he is able to answer our prayers, for he has all might—all things are his. Surely the God who made us and all things and is Lord of all, can help us in time of need.—Westminster Teacher.

(a) That he might rest. He was weary and worn with long-continued, exacting toil.

(b) That he might be protected under Roman guardianship from bitter persecuting Jews.

(c) That he might have access to the saints in Caesar's household, and, through their faithfulness, preach a salutary lesson of steadfastness to the world.

(d) That he might write and send abroad his epistles, and thus powerfully speak through all the centuries. His letters to Philemon, to the Ephesians, Colossians and Philippians were written during his Roman imprisonment.

Observe the practical lesson which these facts unfold—if you are Christ's; remember that you are his in your imprisonments and limitations, and that wise ends and divine purposes may be wrought out through them. The altering of one letter will change disappointment to his appointment. Happy are we when we can discover God's appointments in our disappointments.

2. Paul a prisoner for Jesus Christ. The apostle says, in another place, "Christ shall be magnified in my body, whether it be by life or by death." A great truth this—that my imprisonments, whatever form they may take, cannot hinder me from doing my best for Christ in the midst of them. Paul in his restrictions developed character, encouraged the saints, sought converts, displayed manly fortitude, and wrote messages of salvation to Christendom. He did not fold his arms, and fret and complain, and charge God with unkindness. He rather did what was both rational and Christian—maintained his trust in God, polished and brightened the diamond of his own character, and did what he could for the welfare of others. Oh, doubting, fearful child of God, learn this far-reaching truth, and apply it in the narrowing walls of your own life.

3. Paul a prisoner determined to become like Jesus Christ. Hear this utterance from his prison: "Not as though I were already perfect, but I follow after." And he follows after Christ, and comes near him, and grows like him, by means of his prison life. He makes Christ his ideal, and reaches out to attain his ideal. Instead of magnifying the hardships of his prison life, he busies himself to know how he might become more like Christ, how he might cultivate the mind of the Master, how he might bring himself into subjection to the will of his Lord. Paul, like all other Christians, who rightly estimate themselves and their religion, considered spiritual values, superior to temporal values, and counted all things but loss, that he might win Christ. He regarded an additional virtue added to his character more highly than additional capital added to his wealth. He prized nearness to his divine Master more highly by far than nearness to an independent fortune. When God and mammon are competitors for the Christian's affection and service, he hesitates not a moment, but chooses God as the sum of all good, both here and hereafter.

4. What are our imprisonments? Not a jail, a reformatory, a penitentiary. No, let us hope not. But we have prisons just as real, if not as befitting. Here are some of them:

(a) Our employment. We are not free in the popular sense. There is the compulsion of work. The obligation of obtaining a livelihood. There is the monotony of daily routine, and no option. Our employment is imprisonment.

(b) Our domestic and civil relationships. There are the claims of home, home-life, home-support. There is the training of children, care of the sick, providing of food, clothing, shelter. There are civic claims in our relation to the government, and the various duties that flow therefrom.

(c) Our troubles and cares, disappointments and reverses, and losses. There is the imprisonment of sorrow. There is the limitation of small pay and many demands. The restriction of our pleasures according to our income and circumstances.

(d) Our faculties and abilities. These are both limited and circumscribed. How often we wish that our physical endurance were a little greater! Or our mental sweep and grasp a little wider and firmer! Or our spiritual insight a little more profound! But no! We are restricted, limited, finite. There is but one infinite.

5. What shall we do with these limitations?

(a) Turn your seeming imprisonment into freedom. "Ye shall know the truth, and the truth shall make you free." The soul cannot be imprisoned, if the soul wills it otherwise. The soul is only limited by the universe of God. Christ and his truth will transform apparent slavery into welcome liberty. Paul and Silas were in prison, but their songs of praise could not be stopped.

(b) Get good out of your imprisonments. They all have lessons and opportunities. They seem severe teachers, but they are kindly at heart. Moses in forty years' banishment prepared and mastered himself for wide usefulness and conquest.

(c) Look around you in your imprisonments for chances of service. And as you serve you will forget your prison. Bunyan served the Christian world for all time when he wrote Pilgrim's Progress in Bedford Jail.

(d) In your imprisonments, think more of Jesus Christ than of prison walls. Thus Paul did, and his most cheerful messages, that have blessed mankind, were given from behind prison bars, like the music of a caged bird.

WHAT THE BIBLE SAYS.

Paul's limitations.—Acts xxi. 33; 2 Cor. xi. 23-27; Acts xxviii. 17; 2 Cor. vi. 4, 5; Acts xiv. 19; 1 Cor. xv. 10; Acts xxvii. 43, 44; 1 Cor. iv. 11; Acts. xvi. 22.

Paul's limitations blessed.—Eph. iv. 1; Eph. vi. 20; Philip. i. 12-14; Col. iv. 3, 18; Philip. iv. 12, 13.

Praise in prison.—Philip. iv. 6; Col. iv. 2; 1 Thess. v. 18; Job xxiv. 10; Matt. v. 10-12; Rom. v. 3; 2 Cor. xii. 10; Rom. viii. 18; James i. 2; 1 Peter i. 7.

The Christian Life

THE LIVING SACRIFICE.

O God, what offering shall I give
To thee, the Lord of earth and skies?
My spirit, soul and flesh receive,
A holy, living sacrifice;
Small as it is, 'tis all my store;
More should'st thou have, if I had more.

Now, then, my God, thou hast my soul;
No longer mine, but thine I am;
Guard thou thine own, possess it whole;
Cheer it with hope, with love inflame;
Thou hast my spirit, there display
Thy glory to the perfect day.

Send down thy likeness from above,
And let this my adorning be;
Clothe me with wisdom, patience, love,
With lowliness and purity,
Than gold and pearls more precious far,
And brighter than the morning star.

Lord, arm me with thy Spirit's might,
Since I am called by thy great name;
In thee let all my thoughts unite
Of all my works be thou the aim;
Thy love attend me all my days,
And my sole business be thy praise.

—Charles Wesley.

A MAN FILLED WITH THE SPIRIT.

At the late session of the General Synod of the Reformed Church in America, Rev. John B. Thompson, D.D., the retiring president, preached a remarkable sermon on "The Other Paraclete," in the course of which he gave the following example of how the Holy Spirit imparts fullness of peace and joy to the surrendered soul. He said:

"I count it among my greatest blessings to have known one such man. George Burrowes was born in Trenton, N.J., in 1811. In the thirty-second year of his life, in the sixth of his ministry, during a four days' meeting in the church of which he was pastor, at noon-day he became hungry, and would have eaten; and, while they made ready, went up into an upper chamber to pray. There, upon his knees, he became conscious of a peace with God which overpowered earthly appetite. Those who went to seek him found him bathed in blessed tears, and, at his request, left him alone with his Lord. He was not disobedient to the heavenly vision, but from that day forth yielded himself ever more and more completely to the indwelling Spirit, and became more and more blessed and a blessing.

"Associated with him in the Theological Seminary of San Francisco, when we came to know and love each other, he opened his heart to me with the narrative of the most blessed life that man can live this side of heaven. For more than fifty years did he live this life, living in the Spirit, walking in the Spirit, rejoicing in the Spirit, all the day long. These years, he said, had been years of 'hard and exhausting labors, afflictions, trials, injustice, wrongs, temptations, fiery assaults of Satan; yet,' he added, 'the fountain of life within my soul has flowed as full and constant, and the light of the divine glory has shone as steadily, as though there were around me no enemies, no darkness, no wilderness.'

"He was a thorough biblical scholar; and these experiences united with his scholarship to teach him that the 'Song of Loves' is a song of both divine and human love, of divine love symbolized by the human, which, in its purest and intensest form, is the most like to divine love of all things here below. Upon this Song of Songs he wrote a commentary that went through edition after edition and ministered untold blessings. It was my privilege to tell him how, by reading this commentary, John Van Vleck had entered into the fullness of the blessing of the Gospel of peace; and had radiated round about him a light and a blessedness, which was as ointment poured forth, during the years in which he was laying the foundations of our Western College and Theological Seminary, and until the day that he was taken up to be forever with the Lord.

"After I left California, Dr. Burrowes wrote: 'The dear Redeemer is giving me his Holy Spirit constantly as richly as I can enjoy his presence this side of heaven. He literally fulfils to my soul the promise, "We will come unto him, and make our abode with him." I am reading my Greek Testament through for the four hundred and thirty-eighth time, prayerfully, with eyes often blotting its pages with tears of love. . . . I write this from the sunny slopes of Pisgah, with the good land beyond Jordan full in view, not knowing at what moment the chariot will stop to take me to the mountain of myrrh and the hill of frankincense, where Jesus the Beloved awaits us until the

day dawn and the shadows flee away.' Two years ago he went to be with him whom his soul loved.—The Evangelical.

THE HONEST MAN IS FOUND.

A New England merchant visited New York the other day on a rather unusual mission. Nine years ago this gentleman failed in business, and was compelled to allow his accounts to be settled up at fifty cents on the dollar. He was entirely freed from any legal obligation to his old creditors by this settlement. He set himself to work again, however, with a brave heart, and, having prospered in business, he came to New York with his note-book, in which were entered sundry amounts, and the names of a score or more of old New York wholesale and manufacturing firms. He went from one to another, and paid dollar for dollar all the old debts that had been written in the profit and loss account long ago. Such a man is not under the law, but under grace. He is not honest because he fears the punishment of the law, but because of the inner promptings of the soul. He has a law written in the tablets of his heart more imperative than the law on the statute-books. The latter may hold him free of debt, but the inner law still collects the unforgotten obligation. The millennium will have come when the inner law is supreme in the hearts of mankind.—Herald and Presbyterian.

OUT OF A SPANISH PRISON.

A thrilling story of deliverance from death is told by Rev. Alberto Diaz, the devoted preacher, whose labors in his native Cuba have been the means of establishing Baptist churches in many parts of the island. It was not to be expected that in the general anarchy, so prominent a Protestant would escape the persecution of the Spanish authorities. Diaz, however, went quietly on with his work, giving no offence, but ministering to all who sought spiritual consolation at his hands. Many members of his churches were in the patriot army, fighting for the liberation of their country from the intolerable yoke of Spain. At last the blow fell. Gen. Weyler sent a troop to Diaz's house one night last summer, and arousing the minister from his sleep, carried him off to a dungeon in Morro Castle. For two weeks he was held close prisoner, and then he learned that he was to be summarily executed. There was no reason to hope for rescue. Diaz could see the preparations being made for his execution. The day before that set for the foul deed the devoted preacher spent in prayer. He commended his soul to God and retired to rest, expecting that it would be his last night on earth. He was not distressed, and was soon sleeping peacefully. Shortly before midnight he was awakened by some one kissing his hand. It was a soldier, who owed his conversion to the preaching of Diaz, and was a member of his church. The strong man was weeping bitterly. He asked if he could do anything for his beloved pastor.

Diaz wrote a vigorous telegram to Secretary of State Olney, declaring his American citizenship, and claiming the protection of the United States Government. "Get that telegram sent for me," he said to the weeping soldier. The man succeeded in smuggling the paper on board an American ship. In some way Weyler heard of the telegram, and at once ordered an investigation. As soon as he had satisfied himself that the telegram had really been dispatched, he sent a telegram to Washington, "Diaz released," and that same day, which was to have witnessed his cruel death, Diaz was set free, and was on board an American steamer, with his family, on the way to the land of liberty. The God who sent his angel into the prison to deliver the apostle Peter, must have sent that soldier to the Cuban dungeon, where his servant was confined awaiting execution, to save him from death.—The Christian Herald.

A STERN INDICTMENT.

The presiding judge of one of the Chicago courts said to an Inter-Ocean interviewer:

"You may ransack the pigeon-holes all over the city and country, and look over such annual reports as are made up, but they will not tell half the truth. Not only are the saloons of Chicago responsible for the cost of the police force, the fifteen justice courts, the Bridewell, but also the criminal courts, the county jail, a great portion of Joliet State Prison, the long murder trials, the coroner's office, the morgue, the poor-house, the reform schools, the mad-house. Go anywhere you please and you will find almost invariably that whiskey is at the root of the evil. The gambling houses of the city and the bad houses of the city are the direct outgrowth of the boon companions of

drink. Of all the prostitutes of Chicago, the downfall of almost every one can be traced to drunkenness on the part of their parents or husbands, or drunkenness on their own part. Of all the boys in the reform school at Pontiac, and in the various reformatories about the city, ninety-five per cent. are the children of parents who died through drink, or became criminals through the same cause. Of the insane or demented cases disposed of here in the court every Thursday, a moderate estimate is that ninety per cent. are caused by alcohol. I saw estimated the other day that there were 10,000 destitute boys in Chicago who are not confined at all, but are running at large. I think that is a small estimate. Men are sent to jail for drunkenness, and what becomes of their families? The county agent and poor-house provide for some. It is a direct expense to the community. Generally speaking these families go to destruction. The boys turn out thieves and the girls and the mothers generally resort to the slums. The sand-baggers, murderers and thugs generally of to-day, who are prosecuted in the police courts and criminal courts, are the sons of men who fell victims of drink. The percentage in this case is fully sixty-five per cent.

"I know whereof I speak: 'This saloon,' 'that saloon,' 'the other saloon'—saloons, saloons, saloons, saloons—figure constantly and universally in the anarchist trial. Conspirators met in saloons; dynamite was discussed in saloons; bombs were distributed over saloons; armed revolutionists were drilled above, under, or in rear of saloons; treason made assignment in saloons, and time and time again witnesses say 'we went to' such and such 'a saloon for wine and beer.' There is not a country under the sun in which lurks so much treason, revolution and murder as in the saloons of the United States, and notably in larger cities. These saloon pests harbor thieves, thugs, house-breakers, anarchists, robbers and murderers. Nine-tenths of the lawbreaking of America is hatched in saloons, and the admitted fact is palliated by the axiom that saloons are headquarters for town, city and even national gerrymandering. The liquor counter is the scaffold on which a half-hundred beautiful, vital American things are assassinated, on which scores of horrid plagues are glorified.—National Temperance Advocate.

SERMONS WITHOUT WORDS.

Francis of Assisi one day stepped down into the cloisters of his monastery and said to a young monk: "Brother, let us go down into the town to-day and preach."

So they went forth, the venerable father and the young man, conversing as they went. Along the principal streets, around the lowly alleys, to the outskirts of the town, and to the village beyond they wound their way, returning at length to the monastery gate.

Then spoke the young monk: "Father, when shall we begin to preach?" "My child," said Francis, looking down kindly upon the young man, "we have been preaching as we walked, and those who have seen and heard us are the people we have met."—Selected.

The art of photography is now so perfect that the whole side of a great newspaper can be taken in miniature so small as to be carried in a little pin or button, and yet every letter and point be perfect. So the whole life of Christ is photographed in one little phrase—"not to be ministered unto, but to minister." He came not to be served,—if this had been his aim he would never have left heaven's glory, where he wanted nothing, where angels praised him and ministered unto him. He came to serve. He went about doing good. He altogether forgot himself. He served all he met who would receive his service. At last he gave his life in uttermost service—giving it a ransom for others. He came not to be ministered unto, but to minister. You say you want to be like Christ. You pray him to print his own image on your heart. Here, then, is the image. It is no vague dream of perfection that we are to think of when we ask to be made like Christ. The old monks thought that they were in the way to become like Christ when they went into the wilderness, away from men, to live in cold cells or on tall columns. But that is not the thought which this picture suggests. "To minister"—that is the Christ-like thing. Instead of fleeing away from the world we are to live among men, to serve them, to seek to bless them, to do them good, to give our life for them.—J. R. Miller, D.D.

You can't jump away from your shadow, but if you turn to the sun your shadow is behind you, and if you stand under the sun your shadow is beneath you. What we should try to do is to live under the meridian Sun, with our shadow, self, under our feet.—Rev. F. B. Meyer.

The Family

AT THE GATE.

In the warm, health-giving weather
My poor pale wife and I
Drive up and down the little town
And the pleasant roads thereby;
Out in the wholesome country
We wind, from the main highway,
In through the wood's green solitude—
Fair as the Lord's own day.

We have lived so long together,
And joyed and mourned as one,
That each with each, with a look for speech,
Or a touch, may talk as none
But love's elect may comprehend—
Why, the touch of her hand on mine
Speaks volume-wise, and the smile of her eyes,
To me, is a song divine.

There are many places that lure us—
"The old wood bridge," just west
Of the town we know—and the creek below,
And the banks the boys love best;
And "Beech Grove," too, on the hilltop;
And "The Haunted House" beyond,
With its roof half off, and its old pump-trough
Adrift in the roadside pond.

We find our way to "The Marshes"—
At least where they used to be;
And "The Old Camp Grounds" and "The
Indian Mounds,"
And the trunk of "The Council-Tree,"
We have crunched and splashed through
"Flint-Bed Ford,"
And at "Old Big Bee-Gum Spring"
We have stayed the cup, half lifted up,
Hearing the redbird sing.

Then there is "Wesley Chapel,"
With its little graveyard, lone
At the crossroads there, though the sun sets
Fair
On wild-rose, mound and stone
A wee bed under the willows—
My wife's hand on my own—
And our horse stops, too, . . . and we hear
The coo
Of a dove in undertone.

The dusk, the dew and the silence!
"Old Charley" turns his head.
Homeward, then, by the pike again,
Though never a word is said;
One more stop and a lingering one—
After the fields and farms—
At the old toll gate, with the woman await
With a little girl in her arms.
—James Whitcomb Riley.

DEB'S DOUBLE VICTORY.

A STORY OF CHRISTIAN ENDEAVOR.

"Oh, how I hate you! You horrid, cruel, abominable monster!"

The angry, vehement words were rushing from the rosy lips of a girl of nineteen, who was protected from the rain by a neatly-fitting mackintosh cloak and a restless umbrella. The dark eyes were flashing with indignation, the one hand at liberty was clenched and shaken menacingly; and the last word of the denunciation was accompanied by such a stamp of the foot, that an observant bachelor might well have paused ere he ventured to contemplate paying his addresses to such a tornado in feminine attire.

Yet, alas for human consistency! only the preceding Sunday Miss Deborah Havard, who has been thus abruptly introduced to the reader, had been earnestly impressing upon her select class in the Sunday-school the duty of loving our enemies!

In justice to Deborah Havard, one of the meekest maidens in the little watering-place of Hillport, it must be explained that "the monster" was none other than a too familiar acquaintance, "the Green Dragon." The hotel, or hostelry, was the most central and popular drink resort in the town, and had, for at least forty years, provided accommodation "for man and beast," the last-named including a large number of creatures who walked on two legs. The latest feat of the Dragon must be held mainly responsible for Deborah—the most gentle girl in Hillport—so far forgetting herself, or so far remembering others, as to become fairly enraged for once.

And Deborah might well be excused for being angry now. In passing "the Green Dragon" she had seen the door of the bottle and jug department flung open, and a woman, with a shawl wrapped round her, pushed out. The woman was almost flung into the roadway, and tried to save herself from falling, but ineffectually. Then she fell, and as she reached the ground a wail was heard, for inside the shawl there was a baby. The pavement was hard, the child's limbs were soft; hence the wail.

The protest of the helpless little one was not unreasonable. But one thought otherwise.

He should have been a good judge; for he was the father of the child. It was a husband's hand that had thrust out of doors the wife who had come to seek him. It was the father's voice that now said, with a coarse oath, "Take that brat home, or I'll smash the both on you."

But Deborah's umbrella was shut now, and with every drop of blood tingling in her body she sprang forward and faced the beery brute. "Touch her if you dare," said Deb, the brave little milliner wishing for a moment that her umbrella was a sword, and that she could wield it as easily as she could ply her needle.

"What'll you do if I give her one?" was the question that came with tipsy gravity.

"You will soon find out," said the girl, with the air of a Roman gladiator.

Truth to tell, Deb had not the least idea of what the man would "find out," but there was a vagueness in the threat that made the coward retreat within the jaws of the Green Dragon.

The woman on the wet pavement seemed partly stunned. When falling the shawl had opened and released the baby. Deb placed the umbrella against the wall, and lifted the child with a deftness that one of those awkward male creatures could never have acquired.

If you had felt inclined to reproach Deb when she looked with such anger at "the Green Dragon," I am sure you would have forgiven her had you seen her clasping in her arms the drunkard's baby-boy. Hot tears of womanly sympathy ran down her cheeks and fell, gently as an angel's touch, upon the puny face close to her own. She looked up into the darkness of the rain-laden night, and the lamplight gleamed upon the face and revealed a beauty and tenderness such as artists show us in a Madonna. "How long, O Lord, how long?" The prayer was voiced with quivering lips, and came from a heart that had bled, long since, for sorrow caused by drink.

From prayer to work there came a swift transition. "How am I to get the mother up?" asked Deb. If the girl had enjoyed more experience as a social reformer she would have known that if the mother could only be "got up," and kept up, there would be less work in lifting the children.

The glass door of the hotel opened, and there poured out a stream of well-dressed men, many of them apparently on the best of terms with themselves, and smiling benignantly upon their friends. They gave a hasty glance at what they supposed was a drunken woman on the ground, and Deb heard some of their remarks: "A sharp auctioneer, that. The lots sold well. Really good investments, too."

Then came a more familiar voice as the owner of it threw away a lighted cigar: "Miss Havard! What on earth are you doing here?" The ruddy-faced young man in an ulster coat, with curly hair and a pair of astonished eyes, surveyed the strange trio.

"Oh, Mr. Reed," said Deborah, very devoutly: "I am so glad. Do pray help me!" and she hurriedly explained the situation of affairs. The young man assisted the poor woman to rise, and looked at her beneath the gaslight. "Oh, Mrs. Stubbs," he said, "is it you? I suppose this is Peter's work, and this very morning he was fined 7s. 6d. and costs for being drunk and incapable."

The quick eye of the young reporter caught a glimpse of brass buttons approaching. He darted towards the constable and explained matters; a shilling glided from his palm into that of P. C. Burley, and the latter came up and said to Deb, "It's all right, miss. I'll get the fellow from the Dragon and see them all safe home." And he was as good as his word.

"This terrible drink!" said Deborah, despondently.

"But it always was and always will be," said Reed, coolly. "What a pity that men can't enjoy a glass of beer in moderation—as I do," he added, rather nervously.

"I believe you do wrong to touch it," said Deborah.

"Others don't think so," said her companion. "The religious people at the sale this evening were a particularly thirsty lot. And just look at that group returning to the hotel." Some gentlemen were passing, and one of them made the remark, "We ought to have another glass on such a miserable night as this. Come in, gentlemen." He led the way into the hotel.

"There goes our Mayor, the Chief Magistrate of Hillport," said Reed, laughing. "Only this morning I heard him lecturing poor wretches for getting drunk, and he sent two of them down for seven days' hard. He drinks like a fish himself. Why don't you try your arguments on him, Miss Havard?"

There was no response, except a look of pain in Deborah's eyes, which silenced further

railfery. The bells were chiming the hour of evening service, and Walter Reed walked with Deb, not for the first time it must be admitted, to the door of the chapel which that young lady attended on a week-night.

People will talk, and many were the speculations as to when the young reporter and sub-editor of the Hillport Herald, who was earning a comfortable salary, and the fair architect of such trophies of bonnet-building, would set up housekeeping. They had been on friendly terms since childhood, but to their union in matrimony there was one objection, apparently insuperable. And slowly, sadly, in reply to an earnest inquiry, Deborah said outside the chapel gates: "I shall always think kindly of you, Walter, for I know something of your generous nature. But indeed—indeed—I will never risk my future with a man who drinks, even in moderation. I hate the drink!" and the expression was accentuated by a shudder that helped to explain why Deb was a Good Templar, Rechabite, "British Woman," and had caught every form of the temperance fever that was going.

The preacher for the evening was a "local" brother. He was a rough jewel, and careful arrangements had been made so that his sublime indifference to grammar would not grate upon fastidious ears in "the great congregation." His text was Judges iv. 14, "And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee?"

The preacher gave a vigorous address, which had at least the merit of being original, and concluded with the exhortation: "Don't be in such a big hurry to hit all the time at the little enemies of the Lord. Hit the officers when you've a chance. Member, that in war the sharpshooters tries to knock the officers over. Kill some Sisera. Be a Deborah, and if you try to take prisoners some of the devil's captains, you'll have signs and wonders folleerin' you, same as the apostles had."

Many smiled at the home-spun sermon; but in one of the back seats Deborah prayed that she might be worthy of the name she bore, and attempt some bold deed for the Master.

As the girl started home she found the storm was over. The moonlight gleamed upon the one solitary monument the little sea-port boasted—a statue of Nelson, and the stony lips seemed to whisper, "Hit the officers!" As she passed the Green Dragon, Deb remembered how she had reproved the reporter for drinking, but had trembled at the idea of appealing to the Chief Magistrate to cease from tempting others to drink. "What can I do?" she asked, despairingly, remembering that the Mayor was the owner of the Green Dragon and of other public-houses in the town. And a provoking voice kept repeating in her ears, "Hit the officers!"

The Mayor of Hillport, Arthur Blanchard, Esq., J.P., sat in his comfortable smoking-room in company with a boon companion, Major Ashton. The Mayor, who was a man of middle age, had been fairly steady until a rich cousin in the West Indies died, leaving him a fortune that needed six figures to describe it.

Since that eventful day the rich man's idea of happiness, east, west, north, and south, had been bounded by strong drink. It was currently reported that his waking moments were divided into three epochs: in the morning he was getting sober, in the afternoon he was drinking hard, in the evening he was drunk. The fact that he had money, abundance of money, and spent it freely, was used by men, who claimed to be intelligent religious beings, as ample argument why a drunkard should be elected to sit in the chair of the Chief Magistrate.

The Mayor paused in the act of drinking a glass of brandy to hold out his hand for a letter which had just been brought by the evening post. He read it, and with an oath threw it towards Major Ashton, and said, "Look at that!" The Major saw the letter was dated from Wilfrid House, Hillport, and read: "Sir, —I saw you, the Chief Magistrate of this town, inviting others to drink with you at 'The Green Dragon.' Is it not sad that your great influence is used to tempt your fellow-men to sin? The Bible tells us, 'Woe to him that giveth his neighbor drink.' Oh, sir, beware."

There were quite four pages crammed with appeals, womanly arguments, texts, and the letter was signed Deborah Havard.

"What do you think of it?" laughed the Mayor; but his face was scarlet.

"Canting humbug!" was the answer.

"The carriage is at the door, sir," said a servant.

The men lit their cigars, buttoned their gloves, and went out. "Call for us at the

Green Dragon in ten minutes," were the directions given to the coachman at the door. But it was fully half an hour later when the vehicle left the Green Dragon, Mr. Blanchard himself driving, with a dangerous flush in his face.

The horse was a high-spirited one, and dashed through the narrow and dimly-lighted streets with the dog-cart at a swift pace. But the sense of caution in the driver was gone for the time. He applied the lash recklessly, the vehicle swung around a corner, a warning voice cried, "Take care!" But it was too late. The horse had crashed through a wooden barrier inscribed, "No thoroughfare," and fell headlong into a deep opening in the road. One wheel of the dog-cart fell in with him. Both the occupants were thrown out. The Mayor was picked up insensible. When he recovered consciousness, he saw a doctor bending over the rigid form of his boon companion, Major Ashton, and the verdict was announced, "I can do nothing for him. This is a case for a coroner's jury!"

Ten o'clock was striking as Deborah's mother said, "Some one at the door, dear. I expect it is Miss Cliff come about her wedding bonnet. Ask her into the parlor."

But to Deborah's consternation the visitor was Arthur Blanchard, Esq., Mayor of the town. Was this one of the signs and wonders that the preacher had been talking about? However, instead of being angry, the Mayor looked sad and thoughtful. "I will not detain you five minutes, Miss Havard," he said, as Deborah reluctantly led the way into the parlor.

With a husky voice, broken with emotion, and tears in his eyes, the Chief Magistrate told his startled hearer of the awful accident that had occurred a few hours before. Then he said, "I have cared nothing about religion in my past life. But to-night I have heard the voice of God speaking to me, and I dare not disregard the warning. I do not know what else to do, but something tells me to give up the accursed drink. It is becoming my master, and has caused the death of my poor friend to-night. You wrote to me, and I blamed you for what I thought was impertinence. Show me my duty now, and I will try hard to do it, God helping me."

With the humility of a child he listened to Deborah's frank and kindly words of advice. Then he signed a little pledge-book which she placed before him, and she told him of the only One, mighty, loving, helpful, who could save him from strong drink and every other sin. Then she said, as he left the room, "Remember, sir, you are the owner of the Green Dragon, which has wrought fearful harm in this town. May God show you your duty with regard to it."

The pledge then signed was faithfully kept; and I should like, if space permitted, to say how the police were swiftly and miraculously healed of eyes that were blind and ears that were deaf as regards licensing offences.

Three months later, Walter Reed, the reporter, who was a privileged visitor in Deborah's workroom when a fashionable wedding was in prospect, tapped at the door, and for a wonder found the busy little bonnet-builder alone. "Now, Miss Havard," he cried, gleefully, "I've got two pieces of good news for you, and I hope you have one for me. The first is—that at the annual licensing sessions this morning Mr. Blanchard, the Mayor, said that the license of the Green Dragon would not be applied for, as the premises would be altered to form a free reading-room and gymnasium. The second is—that after being an abstainer for two months, I have consented to become secretary of our Gospel Temperance Union. And now I want to know—"

But the reader can judge best as to the nature of the question and answer when I say that I am one of the fanatical teetotalers who have been invited to the interesting wedding of Miss Deborah Havard, local secretary of the British Women's Temperance Association, with Mr. Walter Reed, Chief Templar. For further particulars, please see the Hillport Herald—David Devoir, in Methodist Times.

Children's Corner.

FAN'S FIRST EXCURSION.

"O mother, mayn't she go? There'll be lots smaller than her."

"I do want to go."

Mrs. Holdness looked from one speaker to the other, and yielded. "Well, Tom, now remember, I put our little Fan into your care."

"All right, I'll bring her home safe; see if I don't."

Half an hour later Mrs. Holdness watched her three children down the road, on their way to the station, the two boys with Fan, who was laughing merrily, between them.

"I hope Tom will be careful over my little delicate girl," she said to herself, as they turned the corner and disappeared. "I think he will, he's very fond of her."

The excursion was to Hampton Court, and, fortunately for the children's enjoyment, the day was fine. For the first hour or two Tom

kept Fanny close beside him. But when half a dozen other big boys came round him, and implored him to go with them on an expedition into the surrounding country, he began to think that, after all, his little sister was something of a nuisance.

"Where's Syd? why can't he take care of her?" suggested one of his friends.

Tom looked a little doubtful. He well knew his young brother's inclination for getting into mischief; but perhaps he would feel how important it was to be careful if he had Fanny with him.

"Yes, I can stay with Syd," said Fan herself; and so the matter was decided.

After a long ramble, during which they had plenty of fun, Tom and his companions returned to the Palace. His first thought was of his little sister. Syd was playing cricket, some one told him, in another part of the grounds. He went off in hot haste, and found his brother; but to his dismay, Fanny was not with him.

"What have you done with her?" he asked angrily, seizing him by the arm.

"I haven't done anything with her," answered light-hearted Syd. "She'd been standing still a long time, and then some girl took her away with her. I expect she's all right."

"You're an ass!" exclaimed Tom. Then Sydney got angry too. "Well, you should have taken care of her yourself. Mother gave her into your charge."

Tom winced. He knew he had thought of his own enjoyment before his sister.

It was a bad half-hour that he had after that, hunting for her in all directions. Backwards and forwards he went, joining one group after another, only to find that Fan was not there. Oh! why had he not kept her with him all the time? The look of anxiety on his face deepened.

"I say, Tom, is it your little sister you're looking for?" exclaimed one of the boys he had been out with, coming after him in hot haste, "because I saw her against that statue right in front of the house."

And there Tom found her, drinking out of the fountain. Syd rushed up at the same moment with a laughing, "I knew she'd be all right."

She was all right, and the brothers took her safely home to their mother; but Tom never forgot that half-hour that he had spent looking for her.—Early Days.

A TOUCHING SCENE

It is always charming to see children manifest tender affection toward their parents, and this is still more pleasing when the "children" are themselves men and women.

The writer remembers being on a railroad train several years ago, when directly in front of him sat a kindly looking, snowy-haired old man, evidently unaccustomed to travelling, and as manifestly in his "second childhood." He was very talkative, and he told me all about the journey he was taking.

"I'm going out to Iowa to see my son Jimmy and my daughter Nellie. Just think! ain't seen either o' them children for most years, and if they ain't tickled to see me I be mistaken. An' this train seems to fair drag. I get so impatient ev'ry time it stops at a station! Wish it'd keep right on never stop until we git to K—; that's where Jimmy and Nellie live."

He began gathering up his few belongings when we were still an hour's ride from destination.

"I want to be all ready to git right off when we stop," he said. "Jimmy and Nellie'll be at the depot to meet me, although they live nine miles out in the country, and there a need o' both o' them comin'. But they'll there—you see if they ain't."

When we reached K—the excited old man started to leave the car in eager haste. The train had not yet come to a standstill when a great bearded giant of a man, fifty years of age, hurried into the car.

"Jimmy!" called out the old man, eager "Here I am, Jimmy!"

"Father!" cried the son, and he took little old man right into his arms and hugged him, while tears stood in the eyes of both.

A stout, plainly clad, middle-aged woman peered at the car door, and cried out, "Fath!" Then she turned and called to someone on the platform, "Here he is! Here's father."

"Nellie, my girl!" said the old man.

The son and daughter, both had an around the father as he left the car. On platform were seven or eight grandchildren from five to twenty years of age.

"Here's your gran'pa!" said Nellie, joyful and a great hugging, and kissing time sued.

Of course, the passengers in the car and bystanders on the platform smiled; but I think that most of them agreed with a lady on car, who said:

"It is a beautiful sight to see an old loved and revered by his children and grandchildren, and I only wish that such exhibits of affection were more common."—Unident.

The Christian Guardian

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PROTECT THE SABBATH.

On the 25th of June the Attorney-General, Hon. A. S. Hardy, heard a number of deputations dealing with the question of Sabbath observance. There were two matters under consideration, namely, (1) the issue of a fiat authorizing the use of the name of the Attorney-General in a suit to restrain the Kingston Street Railway Company from running their cars on Sunday, and (2) the appeal of the Hamilton street-car case from the decision of the Ontario Court of Appeal to the Judicial Committee of the Privy Council for an interpretation of the Lord's Day Act of 1845, said appeal to be approved and supported by the Government. Representatives of the Lord's Day Alliance from Kingston, Hamilton and Toronto were present supporting the applications, and representatives of the street railways of Kingston and Hamilton, and the Sunday Car Association of Toronto, were present opposing the applications.

The Kingston case was taken up first. Mr. B. W. Folger, of Kingston, represented that an agreement between the city of Kingston and the Street Car Company, it was mentioned that the cars should run on each day of the week. This agreement was confirmed, and incorporated in the Act of Parliament which gave the charter to the Kingston Street Railway Company. He admitted that Kingston was not large enough to require a constant service, but it was his intention to run cars on special Sabbaths when it would be a convenience to the citizens, and when it would pay, though it was his right to run on every Sabbath if he saw fit to do so. He explained that he had run his cars on Sundays once for the Catholics, once for the Free Methodist camp-meeting, and once (May 23 last), for the military camp.

Mr. G. M. Macdonnell, of Kingston, for the Lord's Day Alliance, referred at once to the legislation of 1897, which prohibited Sunday cars where they had not previously obtained the right to run. The agreement between the city of Kingston and the Street Car Company referred to by Mr. Folger, was an agreement settling the hour at which the service should commence on each day of the week, rather than authorization to run every day. The Act of 1873, giving the charter, confirms this agreement. Mr. Folger claims the right to run Sunday cars, said Mr. Macdonnell, notwithstanding the legislation of 1897, and he claims the right to run on every Sabbath, but does not intend to exercise it because it would not pay. The Government should say whether he is within the meaning and intent of the law.

The case was not decided at once by the Attorney-General, but was taken into consideration. A decision has been since reached, and a letter sent from the department has been made public.

The following is the letter dealing with the question of the Sunday cars in Kingston, issued by the Attorney-General's Department to the parties concerned: "Referring to the application of the Lord's Day Alliance for a fiat authorizing the use of the name of the Attorney-General in a suit to restrain the Kingston Street Railway Company from running their cars or motors on Sunday, I am directed by the Attorney-General to say that a fiat will be granted if the cars begin running, but not until unless they do so. The Executive Council is of opinion that a suit to restrain the street-car company by injunction should be granted at the expense of the Province, or that it can go upon other than the usual terms, the terms upon which fiats were granted in earlier cases by his predecessor, Sir Oliver Holton. The company admit having run their cars on Sunday, May 23, as they allege, under all circumstances. They deny that they

have been running since, or that they are running now, or that they have declared their intention of running regularly. Under these circumstances, therefore, it is thought sufficient that a fiat may go in case they begin running."

The other matter, namely, the appeal in the Hamilton case, was treated pro and con more at length. Mr. Martin, Q.C., of Hamilton, representing the Street Car Company, was wordy and tedious. His main point was that litigation had gone as far as was profitable, and that further action, encouraged by the Government, would put a premium on injudicious and vexatious litigation. As no rights of person or property were involved, and no misconduct was alleged, it was simply a police question, under a section of the criminal law. Mr. Martin was buttressing himself with favorable opinions, letters and deliverances from Bishop Dumoulin, from a Roman Catholic clergyman, and from the city council of Hamilton.

Mr. Patterson, Q.C., of Toronto, pointed out that the appeal was not an attack on the Hamilton Street Railway, or any other, but an attempt to find out the mind of the Province when it passed the legislation of 1845, known as the Lord's Day Act. The Lord's Day Alliance is at heavy expense, and is at the sword's point of every conveying company and every street railway company, seeking to know what is the meaning and application of the Provincial statutes. It is not a question between citizens or churches, but a quasi-constitutional and quasi-criminal question. The legislation has been there and has been respected since 1845, and the question is whether it applies to these companies or not.

Mr. W. R. Brock opened the discussion for the Toronto Sunday Car Association, but soon made way for his associates.

Mr. George Bertram thought that the Lord's Day Alliance was going to the Government offensively often, seeking more stringency in legislation and administration, with the tendency of the times was to more freedom. The way to make good citizens in his judgment was not to hedge them in, but to give them liberty. The good government of the cities like Toronto and Hamilton should be left to the citizens thereof, and not to the Province generally. If the act of 1845 was not clear, the simplest and most economical way was to amend the Act, instead of going to London, England, for an interpretation.

The Rev. Principal Caven next spoke for the Lord's Day Alliance, which he claimed was misrepresented when it was referred to as a small coterie of dissatisfied and narrow-minded people. If the Government or Legislature would put their hand to the Act of 1845, and amend it, so that its meaning and application would be beyond doubt, it would be satisfactory to the Lord's Day Alliance. With Mr. Bertram, he would be glad to have the question settled in that way. The request for an appeal to the Privy Council was made because the Government thought it not wise to introduce new legislation until the meaning of the former legislation was tested.

The following points were made clear and emphatic by Dr. Caven:

- (1) The interpretation of the Act is very uncertain. Justice Rose, on a certain definition of a traveller, gives a decision. Justice Burton, in the Court of Appeal, disagrees entirely with the ground of Judge Rose's decision. The Court of Appeal, however, on other grounds—namely, on the inapplicability of the Lord's Day Act to companies—agrees with and sustains the judgment of Justice Rose.

- (2) Legislation ought to be clear, ought to be definite, ought to be determinate, so that such divergent judgments would not arise.

- (3) The meaning of the Lord's Day Act should be ascertained beyond doubt, and the nature of our Sabbath Day in its relation to trade, traffic and transportation should be settled. It is not a necessity to the Lord's Day Alliance merely, but it is a matter of importance to the Province that the difficulty which has arisen should be settled.

- (4) It is a matter of conscience, with many that men should rest on the first day of the week, and consequently the agitation must go on until every man's conscience is protected under the law of the land.

Mr. B. E. Walker followed, and objected to the money of the country being spent to satisfy a minority. The law was made for men and not men for the law, and the men wanted the Sunday cars, and therefore must have them, and the law must bend to or be brought into accord with the wish of the majority. Mr.

Wood, M.P., of Hamilton, spoke in a similar way.

Mr. Davis, of North Toronto, testified to the running of Sunday cars on the Metropolitan Street Railway, and explained that they had no right to run.

There was an endeavor on the part of some of the speakers to make capital out of the contention that public money should not be used for one party or section as against another. The impression was conveyed that the Lord's Day Alliance was asking for public money for their purposes, and to defray their portion of the expenses in the appeal. This bubble was pricked by Mr. J. K. Macdonald, who recalled to Mr. Hardy that the request was that the general expense, or the whole expense, should be borne by the Government, so that there might be equity and fairness as between the parties. The Government should provide for the argument of the legal, quasi-constitutional question. Any ex-parte arguments should be provided for by the parties.

The Christian Guardian takes the ground stated by Mr. George Bertram and repeated by Dr. Caven, and said to be satisfactory by both speakers, namely, that the matter should be settled by new legislation. We would make this more emphatic and urgent than any of the speakers. The legislation of 1845 was suited to the conditions then and was clear in its application to those conditions. It should not be wondered at that it does not apply clearly and effectively to present conditions. Several additions have been made by new legislation since 1845. We should meet our own problem by working out our own destiny, just as our fathers did in 1845. In 1845 they decided on what was best for the Province then, and we should do the same in 1897. The Province is self-governing in the matter of Sabbath observance. The legislation or administration on this question has never been left to municipal option. The observance of the Lord's Day Act should not vary with different sections of the Province. Let the Legislature say what is best for the Province now, and let the Government enforce the decision of the Legislature.

METHODIST MISSIONS ONCE MORE.

Dear Sir,—In my letter of June 30th I gave your readers the words used by me in Conference at Ottawa, viz., "That between \$11,000 and \$12,000 had been paid during the past three years in travelling expenses to and from Japan and China, and to missionaries while on furlough." In proof of the above statement, I gave in my last letter the figures, item by item, taken from the Annual Reports for these three years, and as furnished us by Dr. Sutherland, showing that my statement was not only absolutely correct, but was well within the bounds, for I showed from Dr. Sutherland's own reports \$13,237.95 expended for the above purpose. I admit the charge was made in haste and without correct data, but I have shown the omission made in the press report of my Conference address, and have proved from our Annual Reports that my statement was not incorrect, but undeniably true! Yet in your issue of July 7th Dr. Sutherland says, "Dr. Benson wonders why the officials of the Methodist Mission Rooms should authorize the press to head an article, 'Dr. Benson Charged With Incorrect Statements.' Of course the officials did nothing of the kind. The Doctor should be aware that such headings are put in by some special correspondent," etc. Just so. I did not say the officials wrote the heading. The general of an army fires no cannon, speeds no bullets, swings no sabre in the fight, but he "authorizes" others to use the death-dealing weapons of war. That is what the "officials" of our Mission Rooms did. They authorized the press to charge me with incorrect statements. The charge made, I must, of course, prove my statement true. That I have done. Changing the items in the account, as Dr. Sutherland has done, and leaving the total the same, does not prove my statement incorrect. Instead of the "amende honorable," he shuts his eyes to the "facts, not fancies," practically says his reports are not correct, they must be explained, and coolly adds, "All the same, he did make incorrect statements." Now, what can be done with a correspondent like that? I give it up, and leave your readers to determine whether our Annual Missionary Reports are reliable or not. Dr. Sutherland certainly leaves the impression, that according to General Conference rule 42-1-2 per cent, is given to our home work. On page 18 of this year's report I read, "Domestic Missions, 34c. 4 mills." I should like to ask, "Did our home missionaries get last year 42-1-2 per cent,? Dr. Sutherland seeks to draw me away from the point at issue, viz., the unjust charge made against me of making incorrect statements, by raising others. I have neither time nor inclination to enter into an extended newspaper controversy, especially if it fall into personalities. The Doctor thinks 'the wheels' given in my last are not in the Annual Reports as quoted. I am quite ready to leave The Guardian readers and the possessors of these reports to judge for themselves. I have not another word to add under that head.

Oh no, Doctor! No intelligent reading of my last letter can put the word "continue" in the resolution. I know it is not there, and every reader must see it is not there. Let me place these few lines before you again in parenthesis. (The resolution, moved by myself, and seconded by the Rev. T. J. Mansell, and carried unanimously in a full Conference of ministers and laymen, carries on the face of it approval of the Board's action in the past, and hopes it will continue "to employ in future, as far as possible, native pastors," etc.) The word "continue" is in my letter, as explaining the spirit of the resolution, but, as you must see, is not quoted as in the resolution. The "graver mistake" (if mistake it be) is Dr. Sutherland's, not mine, in that he should attempt to force that word "continue" out of its proper relation in my letter, put it into the resolution, and then call it a "graver mistake" of mine, and charging me with changing the wording and meaning of my resolution, in order to make a point. That would be a grave mistake on my part, if committed; but the act is still uncommitted. I was thanking one of the officers on one of H. M. warships for his kindness to our little party while viewing the ship, when he replied, and with much modesty, "Oh, please don't!" I am disposed to say to Dr. Sutherland, re this "graver mistake" laid against me, "Oh, please don't!" It may be well and wise to leave the unfolding of this question and the developing of "a more encouraging policy towards our home missions" to the next Annual Conference for consideration, and to the coming General Conference for legislation.

MANLEY BENSON.

Montreal, July 10th, 1897.

Manitoba and the Northwest.

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

CHANGES OF STATIONS—NEW CHURCHES—DISTRICT CAMP-MEETINGS—FAREWELLS TO MINISTERS—ITEMS REFERRING TO THE INDIAN MISSIONS.

The Interim Stationing Committee of the Manitoba and Northwest Conference has recently made three changes in the appointments for 1897-98, and the ministers who have gone to the circuits affected are as follows: Rev. W. S. Crux, B.A., Emerson, Winnipeg District; Rev. A. Galley, Qu'Appelle, Regina District; Rev. W. C. Bunt, Elkhorn, Brandon District.

Rev. Hamilton Wigle, Carman Circuit, writes: On Sunday, June 30, our people had a treat. Our college mate and brother, Rev. R. B. Steinhauer, B.A., from Morley, came over from the Conference to pay us a long-promised visit. Of course we proceeded at once to set him to work. On Sabbath morning he preached for us. That audience never had a better proof of the inestimable value of missionary work among the aborigines of America. Mr. Steinhauer is pre-eminently a brilliant man. His thought is pure and strong, his language is excellent, his voice is rich and well modulated, and his manners are easy. In the course of his sermon he was impassioned and eloquent, and throughout his discourse he was extremely forcible. Our humble opinion is that Bro. Steinhauer is qualified for a far wider field of work than he is now filling. He is a true fellow, however, and will do noble work for God wherever he is. He is now enrolled as an undergraduate in the B.D. course. At our evening service of song, Mr. Steinhauer sang, with great acceptance, a couple of solos, and also took part in some duets. The following appeared in the weekly paper: Rev. Mr. Steinhauer, B.A., a Cree Indian from the foothills of the Rocky Mountains, preached in the Methodist church on Sunday morning. He also sang a number of solos and a duet with Mrs. Rodgers in the evening. Mr. Steinhauer is a fine speaker, is highly educated, and is a grand singer.

NEW CHURCHES.

Melita, Deloraine District.—Rev. J. C. Switzer, B.A., pastor. The contract for the new Methodist church has been let to Mr. A. Blakeway. The excavation for the basement is completed, and the masons are now at work. Mr. R. Dobbyn donated the stone, and generous friends drew it to the grounds. The corner-stone will be laid about July 16, and the building handed over for dedication about October 15. The total cost is estimated at about four thousand dollars.

Last Sunday was the day fixed for the opening of a new church at Barber, Deloraine District. Rev. A. W. Kenner has had charge of the work here during the past year, and is succeeded by Rev. W. E. W. Sellar, B.A. Rev. Prof. Stewart, B.D., of Wesley College, was announced to conduct the dedicatory service, also to preach at 2.30 p.m. Rev. J. H. L. Joslyn was to preach morning and evening. On Monday evening the ladies were to serve tea, to be followed by an entertainment of music by the local choir and that of Hartney, and addresses by the preachers of the Sunday and local ministers.

On Sunday, June 27, in the presence of a large congregation, Rev. T. C. Buchanan, of Regina, and Rev. T. Ferrier, of Moose Jaw, dedicated the new Methodist church at Lumsden.

The framework of a new parsonage at McGregor, for Rev. W. A. Lewis, B.A., is now up. On Sunday, June 27, the new Moravian church, seven miles south-east of South Edmonton, was dedicated. The Alberta Plaindealer gives the following account of the services: The first meeting of the day, at 10.30 a.m., was conducted entirely in the German language by Rev. Messrs. Hoyler and Schwarze. In the afternoon, at 2.30, services were again held, at which the Rev. Messrs. Gallup, Cheg-

Church News

Montreal Conference.

Robinson.—Rev. W. H. Raney, B.A., late pastor, Wednesday, June 23, was a red-letter day in Methodism here, when the corner-stone of the new church was laid. A large and cheerful company of people were present, and appeared to be much interested in the proceedings. Rev. T. G. Williams, D.D., chairman of district, read the service provided by the Discipline, the ministers and others responding. Dr. Williams; Rev. J. R. Hodgson, Mr. Orr and Mr. Sawyer, gave short addresses. Rev. Mr. Raney exhibited a large glass bottle containing divers publications and documents, among which was a letter addressed to the Methodist congregation of Robinson, which may exist when the stone is uncovered in future years. The stone was laid by Mr. William Sawyer, who was presented with a beautiful silver trowel with a suitable inscription. Thanks were tendered Mr. Raney to Col. Pope for his courtesy in making a large reduction from the upset price of the lot. Col. Pope made a reply in well chosen words. A bountiful supper was served in the town hall, and a successful sale of fancy articles, strawberries and ice cream was carried on by the ladies.

London Conference.

Aylmer.—Rev. J. Livingstone, pastor. On February 7 our church here was reopened after having undergone repairs to the extent of nearly \$5,000. This church was built by Rev. W. McDonagh, and was always considered a model of neatness and beauty. The reconstruction has added wonderfully to its appearance and utility, and we agree with all visitors, who declare it to be one of the most beautiful churches in Western Ontario. The reopening sermons were preached by my popular predecessor, Rev. R. J. Treleaven, of Colborne Street, Brantford. The congregations were overwhelming, and the sermons magnificent. The supper given by the gentlemen on the following Monday evening was one of the greatest ever given here, \$227.50 being taken at the door at twenty-five cents per head. The pews, which had been free for some time, have been re-rented, and the demand for pews has been so great the stewards have found it difficult to supply the demand. With the blessing of God, this church has a bright future before it.

Toronto Conference.

Cooksville.—Rev. J. H. Oliver, pastor. The church at the Sheridan appointment, which has been undergoing repairs during the last three months, was reopened for divine service, on Sunday, June 20, Dr. Briggs preaching morning and evening. On Monday evening the ladies of the church provided a tea, after which a platform meeting was held, with Revs. Dr. Stone, president; J. E. Lanceley, C. A. Simpson, T. W. Neil and J. G. Bowles as speakers. The choir of Oakville had charge of the music. The proceeds of tea-meeting and subscriptions amounted to \$1,080, a surplus of \$180 over the cost of repairs.

Huntsville.—Rev. J. E. Wilson, B.D., pastor. June 28 the corner-stone of the Methodist church was laid by Sheriff Betts, of Bracebridge. The attendance was large, and the service was of a most interesting character.

Letter from British Columbia.

Chilliwack, B.C., June 23, 1897. The services on Sunday, June 20, were of such special interest, marking, as they did, the climax of a gracious revival influence, which has spread over our whole mission, that we feel constrained to give wider publicity to it in the columns of The Guardian. The past two years have been seasons of trial and discouragement. The spiritual condition of the Indians under our charge has been very low; as one of the brethren themselves put it last Sunday, "Halo klaksta tikke mamook kloshe, kopet ikt, Billy; yahka kloshe, pe hyas laylie, wake siah kon-way-klaksta mamook kultus, pe halo kawkwa alta, wake siah konaway klaksta kaylapie tumtum kopa Saghalie Tye" (Nobody desired to live right, save one, Chief Billy; for a long time nearly every one was wandering, but now nearly every one has returned to God.) Such a blessed testimony to the facts, you may be sure, brought joy and hope to us.

On our return from Ontario, owing to the death of my beloved father, we received a warm welcome from the people, and gladly observed a disposition to more heartily engage in the work of God; and on returning from Conference for the third year the people rejoiced at the probability of a permanent supply for their work.

Immediately following Conference we plunged into the annual camp-meeting, though not without some misgiving as to the probable success of the effort; as we had no outside help, and personally we had not perfectly mastered the language of the people. But as the meetings progressed we were, once more, brought to realize the truth of the record; "not by might nor by power, but by my Spirit, saith the Lord." The old Chilliwack camp-ground, which is divided between the whites and Indians is an ideal spot, and the weather this year was ideal weather. Rev. J. H. White, of the Chilliwack White Circuit, and Joseph Hall, Principal of the Coqualeetza Institute, and chairman of the Westminster District, held the fort in the white tabernacle, and your missionary, with the assistance of the native local preachers and a choir of Institute teachers and children, carried on the work in the Indian Tabernacle. The

attendance on the opening day was small, but it rapidly increased, until the whole mission was represented. From the first the Spirit of the Lord was manifest, and as the truth was faithfully presented, many stony-hearted and rebellious ones yielded and gave themselves afresh to God.

On the Sunday evening Bro. A. C. Wells, reeve of the municipality, a devout Methodist and true friend of our work, dropped in, and on being requested to speak, he feelingly made reference to the former days when the Indians were warm and zealous in the Master's service, and then earnestly appealed to the backsliders to return to God. Several whom he singled out came forward, and others followed, until there was an almost unanimous move towards a reconsecration and a new life. Among those who came during the progress of the services, were three Roman Catholic Indians, two at least of whom professed to be converted, and gave in their names. The closing services will not soon be forgotten. In the fellowship meeting one sister, no doubt, inspired by a beautiful bouquet of flowers on the stand, the gift of a white friend, said, "Jesus is the sweetest of flowers to my heart," and following the beautiful metaphor, we all pray that the sweetness and purity of the character of him who was the Rose of Sharon and the Lily of the Valley, imparted to us, may radiate from us and be diffused as the odor of our western roses, to sweeten, brighten and make better the lives of all around us.

The farewell ring was formed, and with hymn-singing and hand-shaking, the meeting closed. The Indians were soon packed up and off, for many of them, with our native preacher, Chief Captain John Shwalas, purposed attending the Indian camp-meeting at Nooksack, Washington, U.S. Thither about forty of our Indians proceeded, carrying the revival flame. Rev. Joseph Hall and wife, with others, followed during the week; and now they have returned with hearts all aglow, for our God had given the victory. The Nooksack camp-meeting, under the management of the missionary of the M. E. Church, Rev. J. Parmenter, was even a greater success, if possible, than our own. But while watering other souls our own were watered, and last Sunday, June 20, we took into membership twelve more in our Skowkale church, while as many more will shortly be received at the different outposts. Among the number received on Sunday last were three more young men of the Roman Catholic faith, who professed conversion, and boldly stepped forward as candidates for membership, afterwards giving their simple testimony with others to the saving grace of God. Praise God for his goodness. We are looking forward to a year of blessed results. That the good work begun may continue until every village within our reach may be touched by the reviving influence of the Holy Spirit, is our prayer.

Permit me to add a few words regarding the white camp-meeting. The services on the white grounds were also owned and blessed of God in the salvation of souls. The brethren previously named were alone the greater part of the time, though assisted the last couple of days by Revs. A. N. Miller, W. E. Moody and A. K. Sharpe. The people of God rallied to the help of his servants, and much good was done. We are feeling the influence, and expect to see the results of the camp-meeting of 1897, throughout the year.

WM. H. BARRACLOUGH,
Missionary to the Indians of the Westminster District.

Personals

Rev. Dr. Clark received a cordial greeting on entering upon his labors in Hannah Street church, Hamilton.

Rev. Mason Gallagher, one of the founders of the Reformed Episcopal Church, is dead. He has been afflicted three years.

Rev. J. S. McMullen, on leaving Atherly, was presented with a farewell address signed by the official members, to which he made an appropriate reply.

Rev. James and Mrs. Macfarlane, on leaving Warkworth, were presented by the Epworth League with a beautifully engrossed address in the shape of a Lamp.

Rev. R. Calvert and Mrs. Calvert, on leaving Walsingham Centre, received kindly addresses and presentations, consisting of a valuable aptograph quilt and a purse of money.

Rev. James Lawson, on leaving North Augusta, was kindly remembered by his friends there, who presented him with a sum of money as a token of their esteem for himself and family.

Mrs. Odery, wife of Rev. J. Odery, Broadway, Toronto, sustained an injury by falling downstairs a few nights ago. Her medical attendants are hopeful of her recovery, if nothing unforeseen occurs.

Rev. F. J. Oaten and his esteemed wife received a beautiful upholstered chair, a well-filled purse, and a fancy clock, from their friends at Bayfield, on the eve of their departure to their new station.

Rev. John Burton, well known as a respected minister in Toronto, died at Gravenhurst on the 16th inst., where he had been pastor a few years. To know Mr. Burton was to esteem him as a brother beloved.

Rev. W. R. Barker, of Orillia, and his family, received a pleasant parting on their removal to Toronto Junction. Illuminated addresses were presented to Mr. and Mrs. Barker, and some valuable presents were also tendered. Mr. Barker replied gratefully to the kind manifestations of his friends.

Rev. S. D. Chown received a substantial farewell gift from his late pastoral charge, Carlton Street, Toronto, viz., a beautiful gold watch. A pleasant social evening was spent. The new pastor, Rev. G. R. Turk, also received a very cordial welcome.

Mrs. (Rev.) J. T. Caldwell, on leaving Midland, received from the Ladies' Aid Society a richly framed group-photo, and a costly silver fruit dish. Her Sunday-school class also gave her a four o'clock tea-table. These mementoes will be sacredly treasured.

Rev. E. A. Shaw, Belgrave.—As Mr. Shaw and his family were preparing for their departure to their new station, a number of their friends from the Epworth League and the congregation gave them a "surprise" by presenting them with "two upholstered chairs and a dattering address."

Rev. C. J. Dobson, on leaving Welland, received an address from his friends, expressive of the high appreciation and esteem in which he is held by his late congregation. Mrs. Dobson also received a table service of silver and linen, as a parting souvenir. At the same meeting the Rev. A. E. Russ received the right-hand of fellowship as the successor of Mr. Dobson.

Rev. R. N. Burns, B.D., late of Wesley church, Toronto, was the recipient of addresses from representatives of the various societies of his late church. Refreshments were served by the Ladies' Aid Society, and a very pleasant evening was spent. Mr. Robert Awde delivered a poem, which contained many pleasant descriptions of their late pastor. A welcome was also extended to Rev. S. D. Chown, the newly-appointed pastor.

Mr. Ambrose Kent, superintendent of Trinity Sunday-school, Toronto, on his return from Europe, was met by his Sunday-school associates and presented with a beautifully illuminated address, expressive of their esteem, for his devotedness to the duties of his office. The school has greatly prospered under his wise administration.

Rev. Charles H. Huestis, M.A., son of Rev. S. F. Huestis, Book Steward, Halifax, N.S., who has been pursuing for some years a course of study in Psychology, was lately offered an honorary fellowship in Clark University, Massachusetts, U.S., as a result of the merit of sundry theses on that subject sent in by him. This offer will be of much advantage to Mr. Huestis in the event of his going into residence at the university in further pursuance of his favorite study.—The Wesleyan.

Mr. B. Rantenberg, commercial traveller, is a local preacher in connection with Kaye Street church, Halifax, N.S. He has labored in several places in the Maritime Provinces in evangelistic services, and is recommended by Rev. Messrs. Crossley and Hunter. He recently preached in Elm Street church, Toronto, and gave great satisfaction. Mr. Rantenberg is a converted Jew. He is well spoken of by ministers of various churches, and the singing of his son, who accompanies him, is very attractive.

Canadians abroad are much in evidence, not only in Jubilee festivities but in solid work and achievement. Miss Lydia V. Lennox, formerly a scholar of the Metropolitan Sunday School, Toronto, has recently graduated as a trained nurse from the Methodist Episcopal Hospital, Brooklyn, N.Y. The services for granting diplomas were held in the M. E. Church, Brooklyn, of which the Rev. Allen MacRossie is pastor. He is another successful Canadian, a scholar from Sydenham Street Sunday School, Kingston.

The marriage of the Rev. G. Francis Morris, a member of the specialists' class of '95 in Victoria, to Miss May Bell Smith, an undergraduate of Alma College, took place at Cedar Lawn, the residence of the bride's father, John W. Hagar, of Crowland township, Welland county, on Jubilee day. Miss Clara Morris, with little Muriel Morris, attended the bride, while the Rev. J. Fred Kay, B.A., assisted the groom. The ceremony was performed by the Rev. C. J. Dobson, B.D., assisted by Rev. Dr. Orme, of Buffalo. The many friends of Mr. and Mrs. Morris join heartily in congratulations and expressions of well-wishes for their future prosperity and happiness.

Mr. Jabez H. Elliott.—It is with no ordinary pleasure that we find the following in the Bowmanville Statesman respecting one of the former Sunday-school scholars at Hampton: "Mr. J. H. Elliott, son of Mr. H. Elliott, Jr., Hampton, an honor graduate of Bowmanville High School, has made an enviable record for himself during his course in medicine at Toronto University. At matriculation he merited three valuable scholarships, and at the end of the first and second years work carried off the honors and the class scholarships. Now, in his final examination, he has not only secured the degree of Bachelor of Medicine, but headed his class again, winning the faculty gold medal. For the high standard he maintained during the four years course, he has been awarded the George Brown memorial scholarship in medical science, which entitles him to a year's tuition in the advanced work of his profession, and is worth several hundred dollars. His many friends here tender him their heartiest congratulations, and predict for him an equally successful professional career."

A Golden Wedding.

Mr. and Mrs. Arthur Chown, Kingston, celebrated the fiftieth anniversary of their marriage on the 2nd inst. Eighty guests were present on the auspicious occasion. All the sons and their families were present, except one, who is in California. Easy chairs were presented to the venerable couple. Many letters of congratulation were received, and a box of fruit was sent all the way from California for the joyful event.

win and McDonald, of South Edmonton, delivered addresses. The choir of the Presbyterian church, South Edmonton, assisted in the musical part of the programme. The audience was large and very attentive. The settlers of that community are to be congratulated on the fine comfortable church which they have built entirely at their own expense. Their handsome pulpit Bible was a present to the congregation from a Young People's Society in Wisconsin, and their beautiful communion table, together with a similar one now in the Moravian church beyond Fort Saskatchewan, was a gift from a lady in Pennsylvania.

A German agent, who has just returned from a visit to the settlements, states that the Moravians are making very satisfactory progress, giving attention to mixed farming, and finding good markets for their produce, and that they have a good outlook for the future.

The Alberta Plaindealer has learned from good authority that an industrial school and hospital will shortly be established in connection with the Methodist mission at White Fish Lake.

SUMMER SPECIAL SERVICES.

Rev. Wm. Somerville held special services at Lander, Deloraine District, last week.

The camp-meeting recently held at McGregor, Portage la Prairie District, is reported to have been very successful. Large numbers of people from the surrounding country, and from the town of Portage la Prairie, were present, and great interest was manifested in the proceedings.

A five days' camp-meeting for the Neepawa District is announced to commence in Babcock's grove, Orange Ridge, on Sunday, 11th inst. The list of speakers includes all the ministers of the district and others.

FAREWELLS TO MINISTERS.

Rev. C. Teeter was presented with a purse before leaving Roland Circuit for Deloraine; the farewell social held on the occasion was pleasantly successful.

Rev. W. A. Vrooman, before leaving Boisvein for Calgary, was presented with a handsome gold watch, an accompanying address being read by Mr. Venables. The occasion was called an "ideal social." The leading features were a church full of people, ice cream and cake, musical and literary programme, with Dr. Cutler in the chair, and an expression of very cordial feeling by Rev. Rural Dean Hill.

Rev. H. J. Miller, of Yorkton, Birtle District, where he has been laboring for three years, was reported to have received another appointment from the Conference; and his friends made preparations to give him and Mrs. Miller some memento of appreciation of their services; but it was afterwards decided that no separation should take place this year. The farewell was then changed to a welcome home. The gift of an easy chair to Mr. Miller and a purse of money to Mrs. Miller, was the form taken to show the esteem of the congregation for their pastor and his wife. Dr. T. A. Patrick made the presentation, and read an address, in which they were assured of the great pleasure with which their return was greeted. The address was signed by Mrs. J. W. Christie and Mrs. L. Beck, on behalf of the congregation.

Rev. Wm. Shaw received an address and a purse before removing from Dominion City, Winnipeg District, to Innisfail, Calgary District. The farewell meeting was held in a grove, and was attended by a large number of people from the town and from Arnaud, Greenridge, Langside and Woodmore. Mr. Shaw was assured that the people would have been glad to have his term of three years extended to the full period allowed by the church. Two sentences from the address will show its spirit. "During the time you have spent with us we have learned to love you as a friend, and to respect you as a man and a Christian.—We know that you have made many friends in your own church, and we are certain that many of those outside that body entertain only the kindest feelings towards you and Mrs. Shaw."

The Emerson Journal gives an extended report of the farewell to Rev. W. P. McHaffie, who has been transferred to Oxbow, Deloraine District. The members of Court Emerson, No. 1637, Independent Order of Foresters, presented to him as their Chief Ranger, and a charter member of the court, an address, appreciative of his services, and of high regard for Mrs. McHaffie; also a well-filled purse. At the same gathering, which was held in the town hall, an address from the Epworth League was read. The young people thanked him "for rigidly confining his sermons within the twenty-minute limit." Rather than for the excellency of his preaching, they recorded their gratitude for his assistance in building up their organization. All regretted the departure of Mrs. McHaffie, Miss McHaffie and Miss McDonald (Mrs. McHaffie's sister). Mrs. McHaffie was presented with the proceeds of the evening's entertainment. The Journal's report concludes with these words: "Rev. Mr. McHaffie leaves Emerson with unanimous wishes for his welfare in his new home, and The Journal joins in extending to Mr. McHaffie its sincerest hopes that in Oxbow he may meet with the richest success."

The annual business meetings of the Gladstone Epworth League of Christian Endeavor was held on June 23, when the following officers were elected: Hon. President, Rev. P. W. Davies; President, A. T. Andrews; First Vice-President and convener of the Prayer-meeting Committee, P. Ibbertson; Second Vice-President and convener of the Missionary Committee, Miss E. Sealey; Third Vice-President and convener of the Literary and Social Committee, G. R. Davies; Secretary-Treasurer, C. S. Davies; Organist, Miss L. P. Dunning. The report of the committee showed very satisfactory progress during the past year, there being fifty members on the roll.

The Sermon

ORDINATION SERMON.

By REV. T. M. CAMPBELL.

Preached in Bowmanville June 6, and published by request of Bay of Quinte Conference.

"Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in his apparel, travelling in the greatness of his strength; I that speak in righteousness, mighty to save."—Isaiah 63:1.

The grandeur of Isaiah's imagery is unsurpassed within the pages of the ancient Book, but there is often hid beneath the folds of its dramatic figures such deep design, that we must dig beneath the surface to find the pearls of truth. The superficial beauty of the text commands our admiration, but when we analyze the figures of its poetry, there opens up before us one of the sublimest pictures of Christ and Christianity painted upon the sacred page.

The words "Edom" and "Bozra" come before us more than once in Scripture history. Edom, with its Greek name Idumea, and its ancient name Mount Seir, was that large tract of country south of the Dead Sea, and east of the Arabian desert, owned and occupied by the sons of Esau, called Edomites. Bozra was its ancient capital. Some commentators have searched in history for events to explain this prophecy in harmony with its geographical terms, but I believe there is a happier explanation in the simple meaning of the words themselves. Edom means red, and Dr. Clark says Bozra means vintage. Now, read in this connection the second verse of the chapter, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-vat. Here the Christ of Gethsemane and Calvary, with wounded body and blood-stained raiment, is likened unto him that treads the wine-press.

This sublime prophecy of Christ has four particulars: 1. His "glorious apparel." 2. "Travelling in the greatness of his strength." 3. "Speaking in righteousness." 4. "Mighty to save."

I. The "glorious apparel of Jesus Christ." What is the meaning of this form of words, glorious apparel? Let us see. The apparel or clothing of a person is that outer covering provided by him for his own convenience and promotion. Now, what is that vesture of Christianity provided by itself for its promotion and preservation? Is it not the Christian civilization, and with this exegesis of the text, does not the figure open with a beauty and force worthy the prophet Isaiah? Then let us also remember the standpoint from which the prophet viewed this scene. The first chapter of his book aptly describes the condition of his country and people. "A sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters." "Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers." It was amid these scenes of national desolation and social corruption Isaiah sat, when God drew the curtain, and hid the prophet look forward two thousand six hundred years to our day, and beheld the glorious environment of the Christian church, in the splendor and magnificence of our Christian civilization, and he exclaimed, "The glorious apparel" of Jesus Christ.

Now, mark a few of those characteristics which exalt our civilization, and make it worthy of the prophet's poetic eulogium.

1st. Its promotion of human liberty. Slavery is incompatible with its principles, and in its march over countries and continents the varied forms of bondage and oppression, which other civilizations have fostered, fall before its stern demand for the freedom and equality of all mankind.

2nd. Its restoration of the dignity of woman. Woman's birthright was to be the helpmeet and companion of man, but ages of cruelty had reduced her place, and degraded her life to an abject menial, until the Christian civilization made her the queen of home, and gave her the throne of gentleness. What issues spring to the race from the relief of woman's oppression! To degrade motherhood is to dwarf the mental and moral character of the race. A mother's thoughts and feelings, hopes and ambitions, are reproduced in the character and life of her children. What, then, must be the downward trend of the generations of men, when everything glad, and bright, and noble, and hopeful is divorced from woman, and every feeling of self-reliance and worthy ambition is driven from her breast. In all the grandeur of this civilization, nothing has more contributed to the development and improvement of the race than the re-enthronement of woman as the co-partner of man in the responsibilities and ambitions of life.

3rd. Its protection of life and property. The sacredness of human life and the rights of property found no just place in the thoughts or laws of men, until the civilization under which we dwell began its enforcement of the divine mandate, "As ye would that others should do unto you, do ye even so unto them."

4th. Its social refinement. Personal chastity, home purity, social gentleness, commercial integrity and chaste conversation make a condition of social life known only under our Christian civilization.

5th. Its intellectual culture. To this civilization belong the free school and the franchise, the libraries and lectures, the newspapers and magazines, and reading and thinking by the common people. The world is still enriched from the treasures of the few, who penetrate the depths of human possibilities, but the world

is more enriched by widening the bounds of intellectual culture, and furnishing a common education for the common people.

6th. Its promotion of the arts and sciences. Under this civilization the genius of the inventor and the skill of the explorer find bounds never reached before. Coal and salt and oil from beneath, "the light which lighteth the heavens" is chained in service to man, and made to glow wherever he listeth; we ride over oceans in palaces, and over continents in Pullmans, and talk through wires with distant friends; and a thousand contrivances and inventions lighten the labors of the home, the shop, and the field, and promote the success and comfort of man. Oh, yes! it requires only a glance at our Christian civilization to see in this vesture of Christianity what Isaiah calls the "glorious apparel" of Jesus Christ.

II. We have in the text Christ "travelling in the greatness of his strength." Christ has been travelling through this world since he created it, but the vision of the prophet is of our time, and it is now he is travelling in the greatness of his strength. All the great movements affecting thought and life in the world to-day are under the control of Christ. The great forces which make the destiny and mark the boundaries of human life are art and science and literature and commerce and religion, and these are chariots in which the King of kings rides triumphantly, "travelling in the greatness of his strength."

1st. See how Christ is enthroned in the arts of the world. In the fine arts, as sculpture, painting and music, Christ is everywhere exhibited. In the great galleries of the old lands, where the work of the grand old masters still commands the admiration of men, the pictures are Bible scenes. The marches and melodies of the old land and the new, which still move in the fore-front of music, are full of Christ and his salvation. In every land to-day, ancient and modern, the voices of sculpture and painting and music whisper the sweetness, and ring out the gladness of Bethlehem's morning song, "Peace on earth, good-will toward men."

Then see how the mechanical arts also serve the cause of Christ. The inventions belong to Christian lands, and the names of the inventors are Christian names. The multiplied machinery of factories and mills, the farm and the home, add their benefits to human life in the name of Christianity, while steam-boat and railway, and telegraph and telephone, and electric motor and electric light, proclaim the march of the triumphal car of Jesus Christ.

2nd. See how science enthrones her Lord. This is the age of science and scientific testing, and everything that cannot pass the crucible must perish. So let it be, and if the words and works of Christ will not bear every legitimate test of science, let them perish. But what is science? Is it not the explanation of the facts of nature? And what is nature? Is it not the hand-work of Christ? Is Christ divided? Do his testimonies in nature and in grace contradict each other? Men of science have contradicted Christ, but science itself never. The "opposition of science" is "falsely so called" (1 Tim. vi. 20), and the voice of nature through the sciences of geology and astronomy, philology and biology, proclaims with ever-growing confidence her Author and Lord. The enemies of Christ have taken science, as Balaam took Balaam from one hill-top to another, to pronounce against Christianity, but Balaam like, she has blessed it altogether.

Huxley and Tyndall both have confessed the uncertainty of some of the premises which formed the citadel of their assault, and Christian scientists with a "besom of destruction" have swept away their battlements and their guns. The chariot of science is now in the service of the Christian church, and Christ, her living head, is riding in "the greatness of his strength," securely enthroned in the midst of its unfolding testimonies.

3rd. Literature is another chariot in which Jesus Christ is "travelling in the greatness of his strength." The books and newspapers belong to Christ. Christ put his mortgage on the press when he ordained that the first book printed should be the Bible. The history, the poetry, the biography, the romance, the essays, and the text-books of the schools and colleges are by Christian men. There are exceptions, it is true, but they are dying out. Paine's Age of Reason is only here and there a copy, and that always in cheap binding, while Ingersoll's Mistakes of Moses has only reached the paper edition, and its advocates grudge the twenty-five cents it costs. On the other side is the great catalogue of Christian books, volumes without number, in costly covers, placed in the public libraries, and in the homes of the people, and read by the millions; and elevated above them all, enthroned in almost every home, is God's own book, the spiritual instructor and ethical text-book of the world.

4th. Jesus Christ is travelling in the greatness of his strength in the movements of his church. Art and science and commerce and literature are chariots in which he makes his way among the nations, and distributes his benefactions to men, but in his church he is the apocalyptic angel on the wings of the morning, encompassing the earth with the message of peace, and proclaiming a universal jubilee to the sin captives of earth, till men rise up, in thousands, from every tribe and kindred and tongue, and join in the great coronation psalm of Christianity:

"All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown him Lord of all."

III. Christ "speaking in righteousness." There is an intuition of righteousness in man, but a true conception of righteousness in the life of man must be imparted to him by the Spirit of God. Righteousness is first a prin-

ciple in character and secondly a movement of life in relation to others. It has two relationships, viz., toward God and toward man. In both these relationships men were taught by the law, but they did not understand the law until they heard the Sermon on the Mount. Christ alone, by his Gospel, and through his church, has impressed the world with righteousness, and the result is seen in public, social, and commercial life. In the judiciary of our country this is strikingly manifest. Here are mingled law and equity, justice, mercy, and forgiveness, and in the balancing of these there is an exalted expression of righteousness between man and man, as set forth by Jesus Christ. In the relationship between man and God, Christ only can "speak in righteousness," for he is the mediator between God and man. It is the problem of the ages, how God can be just and yet justify the ungodly; how Christ, being innocent, can bear the sins of the guilty; how man, being guilty, may be pardoned without suffering penalty; how man, being wicked, may become righteous through faith. This problem is solved in the perfect righteousness of Jesus Christ, and the Gospel is his explanation and enforcement of that righteousness, which may put every man on good terms with God and his fellow-man.

IV. Christ mighty to save. Jesus Christ is above everything the Saviour of men. He is the sovereign of the universe, the Creator of the world, the upholder of nature, the controller of nations, but, best of all, he is to us the Saviour of men. When the disciples returned to him in the flush of victory, saying, "Lord, even the devils are subject unto us through thy name," he replied, "In this rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven." It is the pre-eminent thing, in the teachings of God, as well as in the appreciation of men, that Jesus Christ is mighty to save. This blessed truth may open before us in several considerations.

1st. As to the number saved. It is understood that more than half the race die in irresponsible childhood, and these, through the merits of Jesus Christ, pass in "through the gates into the city." Then add to these, the multitude who, in ignorance and superstition, stretch out their hands and hearts to the "unknown God," in plaintive appeal for mercy and forgiveness, and who, because of their sincerity, find acceptance with the compassionate God. Then add to this number those who intelligently "believe on the Lord Jesus Christ," and are saved. What a company! When John looked up from Patmos with supernatural vision, and beheld them, they were "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." But what are they now, with the added trophies of eighteen hundred years of saving grace. Truly, from the standpoint of numbers, we may say, Jesus Christ is "mighty to save."

2nd. See the power of Christ to save, as expressed in lifting men out of the deepest and darkest abyss of sin. In my pastorate in a certain western town, during a revival season, a band of holy women made a certain man the subject of their prayers. That man was deeply sunken in the mire of sin. He had not been in the house of God for seven years, and during that time he had not seen a sober Sunday. Vice had carved deeply the furrows on his face, and Satan had almost foreclosed the mortgage on his life. His home was sad beyond compare, and his wife's face had parted with the last ray of hope. I saw that man come and bow in penitence and prayer, and cry aloud for pardoning mercy. The following night he arose and testified "Jesus Christ has pardoned my sins." That man's heart was changed; his life was changed; his home was changed. The cunning of his hand for skilled mechanism returned; the light and gladness returned to his wife's face, and the children, who used to hide on his approach, now run to meet and greet him with joy. Contrasting this man's past with the present, I am constrained to say, Jesus Christ is mighty to save.

3rd. Consider the unlimited moral energy expressed in the saving word of Jesus Christ. Here is a human life, depraved, vicious, unhappy, despairing, and Jesus Christ saves him from guilt, pollution, and the power of sin. All the forces of nature, the skill of science, and the genius of man, united, could not deliver that man for one hour; but Christ saves him for time and eternity, and that saving energy in the regeneration of millions is not spent or impaired.

4th. Consider the extent of that salvation Christ has provided. It is salvation from sin, but it is also salvation from selfishness, and worldliness, and pride. "Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them." We do not disparage the Christian life, even in its weakest experience, but we do urge the larger grace as most desirable for all. Paul urged that we "go on unto perfection," and John exhorted to "perfect love," which "casteth out fear," and John Wesley held up this higher life as the privilege and duty of all. We need to live this life that we may prove to the world Christ is "mighty to save." We need this richer grace, with its larger peace, its larger faith, and its larger love for God and for man. As ministers and messengers of Jesus Christ, we need to be filled with the Holy Ghost, that we may "declare the whole counsel of God" without fear of men, and to exhort the rich as well as the poor to renounce the world and the flesh and the devil. We are teachers and preachers, and leaders of men, and should know the whole Gospel we teach, and enjoy the whole Gospel we preach, and by personal experience lead those "hungering and thirsting after righteousness" where "they shall be filled" with all the fulness of God.

And now, my young brethren, a few words to you, who take upon you this day the vows of the Christian ministry. Preach the Gospel of holiness, and live the Gospel you preach. You believe Jesus Christ is "mighty to save," then go right out and down into the highways of sin, with your message of mercy, and he will go with you, and rescue the perishing from sin and the grave. If you will prove to the unconverted that your zeal grows out of pure love for men, they will follow you to Christ. A Christ-like minister has always the sanction and seal of the Holy Ghost upon his work. Stay with Jesus Christ, and he will stay with you, and with illuminated intellect you will discern his "glorious apparel," you will behold him "travelling in the greatness of his strength," you will hear his voice "speaking in righteousness," and know that he is "mighty to save."

Japan Conference.

MINISTERIAL SESSION.

The ministerial session of the Japan Conference was opened in the Azabu church, Tokyo, on Tuesday, May 25, at 9 a. m., the president, Rev. D. Macdonald, M.D., occupying the chair.

The president announced the hymn, "Come Thou Fount of Every Blessing," after which the Rev. M. Kobayashi, Japanese secretary of Conference, read the nineteenth Psalm, and the Revs. S. Yoneyama and B. Hashimoto led in prayer.

When the roll was called it was found that three of the ministers were absent. Of these three, one brother came in a day or two later; another, who had been in the hospital for an operation, was able to be present only at the last session of the Conference, while the third, as was announced later, had resigned from the ministry during the year. Besides the three brethren mentioned above, two of the missionary members of the Conference, the Revs. Eber Crummy and J. C. Dunlop, were absent, both being at present on furlough, and Dr. Meacham, of the Union church, Yokohama. The number of ministers actually present at the opening of the session was twenty-four.

When the question in regard to transfers was asked, it was announced that the Rev. J. H. McArthur had been transferred from this to the Hamilton Conference. From the notices of Missionary Executive Committee meetings which have appeared in The Guardian, your readers are no doubt aware of the fact that Mr. McArthur was obliged to return home on account of Mrs. McArthur's ill-health. Mr. McArthur left Japan carrying with him assurances of sincere regret at his early departure, both from the teachers and students of the Toyo Eiwa Gakko (Boys' School), in which he has labored for the past three years, and from the members of the Mission Council.

In reply to the question, "What superannuated or supernumerary ministers are recommended to be restored to the active work?" the secretary of the Shizuoka District reported that the district meeting of that district recommended the name of the Rev. Y. Hiraiwa, who had at last Conference been left without an appointment for a year at his own request. The Conference readily agreed with the recommendation, for it had last year very reluctantly granted Mr. Hiraiwa's request to be left without an appointment. Mr. Hiraiwa seems to be much benefited by his year's rest, and fully ready for work again.

When the question was asked, "Who have resigned from the ministry of our church, and are entitled to credentials of standing?" the secretary of the Nagano District announced that Rev. M. Ozawa of that district had resigned, but that no credentials had been asked for. The reason given for this brother's resigning was ill-health.

When the questions relating to probationers were asked, it was found that six were recommended to be continued on trial as first year's men. Most of them are, as a matter of fact, much beyond this point, but as they are now in the school, their exact standing will not be computed until they have finished their course. Two new candidates were received on probation, and permission was given to employ a third under a district chairman, with a view to his entering the ministry. With our present method of supplying the work, men are very scarce, but in a year or two several of the probationers above-mentioned will be out of college, and the pressure will probably be somewhat lessened. Another way out of the difficulty may, however, be found in the direction indicated by one of the Japanese brethren in a conversation during the Conference, namely, by forming larger circuits, and so giving the ministers oversight over larger fields than they now have. This would mean that the circuits here would become more like our rural circuits at home, whereas they are at present more like our town or city stations, even when the membership is quite limited, and the church very far from being self-sustaining. If some such change should be adopted, we should, with the same force and without much extra expense, be able to considerably extend our field of operations.

The regular disciplinary questions having been finished, a ballot was taken for the Pastoral Address Committee of the Conference of 1898, which resulted in the election of the Rev. John Scott, D.D., and the Rev. D. Hatano.

The next item of business to come before the ministerial session was one of considerable interest. The secretary of the Nagano District, rising in his place, asked permission to present a special resolution from the Nagano District, and receiving the same he read a recommendation from his district meeting, requesting

that the Rev. K. Muraoka, formerly a minister of the Presbyterian Church, who had resigned from that body, and applied for admission to the ministry of our church, be received as a member of this Conference. The case being regarded as of very great importance by the members of the Conference, many questions were asked of the members of the Nagano District Meeting in regard to Mr. Muraoka's reasons for leaving the Presbyterian Church, his doctrinal views, etc. The replies showed that Mr. Muraoka, up to the time of his resignation, was a minister in good standing in his own church, and that his reasons for leaving the same was that he was not in accord with its policy of conducting mission work. He had carefully examined the policy and methods of our church, and believed he could feel at home and do better work if he were with us. He was especially pleased with the constitution of our Conference. For these reasons he had made application to enter our ministry. The brethren of the Nagano District further informed the Conference that they had appointed a committee to examine into Mr. Muraoka's character, doctrinal views, and qualifications for our work, and were fully satisfied as to his fitness in all respects for the work of our ministry. There were, however, some things said during the discussion which made the Conference feel that it should appoint a committee of its own to inquire still more thoroughly into the case before taking definite action. Accordingly, a committee, consisting of Revs. G. Kamishiro, Y. Hiraiwa, and Dr. Scott, were appointed to make the necessary inquiries, and report at a later meeting.

As there was no other business before the ministerial session, the meeting adjourned at 11.40 a.m., to meet at the call of the chair.

GENERAL SESSION—FIRST DAY.

The general session of the Conference opened on Wednesday morning, May 26, at nine o'clock, with the president, Dr. Macdonald, in the chair. After the opening devotional exercises the roll of ministerial and lay members was called, when it was found that twenty-four of the former, and seven of the latter, were present. At later sessions of the Conference other lay delegates residing in Tokyo dropped in occasionally. But all through, the proportion of laymen present was very small. Our laymen in the outlying districts find it difficult to leave their homes and work long enough to come in to Conference, for most of them are busy men, and even those in Tokyo find it no easy matter to attend all the sessions. But as the church grows older and larger, we shall no doubt see more of our lay brethren in their places at the annual meeting.

When the ballot for president was taken, Dr. Macdonald was re-elected by a practically unanimous vote, receiving twenty-nine out of the thirty ballots cast. The election of secretaries showed the same conservative tendency, the Revs. M. Kobayashi and D. R. McKenzie being re-elected to the office of Japanese and English secretary, respectively. After the election of the secretaries, H. Muramatsu, Esq., Bursar of the Boys' School, was appointed Conference interpreter.

At this point the Rev. Wm. Elliott received permission to address the Conference. Mr. Elliott has been in poor health for most of the past year, and for the past few months has been failing very rapidly. But it was only the day before Conference opened that it had been decided that he should return to Canada at once. And now that he had to leave Tokyo to make the necessary preparations for his departure, he had come in to say farewell to the members of the Conference. Mr. Elliott spoke of his attachment to the work in Japan, and to the brethren with whom for some years he had been associated in that work; of his deep regret at being obliged to return home two full years earlier than he had expected, on account of the state of his health; and of his hope that after a rest of a year or so at home he might be able to return to the field in restored health and vigor. He asked the prayers of the brethren on his behalf, and assured them that he would ever remember them and their work.

The Conference was much affected by Mr. Elliott's address, and after a few words of sympathy from the president, the Rev. Y. Hiraiwa rose, and speaking on behalf of the Japanese brethren, expressed their deep sympathy with Mr. Elliott in the trying circumstances in which he was placed, and their profound regret that he was obliged to return home, and referred very kindly to the labors of Mr. Elliott on behalf of our church in Japan. When Mr. Hiraiwa had finished speaking, Mr. Yamaji, editor of our church paper, The Gokyo, rose and moved the following resolution: "That this Conference learns with great regret that the Rev. William Elliott, on account of ill-health, is compelled to return to Canada, and that we recognize his long and faithful service to our church in Japan by recording the fact in the minutes of our Conference."

This resolution was seconded and unanimously adopted, and Mr. Elliott, after thanking the Conference for their kind expressions, took his leave. He will sail for home shortly, accompanied by his family, and we trust that the rest and change of climate may soon restore him to his wonted health and strength. The necessity for Mr. Elliott's return home at this time, when our force has just been reduced by the departure of Messrs. Dunlop and McArthur, seems especially unfortunate; but under the circumstances there seemed nothing else to do. From another point of view, also, his departure is much to be regretted, for Mr. Elliott had reached a position where he could lay aside his manuscript when preaching in Japanese; and so was in a position to do effective work as a preacher to the people in their own tongue. Our work also loses a valuable worker, though it may be for a time

only, in the person of Mrs. Elliott, who has made rapid progress in the language, and attained to a more than usual freedom in the use of it.

The regular business of the Conference being resumed, the reports of the ministerial session and the Conference Special Committee were presented. The secretaries then nominated the journal secretaries and assistant secretaries, and their nominations were confirmed by Conference. The Rev. H. H. Coates and the Rev. A. C. Borden were the English nominees, and the Revs. D. Hatano and G. Kamishiro, the Japanese nominees for these offices. The Conference Nominating Committee was then chosen by ballot.

While the balloting for the Nominating Committee was in progress, an invitation was read from the ladies of the Girls' School, requesting the pleasure of the company of the members of Conference and their wives at the school on some evening of that week which would suit the convenience of the Conference. The Conference accepted the invitation with pleasure, and selected Thursday evening.

At this stage the first visitors to the Conference were introduced—the Rev. Messrs. Ogata and Nakada, fraternal delegates to our Conference from the Conference of the Methodist Episcopal Church. Both of these brethren delivered brief and earnest addresses, the former dwelling particularly on the gratifying fact that the religious teachers of this land, feeling the insufficiency of the "new theology," were coming back again to the "old Gospel"; and the latter speaking of the warm brotherly feeling subsisting between his own Conference and ours. The president of the Conference, in reply, expressed the gratification of himself and the Conference at the visit of the two brethren, and heartily reciprocated their fraternal greetings.

After the Nominating Committee's report had been brought in, and adopted, the Rev. Y. Honda, D.D., president of the Methodist Episcopal college, was introduced to the Conference, and made a brief address.

The noon hour having arrived, the Conference stood adjourned, and was dismissed with the doxology and benediction.

AFTERNOON SESSION.

The Conference assembled again at two o'clock, and after the opening exercises memorials were called for. Among those sent up from the districts, two or three of the most important may be mentioned. The first of these was from the Tokyo District Meeting, asking that some one be appointed to prepare a history of the work of our Missionary Society in Japan, from its inception down to the present. The second was from Nagano District, asking for the establishment of a girls' school in the town of Nagano. The third, from the same district, repeated the request of last year for the establishment of a course in theology in the Japanese language, for the sake of those who are unable to take the present English course. These, with various other memorials, were referred to the appropriate committees, and reported on at later stages of the Conference.

When the memorials had been disposed of reports of committees were called for. Under this heading the Committee of Investigation appointed by the last Conference to visit the Hokkaido, presented their report. The following is a summary of the same:

1. Your committee regards the evangelization of the Hokkaido as a necessity. The progress of the newly opened country is almost without parallel; the people are in a transition stage, having thrown off their old customs, and along with them their old religious faith; and there is now apparent a tendency to degeneracy in morals so strong that it calls loudly for speedy and earnest efforts for the evangelization of the island.

2. We should begin this work at once, for if we wait until the towns and cities are built, and the people have become fixed in their habits, we shall find it exceedingly difficult to make an impression upon them. Now when everything is in a formative condition, we should begin, so that our Christian work may advance with the material advancement of the country.

3. We are convinced from our examination of the field that Takekawa is the most suitable place for us to begin our work in, being, as it is, a flourishing agricultural centre, and having excellent railway connections with other parts of the island.

4. As to the method of work, we would suggest that a well-qualified ordained minister be sent to Takekawa, that he make that town his headquarters, and that as fast as possible he extend the work into the surrounding country.

5. In the city of Sapporo, the capital of the Hokkaido, we have more than ten members of our church, and as they have very earnestly presented the claims of Sapporo, we request the Conference to carefully consider the same in dealing with this question.

This report was referred to the Home Missionary Society of the Conference, in the hope that they might be able to make the necessary financial provision for taking up the work in this interesting and promising field.

In answer to the question, "What ministers or probationers for the ministry have died during the year?" it was reported that Mr. Okada, an evangelist on the Shizuoka District, had gone to his reward since last Conference.

The last item of business to come before this session was a request from one of the lay representatives of Yamanashi District, that the time for holding the Annual Conference be changed to the beginning of April. The reason given for desiring the change was that the month of May was a very busy one with the people of the Shizuoka and Yamanashi Districts, as that was the time for feeding the silk-worms. If the Conference were held at the time suggested,

the laymen would be able to attend; but if it continued to be held at the end of May very few laymen were likely to be able to be present. It was pointed out that according to Discipline the Conference could not be held earlier than the beginning of May, and so the matter was dropped.

No other business being ready Conference adjourned to allow the committees to meet.

MINISTERIAL SESSION.

Immediately on the adjournment of the general session, a meeting of the ministerial session was called by the president.

The committee which had been appointed to consider the case of the Rev. Mr. Muraoka now reported, recommending that Mr. Muraoka be received into the ministry of our church. The members of the committee having explained to the satisfaction of the Conference their reasons for making this recommendation, their report was adopted, with the understanding that before Mr. Muraoka was received as a full member of the Conference, he should take upon himself the ordination vows prescribed by Discipline, at some time and place to be arranged for by the president of the Conference.

After some further business the session adjourned at a little before five o'clock.

SECOND DAY.

On Thursday morning, May 27, the Conference was opened at the usual hour by the singing of the hymn, "A Charge to Keep I Have," and prayer by the Rev. S. Yoneyama.

After the reading of the minutes, memorials were called for, and a number were presented from the Nagano District. By mistake I put these in with those presented the first day, and as they have already been mentioned, I need not repeat them here.

Reports of committees being called for, several committees responded.

The Committee on Education recommended that the annual grant of 600 yen to the Kofu Boys' School be continued.

The Committee on Temperance and Social Reform recommended the establishment of temperance societies in our churches, but some members objected to the wording of the report, so it was referred back to the committee to be re-written.

The committee appointed by the last Conference for the translation and publication of Christian literature reported that as the estimate of 300 yen sent on to the Mission Board last year had not been granted, they had been unable to do anything. Recognizing the importance of this kind of work, however, they would recommend the appointment of a similar committee by this Conference, and the renewal of the request for 300 yen.

At this point representatives of the Woman's Missionary Society presented to the Conference the report of the work of that society during the past year. The report was read by the Japanese secretary, after which the president felicitated the ladies on the success which had attended their labors. This report will, as usual, appear in full in the Minutes of Conference.

The report of the Home Missionary Society of the Japan Conference was next presented. The contributions for the year amounted to 605 yen, an increase of about eight per cent. over last year. For evangelistic tours nearly the whole of the 200 yen set apart a year ago for that purpose had been expended. Over sixty yen had been used for the president's travelling expenses, the greater part presumably for his trip to the Hokkaido as a member of the Committee of Investigation. Other small sums brought the total disbursements up to nearly 300 yen. The income of the society has, however, right along, exceeded its expenditure, so that there is, according to this report, the handsome balance on hand of over 1,450 yen.

The latter part of the report recommended among other things, that the Conference take up work in the Hokkaido, and in case this was done, the Home Missionary Society pledged its assistance to the extent of 300 yen. This portion of the report was not adopted by the Conference, but referred back to the Missionary Society, with the request that the work in the Hokkaido be provided for entirely out of the Society's funds.

When the report had been thus disposed of Mr. B. Nagano, one of the members of our church now residing in Sapporo, the capital of the Hokkaido, addressed the Conference in the capacity of a representative of the members of our church living in that city. He urged that work should first be undertaken in Sapporo, which is the centre of everything in the island. After he had finished his address many questions were asked him in regard to Christian work, conditions of life, prospects for self-support in the church work, etc., by the members of Conference. It was understood that when the question of opening up work in this field came again before the Home Missionary Society, Mr. Nagano should be present to furnish such information as would be necessary to enable the members of the Society to reach intelligent conclusions on the subject.

This finished the business before the session, and as a good deal of committee work still remained to be done, it was decided to omit the afternoon session. The Conference then adjourned to meet next morning at nine o'clock, the benediction being pronounced by the Rev. Dr. Meacham, who had come up from Yokohama to attend the Conference.

(Concluded next week.)

The Epworth League of Kemptville gave a reception on the church lawn to their new pastor, Rev. D. C. Sanderson, on Thursday night, June 24. The pastor and his family received a royal welcome. He was appointed a delegate to the International Convention at Toronto.

Memorial Notices

Memorial Notices must be brief, or they will be reduced before publication. A limit of about 300 words is suggested in all ordinary cases. Poetry, prayers, long genealogies, and accounts of funeral services cannot be admitted. These memorials should not be religious histories, but characteristic notices of the deceased, and must reach the office within two months of the person's death.

LIDLAW.—Andrew Laidlaw was the son of William and Isabella Laidlaw; born on December 8, 1825, in Delaware county, N.Y.; came to Canada in 1851, and in July, 1854, was united in marriage to Mrs. Margaret Miller, widow of the late Andrew Miller, a woman whose profound piety, consecrated intelligence and wise counsel was a strong factor in moulding the life of her husband, and leading him into the path of rectitude and righteousness. Bro. Laidlaw was one of the pioneers of Caistor township, having settled there forty-three years ago. He was a strong, active man physically, and his life was a literal fulfilment of the words of Solomon, "The hand of the diligent maketh rich." He was upright in his dealings with men, and in his disposition there was a frankness and firmness which gave a charm to his friendship. He was a member of the Methodist Church for forty years, and a subscriber to The Christian Guardian for thirty-eight years, and faithful in his attendance on the means of grace. As he approached the evening of life, it was evident that his spirituality increased, and he assured his minister a few days before his death that everything was clear spiritually. On April 9, 1897, the spirit was released from the body and entered into rest. His family consists of two sons and three daughters, all of whom are looking forward to a happy reunion beyond the river of death. Thomas Grandy.

YOUNG.—Luria Mabel, youngest daughter of Ira and Lucia Young, was born at Clarenceville, June 30, 1881, and exchanged mortality for life June 5, 1897. In a meeting held by the writer, she sought and obtained a clear scriptural evidence of her acceptance with God, and that assurance she retained until the last. A few months after her conversion, at a union camp-meeting held at Alburg, Vt., she obtained the blessing of a clean heart, and "was filled with all the fulness of God." Those who saw her "saw her face as it had been the face of an angel." Her religious life was short, but most beautiful, and her death was one of holy triumph. I never before witnessed anything so triumphant. She was singing God's praise in the swelling of Jordan. The morning she died she started the hymn, "Will You Come," and requested them to sing it. A short time before she passed away she summoned her brother and sisters to her bedside, and embracing them, exacted a promise from all to meet her in heaven. Some of them have since found the Saviour, and are walking in the comforts of the Holy Ghost. Luria was never heard to murmur through her illness. She wanted to go and be with Jesus, and meet her sister, who went before eight years ago. The writer was summoned from Conference to attend the funeral. It was a most solemn time. Strong men wept like children, and all felt that God was there. We can say as was said of one of old, "She being dead yet speaketh." J. Ferguson.

TREMAINE.—Mrs. Wm. P. Tremaine, whose maiden name was Minnetta Smith, was born at Tobiacrow, Ont., July 8, 1861. While yet young she, with her parents, Matthew and Letitia Smith, removed to Weston, near Toronto. In the autumn of 1878 they came to Manitoba, settling at Minnedosa. Here through the agency of the Salvation Army, she found peace in Christ, and clearly experienced his saving power. At the age of twenty-nine she was united in marriage to William P. Tremaine, her now sorrowing husband. In 1893 she, with her husband, moved to Glensmith north of Arden, where she at once united with the Methodist Church, of which she remained a faithful member until called by death to join the church triumphant, which occurred May 7, 1897, after a long illness, extending over four years. Sister Tremaine lived a life devoted to God. She had on the shining garments of salvation, and lived in close communion with Christ, her pathway being that of the just, which shineth more and more unto the perfect day. She was a kind neighbor, a devoted wife and an affectionate mother. During her last illness the writer had the privilege of visiting her, and found her peaceful, submissive, sweetly trusting in Christ, awaiting the summons from on high. Her husband and two children mourn their loss. H. H. Gilbert.

WALLACE.—Thomas Wallace was born in the county of Monaghan, Ireland, July 12, 1811. He came to Canada in 1832, and settled in the township of Lansdowne. Ten years later he found in Miss May Henderson a trustworthy helpmeet. To them were borne twelve children; two have already passed to the better land. Bro. Wallace was converted in 1855 under the ministry of Nassa Ghown. He immediately united with the Methodist Church and remained a member of the same until his death, which took place on May 11, 1897. He loved God with all his heart; his joy in Christ at times would reach the point of ecstasy, and his firm Amen during the public service would assure you he was not asleep. He did not claim to be above mistakes, but had a fixed purpose and that was to please his God. He was true friend of the minister, and ardently loved and supported his church. His remains were followed by a large concourse of friends to his resting-place. We miss him very much, but hope to meet by-and-by, where we shall never say good-night. W. E. R.

News of the Week.

Monday, July 5.

At the annual meeting of the Hamilton Board of Trade, Mr. W. F. Findlay was elected President.

At Elmville, Ont., Mr. Amos Train, deputy reeve of Flos, was nominated as the Independent Patron candidate for Centre Simcoe.

A despatch from Havana states that a number of children, between the ages of six and fifteen, have been sent to jail as being abettors of the rebellion.

The Council of the Montreal Board of Trade has decided to tender a complimentary banquet to the Right Hon. Sir Wilfrid Laurier on his return to Canada.

Mr. Fielding, at the request of the people of St. Stephen's, N.B., permitted the Canadian cruiser Curlew to take part in the demonstrations yesterday at Calais, which is opposite to St. Stephen's, on the American side. This was done in return for the military and people of Calais having taken part in the jubilee demonstrations.

Tuesday, July 6.

Hon. Amor De Cosmos, ex-Premier of British Columbia, is dead.

Rev. John Burton, Presbyterian minister at Gravenhurst, is dead.

The Duke of York has been appointed a Knight of the Order of St. Patrick.

It is estimated that the damage by floods in the South of France amounts to 200,000,000 francs.

The dam at Peterboro', connected with the electric plant, broke away, and the town is without light and street cars.

London engineers have struck for an eight-hour day, and the employers have locked out 25 per cent. of the union men throughout the United Kingdom.

At the annual meeting of the Ontario Medical Council, which commenced at Toronto to-day, Dr. Thorburn, sr., of Toronto, was elected president for the ensuing year.

The International Congress of Naval Architects and Marine Engineers opened to-day in London. The Prince of Wales welcomed the delegates in the name of the Queen.

The managers of the great miners' strike in the United States, seeing the serious consequences which may ensue from a long struggle, are prepared to submit their grievances to arbitration.

Wednesday, July 7.

Mr. Alex. Molson, of Montreal, is dead.

By a vote of 38 yeas to 28 noes the United States Senate passed the tariff bill after six weeks of discussion.

It is reported that Petersen, Tate & Co. have successfully floated their first line project in the London money market.

An electric car ran off the bridge crossing the Saginaw River, near Bay City, Mich. A number of passengers were drowned.

The Minister of Militia has decided to remove the Dominion rifle ranges from the Rideau to Rockcliffe on the banks of the Ottawa River.

The Liberal Conservatives of East Victoria held a convention to-day at Shelburne Falls, and unanimously nominated Mr. J. H. Carnegie, M.P.P., as a candidate at the next provincial elections.

The Twenty-fourth Annual Conference of Charities and Corrections opened this evening in the Pavilion, Toronto, with a public meeting, at which the delegates were welcomed by a number of prominent public men of the province.

The Minister of Militia has given his decision in the Queen's Own dispute. Col. Hamilton retires and will probably be succeeded by Major Blomere. A general order dealing with insubordination of junior officers will be promulgated, and Col. Hamilton will be appointed to the reserve officers.

Thursday, July 8.

The Patrons of Prince Edward have nominated the sitting member, Mr. In Caven, M.P.P.

Mr. Whitney's campaign tour in western Ontario closed at Orangeville with a good meeting.

An illicit still has been seized in Lebec, with a fermenting capacity five thousand gallons per day.

Three cases of sunstroke were reported to-day among the soldiers now camp on Carling's Heights, London, Ont.

Mr. Bowen E. Aylsworth was nominated by the Liberals of Lennox as a candidate for the Legislative assembly.

Senator Isham G. Harris, of Tennessee, died at Washington.

The New Barnes Cycle Company, of Woodstock, is in the hands of a receiver, and winding-up proceedings have been instituted.

The Queen Regent of Spain, has pardoned one hundred and eight Cuban prisoners who are in penal servitude, and permits them to return to Cuba.

The leaders of the coal miners' strike in the United States are willing to arbitrate their claims, and Bishop Potter has been requested to act for them if the proposal is agreed to.

The Sultan has decided to defy the Powers, and unless his terms of peace are assented to in a few days he will resume hostilities in Thessaly, with a view of capturing Athens.

The consignment of Canadian dressed beef that was sent to England in cold storage on the Labrador has arrived in Liverpool in excellent condition, and there are prospects of establishing a profitable business in this line.

Colonel Matheson, the present representative in the Ontario Legislature for South Lanark, was made the unanimous choice of the party at a convention held to-day in Perth, to select a candidate for the next provincial elections.

Friday, July 9.

A strike of natural gas was made in Dunwich Township.

Sir Wilfrid and Lady Laurier are to visit Mr. Gladstone at Hawarden, St. Felicien, Chicoutimi county, was visited by a terrible cyclone, which killed four children, destroying buildings and causing much damage.

At Montreal, Rev. A. Bourgeault, Administrator of the Archdiocese of Montreal since the death of Archbishop Fabre, died to-day, aged 76 years.

Mgr. Merry del Val, the Papal delegate, arrived in Toronto to-day from Ottawa, and is resting at the Archbishop's palace before starting on his homeward journey.

The sixty-seventh annual meeting of the American Institute of Instruction, one of the oldest educational societies in the world, was begun in Montreal to-day.

Lord George Hamilton, the Secretary of State for India, stated in the House of Commons to-day that only seven persons were killed in the Calcutta riots, and not fifteen hundred as stated in the native reports.

The first effects of the great coal miners' strike are being felt in the United States. At Cleveland a big iron works has shut down for want of fuel and several lake vessels will be tied up. Western railways are seizing coal in transit for their own use.

Saturday, July 10.

Judge Joseph Amable Berthelot, one of the oldest judges of Montreal, is dead.

The Colonial Premiers are tired of being feted, and are preparing to leave London.

The Canadian Power Company has begun work on its proposed power canal at Niagara Falls.

Mr. Nostrand Sprague is the Liberal nominee for Prince Edward for the Legislative Assembly.

Owing to a slight indisposition Sir Wilfrid Laurier was unable to attend the London Chamber of Commerce banquet.

Mr. James Cleland, M.P.P., for North Grey, was again chosen to represent the Liberals of that riding in the next election.

In anticipation of the duty proposed by the Dingley Tariff Bill, Canadian lumber is being rushed into Oswego, N.Y., in immense quantities.

Michel Pin and his Daughter Maria lost their lives in a fire which destroyed their dwelling at St. Roch, Quebec.

Mr. George A. Wintermute was today nominated by the Patrons of North Essex as their candidate for the Provincial Legislature.

Terrible thunderstorms, hailstorms, and cloud-bursts have devastated large districts of Germany, destroying the growing grain, and killing cattle.

Mr. G. H. Field, Premier of New South Wales, says that any attempt to bring the colonies back into a position of relative insignificance, by giving them some indefinite minor representation at Westminster, would never be accepted in Australia.

It is said that one of the chief features of Mgr. Sambucetti's special report to the Pope on the growth of Catholicism in England is the astonishing conclusion that the decrease of membership in that body to membership in the Church of Rome.

Security. Is a word with a fathomless depth of meaning; under its sheltering wing, capitalists of both mean and great proportions foster, extend, and develop enterprises, and by its aid are enabled to influence and move to their own advantage the monetary markets of the world—thus very often by their abundant knowledge of financing and personal care and observation rising to the highest pinnacle of fame in the financial world.

Security is closely related to just law, so that the individual as well as the community at large is deeply indebted to it (comparatively speaking), by reason of the protection afforded from evils of many kinds.

Security is certainly something that makes safe and protects, and grants freedom from danger or risk. In every business department of life, shrewd men aim at security to the utmost, and in order to have their business on a secure basis will strive perseveringly and unceasingly until such end is attained.

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Births, Marriages and Deaths.

BIRTH. WIGLE—At the parsonage, Carman, June 30, the wife of Rev. Hamilton Wigle of a son, MARRIAGES. VANCE—CARRUTTERS—On Wednesday, June 30, 1897, at the Front Street Methodist church, Strathroy, by Rev. James Wilson, M.A., Rev. Wm. R. Vance, of Harwich, to Jessie R. Carruthers, of Strathroy, Ont. COBURN—EMERSON—On July 1, by Rev. C. Langford, assisted by Rev. W. A. Rodwell, in Clinton Street Methodist church, Toronto. Rev. John Coburn, of Toronto Conference, to Miss Susannah Wesley Emerson, of Toronto. HODGKINS—CLARKSON—On Jubilee Day, at the residence of the bride's father, by the Rev. J. Fred. Kay, B.A., Miss Josephine Clarkson, of Port Robinson, to Mr. Gideon Hodgkins, of Welandport. JAMES—CHAPMAN—On the 30th ult., in the Methodist church, Waterford, by Rev. Charles Deacon, Ph.D., George Moffat James, B.A., D.L.B., Head Master of Waterford Public School, to Elsie May, daughter of George F. Chapman, Esq. DEATH. CLENDINEN—At the Methodist parsonage, Newboro', Ont., on Thursday, July 1, 1897, Stafford Edgar, son of Rev. Geo. S. Clendinnen, aged 10 months and 21 days. Of such is the kingdom of God.

I Wouldn't be so head-strong as to refuse advice when offered in a Would You friendly spirit. THE COOK'S FRIEND BAKING POWDER.

NIAGARA RIVER LINE. Niagara Navigation Co. FOUR TRIPS DAILY (Except Sunday.) Steamers CHIPPEWA and CORONA will leave Yonge Street Wharf (east side) at 1 a.m., 11 a.m., 2 p.m., and 4.45 p.m., connecting with the New York Central and Hudson River Railway, Niagara Falls and Lewiston Railway, Michigan Central Railway, and Niagara Falls Park and River Railway. JOHN FOY, Manager.

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"A very helpful lecture, furnishing material for one's view in the words of the great Teacher."—Michigan Christian Advocate. "Have not met with any treatment of your theme more satisfactory and conclusive than is displayed in your discussion."—Rev. W. Harrison (Bathurst, N.B.). "I have read it with pleasure and profit. It is a good and concise thing on the subject. It will do good."—Rev. Dr. Wild. "I am delighted with it. I think you have done the Church good service and yourself credit in the production."—Rev. J. S. Williams, son, D.D. "We recommend it as an ably written article on this subject, and well worthy of perusal by inquiring minds."—The Highgate Monitor. "An able paper by Rev. John Reynolds on Higher Criticism. Mr. Reynolds is a man of wide reading and deep thought. He is a close student of the subject, and handles it well. It is a clear statement of the present state of the question from an orthodox standpoint, and is logical, fair and convincing."—East Kent Plaindealer. DR. WITHEROW, in Onward, May 3, 1895, says: "The Higher Criticism has been entirely overdone. We can recommend as a corrective to this visionary criticism the admirable lecture of Brother Reynolds. He describes the theories and points out the fallacies which lurk beneath many of them. He contrasts the views expressed by our Lord regarding the Old Testament writings with the theories of certain modern radical critics." "The author of this little tractate is a super-annuated minister of the London Conference. Though laid aside from the active work, he has not ceased to 'give attendance to reading.' The lecture before us was delivered before the Theologic Union of the author's Conference in 1891, and contains evidence of much careful reading. We must cordially commend the pamphlet, which is a real masterpiece of prose production, well adapted to those who have not time to peruse large works of biblical criticism bearing on the subject of which it treats. The objections made against the different books of the Old Testament are considered in a very manner, and Christ's authority is held supreme."—The Christian Guardian. WILLIAM BRIGGS, 29 to 31 Richmond St. West, Toronto, Ont.

Household.

REMEDIAL USES OF APPLES.

In all temperate climates the apple grows freely, and might be obtained in practically unlimited quantities. That it is not more used than it is is probably due to the fact that being so plentiful it is undervalued. Yet almost everyone likes the fruit in some fashion, and it should form a part of at least two meals out of every three during the year round; for even when the fresh fruit is not in season, canned, dried, or evaporated apples may always be had.

The malic acid of apples, either raw or cooked, will neutralize any excess of chalky matter engendered by eating too much meat. Ripe apples are probably the least fermentable of all fruits, except possibly the banana. For this reason, ripe and sound apples may be eaten by most persons in the hottest weather, but even the apple is safest when cooked.

We have the support of eminent medical authority in saying that the most healthful way to cook apples is to pare and core them, and bake in a moderate oven. If the apple is quite sour, it may be necessary to add a little sugar, putting about a teaspoonful in the hollow whence the core was extracted. The next best way to cook them is stewing, contrary to common belief; apples baked in their skins are the least healthful of cooked apples.

Apple Float—Pare and core six large apples, bake them; add one cupful of powdered sugar and the beaten white of one egg. Beat all together until very light; the longer it is beaten the lighter and whiter it will be. Take one half pint of milk, the yolk of an egg, one teaspoonful of cornstarch, a very little salt, and one teaspoonful of sugar; put into a double boiler and stir until it thickens. Flavor to taste. Place in a glass dish until cold and float the apple upon it.

Apple Jelly—This is fine if made from high-flavored, acid, white-fleshed varieties like the orange pippin or bellflower, boiling the skins and seeds, tied in cheese cloth with the juice, which heightens the flavor. For the finest jelly press two quarts of cider and put it to simmer; pare five pounds of apples, slice and boil in the cider over a brisk fire till the fruit is melted down; strain and boil again with ten ounces of sugar to the pound of juice. This may be flavored with lemon or orange peel, or quinces may be cut up and cooked with the apples for the sake of the quince flavor.

Grape Jelly (very fine)—To one quart of grape juice add one quart of crabapple juice, and you will have a combination that will make a fine jelly, as grapes are unreliable for jelly, while crabapples will jelly easily. Use the usual quantity of sugar. One failure in grape jelly is that many add water to cook them, when they should be put in a fruit press and the juice extracted without a drop of water being added. The juices of fruits contain a gelatinous substance called pectose, or pectic acid, which is soluble in the fruit juice, but has the property of coagulation when mixed with sugar exposed to intense heat and then cooled.—Carrie Ives Saunders, in "What to Eat?"

DAINTY DESERTS FOR HOT JULY DAYS.

Tapioca Cream—Soak over night three tablespoonfuls of tapioca in three-fourths cupful of milk; let a quart of milk come to a boil in a double kettle and add the tapioca; let it cook until clear, then add the yolks of three eggs, and half a cupful of sugar; let it boil five or ten minutes, remove from the stove, and cool before flavoring with one teaspoonful of vanilla; pour in a glass dish, and beat the whites stiff, adding two tablespoonfuls of fine sugar; pour this over the top, and let it stand in the ice box for two or three hours.

Tapioca Ice.—One cupful of pearl tapioca, soaked in cold water over night; boil until clear and soft in water, add one cupful of sugar and a pinch of salt; chop a large ripe pineapple fine and pour tapioca over it; mould and place on ice; serve with whipped cream.

Caramel Custard—Let a cupful of light brown sugar melt and brown in a saucepan over a moderate fire, stirring constantly to prevent burning; when well browned pour over it half a coffee cupful of boiling water, let it simmer slowly; beat four eggs; add a pinch of salt and a quart of new milk; when the caramel is melted add it to the milk and stir well, pour in custard cups, and bake in a dripping pan of hot water in a quick oven about half an hour; serve cold.—Carrie May Ashton.

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Little Johnny wants to know why they don't have a pantry as well as a vestry in church.

Author—"I have a dialect story I want to sell you." Editor—"in what dialect is it?" Author—"I don't know." Editor—"I'll take it."

His idea—"Isn't the Emperor of Germany the grandson of the Emperor William the First?" "Yes; but he thinks he is the great grandson."

Willy came from the shed where Uncle Rufus was picking a chicken. "Aunt Sue!" he exclaimed, "what do you think? Uncle Rufus is in the shed husking a hen—honest true!"

A clergyman asked some children. "Why do we say in the Lord's Prayer, 'who art in heaven,' since God is everywhere?" A little drummer-boy answered, "Because it's headquarters."

Bettie (ten next July)—"O sister, I wish I had two birthdays every year." Sister Jane (thirty-two last March)—"Ah, Bettie, before long you'll wish you had but one birthday every two years."

Edith, the little daughter of a physician in Trenton, N.J., was very much impressed by her first sight of a boy choir, each member wearing his white surplice. When she reached home she rushed to her father with the startling intelligence that a lot of boys had gone to church in their nighties, and they didn't care a bit, but just stood up and sang as loud as they could.

Mother (coming swiftly)—"Why, Willy! Striking your little sister?" Willy (doggedly)—"Aunt Frostface made me." Aunt Frostface—"Why, Willy! I said if you did strike her I would never kiss you again." Willy (still dogged)—"Well, I couldn't let no chance like dat slip."

Daughter—"Yes, I've graduated, but now I must inform myself in psychology, philology, bibl—" Practical mother—"Stop. I have arranged for you a thorough course in roatology, bollology, stitichology, darnology, patchology, and general domestic hustology. Now get on your working clothesology."

A current journal has the following: "When I marry," said the young egotist, "I shall expect my wife to have a bright fire blazing in the grate when I come home, and my slippers and dressing-gown and easy-chair must be ready for me. She must cook nice dishes for me, and—" "Oh, come," interrupted another young man, "what you want is not a wife, but a good, industrious negro boy."

The fools are not all dead. One of them borrowed a sensational newspaper the other day, and discovered an advertisement headed: "How to Make Pants Last." He sent fifty cents for instructions, and in due time received the following, "Make the coat and vest first." At last accounts the simpleton was trying to recover his money by legal process.

In the tobacco trust case now on trial in New York Joseph H. Choate, one of the lawyers for the trust, asked one of the taxmen: "What would you do if at the end of this trial you found that eleven of the jurors are of one mind and you of another?" "I would agree with the eleven," was the reply. "Why do?" said Lawyer Choate. "Because I should probably be in a hurry to get home," was the reply. "You are accepted," said Mr. Choate.

There is a good story going about Prince Alexander, the son of Princess Beatrice, who, at the early age of eleven years, is giving evidence that he ought to become a commercial man. He received a present of one sovereign from his mother, and, having quickly spent it, applied for a second. He was gently chided for his extravagance, but, unabashed, rote to his grandmamma. The queen had probably been warned, for he replied in the same strain of re-sonance, whereupon the young prince responded as under: "Dearest Grandmamma,—I received your letter, and hope you will not think I was disappointed because you could not send me any money. It is very kind of you to give me good advice. I sold your letter for 14 s."

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to beware of such fakes, and of various so-called "associations" that are imposing worthless articles or attempting to work positive swindles upon the people.—Farmer's Advocate.

LET US FINISH OUR CATTLE AT HOME.

There is undoubtedly a scarcity of young steers fit to fatten in Canada at the present time, due largely to the heavy exportation to the United States that has gone on within the last few months. According to our Chicago Stock Letter of last issue some 21,500 Canadian cattle arrived in Buffalo during the four months preceding June 1. This cannot by any means include the entire number that has gone over the border, as many have been taken by other routes to the Western States. At the time the embargo was placed by Great Britain upon our live cattle the more optimistic of us saw good in the effect it would have in compelling the finishing of our cattle in this country, which we must agree is the most profitable way of handling them. We are led to believe that the lesson was so easy to learn that even though the embargo were removed in a few years young half-fat cattle would never be sent away to make their finishers a profit that we so much need and appreciate. Our expectations, however, have not been realized as we well see. When a chance comes along to turn great numbers of those very cattle we want over to our American cousins we are just eager to let them go. The reason that they want them is that they have a great amount of surplus cheap feed, and need animals to convert it into salable products. It seems a great pity that such a condition exists that compels farmers to realize at once at a certain loss when holding them for a short period would place to their credit many an additional dollar. Such a course is especially regrettable at the beginning of a season that promises a large return in fodder crops. Not only that, but reports from all quarters indicate a shortage in cattle. This all indicates that beef will be dear just at the time we have none to sell. Let us be wise and go no further in this back-handed way of conducting our business.—Farmer's Advocate.

STOCKERS GOING OUT OF MANITOBA.

Hundreds of young stockers, yearlings and two-year-olds have been shipped out of Manitoba within the last two months, the majority, of course, being sent to our own ranching country. We saw several droves being driven westward through southern Manitoba, the owners saying they intended driving them all the way west to the ranching country. Several hundred head have been sent south across the border. Farmers who sell thin stockers in the spring of the year with six months' unlimited grass ahead of them, are shortsighted indeed, especially in the face of a rising market. It's the man who finishes these stockers, whether in the stall or off grass, that stands to make the profit.

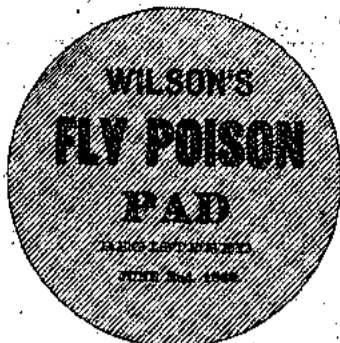
Those who are keeping over a bunch of good quality young steers for next winter's finishing in the stall have a pretty safe thing, judging from present appearances. Already (early in June) the local markets have gone up, the export cattle went out early, grass beef is not yet ready, and butchers' cattle of reasonably fair quality are scarce on the Winnipeg markets. With such numbers of young cattle sent out of the country it would look as though beef must be scarce next spring. With the stimulus better prices will give to breeding, it is important that every farmer should keep quality rather than quantity in view, and use only pure-bred sires, the best obtainable.



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A supplemental examination is ordered for this Conference year on the 1st and 2nd days of October. No such examination will be held in April next.

All young men whose studies were incomplete at the last Conference, are required to write in October on the subjects upon which they did not pass at the regular examination.

For information re fees, applications, regulations, etc., see Minutes of Conference when issued.

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