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## THE Christian Guardian

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Editor. | Book Steward.

### Notes and gleanings.

The women of Japan have serene, untroubled faces, because, says a writer in the *Congregationalist*, they have no small worries. The fashion of their dress never changes, their diet is simple, and their houses are so free from ornament that house-cleaning has no horrors for them. As foot-wear is always left outside the door, there is much less work to be done in the way of removing dust.

The famous traveller, Schweinfurth, has arrived in Berlin with forty-two chests of African curios, including twelve typical skulls from twelve African tribes for the use of Prof. Virchow. This highest of living authorities thinks that Darwinism has been carried far beyond legitimate deductions, and has assumed the character of a craze in the greater part of the scientific world.

That the Norsemen discovered America centuries before Columbus did, receives new emphasis from Professor Horsford, of Harvard, who says that they landed on the Charles River at Cambridge. The professor petitions the municipal authorities to protect certain ridges of grass-covered earth, which he claims are the foundations of Leif Erikson's house, and date from the year 1000.

Mr. Moody has issued his call for the Northfield Conference, to be held in Northfield from August 4th to 15th. On account of his absence Rev. A. J. Gordon, D.D., of Boston, will be the leader. Mr. Sankey and Mr. George C. Stebbins will be present to lead the singing; and among the speakers will be Dr. Pierson, Rev. R. A. Torrey, of Chicago, and Rev. James M. Gray, of Boston.

At Cahors, France, the workmen on the foundations for a convent unearthed a large house of the Gallo-Roman period, the mosaic floors of which are in place and enough of the walls to reveal frescoes in a fair state of preservation. It is supposed to have been destroyed in the sixth century, when Theodebert sacked the town. Pottery fragments, bronzes and coins are found on the site.

The King of Denmark, who is fond of travelling incog., during a recent visit to Hamburg bought several expensive presents for the queen. Discovering, when he came to settle the bill, that he had not enough money, the poor monarch found himself at once suspected of swindling and put down as a common sharper. A hotel official had to be summoned by telephone before the shopkeeper could be pacified.

The United States Census Bureau has just issued its final bulletin relative to the population of the country at the time the enumeration was made, two years ago the present month. The total is 62,622,250, an increase over that of 1890 of 12,466,467, or 24.86 per cent. The summary shows that the males number 32,067,880 and the females 30,554,370. The former have increased faster than the latter since 1890 by 1.64 per cent. It is encouraging to know that 58,372,702 of this population was born in the United States, 9,249,547 being foreign born. There were 54,988,890 white persons in the country in 1890, and 7,638,360 persons of color, which includes negroes, Chinese, Japanese and civilized Indians.

The Chinese riot, about two hundred miles from Foochow, looks like a resistance to the foreigners' disregard of native proprieties, which we are quite inclined under our present knowledge to sustain the Chinese in. If the English missionaries dress in native costume, they should

conform their conduct to native sense of propriety, and that they offend when one man goes about with several unmarried missionary ladies. He may do that as a European, and the people may accept it from that standpoint, but he cannot do so in native Chinese garb. That compromises the moral standing of the missionaries. If the British consul is rightly reported, he considers these missionaries as having been in this case very imprudent.

We have referred to the Primitive Methodist annual Conference. At home the membership showed a decrease of 552. The mission work was prosperous, six missions in London alone showing an increase of fifteen per cent. In the colonies the growth was more than 850 members, and in the African mission there was an increase of seventeen per cent. It was proposed to raise for connexional purposes a jubilee fund, it being fifty years since the formation of the society. The total amount subscribed to it so far is \$70,000.

There may be no truth in the report that Great Britain, Spain and Italy have arranged for the partition of Morocco, but there is much reason for believing that, before many years have flown, the southern shore of the Mediterranean will again, as formerly, be brought under European domination. Such a result would be entirely in the interest of civilization, and would mean the rapid development of North Africa and its conversion into one of the most prosperous portions of the Old World.

Kaiser William still persists in claiming that the great desire of his life is the maintenance of the peace of Europe. To this end he demands that 60,000 men be taken from industrial pursuits and placed in the ranks of the standing army. He also favors the increase of the German navy and the strengthening of a large number of fortifications. These acts have caused France and Russia to consider the propriety, and even the necessity, of increasing their military and naval forces and getting ready for open hostilities.

One of the proposed attractions of the World's Fair at Chicago is to be a children's palace, in which there will be shown all of the best appliances for school use, and for children's wear and service outside of school. The games of children in many lands will be shown on a model play-ground. Of course, educational methods will be shown, especially such as are unusual, and not especially the product of any school system, for the latter will be exhibited in the regular school section. Besides all this there will be, it is hoped, handiwork of many boys and girls.

Rev. George Cousins, editorial secretary of the London Missionary Society, was one of the band who went out from London, under the leadership of the venerable William Ellis, to reopen the work in Madagascar in 1864. From that time until 1891 he was connected with the Madagascar mission, especially as principal of the college at Analakely, when he was obliged to leave Madagascar on account of the ill-health of his wife. He was associated with the London Missionary Society in the general charge of their literature, and manifested so much aptitude for it that last year that was made a separate department, and he was put in charge of it.

Mr. Howells says that New York is one of the newest of the border towns. Nearly everything not commercial is in the primitive stage, according to him. Literature is just beginning to develop new forms. Architecture is undergoing a period of revolution. What has been generally accepted by the town for the last century is discarded, and in every direction movement is toward something new. Even the problem of city government is being brought to the attention of the people as a new thing. Hence, in Mr. Howells' judgment, New York is a rich and powerful border town, but with a mighty trend in the direction of improvement.

The Society for Promoting Christian Knowledge, at its recent meeting in London, England, showed that during the last quarter of a century the Society had endowed thirty-eight bishoprics in the colonies and foreign parts with \$850,000, besides spending \$170,000 for other colonial endowments and \$770,000 for church building. Religious education in England had received

\$885,000; abroad, over 430 students for the native ministry had been helped in their education, at a cost of \$111,500; vernacular literature had been supplied to the foreign missions of the Church of England, at an expense of \$68,500. At present the society publishes the Prayer-book, in whole or in part, in ninety languages. Last year 5,582,475 Bibles, Prayer-books, and tracts, and 6,878,878 other publications were issued. The Society's income is about \$200,000, and this year more than that sum has been voted in grants. Its efforts to reach the increasing demand for reading matter caused by the Education Act of 1870, has resulted in the publication of 29,565,066 volumes—excluding Bibles, Prayer-books, and tracts—during the last five years. The Society puts forth an earnest appeal for help in its great work.

The celebrated Prof. Theodore William Dwight, so long connected with the Columbia College Law School, died suddenly June 29th in Clinton, Oneida Co., N. Y. He was the son of Timothy Dwight, the seventh president of Yale College, and a cousin of Theodore Woolsey, ex-president, and of Timothy Dwight, now president of Yale. Prof. Dwight had been professor in Columbia Law School from 1858 until 1891. Over 10,000 students were under his instruction. He was very learned in other lines, master of Greek, Latin, German, and Italian, first president of the Dante Club, was counsel and referee in important positions, was an active member of Madison Square Presbyterian church, and liberal in subscribing to its charities.

The "Leipziger Tageblatt" justly says that Bismarck, when in power, hounded men to death for giving utterance to far less fiery criticisms than he has seen fit to emit regarding his successor. And the *Berliner Tageblatt* remarks: "With the full weight of his historic name he exposes Chancellor von Caprivi to the eyes of foreign nations, and discredits him by means of reckless dialectic. All patriots will regard the procedure with aching hearts, but at the same time they will admit that the Government acts in self-defense when it resolves to no longer expose itself to the poisoned arrows of its adversary. Chancellor von Caprivi's question whether Prince Bismarck's conduct is patriotic will be answered by a majority of the nation with a sorrowful but decided negative."

Sir Charles Elliott, Lieut.-Governor of Bengal, has just made an important speech on the subject of missions. Among other things, he said: "The subject of the increase in the number of Christian converts during the last ten years as shown by the census of 1891, has been a good deal on my mind. I saw an announcement in the *Pioneer* that the number of Christians in the Northwest Provinces had increased from 13,000 to 22,000 during the last ten years. I turned then to see how far I could get similar statistics of Bengal. I find that the census report for Bengal for 1891 is not yet completed, and that the figures are not yet available in full detail. I have, however, received a provisional statement from the Census Superintendent which is not likely to be far wrong; and I find from that that the number of Christians in Bengal have risen from 122,000 to 189,000." Sir Charles Elliott adds: "Surely, so great an increase as that is a fact to give encouragement to all who are engaged in missionary work, and all who support the cause of missions."

The Welsh Calvinistic Methodists held their General Assembly the first week in June. The general tone of the meeting was very encouraging, the finances showing an increase of \$175,000, very much larger than in any year before; \$130,000 has been added to the collections for missions, the remainder being from the general collections. The total of all collections reached the sum of \$1,368,590. The total number of churches reported was 1,271; chapels, 1,459; communicants, 187,415; Sunday-school scholars, 191,341, a constant increase upon the previous years. The English churches have not shown as rapid growth as the Welsh, but still they are in good condition. Some twenty years before, this body, much against the wishes of some of its leading men, by a large majority, voted against the Bible being read in day schools. Since then a great change has come about, and a strong resolution was passed, urging all Board schools in Wales to arrange to have the Bible introduced to the schools under their charge. A strong resolution was passed expressing the conviction that no

Church of Christ should be in connection with the State as an established Church, and urging that disestablishment and disendowment be carried out without delay.

### WRONGFUL DISCUSSION OF SCRIPTURE.

Though the *Chicago Inquirer* has shown a good deal of sympathy with Professor Briggs, it is not prepared to endorse the loose methods of the rationalistic critics. It says:

"It is very difficult to reconcile the modes of discussion of current polemic issues with any proper regard for Holy Scripture as the revealed will of God. 'Bibliolatry,' the worship of the book as a fetish, is one thing—though it is a thing of the past, and was mostly confined to the illiterate; but there is a reverence for Scripture due to it as a divine revelation, and because of the nobility and beneficence of its contents. But the Scripture is treated by high theological authorities as if it were subject to any one and all of a thousand and one tests, each of which it must meet before the bar of a fallible and erring individual judgment, or be declared a gigantic literary imposture. Just now the attention of the Church is, so far as this subject is concerned, concentrated upon the recent school of the higher criticism, which is, in our opinion, justly condemned for irreverent and rationalistic treatment of the Scriptures—though this attitude of mind is strenuously denied. We have before called attention to the words of the assailants of that so-called science as equally faulty and reprehensible. The latest example of this is Professor Green's article in the *Princeton Review*. The subject is 'The Genuineness of Isaiah xl.-lxvi.' That statement of the subject seems to us objectionable, because the question discussed is whether the Book of Isaiah was revealed or inspired through one prophet or two. The book being the product of Divine guidance and revelation, it is genuine without regard to the human instrumentality. The authenticity, truth, genuineness, infallibility of the Book of Isaiah would not in the remotest degree, nor by the shadow of a shade, be impugned by the fact that the single book was the product of the inspiration of two prophets. That which is regarded by the critics as the second book of Isaiah, it will be seen by consulting Luke iv. 17, bears the seal of our Lord, and the unity of the authorship is, by the words 'the book of the prophet Esaias,' to our minds, conclusively established; and yet we do not fail to recognize the force of the argument of those who hold a different view. The argument on both sides is strong, and so long as the divine authorship of the book is not impugned by either party, we see no objection to the discussion—though we cannot doubt that the ancient view, obviously held in the time of our Lord's ministry, is the correct one. We agree with Dr. Green as to the unity of the human authorship of Isaiah, but are not willing to employ his terms. We are not willing to say if these last chapters of Isaiah were not written by the writer of the first, that they are a 'wilful fraud,' an 'intentional forgery,' that they are 'spurious.' We are willing to admit the possibility simply as a possibility, that the book of Isaiah from the fortieth chapter onward, was given to the people of God under the sore affliction of their enslavement in Babylon. 'Thy holy cities,' saith the prophet, 'are become a wilderness. Zion is become a wilderness, Jerusalem a desolation. Our holy and beautiful house, where our fathers praised thee, is burned with fire; and all our pleasant things are laid waste.' It is believed that the splendor of Gospel light in those chapters came out of the furnace of direct affliction and sorrow. And so of those wonderfully inspiring and beautiful psalms, the hundred and twenty-fourth and hundred and thirty-seventh. It is certainly not wise to hazard our faith, and the Church, upon the vindication of any nonessential view of human instrumentalities or similar questions. The prophetic element of Isaiah is largely Messianic. Nowhere in the Old Testament is the Person of our Lord and his work set forth so clearly. It stands out in Isaiah as it does in the Gospel of John. Therefore the clear prophetic prevision of Isaiah is so far vindicated that there is no objection on that score to saying that what appears as historic of the exile was in reality prophetic of the exile long before it occurred. There is no difficulty with that theory on the score of prophetic possibility. God could have revealed it long in advance as easily as he could have divinely guided a subsequent historian."

## THE TWENTY-THIRD PSALM.

As one who by some wayside well  
Or rock-pearl'd, crystal fountain  
Where pure, alambic waters well  
From Alpine wine-press mountain,  
All baffled in life's weary way—  
Crushed, desolate, forsaken,  
Kneels by the brink at close of day  
His fervid thirst to slaken.

So bow I where these waters wake—  
Their changeless cheer discerning—  
And by their fragrant freshness slake  
My famished spirit's yearning.  
The Lord a Shepherd is to me,  
His love and grace renew me;  
His gentle keeping is the key  
Which opens Bethlah to me.

In desert ways where dangers fall  
And fear throws from the morrow,  
My soul once withered in the thrall  
Of Doubt, Despair and Sorrow:  
Across the world I heard his voice,  
(Its tones had such upholding!)  
And my Good Shepherd did rejoice  
When I came to his folding.

I saw him smile, and O the bliss  
Which did his face illumine!  
There never was a heart like his—  
So real, divine and human!  
I heard him speak, and every word  
Like wondrous perfume moulded  
My soul, to love's complete accord:  
"A lost lamb safely foldeth."

What fear I here? His care is sure,  
His keeping true and tender!  
In pastures green I rest secure—  
The Lord is my defender.  
My heavenly Shepherd, kind and wise,  
Gives peace and grace and guiding,  
And all the powers these improvise  
Are mine by his providing.

Though shadows fall or night glooms down,  
Yet, still, his eye—above me—  
Sees where the valley's phantoms frown  
And shields because he loves me.  
His gifts are broad and full and free,  
My shelter'd soul surrounding:  
Nor will a whole eternity  
Reveal their wealth, abounding.

"The Elms," Toronto. LEBWELLYN A. MORRISON.

## JOHN FLETCHER, THE SAINT JOHN OF METHODISM.

The grandeur of a holy life is beyond estimate. It is the greatest thing on earth. From its presence evil slinks away, as bats hide from the light of day. A holy life is a constant inspiration to be good. To the soul struggling upward it demonstrates the possibility of living in this vile world without being contaminated by its vice and pollution. In the making up of character, holiness of life counts for more than large intellectual endowments, broad education, fortunate environments, engaging manners; yes, far more than these put together. A holy life on earth is august, superb, God-like. Humanity bows before it; angels gaze upon it with wonder.

Such a life was that of John Fletcher, of Madeley, one of the best examples of New Testament Christianity the world has ever seen. He was born in 1729, in Nyon, a beautiful village on the northern shore of Lake Geneva, Switzerland. In the renowned University of Geneva he finished his studies, having achieved distinguished success in prize competitions. By a strange providence his lot was cast in England, and, in 1757, we find him a minister of the Gospel, zealously aiding John Wesley in his arduous labors.

About this time a wealthy patron offered him the living of Dunham; but Fletcher, unlike many preachers of to-day, refused the parish, saying it afforded "too much money and too little work." In preference, he became Vicar of Madeley, a poor field, containing a population ignorant, vicious, and miserable. Soon fierce persecutions arose; but at length, through their pastor's self-sacrificing toil, his acts of mercy and charity, his faithful ministries in the pulpit and homes of the people, rage was changed to respect and love, and many souls were saved as the fruits of his labors.

John Fletcher received the doctrine of Christian perfection as taught by Wesley, and became one of its ablest and most valuable champions; moreover, he exemplified it in his life. A co-laborer, Venn, said of him to a brother clergyman, "Sir, he was a luminary. A luminary, did I say? He was a sun. I have known all the great men for these fifty years, but I have known none like him."

What an atmosphere of holiness and glory did this man throw about Lady Hnningdon's Theological School at Trevecca, while its president!

Benson, the commentator, himself in a rapture of thought and feeling, thus describes him: "Here it was that I saw, shall I say, an angel in human flesh? I should not far exceed the truth if I said so. But here I saw a de-

scendant of fallen Adam so fully raised above the ruins of the fall that, though by the body he was tied down to earth, yet was his whole 'conversation in heaven'; yet was his life from day to day 'hid with Christ in God.' Prayer, praise, love and zeal, all ardent, elevated above what one would think attainable in this state of frailty, were the elements in which he continually lived."

Seldom did the President address the students but they were melted to tears, and their own hearts were fired with his spirit and enthusiasm.

Often he would invite those students, "athirst for the fulness of the Spirit of God," to go with him into his room. There such a season of prayer, lasting two or three hours, was had, that heaven seemed to come down to earth. Describing the scene, Benson says: "He was so different from, and superior to, the generality of mankind, as to look more like Moses or Elijah than a mortal man dwelling in a house of clay."

His beautiful equipose and gentleness remained with him during the six years in which he was engaged in the great controversy against antinomianism. The "Five Checks" which he wrote have such an attractive style, are so logical and convincing, and are pervaded with such a flavor of spiritual unction, that they serve as models of this kind of literature. Their influence in putting the doctrine of a free and full salvation in a proper light has been immense.

Fletcher's "Last Check to Antinomianism" is a defense of the doctrine of Christian perfection. It is a lucid, scriptural, and unanswerable argument, proving the possibility of the Christian loving God with all his heart, mind, soul, and strength, and his neighbor as himself. My own opinion is, that nothing which has ever been written on the subject, not excepting Wesley's "Plain Account," is so able, convincing, and satisfactory as this crowning work of the Vicar of Madeley. What gives his arguments an added power is the fact that his own experience verified every word he wrote. I can recommend nothing more helpful to the student of perfect love, than the above writings.

Like the men of his generation, we are led to wonder at Fletcher's saintliness of character. His life seemed one constant blending of prayer, praise, and labor for the Master. It was a common thing for him to place his hands upon the heads of his friends, as if ordaining them to some sacred office, and pray fervently to heaven for them.

While he was at his friend Ireland's house in Bristol, on one occasion, three itinerant preachers called upon him. His host sent some wine and bread to the men in the yard as they were about to depart. Fletcher asked a blessing upon the repast, and then, to the astonishment of all, handed first the bread to each, saying, "The body of our Lord Jesus Christ, which was given for thee," etc.; then, presenting the wine, he said, "The blood of our Lord Jesus Christ," etc. So great was the sense of the Divine presence they were all melted to tears.

One reason why Fletcher possessed such an unusual religious experience was the conception he obtained of the limitless provisions of the Gospel to save. So we hear him crying out: "It seems to me a small thing to be saved from all sin: I want to be filled with the fulness of God." What to many persons is an ideal state beyond their expectation of realizing, namely, freedom from sin, with him was only a stepping-stone from which he could fly into the centre of God.

This explains the effect his very presence would have upon people. It is said that a son of the venerable English minister, Vincent Perronet, was led to repentance and conversion by looking upon this saintly man. Stevens, in his history, first tells the following: "A profane swearer was at one time rebuked by Fletcher with a word and a look. While the word was forgotten, the look followed the wretched sinner for fifty years, until, in the State of Louisiana, he prayed for mercy and obtained pardon. Soon after he died in great peace."

Fletcher's death was a translation. The last Sunday of his public life, although in a weak physical state, he preached and administered the communion, the service lasting four hours. As he approached the communion table he said: "I am going to throw myself under the wings of the cherubim, before the mercy-seat."

Exhausted once and again, he still proceeded

with the service, the people sobbing aloud before him. From the church he went to his room, which he left only when carried to the grave. That room was indeed a "holy of holies;" it was the gate of heaven.

In the midst of pain the dying saint continually uttered praises to God. His memorable words are: "God is love! Shout! Shout aloud! I want a gust of praise to go to the ends of the earth!"

Just before he departed to be forever with the Lord, his loved and faithful wife, bending over him, said: "I know thy soul; but, for the sake of others, if Jesus be very present with thee, lift up thy right hand." It was raised instantly. Again she said: "If the prospects of glory sweetly open before thee, repeat the sign." At once the hand was raised, and then a second time. With a stronger effort he at last threw it far toward the top of the bed. In a short time, like a tired child resting in its mother's arms, he fell asleep in Jesus.

So lived and died this man of God, by his blameless and holy life, his unremitting labors, his unquenchable zeal, and unselfish devotion, leaving a legacy of inestimable value to the whole Church of God. His saintly character and luminous writings are important factors in the present revival of holiness.—Rev. E. T. Curnick, in *Christian Standard*.

## ROMANISM IN ITALY.

Among the most prominent indications of the growing dissatisfaction with the Church of Rome in Italy, inside as well as outside, is the number of important books that have been published within the last few years by men in the Church. These books, touching upon the management of the Church, have been read by people on every hand, and the sale has been so great that the attention of the Curia has been aroused. All the books have been placed in the Index, and the authors recalled to obedience by the threat of excommunication. Inasmuch as they are all priests, the threat means submission or starvation. Among the prominent books are "The Tyrants of the Church," by a priest in Venice, in which he discusses the abuses of church government and the tyranny of the Jesuits. Canon V. Marchese, a parish priest in Piedmont, dares to attack the doctrines of the Council of Trent, presses for reform in the lives of the clergy, and discusses the social question in "The Reform of the Clergy," "The Council of Trent," "The Catholic Diaconate" and "The Social Question." Another priest, Don Piaciani, in "The Rome of the Popes," denounces the immoralities countenanced by the Church, but which are gradually disappearing under the present Government. Perhaps, however, the most important one of the whole is Bonghi's "Life of Jesus," 35,000 copies of which had been sold when all Italy was surprised by learning that it had been proscribed. Signor Bonghi, a distinguished statesman as well as university professor, has a wide reputation. In this remarkable book he presents the "Life of Jesus" compiled, as he says, from the four Evangelists alone, without any aid from tradition or the Fathers. In order to bring it within the reach of as many as possible, it was issued in popular form and at a low price. Coming out within a few months of Signor Sonnogno's cheap edition of the Bible, the two books helped each other's circulation. While the other books referred to are mostly personal in their attacks, the "Life of Jesus" is entirely of a different nature, and those interested in Italian life will watch with considerable interest to see what position the author will take in view of the condemnation of his book.

## SPECULATIVE THEOLOGY.

The New York *Independent* says: "If it is unwise and unsafe for you to put to risk your money on the results of a horse race or a game of cards, why take more dangerous risks in other directions? Why send missionaries to the heathen who think there is a 'fair chance' for their salvation in the next world, if duty is neglected in this? Why, without a particle of knowledge on this subject from the Bible, do men dare teach what is not therein plainly revealed? Why 'speculate' or attempt to construct an 'hypothesis' about such serious matters in the class-room or in the pulpit? Why chill and discourage our missionaries in urging the heathen to repent now, 'the only accepted time,' when,

if honest, you really think and admit there is hope for them all in the future, although you have not a particle of knowledge about it?"

This is a significant utterance from the *Independent*, which has more than once been suspected of leaning towards "the new theology." We have here a suggestion of calling things by their right names—a gambling in eternal "futures." It won't do. The heathen will never be brought to the acceptance of an emasculated Christianity.

## UNBROKEN PEACE.

Joy, or peace, being an inward principle, is more permanent; while happiness, depending upon outward circumstances, is more transitory and uncertain. And we may venture the assertion that a Christian's happiness may be disturbed, and has been greatly disturbed, by many things which do not at all disturb his inward peace or joy. A man may have joy in the Lord when there is nothing else whatever to give him joy, when all other sources of gladness are cut off—when every other cistern fails. Witness the glorious, inspired words of the prophet Habakkuk: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation." Was ever such a sentence penned by a heathen or an infidel from the foundation of the world? Witness, again, the patient man of Uz, when he was absolutely deprived of all comfort or consolation from human or earthly sources, and yet exclaimed, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

The Christian, and even the holiest Christian, is subject, like other men, to the restrictions and limitations of humanity. He hungers and thirsts; he suffers physical pain; he meets with afflictions and bereavements, cares and disappointments; he is tired and tempted; he finds many occasions for sorrow and mourning, just as other men do, and he feels them just as other men feel them. But if his mind is kept fixed upon God in living faith, while these agitations may greatly affect his outward enjoyment, they cannot and do not disturb his inward rest. The cisterns of outward comfort may fail; one by one the sources of his earthly hopes and enjoyments may be cut off; prop after prop upon which he has leaned may be forced from under him; he may even be wounded in the affections of his heart, and disappointed in those he most dearly loves; the father, the mother, the brother, the sister, the wife, the husband, the friend, may be turned into an opponent or an enemy; he may be battered, and bruised, and scathed, and peeled; but still the language of his heart is not only, "Though he slay me, yet will I trust him," but even, "I will rejoice in the Lord; I will joy in the God of my salvation." So it was with Paul. In the midst of sufferings and trials, labors, and distresses, persecutions and afflictions, such as perhaps never befel any other man save him who was the God-man, the apostle could utter these words: "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy." Outward commotions did not disturb the Sabbath-keeping of his soul. Praise the Lord, oh my soul!—*Divine Life*.

## A MOHAMMEDAN EVASION.

According to one of the tenets of the Mohammedan religion, it is a sin to make a picture of any living thing.

A gentleman who visited a mosque in Algiers found that the tiles with which the building is decorated, which were very old and beautiful, are adorned with flights of birds. He expressed much surprise at this, and asked if the command against such representation were a modern edict.

"Oh, no," answered the pious Algerian to whom he addressed the question. "These are not pictures of living birds."

"But they are painted as if flying across the tiles," the other said in some astonishment.

"Yes," the Mussulman replied; "but do you not see that about the neck of each there is a fine black line? That is to show that the artist painted only dead birds, and the command of the Koran is not violated."—*Youth's Companion*.

Correspondence.

THE ETERNAL AND UNIVERSAL FATHERHOOD OF GOD.

III.

In our thought of this manifestation, we must keep distinctly in mind that it is not a figure, but a reality that is set before us. That God has become man is an accomplished fact; that He is man is a present reality; and that we might claim the same Father as Christ is the revelation. Also observe that in His incarnation He was still God in all power, wisdom, holiness and love, and undeniably real man at this very best; and that this incarnation revealed God in the real person of a living, conscious, loving Father, and not as mere abstract force and unconscious law, or unfeeling thought and inexorable will. Christ in His divine-human life gives us an idea of what man should be, and in His human-divine life of what God is. The incarnate One taught us to say "Our Father," and not "Great Creator," "Majestic Ruler," "Omniscient Judge," "Almighty King." He is Creator, Ruler, Judge and King because of His fatherly relation to man, but He Himself would be known and addressed in His real and complete character, "Father." Both from His teaching and practice Christ showed that His conception of true prayer was that it is "the direct address of the soul to God as its Father." In confirmation of this read Matt. vi. 9, vii. 11, xi. 25, xxvi. 39; John xii. 27, 28, xvii.; Luke xiii. 34. It is because we, like Christ, are "born of a woman," and are also "the image of God," that we can say "Our Father."

If it still be claimed that the term is a figure of speech, it must be borne in mind that a figure may mean even more than a fact. As used by God it is not a fiction, but is His method of assisting man to understand the relationship existing between the divine and human. He has not left us to speculation, but has made Himself known in the strongest feelings, instincts and relations that we possess, viz., the paternal. In so doing He did not borrow the idea from human paternity, but showed that human paternity is only an imperfect copy of His own Fatherhood. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" The relationship here exhibited as existing between God and man is real, not imaginary; and that its conditions are substantially the same as those existing between the true ideal of an earthly parent and children.

The Scriptures very clearly set forth a universal Fatherhood of God towards all mankind; and also a special Fatherhood toward those who are believers in Christ. This, however, must not be so construed as to make God more of a father to one than to another, or a father in different senses to each. The difference arises, not through any changed affinity of God as a father, but in the altered condition of man as a child. The simple, abiding fact is, that as is the earthly relation of father to child, so is the heavenly relationship of God to man, which admits of no alteration, no change, no degrees of lesser or greater. Once a father always a father, is the unalterable relation of God to the whole human family, saint or sinner. Whether each individual, knowing of God as a father, realize and enjoys all the privileges and blessings of the Divine Fatherhood, is entirely contingent upon personal conduct. The child may deny and abandon the father, rebel and disown the relationship, which may continue forever, and thus render special parental care impossible, but the relationship remains. This fundamental truth is most strikingly set forth in the parable of the Prodigal Son. The prodigal away from home claimed the paterfamilias of his father. "When he came to himself he said, I will arise and go to my father." And the father recognized the mutual relationship in declaring the reason for the reception feast, "for this my son was dead, and is alive again; he was lost, and is found." "There is a vital difference between the dutiful child at home and the rebellious prodigal in self-chosen exile, although both may have one father," says Newman Hall, in illustrating this truth. A father may be prevented exercising all the care, and bestowing all the blessings of a parent by the willing wilfulness of the child. See also Isa. i. 2; Jer. xxxi. 9, 20; Hos. xi. 3, 9.

The universal Fatherhood of God is established by those Scriptures ascribing to Him the authorship of our being, for "earthly parents are only links in the chain of dependent causation," since "it is He that hath made us, and not we ourselves." Paul informed the Athenians that "the unknown God" whom they worship in ignorance is a Divine Father, declaring that "He made of one, every nation of men for to dwell on all the face of the earth," and that "we are the offspring of God," quoting from their own poets in confirmation. For this reason, he says, "we ought not to think that the Godhead (i.e., our Father), is like unto gold, or silver, or stone, graven by art and device of men." Paul's argument is, God is our Father, and instead of thinking that He is like graven images made by men's hands, rather regard man himself as the image of God, for he is descended from Him. "Like father, like son," is the principle. "If you want to know what God is, know yourself." Judge the father by the child, is the thought. Paul doubtless has in mind both the first and the second Adam as the image of God, and gives the sanction of inspiration to the old truth, that even idolaters are "the offspring of God."

It is also important to note that when the *Pater Noster* was first announced it was not given as a model for Christ's disciples only, but for the multitudes, many of whom were not believers in Him. To the multitude on the Mount He said: "Pray to thy Father," and taught all of them—Pharisee and Sadducee, priest and scribe—to say "Our Father, which art in heaven." See also Matt. vii. 28. The disciples must have regarded this as a universal prayer, as they subsequently said unto Him, "Lord, teach us to pray," as if no form of prayer had been given them specially. And he said unto them, "When ye pray say, 'Our Father, which art in heaven.'" The same pattern prayer implying the same relation to

God. On another occasion, when addressing the multitudes with special reference to the scribes and Pharisees, whom he calls hypocrites and blind guides, He says: "For one is your Father, which is in heaven."

Luke, in his genealogical table, ascends from Jesus to Adam with the constant recurring "the son of," and then from Adam to God with the same form of expression, "Adam, the son of God." The inference is that there is a sense in which Adam is the son of God, the same as Seth is the son of Adam, etc. On this, Godet says, "Humanity itself is God's issue," therefore He is the Universal Father. That this filial relationship exists in man's creation is implied by Malachi, though referring to Israel, "Have we not all one Father? Hath not one God created us?" and by Isaiah, "O Lord, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hands." A study of Genesis i. 26, 27, and ii. 7, must set man apart as having a unique relation to God as compared with all other earthly creatures. Every other living creature was "after its kind," but man was created "in the image of God," and purposed to be "after our likeness." That image or nature certainly does not refer to man's physical being, but to his spiritual. It is spoken of as the "breath of life," and as an entity proceeding out of God himself into the body of the first man. The physical man, formed from the dust of the ground, "became a living soul" by an "inspiration of the Almighty." What we affirm is, that man, as to his spiritual nature, is begotten of God rather than created by God in the sense in which creation is usually understood. Man's spirit came into existence by a distinct act of impartation from God. The very same verb, "breathed," is used in Gen. ii. 7, and John x. 22, to represent the giving of the Holy Spirit to man, implying that in either case there was an actual communication of spirit essence so that the physical man became indwelt of a spiritual existence emanating from or begotten of God. In this sense God is man's progenitor and not a creator *de novo*. This generation of man from God is further seen in the expression, "in our image (nature)," referring to substance, and "after our likeness (character)," referring to quality. Man's spiritual nature was therefore the same in kind as God's, possessing immortality and personality, and endowed with reason, free-will, intelligence and conscience. This essential divine image was not lost through sin, hence the possibility of man's recovery, as he still retains all the elements of the divine nature. Man's character was *after*, not *in*, the divine likeness, which, according to Wesley, is "His moral image, and is righteousness and true holiness." This condition he lost through sin, and thereby forfeited the advantages and blessings of sonship. Wesley says "God created man in His own natural image; that is, a spirit, as God is a spirit." Herein is expressed what we understand by the natural Fatherhood of God, which accords with Hebrews xii. 9, where God is spoken of as "the Father of Spirits," in contrast with "fathers of our flesh." Man is essentially a spiritual and not an animal being, and even in his fallen nature inherently possesses the capacity of sonship in its fullest and most glorious sense. God's revealed Word declares Him to be the Father of all existing intelligences, and what is it but "the voice of the eternal Father speaking to the lost, but not perished sonship in man."

That there may not be a confounding of the Sonship of Christ with the sonship of man, it may be necessary to observe, that the Word is begotten of an eternal generation, and therefore infinite in all His attributes; while man was begotten in time, and therefore finite. Both are "in the image of God," the same in kind as to nature, and may be as to character, but different in degree. Father is the distinctively New Testament designation of God, in which is concentrated the fulness of Old Testament promise. It is the proper equivalent for Jehovah, and means generator, nourisher, protector, upholder; and, like Jehovah, is the special name for God in the covenant of grace. The designation of God as Father is intended to express not merely a natural relationship between God and man, but the fellowship of divine life and divine love. It is also to be taken not only in a general, but in an individual application, which gives the special fatherly relation of God to believers, who thereby enjoy all the blessings of filial relationship. Because there is a natural and universal fatherhood there can be a special and individual sonship. "But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name." The meaning is that we have the natural capacity for being children, and God in Christ Jesus has removed all external obstacles and given us the authority to become such through faith. It is thus that we "receive the adoption of sons," i.e., restoration of the inward, ethical and legal relationship of children, which had been broken off by sin. This having been restored, God the Father is enabled to send "forth the Spirit of His Son into our hearts," and the spirit of servitude unto fear being gone, we are enabled to "cry, Abba, Father." Such are the views of John and Paul as to man's restored relation to God. John views it as re-creation after the image of God which we once had, and lost; he has in mind our nature, which is quickened by the communication of the very life of God. Paul's conception is based on the Roman legal process of adoption, in which all the present and prospective powers of the fellowship of the life of a son is conferred. In harmony with this is the Methodist conception of justification and adoption, which is explained by Wesley, Watson and Pope as the restoration of a man's forfeited sonship, a reinstatement in forfeited privileges. Watson says: "Our sins had deprived us of our sonship; in the favor of God, and our right to the inheritance of eternal life." Pope says, "The prodigal son is still a son. Even after the moral image departed, the natural image remained." The simple fact is, the child may become the open enemy of the father, and yet the natural relationship remains, without the privileges. A still greater and more blessed fact is, a father's love may overcome the enmity, forgive the rebel, and restore the child. Without such a conception of universal fatherhood and perpetual childhood, can we get a Scriptural conception of forgiveness? The true idea of forgiveness is found not in the region of law, but in that of love. The Bible does not set forth the forgiveness of God as the pardon of a rebel by a sovereign,

or of a culprit by a judge, but as a father's forgiveness of a child. Pardon is not expressed in Scripture from legal analogy, but from paternal. We do not read that our Judge or our King will pardon us, but that "Your heavenly Father will forgive you your trespasses." "Our Father forgives us," and the witness of the Spirit is His voice of pardoning love saying, "Thy sins, which are many, are all forgiven thee." What is regeneration but a re-creation, a restoration of lost qualities? The apostle declares it is "being reawakened unto knowledge after the image of Him that created him," and that the qualities are "in righteousness and holiness of truth." Man was originally created in the image and likeness of God, and in the new birth he is re-created in the image and restored to the likeness. Upon any other hypothesis can we consistently deny conditional immortality? The Providence of God, as set before us in God's Word, as taught by Christ, or as experienced by man, is not that of kingly sovereignty or judicial deserts, but that of parental preservation and government with all the disciplinary chastisement and careful provision of a father, all the loving solicitude and constant sustenance of a mother, and all the consolation, intercourse and inheritance of both father and mother. This Providence of "your Father which is in heaven," is universal; "on the evil and on the good, on the just and on the unjust." There is a particular Providence of God toward those that love Him and trust His will. This, however, arises from the very nature of things, and not from an arbitrary act upon the part of God. When men become "alienated from the life of God because of the ignorance that is in them, because of the hardening of their hearts," they place themselves outside God's constant personal care over His children. There is not a "special Providence" in the sense of being occasional and exceptional, or despotic and overbearing. God's Providence is a living reality, present, constant, universal and particular, both mediate and immediate; is the same as the parental attention, concern and provision of a parent for children. Read Matthew v. 44, 45, vi. 80-83, ix. 37, 38; xxiv. 22, xxvi. 58, 54; Luke xii. 8, 7; John xix. 10, 11, xiv. 1-2; and other confirmatory Scriptures.

It is said by some that there are two fatherhoods and two families—the family and fatherhood of God, and the family and fatherhood of the devil, and John viii. 43, 44, Acts xiii. 10, and 1 John iii. 10 are quoted in confirmation. The Scriptures throughout divide mankind into two moral classes, and what is implied by the passages quoted is that in a moral and religious sense they are children of the devil, because, having chosen his service, they are doing his will. The distinction has reference to the characteristics of life, and not to an actual paternal relation. The question under consideration in each case was not one of origin, but of spiritual relation. Those who are like the devil in character are morally his offspring, because they have chosen him to be their father. (See Matthew xiii. 38, xxiii. 15; Ephesians ii. 3; 2 Peter ii. 14.) To admit the fatherhood of the devil in the same sense as that of God, would be to accept the dualistic doctrine of two principles of existence—God and the devil.

That the position taken in these articles is in harmony with the doctrines of Methodism, I have only to refer to Catechism No. 1, Question 2: "Who is God? God is our Father in heaven." Surely this implies present and universal Fatherhood, without any reference to saving faith in the historical Christ. Our Church here teaches that God is the actual Father of every individual of the race. Those who desire a fuller treatment of the subject are referred to Volume I. of the *Canadian Methodist Quarterly*. A. M. PHILLIPS.

INBRED SIN AGAIN.

DEAR SIR,—I am sure that neither yourself nor any of your readers can be more weary of this interminable controversy about "Inbred Sin" than I am, nor more anxious for its termination. In my first article, published January 20th, I tried to limit the range of discussion to Scripture texts, and invited a reply only from the brethren whose utterances I was criticizing. I well knew that scores and hundreds of names—great names—great Methodist names even,—could be quoted in support of their proposition, and that great names by the score could be appealed to in support of almost any earthly heresy, even Papal Infallibility, Baptismal Regeneration, Transubstantiation or Arrianism. In fact, I was so keenly conscious of this that I felt it would be little less than an offence to be confronted by an array of human opinions on this subject. I had long since discovered, with the old lady, that the Bible throws a great deal of light on the commentaries. But instead of the brethren whose teaching I challenged, having replied to my objections from the word of God, they have preserved an ominous silence, though nearly a dozen others have voluntarily come forward as their spokesmen. Bro. Rupert first swooped down upon me with an avalanche of "Hidden Wisdom" in the shape of human experiences, excellent in themselves, and supremely edifying, but scarcely canonical. Bro. Vaden next appeared with his deprecations about "the simple, precious truth of the doctrine of holiness being obscured and mystified behind a controversy about words," and then very modestly interjected a few interrogation points of excellent suggestiveness. Bro. Newbit next entered the arena, armed to the teeth with the bones of the Wesleys, Adam Clarke, the Wesleyan Catechism, the Discipline, etc., and endeavored to produce a wholesome fear of heresy in my mind. Brother Sellery marshalled the ponderous Pope against me, and tried thus to awe me into a state of orthodoxy. Brother Sherlock, using my first heading in quotation marks, ably, but somewhat irrelevantly, treated of another subject. Bro. Boyd called in a Dr. Watson, Hugh Price Hughes, and others incidentally, to prove his double sickness and "Double Cure" theory. Bro. Harris dealt me some heavy but not fatal blows, with a few ill-chosen weapons selected chiefly from the armory of heaven. In the meantime two or three brethren with more zeal (and probably piety) than courage, have sent me private letters of a character by no means flattering to my vanity; while the *Canadian Evangelist*, *Holiness*, *Berean*, and God only knows how many other papers, have been criticizing me; and last,

but not least, Bro. Deacon, loaded to the muzzle, has discharged a whole volley of bombs and not shot from the arsenals of Moses, David, Solomon, Watson, Wesley, the Discipline, etc., all of which is appalling and highly admonitory. I have been unable to pay personal attention to each of these brethren, but will now endeavor to "surround them" all at once, fire, and then retreat.

I humbly think, Mr. Editor, that I have been misunderstood in some quarters, hence I will take the liberty of giving a brief denial to some things that have been directly or impliedly imputed to me.

SUMMARY.

- 1. I want to say to all concerned that in anything that I have written I have never disputed or even remotely questioned the doctrine of entire sanctification.
2. I have never disputed or even remotely questioned the fact of the so-called "second blessing," or "double cure."
3. I have never disputed, or even remotely questioned, as a blessed verity, any of the varied shades of human experience, claimed by individual Christians in their personal testimonies.
4. I have never disputed or even remotely questioned the fact of hereditary depravity.
Then why do brethren who would like to maintain a reputation for good sense and candor persist in assailing me, publicly and privately, as if I denied all these things?

REVIEW.

I have quoted again and again from Paul (Rom. v. 18, 19), "As by the offence of one judgment came upon all men to condemnation," and "by one man's disobedience many were made sinners;" nor have I attempted to weaken, in the slightest degree, the full force of these statements as declarations of hereditary depravity. And I venture to believe that nothing more pertinent or potent has been quoted on this point by any of my reviewers. But I have ventured to place alongside these statements, those correlative and equally inspired statements of the same apostle, found in the same verses, "Even so by the righteousness of one the free gift came upon all men unto justification of life" (eternal life, see verse 21, and vi. 23); and "so by the obedience of one shall many be made righteous," and I claim, in the language quoted from Richard Watson in one of my articles, that "the sin of Adam and the merits of Christ are here pronounced to be co-extensive; that the words applied to both are precisely the same, 'judgment came upon all men,' 'the free gift came upon all men.' If the whole human race be meant in the former clause, the whole human race is meant in the latter also; and it follows that as all are injured by the offence of Adam, so all are benefited by the obedience of Christ." (Ina. Vol. II., p. 57.)

These, Mr. Editor, are my deliberate sentiments. Moreover, I believe that the benefit to every man through Christ is as great as the injury through Adam, for "where sin abounded grace did much more abound; that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." If Richard Watson, however, after expressing himself as above quoted, chooses to eat his own words and teach what is irreconcilable with the extract given, the brethren must dispute with his ashes, and not with me.

Dr. Whedon, on Rom. v. 18, 19, says: "From Adam's offence resulted condemnation upon all men; from Christ's righteousness, justification upon all men. The condemnation would have produced the extinction of the race from existence by the infliction of immediate death upon Adam. But the justification of all in view of the atonement secured the continuity of the race, by which every person comes into the world in a justified state. That justification is unto life—that is, results in salvation—unless forfeited by sin." Then he quotes as follows: "Says Dr. Wilbur Fisk on this verse: 'Guilt is not imputed, until, by a voluntary rejection of the Gospel man makes the depravity of his nature the object of his own choice. Hence, although abstractly considered, this depravity is destructive to the possessor; yet through the grace of the Gospel all are born free from condemnation.'" On verse 17, Dr. W. says, "When, indeed, the being is not a free agent, as an infant or an idiot, the grace and gift are unconditional."

"This entire paragraph (verses 12-21) presents the divine idea of redemption as offered to man's acceptance. Nothing but man's involuntary rejection of the offer can prevent the idea from becoming realized, and resulting in salvation." On verse 19 he remarks, "The Greek word (for made) signifies constituted, or assigned the position of. From Adam the continued race is, by the law of natural descent, born and constituted sinners. Yet justification by Christ overrules the condemnation at birth; and even when forfeited by sin may, by repentance and faith, be recovered, and mature into holiness and eternal life." He also remarks that, "In verse 12 the apostle states one side of the comparison, but he does not state the other side until verse 18. What intervenes may be considered logically parenthetical. To obtain the gist of the parallel verses, 12 and 18 may be read together. The Adamic side of the comparison the apostle assumes on the admitted authority of Genesis. The purpose of the parallel is, (1) To show the illustrious place of Christ in the history of our world. (2) To show that justification by Christ extends beyond mere Judaism, and embraces the race. (3) To show that the redemption more than repairs the fall."

Surely, then, Dr. Whedon is not a whit more Wesleyan, or orthodox, than your humble correspondent, for he expresses my sentiments with great clearness and pertinency, and I feel quite at home in the companionship. But to talk about a person being "spiritually dead; dead to God; wholly dead in sin; entirely void of the life of God, void of the image of God, of all that righteousness and holiness in which Adam was created," or to be full of a species of sin that requires "a deeper and more pungent repentance than that which precedes the new birth," and at the same time in possession of salvation, is, I am constrained to say, whether uttered by John Wesley, Richard Watson, Joseph Deacon, the Methodist Discipline, the *Canadian Methodist*, or any other person or publication, the most egregious nonsense. And I confess I feel humiliated and ashamed to be compelled to figure in a Methodist periodical, with Methodist ministers as my antagonists, to expose such teachings. Calvinism was consistent, for, having

adopted the premises defended by my brethren, I logically sent the non-dest infants to perdition, and invented an ante-mortem regeneration for "elect infants dying in infancy." Romanism was consistent, for, having adopted the same premises, and perceiving that infants full of original sin couldn't go to heaven, it invented baptismal regeneration and purgatorial penitings to fit them for paradise. It remains, however, for modern Methodist preachers to teach the absurdity of infants being full of inbred sin and inbred salvation, both at the same time. I trust these brethren in their future lucubrations will bravely deal with this absurdity, and not take refuge behind a pile of quotations from uninspired men, for, be it known unto them that it is impossible to prove by authorities that an absurdity is not absurd, or a contradiction not contradictory. Christ said to adults, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." He also said of little children, "Of such is the kingdom of heaven." Now, will the brethren tell us on what principle little children belong to the kingdom, and adults have to be converted, or born again, before they can get there, if little children are full of inbred sin? They need not waste any more time or ammunition on me, nor tax their talents and erudition in proving that human nature is not naturally very good. This needs no special proof. But they can now easily "convert" this "sinner from the error of his ways" by showing how the foregoing teachings of Scripture can be harmonized with their views. It is to be hoped, too, that they will be able to find some vindication of their notions in the New Testament, where the final and fuller revelations on this subject are given; and not confine themselves so exclusively to the teachings of a dispensation whose "good things to come" were only seen through the veil of outward things, and when some things were "not made known unto the sons of men as they are now revealed unto the holy apostles and prophets by the Spirit." Turn on the electric light, brethren, and do not be satisfied with tallow dips. If you still reject my views, however, will you be kind enough to explain what Paul means in Romans v. 18, 19 and 2 Corinthians v. 19?

And now, Mr. Editor, my part in this controversy is at an end. I regret that it has been necessary for me to occupy so much of your valuable space. I trust to be forgiven. I thank you for inserting my poor opinions so freely. Hoping the discussion has stimulated thought and conducted to the study of God's Word,

T. L. WILKINSON.

**MANITOBA AND THE PLEBISCITE.**

DEAR SIR,—I wish to call attention to the important vote soon to be taken (rumor says about July 20th) on Prohibition in this Province. One of our ablest politicians spoke about it as follows the other day: "The temperance people ought to see that their vote is in on an early day of the election, or I fear they will fail to carry the plebiscite. There will be little attention paid to it late in the day. The parties will be too busy electing their man to take time to vote for Prohibition." It would be an irreparable loss to have it carried only by a narrow majority! It would be a national calamity to have it lost. Let us not be caught sleeping. It would be an everlasting shame if we are. Our enemies are on the alert and will leave no stone unturned to save the traffic. Let us by every right means, public and private, rouse the consciences of the people and keep them awake till the election is over. Let each elector vote with the other for who will put the first ballot right through the heart of King Alcohol. Ballots are the only bullets that will kill him. The old fellow dies hard, but I feel certain there are enough clear eyed, steady-handed marksmen in Manitoba to bring him down. Let us trust in God and keep our powder dry till the first day of election, then every temperance man bring his good Prohibition rifle to his shoulder, take steady aim, fire, and the cursed traffic will receive its death wound. It is the greatest opportunity Canadians have ever had. May God help us to rise to the importance of this great privilege. The old he will, of course, do duty as always—"Prohibition don't prohibit."

In our late Conference in Winnipeg some of our ministers and laymen seemed to think that there was no increase in the sale of liquor in the Territories since the return to license. The writer went after Conference to a Christian gentleman who had personal knowledge of the facts, which he gave, and he named over place after place where one, two, and three car-loads had been shipped from one wholesale liquor establishment, where no shipments had been made during the reign of Prohibition.

Would it not be presuming too much to ask that, at the Sabbath service preceding the election, at least a few earnest words be spoken urging the people to cast their ballot for Prohibition? Let prayer and work go on without ceasing till after election day, and we shall win. The contest is going to be as hot as ever was waged in Manitoba, and unless temperance men keep this question to the front it will get the go-by. My fear is that many feel too sure of victory.

Manitou, June 29th. J. A. MCCLUNG.

**PERTH AVENUE CHURCH, TORONTO.**

DEAR SIR,—This church was recently known as Ernest Avenue church. The change of name has not altered the situation. The debt, though considerably reduced, is still very heavy, and must be greatly reduced. This is an absolute necessity. The congregation consists of working people, several of whom were out of work during most of the winter, hence, without help the debt will remain until the property is lost to the Connexion. This would be a calamity, as in time, there can be no doubt, there will be a large population in the neighborhood. Good houses can be secured for a moderate rent. We want a few hundred dollars immediately. About \$1,200 would remove the floating debt; the congregation could then provide for the interest on the mortgage.

Will the readers of the CHRISTIAN GUARDIAN help us immediately? Subscriptions, large or small, will be thankfully received by the undersigned, who has been placed in charge of Perth Avenue church. Men of Israel, help!

EDWARD BARRASS,

8 St. Andrew Street, Toronto.

**RELIGIOUS READING.**

A young person, in a professedly Christian home, said once, "I wish I had something to read on Sundays. Our people do not take the GUARDIAN or *Messenger*, or anything that I can read on Sundays, and we get neither books nor papers in our Sunday-school." Is there not a sad mistake in many homes in this matter? He would be thought a strange man who, with ample means at his command, would let his children starve. Does not the soul need food as well as the body? Is there not such a thing as starving the soul? How many parents who will provide abundantly for the body, but will neglect the soul? Food for the body, but none for the soul. I have seen fathers who could spend many dollars each year for tobacco, and often for useless, and in some cases, injurious indulgences, who seemed to think they could not spend even two dollars for our very valuable GUARDIAN. If parents and guardians could only see the effect of their example, I believe many would pursue a different course. As Methodists they allow their children to grow up in comparative ignorance of the Church to which they belong. They will probably find reading of some kind. If the parents and guardians will not put religious reading into the hands of their children, someone will very probably put some other kind into their hands. Parents, look into this question. COM.

**A GRAND OPPORTUNITY TO HONOR THE WORTHY DEAD.**

DEAR SIR,—It will be remembered that nearly two years ago Rev. Father Norman departed this life in his ninety-seventh year. His remains were interred in the Trenton cemetery, with no slab to mark the spot, and none of near kin to rear one. The Brighton District Meeting appointed a committee consisting of Messrs. George Miller and E. Waite, of Brighton, W. W. Miller, of Trenton, and Levi Massey, of Wallbridge, together with Rev. Messrs. Stratton and Manning, of Trenton, to receive contributions for the erection of a stone to mark his resting place.

Believing there are many of his spiritual children and warm friends outside this part who will be glad of the privilege of adding some tangible expression of their friendship to what was done at the Bay of Quinte Conference, I simply send this note as a matter of information to all such. Any of the above will be pleased to receive the free-will offerings of parties who may wish to contribute between this and August 20th, after which time, under resolution, said committee will proceed to lay out the funds. Accept our thanks in advance, and send on your offering; as soon as convenient. F. B. STRATTON. Trenton, Ont.

**ACKNOWLEDGMENTS.**

I would like to say that I have received from Mr. F. W. Fearman, of Hamilton, twelve new hymn-books and six Bibles for Wesley church here, Port Carling Mission; also a very nice cushion for the altar rail; and cover for table, for the same church, from the same gentleman, with many thanks. R. STROUD. Milford Bay, Muskoka, June 6th, 1892.

I am pleased to acknowledge the receipt of \$10 from "a friend" in Ontario toward our new parsonage. My appeal appeared in the GUARDIAN of March 31st. If any other friend or friends are inclined to help us in this work, we shall be glad to receive even the smallest contributions. JOHN PYE. Bonne Bay, Newfoundland, June, 1892.

**GRACE CHURCH SUNDAY-SCHOOL, WINNIPEG.**

DEAR SIR,—In a communication that appeared in the GUARDIAN last November, Grace church Sunday-school was described as one of the best Sabbath-schools in Canadian Methodism. Rev. Mr. Allen, late pastor of Grace church, stated at the anniversary service that "This is the first Sabbath-school I have ever been connected with that bears just the right relation to the church." In justification of the above, and at the request of many friends of the school, I have prepared the following account of the year's work, as gleaned from the annual report which was presented to the congregation on Sunday, June 5th:

In order that the Sabbath-school and Conference years should be co-terminus, the report covered sixteen months. The average attendance per Sabbath was 431. On April 26th, 1891, sixty-six scholars from the Bible, intermediate, and primary classes united with the church in membership. A few weeks since there was a further accession to the church membership of thirty-eight from the Sabbath-school. The names of 869 scholars are on the pledge-cards, 102 having been added since last report.

The school, true to its birthright, has been doing real missionary work. It has assumed the expense of educating a girl at the school in Japan with which our former teacher, Miss Hargrave, is connected. The McDougall Orphanage furnishing fund was augmented by a collection amounting to \$29. The amount raised for missions, exclusive of special donations mentioned, was \$325.65.

As a very full description, or account, of the Young church Sabbath-school has already appeared in the GUARDIAN, I will not refer to it further than to say that it is the work of Grace church Sabbath-school, towards which the school paid \$658.95. Part of this amount was raised by the children who, during last summer's vacation, worked, like Paul, with their own hands, to earn money to help in building the branch school-house. More than 200 of the scholars meet in class, and 150 are members of the Church.

From the Conference returns I find that the school raised \$1,108.05 last year. Over \$900 of this amount was expended outside of the school—for Young church, missionary cause, etc. I have prepared this short account of Grace church Sabbath-school by request, and also as I believe it will be of interest to Sabbath-school workers wherever the GUARDIAN is read. It will show them that in the West earnest, faithful work is being carried on. The same may be said of very many of the Methodist Sunday-schools in this country.

As I am not now directly connected with Grace church Sunday-school, I may write of its past and its future without leaving the school open to the charge of self-adulation. I believe that no Sabbath-school in the Connexion has been more faithful to God and Methodism than Grace church school. It has a name to live, it intends to live, not only to live itself, but to help weak and struggling schools to live also. It will continue along the old lines, teaching and practicing missionary giving and working, and always and ever striving to win souls for Jesus. J. F. FOWLER.

**RED DEER, N. W. T.—CHURCH DEDICATION.**

A new and important era in the history of our cause in this place was inaugurated on Sabbath last, June 26th, by the dedication of a neat and comfortable church, of which we have stood in need for several years past. Our cause here, though relatively large in proportion to other denominations, seemed yet too small to inspire confidence of success in the minds of the few who were anxious for a forward movement. But the first meeting, called to consider the advisability of making the venture, was characterized by such a spirit of unanimity, faith, and liberality as to assure success. The foundation was laid about the middle of May, and the work of building completed by June 24th. The trim and tasty little church, with its tower and spire, adds another attraction to our rising town, and provides a long-hoped-for church home for our members and adherents from the Eastern provinces and the old world who are settling in goodly numbers around this important centre.

The services of dedication were conducted by Rev. George W. Dean, pastor of the Calgary church, and Chairman of the District. His sermons, both morning and afternoon, were eloquent and impressive. Mr. Dean is an exceedingly pleasing and forcible speaker, and the crowded congregations who listened to his admirable discourse on "Divine Guidance" and the "City of God," were inspired and blessed under the presentation of truth. This formal dedication, according to the beautiful ritual contained in the book of Discipline, took place after the afternoon sermon the writer, on behalf of the Trustees Board, presenting the church.

The delightful services of a very memorable Sabbath concluded with the administration of the Lord's Supper, some fifty persons communing, among whom were a goodly number of young persons, lately brought to the Saviour by the labors of our faithful pastor, Rev. F. W. Locke, who has just left us to pursue his further preparation for his life-work, in Wesley College, Winnipeg. LEO. GAETZ.

**DEREHAM CENTRE.**

Methodists in South Oxford outnumber any other denomination by nearly three to one, and we venture to say that in no other county can be found a better, more substantial and commodious class of country churches than those that have been erected in South Oxford within the past five years. Last Friday was an important day in the history of Methodism in Dereham, that being the day dedicated by the laying of four corner stones of a handsome and commodious new Methodist church at Dereham Centre, about twelve miles south of Ingersoll. Under the zealous and efficient labors of Rev. Thomas Boyd, pastor in charge, this work was taken in hand last year and is now being vigorously pushed forward to a successful completion. On Friday afternoon, therefore, quite a large assemblage of people came together to witness the ceremony and contribute toward the expenses.

The pastor officiated as chief director of the ceremonies, and the corner-stones were well and truly laid according to orthodox manner by Mayor Stephens, of Ingersoll, Mr. R. Butler, of Ingersoll, Mr. Thomas Butler, of Dereham, and Mr. E. D. Tilson, of Tilsonburg, assisted by their wives. A copy of the Ingersoll Sun was deposited in the receptacle, along with other papers, current coins and documents relating to the church.

Ex-mayor Seldon, of Ingersoll, was called to the chair, and appropriate addresses were delivered by Revs. Hobbs, Kettlewell, Barraclough and Carpenter. The choir of the church rendered valuable assistance by singing at intervals during the afternoon and also the evening. A sumptuous dinner was provided by the ladies, and the guests enjoyed the good things spread before them. The handsome silver trowels presented to each of the gentlemen who laid the corner-stones were purchased from Mr. H. Richardson. They were beautifully engraved with appropriate inscriptions in the same establishment, which is noted for artistic work in that line.

The evening meeting was attended by an immense throng. After another sumptuous feast, Mr. Thomas Prouse, Deputy Reeve of Dereham, took the chair, and addresses were delivered by the reverend gentlemen named, and also by Rev. Charles Deacon, of Salford, Rev. A. Fowler, B.A., of Dorchester, delighted his audience with his fine singing. The total proceeds of the day amounted to about \$400.—*Ingersoll Sun*.

P.S.—The total value of the church will be about \$6,000 when completed. THOMAS BOYD, Dereham Centre, June 14th, 1892.

**GORRIE—GUELPH CONFERENCE.**

The first day of July will long be a memorable day in the history of Methodism in this place. For some time past it had been felt that the old church, around which have clustered many hallowed associations, had served its day, and in order for the Methodist Church to retain its position, it would be necessary to replace the old building with a more comfortable, commodious, and modern structure. Last February a few of the brethren, after much thought and prayer, decided that the time had come to "arise and build." At first the enterprise met with considerable opposition; but one by one the difficulties have been disappearing and the opponents falling gracefully into line, and on July 1st the corner-stones of the new church were laid under the most favorable circumstances. The weather was magnificent, and the crowds that witnessed the ceremony were immense. The first stone was laid at 2 p.m. by Mrs. A. M. Carson, of

Gorrie, in memory of her late husband. The second was laid by Mrs. B. S. Cook, of Fordwich, on behalf of the Orange Society; the third by Daniel Harris, Esq., of Orange Hill, and the fourth by James Leech, Esq., of Gorrie, on behalf of the Trustees Board of the church. Rev. Josias Greene, the newly-appointed pastor, took charge of the ceremonies, and a very appropriate and encouraging address was delivered by Rev. E. S. Rupert, M.A., Chairman of the District. The Gorrie brass band enlivened the proceedings with some very suitable selections of music.

After the proceedings connected with the laying of the stones were over, a very sumptuous repast was served by the ladies of the congregation, in the church sheds, which had been very tastefully prepared for the purpose. After tea had been served to all, an adjournment was made to the Town Hall, where addresses suitable for the occasion were listened to from Rev. Mr. Brown (Episcopalian), Rev. J. A. Osborne (Baptist), Rev. J. W. Pring, of Bluevale, Rev. S. C. Edmunds, B.D., of Fordwich, and Rev. E. S. Rupert, M.A., of Milverton.

The building will be of red brick, ornamented with Ohio freestone. The width will be 42 feet, and the extreme length 82½ feet, with a tower 70 feet high from the base. The basement will be divided into lecture, class, and library rooms, and the upper part into vestibule, auditorium, and orchestra, with gallery across the front. The seats will be semi-circular, with a decline of eighteen inches toward the pulpit. The whole seating capacity will be a trifle over 400.

The receipts for the day were upwards of \$600. The total cost of the church will be about \$6,000, of which sum about \$4,400 is provided.

In view of the success that has thus far crowned our efforts in this undertaking, we are led to exclaim, "Hitherto the Lord has helped us." May he continue his Spirit's aid, and when the house is completed fill it with his glory. U. S. B.

**THE NEWFOUNDLAND CONFERENCE.**

The ninth annual session of the Newfoundland Conference was opened on Monday morning, June 20th, at nine o'clock, in the spacious church at Grand Bank. Rev. William Swann, ex-President, occupied the chair in the absence of the President, Rev. James Nurse, who was laid aside with a gripple. The members of the Conference were exceedingly sorry to hear of the illness of the President, and prayed earnestly for his speedy and permanent restoration.

The ministerial session, which closed at noon, was characterized with harmony and blessing. The afternoon was devoted to committees. At night the theological lecture was delivered to a large and appreciative audience by Rev. Joseph Parkins. Subject of lecture: "The Sphere of the Pulpit." Mr. Parkins handled his subject in a masterly manner. On the previous night, Sunday, the theological sermon was preached by Rev. A. D. Morton, M.A., who took for his text Col. ii. 9. Mr. Morton certainly favored the members of the Union, and the congregation to whom he ministered, with a fine sermon. Both the preacher and the lecturer were heartily thanked for their intellectual and spiritual treats.

On the Tuesday morning, a special service for the promotion of Holiness was conducted by Rev. Mr. Cowperthwaite in the school hall. Morning after morning the people came to hear and to receive. Similar services were held in Fortune, which doubtless will long live in the memory of the friends there.

At 9.30 o'clock Rev. ex-President Swann again took the chair, and after devotional exercises the Conference proceeded to elect its officers.

Rev. T. W. Atkinson was elected President on the third ballot, and Rev. G. P. Storey was re-elected secretary on the first ballot, but was excused by his own request, owing to pressure of work. Rev. A. D. Morton, M.A., was then elected, who nominated as his assistants Revs. J. T. Newman, Mark Fenwick and W. H. Browning.

The Conference prayer-meeting was a season of great refreshing. Several of the ministerial and lay members of the Conference led in prayer. At the close of the meeting the first draft of stations was read.

Conference reassembled at four o'clock, when several committees reported. The pastoral address, prepared by Rev. Wm. Kendall, and read by Rev. James Hill, was unanimously adopted.

The obituary of Father Peach was read. Several of the brethren spoke with great feeling of the long and useful life of our now sainted Father Peach. To every member of the Conference this was a solemn and heart-searching time.

At night the Missionary meeting was held and addressed by Revs. T. H. James, William Swann, H. P. Cowperthwaite and Mr. Daniel Bishop, of Burin.

On Wednesday, the 22nd, the miscellaneous resolutions were before the Conference. A long and warm discussion took place re the sending of a man to St. Pierre; the matter was left in the hands of a special committee. The educational meeting, which was addressed by Revs. T. B. Darby, B.A., and Dr. Milligan was remarkably good. Dr. Milligan quite excelled himself.

On Thursday the reports of several committees were discussed, and the day closed with a service which will never be forgotten by many, viz., the ordination service. The candidates for ordination were Revs. Thomas B. Darby, B.A., and Aekroyd Stoney. Both of these brethren spoke well, and made a good impression upon all present. Rev. William Swann delivered the charge, which was based upon Jeremiah iii. 15.

Rev. J. Nurse, ex-President, was elected as representative to the Missionary Board.

Present membership, 10,943, an increase of 829. The Conference closed on Saturday morning at eleven o'clock, and at two o'clock in the afternoon the steamer arrived.

It is believed that the visit of Conference to Grand Bank will result in great good.

Rev. A. B. Hames, of Oak Lake, Man., has had conferred upon him the degree of Ph.B. by the Wesleyan University, Bloomington, Ill.

The Buffalo Christian Advocate states that Bishop Vincent is recovering his health at Chautauque and hopes to be able to attend the conferences assigned him.

Brief Church Items.

GUELPH CONFERENCE.

ATWOOD.—Rev. D. Rogers, pastor. In reviewing the three years' labor on this field, we have cause for much thankfulness. Between fifty and sixty have been added to the Church, which more than balances our loss by deaths and removals.

GODERICH, Victoria Street.—"On Sunday, Rev. Dr. Strongman was in Lucknow, preaching a sermon by request to his brethren of Old Light Lodge, A. F. and A. M. The service was held in the English church, and was largely attended by visiting brethren and local residents.

ERAMOSA CIRCUIT.—Rev. James Harris writes: "On Sunday, June 12th, the church at the Bethel appointment, on this circuit, was re-opened, after having been closed for repairs for several weeks.

TORONTO CONFERENCE. MALTON.—Revs. T. Campbell and A. P. Latter, pastors. Sunday-school anniversary services were held at Burnhamthorpe on June 19th and 20th. Suitable sermons were preached on Sunday, at 10.30 a.m., by Rev. Geo. Washington, M.A., of Cooksville, and at 6.30 p.m. by Rev. T. Campbell.

DAVENPORT.—A correspondent writes: "The Ladies' Aid have put down new carpets, papered the rooms, and thoroughly renovated the parsonage. They had tea ready, and gave Rev. Chas. E. Perry and his family a very cordial reception on their return from Conference."

AVENING CIRCUIT.—Rev. Wm. Nixon, pastor. Our camp-meetings just closed were seasons of great spiritual blessing. Brothers A. Viner and G. H. McLachlin are earnest, devoted workers, and God is blessing their united labors.

TORONTO, Epworth Church.—This church has suffered loss by the removal of several active workers; among the number is Bro. C. C. Fry, appointed by the late Conference to Day Mills Mission.

worker in the Sunday-school, the Bible-class, the Epworth League, the choir, and all other interests of the church, therefore he will be greatly missed here. In view of this fact, the church expressed, by a formal resolution, their high appreciation of his faithful services, and assured him of their sympathies and prayers for his future welfare in his new field of labor.

GORE BAY.—Rev. Thomas Ingram writes: "Methodism in this place has made decided advancement during the past year, under the pastorate of Rev. H. A. Fish. Revivals have been held here, at Barris Island, eighth line and Campbell, and over seventy new members have been received into full connection.

MONTREAL CONFERENCE.

WATERLOO.—Rev. W. H. Graham, pastor. Sunday was children's day in the Methodist church here, and a season of brightness and joy it proved, the only drawback being a steady downpour of rain, which lasted the whole day.

Advertisements.

Personal Items.

Rev. C. E. Bland, in leaving for Dorchester Street church, Montreal, was addressed and tendered a purse of gold.

Rev. H. McQuade was tendered a valuable cash present by the Methodists of Pontypool on the eve of his departure for Ameliasburg.

Rev. Thomas Dixon, jun., of New York, has been indicted for libel on account of some utterances made in a sermon criticising city officials; but he still keeps thundering away.

Dr. H. M. Scudder, of Chicago, who was confined in jail charged with the murder of his mother-in-law, committed suicide. He was the son of the distinguished minister of the same name.

Harriet Beecher Stowe was eighty years old June 14th. The event was celebrated by the pupils and graduates of the Hartford (Conn.) Female Seminary, which was founded by Mrs. Beecher in 1827.

John Morley, in an article upon "A New Calendar of Great Men," strongly protests because the name of John Wesley is not included among those who have rendered eminent service to society and mankind.

Mrs. Carlyle is reported to have said of the Italian leader, Mazzini, that "his character, which was generous and self-devoted, was greatly spoiled by a spirit of intrigue. He was always thinking what advantage he could get out of every occurrence."

A number of members and friends of Mount Zion church, St. Vincent Circuit, met in the parsonage and took a farewell tea with Rev. B. Strachan and family. They also presented him with an address expressing appreciation of his three years' labors on the circuit, and with a well-filled purse of money.

The congregation of Perth Avenue Methodist church in this city have presented their retiring pastor, Rev. C. Langford, with an address and a beautiful oak secretary. The presentation was made by Mr. John Coburn at a reception held in the school-room on Tuesday evening before last.

A farewell entertainment to Rev. Mr. Jackson and family was held in the Beamsville Methodist church Thursday evening. Mr. Jackson has a warm place in the affections of his flock, and is highly esteemed, both as a citizen and a minister, by all classes of the community.

Missionary Society of the Methodist Church, in which she is a faithful and active worker.—St. Catharines Star.

The celebrated Professor Theodore William Dwight, so long connected with Columbia College Law School, died suddenly June 29th, in Clinton, Oneida county, N. Y. He was the son of Timothy Dwight, the seventh President of Yale College, and a cousin of Theodore Woolsey, ex-President, and of Timothy Dwight, now President of Yale.

On leaving Parry Sound for St. Clarens Avenue church, Toronto, Rev. Mr. and Mrs. Chapman were entertained by a large gathering of the congregation, and friends, and presented with a magnificent water-pitcher, stand, goblet, and server, all of silver, as a kindly expression of personal regard and appreciation of their labors during their three years' sojourn among them.

An interesting meeting took place recently in the Methodist church, Quebec, when farewell addresses were presented to Rev. H. F. Bland and his son, Rev. S. G. Bland. The addresses were accompanied by a valuable edition of Browning's works, and two cheques for \$150 each.

Rev. J. C. and Mrs. Wilson, of Warkworth, passed the twenty-fifth anniversary of their married life on July 8th. On Monday, July 4th, they were "at home," when they were called upon by a large number of their friends, who congratulated them upon having reached the milestone in life, and wishing that in the good providence of God they may be spared to celebrate their golden wedding.

"JUNE."

(IN QUEBEC, 1862—A PARODY—SEE "GUARDIAN," JUNE 15TH AND 29TH)

Respectfully dedicated to "Amy Parkinson," Toronto, by "W." That "perfect month" of June has left us now. Though while she stayed she shed full many tears; With clouded brow, her tattered garments fringed By all the storms that Summer's hand could lay On this, her wayward child.

A CHINA WEDDING.

On the afternoon of June 20th, a large number of friends and relatives, together with an immense gathering from different parts of the circuit, assembled at the parsonage to celebrate the china wedding of Rev. Bobt. McCulloch and wife.

Dr. Mitchell being chosen as chairman, called the meeting to order, and after a few appropriate and introductory remarks, then called on Rev. Geo. McCulloch, of Allandale, who read a very touching and flattering address, spiced with congratulations, etc., and Mr. and Mrs. McCulloch were presented with a handsome china dinner and tea-set combined.

Mr. J. L. Brown then being called upon, read an address, referring particularly to their pastor's connection with the Hampton Circuit, in which he alluded in the kindest terms to the earnest, thoughtful and practical expositions of divine truth that had fallen from his lips; his kind and attentive pastoral care over them, especially to the sick.

Mr. McCulloch replied in feeling terms, suitably thanking the friends for this expression of their kindness. He spoke of the happy and agreeable time they had spent together, and trusted that by-and-by, when meetings and partings were over, they would meet each other beyond the river.

Short speeches were made by the chairman and other prominent men of the circuit, all of whom referred to the work done by their pastor, and expressed their sorrow that his term among them was ended.

The meeting was closed with prayer, when all sat down to a sumptuous repast prepared by the ladies, after which they engaged in singing, etc. The people of Tyrone Circuit are congratulating themselves on receiving Mr. McCulloch as their pastor, and are looking forward with bright expectations for encouraging results.

Woman's Missionary Soc'y.

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

ACKNOWLEDGMENT.—Mrs. William Briggs acknowledges with thanks the receipt of \$5 from Mrs. Dr. W. W. Ogden, \$2 from a friend; and \$1 from Mrs. Strachan, Hamilton, for the purchase of boots for the children in the McDougall Orphanage.

The Literature Committee are desirous of having two or three sets of the Annual Report of our society. Any one having a copy to spare of the first, second, third, seventh and eighth reports will confer a favor by sending them to Miss Ogden, Room 20, Wesley Buildings, Toronto.

AUXILIARIES.

WOODSTOCK.—The members of this auxiliary held their quarterly prayer-meeting on May 11th. The programme was of such merit as to give new interest and zest to our missionary efforts. The attendance was good, and the collection amounted to \$4 71, making a total of \$43.81 in the treasury.

SARNIA.—Mrs. (Rev.) Gundy was presented with an address and life-membership certificate on Friday evening, June 17th, by the ladies of our auxiliary. Although taken by surprise, Mrs. Gundy responded in loving words, and with all the fervor and earnestness which characterizes her.

WICKLOW.—Our auxiliary was organized in April, 1891, by our President, Miss Richards, with a membership of eleven, which has since increased to twenty. We hold regular monthly meetings and an open meeting every quarter. During the winter we sent a box containing bedding, clothing, books, etc., to the Mission Rooms. We had Rev. Mr. Cocking with us the first evening in June.

JASPER.—On Friday evening, April 17th, the ladies connected with the W. M. S. of the Methodist church, in this place, held their first public meeting, the object being not only to express our gratitude by a small thank-offering to God for his inestimable blessing, but with God's help to awaken in our community a greater interest in the woman's work.

CORNWALL.—Our regular anniversary tea was held in the Sunday-school room of the Methodist church on the evening of April 8th. The attendance was considered good. Meeting opened with devotional exercises, our pastor, Rev. W. Jackson, in the chair. A lengthy and appropriate programme was then rendered.

## Our Family Circle.

### A HUSBAND'S TRIALS.

I've been doing woman's work for at least a week or more;  
And I'll own it isn't anything like fun;  
For when you try to think that your labor's nearly over,  
You will often find you've only just begun.  
There is boiling, and there's baking,  
There is sweeping and bed-making;  
And a thousand other things not understood  
By a novice such as I,  
And so I won't deny  
That I would not be a woman if I could.

This is how it came about: My wife was taken sick;  
No help was to be had, so, like a duncie,  
I thought I'd try my hand, but I found out very quick  
That I couldn't think of everything at once.  
The fire was slowly dying,  
When I put the stake a-trying,  
And the cat was making havoc with the bread  
I had prepared for toasting,  
While the apple that was roasting  
Was a plaything for the pug upon the bed.

When I went to wash the dishes, I found the kettle dry;  
The spout was melted off, and on the floor  
It lay a perfect wreck, that awoke a pensive sigh,  
As I thought upon the happy days of yore.  
I reflected on the bliss  
Of domestic scenes like this,  
And I couldn't hit on any other plan.  
It might be called bewitching,  
But the work done in a kitchen!  
Is not within the scope of common man.

So I'd like to mention this to every friend and neighbor,  
That woman's work is never overdrawn;  
My respect is something greater for the housewife's  
daily labor.  
Since the trials I have lately undergone,  
Their woes are not misstated,  
For I've been initiated,  
And I'm bound to help every time I can.  
There's a recompense in doing  
What alone is worth pursuing,  
And woman's loving labor is a blessing unto man.  
Lexington, Ky. GEORGE W. SHIPMAN.

### "WHERE IS MOTHER?"

When the tired father returns at night from the office or the shop, when the children come home from school, the first question is always, unless she stands in the very hall before their eyes, "Where is mother?" It is often said that the mother is the home. This question is one of the many proofs of the truth of this proverb. Unless the mother is in the house, the vital principle of the home seems to be lacking. She comes, and comfort, love and joy seem to enter with her. She goes, and there is a sort of breathless and uneasy waiting-time until she comes back again.

To the true mother, the knowledge that she is thus indispensable to the loved ones should be one of the choicest possessions. It is only by cherishing the spirit which prompts the question, "Where is mother?" that she can properly instill into the hearts of her children that "passion for home" which one of our great writers has called the "first characteristic of manly natures." And yet not infrequently a tired mother will exclaim impatiently, "I wish that I could stir without having an outcry, 'Where's mother?'" To one who sets true value upon life and its duties and pleasures, such words come with an awful shock. Pearls seem to have been cast wastefully before the feet of such a woman.

But even if a mother hold most dear this precious tribute of love, how many are there who take pains to be at home when the children come? Or, if she must be absent, to leave word for them, or to tell them before they go in the morning or at noon that she expects to be gone when they return, with the reasons and regrets? It is only by mutual thoughtfulness in these so-called trifles that the harmony of the home-life can be preserved, and woe to her who does not appreciate them at their true value. It is impossible that the busy mother of a family, with shopping to do, calls to make and meetings of various kinds to attend, should always be in when the children come home from school. It would show an undue regard for sentiment if she were to shut herself away from the outside life which every woman needs so much, and which she needs especially for the benefit of her family. But by following this rule: to tell the children in the morning, whenever she can, just where she is to be, and how soon she will be at home—she may keep alive and still foster, though she is absent, the sacred flame which she so highly prizes.

A lady was calling recently upon a friend, when a small boy came bounding in at the basement door about four o'clock in the afternoon, with the usual inquiry, "Where is mother?" "Oh, I remember," he added, immediately; "she said she was going to the mothers' meet-

ing this afternoon. I wish she would hurry up and come back!"

"She didn't go," said the good-natured Irish girl to whom he had been speaking; "she had word there wouldn't be any meeting."

"Oh, goody!" cried the urchin, leaping up the stairs two at a time, and bursting into the room where the ladies were sitting. His face was wreathed in smiles—but his shoes were muddy.

"Oh, Tommy!" exclaimed his mother, in a reproachful voice, as she pointed to the tracks which he had left behind him.

"Well, I was so glad you were home," he explained, as he saluted her visitor in boyish fashion, and imprinted a resounding kiss upon his mother's cheek. "I'm sorry about the mud, but here's my ball for you to sew up, and here's the geography you were going to cover; and may I go over to Will Smith's corner with my roller-skates? There's such a daisy sidewalk over there!"

Verily, well may the mother forgive much in such a case. And blessed is she who can answer the children's question with a glad "Here I am!" and hear their sweet words of joy in her presence.—*The Congregationalist.*

### WORDS FOR YOUNG MEN.

In a recent number of the *Young Man Prof.*, John Stuart Blackie publishes an interesting article on reminiscences of his youth. Like a lady's letter, the most important part of it is the postscript, in which he sets down a few of the rules of conduct which have guided him through life, and which he has no doubt have contributed largely to any praiseworthy work that he has been able, in the course of a long life, to achieve. Here are some of the rules:

1. Never indulge the notion that you have any absolute right to choose the sphere or the circumstances in which you are to put forth your powers; but let your daily wisdom of life be in making a good use of the opportunities given you.

2. We live in a real, and a solid, and a truthful world. In such a world only truth, in the long run, can hope to prosper. Therefore avoid lies, mere show and sham, and hollow superficiality of all kinds, which is, at the best, a painted lie. Let whatever you are, and whatever you do, grow out of a firm root of truth and a strong soil of reality.

3. The nobility of life is work. We live in a working world. The lazy and idle man does not count in the plan of campaign. "My father worketh hitherto, and I work." Let that text be enough.

4. Never forget St. Paul's sentence, "Love is the fulfilling of the law." This is the steam of the social machine.

5. But the steam requires regulation. It is regulated by intelligence and moderation. Healthy action is always a balance of forces, and all extremes are dangerous.

6. Do one thing well. "Be a whole thing at one time." Make clean work and leave no tags. Allow no delays when you are at a thing; do it, and be done with it."

### THE BRAKEMAN'S NO.

A fine young fellow was Tom Jeffreys, strong, pleasant, and good-looking. He was but eighteen years of age when he began "railroading," but he could set a brake with the best. When his clear, deep voice announced the stations, people listened and made no mistake. Old ladies caught the gleam of his pleasant eye, and let him help them on and off with grateful surprise. Mothers with more children than they could manage, tired women bundle-laden, and old men, recognized a friend and made use of him. Nor were the railroad officials blind to the young man's helpfulness and popularity, and although Tom did not dream of it, his was one on a list of names that meant promotion.

The young brakeman's easy-going good nature, however, was a drawback in one direction. He disliked to say no. When the train reached Boston he always had two hours to spare. In that time some one of the boys was sure to say "Come, Tom, let's go to the barber's."

Now this sounded very innocent, but in the barber's back room was a green door which opened on a stairway leading down into a drinking saloon. Here the men used to gather, a few at a time, to take "a little something."

Tom usually said his good-humored no, that

meant a reluctant yes, and ended by going. He never felt wholly at ease when taking his beer. He would not have gone for it alone. Over and over again he acknowledged to himself that it was the laughter of his chums that took his courage away, and so things went on. A year slipped by and beer had become an almost every-day drink with him, when one afternoon he was summoned from the "barber's shop" to the office.

"Jeffreys," said the superintendent, when he entered, "I have been very much pleased with the way in which your duties have been performed in the past, and I find we need another conductor." The gentleman suddenly stopped and then the pleasant smile was gone. "Mr. Jeffreys, your breath tells me that you have been drinking."

"Only a little beer, sir," said poor Tom, flushing crimson.

"I am very sorry," replied the superintendent, "but that will be all to-day; you may go."

The young man left the office downcast, disheartened. What he had been wishing for, what he had so nearly gained, had been lost through his own misconduct. As he thought of it the good-natured lips took on a firmer curve. The next day one of the boys said: "Cem' over to the barber's?"

"No," replied Tom.  
"O come on; what's struck yer?"  
"That barber has shaved me all he ever will" was the answer.

Although Tom's no seemed very determined in its sound, there was yet something wanting in it. He felt it, and when after a few days the real longing for a glass of liquor made itself felt, it seemed as if the no would be yes, in spite of himself.

"No use in lockin' the barn door now," said his chum; "the hoss is stole, the 'super' knows you've taken a 'smile' now and then, and he'll never forget it. Better be young while you can."

Tom still said no, but the little negative grew weaker and weaker and weaker; the next thing it would be yes. When this was almost accomplished, spurred by his danger and remembering his early training in the right, he went into an empty car, and, kneeling on the bare floor, prayed for strength to resist.

"And then," he said, "I learned to speak a 'no' that all the men on the road couldn't turn into a 'yes.'"—*Henry C. Pearson, in Christian at Work.*

### A WORD TO GIRLS.

Choose between accomplishments if you must; forego music, painting, and languages if need be; but do acquire the art of putting speech and silence in their proper places, and learn to fit your words to your hearers. There are people who shudder at a false note in music, and assert that a discord is positive torture, who yet have no ear or thought for the harmonies in conversation. They seem to have a talent for malapropos remarks, and cannot remain in any company an hour without brushing all plumage in the wrong direction, and disturbing all the comfortable little self-complacencies in their vicinity.

"I suppose Mrs. S. is a good woman," said a young lady one day, "but she never comes here without making me dissatisfied with my belongings. If I have bought anything new, she sees some little flaw in it that I should never have discovered. If I think I have made a good bargain, she has seen something finer and at a more reasonable price elsewhere. If I am enthusiastic over the noble, warm-hearted deed of a friend, she is sure to be in possession of further particulars which make the act not so meritorious after all."

And these human mosquitoes, whose visits are chiefly remembered by the state of irritation in which they leave one, usually pride themselves on this very quality! They call it candor, and answer all protests by a claim to superior truthfulness. "I can't flatter," they tell us. "I always say what I think." Did you ever notice that people who are in the habit of making that boast seem nearly always to think unkind, ill-natured or censorious things? Candor does not compel the saying of all we may think, or this would be an uncomfortable world indeed. A kindly silence need not be untruthful, and pleasant, commendatory words are not necessarily flattery. In the Bible-teaching about truth-speaking there are two little words that are often overlooked—

speaking the truth "in love;" not in carelessness or selfishness, certainly not in ill-nature; but "in love." We talk of training the eye in art and the ear in music, but there are also wonderful possibilities in the way of training our eyes to look on the brightest, best and pleasantest side of people and things, and our ears to catch the note of need and longing in voices around us. So shall we learn to speak the fitting word that is "like apples of gold in pitchers of silver," to give the appreciation and gracious kindness of speech that are like cold water to thirsty lips. This is not insincerity. Many who wound the feelings of others with their boasted sincerity have never taken the trouble to discover the original signification of the word *sincere*—*sine cera*, without wax, referring to pure honey. It has nothing to do with vinegar, pure or otherwise. In short, girls, be birds with a song of cheer, instead of mosquitoes with buzz and sting.—*Kate W. Hamilton.*

### TAKE CARE OF YOUR EYES.

The eyes, like good servants, will work as long as they can possibly hold out for the tasks imposed upon them, even when the tasks are most unreasonable. The owner of the eyes, like a good master, should be careful not to put such strain upon them, lest they give way under it altogether. A writer in the *Youth's Companion* says:

"The value of the sight is never fully appreciated until it is lost or impaired. Few persons realize that the eye is an intricate piece of mechanism; with a vastly more complex and delicate adjustment than the costliest watch. Even in our public schools the children and youth are allowed to abuse it in a most perilous way, the teachers seeming to be perfectly ignorant of probable disastrous results.

"To say nothing of the thousands of the hopelessly blind, let anyone go to the many eye infirmaries of our land, and witness the streams of patients constantly pouring through them, and to the offices of our numerous oculists, and see them, forenoon and afternoon, filled with sufferers patiently waiting their turn, and he will certainly come to feel the urgent need on the part of the community in general of a more intelligent and conservative use of the eyes.

"It is a disgrace to our educational institutions that half our students bring away from them myopic (short-sighted) eyes, and that, even in our grammar schools, children who have hardly reached their teens become life-long slaves to spectacles, formerly regarded as the almost exclusive badge and burden of old age. And it must be remembered that short-sightedness is not a mere inconvenience, but a disorder that tends toward ultimate visual disorganization."

### A CONQUEROR'S NAME.

It was a grand announcement made to Jacob, "Thy name shall no longer be called Jacob, but Israel: for as a prince thou hast prevailed with God." This was the result of an all-night contest with the angel. In vain the angel struggled to be free, saying, "Let me go; the day dawneth." The resolute suppliant answered back, "I will not let thee go, except thou bless me!" With a disjointed thigh, every nerve quivering, and his whole nature groaning under the pressure, he would not relax his hold. He had entered upon a life or death conflict, and he pressed his suit with marvellous persistency. At length the fierce strife was ended, and victory was proclaimed. The angel hung upon him the splendors of the conquest. His new name was royal. A PRINCE, he had prevailed with God. Memorable night! A resplendent chapter of history written. It was a night of measureless compensation, putting the wealth of eternity within mortal reach.

Do you, O reader, belong to the Israel line of conquerors? Have you power with God? Can you put your grip upon the unseen resources? Be among the pleaders at the throne who can prevail. The Church and the world need more of these conquerors.—*Christian Standard.*

When we have practised good actions awhile they become easy; and when they are easy, we begin to take pleasure in them; and when they please us, we do them frequently; and by frequency of acts they grow into a habit.

Afflictions, by God's grace, make us all-round men, developing every spiritual faculty, and they are our helpers, and should be welcomed with "all joy."—*Spurgeon.*

Our Young People.

LOIS MALLET'S DANGEROUS GIFT.

By Mrs. Mary Catherine Lee.

CHAPTER II.

An Amazing Discovery.

Lois had a happy nature, and in spite of the generally serious view which the New Bedford people seemed to take of her, she kept, on the whole, a cheerful mind.

She was much more accustomed to gladness than to sadness. Indeed, she could hardly remember a sadness at all since she was a very little girl, and her father's old horse, Blackberry, on whose back she had learned to ride, had peacefully died of his many years.

These queer fancies of the New Bedford people were far from producing any serious anxiety on her part. She yawned comfortably as she made herself ready for sleep, and slept delightfully all night. When an early ray of the morning touched her and made her open her eyes, she pushed aside the window curtains and took a look at Buzzard's Bay and its farther shore, where the land stretched, tapering and melting away down toward Cape Cod. She could at least see the haze that wrapped the dear old spot which was her home, and if these mysterious singularities of hers should prove to be of an unpleasing nature to the people of New Bedford, she said to herself that she could at least flit across or around that pretty bay, to the dearest of all homes, and be very satisfactory to the people there.

She had had a pleasant life on the elbow of Massachusetts' great arm for nearly seventeen years, and she need not stay long where people stared and sighed at her, and objected to her bonnet.

So she looked smiling and contented when Cousin Stephen found her, as he went to look for his morning paper, sitting on the front-doorsteps wrapped in a shawl, and, for want of hens, feeding those odious little English sparrows which had waked him too soon.

"Why, who's this; who's this sitting on my doorstep, feeding my enemy?" said Cousin Stephen. "Come in, and be fed thyself, my dear. Come in out of the cold, and let those noisy creatures go to Fairhaven or Mattapoisett for their breakfast, and as much farther as they like."

"But it's so pleasant to have them come and take what I have to give," said Lois, rising and following Cousin Stephen into the house. "I like to be asked to give. I wish I had something of consequence to give that would make a great many people glad."

"Well, whosoever desireth to give, unto her shall an opportunity be given," said Cousin Stephen; "but these be careful, my child, what these gives, and who these gives it to. These be careful!"

Then he fell into that mournful fashion of looking at her that some other people had.

It was as if she had only to conceive a wish in order that it should be granted, for that very morning she discovered that she had something of especial consequence which was much in request. She had just put on her sober hat and coat and her warm woollen gloves to go out with Una, when a maid came to bring cards to Una, and to say that the ladies downstairs wished particularly to see Miss Mallet.

Una glanced at the cards, looked thoughtfully at Lois, and said, "H'm!"

"Why, who can it be?" said Lois. "I don't know anyone here, do I?"

"There's come to the point where knowledge grows. There may expect to know more and more every day," said Una, beginning to remove her gloves. "Take off thy things, dear. We must go down."

Lois, acting upon her cousin's advice and example, removed her wraps, and passively followed her down to the parlor.

The two young ladies they found awaiting them were to Lois revelations of agreeableness. The chief difference between them seemed to be that one had blue eyes and wore blue, while the other had brown eyes and wore brown.

They were both tall and fair and fresh and sweet, and they had an executive manner, as if they were upon earth to see that things were attended to—not only done, but accomplished. What is the difference? If this were an expository treatise, I could show you; but believe me, without the treatise, many things are done that are not accomplished.

"How do you do, Gertrude? Well, Lily, you do remember me now and then, after all!" said Una, falling into the world's manner of speech. "This is my cousin, Lois Mallet; and Lois, these are my friends, Gertrude and Lillian Langdon."

Lois' hand was twice warmly clasped, and these fresh, bright creatures, instead of giving her the uncomfortable scrutiny to which she had been growing accustomed, beamed upon her with the sunniest, friendliest smiles that she had seen since she left home.

Lois had never heard of the man with an axe to grind, and if she had, an uninteresting man with an axe on his mind is a very different matter from two delightful girls whom you could not help liking, and who gave a pleasant, uncertain suggestion that they might have been associating with violets.

"Yes, we saw you at the lecture last evening," said Lily, addressing herself to Lois, "and we have done so many meritorious things lately that we felt as if we deserved to be acquainted with you directly. What have we done? Dear me, I wish it could be known! We should be a good deal regarded, I can tell you!"

"And one of our praiseworthy acts is to run about persuading other people to do good and be generous," said Gertrude.

"Are you going to persuade us?" Una asked, with a little gesture of deprecation.

"Yes; presently you'll be invited to listen to some remarks."

"I don't stop to invite—I go right on remarking," said Lily. "Do tell us, Una, are you going to help us a little, or a good deal, about the fair?"

"We are ready to do anything in the world for the Orphans' Home, but I don't know that we care about doing anything for the fair," said Una. "It's a very roundabout way to attend to a simple matter."

"Yes, for you; but we want you to help us tempt the selfish people to do something. There are so many who won't give us anything, but they will come to the fair and be amused, and pay for it."

"We met your father, and reasoned it all out with him," said Gertrude, "and he acknowledged that it wasn't a bad plan, and said he had no objection to your doing what you pleased about it. We used up a good deal of eloquence to gain that point. Don't let us have to exhaust ourselves!"

"Oh, I'll come and look on," said Una, "and be crushed to death in the cause, and buy a lot of things that are too fine or too frail to be of any use to anybody; decorated towels, not very beautiful, and in no relation whatever to a bath; thermometers, always down to zero, that are only excuses for some painted silk and bows of ribbon; pincushions imperious to pins—"

"Don't be so discouraging!" cried Gertrude. "I know your cousin is kinder," she added, turning to Lois with her most charming manner. "You wouldn't refuse to help us with our fair for the poor little orphans, would you?"

"What is it?"

"Have you never been interested in fairs?"

"I know nothing about them," said Lois.

"Well, we fix up the city hall to look pretty and attractive, with evergreens and flags and those things, and we have all sorts of beautiful and useful little articles"—with a severe glance at Una—"that people have kindly made and given us to sell; and nice things for those who would rather have something to eat than something to keep; and flowers for those who scorn to eat—really money to suit almost everybody. And the money that people pay for all this—or what is left of it after our expenses are deducted—is used to help take care of poor little orphans. You don't object to that, do you?"

"No, indeed," said Lois. "How could anybody?"

"But the things that people seem to enjoy more than all the other attractions are what we call the living pictures—pictures with live people in them, you know, instead of the painted or engraved figures."

Lois leaned forward, her lips parting and her eyes opening a trifle wider.

"For instance—let me see," continued Gertrude, looking about her for an example. "Take this picture—'Ruth Gleaning.' Suppose we wanted to make that alive. We should cover the foreground of our picture—or the living copy of the picture—with scattered

grain and sheaves; and you wouldn't object to wearing a simple white dress, with a blue girdle, and that pretty arrangement of hair, and taking this attitude to represent Ruth, as she was gleaning in the field, would you?"

"Why, no," said Lois, half-smiling, "I should like it."

"Especially as you would be doing it for poor motherless and fatherless little children," Lily interjected.

"Well, that would be a living picture," Gertrude went on. "But it isn't 'Ruth Gleaning' that we wish you would kindly help us about. We wanted to make one superb picture live, but we could find no one who would answer for the principal figure until—until last evening."

"The picture we wish to make represents the Queen of Sheba meeting King Solomon. If we could make the living picture as glorious as the painting, it would be a triumph. That, in itself, would insure immense success to our fair. But the Queen is the wonderful charm of the picture. The artist has given her a rare kind of beauty."

"In New Bedford, however, beauty is too much diffused—or not sufficiently concentrated. It is said to be the rule, and plainness the exception here. We gave up hope of copying the picture with anything like success, because the most promising subjects we have tried looked like over-dressed dolls when we put them in the Queen of Sheba's place."

"We want some one who can so surpass and outshine the queenly apparel and the royal surroundings that one can think of nothing but the woman herself, her personality, her beauty; and when we saw you last evening, Miss Mallet—"

The speaker paused, amazed at the expression of Lois' face. It had a strange, overwhelmed look, almost of alarm; and she sat with her eyes fixed upon Miss Gertrude, as if in one concentrated gaze she was returning all the stares she had suffered since she came to New Bedford.

"You couldn't make a kinder, more generous use of your beauty, Miss Mallet," said Gertrude, almost timidly herself; for she could not understand the strange look, and was afraid she had given offence.

Lois could not answer. Una spoke for her.

"I don't think Lois knows," she began; and then there was a moment's blank silence, during which the two visitors in their turn sat amazed and confounded.

"Don't—think—she—knows—what?" Lily presently asked, in a low, inward tone, which expressed deep incredulity. "You don't mean to have us understand—"

"Yes," said Una, quickly, "I think you must understand."

"That a girl could be unconscious of her own beauty—such beauty?"

The color rushed to Lois' cheeks, and her lips moved; but whether in an effort to speak or whether from some tremulous spasm, it would have been impossible to say. To be suddenly told that you are not your supposed self, but some ineffably different creature, is not a quieting—not a common experience. There was not room for the smallest trace of pleasure in Lois' mind. It was altogether occupied with amazement and doubt; still, those who looked upon her felt that they had a much better right to be amazed.

"Do excuse me!" said Gertrude. "It seems impossible! I did not think—why, most girls would be delighted."

Lois seemed not to hear the apology. She was absorbed in considering the occasion of it. She said, "I should like to see the picture."

"Well, come home with me," said Gertrude, eagerly. "It is a picture my father bought in Rome, in a fit of mental aberration or bewilderment, he says; and he now confesses, with penitence as well as pride, that it cost almost as much as his house. I should like to show it to you."

"Una—" Lois began, turning to her cousin with wistful appeal.

"It would be impossible for me to go," said Una, in response, with a glance at the clock. "I must be at Miss Bonner's at eleven; but you can go, of course. You will enjoy that much better than jogging about with me."

Never was an arrangement more satisfactory to everybody than this. Lois departed with her executive new friends, and Una going upstairs again, looked about to find her mother.

That lady was discovered musing over a volume of Emerson's writings, with a desire to

continue the pleasure which had seemed all too short the evening before.

"She knows it, mother!" said Una. "Gertrude Langdon has told her with as much thoroughness as could be expected, even of Gertrude Langdon."

"I can't help it," said Mrs. Copeland, with a calm philosophy, which she might have absorbed from the volume in her hand.

"And if these objects to her being exhibited in the City Hall, as the Queen of Sheba, thee'd better speak to her, or write to Cousin Joseph."

Mrs. Copeland looked up with questions in her eyes, and Una informed her of the favor Lois had been asked to do in charity to the Orphan's Home.

Mrs. Copeland was a zealous patron of the Home, though hitherto she had been but little interested in the fair. She also had a firm belief in the duty of making use of all things. She utilized everything and everybody; every substance and every idea.

"My daughter," said she, "those good looks were made for something. If that is what is needed to complete their living picture, there's a use for them to begin with. It has greatly exercised my mind to try and conceive some good of such a troublesome gift. If it will really make those poor enterprises called fairs amount to something, the good of it is at length discovered. I shall be in favor of the plan."

"But, mother, there lies the very danger thee dreaded. It will be sure to spoil her. She will be flattered and admired until her head is completely turned."

"I think not, Una. I thought so at first, but I see she is not one of the sort to be spoiled. She hasn't the smallest trace of vanity. She can't be much more looked at and admired than she was last evening, and I don't see that it made the slightest impression upon her. She has a remarkably beautiful nature. The beauty of her soul seems to me equal to that of her face."

"You should have seen her, mother, when the truth was dawning upon her. That would have been a picture to make live forever. She surely is no mere beauty. 'What chiselling!' 'What coloring!' people say. But those things seem less to me than her charming expression, or expressions, for they change with every thought. Shall we put all this up for the multitude to stare at?"

"They'll stare at it, whatever is done," said Mrs. Copeland. "We can't keep her behind a screen. It is better for her to stand willingly and let them all have one good stare, and be done with it, than to have such a scene as that last night wherever we go. The Lord made her, Una, and so far as I can see, he made her to be looked at."

"But the gorgeous Queen of Sheba! What would Cousin Joseph say?"

"The Queen of Sheba is a scriptural character, I believe," said Mrs. Copeland, decisively. "I'll write to Joseph Mallet."

"And you think we may look forward to seeing our Cape Cod cousin turned into a barbaric queen?"

"Barbaric? Why, I don't know about that; but why was she made to look like a queen?"

"I wonder why!" said Una, musingly. "I feel as if we were upon the eve of something important."

(To be continued.)

EARLY YEARS.

"If I had my ministry to go over again, I would give more attention to the children."—*Dr. Ashbel Green.*

"Train up a child in the way he should go; and when he is old he will not depart from it."—*Proverbs xiii. 6.*

"We can raise more Christians by juvenile Christian culture than by adult conversion—a thousand times more."—*Dr. J. G. Holland.*

"The time is coming when there will be two sermons preached to children and youth where there is one to adults."—*Bishop James.*

"After the observations and experience of a long life, I have come decisively to the conclusion that if I had my life to live over again I would pay ten times as much attention to the young of my charge as I ever did."—*Dr. Samuel Miller.*

"I am satisfied that the day is coming when, in our church and in all the churches of the world, we shall look chiefly to the conversion of the children, and as a comparatively rare instance to the conversion of those in maturer years."—*Bishop Simpson.*

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

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

## THE CHRISTIAN GUARDIAN

TORONTO, WEDNESDAY, JULY 13, 1892.

### THE YOUNG PEOPLE OF THE CHURCH.

There are two things which may be justly regarded as among the most important signs of the times, in their influence on the future of the Church. One is the recognition of the right of women to do whatever useful work God has given them the power to do. Vast resources of latent energy were shut out of action by the policy of the past, which are now beginning to be employed in all fields of Christian effort. What has been already done by the agency of women is only an earnest of greater things to be achieved in the future.

Another thing, not less significant, is the greatly increased interest shown in the religious education of the young. The change in the last fifty years in this matter amounts to an ecclesiastical revolution. The Methodist Church was long more distinguished for the aggressive energy with which her ministers sought to call back the wanderers, than for the diligent training of the children within the range of her influence. But, in common with other Churches, Methodists now apprehend the truth, that the prevention of a sinful course is better than restoration from the paths of folly and sin. It is better to avoid making work for repentance. It is folly to allow religious indolence to make work for reformers and evangelists in the future. God has not made it necessary that the children of the Church should grow up the slaves of sin in rebellion against himself.

What may be called a new thought has taken practical shape within the last few years. It is felt that not only should the young be guided from infancy in the paths of righteousness, they should also be trained in Christian work, in order to be useful laborers in the vineyard of the Lord. It is a reasonable conclusion, that if every earthly trade and calling requires an apprenticeship to qualify those who engage in it to pursue it successfully, preparation is also necessary to do the work of the Master effectively.

In our Sunday-schools and other educational institutions are now those who shall be the future Sabbath-school teachers, leaders, preachers, trustees, missionaries, editors, social reformers and Christian workers of all grades, whose character and work shall determine the character of the Church of the coming time. We cannot point them out, or tell the positions they shall occupy; but we know the coming men and women, who shall be the standard-bearers in every department of the army of the living God, are there. How shall they do their work, and what kind of impression will they make upon their generation? The answer to this question depends upon their practical sagacity, training, and habits, as well as upon their personal piety. To successfully solve the problems which arise in the different fields of Christian work requires the tact that comes from practical experience, as well as natural ability and good intentions. Wise and benevolent conduct should become the habit of the life. Those who are trained in the right way from childhood make the best workers.

This is the suggestive truth that has prompted the organization of the Christian Endeavor Society, the Epworth League, and all similar movements. Young people's associations in connection with churches are not a new thing. But formerly each of these was generally directed to some one object. For the most part, they were mental improvement societies, or societies organized for some one specified purpose. The object of the Epworth League and of the Christian Endeavor societies is to have one association of young people in connection with each congregation, which in its operations shall embrace all the objects which the various young people's societies of the past sought to accomplish. They cover such studies as shall promote mental improvement, the increase of religious

knowledge, and benevolent efforts to be a means of doing good to others. These societies are like some useful instrument that may be used to do more than one thing.

The New York *Independent* last week published a collection of articles on this subject from representative men of the different Churches, beginning with Bishop Vincent, of the Methodist Church. These communications evince a great increase of interest in this work. The growth of the Christian Endeavor movement, as related by its originator, Rev. F. E. Clark, is quite extraordinary. It has spread rapidly in Great Britain and Australia, as well as in the United States and Canada. The convention held last week in New York shows continued progress.

The Epworth League is extending rapidly among nearly all sections of Methodism. While ready to unite and co-operate with the Christian Endeavor societies, or any other associations doing similar work, it is essentially a denominational organization, designed to do its work as an agency of the Methodist Church. The Rev. Dr. Berry, editor of the *Epworth Herald*, in an article in the N. Y. *Independent*, says: "There are now between 8,000 and 9,000 local organizations, called chapters, with a total membership of nearly 600,000. This includes organizations in the United States and in Norway, Sweden, Italy, India, China, Japan, and other countries where the Methodist Episcopal Church has established missions. The movement has spread to other branches of the Methodist family. The League has become the official young people's society of the Methodist Episcopal Church, South, and of the Methodist Church in Canada. Some chapters have been quite recently organized in the Wesleyan churches of England. The ratio of growth is about as large at present as at any time during the past three years, and the time is not distant when Epworth Leagues will be organized as universally in the Methodist churches as are Methodist Sunday-schools. At the recent General Conference the League was adopted as the regular society of the Church."

These movements for enlisting the young in Bible studies and religious work will tell powerfully on the future of all the Churches. The Churches that most wisely and faithfully engage in this work will have a great advantage, from the greater intelligence and practical zeal of the coming generation. We sincerely trust that our Canadian Methodist Church will rise to the demands of the times, and do its whole duty faithfully in relation to this important movement in Christian work.

### AN UNJUSTIFIABLE CLAIM.

Some who claim that their Church is the true divinely instituted Church, take the liberty of alleging that all other denominations are mere human societies. Other Churches are spoken of as man-made societies, in contrast with what is deemed a divine organization. Now, this is a broad and serious difference which, if it can be shown to exist in fact, ought to alarm and distress those who have unhappily substituted a human invention in place of a divine institution. But is there any good ground on which to base such an assumption? We think not. Let us examine this pretentious claim a little. Compare one of those Churches which claim to be divinely formed, with one that is disparaged as a mere human organization, in order to see if the allegation is true. Each of these organizations is alike composed of men and women, and owes its present form to the action of human agents in the past. No Church claims that it was founded by angels, or by direct acts of God, of which there is any record. One Church may claim to be organized more in harmony with the will of Christ, as revealed to the apostolic founders of the Church, and as recorded in the New Testament, than another. If this can be fairly proved, the Church which proves it makes an important point in its favor. But no Church can show that it was organized by direct divine agency, or even that our Lord gave any particular instructions as to the constitution and form of government of his Church. No body of Christians, then, can be called a man-made society, in comparison with some other society that claims to be divine, except in the sense of not being organized and governed according to the example, spirit and principles of the New Testament Churches. This must be proved in every case where the charge is made. The things that are appealed to to differentiate the

"divine" Church from the "human" are not enjoined in Scripture. The claim of any modern religious body to be the Church originally founded by the apostles, because it can trace a historic connection back to the primitive Church, is untenable. All bodies of Christians are historically related to the Christianity of the past. They did not spring into being from a non-Christian independent root. But it will require something more than lineal, historic connection to prove identity with the Apostolic Church. Such identity consists in possessing sameness of doctrine, Christian experience, ordinances, principles and character with the primitive Christians. The Church that can vindicate its claim to these characteristics cannot justly be called "a mere man-made organization." If any Churches may be called mere human or man-made societies, it is certainly those who exalt the human part—such as Church polity, mode of appointing ministers, connection with a particular denomination, and outward rites, above soundness in the faith, the new birth, and a godly life. This is exalting the human machinery above divine truths and principles.

### SHOULD MISSIONARIES BE SOUND IN DOCTRINE?

There has been a good deal of disturbing discussion in the American Board of Foreign Missions respecting whether missionaries sent out to heathen countries should be examined as to their doctrinal beliefs—especially as to the theory of a future probation. This has arisen from the action of the professors of Andover Seminary and their disciples. They hold that those who have not had the Gospel in this life shall have it preached to them in the world to come, to give them a chance of salvation; and they maintain that a belief in such future probation should not be a disqualification for missionary work. We are not aware that any scriptural authority is claimed for this view. The whole question was fully and repeatedly discussed at the meetings of the Board. A decided majority of the Board is against sending out missionaries who are unsound on this point. Those who merely have doubts, or are not clear in their minds, are treated leniently; but the Prudential Committee of the Board is empowered to examine candidates for the mission field, and to decide as to their qualifications. The Rev. Dr. Storrs, the President of the Board, has on several occasions ably expounded and defended the position of the Board on this question, as settled by its past action. In last week's *Independent* he has a forcible and able letter, in reply to an attack on himself and the Board in the last issue of the *Andover Review*. Dr. Storrs is certainly not illiberal or extreme in his views; but he evidently firmly believes that faith in the doctrines of the Christian Scriptures is an essential element of evangelistic power. In his letter, he states the main point at issue with great clearness and force. The following paragraph will give our readers a good idea of the case:

"It is, of course, to be observed that for half-a-dozen years the American Board has been confronted not by a theory, but by a situation, to use a somewhat famous phrase; though by a situation growing out of strenuous conflict over a theory. On the one hand, the large majority of its members have deemed the recently proposed theory of a probation after death unscriptural, unsound, and practically dangerous to the souls of men. They have esteemed it an unauthorized addition of an attractive but a misleading human speculation to the Word of God. They have therefore wholly refused to give it place, in their message, or among their messengers. On the other hand, the advocates of the new theory have represented it as not only innocent, but important, giving completeness to the work of Christ, offering a measure of solace to troubled minds, meeting an eager human desire, not out of harmony with teachings of the Scripture. Their enthusiasm for it has been increased, rather than diminished, by the repulsion it has elsewhere encountered; and they have insisted, with not unnatural earnestness, that candidates for appointment shall be perfectly free to adopt the speculation, and act upon it; that if of fair character and powers, and accepting familiar creeds in which reference to this theory does not appear, no further questions shall be asked. The same rule they would apply, as I infer from this article, to the question of natural or conditional immortality, to questions about the integrity and inspiration of the Scriptures. The doctrine has always, of course, a plain path before him. 'Give my opinion an unchallenged way, and trouble will cease,' that is his uniform precept; and that is the contention, as I make it out, in the long and vehement article before me. On the other hand, the large majority of the members of the Board have not felt at liberty to do this, in justice to their own convictions, which are as important and controlling with them as those of other people are with them, in justice to what they deem imperative demands of the truth of things, and of the momentous missionary cause. They have felt that even more care should be exercised in appointing men to lay foundations in heathen

lands than in putting them into common pastures; and that certainly they themselves should not—in distinct defiance of their deliberate belief—send word to those who have not the Gospel that a probation is waiting for them in dim and vast spaces beyond the grave."

### THE IRISH METHODIST CONFERENCE.

The Irish Methodist Conference met this year in the Carlisle Memorial Hall, Belfast. The President of the English Conference, Rev. Dr. Stephenson, presided. The ex-President, Dr. Moulton, was not able to be present. But the Rev. William Arthur, Rev. John Bond and Rev. Thomas Allen attended the Conference. Our representative, the Rev. Dr. Potts, evidently felt thoroughly at home at the Conference, and was heartily welcomed by the brethren. He publicly conveyed to Dr. Oliver McCutcheon the diploma of Doctor in Divinity, bestowed upon him by Victoria University. Dr. Potts frankly confessed that the chief joy of his appointment lay in the fact that he would have an opportunity of standing on the platform of the Irish Conference. This might not be surprising when he stated that, of the seventeen hundred and more ministers of the Methodist Church which he represented, he believed almost one-third of them were Irishmen, or the sons of Irishmen; and of the more than thirteen hundred circuits and missions within the bounds of Canadian Methodism, it was a rare thing to find any circuit without official members who were not Irishmen by birth or the sons of Irishmen. Dr. Potts also addressed the candidates for ordination. Four were received and ordained this year.

The Sunday services, at which the visiting ministers officiated, are reported as of special interest. In University Road Church, the venerable William Arthur preached on "The Witness of the Spirit." It is said that the discourse was worthy of the preacher in his best days. From the report on membership it appeared that the new members received during the year amounted to 1,976, emigrations 408, deaths 510, the number of members now in society being 25,553, being a decrease of 99. Chapels 369, and other preaching places 1,847. Sabbath hearers 51,956, and additional week-night hearers 20,761. The reports from the various districts were fairly encouraging.

### SUMMER SCHOOLS AND CAMP MEETINGS.

Their season is at hand again, and we trust will be rich in educational and spiritual benefits. Chautauqua assemblies, both in the United States and Canada, are to the front in summer educational work. We have not yet received a programme of our Canadian Assembly at Niagara-on-the-Lake, but we hear it is an attractive and varied one. The American Chautauqua has made an energetic and successful beginning. The exercises at Grimsby Park and Wesley Park are likely to be largely attended. The combination of healthful recreation and mental improvement, which we have often insisted upon in reference to these gatherings, is now a truism, though never realized so thoroughly as in the past few years. The tide of summer travel and recreation, without such ebbs as these, would not have so wholesome an influence upon those who can afford to take advantage of it. Travel is often aimless and unproductive of those wider views and corrected prejudices commonly supposed to flow from it. The pleasant surroundings and attractive recreations, mental and physical, furnished by the summer schools, go far to balance any advantages of a different kind which are included in a trip abroad. They must supply a widely felt want; they show this by their successful results. They are welcome evidences of a movement which is destined to indefinite growth and splendid achievement.

We do not know that the camp-meetings of the present day play as prominent a part in Methodist life as they did thirty or forty years ago. But they are still in active operation at their annual season, and are the occasions of much spiritual blessing. *Zion's Herald*, in its latest issue, styles the beginning of the camp-meetings "the opening of the leafy temple." It pertinently says: "We are not of those who believe that the mission of the camp-meeting is at an end. The conditions are changed. The form of the meeting must likewise change. We are allowed to enjoy better opportunities in a more comfortable way; and it is certainly a mark of wisdom to obtain the best with the least outlay. The camp-meeting can probably



never again be so exclusively as once an evangelistic agency. To a large extent, though not of course exclusively, the camp-meeting has dealt with the emotional nature, with the feelings and sympathies, with the heart. The time has fully come when a new interest can be added to the camp-meeting by turning attention to the intellect. The study of the Bible may become more conspicuous by treating some of its great themes which happen to be of public interest at the time."

These are wise words, and embody the best thought and experience of those who have devoted themselves to this subject. Mr. Moody, for example, is wonderfully successful as an evangelist, but he introduces special Bible study in all his evangelistic methods. His schools for evangelists are schools of Bible study. This is the course, we believe, which is necessary if the camp-meeting is to improve its place as a great power for good.

**DEATH OF REV. T. COSFORD.**

From the intimation in last week's GUARDIAN, the announcement of the death of the Rev. Thomas Cosford, on the 7th inst., would not be a surprise. Mr. Cosford was one of our most useful and highly esteemed ministers, a man of sound judgment and amiable disposition. He had attained a good old age, and was indeed a sheaf ripe for the granary of heaven. The Rev. C. E. McIntyre writes on the 7th inst: "The Rev. Mr. Cosford died this morning. He was ill only two weeks. During the first days of his illness he suffered a great deal, but during the last week he was comparatively easy. All through his illness he expressed his unbounded confidence in God. His death was what might have been expected of one who for nearly seventy years had served God, forty-six of which were spent in the active work of the ministry."

The following appears in the daily Globe, as a despatch from London, where he died:

"Rev. Thomas Cosford, one of the oldest Methodist ministers in the country, died this morning at his residence on Cathcart Street, South London. Deceased had been in the Methodist ministry fifty-two years, forty-six years of which were passed in active service. He was born in England on June 15th, 1818, being thus seventy-nine years of age. He was one of the pioneer preachers in this country, and his work in the early days often entailed a journey of many miles through the forest. Mr. Cosford had occupied many important appointments in the Methodist body, among them the superintendency of the institute at Muncey for six years. He was superannuated six years ago, and passed the evening of his life in peaceful retirement in the Forest City. He was the only superannuated minister connected with Askin Street church, and was held in particular esteem by that congregation, and admired by a host of friends. He was a preacher of great ability and zeal, a strong Temperance advocate, and held the position of chairman of the Scott Act Association of Middlesex. He was married forty-nine years ago, and expected next year to celebrate his golden wedding. Ten children blessed the union, five of whom are living: Joseph, civil engineer, Marquette, Michigan; Mrs. (Rev.) D. E. Brownell, of Toronto; Mrs. (Rev.) W. W. Sparling, of Elora; Miss Ella Cosford, at home; and Mrs. W. J. Saunby, of this city. It is a peculiarly sad coincidence that the reverend gentleman's sister, Mrs. Garbutt, two years younger than himself, is being buried to-day in Harrison. Mr. Cosford leaves three brothers and two sisters behind."

The funeral on Saturday was largely attended. Revs. C. E. McIntyre, J. R. Gundy, George Boyd, S. Bland (of Petrolia), and J. D. Scott, President of the London Conference, took part in the services, and Rev. Messrs. Boyd, Holmes, McVitty, Bond, Gundy and Dr. Antliff acted as pall-bearers.

The Dominion Educational Association held its first annual session at Montreal last week, beginning on Tuesday, July 5th. Many of the prominent educationists of Canada were present. At the opening meeting, addresses of welcome were delivered by Sir Wm. Dawson, Hon. Mr. Oulmet, Mr. R. W. Hennecker, Rev. Dr. Adams, and others. An able address in reply was delivered by the Ontario Minister of Education, Hon. G. W. Ross, and also by Dr. Inch, Superintendent of Education for New Brunswick, and Dr. Mackay, Superintendent of Education for Nova Scotia. Among the papers read was one on "The True Scope of the High School," by Dr. Mackay, in which he took the ground that the high school should not encroach on the work of the university. There were also papers on "The Kindergarten as a Natural Method of Education," by Mrs. J. L. Hughes; "Physical Culture," by Mr. W. B. MacAulay, B.A.; "University Extension," by Prof. Cox; "The Relation of the School to the University," by Dr. Warfield; "Ideal School Discipline," by Mr. G. N. Hay; "Is a Common Standard

of Matriculation Desirable?" by Dr. Adams, and "The Education of Juvenile Offenders," by Mr. D. McKinnon. There were able discussions of these papers. The convention was exceedingly interesting and successful.

Mr. Andrew Carnegie's troubles with his workmen have resulted in a terrible riot, which took place at Homestead, near Pittsburg, on the morning of July 6th. Owing to a proposed reduction in the scale of wages, the closing of the mills at Homestead was resolved upon, throwing 3,000 men out of employment, and involving the closing of several other iron mills. Wages were to be reduced below even the minimum agreed upon by the Amalgamated Association of Steel and Iron Workers. A force of 300 Pinkerton men was sent to guard the works at Homestead, but was met by an enraged mob of workmen and repulsed. A number of workmen were killed, and several Pinkerton men wounded. The Governor of the State at first refused to order out the militia, but has since done so. The place is now quiet. The affair has caused a great sensation. It is thought strange that Mr. Carnegie's philanthropy does not run more in the direction of generosity towards his workmen.

The People's Party, whose convention met at Omaha last week, nominated General James B. Weaver for President, and General James G. Field for Vice-President. This party may be said to represent the principles of the Farmers' Alliance, together with some additional ones of a sweeping nature. An enumeration of some of the planks in its platform reveals a strong bias towards nationalism. It demands Government ownership and control of telegraph, railroad, and telephone lines. It asks for Government loans at two per cent. or less; unlimited silver and gold coinage; favors a strong union and organization of the various labor forces, and an income tax and postal savings banks. There is a possibility that this party may draw a considerable vote away from the Democrats. The Kansas State Democratic Convention endorsed its principles the other day. On the other hand, it is generally felt that the extravagant demands of the new party will put it in strong disfavor with the sounder opinion of the country.

"Rev." Sydney Smith's sneer at William Carey as a consecrated cobbler makes a poor showing on the page of history. From the sublime beginning made by that heroic Baptist missionary have flowed results which have changed the face of heathendom and brought it within measurable distance of Christ. Baptists throughout the world have been holding celebrations of the great event which occurred on May 31st one hundred years ago, in Nottingham, England. To the outward and superficial view this was nothing more than a sermon at a small meeting on the duty of the Church to the heathen; to the historian it will always appear as an epoch-making fact. The Baptist Society for the propagation of the Gospel set the example which has been so quickly and energetically followed by all the other evangelical denominations. It was an enterprise which has continued to grow and embrace all Christianity in an advance on the forces of the heathen world.

The anarchist Ravachol has been sentenced to die by the guillotine. This firm exhibition of justice will do much to restore to confidence the timid public feeling produced by the daring of a miscreant and his accomplices. The recurrence of these moods in Paris is frequent, but generally ends in a manly assertion of public right with its correlative duty. On the acquittal of Ravachol at his first trial all the anarchists in Europe rejoiced, took new hope, and began anew the manufacture of bombs. The weakness of the first jury was severely condemned; but the firmness of the second has retrieved the loss. If its example were followed in the conviction of every subsequent offender of the same kind, there would be no more reckless waste of life and property such as has marked the cause of anarchy.

In connection with the Commission to gather information about the liquor traffic, the friends of the traffic have employed legal counsel and agents to aid in bringing out and presenting such facts as are adapted to tell in favor of their side of the question. This has created a necessity for the opponents of the liquor traffic to take such measures as shall secure the full

presentation of all the facts in the case. This will require the employment of legal talent, and whatever may be necessary to checkmate the schemes of those who may seek to make this Commission a means of counteracting the Prohibition movement. But this involves the expenditure of money. An appeal has been made to the Temperance people by the Alliance to contribute the money necessary to carry out this idea efficiently. We trust this appeal will call forth a liberal response. Many Temperance people, who profess to be zealous in the cause, have been slow to contribute to meet necessary expense. Yet little can be done without money. Contributions for this object will be received by Mr. W. H. Orr, 9 Toronto Street.

During the week great excitement has prevailed in England over the elections. The Liberals have gained steadily, but slowly. The Government majority of 68 has been largely reduced. Nearly all the elections to take place are in Ireland, Scotland, Wales, and the counties of England. These are expected to go largely Liberal. There have been some extraordinary changes, in which men elected by large majorities in 1886 have been defeated by larger majorities. Both sides lost and gained unexpectedly. There were thirty-five Methodist candidates for election—all Gladstonian Liberals. The faction fights in Ireland lost several constituencies to the Liberals. The eight hours a day movement was equally fatal in some cases in England. Much of what is telegraphed is partisan comment and prophecy rather than information. Edward Blake has been enthusiastically received in the county of Longford. As we go to press the Liberal gain is thirty-three.

Now is the time for summer resorts and excursions. People do not reckon on doing much hard work during the hot weather. But some have no choice in regard to the matter. There is some danger that with the physical relaxation there may come mental and moral relaxation. Because one is "off duty" with regard to the work of life, he may glide into the mistake of acting as if he was "off duty" with regard to the work of our Master in heaven. Christians, whether at the seashore, Muskoka, or abroad, should make no mistake on this point. The Christian is always on duty. At home or abroad, he should act as "in his great Taskmaster's eye." Never be afraid to show your colors. Ye are God's witnesses. In word and deed be loyal to the Captain of your salvation. The apostolic counsel is, "Continue in prayer." "Stand fast in the faith; quit you like men; be strong."

In three cases in the English elections the wives of the candidates took to the platform on behalf of their husbands. They were not well received in any of the cases, and the three candidates were defeated. The three members who hoped to win by the help of their wives were Richard Chamberlain, Henry M. Stanley, and Col. Cornwallis West. They were beautiful and clever ladies, and showed courage as well as zeal. Mrs. West even went round among the electors and used all her blandishments. Mrs. Stanley, it is said, spoke better than her husband. But they didn't get even a decent hearing, and their efforts were a failure. We believe in free speech and a fair hearing for either man or woman. All gallant men will, of course, regret that the ladies did not receive more courteous treatment. Yet many will think these cases are an evidence that when women leave their own sphere and mingle in fierce political contests, hoping to have special advantages because they are women, there will be a disposition to deny them exceptional favor.

The Nonconformist conscience of England has an interesting case on hand in that of the candidature of Sir Charles Dilke for the representation of the Forest of Dean. Mr. Stead, the well-known editor of the *Review of Reviews*, is the leader of a movement for the prevention of immoral men from entering Parliament, and he has steadfastly opposed Sir Charles' candidature, making it a representative case. The question raised would seem to demand a strong, quick answer in the affirmative; and yet the difficulties raised by it are seen in the refusal of men like the Archbishop of Canterbury to aid Mr. Stead's movement. At the time of going to press, it is unknown whether Sir Charles is elected or not; but in either event widespread attention will be excited thereby.

It has generally been supposed that the American Senate contains a larger proportion of wisdom and foresight than the House of Representatives. The oldest and most experienced men in public life are to be found there, and they are looked upon as a salutary corrective of any rashness which may emanate from the lower house. For these reasons great surprise has been shown that a free silver coinage bill, introduced by Senator Stewart, has been passed by a vote of 29 to 25. Not a large majority, but enough to bring down the displeasure of public opinion. The Senate has done what the House of Representatives saved itself from doing, although the action of the former may influence the latter when the question comes up again. It is generally admitted that the President will veto the measure should it pass both houses.

The Irish *Christian Advocate* has issued a circular on "Home Rule." It says: "One of the Wesleyan papers of England being hostile to Unionist principles, and the other dumb, the *Advocate* stands alone as the opponent of Home Rule and in favor of maintaining the union and integrity of the Empire." The question of "Home Rule" for Ireland is one about which good men differ. But it is hardly fair to represent all who think that the Irish people should manage Irish local affairs as people not in favor of maintaining the integrity of the British Empire. No one who knows Edward Blake will believe that he would support any scheme that is against the integrity of the Empire.

A terrible calamity has befallen St. John's, Newfoundland. On Friday last a fire broke out and destroyed fully two-thirds of the city before it was checked. Nearly ten thousand people are homeless, and six or seven lives have been lost. Nearly all the public buildings were destroyed, including the Methodist college. Halifax has responded nobly to the call of her stricken sister city, and other Canadian cities and towns will follow her example. The whole country will extend a deep, practical sympathy to the people of St. John's in their dire distress.

The convention of representatives of the Christian Endeavor movement, held in New York last week, was probably the most largely-attended Christian gathering ever held on this continent. The addresses and discussions at the different sessions were highly interesting. Such a gathering is one of the signs of the time, indicating the awakened interest in the young, of which we speak in another article.

VICTORIA UNIVERSITY REMOVAL.—Rev. Dr. Burwash, Chancellor of Victoria University, has removed to Toronto, and all college and other correspondence should be addressed to him at 596 Jarvis Street until the new college buildings are completed. As Dr. Bain, the Registrar, is spending the summer at Point à Pic, Quebec, the offices and work of Victoria at Cobourg are now closed.

The *Southern Methodist Quarterly Review*, *The London Quarterly* and *The Expositor* have been received. Notices are unavoidably laid over till next week.

The Rev. W. J. Dawson, who was one of the delegates to the Ecumenical Conference, has accepted a call to a Congregational church in London. This does not surprise us.

The Province has been favored with delightful weather during the past week, and as a consequence the crop prospects are of undiminished brightness.

The revised list of stations for the London Conference has been delayed beyond the usual time, but appears in this issue.

*Jennens Miller Illustrated Monthly* for July contains many attractive features. There is a page devoted to women, by George Augustus Sais, Mrs. Frank Leslie, John Buskin and Frances E. Willard. Special departments are "The Little House-keeper," "The Little Physician," "Talks About Books," "Fashion Talks," and "All About Lace," by Emily Rayner, and "Idols of Our Homes," the latter being devoted to babies. There are at least a score of other great features in this issue. It is intended to make *Jennens Miller Illustrated Monthly* one of the great family magazines of America. Price is \$1 a year, ten cents a copy of all news agents. Published at 114 Fifth Avenue, New York city.

*The Canada Educational Monthly* for July has some interesting and instructive discussions of educational matters. Among these are "Some Ways in which Colleges may Help Secondary Schools," by Isaac Thomas; "Education and Practical Life," by Hiram Orcutt; "The Training of Teachers;" and "The Educational Value of Grammar." Canada Educational Monthly Publishing Company, Toronto.

ALBERT COLLEGE, BELLEVILLE.

COMMENCEMENT EXERCISES.

The annual commencement exercises began on Friday, June 17th, and closed on Wednesday, June 22nd. The baccalaureate sermon was preached by Rev. Dr. Badgley, of Victoria University. He took as his text Hebrews vi. 1, "Let us go on unto perfection," and preached an able and practical discourse. The convocation exercises were held on the evening of Wednesday, June 22nd. Rev. Principal Dyer presided. The college chapel was crowded with visitors, and much interest was manifested in the proceedings. Rev. O. E. Lambly, M.A., opened the exercises with prayer.

The following candidates were admitted to the collegiate course: R. Boyd, Harvey Clare, E. Goldsmith, George Gorman, Miss M. L. Hudgins, J. H. Holmes, M. Lambert, J. O. Morrison, W. Rush, G. S. Whitmore, J. P. Berry, W. J. Conolly, John Garbutt, S. B. Harris, Miss F. Henry, Geo. Hillyer, Geo. Mitchell, C. L. Melville, S. Shannon, E. Walker, W. Elbars, Bertie Campbell, Geo. Gardiner, Miss S. Hawkins, H. J. Harnwell, S. Johnson, Jas. McNiece, M. A. McQuade, S. T. Tucker, E. A. Young.

Delivery of prize oration—Hon. Alexander Mackenzie—F. J. Anderson. Reading of prize essay—Sir John A. Macdonald—W. D. Caskey.

GRANTING OF DIPLOMAS.

In commercial science—C. A. Cooke, John F. Houston, R. J. Macdonald, A. W. Taylor, R. D. B. Timmins, W. O. Wood, T. A. Griffith, Joseph Hutchison, A. S. Raymond, Emma Taylor, A. R. Wood, E. O. Woodcock.

In art course—Miss Annie M. Campbell, M.L.A. In pianoforte course—Loretta Brown, Blanche David, Lily M. Foster, Florence Dafoc, Katie Faulk, Lily Pattysen.

In collegiate course—F. J. Anderson, W. D. Caskey, G. J. Coulthart, J. H. Holmes, M. H. Loblaw, W. S. Sanderson, W. J. Woolsey, Joseph Anderson, W. A. Oant, H. J. Harnwell, E. E. Irwin, James McNiece, S. Shannon, George I. Campbell, W. J. Conolly, W. D. Harrison, J. W. Lennox, R. Y. Parry, A. E. Thrasher.

AWARDING OF HONOR CERTIFICATES.

First class in collegiate course—mathematics—A. E. Thrasher. Modern languages—W. A. Oant, R. Y. Parry. English, third year—W. J. Conolly, Jas. McNiece, W. D. Caskey.

Second year—G. Hillyer, W. O. Cleworth. Music—pianoforte, third year—Lily Pattysen, Lily M. Foster, Loretta Brown, Florence Dafoc. Pianoforte, second year—Ida Adams. In organ course, second year—Loretta Brown.

SECOND-CLASS HONORS.

In collegiate course—classics—W. J. Woolsey. In music—pianoforte, third year—Blanche David, Katie Faulk. Pianoforte, second year—May Caverly, Mabel Wilson, Addie Lowry.

First year—Miss A. Massey, M. Elliott. FIRST YEAR STANDING IN COLLEGIATE COURSE.

J. P. Berry, H. Clara, H. J. Harnwell, Florence Henry, Geo. Hillyer, M. Lambert, M. McQuade, S. Shannon, E. Walker, J. W. Bunner, W. J. Conolly, S. Hawkins, A. Hudgins, J. H. Holmes, Jas. McNiece, J. O. Morrison, Geo. Mitchell, C. B. Stone, G. S. Whitmore, Bertie Campbell, J. Garbutt, S. B. Harris, M. L. Hudgins, S. A. Johnson, C. McIrvine, W. Bush, S. Tucker, E. A. Young.

SECOND YEAR STANDING IN COLLEGIATE COURSE.

J. P. Berry, W. O. Cleworth, S. B. Harris, Geo. Hillyer, E. McKibbin, S. Tucker, H. Clara, R. Emberson, S. Hawkins, F. M. Huff, Geo. Mitchell, E. Walker.

TEACHERS' CERTIFICATES AWARDED BY EDUCATIONAL DEPARTMENT. Second class—Hattie Pattysen, H. McConnel, S. Robison. Third class—F. H. Wensley, Tutie Hawkins, Flo. Huff.

DIPLOMAS AND CERTIFICATES AWARDED BY THE ONTARIO SCHOOL OF ART. Special subjects—oil painting—Elisa Bonar, Emma Conolly.

Water colors—Hilda Frost. Crayon portraits enlarged from photographs—Huldah Dyer, Blanche David. Mechanical course—advanced perspective—Hilda Frost.

Advanced geometry.—Annie M. Campbell. ART COURSE.

Shading from flat—Annie Roblin. Outline from round—May Caverly, Annie M. Campbell.

Shading from round—Frances Phillips. Drawing from flowers—May Caverly, Hilda Frost, Frances Phillips.

Ornamental design—May Caverly. Advanced drawing—Full teacher's certificate—Annie M. Campbell.

Primary course—Full teacher's certificate—Frances Phillips, Hilda Frost, Minnie Hudgins. Freshand drawing—Frances Phillips, Minnie Hudgins, Edna Farley.

GEOMETRY.

Frances Phillips, Anna Bell Hughes, Maggie Goldsmith, John J. Houston, L. E. Ostrom, Edna Farley, Minnie Hudgins, Florence Henry, J. T. Robson, Milton Lambert.

Perspective—Frances Phillips, Anna Bell Hughes, Hilda M. Frost, J. T. Robson, Minnie Hudgins, Edna Farley, John J. Houston, Milton Lambert.

Model drawing—Frances Phillips, Minnie Hudgins, Maggie Goldsmith, John J. Houston, Edna Farley, Bertie Campbell, Florence Henry, J. T. Robson, Milton Lambert.

Blackboard drawing—Frances Phillips, L. E. Ostrom, Lella Caldwell.

The distribution of medals and other awards was next proceeded with, and this was the most interesting portion of the proceedings. Each of the gentlemen in making the presentation referred to the success of the college, and complimented the prize winner for the energy with which they had pursued their studies. The prizes awarded were as follows:

DISTRIBUTION OF PRIZES AND MEDALS.

In elocution—McFee gold medal for best recitation, F. W. Watts. Prof. Shepard's first prize, Miss Annie M. Campbell, M.L.A. Prof. Shepard's second prize, Miss Jessie Brignall. Presented by Rev. O. E. Lambly, M.A.

For oratory—\$40 scholarship—F. J. Anderson. Presented by Principal Dyer.

In music—second year—Ida Adams, the Professor's prize for general proficiency. Third year—Lily Pattysen, the Bogart medal for general proficiency. Presented by Mayor Bogart.

In art—Silver medal for best original design for stained glass window, awarded by Ontario School of Art, Mary S. Clark. Campbell silver medal for best examination in primary drawing, Frances Phillips. Presented by Principal Dyer.

In commercial course—Senate medal for business penmanship, A. W. Taylor. Santsbury prize, Sarah Graham. Presented by Rev. W. J. Young.

In collegiate course, preliminary—Robt. Boyd, the Welmsley prize for general proficiency. First year—Florence Henry, M. A. McQuade, the Senate prize for general proficiency. Presented by Rev. J. Curra.

Second year—Geo. Hillyer, the Morden prize for general proficiency. Geo. Hillyer, the President's prize for general proficiency in pass languages. Presented by Mr. Gardiner, of Hamilton.

Third year—W. A. Oant, the H. P. Moore gold medal in general proficiency. W. J. Conolly, the Ota medal for proficiency in pass languages.

PRIZE OPEN TO ALL STUDENTS IN COURSE.

W. D. Caskey, the Silis prize for best essay in English prose. Presented by Rev. E. N. Baker, M.A., B.D.

Principal Dyer briefly referred to the work of the year. Two hundred and twenty students had been enrolled. This was the largest in the history of the college. In every department the year had been a magnificent success. The proceedings were brought to a close by the singing of the national anthem.

ONTARIO LADIES' COLLEGE.

ANNUAL COMMENCEMENT.

The nineteenth annual commencement of the Ontario Ladies' College, Whitby, took place on Monday, June 20th, and, together with the concert, recital, lecture, sermon, and display of art which preceded it, made up a week's series of attractive entertainments. The attendance of boarders has been very large this year, in fact proving a test of the institution's capacity, and unusual efforts had been put forth, and successfully so, in order that such a year might be marked by a brilliant close.

The concert generally brings the favorite graduates to the front, and in former years has done so with emphasis; but this occasion marked a change, for among six or seven it was utterly impossible to choose. The examinations as tests had failed to distinguish very decisively between the accomplished competitors, and so did the public performances. In vocal music, the honors were divided between Miss Drew, of Oshawa, and Miss Groves, of Washington, Ohio—the examiners favoring the former and the audience the latter. In instrumental music, Miss L. Moore, of Brooklyn, Ont., and Miss Morris, of Chicago, were declared equal, each receiving a gold medal, and the audience appeared to be about equally divided in their favors. In elocution, Miss Tait, of Orillia, Miss Acheson, of Goderich, and Miss Coffman found about equal favor with the various companies assembled. As a whole, the programme was an excellent one and was well rendered.

The Alumnae lecture was delivered on Friday evening by Rev. Dr. Reynar, of Victoria University; subject, "Elizabeth Barrett Browning." The lecture was pronounced by all present one of the most able and popular lectures ever delivered under the auspices of the college. The Alumnae reception and supper took place at the close of the lecture. A series of toasts were proposed by Rev. Dr. Hare and Mr. E. C. Hamilton, and responded to with great enthusiasm. Mr. Morris, of Chicago, ably responded to the toast, "The President of the United States." It is very pleasant to see and hear our American friends at these commencement exercises.

ART EXHIBIT.

It is to be recollected that this school is mainly devoted to advanced work, although the careful preparation of pupils in the primary course is not forgotten, as affording the true groundwork of ultimate success. Those who this year receive the full Government teachers' certificates (covering twelve separate subjects of study and entitling the holder to teach in any of the Government schools) are, Miss Beatrice Dartnell, Miss L. Courtice, and Miss Lick—the first named obtaining the silver medal for general proficiency in all the subjects of the course. Nor must the junior pupils' display of promising work be forgotten, and in this connection may be mentioned the names of Miss G. Young (who obtained a teacher's certificate in the primary course), Miss Wilson, Miss Marr, and Miss Caesar, as producers of conscientious drawing and careful coloring.

GRADUATES' RECITAL.

The graduates' recital is the event which safely marks the progress made in a college. Here the favorites are brought into competition, as one might say, and on Saturday evening the gymnasium was filled with people anxious to hear this programme rendered. Miss Grove opened the entertainment with a charming song, and rounds of applause rewarded her. Miss Acheson gave the best recitation rendered during the commencement exercises, and in the best style, "The Blind Poet's Wife." She is possessed of a most winsome manner and is an adept in elocution. Miss Coffman's recitations, "Mice at Play" and "The Bobolink," were well calculated to display her fairylike manner, and it may be said here that this adaptation of selection to the personality and attainments of the young lady performers was noticeable always. Miss Moore is gold medalist in instrumental music, but finds a rival star of equal magnitude in Miss Morris, of Chicago. The interest which is often wanting in piano solos was now awakened to an intense degree by the artistic performances of these two pianists. Miss Drew's solo, "I will Extol Thee," was rendered with sweetness. Miss

Moir and Miss Kent recited well. Miss Tait, the post-graduate pupil in elocution, essayed to interpret Willis' "The Leper," and displayed power and elocutionary attainment which gives her license to perform before any audience.

Prof. John Burwash preached the baccalaureate sermon in the Tabernacle on Sunday evening, June 19th. His text was taken from Deut. xxix. 29, "The secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."

Prof. Burwash also addressed a few words of counsel and encouragement to the graduating class.

On Monday afternoon the special excursion train was run from Toronto to the college, and conveyed the most select company that has yet visited the institution from the city. All were escorted to the gymnasium, and a splendid musical and elocutionary programme rendered. The fan drill by a class of young ladies was both brilliant and artistic, and pleased the audience immeasurably. Miss G. Taylor, Miss Moore and Miss Morris performed piano instrumentals; Miss Drew, Miss Wilson and Miss Grove sang, and Miss Tait, Miss Coffman and Miss Acheson recited. Two hours were spent about the lawns and buildings, and in enjoying the college's hospitality in the refreshment room, after which all again repaired to the gymnasium to witness the commencement.

Dr. Hare occupied the chair, and the following eminent educational men were on hand to present medals: Principal Kirkland, Toronto; Josiah Wood, M.P., Sackville, N.B.; J. T. Moore, Toronto; Rev. J. F. German, Toronto; Rev. G. J. Bishop, Toronto; Rev. E. H. Dewart, D.D., Toronto; Rev. Dr. Galbraith, Toronto; Rev. W. J. Jolliffe, Oshawa; Principal Tamblin, Whitby; Judge Dartnell, Whitby; Jos. Tait, M.P.P., Toronto; Dr. Barwick, Toronto; Dr. Carlyle, Toronto; Ambrose Kent, Toronto; Wm. Smith, M.P., Columbus; H. E. Dewart, Toronto; L. T. Barclay, Whitby; and J. W. St. John, Toronto. There were also present Dr. J. Burwash, of Victoria University; Rev. Dr. Borden, Principal Sackville Ladies' College, N.B.; G. V. Martin, Mayor Campbell, Rev. R. Oade, Rev. J. Abraham; D. Vandewater, Belleville; Dr. McGillivray, Whitby; B. Westwood, Toronto, and J. W. F. Harrison.

GRADUATES' DIPLOMAS.

M.L.A.—Miss Brown, Miss N. Wilson, M.E.L.—Miss Oline, Napanee; Miss I. Graham, Ottawa. Instrumental music—Miss L. Moore, Brooklyn, Ont., and Miss J. Morris, Chicago. Vocal music—Miss Drew, Oshawa, and Miss Grove, Washington, Ohio. Elocution—M.E., Miss Acheson and Miss Kent, Toronto. Graduation—Misses Coffman, Davis and Moir. Fine arts—Misses Courtice and Dartnell. Commercial—Misses Grant and Hamilton.

Brief addresses were delivered by Principal Kirkland and Rev. Dr. Dewart.

MEDALS.

The medals were awarded as follows: Gold medal, given by Geo. A. Cox, Esq., President, Toronto, for the highest standing in M.L.A. course; presented by Mr. Josiah Wood, M.P., Westmoreland, N.B., to Miss I. Brown, Prescott. Silver medal, by the Principal, for second standing in the same course, presented by J. T. Moore, Esq., Toronto, to Miss N. Wilson, Marysville, Kansas.

Silver medal, by his Excellency the Governor-General, for equal standing in the M.E.L. course, presented by Rev. J. F. German, M.A., Toronto, to Miss Oline, Napanee.

Silver medal, by College Faculty, for equal standing in M.E.L. course, presented by Rev. Geo. J. Bishop, President of Toronto Conference, to Miss I. Graham, Ottawa.

Gold medal, for post graduate course in elocution, by Miss Graham, B.O., teacher of elocution, presented by Dr. Barwick, Toronto, to Miss Tait, Orillia.

Citizens' gold medal, by Messrs. Barnard, Howe, Ross Bros., Willis and Stephenson, for equal standing in instrumental music, presented by Dr. Carlyle, of Normal School, Toronto, to Miss Morris, Chicago.

Gold medal, by J. W. F. Harrison, Esq., and R. C. Hamilton, Esq., for equal standing in instrumental music, presented by A. Kent, Esq., Toronto, to Miss L. Moore, Brooklyn.

Silver medal, by H. B. Taylor, Esq., B.A., for highest standing in commercial course, presented by William Smith, Esq., M.P., Columbus, to Miss Hamilton, Toronto.

Silver medal, by Aaron Ross, Esq., vice-president, Port Perry, for highest standing in elocution, presented by Rev. Mr. Jolliffe, Oshawa, to Miss Acheson, Goderich.

Silver medal, by L. T. Barclay, Esq., Whitby, for highest standing in vocal music, presented by the donor to Miss Drew, Oshawa.

Gold medal, by Miss Chapman, B.A., for highest standing in modern languages, presented by Rev. Dr. Galbraith, Toronto, to Miss Lawless, Graton.

Silver medal, by Messrs. Gross and Granger, Whitby, for highest standing in fine art, presented by J. W. St. John, Esq., Toronto, to Miss B. Dartnell, Whitby.

AWARDS AND CERTIFICATES.

College prizes were given to Miss Kent, Toronto; Miss Grove, Washington, Ohio; Miss Moore, Brooklyn; and Miss Blanche Smith, Chicago.

The following were granted certificates from the Ontario School of Art: Miss A. Barlow, M. Caesar, M. Courtice, B. Dartnell, J. Duncan, J. Graham, E. Jackson, J. Johnston, E. Johnson, A. Lick, M. Marr, M. Montgomery, E. Yerkey and G. Young.

Teachers' certificates were granted to Misses M. Courtice, B. Dartnell, G. Young and A. Lick. The following passed the advanced art course: Misses Elsie M. Lawler, A. Barlow, M. Courtice, B. Dartnell, A. Lick, M. Montgomery, E. Yerkey and G. Young.

Short addresses were delivered by Rev. Dr. Borden, Rev. Dr. Burwash and Rev. Dr. Hare, the tone of the latter's remarks being very hopeful.

Rev. W. Bowman Tucker, Arden, Ont., has received the degree of M.A., in *causa*, from the Illinois Wesleyan University, Bloomington.

Our Sunday School Work.

INTERNATIONAL BIBLE LESSON.—V.

(THIRD QUARTER)

SUNDAY, JULY 31, 1892.

PETER AND JOHN BEFORE THE COUNCIL. Acts iv. 1-18.

GOLDEN TEXT.—"There is none other name under heaven given among men, whereby we must be saved."—Acts iv. 12.

TIME.—A.D. 80, immediately following the events of the last lesson.

PLACE.—Jerusalem.

EXPLANATORY.

1. "As they spake unto the people"—The great crowds (ver. 4) and the excitement drew the attention of the temple authorities. "The priests"—Belonging to one of the twenty-four courses among whom the temple services were divided (1 Chron. xxiv. 1-19; 2 Chron. xxiii. 8). Their reasons for joining the attack on the apostles may have been the interference with the temple service of the hour, by the withdrawal of the multitude from the regular worship to another part of the temple. They would naturally resent any usurpation of their place as the leaders of worship and instruction. "The captain of the temple" was an officer having a body of Levites under his command, who preserved order about the temple, and in that respect performed a sort of military service.—Hackett. "And the Sadducees"—One of the two larger sects of Jews, whose name was derived from Sadoc, their founder. Religiously, they held by the regulations of the written law, but were materialists, denying the existence of angel or spirit, and hence the possibility of the resurrection or a future life. This was in direct opposition to the very foundation teachings of Jesus and the apostles. Politically and socially, they were the aristocracy and the allies of the foreign rulers of the Jews.—P. "Came upon them"—To arrest them.

2. "Being grieved"—Rather, troubled and pained. "They taught the people"—The apostles were regarded as "unlearned and ignorant men," and that such should assume to teach was abominable to these priestly aristocrats. "Preached"—Better, "published," or "proclaimed." "Through Jesus"—Better, "in Jesus." His resurrection was a promise that all should rise. "In Christ shall all be made alive" (1 Cor. xv. 22).

3. "Laid hands on them"—Arrested them. The language implies some actual violence in the arrest.—Abbott. "Put them in hold"—That is, in prison. The word means "ward," safe keeping. "For it was now eventide"—Near six o'clock; and it was contrary to Jewish law at the time (founded in Jeremiah xxi. 12) to try any person after sunset. Moreover, during the interval they could make inquiries, lay their plans, and summon the Sanhedrim.

4. "Many of them"—Not deterred by the arrest of their leaders. Persecution does not prevent the truth from prevailing. "And the number of the men"—The word translated "men" no doubt included men and women. Some commentators would restrict the term to men only.—Schaff. "Was (Rev. Ver., "came to be") about five thousand"—Not five thousand new believers at this time, but the whole number of disciples, including the three thousand mentioned in ii. 41, amounted now to five thousand.

5. "Rulers, and elders, and scribes"—The three classes who, with the chief priests, made up the Sanhedrim, or great council of the Jews. The rulers were of no one order, but representatives of the governing body; the elders were laymen, who from birth or official station or social influence were recognized as leaders; the scribes were the official copyists and expounders of the law of Moses. Of all these orders, and also of the priesthood, the heads were members of the Sanhedrim.

6. "And Annas the high priest"—Annas had been deposed from the high priest's office by the Romans; and Caiaphas, his son-in-law, was made high priest by them. But the Jews regarded Annas as ecclesiastically their high priest. He was the most influential person among the Jews at this time. "John and Alexander"—Nothing certain is known of them, but probably they are to be counted among the relatives of Annas.—Mayer. "As many as were of the kindred of the high priest"—The same phrase is used by Josephus (Ant. xv. 8, § 1), and may mean either those who were personally related by ties of blood to the high priest for the time being, or the heads of the twenty-four courses of priests. "Gathered together at Jerusalem"—From their various places of abode or resort. This shows the importance they attached to this case.

7. "Set them in the midst"—The council were accustomed to sit in the form of a semi-circle, with the high-priest at the head of the arch, and the accused at the centre; a trying place for the two apostles, with the frowning faces of the enemies around them. The lame man who had been healed still clung to them, and stood by their side (ver. 14). "By what power, or what name"—Whose

magic has made your wonder possible? and whose authority emboldened you to perform it? Their age was one of general belief in magic, demonology and sorcery, and their nation was, beyond most others, enslaved to "legal authority," "president, and ritual. Even now many who will not believe in Christ are yet credulous enough to believe in spiritualism.

8. "Peter"—As ever a leader, and prompt to speak. "Filled with the Holy Ghost"—Verifying the promise of Luke xii. 11, 12, that the Spirit would be given when needed. He spoke with a sudden inspiration and with a power which was irresistible.

9. "If we this day be examined of the good deed done to the impotent man"—The indefinite article would appear in each case instead of the definite: "A good deed done to an impotent man." "Of" means "concerning." Peter's first words show deep suspicion, if not supernatural insight. This examination was after all a subterfuge. The Sanhedrim saw its power over men's consciences and conduct imperilled by the rapid spread of these new doctrines, and cherished jealous hatred toward the apostles, which they soon revealed in the murder of Stephen and James.

10. "Be it known unto you all"—Words of astonishing boldness. "Name of Jesus Christ"—before the rulers, the very body which had condemned Jesus to death, perhaps in the very house where the sentence was passed, a disciple of Jesus now declares his Master to be the nation's Messiah, the anointed King of Israel.

11. "This is the stone which was set at naught of you builders"—The reference is to Psa. cxviii. 22. Christ applies the same prophecy to himself in Matt. xxi. 42. To the unuttered objection of the Sanhedrim that this Jesus had already been condemned as an impostor, he responds by referring them to this prophecy.—Abbott.

12. "Neither is there salvation in any other"—Peter now proclaims a salvation, not from disease and infirmity of body, but from the great disease of sin. The Greek has the article before "salvation." That of which Peter spoke was the salvation which the rulers professed to be looking for.—Plumptre.

13. "Now when they saw the boldness"—As manifested in Peter's speech. "This speech was a greater miracle than the cure of the lame man in connection with which it was spoken." Compare Peter before the resurrection, and the Peter of this speech, and tell me what has happened. . . . In himself the miracle had first been wrought.—Jos. Parker.

14. "Beholding the man which was healed"—He was the unanswerable argument.

15. "They conferred among themselves"—Luke probably heard what these private deliberations were, from some of the priests who afterwards joined the Church (chap. vi. 7) and were present.

16. "Notable"—Well known. "We cannot deny it"—The evidence was too strong, and too widely known. Therefore they must take some other course.

17, 18. "Straitly threaten"—Strictly forbid with threats. "In the name of Jesus"—Literally, "upon the name;" making it the subject and the authority of their utterances. They were actually forbidden to heal men from disease if the healing were by the power of Jesus. It must not be forgotten that from a worldly point of view the Sanhedrim was acting simply in self-defence. If Jesus was indeed the Messiah, their "occupation was gone."

shadows flee away. The following days were full of suffering, but the never murmured. God gave her young heart grace to bear it. One day she said to her mother, "Mamma, do you think I shall get better?" Her mother replied, "Mamma's darling is ready, whatever is God's will." "Yes," she answered; "but it will be far better if I go." Another time she said, "Mamma, won't you let me go to Jesus and Norman?" Her mother replied, "It will be lonely for Mamma if you go too." She sweetly answered, "Jesus will help you to bear it." On Sunday evening, January 24th, the angels were sent to bear her to the arms of the children's Saviour; and so all the dream came true.

In a ministry extending over thirty years, I have not known a more trustful and happy death. The parents, though sorely stricken, have been enabled to bear submissively to the will of him who said, "Suffer the little children to come unto me." J. C. ANTLIFF.

JOHN BARROWCLOUGH

Was born near Doncaster, England, on September 15th, 1820 and died at his late residence, Wesleyville, in the township of Hoes, on January 24th, 1892. In 1843 he was united in marriage to Miss Mary Ann Lumley, who with eight children survive him. In 1848 they emigrated to this country and settled in the neighborhood of Wesleyville, where by industrious habits they acquired a comfortable home, and here the family have lived ever since.

About thirty years ago, in special services held in the neighborhood, our departed brother was soundly converted to God, and at once united with the Methodist Church, of which he proved himself a loyal and faithful member, showing a practical interest in all that pertained to the prosperity of the cause of Christ. Shortly after his conversion he was appointed class-leader, which office he continued to hold, to the satisfaction and profit of the Church, till his death. His place in the class-room and the public means of grace was seldom vacant. In him the preacher had an attentive and prayerful hearer of the Word. He enjoyed the respect and confidence of the entire community as a man of God. Amidst all the changes taking place in the neighborhood and the church, he remained true to his post. He could say, "None of these things move me." He was truly a pillar in the Church. In his hospitable home the ministers of the Gospel have always found a hearty welcome. Having a cheerful and hopeful temperament, his company and conversation were always helpful and inspiring. Bro. Barrowcough bore his affliction, cancer in the stomach, with remarkable patience and complete resignation to the Lord's will. It might be truly said:

"His God sustained him in his final hour; His final hour brought glory to his God."

Among the many expressions which fell from his lips as he neared the end were the following: "All is well," "I'm going home," "Christ is precious," etc., and on Sabbath, January 24th, he fell asleep in Jesus. On the following Wednesday his remains were laid at rest in Wesleyville cemetery. A large concourse of sorrowing friends assembled in the church, which was suitably draped for the occasion, and the writer, assisted by his colleague, Rev. J. R. Peake, conducted an appropriate service.

In the death of Bro. Barrowcough the church at Wesleyville has lost a faithful member, the community a respected citizen, and the wife and family a kind and affectionate husband and father. May the God of all grace sustain the bereaved widow and family. May they all follow our departed brother as he followed Christ, and may all finally reunite in our Father's house of many mansions. W. O. BERR.

MRS. (REV.) HENRY LANGTON,

Whose maiden name was Annie Fisher, was born in Quebec in 1818. She was the great-granddaughter of Philip Embury, the first class-leader and first local preacher of American Methodism. Descended from this palatine and Methodist ancestry, Sister Langton had a good family history behind her and gracious influences around her. It was but reasonable, therefore, to expect that she would early surrender herself to the claims of the divine Master. At the age of thirteen she experienced the conscious favor of God; and through life was a consistent and faithful Christian. Always modest and retiring in disposition, none but her most intimate friends were in a position to fully understand and appreciate her deep devotion, her uncompromising fidelity, and her pure, lofty character. She was preeminently a good woman. She was richly adorned with the meek and quiet spirit, so highly commended as being, in the sight of God, "of great price." At times, however, she was altogether too prone to depreciate her own character, work and worth. It was impossible to be in her presence for any length of time without feeling the hallowed contagion of her pure spirit and holy life.

Her marriage with the late Rev. H. Langton was most congenial and happy. Through all the vicissitudes and labors, the joys and triumphs of the itinerant life, she was a worthy and faithful wife and co-worker in the vineyard of God. Her peaceful end, which occurred on February 27th, 1892, was the fitting close of a tranquil life. She has gone to be "forever with the Lord." Six children remain, baptized with the hallowed influence of her consecrated life. WILLIAM GALBRAITH.

ELIZABETH (WOOD) CHESNEY (of Princeton)

Was the eldest daughter of Nathaniel Wood and Anna Good. She was born in Gainsborough, England, February 28rd, 1841, and died September 12th, 1891. The family emigrated to Canada in 1847, taking up their abode first at Dundas for a year and a half, and then removing to the township of Burford, county of Brant, where they encountered all the toils and hardships of early settlers. With piety, frugality, industry, and economy in the home, prosperity crowned the earnest labors of this devout household.

Our beloved sister was cradled amid choice religious influences, where the doctrines and hymns of Methodism were well known, and as carefully inculcated. Living in such an atmosphere that has given birth to the heroic devotion manifested

by such worthy men as her dear relative, Rev. Thomas Woolsey, it is not surprising that our departed sister could not definitely tell the date when the great spiritual change took place; but of one thing she was certain, that though once blind she had seen her Saviour, whom she continued to steadfastly behold as the "Lamb of God that taketh away the sins of the world," and in him her soul foreverly delighted. She dearly loved God's precious Word, and becoming early and well conversant with its teachings by thorough and constant perusal, she delighted to meditate on God's care day and night.

Sister Chesney became connected with the Church of her choice, and of her birth, at the early age of fourteen, and remained a loyal and consistent member to the end of her days. Filled with a fervent love for her Master, she was a zealous worker in all the avenues and interests of his cause, and was ever earnestly anxious for the salvation of others. Possessed of a clear head and sound judgment, she managed the affairs of her household with discretion and marked efficiency, and was blessed in shedding a hallowed influence on all around her. Filled with an unwavering interest in all the affairs of her beloved Zion, among other abundant and manifold labors of this devoted Christian was that of being one of our earnest and successful collectors for the Missionary Fund, which duty she performed in no mere perfunctory manner. At her home her pastor ever found a cordial welcome, and was always hospitably entertained as the King's messenger. Having the courage of her convictions with her, no quarter was found for the maligner of God's servant. In labors more abundant for her now sorrowing husband, three daughters and two sons, as well as for her aged and saintly father, who tarries as one of the princes of our beloved Israel, she with them had the great delight of seeing every member of that household walking in the ways of the Lord, and following her as she did him in heaven.

In addition to the multitudes of cares and labors connected with a large farm, she had planned a new and elegant home, which she did not live to occupy, for, strangely and coincidentally, the last touches were only put upon it at the moment her soul took its flight to the house not made with hands. Of feeble health, affected with disease of the heart for some time, she was not conscious of the growth of a tumor which caused her removal from earth a few days after its discovery by her attentive physician.

Mourned by the multitude that followed her remains to the Stomia church and the cemetery, yet she speaketh to many who still remember her as a good woman and a worthy mother in Israel. "Blessed are the dead who die in the Lord." J. H. MCCARTNEY.

MRS. HARRIET CROW,

Whose maiden name was Harriet Wilson, was born on May 5th, 1825, in the township of Saltfleet, in the county of Wentworth, and died at the town of Welland, in the county of Welland, on December 12th, 1891. She was the youngest of thirteen children of the late Hugh and Ann Wilson, eight girls and five boys, all of whom became members of the Methodist Church, and of whom three survive her, viz., Marcia Bridgman, of Smithville; John Wilson, of Oakville, and Henry Wilson, of Winona. Her father, Hugh Wilson, was a local minister, and his home a favored resort for Methodist ministers.

Mrs. Crow joined the Methodist Church over forty years ago, she being converted under the preaching of Rev. Mr. Grew, the text being Joshua xxiv., second clause of the fifteenth verse. In health her place was seldom vacant in the class-room.

Harriet Wilson was married on July 25th, 1855, to Jacob Crow, of the township of Pelham, who, together with three sons, survives her. Mrs. Crow was taken with the *la grippe*, from the effects of which she never really recovered, although able for some months to be around the house, until at last she was stricken down with paralysis and lay speechless for eight days, when death relieved her sufferings. Sister Crow was a devoted wife, a fond mother, and an estimable Christian, esteemed and loved by all who knew her. For many years her home was the congenial and hospitable tarrying-place for Methodist ministers. She is missed in the Church militant, but welcomed by the Church glorified. Her end was peaceful, and her entrance to the kingdom—we doubt not—"an abundant entrance." Her mortal remains were deposited in the Dawdy burying-ground, Pelham, on December 15th, awaiting the resurrection. V. H. E.

THOMAS GRAHAM

Was born near Grahamsville, in the township of Toronto, county of Peel, in the year 1836, and died at his late residence, "Rose Villa," Meadowdale, on January 2nd, 1892. He was the eldest son of Joseph and Ann Graham, who still live, and rejoice in over sixty years of wedded life. The influences of Brother Graham's childhood were such as a Christian home give, and resulted in the development in him of a devout respect and sincere reverence for sacred and religious things, and in the formation of exemplary moral habits. When a student at Victoria College in his seventeenth year, during the progress of a gracious revival in college circles, he gave his heart to God, and then united with the Methodist Church—the Church of his parents—and in whose fellowship and service he continued till "God's finger touched him, and he slept." He was naturally of a mild and kindly spirit, and, with God's blessing, was able to live in peace with all men. The community in which he moved has lost by his death one whose character was above reproach and was everywhere of good report. His delight was in the society of his family and the fellowship of the Church. He loved his home, and made its atmosphere healthy, helpful, and happy. As class-leader, Sabbath-school teacher, steward, and trustee he rendered valuable service in the church, and in the large and liberal use of his temporal means he gave good support to its various schemes. At the time of his death he was a member of the Board of Victoria College.

About thirty years ago he was united in marriage with Mary J., daughter of the late John Simpson, of Meadowdale, who now mourns her great loss. God gave them four daughters and

two sons; but one of them, Minnie, the eldest, who was a devout Christian, with an apparently bright and promising future before her, is not, for God took her several years ago to himself.

Some few years since his aged parents came to Meadowdale that they might spend their last days near the home of their affectionate son, and they now miss and mourn his absence. Never father and son were more attached and agreeable than they. During the month of his sickness all that loving hands and medical science, under the direction and care of his brother, Dr. J. E. Graham, of Toronto, could do was done, but the disease, cancer of the stomach, baffled every effort. In all his affliction he manifested exceeding great patience and complete resignation, and in the end there was victory over the latest foe.

A memorial service was held in the Methodist church on Tuesday, January 5th, and was largely attended and solemnly impressive. It was conducted by Rev. W. T. Hicks, and was taken part in by Revs. Charles Fish, W. J. Barkwell, G. H. Cobbletick, George McCullough, J. J. and E. T. Ferguson. At the conclusion of the service the funeral cortege proceeded to the Churchville cemetery, where the interment took place.

Brother Graham's death is to the bereft family, his aged parents, the Church, and the community a very serious loss. It has come veiled in mystery and draped in sadness. May a large measure of Divine grace be given to all over whom the dark cloud has spread, enabling them to realize the Master's comforting presence and enlightening words, and that the darkness is the shadow of great spiritual blessings. W. T. HICKS.

ELEANOR WILLIAMSON,

Whose maiden name was Granger, the subject of this sketch, died in great peace at the residence of her son-in-law, Mr. James Dyer, of Garden Hill, on February 16th, 1892, in the eighty-fourth year of her age. She was converted to God in early life, and by a steady consistent Christian walk has let her light shine in the Master's service.

She was married twice—first to a Mr. Palmer, to whom she had four children, one of whom is Rev. Howard Palmer, of one of the M. E. Conferences of the United States, and another, Mr. J. Palmer, of Whitby. Her second husband's name was Williamson. He died eleven years ago, being the father of Rev. Sprague Williamson, of Niagara Conference. Her home at Brooklin, Ont., where she lived for many years, was always open to the Methodist preachers, where they found a hearty welcome, and where her hospitality, kindness and Christian example was alike comforting, encouraging and helpful to those who shared them. Her last illness—*la grippe*—was somewhat protracted, but was borne with meekness and resignation, she rejoicing in God her Saviour. Her son-in-law, Mr. James Dyer, and father of Prof. W. P. Dyer, of Belleville, said to me, that for eleven years she lived in his home, and he never saw her angry. He also asked: "Did you not feel the blessed influence as you entered her room?" A worthy tribute from such a source. To the writer she would frequently say, "It is all well with my soul; the Master is present; for me to live is Christ, but to die is gain. Though my flesh and my heart fail, God is the strength of my heart and my portion forever." And no child of God could enter that sick room without feeling the blessed influence that rested there. Her end was peace. F. JOHNSON.

A. S. BEZZO

Was born at Simcoe, in the county of Norfolk, July 30th, 1826, and died at his late residence in the village of Waterford on November 14th, 1891, in the sixty-sixth year of his age. In October, 1848, he was married to Miss Sarah Dean. Their happy union was blessed by four daughters, who, with their widowed mother, survive to mourn their great loss.

Bro. Bezzo was converted thirty-six years ago in a protracted meeting held in Waterford. At once he united with the Methodist Church, in whose fellowship and service he continued with unswerving fidelity until God took him.

Some time before his death he frequently said, "I know the time of my departure is drawing near, and I am ready to go!" At last the call came suddenly, and found him ready. His house was set in order; he was waiting. His was one of the most triumphant death-bed scenes ever witnessed in Waterford. Our people still die well. Special readiness of utterance and eloquence of speech were given him a few hours before his departure. Like Jacob, when dying, he called his children and his grandchildren one by one to his bedside, and gave them his parting counsel and his dying blessing. Then he called the wife of his youth, the faithful Christian partner of his life, and bade her farewell. That parting scene cannot be described; it can scarcely be imagined. Such a manifestation of divine grace as was witnessed there can only be enjoyed by those who know, love, and serve God. It was a special means of grace never to be forgotten by those present.

Just before he passed away, in response to the question, "How is it with you now, Bro. Bezzo?" He exclaimed, "What shall I say? How shall I express myself? Peace! peace! peace! Glory to God, it is well with my soul!" Shortly after this he closed his eyes in death, and went to his reward.

The funeral service was conducted by the pastor, and attended by an unusually large concourse of friends, who assembled to sympathize with the bereaved, and to pay a last tribute of respect to one who was highly respected by everyone who knew him, and greatly beloved for his Christian character by all the members of the Methodist church in Waterford. For he was an honest business man, a useful citizen, an excellent father, a faithful husband, a loyal Methodist, and a true Christian. His remains were laid in Greenwood cemetery at Simcoe in sure and certain hope of a glorious resurrection. T. J. ATKINS.

Self-possession is another name for self-forgetfulness.—*Louise Chandler Moulton.*

There is no substitute for thorough-going, ardent and sincere earnestness.—*Charles Dickens.*

Beside the real life expands the ideal life to those that seek it. Droop not, seek it; the ideal life has its sorrows, but it never admits despair.—*Buher.*

The Righteous Dead.

EDA AND NORMAN CHAMBERS.

These two dear children were safely folded by the Good Shepherd within a few days of each other. Norman died on January 19th, 1892, and Eda on the 24th of the same month. They were the children of Mr. Thomas Chambers, of Montreal, and were aged respectively five and ten years. Norman, who died the first, bore the suffering which accompanies the fell disease diphtheria with manful endurance. About twenty minutes before he died he said, "Papa, I want to say my prayers." He then asked God to bless everybody, and make Norman a good boy, closing with the little petition, "Lord Jesus, make me one of thy lambs." He then lay down and peacefully went to sleep in the arms of Jesus, smiling as if in life.

His sister, who was five years older than Norman at the time he died, was also suffering from the same disease. When she learned her little brother was gone, she said to her mother, "Mamma, you should go down and play the organ and sing, because he has gone to heaven." While she lay on her little bed she often spoke or sang softly to herself of Jesus and heaven. I saw her the day after her brother died, and though her articulation was affected by the disease, she told me of a beautiful dream she had the day of her brother's death. She said she saw a long ladder reaching from earth to heaven, and angels came down and took Norman in their arms and carried him up to heaven; and when they reached the top Jesus was standing to receive him, and round him were her kindred; and after thus taking her brother they came down for her. She said, "I then awakened, and found the dream was all true, except they had not come for me." As she told me the dream her eyes glistened, and a beautiful smile played upon her flushed face. I prayed with her and left her, to see her no more till the



Odds and Ends.

The luckiest thing about the horse shoe over the door is that it doesn't drop on your head.

The landlord may be a square man, but you can depend on finding him round on rent day.

"De debble," said Uncle Zeb, "am not always ez black ez he am painted. Neider am he always painted ez black ez he is."

The real "insanity expert" is the man who succeeds in getting sent to the asylum when he deserves to go to the penitentiary.

Strawber—"I heard that you made an hour's speech at the debating club. Was it well received?" Singery—"They cheered me when I sat down."

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

"Mamma," said little Ethel, who had been vainly trying to make the preliminary preparation with a needle and thread, "I do believe this needle is cross-eyed."

He (fishing for loving protestations)—"My angel, I do not believe I am worthy to be your husband." She (thoughtfully)—"That's just what my mother says."

"Is your husband a religious man?" "I'm not quite certain. When I hear him speak in the prayer meeting, I think he is; when I hear him speaking at home, I think he isn't."

"Tommy," said an anxious mother to her boy, "your uncle will be here to dinner to-day, and you must have your face washed." "Yes, ma, but s'posen he don't come. What then?"

"If it hurts you, dear," said the surgeon, as he applied the splints and bandages, "cry all you want to. You will feel better." "Thank you, doctor," replied the little Boston girl, "I never weep. It wrinkles the face."

Jones—"I saw a conjurer, last night, who would give you two different kinds of drink out of the same bottle." Brown—"That's nothing, my boy. We've a grocer on our street who can sell you three kinds of tea out of the same box."

"You know, Maria," he said, "I think every child shows in some way in what calling it is most likely to succeed in after years." "Do you think so? Then we'd better make a real-estate man of our Willie. I can't keep him out of the dirt."

A Word of Encouragement.—Mr. Emerson Bean—"Oh, yes, I've written poetry, of course, but I never have tried to have any of it published." Miss Walonia Hubb—"Now, why don't you send it to some of the magazines? I've seen some frightful stuff in them lately."

An Englishman at a hotel in New York asked if there were any oysters at the hotel. "Oh, yes!" was the answer. "Step right into the restaurant. We don't keep them in the office." "I think you misunderstood me," said Mr. John Bull, "you know I mean an aster, don't you know? a lift—a hall-ator, maybe you call it in this country."

The Pall Mall Gazette relates the following funny story of the wife of Meisler and a physician whose name it does not give: The lady sent in haste to the doctor, who responded promptly, bringing that serious illness had overtaken the famous artist. But it was only a lap-dog for whom his services were required, and he was indignant, smothering his pride, however, he administered to the patient and cured him. At the end of the year Mrs. Meisler died in the doctor's bill no item for a case, and called his attention to it: ereupon the medical man explained that he was not a veterinary surgeon, and could not, therefore, make a charge. She was glad, however, to do the dog kindness. But the lady insisted. "Well," said the doctor, "the hinges of garden gate are rusty: ask M. Meisler to bring his brush and paint them up."

Medical.

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(Concluded.)

At the external entrance of the nose a considerable number of short, stiff hairs stand as sentinels to prohibit the passage into the nasal cavity of foreign matters floating in the air and to assist in restraining the outward flow of an excess of nasal mucus from within.

The more important functions performed in the animal economy by the nose are: 1. To increase the resonance of the voice, as already observed. "Talking through the nose" is not a correct expression, for the tones referred to are due to the elimination of the nose from the production of the voice, as when the child compresses his nostrils between his thumb and fingers.

2. In certain cases the nose may also serve as the channel for the introduction of food into the stomach by means of the wide opening into the throat at the back; through this a tube may be slipped into the gullet and fluid foods poured through it. This is a plan often adopted with the insane who refuse to eat in the natural manner.

3. The most important function of the nose is to permit the entrance and exit of the breath, but it nevertheless has but a very minor share in the breathing. Aside from its work in perceiving poisonous or acrid gases—evident by their odor or their irritating effect in the nose—and the admission of larger foreign bodies, it serves merely as a passive aperture through which the air enters and the breath passes out.

4. Next to its participation in breathing, the most important function of the nose is the appreciation of odors—smelling. On either side of the partition at the ridge of the nasal fossae may be seen in the bone a considerable number of small openings large enough to permit the passage of a bristle, giving the bone a sieve-like appearance, to which fact it owes its name—the cribriform, or sieve-like plate. These apertures give passage to the olfactory nerves which convey impressions of smell from the olfactory body, which receives them, through to the brain, which appreciates them. The olfactory bodies, the special organs of smell, consist of thick, soft membranes of a yellowish brown color spread upon the upper part of the nasal fossae. They are formed by the terminations of the olfactory nerves, which pass through the soft lining of the nose and spread out for that purpose. Two conditions are necessary in order to excite the sense of smell: first, that portions of the matter producing the odor be wafted through the nostrils into direct contact with an olfactory body; and, second, that they be dissolved in fluid. Means to satisfy this latter condition are provided by the nasal mucus, always present in the nose. The odors consist of very small particles floating in the atmosphere; they may, in fact, be so fine as to be invisible and unappreciable by any means other than the sense of smell. In case, then, of malodorous solid bodies, such as decaying animal or vegetable matter, it is not the body itself that is perceived, but certain minute and invisible particles thrown off by it into the air. This is quite evident in the case of burning tobacco. The particles, when thrown off in smoking, are closely crowded together so as to be visible in the form of smoke, but long after they have become invisible by dispersion through the atmosphere they are present and can be appreciated by the sense of smell. To increase the smelling power odorous particles are drawn into the nose more forcibly and in larger amount by the act of "sniffing."—James E. Fisher, M.D., in N. Y. Christian Advocate.

THE THROAT.—"The great thing," prescribed Sir Morell Mackenzie, "is to try and harden the throat; do not wrap it up too much. Endeavor to make the neck as capable of exposure as the face. Of course, when a person gets to a certain age it is too late for this. Keep the throat free from wrappings. The throat is the entrance to the lungs—a very vital part, narrow and tender. The great leather hoas and Medici collars which ladies wear round the neck, and the stifling mufflers which men put on, are calculated to do harm. I recommend turn-down collars."

Medical.

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HINTS FOR THE HOUSEWIFE.

GREEN CURRANT PIE.—Line an inch pie dish with good pie crust, sprinkle over the bottom two heaping tablespoons of sugar, two of flour mixed. Then pour in one pint of green currants washed clean, and two tablespoons of currant jelly; sprinkle with four heaping tablespoons sugar and add two tablespoons of cold water, cover, and bake fifteen or twenty minutes.

PICKLED CUCUMBERS.—Pick cucumbers when an inch and a half long, leave the stems on, wipe clean, and place in a stone jar, pour upon them scalding brine, made by boiling one pint of coarse salt with one gallon of water, cover tight, and let stand twenty-four hours, then drain them, place in clean jars, pour on them as much boiling vinegar, in which alum, in the proportion of half an ounce to the gallon, has been dissolved, as will cover them. Put cabbage leaves over them and cover tight. Hot spiced vinegar may be poured over it preferred.

SPICED VINEGAR.—To one gallon of vinegar allow one cup sugar, three dozen whole black peppers, the same of cloves, half as much allspice, one dozen blades of mace, and one tablespoon of alum, boil five minutes, and pour scalding hot over the cucumbers. Cover closely. In two weeks they will be ready for use.

A GOOD SALAD DRESSING.—Yolks of two eggs beaten thoroughly, one level tea-spoonful of salt, one of pepper, two of white sugar, two tea-spoonfuls prepared mustard, one table-spoonful butter. Stir in the mixture four table-spoonfuls of best vinegar, put dressing in a bowl, set in a kettle of hot water, and stir constantly till it thickens; set away, and when cool it is ready for use.

HINTS TO THE FARMER.

ROOTS FOR LIVE STOCK.—A farmer and stockman avers that the main reason why roots are held in such low esteem by feeders is because too much is expected of them. These feeders should remember the fact that almost any single food which is not in itself a perfect ration will not build up tissue and produce the best results in animal growth without the addition to it of complementary foods in the ration. Even oil meal, as highly as it is recommended, requires the addition of certain carbonaceous foods to balance it. On the same principle land fed exclusively with a single element of fertility would not produce in perfection many forms of plant life, unless the other essentials happened to be present in the soil. The reputation which turnips have acquired proves that, although analysis gives them small value, they do for stock more than the limited amount of nutriment which they contain would accomplish if fed in other forms. The enterprising beginner in sheep-raising would do well to study the cheap production of roots, for nothing, not even ensilage, can take their place in the economics of winter sheep feeding.

SWINE IN SMALL HERDS.—In discussing the question of small and large herds of swine a western writer says that a careful comparison of heavy weights at an early age will bring out the facts that the heaviest weights are made with small numbers fed together. As a rule, farmers herd too many together. It would pay to take pains to find out at what point the increase of numbers in a herd destroys the profits. In considering it the cost of fencing in and dividing up lots and additional shedding must play an important part. Too many reckon profits only by large numbers and a big pile of money, forgetting that the ratio of expense increases with the increase of numbers. It is a question whether the single dose of excessive numbers in the hands of the farmer fed at a loss, as has been the universal complaint for many months, will cause a sufficient cutting down of herds to make a scarcity of fat hogs during the year to come. The question should be, how many hogs and what number together can be fed on the farm to secure the greatest growth.—N. Y. Christian Advocate.

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