

# The Christian Guardian

Volume LVI. No. 48.

TORONTO, WEDNESDAY, NOVEMBER 18, 1885.

Whole No. 2924.

## The Christian Guardian,

Published under the Authority of the  
Methodist Church,

ISSUED EVERY WEDNESDAY  
FROM THE OFFICE OF PUBLICATION  
78 and 80 King Street East, Toronto,  
AT \$3 A YEAR, STRICTLY IN ADVANCE.

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A notable sign of progress in Russia was the dedication at St. Petersburg, a few weeks ago, of a university for women, the first institution of the kind in the country. The building cost over \$150,000, the money being raised by subscription throughout the Empire. After the abolition of serfdom the women of Russia petitioned the Czar to open the highest institutions of learning to them. But it was only seven years ago that they were allowed to pursue a university course of study, and that in a private way. At the present time the women's university counts over 700 students and twenty professors.

On the occasion of laying the foundation stones of a new Wesleyan school-house at East Cowes, Isle of Wight, an interesting incident occurred which evinces the liberal spirit of our gracious Sovereign. The Rev. James Spensley presented a statement of the accounts, and then read the following letter from the Comptroller of Her Majesty's Household:—

"I am commanded by the Queen to inform you, in reply to your letter, that the Queen will be happy to send a donation of twenty-five pounds for the new school at East Cowes, in connection with the Wesleyan Chapel.—CAPTAIN MATSELL."

Our New York exchanges bring intelligence of a regular systematic plan of revival "missions" for that city, by the Protestant Episcopal Church, in the way that has been carried out in London, England. The preachers are mostly from a distance, Mr. Aitkins and some others being from England. There are also two or three ministers from Canada taking part in these Advent "mission" services. The peculiarity of these services is the fact that they are held in all the churches of a district simultaneously. Protracted meetings for the revival of religion are, therefore, no longer peculiar to Methodists. How would it be likely to do if we should organize a Methodist religious campaign of this kind in the city of Toronto? We have no reason to think it would be more successful than our own methods. At the same time, we must be willing to learn, as well as to teach. We must carefully guard against becoming the slaves of stereotyped methods; and maintain the elasticity of action that made early Methodism so potent for good.

Mainly through the influence of Dean Stanley and Cyrus Field, a few years ago, a monument was erected near Tappan, N. Y., to the memory of Major Andre, who was executed as a spy by General Washington, for negotiating a plot with General Benedict Arnold. On the 3rd inst., the monument was entirely blown up and destroyed by dynamite. The erection of the monument was not generally approved of at the time; but the probability is that it was anti-British Irishmen, rather than Americans, who committed the outrage. The Chicago *Christian Advocate* says: "This shameful act of vandalism is a disgrace to our civilization. When Major Andre was captured he was in the discharge of his duty as a British soldier; when he was hanged it was in accordance with the laws of war. If war is right there was nothing on the one side or the other to call for censure. War is unrelenting and cruel in its duties and dangers, but it is folly to carry for a hundred years the animosities which it engenders."

Mr. Stead and Mrs. Jarrett have been found guilty of the abduction of Eliza Armstrong, and sentenced to three and six months' imprisonment, respectively. The *Week* sneers at the Methodists for their sympathy with Mr. Stead. Well, there are many good men and women besides Methodists who believe that, in spite of all offsets, the Editor of the *Pall Mall Gazette* has been the

means of rousing public indignation against a great and disgraceful evil, and of securing the passage of the more stringent Act. That Mr. Stead erred in judgment and adopted unjustifiable methods few if any will deny. But those who know him best fully believe in the purity of his object. No doubt he was deceived by the woman Jarrett as to the facts. But it can hardly be questioned that the evils complained of are real and deplorable. What gives widespread surprise and dissatisfaction is that Stead has been so promptly prosecuted while real criminals of deepest dye are allowed to escape. A good many of the papers seem to have more sympathy with the wrong-doers than with those who are trying to expose and stop the wrong-doing.

As Prince Alexander, of Bulgaria, is a brother of Prince Henry, of Battenburg, the husband of Princess Beatrice, this gives Englishmen an interest in his political fortunes. Indeed, it has been reported that Her Majesty Queen Victoria has espoused Alexander's cause; but there is no probability of Her Majesty interfering in the case at all. The union of Roumelia and Bulgaria seems to be a suitable and proper thing; but as Prince Alexander is not likely to be subservient to Russia, he is not acceptable to that power. It seems to be the European system now, that one country can make no change that does not suit all the rest. It is reported that the ambassadors of the powers at Constantinople have reached a unanimous decision, recommending the complete autonomy of Bulgaria and Eastern Roumelia. The resolution by which the union of the States was effected is recognized as *un fait accompli*. The Russian demand for the removal of Prince Alexander is agreed to. The respective Governments have still to ratify these conclusions. British opposition to the removal of Prince Alexander was overcome by the offer of the vacant throne to Prince Henry of Battenburg, the husband of Princess Beatrice. Germany objects to Prince Henry, and might consent to the substitution of Prince Louis, Alexander's and Henry's elder brother, now in the British navy, and the latter is regarded as the probable choice of the Roumelians.

### ENGLAND AND BURMAH.

The intense political excitement of the coming elections has prevented the action in regard to Burmah from receiving the attention it deserves. The average Englishman will hail the conquest of Burmah as adding to the glory of England, and opening new fields for her commerce. But stripped of all glamor it is another case of the strong preying upon the weak. That King Theebaw has acted improperly and is unfit for the duties of kingship there is no doubt; but all this is hardly a proper reason for annexing Burmah. It is a pretext for doing something that will be to the advantage of England. If we blame the French for their course in reference to China and Malagascar, how can we justify the British in making Theebaw's doings the pretext for conquering Burmah? The latest despatches are full of impending war. The annexation of Burmah is not going to take place without a serious struggle. Recent despatches from Rangoon state that the inhabitants of districts in British Burmah, where no large garrisons are maintained, are greatly alarmed over the reports that King Theebaw has subsidized 15,000 Dacoites to cross the frontier and begin plundering and murdering at the first note of war. The Dacoites are robbers, who work in large gangs, and are noted for their bold exploits. Having neither baggage nor a commissariat, these bands travel with marvellous speed, and it will be hard for British troops to catch them. Lord Dufferin has ordered General Prendergast, commander of the Burmah expedition, to invade Burmah forthwith, and proceed with all haste to capture Mandalay. The British forces will cross the frontier immediately.

As Burmah is attracting special attention at present, the following remarks of the Chicago *Interior* on the situation will be read with interest by many of our readers:—

The expedition has been brought up to 10,000 men of all arms, under General Prendergast, and unless the obstacles are more formidable than now appear, should be in possession of Mandalay by

December 15. With that accomplished, the Indian Government is empowered to settle the fate of Burmah, and decide whether Theebaw shall be replaced by a relative, or whether the dynasty of Alompra, though scarcely a hundred and thirty years old, shall cease to exist. And as there is no prince of royal blood who could be trusted on the throne, and the experiment of a British Resident has already been tried three times in vain, there appears to be no alternative to the annexation of the country and a British governor. To retire from Burmah after overthrowing its dynasty, would be to leave it to periah of anarchy, and the command of the upper Irrawaddy is too important a question to be left undecided. The strongest objection, perhaps, urged against annexation is the near vicinity of China, and the danger there is less one of unfriendliness than of animosity. It is the opinion of many prominent Indian officials that if Burmah is annexed, it will be slowly filled up with millions of Chinese, who are not only most objectionable settlers, but whom the English have never been able either to assimilate or govern. To obviate this danger in part it is suggested that only half of Burmah be annexed, and that the Shan States now dependent on it be declared independent. But this would be making two bites of a cherry, and besides would not lessen the irritation of China, which would be quite certain to be pillaged were the Shan tribes let loose. Moreover, the danger of a French protectorate over Siam and Upper Burmah so far exceeds any that can arise from annexation that the latter is now approved throughout India as a step that will settle the vexed question of sovereignty in that region once for all. For there is more than a suspicion that previous to his downfall M. Ferry was intriguing against British influence in the south-east, and that this intrigue has been only temporarily suspended by the result of the late elections. Besides, the Burmese themselves would make good subjects, and the country they inhabit be seriously worth having. Its area equals more than two-thirds that of France, it is accessible by three easily navigable rivers, and is splendidly fertile in almost every part. The forests are filled with valuable woods, the mountains with minerals, and the lowlands, under even primitive culture, produce anything cultivated in the tropics. The country, moreover, commands the only easy routes to China, and once under British rule, a trade could be developed with both peoples which would more than repay any expenses of occupation and government. These potent reasons for are likely to outweigh any arguments against the annexation of Burmah, especially when the fact is added that were the French at Mandalay, the garrison of Bengal would have to be largely increased and the Indian revenue correspondingly reduced.

### THE DISESTABLISHMENT QUESTION.

Most of the bishops and clergy of the Established Church in England who refer to the "Liberation Society" speak of it as an association animated by the most bitter and violent hostility to the Church of England. The following, taken from the recent address of the society to the electors, is much more moderate and reasonable than these references would lead one to expect:—

#### TO THE ELECTORS OF THE UNITED KINGDOM.

Among the questions claiming your attention at the coming general election, one of the most important is that of Disestablishment. During the last half-century the Legislature has passed a series of measures based on the principle of religious equality; while Disestablishment has actually taken place in Ireland, and in all the principal colonies. The wisdom of these measures has been shown by their beneficial results, both political and religious, and now public opinion is fast ripening for a further and final change. For Disestablishment will make religious equality complete, by putting an end to the system of privileged State Churches, and entrusting religion to the zeal and liberality of its own friends, and also by making the enjoyment of civil rights independent of ecclesiastical distinctions.

The Welsh people have long patiently submitted to the establishment in their midst of an English Church; but they are resolved to bear with it no longer. Why should they, when it is the Church of only a fraction of the population of the Principality,

and that the wealthiest portion; while the poorer Nonconformists support their own religious agencies, and have made Wales the most religious and law-abiding portion of the Queen's dominions?

About a third only of the worshipping population of Scotland belong to the Scottish Establishment, the funds of which are largely wasted on skeleton congregations, or are expended on congregations which could well dispense with such aid. The Established Church in Scotland is a source of continual discord; its disestablishment can be effected without difficulty, and will do nothing but good. The majority of the Scottish people rightly object to its continuance, merely as a buttress of the English Establishment.

Whatever may have been the case in past times, the Establishment of the Church of England by law is in these days an anomaly and an injustice. A large part of the population derive no benefit from it. Other religious bodies do as much to promote religion as the Church of England does; but they do it with their own resources, while that Church enjoys special privileges, and has the use of a large amount of national property. This is unjust, and injustice done in the name of religion can only injure religion. The Establishment injures the State also, by the irritation and division which it occasions, and by the obstructions which it places in the way of political and social reforms. Most of all, it injures the Church itself, as a spiritual institution, by depriving it of the freedom, and the right of self-government, without which no Church can prosper.

The new life and energy displayed by the Church of England in recent years has been the result, not of the action of the State, but of the earnestness and liberality of its own members, who have been hampered by the legal restrictions inseparable from State connection. They cannot get rid of the most flagrant abuses. They cannot obtain the many reforms which they ardently desire. They cannot adapt their action to the wants of the time as non-established Churches can.

An establishment can be reformed only by Parliament; and a Parliament composed, not of Churchmen only, but of Roman Catholics and Jews, of Nonconformists and of non-believers, is as unfit for the task as it is unwilling to undertake it. And why should the time of Parliament, which is too limited for the secular business of the country, be occupied with the affairs of any Church, whether Episcopalian, Methodist, or Baptist? The only way of bringing about a real reform of the Church is by disestablishing it, and it will then reform itself far more effectually than it could ever be reformed by Parliament.

Disestablishment will not destroy the Church of England; nor will disendowment diminish its usefulness. Instead of being stripped of all that it possesses, every vested interest will be respected, and it will still be the richest Church in the country. The maintenance of life interests will also make disendowment gradual. The wasteful expenditure and the unequal remuneration of ministers, now existing in the Establishment, will cease. The cathedrals and parish churches will be safe in the hands of the English people, whose reverential feelings will not be destroyed by Disestablishment. The increased generosity of Churchmen will more than compensate for the loss of ancient endowments. Freedom of action will lead to improved organization and to greater efficiency. The Church will appoint its own bishops. The traffic in livings will be abolished, and the clergy be chosen for their fitness only. The laity will have a greater share in the management of Church affairs. Instead of being destroyed, or crippled, the Church, released from its fetters, and also freed from the prejudice which attaches to it as a privileged body, will start on a new career of Christian usefulness.

Electors! do not be misled by those who try to dissuade you from doing justice by appealing to your fears, and by calling those who advocate Disestablishment "revolutionists," "robbers," and "infidels." The established clergy have, in past times, opposed almost every measure for the extension of religious liberty, and with the same cry as that now raised—"The Church is in danger!" No true Church will be in danger because it surrenders privileges which cannot be possessed without inflicting injury, or exciting ill-feeling. Nor will the Episcopal Church in England suffer in the future, any more than it has done in the past, by the loss of political prerogatives, and by being thrown upon the affection and support of its devoted adherents.

### HOW A CHURCH CAN HELP ITS MINISTER.

The members of any charge can aid largely, first: By avoiding the theory and practice that the pastor alone must do the work. Members of the Church sometimes take a passive attitude, and feel as if they had nothing to do in building up the cause. They say if they attend Church services and pay their share of the preacher's salary, that is all that can be asked of them. They expect sound doctrine and good preaching, stirring the heart; they expect fire enough from the pulpit to keep them comfortably warm, and the church in a healthy condition. But that something must be done on their part, to bring about such results, cannot be expected. Let the members remember that their minister is only a leader, leading them to action. To them the minister is what the general is to his army. What would you think of the army in the field to fight a mighty enemy, that expected the general to do all the fighting and they stand and look on? What results could you expect with such an army in the field? Nothing but defeat. The Church that expects her minister to do all, must make up her mind to suffer defeat. You will help your minister if you will quit this practice and give him your hearty co-operation.

Secondly. By avoiding the criticisms you pass on him. Your constant complaining that he is so dull and not awake to the interest of the Church is not going to help him, neither you nor your church. It will only serve as a padlock to the wheel he is trying to drive. We admit there are exceptions, but as a rule, your minister is much wider awake, and more deeply concerned in the welfare of the Church, and the salvation of immortal souls, than the average member is. In experience and energy he is as certainly in advance of them. But if there is no revival during the year, and the Church not a net increase, they think he is to blame. If religion gets at a low ebb, it is his fault. If the regular meetings of the Church are slimly attended, he has no go. These critics are continually finding fault and are manufacturing an influence against him. If a stranger chances to come to church, and they meet him on the street, they complain to him about their minister, and thus instead of inviting and encouraging him to attend their service, they drive him away and then wonder why strangers do not come to their church as to other churches. Stop complaining about your minister and learn to speak well of him. Get your heart full of the Holy Ghost, begin to pray for him, and if he is weak, do more for him. He is your minister, God's servant, and you will see how much you will help him, and how much you will add to the interest of the church.

If the church is dull and uninteresting, remember it is made up of a number of individuals, and you are one of them, and a part of the church, and if uninviting it is so because you have not given your influence to make it otherwise.

Thirdly. By avoiding to make rules as to how he is to preach and conduct his meetings. Kindly advice, suggestions and council may aid him, but to prescribe rules and measures, and then if he does not conform to them, criticize him, is embarrassing and very detrimental. He cannot, were he to make the attempt, please everybody. For some he never preaches sharp enough. They would have him always present the porcupine quills, and thunder away at everything they cannot endorse. They want the preaching that suits them, whether it suits other people or not. For others his preaching is too plain and pointed. They become very much excited over his unearthing their condition, and they are ready to dictate to him to present the truth in a milder form. How shall he suit everybody? He cannot, he must not even make the attempt. He is called and sent of God to preach his Word, and to him he is responsible for his preaching and not to the Church, or some special member. It is equally embarrassing to have the members come to him, and each one insist that the meeting be conducted in his particular way. He will soon find himself at sea, if he attempts to please all, in the manner of conducting meetings. The earnest and faithful minister carefully studies the circumstances of his field and all connected therewith, and will adopt such measures and methods as he firmly believes will be most successful, and accomplish the greatest amount of good. He aims at success, and success only. To this he makes everything bend, the uses of both old and new methods. But how his new measures are denounced. This is not right and that is not right, and on the way home and at home cold water is constantly poured on his work. Just in this way the fairest prospect of good meetings have been blasted and the Church sustained injury while souls have been lost.

As long as you see that your minister aims at the salvation of immortal souls, the glory of the

Lord and advancement of the Church, we believe it to be your bounden duty to help carry out his measures for the advancement of God's cause—though they are new to you. If you do this, and earnestly pray and trust that God will overrule all mistakes in the interest of his cause, you will greatly aid your minister in his important work. *Rev. N. Shupp, in, Evangelical Messenger.*

### "TILL THE DAY BREAK."

Light of the early dawn!  
Sweet light, but dim;  
When, o'er the hills, wheels up  
The sun's broad rim,  
Through twilight mists that hide  
The glory of his pride,  
We strive the coming majesty to trace,  
And see, or think we see,  
What the orb itself must be  
When the clouds are torn asunder  
And with glad surprise and wonder  
We look upon the brightness of his face.

So, in the days gone by,  
Prophet and sage  
Watched from their misty heights  
From age to age,  
And, through the breaking night,  
Beheld the far-off light  
Glimmer and glance among the peaks of time,  
Thanking the hand that flung  
Their shadowy paths among  
Such fair forerunners of the light sublime.

They, ere the morning hour,  
Each in his place,  
High on his lofty tower,  
With earnest face,  
Expectant stood to view  
The star-fire in the blue  
Fade in the coming of a grander light,  
Until the herald star  
Shone in the east afar,  
And the day rose with beams supremely bright.

O watchmen! faithful all,  
Good watch ye kept,  
While in their slough and sin,  
The nations slept.  
Scarce roused when, clear and shrill,  
Pealed from the lonely hill  
Down through the dark, the solemn warning voice,  
Calling to vigil those  
In indolent repose,  
With a great shout that said, "Awake! rejoice!"

And farther to the west,  
In night more deep,  
A few great souls arose  
And climbed the steep;  
And though their aged eyes,  
Sweeping the silent skies,  
Saw not the sunrise flush, to them denied,  
Pity and Love decree  
That one day they should see  
The light for which they sought, and groping, died.

From grand but fruitless thought  
And pure designs,  
Dimly conceived beneath  
The Argive pines,  
Great Plato's eyes, that saw  
The shadow of the law,  
And trusted in the God he could not know,  
Ere now have seen his face,  
And felt the pardoning grace  
More rich than all the wisdom prized below.

And we, upon whose path  
And journey here  
So broad a ray descends,  
May cease to fear.  
The distant heights, that lay  
Once veiled in vapors gray,  
Have caught the morning light that never fades;  
We see and know the road  
To heaven's serene abode,  
And far behind us flee the twilight shades.

—Sunday Magazine.

### A MISSIONARY NAVY.

There is already a missionary navy. Our Lord once spake to his disciples that a small ship should wait on him. He may yet summon the fleets of earth to his service. In apostolic days corn ships from Alexandria bore the Gospel preachers to Rome. In our days the merchant vessels of India, China, Japan, and the Indies furnish passage to the missionaries of the Cross.

His service calls for many "small ships" on many inland seas and far-reaching rivers. He has not called in vain. "The Harmony," the "John Williams," the "Morning Star," the "Southern Cross," the "John Wesley," were years ago sent to bear the Gospel message to every creature. And now they have been reinforced by the "Henry Venn," on the Niger, commanded by Bishop Crowther; by the "Henry Wright," on the coasts of Zanzibar and Mombas; by the "Eleanor," on the Victoria Nyanza; by the "Good News" that has raised steam on Lake Tanganyika; by the "Peace" that has blown her whistle on the Congo, above Stanley Falls, and can go twelve hundred miles into the heart of Africa; by the new "Morning Star" that has sailed from the United States for the islands of the Pacific; by the "Allen Gardiner," that has steamed from England for the Falkland Isles, and Terra-del-Fuego, and Patagonia. This is a part of God's navy set afloat on seas, lakes, and rivers, at his command, to carry the tidings of life far as the curse is found.

The organized army of the Lord of hosts, at home and abroad, confronting the foe at every point, planting its banner in every land, led by Christ and the apostles, inspired by the spirit of love and peace, and the deeds of martyr heroes, armed with the sword of

truth and the hammer of God's word, sustained by the grace of God and power of consecrated wealth, and helped by a navy ploughing the seas, and cutting the rivers of heathen lands, the outlook inspires only hope and courage. "The morning cometh."

The urgent business of the Church is to crowd the work of missions, and push heathenism to the wall. Three-fifths of the Church members do little or nothing. Does it pay to give to missions? William Charles Jones, who knew India, settled \$600,000 or \$700,000 to foster native agencies in India, China, and Japan. Mr. Arthington, of Leeds, knows, and lays out gift upon gift of £5,000 to found new enterprises in the heart of Africa. In one year (*annus mirabilis*) of modern missions twenty donors gave \$4,000,000, and more converts were added to mission churches than the whole number when the century began. Gen. Sherman's campaign against the Indians cost \$15,000,000, and he killed thirty Cheyennes; \$500,000 were spent to kill each Indian; \$1,600,000 have been spent by the Presbyterian Church among Indians; 380 missionaries sent; 2,800 converts made; less than \$500 to save an Indian; also schools started. Well may we cry: "The morning cometh! The morning cometh!" — *Dr. Moon, in Kentucky Observer.*

### STATE OF THE CHURCH.

The Church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theatre, nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the sacred inclosure of the Church, and as a satisfaction for all this worldliness, Christians are making a great deal of Lent, and Easter, and Good Friday, and church ornamentations. It is the old trick of Satan. The Jewish Church struck on that rock, the Romish Church was wrecked on the same, and the Protestant Church is fast reaching the same doom.

Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure Gospel, which summed up is a fashionable Church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the "sabbath," seems almost the miracle of history; but who that looks about him to-day can fail to see the fact?

Do not Methodists, in violation of God's Word and their own discipline, dress as extravagantly and as fashionably as any other class? Do not the ladies, and often the wives and daughters of the ministry, put on "gold and pearls in costly array?" Would not the plain dress insisted upon by John Wesley, Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntington, and many others equally distinguished, be now regarded in Methodist circles as fanaticism? Can any one going into a Methodist church in any of our chief cities distinguish the attire of the communicants from that of the theatre and ball goers?

Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who in many cases make no profession of religion and are often sneering skeptics, go through a cold artistic or operatic performance which is as much in harmony with spiritual worship as an opera or theatre. Under such worldly performances spirituality is frozen to death.

Formerly every Methodist attended class and gave testimony of experimental religion. Now the class-meeting is attended by very few, and in many churches abandoned. Seldom the stewards, trustees, and leaders of the church attend class. Formerly nearly every Methodist prayed, testified, or exhorted in prayer-meeting. Now but very few are heard. Formerly shouts and praises were heard, now such demonstrations of holy enthusiasm and joy are regarded as fanaticism.

Worldly socials, fairs, festivals, concerts, and such like, have taken the place of the religious gatherings, revival meetings, class and prayer-meetings of earlier days.

How true that the Methodist discipline is a dead letter. Its rules forbid the wearing of gold, or pearls, or costly array; yet no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and the taking of such diversions as do not minister to godliness, yet the Church itself goes into shows, and frolics, and festivals, and fairs, which destroy the spiritual life of the young as well as the old. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the judgment.

The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought not the places of ease and affluence, but of privation and suffering. They gloried not in their big salaries, fine parsonages and refined congregations, but in the soul that had been won for Jesus. Oh, how changed! A hireling ministry will be a feeble, a timid, a truckling, a time-serving minis-

try without faith, endurance, and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities, and in popular lectures. The glorious doctrine of entire sanctification is rarely heard and seldom witnessed in the pulpits.—*Bishop R. S. Foster.*

### PENTECOSTAL POWER IN INDIA.

God is pouring out his Spirit in a wonderful manner on our mission field in North India. Here are two notable instances of what may be called Pentecostal awakenings, by which a number of persons and their children are turned suddenly to the Lord. No American missionary was present, and we thus see how this work is to spread in the hands of the native ministry, honored of the Holy Ghost.

The editor will say that great wisdom and zeal are needed in the native pastors, in caring for these converts, and that grave responsibility rests on the Church. The missionaries in India see the pressing need of rapidly raising up a qualified native ministry to push forward into the ranks of paganism and find a people already prepared for the Lord; and, secondly, to act as wise and prudent pastors over the rapidly increasing number of services.

The importance of ministerial training is now, we may say, universally conceded in the Methodist Church. If here in Christian America, then, *a fortiori*, much more in pagan India. If men trained from childhood in Christianity still need special training to fit them to preach to their countrymen in a Christian land, how much more do our native preachers, who have been steeped in paganism from birth, need such training to fit them to preach to their countrymen! Every argument for a trained ministry in a Christian land has manifested more force for training the ministry in the mission-field. Granted a converted heart in the native, yet his head is still full of errors and superstitions that must be corrected. From the demands of the work, many converts must soon be put forward as preachers and pastors. Hence the great importance of a training school where they may be fitted for the work.

As a rule, our trained men are doing by far the best work in India. The writer, appointed by the North India Conference, has been making a strenuous effort to get all this into the hearts of our wealthy Methodists, that they may aid in putting the Indian Theological Seminary at once on the best possible footing. Hundreds of families are rolling and feasting in wealth and luxury, who could come to our relief. It would be a small thing to get together ten or twenty thousand dollars for our present need, if the importance of the case could be seen in its true light. "Will a man rob God? Bring ye all the tithes into the storehouse."—*Rev. T. J. Scott, D.D.*

### ROMANIZING THE JAPANESE LANGUAGE.

The following account of a most remarkable movement in Japan is given in the *New York Observer*:

No one of the countries of the Occident is keeping pace with Japan in the movement towards a higher state of civilization. Within recent years it has adopted our postal, telegraph, and banking systems, and is introducing as rapidly as possible many other improvements. An important reform of a different nature has recently been inaugurated in the establishment of a society at Tokio for the Romanizing of the language. A change of this kind has come to be recognized as a necessity by the most cultured and progressive of the Japanese, who find the cause of popular education in their country sadly crippled by the clumsy and difficult construction of the language used in writing. Science and literature in the facile and expansive languages of Europe lose their spirit and force when cramped in the Japanese dress. The written language of Japan is quite distinct from the spoken language. The characters used in writing are derived from and are mainly identical with the Chinese ideographs, though generally arranged in a different order. These characters have been increasing in number since the advent of Eastern learning, and it is now calculated that a knowledge of four thousand ideographs is necessary for the basis of even a common education, while those aspiring to the higher walks of learning must be familiar with double that number.

The difference between the spoken dialect and the written language, and particularly the difficult construction of the latter, has placed a great gulf between the lower classes and the higher ranks of the population. The Japanese peasants have neither the time nor the inclination to become familiar with the different characters, and consequently reading and writing are very uncommon among them. It is now proposed to smooth the road of Japanese learning by substituting the Roman alphabet in place of



the old Chinese syllabary. The reform movement started among the professors of the University of Tokio, and has resulted in the formation of a Romanization Society, which has a present membership of over a thousand, including many natives of high rank. A Transliteration Committee has been appointed, and has already finished its work in the formation of an alphabet of Roman letters.

The Society proposes next to compile a vocabulary, giving the new Romanized spelling of every word in common use, and in school-books. It is also intended to publish a periodical, and to endeavor to induce the native press to open its columns to communications written in Roman letters. It is said that the Government will give the movement its support. This reformation of the language, it is believed, will greatly aid in the work of introducing the Gospel among the people, and act powerfully in levelling all ranks of the population to a common, social, and intellectual standing.

## Correspondence.

### MAY BELIEVERS BE SO TAUGHT AND LED BY THE SPIRIT AS TO BECOME INFALLIBLE?

DEAR SIR,—Kindly give me space for the following remarks in reference to the above question. As you are aware, some think that an affirmative answer to it may be given by those who are in a state of entire sanctification; that the attainment of such guidance pertains to this state, and that it is therefore "a very vital question."

On the other hand, some think that it is not a vital part of true holiness, or any part of it. And as the subject of holiness is at the present time being presented with increasing frequency and earnestness, as it ought to be, it is very important to prevent wrong conceptions from becoming associated with it. With this view—as I suppose—Brother Keer protested against the idea that believers "may be so led and guided by the Holy Spirit as to make them and their acts infallible."

Brother Sherlock differs with him. He thinks that this dogma should be upheld and defended. He pleads for "plenary guidance;" yet admits that it has been advocated by some who are "waning in humility," who have "despised all other means of enlightenment," and have even "dishonored" the written Word of God.

These are sad facts, as the history of the Christian Church shows. But are they not the logical consequence of a wrong assumption, rather than the perversion of a right theory? Are they not natural results; though not necessary ones, because not incapable of being counteracted by other influences?

It does not appear in Brother Sherlock's article, whether he does or does not place the Spirit's inspiration of the ancient Prophets and Apostles, and the Spirit's guidance of modern believers on the same level. But it does appear that he (1) sadly lowers the former, and (2) unwarrantably heightens the latter.

(1) He certainly lowers the Holy Spirit's inspiration of the Biblical writers, because he thinks that what came from them when under the Spirit's inspiration did not come "without coloring or shaping such as would come from judgment and reason." This theory of inspiration leaves us no means of determining what part of the Bible is humanly "colored and shaped;" and what part is not, if any part is not. On that assumption, where is "the word of God" on which to found the believer's faith? A true theory of inspiration would not produce this uncertainty. But on this point I do not now dwell, because it was only incidentally adverted to.

(2) The Spirit's guidance of the believer is the point specially dealt upon. Brother Sherlock is right in assuming that the believer needs, and may obtain aid and guidance additional to what he gets from the Bible—that he needs light from the Spirit himself. True, but like other manifestations of the grace of God, the Spirit's work "aboundeth towards us in all wisdom and prudence" (Ephesians i 8). Therefore we should not suppose that the Spirit, when giving this guidance, would forget that he had already given the inspired Scriptures and the command to search the Scriptures. We should not expect that he would furnish guidance in a way that is adapted to set aside the Bible, and take its place. It is not substitutional, but additional light that he comes to give. His present work is of a kind that "opens the understanding to understand the Scriptures," that makes of "quick understanding" to apprehend spiritual things, and to see the beauty and glory of the divine attributes—the glory of God's love, the glory of his holiness, the wonders of his wisdom. But to give ability to understand, does not supersede the necessity of giving attention in order actually to understand; and the Spirit does not compel the understanding to give that requisite attention. The individual may fail to give this, and hence may fail to get a right knowledge of the subject before him, notwithstanding the Spirit's aid.

"The human mind," it has been said, "is not like a looking-glass that must take in and reflect all that lies before it." It is more like the human eye, that may be directed to one part of a subject, or a paragraph; but may not look carefully at another part, or not carefully enough. And the part more or less overlooked may be essential to a right view of the meaning and design of the whole. A quickened understanding is still under the direction of man's own freewill, and therefore may, or may not be directed to all the parts, or not in the right order of succession, or with the requisite degree of attention. Hence even such a mind is not infallible in its course of procedure, and therefore is not infallible in the results.

In order to be guided aright it is sometimes necessary to look at surrounding things and events, as well as at the Bible. The Bible tells us, indeed, how we should act when called on to act, and in what spirit we should suffer when appointed to suffer; but it does not tell us which of these will be our duty to-morrow. To ascertain this we must consider our state and circumstances when that time comes. And the Spirit, in answer to prayer, can give us ability to consider them aright, but he will not compel us to give the requisite examination. We may not give it, and hence may fail to understand the precise duty which is called for in those surrounding things.

Believe, it may be, have prayed that the Divine Spirit would make known to them whether the meaning or decision that seems right to them is really the right one. But this may be requesting that the Spirit would favor mental indolence, and set aside the propriety of re-examination of principles, arguments and circumstances. It would not seem prudent to answer such a prayer in the way expected. Hence it is not likely that a supposed answer has come from that Divine Spirit whose grace "aboundeth towards us in all wisdom and prudence" (Eph. i. 8). If prayers for that kind of guidance, or for anything that would release us from the duty of mental or bodily exertion, were always answered immediately, and in the desired manner, then the probability is that many would turn prayer into "an order upon Omnipotence and Omniscience to come to their help, and provide for their wants with as little trouble to them and as little delay as possible. They would think it enough to have to wire orders to heaven that supplies be shipped at once." A wise God cannot be supposed to uniformly answer such prayers for persons who are capable of using judgment and reason in relation to the other sources of information and security.

We have reason to think, therefore, that the Holy Spirit does not use generally any plan that would leave men no opportunity daily to exercise, strengthen and develop their own intellectual powers, but would keep them "children in understanding." Even when on special occasions, and for extraordinary work, the Spirit placed holy men of old under plenary inspiration, he left them afterwards "to inquire and search diligently what, and what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Peter i. 10, 11). God, therefore, left even them to make afterwards the ordinary use of judgment and reason.

In general, the Divine Spirit can give special ability for any proper study and work. But it is not his place to supersede study, and to give conclusions without human observation and reasoning, if there be time for these; or to give results without human efforts. To the attentive mind he may suggest or bring to remembrance thoughts that point to the right meaning or decision; but he does not compel us to give due attention to that clue, and to follow it unerringly. It will be observed that I am speaking of the guiding work of the Spirit. I am not now referring to his regenerating work, or his other works.

The aid which the Holy Spirit does give, and which has been pointed out, is plainly of the greatest importance, and may be of the highest use. It would guide believers actually right if the practicable conditions were attended to. Having such a chart in our hands, and such a shekinah giving us light in the wilderness that we may be able to find the way, it would be most shameful to go astray by inattention. And yet it may be done. The things that are spiritually discerned, as well as the things that are visible to outward senses, require to be carefully observed in order to be adequately comprehended.

Bro. Sherlock, however, seems to think that the Spirit's light would not be sufficient if it did not produce infallibility, which, in his opinion, is necessary to man's perfection. But it is not necessary. A man while in a state of probation may be religiously perfect though not infallibly guided. Adam was so in Paradise. Perhaps it may even be said that man would not be perfectly fitted for probation, if he were made infallible either by Divine agency, or by overruling guidance. Probation implies a trial of principle. But what trial could there be if every process of thought, and of deliberation, were infallibly led? What room, in that case, would there be for saying to men, "Well done, good and faithful servant;" and for bestowing the glorious rewards of righteousness? Persons will not be rewarded for doing right in heaven. So full is the light on the way of obedience there, and so great is the all-surrounding influence of holy example, and so complete the absence of temptation, that there can be little, if any, trial of principle, though there is abundant sphere for the exercise of it.

Infallibility cannot be claimed for believers on the plea that without it you could not call them perfect. The word perfection, when rightly used, does not denote every conceivable good quality. It simply means that the thing to which it is applied has the qualities and power which pertain to a thing of that species, and which enable it to perform satisfactorily the work it has to do. It does not signify that the thing has the powers and qualities which pertain to things of a different species. A plough is said to be perfect when its material, plan and construction are such that it exactly answers the purpose for which it is used. To call that plough perfect does not mean that it has all the good properties of all farming implements, and of all other implements. So to say that a Christian is perfect, merely says that he has the character and capabilities that fit him to do acceptably "all the will of God" respecting men in this world—not all the things that he himself or his fellow-beings may imagine he ought to do, but that he be "perfect and complete in all the will of God." And that will is that man should remain adapted to a state of probation, and should often show what he would do in the dim light of probability, as well as under the full blaze of demonstration. If perfection meant a full assemblage of every possible good quality, it would then, of course, include infallibility; but it does not belong to any finite nature to have that full assemblage. Besides, this is not the precise meaning of the word, even when applied to God. It then means that he has all the attributes and powers that belong to the Divine nature and to his sphere of activity. It does, indeed, belong to such a nature to include every possible good quality, and it is on this account that some persons have extended the meaning of the word, so as to denote all these. But this is an improper extension of the meaning of the word. It properly means here, as elsewhere, the full possession of everything essential to the nature and the work of the object to which it is applied. Hence Christ said to his disciples, "Be ye perfect as your Father who is in heaven is perfect." Have every qualification that pertains to your nature and relative position, as God has everything pertaining to his nature and sphere.

If it were so that believers may obtain, from the Divine Spirit immediate guidance, so constant, full, and strong as to render them infallible, what need can they have of sermons, of conventions, of commentators, or of theological writers? These may be of use to unbelievers; but believers, if under plenary guidance, can dispense with them all, and pass them by as very inferior and fallible helps.

Does it not now appear that persons may be mistaken when affirming that their ordinary convictions and conclusions have been produced by infallible guidance? And if they get on the wrong track, may not the way of getting to the right one be blocked up by their being induced to "dishonor the Bible" and "despise all other means of enlightenment?" May they not be

tempted to deify purely human assertions, to set at naught and bid away all scrupulousness, and demand uninquiring assent and implicit obedience? This is exactly what the Roman Church does, and does as the natural consequence of pointing men to the clergy, instead of to the Bible, as the channel of divine inspiration. This has been the most fruitful error of Rome. And the chief glory of the great Reformation is that it pointed men back to the Bible as the only true seat of plenary inspiration—as the highest visible authority on earth in matters of conscience, equally high over pews, pulpits, parliament houses, and civil thrones—as the common rule of faith and worship and practice, and the final court of appeal in this world. Our wisdom is to abide on this Protestant ground. We can then have access, whenever we will, "to the Law and to the Testimony," to correct our errors, to increase our faith, to "prove (test) all things," whether suggested by our own minds or that of other men, that we may "hold fast only that which is good," for without testing we have no authority to hold fast.

J. S. EVANS.

### NOVA SCOTIA COAST.

The mighty return currents from the southern seas, that in a far-gone, ancient day ploughed that deep furrow through the rocks of Labrador and out Newfoundland under from the Continent, scooped out the Gulf of St. Lawrence and gathered and piled up the lovely alluvial Prince Edward Island in the swirl and eddies of the tumultuous waters, did not quite succeed in detaching Nova Scotia from the Mainland and sending it adrift into the Atlantic; but there it is, a long, narrow strip of land, rocky enough to maintain its integrity, tied up like a great raft with a hawser of sand to North America. Perhaps it would be better to say it had been cut off, and would not stay separate, as is somewhat indicated by the divers sand hills and enlarging meadows of the isthmus near Sackville, where in immediate proximity to Prince Edward Island the drift of the sea and the eddies of the ocean are making fertile lands by scores of acres. Darwin, for the life of him, would not dare deny that the repugnance of these Eastern provinces to Confederation is of long descent and inherited from the oras of earthquake, glaciers, iceberg and flood, and from the epochs of violent separation and volcanic upheaval. Anywhere here is a strange strip of land 350 miles long, some 60 wide, of about 15,000,000 acres, eddying up shyly to the Dominion, and playing off coquettishly either to Britain or the United States; a sister province of about 400,000 inhabitants, rich in all the resources of empire by sea and land; with a people strong, enterprising and thrifty, with much fertile land and great variety of minerals, with productive fisheries and far extending commerce; and better than all the rest, with a vigor and independence of character in the inhabitants and a love for intelligence, industry, economy and morality that will make a power of any people. The Cobequid Mountains run north east and south west, like a spinal column, through the middle of this narrow peninsula, turning the rivers off to the Atlantic and the Bay of Fundy, and reserving even to this day vast tracts of the interior to barrenness and a forest wilderness; except as fertile belts may be found on the shore line in longitudinal valleys or in the transverse valleys of the rivers making their way up toward the mountain range. These forests are mostly of the spruce, fir, larch, birch, and stunted pine. Yet the Nova Scotians will persist in boasting of their produce and fruit—of which surely they have some as good as anywhere—and set off the Annapolis valley and King's county against the world. The ride along the Atlantic coast, as I enjoyed it in the fine weather of October, is really delightful. Governor Ritchie and family had just taken it for the pleasure of it, and were rapturous in its scenes and exhilarations when I overtook them at the Government House in Halifax. And why should not a Methodist preacher have a sniff of such air and a smack of such joys? The roads are hard, solid and generally smooth, made of as good a hard pan and grit as you will find in the ruggedest of the hills of Caledon. When they do not go in long stretches across the buckelberry barrens, they wind in varying curves, often with park-like prettiness and novelty, through the dense lines of spruce, hackmatack, and alder, diversified with birch, pine, and vine, and, in the better soil, with oak, beech, and maple, affording in the early days of autumn, in ever-shifting panorama, a perfect riot of frontal and chromatic splendor. From deepest, darkest green, to flaming red and flashing scarlet, and brightest orange and yellow, the painters of forest and firmament seem to have thrown over quiet nook, and jutting spur, and far-reaching hill-side a vast profusion of tint and light and shade and gorgeous color in wildest multiplicity, and yet in the compact unity of immensity. "All very well," some brother will say, "for a gay day ride, but what if you had to live and work here all the time; what then?" What then! Hard pan, hard tack and hard scabbie are hard enough to be sure. But hard and hungry as is the soil, by no means so hard is the lot of this coast. I saw splendid ood, piled up by the ood and spread out by the acre, and fine mackerel brought in by the schooner load. The look of the settlements and the goodly aspect of the houses will compare very favorably with the same means of judging the condition and thrift of a people in the better favored portions of our own noble Ontario. Even Roman Catholics here catch the idea and get the ability of freedom, improvement and comfort of living, compelled thereto, as in some other places, by the energy and advancement around them.

Somewhat, as in Newfoundland, the different religious denominations are gathered in communities; one around this bay, another around that; one on this strip of land, another on that, and have not a territory so seeth-bepattered as our agricultural domain west. This would seem to arise from the fact that people do not shift about as they do with us; but original settlers largely keep their old fishing grounds; and some settlements were taken possession of by our Church and some by another. It hardly appears our Methodism was true to her spirit and genius, and what have become her traditions in the earlier times here; and I do not know but it would have been of some advantage to be pestered with our western divisions, picking up and sending out everywhere emergency men, local preachers—if need be—for the spread of the denomination, if not for the glory of Christ. Had something of that kind—in that way or otherwise—been done, ground that today is covered by Baptists, would, I think, have been occupied by Methodists. But some will think the Baptists do as well or better. For miles we would ride through country occupied by this people with their churches almost invariably in pairs; for where there was a Close Communion Society there would also be an Open Communion, Hard Shell and Free, driving neck and neck in plunging span along the

shore. Then we would have miles of Methodists, and then a zone of Roman Catholics, or a band of Episcopalians. In these south-eastern counties there are but few Presbyterians, they holding the territory more in the north-western counties. It would almost appear that the nearly evenly balanced denominations had held a convention and paralled out the land among themselves. Or perhaps I should not be so kind to our human nature as to indulge such a supposition; for likely such a convention would have burst into fragments and driven religion from the country altogether; as these are, that would have demanded the whole land. Possibly rather the good providence of God, overruling human designs, divided up the country after the manner of the Holy Land among the tribes. Let us be thankful God does not forsake his people. I have written much; yet to finish up must write again.

Woodstock, N. B., Oct 28th.

### EDUCATIONAL FUND.

Under the above caption Rev. A. M. Phillips makes a pointed appeal in your last issue for an increase in the liberality of the people toward the educational work of the Church, on the ground that "we want and must have educated men in our pulpits." Having been for the last ten years closely interested in the educational work of the Church, I beg the privilege of a word on this matter, which I hope my youth will not forbid.

It appears to me that the poverty and necessities of the ministry as a plea by which to raise money among the supporters of the Methodist Church for educational purposes, was worn threadbare ten or fifteen years ago, and is now entirely worn out. It never was popular, though much good has been accomplished by it in the past. To day it is neither popular nor necessary, and is doubtless to a great extent the cause of the deplorable dilemma in which we find our educational system at the present time. As a matter of fact, two-thirds or three-fourths of the work done in our colleges is done for the laity, while all the begging is done for the ministry, as if that class contained all the paupers of the Connection. I have listened to many masterly addresses on the subject of education, but have seldom heard anything of the claims and necessities of the people. What could be expected, but that our educational policy would become unpopular among the very class who ought to support it, and that our educational system would ultimately break up and become nucleated in a few affiliated theological schools? We have heard much about the "traditional policy" of Methodism. As I read history, her traditional policy seems to me "to take, in any crisis, that course which appears to be best for the present and future welfare of the Church." Surely this wise policy would not demand the continuance of a plea which has already failed. The Methodist people are loyal enough to love both the ministry and the Connection, but at the same time they are human enough to be interested in their own welfare. So long as we harp on the old string—long ago out of tune—we shall have nothing but discord and failure; but just as soon as we see a scheme put before the people, strong, clear, and feasible, for the establishment of a well-equipped educational system for Methodism—ministry and laity together—and not till then, shall we see the now overhanging clouds dispelled. If we cannot have this, then we might as well adopt confederation, or some other plan of retreat. If we can, and if the scheme can be introduced by such strong and living advocates as the many who have taken the field in missionary interests, then Methodism has nothing to fear educationally. The matter of personal aid to an occasional good, clever, pious, but impecunious young man who is wanted to preach, will be a mere side issue, and can easily be arranged by a loan system, or some other means. I would be delighted to have a good and comprehensive educational policy to place before the people, and am confident that it would be supported.

F. A. CASSIDY.

Niagara Falls, Nov. 9, 1885.

### LETTER FROM JAPAN.

TORII-LAXA, Azabu, Tokio, Japan,  
October 3rd, 1885.

DEAR MR. EDITOR,—In my former letter I promised to send you an account of our voyage from San Francisco to Japan.

The account of the trip across the continent I made short. I could not, if I would, make a very long one about the sea voyage. There was a sameness about the scenery that would inspire profound quiet in the most poetic imagination.

I kept a diary, but the most interesting part of it is a copy of the daily report of latitude, longitude, distance run, etc. The passengers were indebted for their enjoyment to their own exertions and to the kindness of the very attentive staff of officers on the good ship *City of Rio de Janeiro*. On the day of departure (August 18th) we were on board in good time, and amused ourselves watching others taking leave of their friends.

We had a good view of San Francisco while sailing up the bay, and, whilst approaching the Golden Gate, the sun, which was nearing the West, shone through, as if to light our pathway to brighter waters beyond.

We lost sight of land about five o'clock, and a heavy swell setting in, caused the ship to roll considerably, to the discomfort of many stomachs. We expected to see how many fellow-passengers we had when breakfast time came next morning, but few put in an appearance, and of that few but one lady—the only Canadian lady on board. In a few days, however, most of the passengers left their first work, and before the voyage was over the captain complimented them on their regularity at the table.

Among the voyagers were the American Minister to China and family: the son and daughter of Governor Bowen, of Hong Kong, who contributed their full share toward making the time pass pleasantly.

Missionaries were well represented. There were three medical missionaries to China, and three lady teachers for Japan, all sent by the American Presbyterian Church; a teacher in the Church of England school at Tokio, and a German missionary. There were besides two wives of two of the above-mentioned gentlemen, and two children. We numbered altogether fourteen persons, and filled one of the three tables occupied by saloon passengers.

In the line of amusements we had concerts, a day of games, a mock-trial, and an amusing lecture on China by the Chinese Minister.

Nor were we forgetful of more serious duties, for, by arrangement by the captain, we assembled daily for morning prayers, and on Sabbath we had the usual ship service. It so happened that we crossed



the 180th meridian on a Saturday, and, according to the rules of navigation, if it is crossed on that day before 12 m., when reports are made, Saturday shall be called Sunday, and so entered in the ship's log; but we crossed about 1 p.m., and were thus legally robbed of a Sabbath, the next day being called Monday.

During the early part of the voyage we were favored with beautiful moonlight nights, and had several displays of the lunar bow upon fleecy clouds floating by. As the nights grew darker we saw the water lit up often with phosphorescent light.

One morning while at breakfast, out in mid-ocean, word came that a boat was in sight. Soon every one was on deck. Away to the right we saw what seemed to be a small boat with a man in it. The ship's course was turned, and we began to pity the poor cast-away. On coming closer, we found it to be a dead whale-thrasher floating on the water, and the seeming man to be a large fish standing upright. The work of demolition had already commenced, as we saw a shark and other fish feeding from below, while a number of birds were perched on top.

For over two weeks we had beautiful weather, but early on the morning of Saturday, Sept. 5th, when within four hundred miles of Japan, we were overtaken by a typhoon. The ship's course all day was in the opposite direction to our regular course. The wind fairly whistled through the rigging, and the whole atmosphere was full of blinding spray, which the wind in its fury had snatched from the foaming billows. We had often read of storms at sea, but now we had the reality. Though somewhat nervous, we could not but be impressed with the grandeur of the scene. About noon the crew, which was composed of Chinese sailors, commenced throwing out Joss paper to appease the water god. The officers, however, who were English, clad in their sou'-westers and high rubber boots, seemed masters of the situation, and like pirate kings trod the decks, as if in their native element. By Sunday morning the storm was considerably abated, and we soon had fine weather again.

On Monday we sighted land; about five p.m. we passed Cape King. The sail up the bay to Yokohama was very fine; the hills on either side were dressed in such a beautiful coat of green.

We were met next morning on the steamer by Rev. Mr. Crook, who had an interest in my fair companion. We landed early, and after breakfast and a few necessary preliminaries, we went to the nearest English clergyman to see the happy pair united. We then took the next train for Tokyo, where we were met by other members of the mission. Thus ended a very pleasant, though very long voyage. At another time I may give you an account of our work here. At present I must conclude, and remain,

Yours faithfully, T. A. LARSEN.

#### OUR CANADIAN NORTH WEST.

BY REV. A. ANDREWS.

Sometimes we learn to prize our own by contrast with the possessions of others. On the journey through Dakota from Fargo we noticed large sections of land that had formerly been cultivated, but were now lying waste—for what cause I could not learn.

At one station—Buxton—I saw a man delivering wheat at the elevator. We should pronounce it only fair chicken-food. He said he could not sell it, but was storing it for a rise in prices. He had out 200 acres, and this was the best sample. He had 800 acres more he did not intend to cut. It had been entirely spoiled by the wet weather; and the land was so soft, even now, that he could not drive the binder over it.

On Sabbath, as we passed the various stations, we saw farmers delivering their wheat, just as on any week day. Others were drawing wheat in the fields, some stacking and others threshing it, with steamers. Indeed, such work seemed general all along the line. "Thank God," we have not come to this in our Canadian North-west.

We reached

#### GRENA.

station, just across the border on the Canadian side, at three o'clock on Sabbath afternoon. Here we found a small village with perhaps three hundred people, all told, and no religious services of any kind, except a small Sabbath-school. I was told that there had never even been a sermon preached there. Having some time to wait, we gathered a small congregation, and held a service in the station-house. There is a comfortable school house in the village, where I found the teacher, as superintendent of the Sabbath-school, with about thirty scholars, and not a man or woman to assist him.

The country around Grenna is settled exclusively by Menonites. Yet it seems too bad for a place like this to be absolutely without a minister or church.

#### FROST.

A good deal has been said about the frosts of August 23rd and 24th. Some have reported that the entire crop is worthless, others declared that no perceptible damage was done. As usual, the truth lies somewhere between these outside utterances. The visitation of the frost appears to have been very capricious.

In some regions no damage was done to anything—not even garden stuff. In Winnipeg to-day, in the open gardens are balsams in full bloom, as if it were August; and tomatoes and even cucumber vines are as green as they were in July. At Portage la Prairie, and around that town, wheat never yielded better in quality as well as quantity. I have not heard of oats being injured anywhere, and barley seems to be generally a very good crop.

Around Grenna the wheat was greatly injured, so about Manitow, and westerly as far as Brandon and Moosamin, Rapid City, and Minnedosa. In these places only the very earliest pieces of wheat escaped injury.

Yet, from what I have seen, I fully believe that the worst frost-damaged wheat is not so poor a sample as the rusted spring-wheat of Ontario this very season.

#### DISAPPOINTED MEN.

I have met with a large number of cases of men, often from England and Scotland, who came here during the boom, with considerable money, from \$1,000 to \$10,000, and invested in town property and agricultural lands. Of course, nearly all the former investments made during that period proved as worthless as a lottery ticket that has drawn a blank. And many of the men who had money and began farming on a large scale, with no knowledge of the country, or farming either, have lost everything; while others who move cautiously have done well. It is now established that grain can be grown here, throughout large sections of this great country, in great abundance and of the best quality. The climate is healthy, and even pleasant, for robust people.

And farming can be carried on with very less hard work than in Ontario. Everything needed can be obtained here. For cattle, sheep, hogs, and poultry of all hardy varieties, I know of no better country in the world.

#### PROVINCIAL FAIR.

I have just returned from the Provincial Fair. The grounds are about a mile and a half south-east of the City-hall, Winnipeg. Ten acres are enclosed by an excellent close board fence. There is a fine central building of octagonal form; and the arrangement for space is very good. There are extensive sheds for cattle, sheep and pigs, and good buildings for exhibition of grain and poultry.

In the centre of the grounds is a circular enclosure, formed of posts, and a heavy bar on the top, where the stock is shown every afternoon—a great improvement on the ropes and posts in Ontario. The whole had been covered by thick woods of low poplar a few weeks ago, but it has been nicely cleared, as far as necessary, and where it could be done, the trees have been left for shelter and shade, making the grounds very pretty, as well as more comfortable alike for stock and persons visiting the exhibition. The display of ladies' work of every variety would have done credit to any city in Ontario, whether fancy, ornamental or useful articles be considered. But what most arrested my attention was such exhibits as more especially may be regarded of value as showing the capabilities of the country and its climate. Well-ripened tomatoes grown in the open air, not so large but quite as rich and well developed as any one could desire, were abundant. Cauliflowers, superior to anything I ever remember in the east; cabbages from 20 to 40 pounds; many varieties of red peppers, fully ripe. The helianthus (Russian sun flowers) shown were enormous. One measured eighteen inches in diameter, with a stem as large as a man's wrist, and leaves like a lady's parasol. Turnips, beets, carrots, and potatoes were simply enormous. One gentleman, a Mr. Jackson, of Stonewall, showed forty varieties of potatoes. There were a few pumpkins and melons fairly well ripened. Many kinds of small fruits were shown, both cultivated and wild; but I did not notice any apples or pears, excepting Siberian crabs. A Mrs. Tinning, of Kildonan, had fifteen kinds of pickles in bottles, and many kinds of preserved fruit, all grown here. Of flowers, the exhibit was not extensive, but for size, odor, and color the specimens were very commendable. The cattle show is good, but stock-breeding is in its infancy here; yet it is a healthy infancy. I am satisfied that before ten years Manitoba will show stock equal, if not superior, to the majority of Ontario herds. Altogether, the projectors of the show may congratulate themselves on the excellent character of the exhibits and their arrangements. The number of visitors also has been very large.

#### WINNIPEG.

This city is showing signs of solid improvement that would surprise any one who has not visited it recently. There is not so much building going on as during the boom, yet there are some capital buildings being erected, and quite a number of smaller ones. But Main Street, from end to end, is now the admiration of every stranger landing in the city. I suppose it must be over a mile and a half from the station to the bridge; this has been thoroughly paved in the most substantial manner with sound green tamarac blocks eight inches long. The street road-bed is, I believe, ninety-nine feet wide from the sidewalks, and these are eighteen feet wide on each side. Then there are two street railway tracks along the entire length. Taking it altogether, I know of no such street in any city on the continent. It is simply a magnificent thoroughfare, and almost constantly thronged with busy people.

#### SABBATH.

The Sabbath observance in Winnipeg seems to be as general as in any city of Ontario, and the churches seem to have taken a good hold on the people. I have been permitted to worship occasionally at Grace Church, and had the pleasure of hearing Rev. J. F. Betts, of Zion Church, who has just gone east to attend the Missionary Committee, and the Rev. A. Langford, who seems to have got thoroughly into work, following up the labors of his excellent predecessor in a little different line, yet with hopes of a good year. Rev. Mr. Silcox is preaching a series of Sabbath evening discourses on the inspiration of the Bible and what it has done for the world, and large congregations greet him on each occasion.

Winnipeg, Man., Oct. 1, 1885.

#### PORT SIMPSON DISTRICT.

Letter from the REV. THOMAS CROSBY, dated Port Simpson, Sept. 15th, 1885.

The past three months have been memorable to us in our mission work here. While away from home on a missionary tour nearly four weeks, our two eldest children being with me, while the three youngest, bright and happy, were left with their mother. In two weeks after we left the two little ones were taken with diphtheria, and in two weeks they were buried. Our bright little Winnie was buried the day before I got home, and now we had to take the eldest children away to stay with a kind friend at the mouth of the Skeena, or Aberdeen, sixty miles away; and then it was thought for some time that Mrs. Crosby would not get over it, so we left home and spent two weeks at Port Essington Mission, and stayed with our kind friends, Mr. and Mrs. Dempster, at Aberdeen, where we had the chance to visit some famous hot springs nearly every day. While here a poor man came down from Lower Creek mines, quite insane (where, by the way, they have two licensed houses). The poor fellow, we are told, got drinking until he went crazy, and was here to be sent or taken to the lunatic asylum when the steamer should come. One day, as his guide led him out of sight for a few minutes, he must have slipped off the wharf, for a week after his body was found at the mouth of the Skeena. A few days more and another poor man came down very sick, made so by whiskey. I talked to him; Mrs. Dempster gave him good food and some medicine, but he was still in great pain; got on the boat to go south to Nanaimo, but died on the way. Thus these whiskey men, licensed by Government, do their deadly work.

While we were in the midst of our plans, and I thought I must take Mrs. Crosby and the children away for a trip, word came that Rev. Dr. Sutherland was to be here by first boat, so we were no sooner ready than the boat was here with our visitors, Dr. S. and Mr. Moore, from Toronto, and Rev. W. W. Percival, from Victoria.

A few hours spent here, and then we were off to Naas, as the Doctor had not come for pleasure, but for work. We were two days at the Naas Mission, and I trust God blessed the public sermons. And Mr. Moore pleased the people not a little by taking a photo of the group. On our return, the Doctor and Mr. Moore showed their willingness to work by helping to "paddle our

own canoe." And they used the paddle so freely that I think they will not forget it for many a day. We ran forty miles by canoe, and camped out one night before we met the steamer *Glad Tidings*, which took us home in a few hours.

We had a very pleasant sail here. It pleased the Indians much to meet the great chief of our Missionary Society. The only regret was that so many of our people were away. Had they been at home our visitors would have had a warm reception, and the people would have been blessed in hearing their words of counsel.

Monday came, and the little ship *Glad Tidings* steamed up, and a trip has to be made along the coast to as many of our mission stations as time would permit; for Dr. Sutherland had arranged, if possible, to be at Nanaimo for next Sabbath. We embarked about nine a.m., our company consisting of Oliver, the faithful captain, and Andrew, the mess boy, to assist him, and Peter to act as cook, etc. Dr. Sutherland and Mr. Moore, Mr. Percival, Mr. Hopkins, who had just arrived, and your missionary and family, making in all twelve souls on board. We had a pleasant trip, and were away from home in all about six weeks, including short visits to New Westminster and Chilliwack, which we found very refreshing.

On our way back we had a good trip, spent a Sabbath at Nanaimo, and on Monday, through the fog and smoke, we reached Cape Mudge, preached to the Indians, and next night we joined in a service at Alert Bay, and the night following brought us to Bella Bella; at six a.m. next day preached to the people. Here Miss Rinehart, a lady teacher who had come with us, left us to remain with Bro. and Sister Cuyler, and Miss Knight, who had taken the school for a time, came on with us to take charge of the "Girls' Home." We called that night at Chinaman's Hat, and preached next day, as we had five canoes in tow of the Kit-hat-lak tribe; and where we anchored in Love's Inlet, at six p.m., about forty people came on board, and we had a blessed time in preaching the word to them. We were just closing when Mr. Robinson, our teacher from Kit-maat, on his way from Port Simpson, came along side. Next day we left Bro. Hopkins off at the mouth of the Skeena, to take the services at Bro. Jennings' mission, he being away from home; and we arrived home at five p.m., having travelled in the round trip over 1,400 miles. Found all well, and had a blessed day on Sabbath. Tuesday following Mr. Nicholas and Miss Hendry were married, and got to supply at Naas in Bro. Green's absence while Miss Knight has taken full charge of the Home, and Bro. Miller, lately out from the Uelph Conference, takes charge of the day school, assisted by our worthy assistant teacher, Mrs. Doudard. Miss Lawrence has left to take charge of a day school at the Nanaimo Indian Mission. We are praying that the blessed Lord will send us a sweeping revival all through the entire district, and raise up agents to go to the tribes who are still calling for the Gospel.

I am longing to have a little more money to pay up the whole of the debt on the noble little ship. Will our friends that have promised all pay up?

#### SUPERANNUATION FUND.

The time has now come for making collections and subscriptions in all our circuits and missions in behalf of this fund.

The importance of the fund to the best interests of the Methodism of this country is admitted by every thoughtful and intelligent member of the Church, both lay and clerical.

The only way in which a definite amount can be paid to the claimants is by securing a definite amount from our people on an equitable mode of apportionment, according to the financial ability of our circuits and missions.

I know of no more reasonable or equitable mode of ascertaining the financial ability of a circuit or mission than by considering the amount actually paid by each one for ministerial support and occasional collections, as evidence of such ability.

As the treasurers are depending mainly on the amounts raised in the circuits and missions for this fund, to enable them to meet the half yearly claims payable in January, the friends will see the necessity of prompt action in relation to this matter.

Superintendents of circuits will confer a great favor if they will collect the amounts apportioned to their circuits in full at the earliest possible date, and pay immediately to the Financial Secretary of their respective districts.

The Financial Secretaries will please forward as speedily as possible to the Clerical Treasurer all amounts received, giving the names of ministers and circuits, as the case may be, with the respective amounts to be credited to each.

Should it be found inconvenient for Superintendents to send the amounts collected to Financial Secretaries, they may remit directly to the Clerical Treasurer.

The General Treasurers will, before the May District Meetings, notify all Financial Secretaries of the amounts paid on their districts up till, say, the first day of May.

The Deputy Treasurers in each Annual Conference will act for the Clerical Treasurer in settling up with the Financial Secretaries for their several districts for the year, and will kindly forward their accounts and the money collected to the Clerical Treasurer immediately at the close of the Conference.

By acting on the above suggestions you will greatly facilitate the work of the Treasurers, and at the same time will aid in getting the fund brought into a system that will make it more conveniently workable for all concerned.

JAMES GRAY,

Hon. J. O. AIKENS, } Treasurers.

Toronto, Nov. 10, 1885.

#### METHODIST PATRONAGE.

Sir,—Allow me to ask through the *GUARDIAN* why Methodists do not patronize each other in business. Presbyterians, Baptists, and Episcopalians each patronize the merchants of their own Church, and I respect them for it. Methodists who profess the strongest ties of Christian love and fellowship fail to do so, notwithstanding that it is one of Wesley's rules. I have been more than a little pained to see many of our ministers pass their own members and patronize men who are not members of any Church—men whom they have known to pay their debts at twenty-five cents on the dollar. I can see no reason for such a course, unless it be that men who will rob their creditors will lie to their customers and make them believe that they are receiving special benefits not to be got elsewhere. It is not so much the loss of the personal trade of our ministers I look at as their example and influence. It just amounts to this, that by so doing they throw their whole influence against the very men to whom they come for the heavy end of their salaries. If the Methodist merchants would pursue the same course, attend some other church, throw all their influence and support in

an opposite direction, and still call themselves Methodists, and bid the ministers God-speed, it would be only doing as many of our ministers and leading members are doing every day. I am writing plain facts, which I am prepared to prove by the men themselves, and I am not alone in this kind of experience. If such a course is just and right on the part of Methodists, and one that can be defended, I will be greatly obliged to any one who will defend it. It may be that they can remove what to me, at the present time, is almost a stone of stumbling.

METHODIST MERCHANT.

#### READING HYMNS.

DEAR MR. EDITOR,—In the *GUARDIAN* of this week, "Progress," in asking "your opinion about the old habit of reading hymns," says: "If the verse is familiar, there is no necessity for the reading of it."

Why does he not go a step farther (backward), and suggest that the Scriptures be read silently by minister and congregation? Possibly your correspondent's pastor does not read impressively.

Yours truly,

PAUL M. ROBINS.

Ottawa, 30th October, 1885.

#### "LATEST ADVICES."

In connection with the educational services recently held in Peterborough, the Rev. Chancellor Nelles delivered a lecture with the above title, in the Charlotte Street Church. In his usual masterly manner, with his characteristic combination of wit and wisdom, he traversed the field of recent thought, and gleaned from every portion of it sheaves of instruction. Such a broad and comprehensive outlook into modern life and philosophy is rarely offered to a Canadian audience, and wherever the eloquent Chancellor delivers this lecture he will assuredly both please and profit his audiences. The chair was occupied by James Stevenson, Esq., and the congregation evidenced their high appreciation of the intellectual treat which they had enjoyed by contributing a good collection to the Library Fund of Victoria University.

#### INGERSOLL—CHARLES STREET CHURCH.

The congregation has almost doubled since the appointment of the present incumbent, Rev. J. Laycock. The Sabbath-school is flourishing as it has not done for years. A very prosperous literary society adds greatly to the attractions of the church for the young, and is a source of power for good, providing entertainment, amusement, and mental culture for the young people under the auspices of the church.

The class meetings and prayer meetings are largely attended, and indications of spiritual power are manifest, which bespeak times of refreshing at hand.

Financially the society is in a good condition. A beautiful and commodious brick parsonage has been erected, and the prospects are excellent for the entire payment of all the indebtedness this present year, the pastor having secured three-fourths of the amount required, in good subscription, before the contract was let.

Under the able supervision of Bro. Wm. Thompson, pew steward, the old shed was moved, shingled and made as good as new, and paid for when completed.

The salary is fairly paid up, and we expect to make advancement all along the line as regards Conference funds.

Upon the first of the month our anniversary sermons were preached by the Rev. J. B. Ross, M.A., of Tilsonburg, and although the day was unusually stormy, large congregations were in attendance. It is needless to say that the sermons were in all respects characteristic of the distinguished preacher—able, eloquent, and soul-inspiring expositions of Gospel truth.

The Methodist congregations of this town are in hearty accord, and on every possible occasion show their sympathy and interest in each other's welfare. It was therefore pleasing to notice that Rev. Mr. Kettellwell and his congregation were present at one of the services, kindly reciprocating a like occurrence at King Street anniversary service some weeks ago.

The annual tea-meeting upon the evening of the 3rd inst. was a grand success, a hundred dollars being realized as result thereof. Speeches were delivered by Mr. J. H. Feeny, chairman, Revs. Mr. Ross (Erskine), Mr. Atkinson (Knox), Presbyterians; also by Revs. H. C. Speller (Baptist) and our genial and excellent Bro. Kettellwell. Postmaster Gibson, the widely known and distinguished temperance lecturer, honored us with a spicy and well-timed address.

The future for Charles Street Methodist Church is bright; people are united and loyal, the minister deservedly popular and everything indicative of continuous prosperity, the Ladies' Aid contributing largely to the general success.

We are praying for an outpouring of the Divine Spirit upon us, and believe that shortly we shall be able to send you a more encouraging report than even this present one.

E. WATERHOUSE Recording Steward.

#### ELGINBURG CIRCUIT.

There are three appointments on this circuit, distant about three and a half miles from each other. There is a good church at each appointment, and a total membership of 150, made up of former C. M.'s, M. E.'s, and P. M.'s. We were appointed to this circuit by the Conference of 1884. There was no parsonage, and no suitable house could be rented. After several meetings it was decided to build at Elginburg opposite the C. M. church, and by the side of the old P. M. church which had been sold and has since been moved away. The parsonage is a frame building, with four rooms above and four below, with halls, cellar and distern. A very commodious barn has been built and the lot well fenced. Total cost about \$900, exclusive of lot and a great deal of work given. We hope to reduce the debt to \$300 this winter when the balance of the subscriptions are paid in.

Since last Conference we have held special meetings at Glenvale. The congregations were good and very attentive. The members were greatly blessed and several brought to the Lord. At this appointment we have made a much needed improvement in regard to warming the church.

We are now engaged in special services at the head of the Lake appointment, and hope to succeed in bringing many to the Cross. Here the friends have put a new organ into the church with little debt remaining on it, and have also enlarged their church shed.

At Elginburg we have done considerable in church improvements. The church shed was blown down last winter, which was much against us. It has been rebuilt at a cost of about \$100; most of the old material was used, and the sheeting and 1600 shingles laid by the friends of the appointment free.



We found it necessary to repair the church. The Trustees Board was enlarged, and it was decided not only to thoroughly repair it, but also to improve its appearance, by pointing and pencilling the outside front, kalsomining the ceiling, papering the walls, lowering the pulpit, putting a new altar railing, frosting the windows, and by giving all the wood-work two coats of paint. The church is well lighted by a beautiful chandelier. The sacred edifice is now a credit to the place, and reflects great praise on the enterprise and skill of the trustees and the many friends who have so nobly helped in the undertaking. The cost of shed and improvements amount to about \$400, but the cost would have been far greater had not so much work been given.

The reopening sermons were preached October 25. In the morning the Rev. J. Mavety, of Kingston, gave us a most thoughtful and powerful sermon on "Give us this day our daily bread." The large congregation listened with marked attention. Rev. W. Peck preached a most earnest sermon in the evening on God's honoring those who serve him.

The tea-meeting on Monday was a great success. The church was crowded and full \$100 realized; the debt remaining is about \$200.

Mr. Whiting, barrister, of Kingston, presided with much ability. The addresses by Revs. R. Stillwell, J. E. Mavety and W. Peck were attentively listened to. Mr. and Mrs. Galloway, of Kingston, sang some beautiful pieces with Miss Cook, of Cataraqui, presiding at the organ. J. E. LINDSTON.

## THE GENERAL MISSION BOARD.

### SATURDAY—MORNING SESSION.

The Board met at 9.30, Rev. Dr. Carman in the chair.

The Rev. C. S. Eby, M.A., being present, said there were some matters affecting the Japan work he desired to submit to the consideration of the Board. Mr. Eby, by consent, made his statement, and also a statement respecting his financial circumstances, and his efforts by means of lectures, to replace his library which had been destroyed by fire.

Rev. J. S. Clarke moved the following resolution, seconded by Rev. James Gray: That we are pleased to have had with us Bro. Eby from Japan, and are thankful that his health is so far restored that he will be able to render much service to the society on the missionary platform during the year of his leave of absence. Bro. Eby has brought with him from Japan a large number of stereopticon views, illustrative of that country and its people, by means of which he is able to convey valuable information which cannot but be of advantage to the missionary cause; and we hereby concur in Mr. Eby's desire to use part of his time, when not engaged in missionary work, in delivering his lectures on his own account, to assist in replacing his valuable library which was lost by fire. It was also resolved that the Japan missionaries, through the Committee of Consultation and Finance, represent the requirements of the work to the General Conference.

### AFTERNOON SESSION.

The Board resumed at two p.m. A conversation took place in regard to grants in aid of missions in towns and cities, after which it was

Moved by Rev. A. E. Russ, M.A., seconded by Rev. G. J. Bond, M.A., as follows:—

Whereas large sums of the General Fund are annually expended on missions in towns and cities of Canada, owing to the urgent demands for services required in these cities and yet not provided for; and whereas, in the opinion of this Board, the spiritual life, energy and prosperity of the Church would be greatly enhanced, and a revival power more earnest, scriptural and lasting would be awakened and cherished in those populous places, resisting worldly encroachments on the one hand, and marked by apostolic zeal and aggression on the other, as well as creating new sources to augment the financial income of the Missionary Society, such as distinguish the Church in Halifax, N.S., and Victoria, B.C.,

Resolved, That after a careful consideration of the gravity of this whole matter, it is the judgment of this Board that the churches in all our towns and cities should carry on mission work, and provide financially whenever necessary for evangelistic services among such portions of the population as are not so provided for, thus greatly relieving the general fund, now already over-taxed, and strengthening the operations on the more legitimate fields under the care of the society.

The resolution was adopted.

A vote of thanks was tendered to the Sub-committee on Appropriations, etc., for the satisfactory manner in which they had discharged their duties.

Suitable devotional services were then held, after which the Board adjourned to meet at the call of the chair.

## BRIEF CHURCH ITEMS.

### TORONTO CONFERENCE.

STOUFFVILLE.—Rev. L. W. Hill, B.A., pastor. Our missionary anniversary services have been successful in this village. Practical and impressive sermons were preached by Rev. J. W. Stewart, of Vroomanton, and earnest, instructive addresses delivered by Revs. J. W. Totten, of Markham, and J. W. Stewart. A cheerful appreciation of the matter and manner of the addresses was manifested in the generous financial response at the close. We hope to widen Zion's stakes.

CENTRAL CHURCH, Bloor Street.—Rev. Manly Benson, pastor. The quarterly sacramental and reception service was held in this church on Sunday, 8th inst. Nearly 300 were present at the afternoon love-feast. The unusually large number of young men present on Sunday evening, to hear a sermon by the pastor addressed to young men, was noticeable. Twenty-three new members were welcomed into the church at the evening service. The Sabbath-school anniversary, held on the previous Sunday and Monday, is acknowledged to be the most successful in the history of the church. The collections on Sunday and Monday, \$152. The receipts from the school for the year, for all purposes, above \$1,200.

BRAMPTON WEST.—Rev. W. T. Hicks, pastor. The corner-stone of the Methodist church to be erected in Huttonville, was laid on the 13th ult. The ceremony

usual to such an event was conducted by the Rev. J. F. German, M.A., Superintendent of the District, assisted by Revs. J. C. Wilmott, M.A., B. Large, a former pastor, and W. T. Hicks, the present pastor. The stone was laid by Mrs. W. T. Hicks, to whom was presented by Mr. Wm. Graham, on behalf of the trustees, a handsome silver trowel suitably engraved. J. P. Hutton, Esq., read the document that is usually read, and it together with several coins, daily and weekly papers, etc., were deposited in the cavity of the stone. Short addresses were given by Revs. Wilmott and Large and W. C. Dumble, M.D., of Brampton. The church is to be veneered brick, 50 x 80 feet, with a porch attached, and will be worth, with furnishings and surroundings, about \$2,000.

ELMVALE.—Rev. J. W. Cannon, pastor. Rev. Manly Benson's lecture on "Men Wanted," delivered in the Methodist Church, Elmvale, October 23rd, was in every way a grand success. To say the large and appreciative audience were perfectly delighted and fully satisfied with both the lecturer and his subject, is not saying too much. I never heard more favorable comments on a lecture than have been made during the past two weeks on Bro. Benson's. The following are a few of the shorter ones: "It was grand; altogether beyond my expectation." "I was held spell-bound at times." "That's the first time I have been satisfied in seventeen years." "When that gentleman is to lecture here again, please let me know it, and I'll willingly pay my fifty cents to hear him." Our worthy brother will long live in the hearts and memories of the friends here, and should he ever favor us with another of his lectures, he will be welcomed by a full house. The proceeds of the evening were about \$180. The principle upon which the tickets were disposed of is, I think, a new one. It might become of service to others, especially to the brethren who may desire to raise funds for church purposes, without the roundabout way of a tea-meeting. With your permission, Mr. Editor, I will give it to the readers of the GUARDIAN. The general public were admitted on the following principle: For every subscription of one dollar to the parsonage fund, there were given two tickets; while the members of the Church gave a certain average more.

ISLINGTON.—Rev. W. J. Barkwell, B.A., pastor. At the last session of the Toronto Conference this appointment, which has hitherto belonged to Cookville Circuit, was made an independent charge. To some this separation seemed a doubtful venture, but the experience of the past few months has scattered every doubt. The church is prospering with unwonted vigor, the congregations are constantly increasing, the Sunday and weekly services are becoming more enlivening and spiritual, while the finances, which are largely dependent on the plate collections, are exceeding the expectations of even the most sanguine. In the way of church improvement there has also been progression. The large, high pulpit has given place to a platform and desk, to the comfort and delight of pastor and people; the walls have been brightened, the seating capacity has been enlarged, while two beautiful, shaded, pendant lamps superseded the lamps that stood upon the pulpit. An active Ladies' Aid has been organized and is doing noble work. Its first enterprise took the form of a tea and lecture, given on the 20th of Oct., and was eminently successful. The church was crowded to its utmost capacity, beyond what it had ever been before. The tea was everything that could be desired, even by the most fastidious, and sustained the well-deserved reputation of the ladies. The music by the choir was sweet and inspiring, while the lecture by Rev. C. O. Johnson, of Hamilton, on "Courtship and Marriage," was able and eloquent, instructive and ennobling, sparkling with wit and bristling with humor. Everybody was profited and delighted, and will be glad of an opportunity to hear Mr. Johnson again. Seventy-seven dollars was cheering to the treasurer.

### LONDON CONFERENCE.

ST. JOHN'S CIRCUIT.—Rev. W. H. Butt, pastor. An exchange says:—The anniversary services of the "Ark" Methodist Church, 8th concession of London Township, were held on Sunday and Monday of last week. Able sermons were preached to large congregations—in the morning by the Rev. W. H. Butt, pastor; in the afternoon, by the Rev. R. J. Treleven, London South; and in the evening by Rev. W. Quance, of Birt. On Monday evening a tea-meeting was held, when an excellent tea was served to the public. After tea a platform meeting was held, presided over by Mr. T. Brenton, from London. Addresses of a high order were given by the Revs. R. Thomas, S. Knott, and W. Quance. The audience was a large one, filling every available spot in the church. Rev. W. H. Butt made an appeal to the people for help to pay the balance of the debt on the church, which was liberally responded to. The subscription list amounted to over \$80, which, with the proceeds of the collection and tea, amounting to nearly \$70, gives the trustees quite a surplus after paying off the debt. Monday was a red letter day in the history of this church, which will be long remembered by the worshippers.

NEWBURY.—The Rev. James Gundy, pastor. Our church in this place was reopened on the 25th ult. Appropriate and appreciative sermons were preached by our esteemed District Superintendent, Rev. B. Clement, of Ridgeway, morning and evening; and by Rev. George Jackson, of Wardsville, in the afternoon. On Monday evening a quite successful tea was held in the Town-hall. Rev. T. Jackson, of Both-

well, ably presiding. Well-timed addresses and recitations were delivered by Revs. G. Jackson, W. Smith, Mr. Osborn (Baptist), the Misses Graham, Miss Paterson, Mr. McPherson; an exercise with Indian war-clubs, by Miss Gordon, was much appreciated. Our own excellent choir gave great satisfaction. The church has been thoroughly renovated. The foundation, which was partially undermined, was repaired, and brick walls pointed where required. Inside the floor had given way, which was raised and repaired. The seats and entrance were fitted up, and painted in oak and walnut; the windows frosted and painted white; the old-fashioned box-pulpit removed, and a very neat pulpit and platform erected, and beautifully trimmed in scarlet and plush, seated and carpeted. The old fence in front of the church and parsonage, was taken away, and a very nice picket-fence, painted white, erected. The woodwork on the outside of the parsonage has been newly painted. And, altogether, the church property has put on a most cheerful and beautiful appearance, all at a cost of about \$250, realized by the sale of the late M. E. church, Revs. Dr. Webster and Lawrence, Brethren Guppy, Thompson, Mills, and Vail, trustees, cheerfully helping with their counsel and time. Successful anniversary services were held at our Wesley appointment, on the 13th and 19th ult., Brethren Jackson, of Wardsville, and Bartlett, of Glenora, officiating. We got a new organ in this church about two months ago, which greatly helps in the service of the Lord and in the Sabbath-school. Miss Adeline Moorehouse is organist. We have had successful revival services at Armstrong's appointment, on this circuit, in which we were helped by one of Brother Savage's "Band" workers; and intend holding a meeting at Wesley Church. Trusting in God and the prayers of the Church, we expect to succeed.

### NIAGARA CONFERENCE.

ST. CATHARINES, First Methodist Church.—Rev. W. J. Maxwell, pastor. Rev. Dr. Neiles preached in this church, in the interests of the Educational Society, last Sunday. His sermons were eloquent. The collections were largely in advance of former years. His visit has awakened an interest in this society that will bear its fruit in time to come.

HAMILTON, Zion Tabernacle.—Rev. D. W. Snider, writes:—We are having a glorious time in Zion Tabernacle. Over eighty thus far have presented themselves as seekers at the altar, exclusive of a large number of the smaller children, among whom a gracious work is going on. Nearly all the young men of the congregation are converted. Large numbers linger every night after the benediction is pronounced and get saved. Whole families are coming to Christ. Further particulars later with regard to these services and the good work of Brother Savage and his band.

HAGARVILLE CIRCUIT.—Rev. R. J. Forman, pastor. The Rev. Mr. Newton, of York, preached at the last Hagarville Quarterly Meeting a sermon rich in Gospel truth, receiving from the beginning the Spirit's divine accompaniment and seal. The love-feast following was rich in testimonies to the power of Jesus to save from all sin. It was good to be there. The official meeting, held next day, was marked by harmony, good attendance, and finances considerably in advance. We thank God and take courage.

ST. CATHARINES, Welland Avenue Church.—Rev. A. C. Crews, pastor. The anniversary services of the Welland Avenue Church were held on Sunday and Monday, 8th and 9th inst. Rev. S. J. Hunter, of Hamilton, preached two splendid sermons to large and delighted congregations. The pastor asked for a collection of \$50, and the congregation responded by contributing \$50.10. The tea-meeting on Monday evening was largely attended. Interesting addresses were delivered by Revs. W. J. Maxwell, J. H. Ristcliffe, and Dr. Murdoch. The annual report read by the Secretary, Mr. McGibbon, showed the church to be in a healthy financial position. The total receipts for the Trustees Board were \$1,274, over four hundred dollars of which were raised by the Ladies' Aid Society. The total amount raised by the congregation during the year was over \$2,300. Few congregations in Methodism contribute more liberally.

WELLANDPORT.—Revs. H. A. Cook and W. Barralough, pastors. The anniversary services of the Wellandport Methodist Church, held last Sabbath, Oct. 25th, together with the harvest home festival, held the following Monday evening, were a grand success. The Rev. B. F. Austin, B.D., Principal of Alma Ladies' College, St. Thomas, preached both morning and evening to large congregations, who manifested by their attention both interest and delight. The church was beautifully and tastefully decorated with flowers and flowers of both field and garden, in token of the thanks returned to God for the bountiful harvest given. On Monday evening the Ladies' Aid Society, with their proverbial ability, had prepared an excellent repast, after partaking of which the large crowd retired to the church, where the heart was cheered by the fine selections of our excellent choir. Mr. Austin, the lion of the evening, gave his interesting lecture entitled, "Money and Money Making." The ability of the gentleman is too well known to need comment. Suffice it to say that he made such an impression here the people are not only led to invite him back at some future date, but we expect that our young ladies who are about to put the finishing touch on their education, will be led to attend "Alma" as an institution having Mr. Austin as Principal could not help but excel. Several of the

neighboring clergy helped to pleasantly lengthen the programme. The service netted about \$60.

### BAY OF QUINTE CONFERENCE.

WELLINGTON CIRCUIT.—Rev. E. N. Baker, pastor. On Sabbath and Monday, November 1st and 2nd, the reopening services of the Wellington Church, which has been undergoing extensive repairs, took place. A school room, fence and alcove for the choir, back of the pulpit have been built; a furnace has been put in. The old pulpit has given place to a finely finished platform and reading-desk. This, with matting for the aisles, painting and kalsomining has made a very great improvement in the appearance of the church. The entire indebtedness, amounting to about \$1,100, is provided for in subscription and the reopening services. Rev. J. S. Clarke gave an able exposition of divine truth on Sabbath morning, and President Dyer preached an admirable sermon in the evening. These same brethren, after supper Monday evening, addressed the audience to the satisfaction of all present. Special services have been begun; so far the labors of the pastor have been most pleasant. One of the greatest revivals ever known in this part of the country was enjoyed at Rose Hall last winter. May God give even a greater in Wellington, and to him will be all the glory.

### GUELPH CONFERENCE.

TORONTO.—Rev. Philip Sparling writes: A few days ago I sent you a few brief items from this mission. Since that time I have closed a four weeks' meeting, and, everything considered, I think a very successful one, as the number forward at the altar represented the number of families living in the neighborhood where the meeting was held, namely, eighteen—out of that number eleven were converted. Thirteen have united with the Church, some of these are very promising young people. Having to leave immediately at the close of the meeting, for the other end of the mission, I could not then fully ascertain how many would join, as there were several others seeking, who, I think, will unite with us. Quite a number of those who were converted I baptized the evening I took them into the Church. Altogether I baptized that same week eighteen persons, ranging in age from two years to fifty-five. Since Conference I have taken twenty-six into the Church. In many respects this is a very interesting mission. The want of good roads makes it hard to travel, as it has to be done on foot, and rivers and lakes have to be waded in spring and fall. The people are very kind and considerate, and do what they can for the comfort of their minister.

## FROM THE MISSION ROOMS.

No acknowledgments of money received have been made for some time. The following is a complete list of sums received on account of the current year:

### ORDINARY FUND.

Wm. Gooderham, Esq., Toronto, Sherbourne Street	\$75 00
Malton, per Rev. Geo. Wood	50 00
Port Egin, per Rev. J. Greene	100 00
Halifax Centre, per Conference Treasurer	1020 00
Halifax West	22 42
Maple, per Rev. M. Fawcett	50 00
Marmora, per Rev. J. W. Andrews	45 00
Newboro', per Rev. W. R. Dyre	37 43
Rev. E. Fessant, Avon, Ont.	10 00
Brampton East, per Rev. J. C. Wilmott	45 00
Marysville, per Rev. J. Read	250 00
Toronto, Sherbourne Street, per Walter Bierling, Esq.	90 00
South Mountain, per Rev. J. Ferguson	25 00
Alderville, per Rev. J. Davies	14 00
Horace Hutchins, J.P., Kemptonville, per Rev. S. D. Chown, in anticipation of bequest (one-half for French missions)	100 00
Malcolm McAuley, Southampton, for Foreign Missions, one-third proceeds of a fishing net	1 80
James Wade, Port Granby, per Book Stewart	0 50
Bequest of the late John King, Halifax, per Hon. S. L. Shannon, three instalments	1500 00
Residuary bequest of the late Jane Wright, Montreal, per Messrs Martin & McLennan	181 75
A Supersannate, for Japanese College Bibles	5 00
Interest on the Blackburn bequest, per Rev. S. F. Huettner	16 50
Hamilton Range S. School, Inverness, Que., per M. A. McKillop, for Foreign Missions	1 15
A friend, for Japan, \$75; Oka, \$25	100 00
Bequest of the late James Johnston, Atholstan, Hinchinbrooke, per Wm. S. MacLaren, Esq., Executor	200 00

### PORT SIMPSON BOAT.

Walker's Falls S. School	1 21
Rev. C. Lavall, M.A.	5 00
Dundas Centre Meth. S. School, per W. Bowman, Esq.	21 09
E. Payne, Ottawa	2 00
Miss Hughes, Kintore	1 00
Coaticook S. School, per Rev. W. J. Jolliffe	10 00
A. D. Hoover, Westfield	2 00
Miss Copeland, per Rev. Dr. Potts	2 00
A Thank-offering, Toronto	2 00
Mrs. T. Crews, Dorchester Station	5 00

### BLOOD RESERVE MISSION PREMISES.

Dundas Centre Meth. S. School, per W. Bowman, Esq.	20 00
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## Woman's Missionary Society.

The meeting of the General Board will take place in Kingston, on Wednesday 25th, at 10 a.m., in the Sydenham Street Church.

It is expected that Rev. C. S. Eby will give a lecture with stereopticon views on Thursday evening in Queen Street Church.

## Family Treasury.

### ENGLAND'S BIBLES.

(See Isaiah xvi. 1.)

Thou hast thy mighty bulwarks,  
Thou island of the brave,  
Who sittest on thy sea-girt throne,  
The empress of the wave,  
Stretching thy sceptre o'er the sea  
With proud imperial smile,  
Waving the banner of the free  
O'er ocean and o'er isle.

Thou hast thy bristling ramparts,  
Where thundering cannons roar;  
Thou hast thy stately walls of oak  
At vigils round thy shore,  
And a hundred gallant Argosies  
Toss proudly ocean's foam,  
And stream thy pennon on the breeze  
That waft thy treasures home.

Ay! spears would rise like forests,  
Around thy peaceful bowers,  
Beneath the banner of a foreign foe  
Shall float from England's towers;  
The strong would man thy battlements,  
The weak would scorn to flee—  
Yet these are not thy true defence,  
Dear island of the free.

Thou hast a mighty bulwark  
To guard thy hallowed sod—  
A praying people lifting up  
The banner of their God;  
A people, weak in carnal might,  
Yet strong in faith and love,  
Drawing supplies of life and light  
From treasures far above.

Thou hast a dauntless people,  
Right loyal to their Lord,  
Whoseegis is the shield of faith,  
Whose hand, the "Spirit's sword,"  
And valiant in their noble strife  
Against wrong and grief and sin,  
Their battle-field the path of life,  
Their warfare all within.

Ah! thou hast matchless treasures  
(Though some may prize them not),  
Bibles in queenly palaces,  
Bibles in hall and cot;  
With Christ's own testament of "peace"  
For every grief and wound,  
And "jubilees of full release"  
For souls whom sin hath bound.

Oh, England! haughty England!  
Thy towers may mock our trust,  
Yet battled wall and bannered height  
May crumble into dust;  
But Christ shall be our sure defence  
And God's own truth shall be  
For bulwarks and for battlements,  
Dear island of the free.

### A STRANGE INCIDENT AT CAMP-MEETING.

In early days in the West camp-meetings were much disturbed and often broken up. At one of these meetings, near Centerville, Indiana, in 1822, one of these sons of Belial, whose wife was a praying woman, rushed in and dragged his wife away, under pretence of taking her home. She was sitting on a log weeping bitterly, and he peeping to and fro, slapping his hands and swearing vehemently. Mr. Jones was a stout man, in the prime of life, and had little fear of any one. The enraged man turned as Mr. Jones came up, as quite a crowd was gathering around him, all of whom seemed afraid of him; whereupon Mr. Jones seized him and threw him down violently upon his face, deliberately gathering up his hands over his back and sitting down upon him. A moment's fruitless struggle convinced the violent man that he was at the mercy of his antagonist. His blasphemous words of the most horrible kind, in reply to which the preacher said: "Pray, sir; pray, sir!" He added oath to oath, declaring that he never would. Mr. Jones called upon an exhorter near by to kneel and pray. The ever-ready exhorter led in prayer, while fifty or more knelt around him, responding in loud "amens."

The prayer being ended, the preacher letting himself down again on the prostrate man, said: "Pray, sir!" The answer was a volley of oaths, when another brother was called on to pray. He finished, and the personal exhortation or command was again repeated with the same results. "Let us pray again," said Mr. Jones; and by this time a hundred men and women were on their knees. Mr. Jones led in prayer. He was a man of extraordinary volume of voice, and of remarkable faith. He told the Lord in his quaint style how mean the man was, how he had persecuted his religious wife for years, how he had annoyed worshippers at camp-meetings, and how he refused to pray to the God whom he had thus offended.

The prayer had not proceeded far before the muscles of the wicked man began to relax. Soon he began to weep; in a moment more his weeping was audible, and soon very violent. As these evidences of relenting were manifest the preacher relaxed his grip upon his arms, and gradually let him have more liberty, until finding him apparently deeply penitent he got off him and called upon the persecuted wife to lead in prayer. The prayer of her life seemed to be answered in the undoubted humiliation and profound conviction of her husband. That night the man professed to be converted. Two years afterward, when on the

Oxford Circuit, Mr. Jones found this man and his wife still faithful members of the Church, and twenty-three years afterward, when travelling the Centerville Circuit, I found yet living a great many who were at the camp-meeting, and were eye-witnesses to this unusual method of bringing a man to prayer.—*Selected.*

### REB'ND MR. BLACKMAN OF DE WEST INDIES PREACHES ON DE EBIL OB CHURCH DEBT.

BY J. D.

My brederin, in dis discourse I will not begin wid a tex'. I hab search de scripture from Dan to Beershebar to find de word "church-debt," an' I gib it up for it am not dere. So now I will begin my discourse. If a great genral like de Duke of Wellington was to save dis country from de foreign foe, we would want to show him dat we feel grateful, an' we would say, "De Duke hab no house, let us build one and gib it to him." Now, my brederin, when we come to count up how much money it will take to build dat house we find dat de money we hab will only build a house half de size ob de one we tink a great genral ought to lib in. So we call in de mortgage man, an' he say, "Oh, yes, I lend you de money. All you hab to pay me back is de interest, an' when you cant pay dat it will be all right, de least say de soonest mend, I will pay de mortgage myself an' tek de house." Well, well, we build de house, a big house, grand inside an' grand outside, an' we all march in a body wid a big flag, an' a band playin', an' all de oder tings dat a great genral should hab, an' we invite de genral to come to de house, an' we mak a big 'peech, an' de genral say to us, "My friends, gib me de deed to mek me know dat dis house is mine, so I can tank you for it," an' we say, "Oh, genral, de mortgage man is keeping de deed for you; it is all right." An' de Duke say, "Is thy servant a dog dat he should do dis t'ing?" an' he walk out ob dat house. Now, my brederin, dis tek me to another ebil ob my discourse, which is dis: Don't you tink it is mockin' dem good saints like St. Paul an' St. John, an' St. Barnabas, an' de oder holy apostle, to baptize a church wid dem name, an' ax dem to stan' god-farder for it, when de mortgage man hab got de deed? Dem holy man, who "owed no man anyt'ing" but love! I tell you, my brederin, a church can't prosper eben wid St. Paul's name, if de mortgage man hold de deed. Call you church by de right name, "de church wid de chance mortgage," or "de church wid de church debt." It would sound more honest, my brederin, an' de people who jine would not jine it under a false name, for de name would tell dem dat de mortgage man hold de deed. An' dis bring me to de tird part ob my discourse. When you go to build a church don't gib a mortgage man standin' room, for if you do he will not only draw out him own lawful interest out ob de church, but him will draw out de interest ob all de people long wid it. Sometimes you can't find out de 'riginal people dat call in dat mortgage man. De want ob interest hab make dem not only leave de church, but leave dere debt for oder people to pay on dat spare room dat was only build for de looks ob de t'ing. So I say, my brederin, when you go to build a church ax de Lord to be de architect—for "except de Lord build de house, dey labor in vain who build it." Dey not only labor in vain, but dey labor in vanity. Yes, my brederin, we like de looks ob de big church, an' we don't like to b'long to dose who leaves dere parson out in de cold—so we build a big parsonage an' we like to b'long to de parish wid dat beautiful church an' dat beautiful house for our minister. An' we feel proud dat we build it, an' we forget in de vanity of our heart dat de mortgage man hold de deed, an' dat take me to de fourth part ob my discourse. Now, my brederin, when de mortgage man hold de deed, gibing for de sake ob de Master is lost sight ob. De t'ing dat is fust an' last wid us is gibing for de "church debt"—de t'ing we can't find in de Bible—so we hab to call in de help ob de world, or as de pilgrim hab it in him "Progress," "Vanity Fair." An' dat word "fair," my brederin, hab more den one meanin'. It means sometimes "envy," "hatred," "malice," an' all uncharitable t'ings, an' it mean poor, tired women and sick children, an' it mean also dat de mortgage man won't gib up dat deed. An' to tink wid it all my brederin, dat dat church stan' dare like a poor, modersless chile, wantin' nourishment, for de beaden are neglected, for de mission work is wantin' pon dat debt, de children is losin' de "early dew," for de Sunday-school is hungry for books, de Dorcas Society is in rags, for dat debt de hospital is wantin' for de "oil an' wine," but my brederin, de mortgage man hold de deed, an' de "cry from Macedonia" come to us in vain. Now my brederin, in conclusion, we will try to find out if dere is not some way to get dat deed from de mortgage man an' gib it to de Lord. Fust I will say, "call a solemn assembly"

of all de people ob de church an' show dem dat forbidden tree dat dey call de debt. Show dem how it suck de berry life out ob de church, an' we will den and dere make a vow to cut it down an' not hab it to "cumber" us any more. But what shall we use to cut it down wid? My brederin I make answer: "Let us tek de ax ob unity, and sharpen it pon de grindstone ob self-denial, and if we don't cut it down to de berry root, den may I neber preach anoder discourse. Lastly, my brederin, let us tink ob de joy dat will come to us, dat joy dat kill de fatted calf couldn't hold a candle to it, for dat was joy ober one son, but dis will be joy ober a whole church, an' when we take dat deed from de mortgage man an' gib it to de rightful owner, what a joyful sound to hear de words "for dis my church was lost an' is found again, it was dead an' is alive again." Den we wont hab any 'casion to be 'shamed to ax de Lord himself to be de Godfarder, an' instead ob de modersless chile 'tarbin' for de want ob nourishment, we shall hab de bride wid de "weddin' garment" all ready waitin' for de bridegroom. Amen.—*The Church-man.*

### CAN IT BE?

Is it possible, that a being who has become tired of the folly of this world, whose sins are a burden to him, who desires relief from the dreadful load of guilt and sin, and who longs and prays for rest for his weary soul, to obtain freedom? Yes; Jesus says: "Come unto me all ye that labor and are heavy laden, and I will give you rest." But should my sins rise mountains high, and I be stained and polluted, from the soles of my feet to the crown of my head, and my crimes committed be of the deepest dye, can I, even I, become purified, be made free? Yes; glory be to God! "Come now, and let us reason together, saith the Lord; though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool."

Should I be forsaken, rejected, neglected, and even scorned by my former friends, too poor to even purchase the necessities of life, unlearned and unlettered, but have a burning thirsting desire for the water of life, can I, oh can I receive it? Yes; blessed be his holy name. The prophet says, "Ho, every one that thirsteth! come ye to the waters, and he that hath no money, come ye, buy and eat. Yes, come, buy wine and milk without money and without price." And again: "And the Spirit and the Bride say come; and let him that heareth say come; and let him that is athirst come; and whosoever will, let him take the water of life freely" (Rev. xxii. 17). Thank God for this full and free salvation; this fountain opened in the house of David for sin and uncleanness. Yes, "There's power enough in Jesus to heal the sin-sick soul; there's balm enough in Gilead to make the wounded whole."—*James Shuler.*

### THE LAST FIRST.

The poor widow that cast in her two mites into the Lord's treasury was not much accounted of men in comparison with the rich men who ostentatiously dropped in their princely gifts; but the Lord who watched, and enrolled her name at the very head of the column of contributors, declared that she had cast in more than they all. No doubt, in the judgment, many a rich man whose splendid generosity was greatly lauded in his day by a host of editors and orators, will be far outranked by servant girls, and sewing women, and poor mechanics, who out of the depths of their poverty nevertheless abounded unto the riches of liberality. And many an eloquent preacher, who occupied a conspicuous pulpit and received a handsome salary, will take a place far, far below some hardy, self-sacrificing pioneer, who, uncheered by praise, and unsustained by money, gave his whole life devotedly to the work of soul-saving.

And many a magnificent Sunday-school, that has won for itself the widest fame by the largeness of its numbers and the enthusiasm of its spirit, will be discovered at the last to have been only a sort of "Merry-Go-Round," with little to show of solid results; while many another school located in obscurity, and undistinguished by anything but downright honest, Christian work, shall appear to have accomplished the most for Christ, and shall receive his highest benediction. Let no worker be discouraged because his field of labor seems little and low. Forth from just such places have come the heroes of the faith in all the ages; and in just such places results are being realized continually over which all heaven shouts exultantly.

Only recently, the writer met a noble Christian worker who was reared in the magnificent Sunday-school in Stockport, England, hallowed as it is by the memory of Robert Raikes, honored as it is by the patronage of the Queen, and crowd-

ed as it is by more than 5,000 scholars. He had enjoyed the inestimable privilege of listening to such eloquence as leaped from the lips of some of England's foremost pulpit orators, and yet the Lord, after all, was pleased to convert him while in attendance upon one of the least and poorest Sunday-schools in the State of Rhode Island.

Every post of duty is a high place, and they that in lowliness and fidelity do serve, will find, when the day of reckoning comes, that however unrecognized by men their labors may have been, the King shall crown them with glory and honor.—*The Baptist Teacher.*

### WHOLE-HEARTED WORK.

No man does thorough work unless his heart, his whole heart, is in it; and good work is always done—soon or late—by the man who puts his entire being into it. We do not mean to charge brethren with being half-hearted. It is not a charge we are making; we are concerned to explain a fact. What is the fact? Poor work. We dare not tone down that fact—poor work. How shall the work be made better? What remedies have the men concerned? What remedies has the Church?

Let us think it over with a sweetly reasonable temper. Let us say to ourselves: "What if every preacher had his whole heart in his work? What if his zeal and energy were so powerful as to command the full service of every power of his mind and body? Would he not, in that case, storm men's souls, and shake the kingdoms of darkness where he labors?" The truth is, we, none of us, have any doubt that such fire as that would burn its way. We know it must be true that all subduing zeal will triumph. Why then go on apologizing for poor work? Why not demand and expect good work? Are we not too easy with ourselves, asking too little of ourselves? Most of our ministerial readers are beginning a new year. Surely there is good reason for increasing our demands upon our own strength, industry, self-sacrifice. "What more can I do? How can I improve my work?"—these are questions which every pastor ought to ask upon his knees. We need to strive for a higher level of efficiency.—*President D. H. Wheeler, in Western Advocate.*

### A PLAGUE OF RATS.

The following from the London *Times* has reference to Ahmednuggur, a portion of India: The district is subject to visitations of famine and other calamities, of which the most striking and singular is the plague of rats. Generally the rainfall in June results by filling the holes and fissures, in destroying them in large numbers, and in preventing a plague. But when the rain is late or does not come, then the number of rats is always excessive. In the last sixty years three have been known as rat years. These were 1826, 1835, and 1879. On the last occasion fields of grain were eaten up in a few hours, as if by a flight of locusts. A reward of one rupee, reduced at a later period to half a rupee, was offered for every 100 dead rats, and it was estimated that not fewer than 1,768,000 rats were killed and paid for. Although the people were the sufferers, popular superstition does not seem to have approved of this slaughter, for reports were spread that the rats were the spirits of those who died in the famine of 1876-7, and the people refused at last to participate in the efforts made for their extermination. Locusts and famines have proved scarcely less formidable to the agriculturists of Ahmednuggur than rats, and it is only now that certain famine works, including a railway, a new road, and a canal, have been completed that better hopes are being entertained for the future.

To hear, to understand, and to bring forth fruit, are the three grand evidences of a genuine believer.

God brings us into straits that he may bring us on our knees. Urgent trials should awaken fervent prayers.

Behind the snow loaf is the mill-wheel; behind the mill the wheat field; on the wheat field falls the sunlight; above the sun is God.

The true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing upon the world around him.

Buckley says:—Every passing moment is furnishing the records of heaven, and filling up the pages of our history with good or evil, against the day of judgment.

Have you done anything for the heathen mission cause this year? How much stock have you in the Japan Mission? There is going to be a large dividend paid some day; and then you will be sorry that you have not invested more largely.



## Our Young Folk.

### KITTY'S GRANDMOTHER.

"It's perfectly impossible to please grandmother, and I do not mean to try any longer," said Kitty, addressing her friend, Miss Theo, the new teacher at the academy.

All the girls were in love with Miss Theo. They admired her pretty dresses, the way she wore her hair, the flowers at her belt, and the gold cross and sparkling crystal which hung from her watch chain. Privately every girl in the class was determined when she should be grown up, to dress and move exactly like Miss Theo; to be seen summer and winter, with a flower or a geranium leaf shining in dainty sweetness somewhere, either at the throat or waist; and, if so lovely a thing could be found, to have a crystal for clearness and a cross for plainness, precisely like those worn by the darling teacher.

"Darling" was the name that fitted her best; the girls all thought of her in just that sweet and caressing manner, and more than blessed was she whom Miss Theo sent on an errand, whose pen Miss Theo borrowed, or by whose desk Miss Theo sat to relate one of her wonderful after-luncheon stories.

The best thing about it all was that the girls, consciously as well as unconsciously, were making lovely Miss Theo their model in more than mere externals. They copied her gentleness, her low, softly modulated tones, her pleasant, "I beg your pardon," and "Thank you, dear," and more than one mother was delighted in the charm which she saw growing in her Susy, Jenny, or Sally, a charm never to be attributed to mere arithmetic or analysis.

But Kitty, poor orphaned Kitty Parsons, who lived with her grandmother in the wee brown house, not much bigger than a wren's nest, hidden among leaves and shrubs, and tucked out of sight in a turn in the road, under the hill—Kitty had known harder times than ever since she had begun to love and copy Miss Theo.

Grandmother was a rough old woman; she took care of Kitty as well as she knew how, and she wanted her to go to school, and learn to read, write and cipher; but good manners she disliked. She called them "affectation," and was very impatient with that, whatever she meant by it.

"Kitty," said Miss Theo, answering the remark at the beginning of this little story, "whether you can please your grandmother or not, it is your duty to try. It is always our duty to do our very best, because there is One who sees and cares; you know who that is, dear."

"Yes, Miss Theo, Jesus."

"The Master," said Miss Theo, reverently. "Now I will give you a help word for to-day, to-morrow, and all the week: 'Whatever ye do, do it heartily, as to the Lord, and not unto men.'"

Kitty repeated the verse over twice after Miss Theo, then all the way home she kept saying until she knew it perfectly. Down the long village street, shaded by the maples with their glory of flame-colored leaves, past the blacksmith's shop where she usually liked to loiter a little, watching the red glory of the fire, and hearing the beat of the smith's great hammer, past the woodland where the boys and girls came to gather nuts, she walked slowly and said the verse. At last she was lifting the little unpainted gate.

"Kitty!" said a sharp voice, "where have you been idling? School must have been out an hour ago. You do try my patience with your dawdling, dilly-dallying ways. Make haste so your room now, change your dress, and finish the ironing before dark. The flats are just right."

Grandmother herself was busy sewing on blue overalls for Farmer Mott's hired man. She did odd jobs of the kind whenever she could get them, and really needed Kitty's assistance with the work. The trouble was, she never asked for it graciously.

"Please, grandmother," said Kitty, "may I draw my map first? I can iron after dark, but I cannot see to draw then."

"Draw a map? No, indeed, I never heard of drawing maps till these new-fangled notions came in at school."

"But when can I, grandmother?"

"To-morrow morning, if you get up early enough. Iron now, and be quiet about it. Do you hear me, Katharine?"

No wonder grandmother was angry. Kitty was dragging one foot over the other. She knocked down the ironing board, she let the iron holder fall on the hot stove, and an odor of burning pervaded the little room. Would Miss Theo have known Kitty? I fear not.

But presently better thoughts came. A sweet voice seemed to whisper Kitty's text into her ear. It filled the space about her. And a new feeling, something Kitty had never experienced before,

took command of her wilful feet and lagging hands, of her pouting lips and frowning forehead.

The lips forgot to pout, the brow smoothed its puckers away, the feet stepped lightly and swiftly back and forth, the hands moved the iron deftly over the nicely dampened clothes; and it was not very long before the task was done, and the old clothes-horse hanging full of pieces, ready to air.

This was doing work "heartily, as unto the Lord."

"Grandmother, may I draw my map now? I am sorry I was so cross."

How surprised grandmother was! Never had Kitty made such an acknowledgment before. She said now, however—poor grandmother, who had not learned any better.

"Well, you ought to be sorry. You've been spry, though. Yes, draw it if you like."

It did some good, then, this verse of Miss Theo's.

Kitty finished the map. She learned her lesson, too, in the between times when she wasn't bringing wood, or drawing water, or setting the table, or washing the dishes. That daily changing her dress, on which mother insisted, was a necessity; for the child was a little maid of all work at home, and the gray frock and white ruffled apron which she wore at school could not have been kept neat had they not been replaced by calico when school was out.

The next morning Kitty was up bright and early. She loved to go to school. It was just bliss to be there with the girls and Miss Theo. As she tripped down the narrow little stairway, her grandmother called her, not crossly, but plaintively.

"Come here, child, I've a headache. I'll not be able to get up, I'm afraid. You must make me a cup of tea."

"Heartily, as unto the Lord," whispered Kitty to herself. She had been saying her prayers in her little bedroom, and felt as if God had heard. Yet this was not the answer she was expecting.

She lighted the fire, made tea, and toasted a half-lice of bread delicately crisp and brown; with the pleasantest face in the world she brought them to her grandmother, only to hear her say:

"You won't be able to go to school to-day, Kitty, I'm too sick. You will have to stay at home and take care of me and finish James Sanders' overalls."

Not one word could Kitty answer. The disappointment was simply so dreadful that she was speechless.

"I promised them to him at twelve o'clock to-day," her grandmother went on. "It's only buttons to sew on, and a few pieces to stay. You can do it easily. Go away, now, Kitty, darken the room, and keep very still. My head feels as if it would split."

"And my heart," said Kitty, as she looked at her beloved school books on the shelf by the clock, not wanted to-day, "My heart feels as if it would break."

She took the blue overalls spitefully enough, out under a tree, and began to finish them as she well knew how, for Kitty was clever with her needle.

She had forgotten her text, when suddenly high over her head in the tree, a bird began to sing. The time of the singing of birds was past. Most of the warblers were busy with family cares, preparing to move southward before winter, and not feeling like singing. But this bird sang into Kitty's very soul.

—And as she listened, her text came to her again: "Whatever ye do, do it heartily, as unto the Lord."

Even James Sanders' overalls? Yes, Kitty, the Lord accepts that sort of work, if you do it in your very best way heartily.

"Grandmother needs the money," said Kitty to herself, "and she always keeps her word."

Like a fairy or a mouse, Kitty slipped in the house and out of it; gently she moved, gently she spoke, gently she attended on her grandmother. Though she received no special thanks, it was much that she was not scolded nor found fault with. By-and-bye her grandmother felt able to rise, and sit, dressed in a loose wrapper and a shawl, beside the window.

Little Kitty, feeling strong and well to her very finger-tips, suddenly realized the contrast between herself and the wan, thin, worn old lady, querulous and exacting because she was tired, weak and unhappy.

"Nobody loves her very much," she thought. "I wonder if I could, if I were to try to do it 'as to the Lord, heartily.'"

Miss Theo's verse was bearing sweet fruit. So do the seeds of the kingdom always, if only you give them room to grow.

"Shall I read to you, grandmother?" said Kitty, later.

"If you like, child."

Then, taking the old brown Bible down, Kitty found the fourteenth chapter of John, and read those dearest words of the Master, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you."

Grandmother listened, and her face was no longer cross, but full of peace. When good-night time came, she kissed Kitty tenderly, and thanked her.

Next day Miss Theo drew the child close in a loving embrace, as Kitty said:

"I found out yesterday that it was not impossible to please grandmother, after all; and I mean to try it more, and with your text to help me.—Mrs. M. E. Sangster, in *S. S. Times*.

### TRUST AND OBEY.

Miss Havergal tells a story in verse of a young girl named Alice, whose musical-master insists upon her practising difficult music, and the melody is subtle. Her hand wearies, her cheek flushes, and with clouded brow she makes a protest. The master will not yield, and she writes home to her father, who answers kindly, but firmly, that her teacher knows what is best. "Trust and obey," is her father's advice. Persuaded to try again, she at length masters Beethoven's masterpiece.

Years afterward at a brilliant assembly of brilliant artists, when the gentle twilight fills all hearts with peace, Alice is invited to play some suitable strains. She selects the very piece that was once so difficult, but which, thoroughly learned, has never been forgotten. She plays with pure and varied expression, secures the rich approval of one of the masters of song, who confesses that even to him Beethoven's music had never seemed so beautiful and so suggestive as in her rendering:—

Then swift up flashed a memory  
A long-forgotten day;  
A memory of tears once shed,  
Of aching hand and puzzled head,  
And of the father's word that said,  
"Trust and obey."

The lesson learned in patience then:  
Was lit by love and duty;  
The tolling time was quickly past,  
The trusting time had fleetly fast,  
And Alice understood at last  
Its mysteries of beauty.

Many a hard task may yet come to both boys and girls. Let them also "trust and obey," and little by little they likewise may become interpreters of life's holiest music.—*Ex.*

### JAMIE.

Mr. Hammond tells a story how little Jamie became the captain of the *Great Eastern*. We found it in the *Christian Herald*:

"In a small village there lived a little Scotch boy named Jamie. His mother loved him, and he loved his mother. The little boy wanted to be a sailor. His mother did not like the idea of losing her little Jamie, but he had read so much about sailors and about foreign lands, he said: 'O, mother, I do want to be a sailor!' And his mother at last said: 'Jamie, you shall go.' She gave him her blessing, and added: 'Jamie, wherever you are, whether at sea or on land, never forget to acknowledge your God; and give me a promise that you will kneel down every night on ship-board and say your prayers and trust in God.' Little Jamie looked up to his mother, the tears trickling down his cheeks, and said: 'Mother, I promise you I will.' The boy went on board a ship bound for India. The first night, when the sailors had gone to their berths, seeing little Jamie kneel down to say his prayers, a sailor went up to him, and, giving him a box on the ear, said: 'None of that here, sir!' Now, among the crew there was another sailor, a swearing man, who said to the man that had struck the boy: 'Come on deck and I will give you a thrashing,' and they went on deck. Now, I am not approving of the fight, but these men did fight, and the swearing sailor beat the one who had boxed the little fellow. Then they came back again into the cabin, and the swearing man said: 'Now, Jamie, say your prayers, and if he dares to touch you I will dress him!' Well, the next night Jamie said to himself: 'I don't like to make any disturbance on board ship; I will say my prayers in my berth; I won't kneel down before the sailors; I will get into my hammock and say my prayers to myself.' Mark the effect of this on the swearing sailor. The moment he saw little Jamie get into the hammock without saying his prayers, he went up and took him by the neck and dragged him out of the hammock, and said: 'Kneel down at once, sir. Do you think I am going to fight for you, and you not say your prayers, you young rascal?' During the whole voyage back to London, Jamie had in that reckless, thoughtless sailor a man who looked after him like a father, and every night saw that he knelt down and said his

prayers. Now let me tell you a part of little Jamie's history. Some years ago the largest steamboat ever seen was built—the *Great Eastern*. Who do you think was the captain, of that great ship? They wanted the cleverest captain they could find in England, and they selected little Jamie. When the great ship came back, after fulfilling her mission, the captain knelt before Queen Victoria, who said: 'Rise, Sir James Anderson;' and Sir James Anderson was none other than the little boy I have told you of."

### HOW WHALING SHIPS WINTER IN THE ARCTIC.

In the fall, just before it gets so cold that the ice forms, the ships huddle together, and each puts down two anchors, one at the bow and one at the stern, and these hold them from striking against the shore or one another until the ice forms around them and freezes them in solidly. Then the anchors and rudders are taken up, and, with lumber which they have brought from home, the whalers build a substantial house over the ship. Then they get the Eskimo to build a sort of snow house over the wooden house and, so, with all this covering to protect them, they manage to keep warm and comfortable with very little fire, however cold it may be out-of-doors. Sometimes they put in double windows, the inside ones of glass, as usual, and the outside ones being made of slabs of ice, like the curious windows of the igloos. The white men do not live in these temporary houses built on tops of the ships, but in the cabin and forecabin, just as if they were cruising out to sea. The house is simply put over the ship to keep the real places warm, and right well it does its work. This "house," however, is very useful as a place for taking exercise, for ship-carpentering work, and for any small jobs that may be necessary. The Eskimo also congregate there, especially about meal time; when generous whalers treat them with sea-bread and weak tea sweetened with molasses.—*Frederick Schwatka, in St. Nicholas.*

### HOW SCHUMANN BECAME A COMPOSER.

When the time came for Schumann to graduate and determine his profession, every emotion within him prompted him to adopt a musical career; but his mother was determined he should choose the law. She felt how few achieve success in so difficult and uncertain a profession as music, and she feared her son would be unable to support himself. Schumann, on the other hand, feared nothing so much as to be untrue to his highest light, and that pointed steadily toward music. Money was as nothing to him if only he could devote himself to his art; and he had faith in himself—he felt that he should be successful. He knew that it would require steady and persistent toil, but he believed that in the end, he would make a musician of himself. Finally, he persuaded his mother to place the decision in the hands of Friedrich Wieck, a friend and a well-known musician, Schumann agreeing that if, after six years of work at the piano, he gave no sign of success, he would turn to the practice of law. Wieck, after warning Schumann of the incessant and almost discouraging work which lay before him, advised him, if he were willing to brave all this, to become a musician. Schumann now made his home at Leipzig, where he attacked his work with great enthusiasm, practising all day. In his anxiety to attain success, he invented a machine which was intended for the equal training of every finger; by this contrivance, his third finger remained up in a vertical position, while he played with the others; but the tendons became so strained that he lamed the troublesome finger, and all thought of a career as a pianist had to be put aside. Poor Schumann! after all his struggles and sacrifices, was this to be the end? We can well imagine the gloom that oppressed him, as he felt that his brilliant hopes were crushed, and everything pointed to the law. But music claimed him; he could not escape, and now he began to compose. He had always been rather self-willed, and suffered from having no one to guide his musical education. Unfortunately, he had almost neglected musical composition, but now he set about to repair his mistake. He should have grown up in this part of his art, and he was never quite compensated for the loss of early training.—*Agatha Tunic, in St. Nicholas for November.*

### THE RULES OF ELIZABETH FRY.

1. Never lose any time. I do not think that lost which is spent in amusement or recreation every day; but always be in the habit of being employed.
2. Never err the least in truth.
3. Never say an ill thing of a person when thou canst say a good thing of him. Not only speak charitably, but feel so.
4. Never be irritable or unkind to anybody.
5. Never indulge yourself in luxuries that are not necessary.
6. Do all things with consideration, and when thy path to act right is most difficult, put confidence in that power alone which is able to assist thee, and exert thine own powers as far as they go.

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, Toronto.

All Communications intended for insertion in the *Christian Guardian* should be addressed to the Editor, Toronto.

## CHRISTIAN GUARDIAN.

TORONTO, WEDNESDAY, NOV. 18, 1886.

### OUR PAPER FOR 1886.

We respectfully ask all our ministers to bring before their people at once the facts we mentioned recently about the *GUARDIAN* for next year. Please give prominence to the following points:

A free paper till New Year is offered to all new subscribers for 1886.

A very choice volume, "TACT, PUSH AND PRINCIPLE," by W. M. Thayer, is offered to every subscriber, old or new, at the nominal sum of 35 cents.

No pains will be spared to increase the interest of every department of the *GUARDIAN* during the coming year.

If ministers will send for and read our premium volume, we are sure they will heartily recommend it. It is now ready.

By beginning the canvass at once you will have the advantage of being able to offer a free paper till New Year, which advantage will be lost by delay.

### WRECK OF THE "ALGOMA."

The loss of the steamer *Algoma* adds another to the long list of disasters which have occurred upon the upper lakes, whose navigation experience has proved to be as dangerous as that of the ocean. The *Algoma* was one of three iron ships built upon the Clyde, and in all respects was a first class vessel. Her equipment was complete, the illuminant being electricity and her furnishings equal to that of first-class ocean steamers. Her dimensions were, length, 270 feet; breadth, 38 feet; moulded depth, 33 feet 3 inches; depth of hold, 15 feet, and gross capacity of 1,780 tons. Her cost was \$450,000.

On the 5th inst. she left Owen Sound for Port Arthur with five cabin passengers, six steerage, and a crew of forty, and though experiencing rough weather proceeded safely on her voyage until Saturday morning about four o'clock. At this time a terrific storm of snow and sleet so filled the air that the officers in command could not see more than a hundred yards ahead. Fifteen minutes past four o'clock the order was given to take in all sail and put the wheel hard a starboard, to bring the ship about, and head out on the lake again, on account of the snow and darkness. While the ship was coming about she struck Greenstone Point, on Isle Royale, about fifty miles from Port Arthur and one mile from Passage Island Lighthouse, which has been abandoned since the first of the month. After striking the first time the boat forged ahead, being driven by the wind. A second shock occurred shortly after the first. The vessel struck the reef violently, and she immediately commenced to break up, and within an hour all the passengers but two, and twenty-eight of the crew had found a grave in the waters. According to the description given by survivors, and as may be imagined, the scene on board the doomed ship was heart-rending. Mingled with the roar of the tempest were the shrieks of women and children and strong men who, as wave after wave rolled completely over the ship, were swept into the waters and drowned, and but for the coolness of the captain in these dreadful moments it is doubtful if any would have survived to tell the mournful tale. By passing a life line along a portion of the wreck he succeeded with great peril to himself in providing a defence against the force of the waves which he directed those who were within reach to lay hold of, and though many were overcome by the cold and exhaustion and were swept away, some were enabled to sustain themselves for hours, and were finally saved. Others were crashed by falling timbers, and many were carried away when the cabins were swept overboard, among whom were ladies and little girls, whose piteous cries were heard as they drifted away with none to help them. As the morning dawned a few resolute men with life preservers on threw themselves into the waves to swim ashore, but all but three of them were drowned before reaching it, or dashed against the rocks and killed. A few others clung to the stern of the ship, which was driven upon the rocks, where it rested solidly, and were

finally taken off by means of a raft passed from the boat to the shore by a life-line caught by the men on the island. On Monday morning the *Arthabaska*, which left Owen Sound on Saturday, two days after the *Algoma*, reached the island, and was hailed by a tug which was sent out by the fishermen for that purpose, and the few survivors who had escaped the sad fate of their companions, were taken on board and conveyed to Port Arthur. Among the lost were Mr. Edwin Frost and his wife and child, of Owen Sound, highly respected members of the Methodist Church in that town. It is said that Mr. Frost was in somewhat delicate health and was journeying to the North-west in the hope that the bracing climate of the section where he intended to spend the winter would prove beneficial. The sad fate which befel him and his family will doubtless be deeply regretted in the community where he was so well known, and by his numerous acquaintance elsewhere, and by whom the most profound sympathy is felt for bereaved relatives.

### ROMANISM AND LIBERTY.

If any sect, party, or Church is allowed to answer all objections against it, and settle its claims to public confidence, simply by giving itself a good character and pronouncing encomiums upon itself, that would end all discussion. The most objectionable sect or individual in the world would appear to great advantage, if allowed to paint its own portrait. This thought has been suggested by the summary of the Pope's recent Encyclical telegraphed to the American papers. It seems to be intended to rouse the Catholics to take such a part in the politics of the world as will best promote the interests of the Roman Catholic Church. All Catholics are exhorted to devote careful attention to public matters, to take an active part in all municipal affairs and elections, and to further the principles of the Church in all public services, meetings and gatherings. The Pope says: "We exhort all Catholics who would devote careful attention to public matters to take an active part in all municipal affairs and elections, and to further the principles of the Church in all public services, meetings and gatherings. All Catholics must make themselves felt as active elements in daily political life in the countries where they live."

As the *New York Observer* remarks, according to the extracts received, "it exhibits the usual adroitness of papal documents, mingling apparent conciliations to the spirit of progress which characterizes the age in which we are living, with half-concealed assumptions of the spiritual tyranny over human thought and political affairs which has ever marked the Romish Church, and which she cannot give up without inaugurating a complete revolution."

As far as the telegraphic summary enables one to judge, this deliverance, while aiming at the strengthening the hold of the Church of Rome on the forces of modern society, is designed to allay the apprehensions that such an aim is adapted to excite. It is mainly occupied in denying and repudiating those charges against Rome's interference with civil liberty, which her lofty and baseless pretensions to supreme authority and infallibility naturally call forth. Here are a few extracts, which will show the drift of this last address to the faithful:

"It is a calamity to suppose the Church is incompatible with the principles of modern civil government and society as now constituted."

"The Church is tolerant, for according to St. Augustine restraint can obtain everything from man except faith."

"The Church warmly patronizes all true liberty, and especially the liberty of nations and individuals against despotism."

"The Church accepts most cordially all that contributes to the prosperity of mortal life and encourages all researches of human brain."

"The Church will always accept with joy all that contributes to the conquest of science, particularly of natural sciences."

"The Church encourages all modern discoveries and inventions, and countenances pleasure in all modern progress and devices that have for their object to adorn life or make it more comfortable."

"The Church encourages all arts and all honest industries."

"The Church is in perfect harmony with all modern progress, and leaves intact the legitimate liberty of the people. Every Catholic should rigidly adhere to the teachings of the Roman pontiff, especially in the matter of modern liberty, which already, under the semblance of honesty of purpose, leads to error and destruction."

"All Catholics should do all in their power to cause the constitutions of States and legislation to be modelled in the principles of the true Church. All Catholic writers and journalists should never lose for an instant from view the above prescriptions."

"All Catholics should redouble their submission to authority, and unite their whole heart, soul, body and mind in the defence of the Church and Christian world."

Now, if merely saying that the Church of Rome is in harmony with civil liberty and modern progress would make the saying true, all this would be indisputable. But there are two things which squarely contradict these reported utterances of a pontiff who claims infallibility. We

mean the claims and history of the Church of Rome itself. It claims to be unerring and infallible. Those who reject its teaching are declared to be unquestionably wrong and accursed. There is here no room for any liberty except the liberty to agree with the Church of Rome. The actual history of the Church confirms this conclusion. Wherever it has had the power, it has persecuted and crushed all who dared to exercise the right of independent thought; and opposed and denounced the political Governments which would not make themselves the instruments of carrying out its schemes for its own aggrandizement.

### OUR EDUCATIONAL WORK.

We are gratified to hear from several points that the educational collections already taken are in advance of those of last year. Peterboro', St. Catharines, Thorold, Niagara Falls, Grimsby, and Welland, recently visited by Rev. Chancellor Nelles, report increased contributions to this fund. We take this advance as a sign of an increasing interest in our educational work. We have often called attention to the fact that it is harder to awaken interest in broad connexional enterprises than in those that are local. People are more easily interested in mission work and other forms of direct evangelistic work than in collegiate education. And yet, it may be safely asserted that as our people grow in intelligence, and rise above local and immediate considerations, they will cherish a higher estimate of the value of the educational work of the Church. The practical sympathy of the people with what our Church has been doing in the work of higher education has been far below what its importance demanded and required. Nevertheless, it can hardly be questioned that the action of the Church of today, in regard to higher education, will tell powerfully upon our position and influence in the future. To say nothing of the desirability of being in a position to maintain a careful religious supervision over our young laymen during their college life, the whole people are profoundly concerned in being supplied with an educated and godly ministry. But we cannot have a properly trained ministry without colleges and professors under the control of our Church. And we cannot have such colleges and teachers unless the loyalty and liberality of our people enable us to provide them. The fact that, in spite of the utmost economy, the income of Victoria falls below the annual expenditure should prompt our friends to greater liberality. A comparatively small general increase would make a great difference in the whole result. Let there be a fixed purpose on every circuit to increase the contributions to the Educational Fund this year. This can be easily done, if the people only resolve to do it.

### OPPOSITION TO THE SCOTT ACT.

Another attempt has been made to secure the repeal of the Scott Act, and, like all its predecessors, it has failed. It has been the common statement of the anti-Scott Act party that the people of Fredericton had grown tired of the Act, and that all that was wanting was an opportunity to prove it at the polls. The opportunity has come and gone, and the Act is not repealed. Not that there was any want of effort, for the whiskey party made the best fight possible, but because the people have not made up their minds to retrograde on the temperance question. And now that the contest is over, temperance people ought to use more vigorous means for the enforcement of the Act. The difficulties in the way of doing this, which the opponents of the Act say cannot be overcome, constitute the only argument of any force at their command. They do not dispute that the total suppression of the traffic would be followed by the most salutary consequences. But they contend that this cannot be done; and therefore, when no license law is in operation, the business still goes on, but is in worse hands. This objection has not been fully met. Beyond question the sale of liquor in nearly, if not all the Scott Act counties, is less than before the passing of the Act. But it is not satisfactory that it is simply less. That may mean much or little. What we want to do, and must do, is to reduce it to a minimum; to so completely drive it out of sight as to conquer it. Under any circumstances some liquor will be sold; just as goods will be stolen, buildings broken into, and worse crimes committed until the millennium comes. But if prohibition is to have an increasing popularity, or even maintain the hold it now has upon public confidence, it must be established that laws governing the traffic in intoxicating drink can and will be enforced, and that their violation is like the violation of other laws, clandestine and exceptional. Depend upon it, our opponents will soon lose all encouragement to undertake the repeal of the

Act in constituencies where it is vigorously enforced. This was not done in Fredericton, and the result of the neglect has been a contest involving more time, trouble and expense, most likely, than would have been necessary to the practical enforcement of the law. It should nowhere be supposed that the adoption of the Act by any majority, however large, is an assurance of final victory. Our purpose, as promoters of prohibitory legislation, is the stamping out of the traffic itself, not the mere registration of our votes, and this will not be effected if, having been successful in polling more votes than our opponents, we fold our arms and retire, as though our work was done. The work of education must go on, and friends and foes have occasion to know that we mean to preserve the advantages which we have gained, and that all offenders against the law will be prosecuted.

Most people who have read the Rev. Dr. Carry's letters in the papers, on ecclesiastical subjects, will have come to the conclusion that he is a tolerably exclusive "Churchman," and not at all in danger of being unduly favorable to the non-Episcopal Churches. But even Dr. Carry is quite too liberal for some of his Episcopalian brethren. A Mr. McCleary (we suppose he is a minister,) writes to the *Dominion Churchman* to rebuke Dr. Carry for conceding too much to other denominations. Mr. McCleary remarks: "Dr. Carry says, 'Take almost any Trinitarian Protestant sect, and what a large mass of catholic truth do we find there.' Do we indeed? I venture to think it pretty clear to the mind of every 'catholic Churchman' who really understands what the 'large mass of catholic truth' really is, and what are the habits of thought and real ideas of the 'Trinitarian Protestant sects' in relation thereto; that if instead of taking any of them, as Dr. Carry suggests, we take the whole host of them together, and first deduct the 'catholic truths' which, with very scorn and bitter hatred, they unanimously reject altogether; and secondly, deduct those which for many a long year past they have travestied, burlesqued, and perverted; and thirdly, those which they have from sheer neglect allowed to 'slip'; the remainder of Dr. Carry's 'large mass of Catholic truths' will be reduced to such very small proportions that he might easily write a list of them on a postage stamp." Where has this man lived? Could any man who had any knowledge of such theologians as Watson, Pope, and Hodge write such an unjust caricature as this?

The completion of so stupendous a work as the Canada Pacific Railway, so long within the time contemplated, as an exhibition of enterprise, is something of which Canadians may well feel proud, and, however politicians may differ as to the wisdom or unwisdom of patting the strain upon our resources which such an expensive undertaking has necessarily involved, all will agree that there is at least room for much sentimental gratification in the possession of an unbroken line of railway from Halifax in the east to the shores of the Pacific in the west, well built, and with an equipment, in many respects, equal to the best roads on the continent. With reference to its future success patriotism can indulge but one wish, and that is, that it may realize all and more than that anticipation by its most ardent promoters. What the future may develop it is impossible to say, but it is not too sanguine to expect that, in these days, when time is one of the most important factors in commerce, such a route as the Canada Pacific Railway opens between China and England, with a saving of distance of a thousand miles over other trans-American lines, will soon attract the attention of shippers, and in all probability secure a large share of the trade that has hitherto taken the longer route. With the adoption of a wise policy in the administration of the lands of the North-West, it must also be of immense importance in promoting the settlement of that vast country, and to the more rapid development of the Dominion generally.

It is rather singular that it never fairly gets into the heads of High Church Anglicans how weak and ridiculous are the pretensions by which they pronounce the exclusion from the Church of all who are not in their "succession." The Roman Catholics, with equal exclusiveness and more show of argument, deny these same "Churchmen" a place in the Catholic Church; and rank them in the same category with Methodists and Presbyterians. A Roman Catholic, probably a priest, writing in the *Mail* in reply to Rev. John Langtry, says: "St. Cyprian writes what we may so justly apply to Mr. Langtry and the brethren of his cloth (Ep. ad Plebem XLIII), 'it is impossible that any other altar be erected or a new priesthood be established besides the one altar and the one priesthood.'



Whosoever gathers elsewhere scatters. What-ever is devised by human frenzy is violation of Divine ordinance, is adulterous, impious, sacrilegious." I think this fits Mr. Langtry's brethren as well as the schismatics and heretics of former times, and a fortiori the followers of John Wesley and John Knox." To us the exclusive pretensions of Roman and Anglican are equally ridiculous.

It is a common allegation of moderate Calvinists that Arminianism presents one side of the truth and Calvinism another side; that Calvinism looks at life and salvation from the Godward side and Arminianism looks at them from the manward side. As such remarks are generally made in a conciliatory spirit, one would rather be able to agree with them than to oppose them. But we are not prepared to admit that this is true. We say nothing here about Calvinism; but Arminianism is not a one-sided view of the truths of theology. There is in Arminian theology the fullest recognition of God's work in redemption and salvation—of the operation of the Holy Spirit in the regeneration and sanctification of the believer, and of the protecting and sustaining grace of God all through the Christian life. The Arminian fully accepts the Divine Sovereignty; only he objects to receiving under this unobjectionable term the dogma that God has unalterably decreed everything that comes to pass. No part of God's work is ignored by Arminianism. All that God can do in harmony with the free moral nature of man is fully admitted. If the Calvinist ascribes anything to God which the Arminian denies, he denies it because he holds it to be untrue, not because he ignores any truth.

As far as we have been able to learn, last Thursday was generally observed in our churches by appropriate thanksgiving services. In this city the services were largely attended. Special prominence was appropriately given to the "service of song" in most of the churches. Songs of praise are the fitting expression of thankful hearts. We notice also that in many of the sermons attention was directed to the social and public questions of the day. We think this is eminently proper and right. It would be a mistake, in the ordinary service of the Sabbath, to turn aside from the faithful preaching of the Gospel to the discussion of political and other secular themes. But it is not untimely or inexpedient, on public holidays, to refer to those great national questions, which deeply concern all classes of the community. It is well to remind the people that the principles of Christian morals should govern public as well as private life. As a people, we have great reason to be truly thankful for many national mercies. Not only has the earth yielded her increase; but we have peace and plenty, and freedom from serious evils that distress many other countries. As in ancient times, the reign of God is a cause of joy to the children of men.

In our article on Disestablishment last week, we intimated that the question was coming to the front rapidly in the present political campaign in Great Britain. During the week the discussion has waxed hotter and hotter. Nearly every clergyman who has a good living has denounced those who favor Disestablishment. Some are bitter and extravagant. Mr. Gladstone has made it the subject of his chief speech in Edinburgh. He admits the existence of a widespread tendency in favor of Disestablishment; but thinks England is not yet ripe for so serious a measure, and that the Conservatives are prematurely pressing the question to the front, in order to gain the support of Liberal Churchmen who are against Disestablishment. Nearly all the Liberal candidates are in favor of Disestablishment, but do not insist on it in England during the next Parliament. The cry of the clergy, that "the Church is in danger," may possibly win the victory for the present Government; but this can neither prevent nor delay Disestablishment. It is sure to come. And the Liberals under the responsibilities of office would be less likely to agitate the question than the Liberals out of office and free to press for reforms. It is absurd to speak of Disestablishment as the destruction of the Church of England.

The Methodist Sabbath-school Association of Montreal has arranged a very excellent programme for the fall and winter, consisting of half-hour talks upon the following subjects interesting to Methodists: History of Methodism in Montreal, The Catholicity of Methodism, Methodist Theology, The Elements of Success in Early Methodism, Methodism and the Sunday-school, and Methodist Hymnology. The gentlemen to deliver the addresses are Rev. Prof. Shaw, LL.B., Prof. S. P. Robins, LL.D., Rev. J. Henderson, Robert Smith, Esq., Rev. J. Philp, M.A., and Rev. Wm. Jackson. No fee is charged for admission to these

lectures. A normal class has also been formed in connection with the association, and a course of readings has been prepared to extend over three years. At the conclusion of the course diplomas will be presented to all who have passed the necessary examinations. A large number of teachers have joined the class and are already diligently at work. Persons desiring to pursue the course can obtain full information by applying to the secretary at 1789 Notre Dame Street. The subjects embraced in the course are Bible and Church History, History of Christian Doctrine, History of Methodism, Christian Evidences, Missions, etc., etc. The necessary expense for books will not exceed forty cents per month, and one half-hour per day is the time required for reading. There are hundreds of Sabbath-school teachers to whom such a course as the association prescribes would be of immense advantage and who can readily enough master it if they will but undertake to do so.

We give some valuable and interesting correspondence to-day, and still there is "more to follow." A good deal of correspondence on the subject of Christian Holiness has recently appeared in our columns. It is superfluous to say, that we do not feel bound to exclude all articles which do not fully agree with our own views. There has been, in every branch of Methodism, a degree of diversity in the exposition of this subject that has not characterized other leading doctrines. Any communication, written in a Christian spirit, and candidly appealing to the Holy Scriptures, may help to throw light upon this question of duty and privilege, even to those who are not prepared to accept all its conclusions. If one correspondent goes a little too far in one direction another may correct him. Let us take care, however, while we are discussing the philosophy of holiness, that we do not fall short of the personal experience of the full salvation which it is our privilege to possess and enjoy through the grace of Christ our Saviour.

We omit the sermon this week to make room for a suggestive essay by a prominent layman of our Church, on the duty of giving, which we hope will be carefully read by all our readers. There is great need that the principle of systematic giving should be more widely understood and practised. The writer of the essay gives special prominence to the law of tithes, as it existed among the Jews. This is another illustration of the way in which the Old Testament anticipated the needs of modern times. If the Jews, under the light of that lower dispensation, displayed such remarkable liberality, how much more should we, who possess the glorious privileges and benedictions of Christianity, show our gratitude to God by contributing liberally to extend the blessings of the Gospel to others. Sometimes people complain that the Church makes so many appeals for money. But these appeals are the evidences of life and progress. If the Church was dead and inactive it would not need this increasing liberality. Aggressive enterprise demands liberality.

We are glad to notice that the small-pox is abating in Montreal. That city has suffered severely from this visitation, and so has the country generally. In English and American papers it has been chronicled as "the small-pox in Canada." The following suggestive incident was recently told us by a lady friend here. At the request of her parents, friends in this city had arranged for a young lady from New York to attend a ladies' school in Toronto during this winter. They recently received word from her parents that the young lady was not coming; because their doctor told them that small-pox, scarlet fever, and other diseases were epidemic in Canada, and it was not safe to come here! A teacher of geography seems badly needed over there.

We are pleased to notice that at a meeting of the Quarterly Official Board of the Carlton Street Church in this city, held on Friday evening last, by a unanimous and spontaneous vote the salary of the pastor, Rev. Hugh Johnston, B.D., was raised to \$2,000, exclusive of parsonage. It was a pleasant surprise to Mr. Johnston, but one of which he is in the highest sense worthy, and which it gave the Official Board great pleasure to offer him. Though he has held that position but a few months, there has been a very marked improvement in all the interests of the church. We congratulate him upon the tangible proof he has received of the esteem in which he is held by an appreciative congregation.

The officer at the head of the Bureau of Statistics in the Chinese army must have been under the tutelage of a thorough Fallstaffian, or he is developing a wonderful precocity in dealing with figures. According to Chinese reckoning, their troops have killed 2,864,887 Frenchmen in Ton-

quin, 11,764 in Formosa, and sunk eight ironclads. Admiral Courbet appears to have been killed six times and wounded thirty-seven. The General-in-Chief in Tonquin is stated to have been killed eighty-one times and placed hors de combat 197 times.

We see from St. John's papers, Newfoundland, that the lectures and addresses of Rev. C. S. Eby are well received in the East. We are glad to learn that the missionary meetings are awakening greater interest in our general work; though the shadow of the recent calamity, whereby 2,000 people lost their little all, and half a million of value, swept away by the storm as well as many lives lost, together with reduced grants to missions, makes the pleading for far-off missions more uphill work than it would otherwise be. Bro. Eby is expected back to Ontario about the end of this month.

Canon Farrar, whose position on the temperance question is so well known, at a banquet in New York during his recent visit there, said he would not say what was the stain on the garment of America, referring to the liquor traffic; but he would say of England that not only is the hem stained, but all her white robes were dyed deep enough to incarnadine all the seas over which she rules.

Many friends will regret to see from last week's GUARDIAN that the Rev. C. Fish has been laid aside from his evangelistic labors, by the failure of his health. We are glad to learn that, in the opinion of Dr. Graham, a period of rest is likely to restore him and enable him to resume his labors.

Rev. J. H. Dowling, writing from Shelburne on the 11th inst., states that on the evening before, Henry Bates, aged 74 years, and one of the oldest and most highly-esteemed members of the church in that town, died in great peace.

Niagara Conference missionary anniversary, held recently at Simcoe, was an occasion of much interest. A report of the proceedings has failed to reach us, but one will appear in our next issue.

We regret that an unaccountable mistake was made in the notice of the death of Mrs. H. Whitworth, which appeared in the GUARDIAN of the 4th inst. It is corrected this week.

Riel was executed at Regina, N.W.T., on Monday morning.

## NEW BOOKS AND PERIODICALS.

—The Century for November contains a Photographer's Visit to Petra, E. L. Wilson, with an introduction by Thomas W. Ludlow. A Cloud on the Mountain, Mary Hallock Foote. Living English Sculptors, II., Edmund Gosse. The New Moon, poetry, Arthur Platt. Danger Ahead, Lyman Abbott. Gifts, poetry, Emma Lazarus. John Bodewin's Testimony, I., a new story, Mary Hallock Foote. On Nearing Washington, poetry, Robert Underwood Jones. The United Churches of the United States: their existing agreement in doctrine, polity and worship, Charles W. Shields. The Bostonians, XII., a story of seven devils, Frank R. Stockton. Songs of Battle, Helen Jackson. Migration, Edith M. Thomas. Typical Dogs—Setters. At St. Oswalds, M. J. Preston. Transformation, Stuart Sterne. The Chautauqua Literary and Scientific Circle, Edward Everett Hale. A letter from Gen. Grant to his Physician, Gen. Grant at Mount McGregor, Personal Memoirs of Gen. Grant. The other departments embrace papers upon current events of general interest.

—The Homiletic Review for November well sustains the high character it has achieved. Dr. Howard Crosby leads off with a characteristic paper on the question, "Is Prohibition a Wise Policy?" Dr. Behrends, of Brooklyn, contributes a very able paper to the Symposium, "Is the Pulpit Declining in Power?" Dr. Philip Schaff has an interesting article on "Recent Theological Literature in Germany." Rev. S. W. Dike writes intelligently on the Divorce Question, showing how it ought to be treated both by the Church and the State. Dr. Pentecost presents his second ringing paper on the Evangelization of our Cities, considering in this article the "Obstacles in the Way." Dr. Pierson, Dr. C. S. Robinson, and W. C. Conant write as usual with interest and in a way to instruct. The sermons in the number are six, three full ones and three outlines, and are by distinguished ministers. The Prayer-Meeting Service by Dr. Sherwood, and "Thanksgiving Service" will prove highly acceptable to pastors. The other contents are of usual interest.

—The November number of Wide Awake closes volume U. It contains the usual quantity of serial and other matter, all of that unexceptional quality which, with the merit of its articles, has given this magazine the first place in its class which it has attained. The prospectus for the next volume, which begins with the December number, promises a rich bill of fare for its youth-

ful patrons. There will be six illustrated serials and many special articles by the best youth's magazine writers of the United States. The current readings of the Chautauqua Young Folk's Reading Union will be kept up, and are of unusual interest and value. D. Lothrop & Co., Publishers, Boston, Mass. W. Briggs, Toronto.

—Elijah the Reformer: a Ballad Epic, and Other Sacred and Religious Poems. By Geo. Laneing Taylor, D.D. New York: Phillips & Hunt. For sale at the Methodist Book Room. The greater part of this elegant volume is occupied with somewhat lengthy poems on Scriptural themes, of which "Elijah the Reformer" is the longest. Dr. Taylor writes with vigor and animation of style, and has a remarkable facility for producing harmonious and elegant verse. Perhaps this facility in producing flowing rhyme has sometimes misled him; for if it be a true literary canon, that nothing is poetry which could be as well expressed in prose, some of these pieces will hardly bear this test. But in several of these poems great themes are treated worthily and with spirit and poetic fire. Several of the pieces are marked by animated and vivid description, and others are freighted with the burden of the mystery of the Divine government. Though the author may not rank among the great creative poets of the world, he has a true lyric gift, and the perusal of this volume is well adapted to elevate the taste and quicken the thought of those who read it. It will make an elegant gift-book.

—Marvels of Animal Life, by C. F. Holden. 240 pp. Price, \$2.00. Charles Scribner & Sons, New York. W. Briggs, Toronto. During a long residence upon a coral reef, or Atoll, Mr. Holden interested himself in the study of the animal life of the locality, with the character of which he made himself thoroughly familiar. These observations, with others made in various places, he has chronicled under the title given to this volume, in which he has made the study of those departments of natural history embraced particularly interesting by placing its most attractive side before his readers. The book is written for young people, and is brimful of useful and interesting information, so presented as to both instruct and entertain. The illustrations are in the high style of art for which the publishers are noted, and the general finish of the book is equally creditable. We recommend it as a highly desirable volume to place in the hands of young people.

—Fletcher of Madeley. By the Rev. Frederic W. Macdonald. New York: A. C. Armstrong & Son, Toronto: Wm. Briggs. This is another volume in the series of Christian biographies published in England by Hodder & Stoughton, and republished in America by Armstrong & Son, of New York. John Fletcher is an honored and familiar name in connection with the Methodism of John Wesley's day. This little volume gives a condensed view of Fletcher's life and character. The main facts of his life are given; but the pages do not glow with life. We place a higher estimate on Mr. Fletcher's controversial writings than Mr. Macdonald does. Our younger Methodists, by reading this volume, will make the acquaintance of one of the most saintly and beautiful characters of Christian history.

—The Land of Robert Burns, and Other Pen and Ink Portraits. By J. Campbell, M.D., L.R.C.P. This modest little volume comprises a series of letters written for the local press of a thriving western Canadian town, in which the author describes a tour made by himself and friends through Scotland. Being a passionate admirer of Burns, as his familiarity with the poems of the Scottish bard show, he lingers round the scenes of Burns' life and songs with the ardor of an enthusiast. The letters are full of interest and are admirably written, while the aptness of quotation from Burns, associated with the description of the scenes among which his poems were written, invest them with fresh interest, and make one feel like taking down his Burns for another reading. The Pen and Ink Portraits are interesting sketches of several of Scotland's "worthy men."

—The Canadian Eloquist. By Anna K. Howard, LL.B. Toronto: Rose Publishing Co. This work is designed for the use of schools and colleges, and furnishes a copious selection in prose and verse of pieces designed for reading and recitation. It presents full practical instruction in the principles necessary to good reading and speaking, and the pieces are selected with taste and judgment. Good reading and effective speaking are of the first importance to all whose vocation requires them to present their thoughts orally to others. The best matter may be ineffective because of a bad manner of expression.

—Sermons on the Christian Life. By John Dewitt, D.D. New York: Charles Scribner's Sons. These are selected from sermons formerly preached by Prof. Dewitt. They are thoughtful and able sermons, elucidating in a clear and eloquent manner the great truths of the Gospel which relate to Christian life and character.



## GIVING:

## WHAT THE LAW ENJOINED, AND WHAT THE GOSPEL TEACHES.

BY A LAYMAN.

"And all the tithe of the land whether of the seed of the land or of the fruit of the tree, is the Lord's: it is holy unto the Lord" (Lev. xlvii. 30).

"For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land" (Deut. xv. 11).

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel" (1 Cor. ix. 13, 14).

"For ye have the poor with you always, and whensoever ye will ye may do them good" (Mark xiv. 7).

There are those who are under the impression that the giving of the Jew in connection with his religion were covered by one-tenth of his yearly income. Such persons have not carefully studied God's Word, and consequently are not familiar with the many commands enjoined for the offerings for sin; for the observance of feasts, for the care of the poor and the stranger; with the tender injunctions of having referred not only to the suffering and oppressed, but to "the beasts of the field."

These cannot be read without awakening in the mind the most grateful feelings concerning God's goodness and mercy in providing for every supposable contingency for the care and well-being of his creatures so that none of them might suffer through oppression, or be overcome by want, and in enabling one fully to realize how much the Jew had to do in connection with the maintenance of God's worship with the offering of sacrifices for sin and for the care of the Levites, the poor and the stranger.

In noticing the various objects for which he was called upon to contribute, in connection with the service of the tabernacle, observe, 1st, That the tithe of the land referred to in Leviticus xlvii. 30, had direct reference to the maintenance of God's worship. Nor will this be deemed strange when it is borne in mind that for the elaborate nature of the tabernacle service the constant labors of one entire tribe, that of Levi, one-tenth part of the whole nation was needed.

That upon the performance of their duties their provision was made to depend, not from lands cultivated by themselves, but from the produce of lands cultivated by others.

And that at one great national altar sacrifices were performed every morning and every evening in the name and at the expense of the whole nation. In these words were they set apart: "Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel: But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle and all the vessels thereof, and they shall minister unto it, and shall encamp round about the tabernacle" (Num. i. 49, 50).

Entirely dependent was the Levite upon the provision made for him by the people, not only when able to attend to the duties of the tabernacle, but when, by years unfitted for further labor, he drew from the people his support. See Num. xviii. 21.

"Wherefore Levi hath no part nor inheritance with his brethren; the Lord is his inheritance, according as the Lord thy God promised him" (Deut. x. 9). And again: "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth" (Deut. xii. 19).

Observe that in addition to the tithes here referred to, the firstborn, both of man and beast, was set apart for God's service:

"Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine" (Exod. xiii. 2).

Persons and animals sanctified to God were employed in the service of the tabernacle and temple, and the animals, such as were proper were offered in sacrifices. See Exod. xxiv. 19, 20.

Some conception may be formed of what is meant in the case of those having large flocks and herds, and what it meant to those with smaller flocks and more slender means.

In addition to the tithe which the Lord claimed as his, the Jew was commanded to tithe the remaining nine-tenths.

"Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year." This they were to use for their own sustenance during the first and second years; at the end of the third year they were to bring forth all the tithe of their increase the same year and lay it up within their gates.

"And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest" (Deut. xiv. 29).

This was repeated on the fourth and fifth years; that is, he had to do on those years as he had done upon the second and third years, and on the sixth year as upon the third. He was again to bring forth the entire tithe of that year, that Levite, stranger, fatherless, and widow might eat and be satisfied. The seventh year was one in which he was commanded to let his land rest, and so with vineyard and oliveyard.

"That the poor of thy people may eat, and that what they leave the beasts of the field may eat" (Exod. xxiii. 7; Lev. xxv. 5, 6, 7). True, there was the promise that God would so command his blessing upon the sixth year that it should bring forth fruit for three years, that they should sow on the eighth year, but that they should eat of old fruit until the ninth year (Lev. xxv. 22). This was nevertheless a trial of their faith, as many of them, as men to-day under similar circumstances, from pure selfishness, would be apt to conceive that it would be to their interest to have the sowing and reaping on the seventh, as upon the preceding years. Then in their ordinary harvests from year to year they were commanded not to reap wholly the corners of their field, nor to gather the gleanings, nor to gather every grape of their vineyards (Lev. xix. 9, 10), nor to go after the sheaf that they had forgotten, or to go again over their olive tree when they had beaten it; but we give the exact words as being full of tenderness and beauty: "When thou cuttest down the harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow, that the Lord thy God may bless thee in all the work of thy hands. When thou beatest thine olive tree thou shalt not go over the boughs again; it shall be for the stranger, the fatherless, and the widow. When thou gatherest the grapes of thy vineyard thou shalt not

glean it afterward; it shall be for the stranger, the fatherless, and the widow; and thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing" (Deut. xxiv. 19, 20, 21, 22).

Then there were the laws relating to vows. In the case of a man vowing or devoting himself, his children, his domestics, his cattle, or his goods; by which if he wished to ransom or redeem what he had then consecrated, he should do so according to the priest's estimation, who was to judge of the properties, qualifications, and age of the person or beast, as well as the circumstances of the person who had owned it, and who would so regulate the value; the money for which was to be put into his hand for the service of the sanctuary (Lev. xxvii.).

Of the many feasts which they were commanded to observe, we will refer to three only (we have already referred to the feast of the Sabbath year):

The feast of the Passover.

The feast of Pentecost.

The feast of Tabernacles.

The first, to keep in remembrance the wonderful deliverance from Egypt.

The second, to commemorate the giving of the law on Mount Sinai, celebrated fifty days after the Passover, hence called by the Greeks Pentecost.

The third, to commemorate their dwelling in tents for forty years during their stay in the wilderness.

At none of these feasts, at which all males had to appear, was any one to appear empty. And the measure of the gift then brought was to be the measure of the man's ability.

But again we quote from the Word as being most expressive:

"Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty: Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee" (Deut. xvi. 16, 17).

Then we notice, though somewhat out of its regular order, the offering of the firstfruits, not that this was attended by any costly sacrifice, but that it was intended to excite gratitude to God for preserving to them the kindly fruits of the earth.

Then of offerings; of these there were twenty-one distinctly specified:

Trespass offering, free-will offering, drink offering, burnt offering, peace offering, thank offering, wave offering, etc., etc.

Of these we select one only for illustration—the trespass offering. It will be seen how many the causes were which rendered this offering necessary, and in the case of restitution how ample it had to be, and how complete and perfect had to be the sacrifice.

Hear the case:

"If a soul sin, and commit a trespass against the Lord, and lie unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbor; or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he hath taken away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering. And shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: And the priest shall make an atonement for him before the Lord: and it shall be forgiven him for anything of all that which he hath done in trespassing therein" (Lev. vi. 2-7).

Then there were the offerings for the tabernacle, in response to which here is the command:

"Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair," etc., etc. (Exod. xxv. 2-4).

"And let them make me a sanctuary; that I may dwell among them," etc.

Here is how the appeal was responded to:

"And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; and they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much."

To recapitulate, then:

There was the tithe of the land for the maintenance of the worship of the sanctuary.

The tithe of the remainder.

The statute relating to the firstborn.

The septennial rest of the field.

The command as to gleanings, etc.

The various offerings—trespass, free-will, etc., etc.

The various feasts.

The offerings for the tabernacle.

And the commands, oft repeated, for the care of the Levites, the stranger, the widow, and the fatherless, these all apart from the national offerings made every day and upon any special occasion. And we have here, though somewhat imperfectly presented, a view of the religion of the Jew, and what it cost him. From which we gather that wherever he went, and by all that he was called upon to do, he was reminded of God's presence, of God's deliverance wrought out for him, of God's injunctions to him constantly to aim after purity of life, sedulously to look after the well-being of those committed to his care, and freely and liberally and cheerfully to give of that which had been bestowed upon him.

From which also it will be apparent to any, who will take the time and trouble carefully to estimate the demands which his religion made upon him, that if due allowance be made for the liberal free-will offerings presented by many, the givings of the Jew, instead of being a tenth only, as many erroneously suppose, would not be less than one-third of his entire income!

What does the Gospel teach? Throughout the Word of God there is nothing but harmony in the teaching upon the subject we have been considering. Solomon repeats in Proverbs what Moses taught in Deuteronomy:

"Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns

be filled with plenty, and thy presses shall burst out with new wine" (Prov. iii. 9, 10).

While the Evangelist refers to the same matter from the Gospel standpoint:

"Love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil" (Luke vi. 35).

And again: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke vi. 38).

As under the Jewish economy, they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar. So hath the Lord ordained that they which preach the Gospel should live of the Gospel. So is it enjoined upon him who is taught in the Word that he should communicate unto him that teacheth in all good things (Gal. vi. 6).

Again, it is said: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward" (1 Tim. v. 17, 18).

When Christ sent forth the apostles to preach the Gospel, he it was who said, "The workman is worthy of his meat" (Matt. x. 10).

And to the Church he has committed the care and the support of these who labor for its welfare in manhood's strength, and when the time of labor is past, in the feebleness of age.

But what are we to understand by the term "live of the Gospel"? No condition certainly that would tend to a life of self-indulgence, that would encourage the formation and exercise of extravagant tastes. But equally clear is it that there should also be a freedom from anxiety as to the want of all that was needed to enable one to pursue his work with cheerfulness and with diligence. That while ministering to the good of others, he should not be oppressed with the thought as how best he could find bread and clothes for his household; how his children were to be educated; and sent forth into the world; how he should be able, as well as his people could to respond to the cry of the needy for help and assistance; how, if God should so order it, that his active usefulness should cease, and that he should be laid aside, that from those to whom he had ministered in his strength should he draw up, or in feebleness for himself and his household. And this, not as a matter of favor, or of charity, but as a matter of ordinance and right.

What a wonderful proof is it of God's wisdom and goodness that the poor is ever in our midst, and that he has said, "The poor ye have with you always." The poor who have inherited poverty; the poor who have been rendered poor by others; the poor who have made themselves poor by their own folly; the poor who have been made so by affliction and suffering.

They are about us everywhere; some flaunting their poverty, and some hiding it; some boldly asserting their claim for help, others modestly deprecating the help that is so much needed, even to the point when it can be no longer delayed; some receiving the assistance offered with a callousness which shows how long it has been since they had parted with every feeling of gratitude; and others with such looks of thankfulness, and with such expressions of gratitude as to make the giver feel that he has been the party who was benefited.

How the experiences growing out of the cases of want which can be found out with the greatest ease in every neighborhood awaken within as the most delightful emotions of which we are susceptible as we minister to those who, in the order of God's providence, need our help; how the faith of the one so tried is confirmed in the unfaltering power of God's Word; how, when things looked darkest, help came, and with it increased faith in the promise that, "Bread shall be given, that water shall be sure."

And what a joy is felt by the one who ministers in God's name, and who gives to the needy, if it be but a "cup of cold water."

True to-day as when spoken by the Psalmist—true to the end of time as it is to-day—is the promise, "Blessed is he that considereth the poor, the Lord will deliver him in time of trouble" (Psalm xli. 1).

The story of the Samaritan defines the attitude of Christianity towards the suffering. It knows neither creed, race, color nor language. It is enough to know that there is suffering to call forth the measure of help which the circumstances demand. This indeed is it which puts upon Christianity its divine stamp, which proves its divine origin. This it was which was to be the distinguishing mark by which the Saviour was to be known:

"Art thou he that should come, or do we look for another?" (Matt. xi. 3).

"Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them" (Matt. xi. 4, 5).

To the Corinthian Church the apostle thus writes: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come" (1 Cor. xvi. 2). To the Galatian Church: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. vi. 10). To Timothy: "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good; that they be rich in good works, ready to distribute, willing to communicate" (1 Tim. vi. 17, 18). James, in his epistle, thus writes: "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unpolluted from the world" (James i. 27).

In one word, the Gospel enjoins upon us that we should feed the hungry, give drink to the thirsty, provide for the stranger, clothe the naked, and visit those who are sick and in prison. In the exercise of his benevolence the Christian is exhorted that it should be presented "as a matter of bounty, and not as of covetousness." "Any man according as he prospereth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver" (2 Cor. ix. 7). So that if men do not give, or if they do not give freely and cheerfully and ungrudgingly—if they do not give as the necessities of the case demand—if they do not anticipate the appeal for help by being ready with their contributions, and thus by their zeal provoking very many, it is not because the Gospel does not clearly define their duty. It is because they are as regardless

of its teachings as they are of their obligations. It is because they are indifferent to the persons or objects who urgently stand in need of their assistance.

We have spoken of the gracious provision whereby the Jew was enjoined to leave sufficient in the corners of his harvest field, so that the poor might have the gleanings. We look in these busy days of keen competition, with its patent reapers and binders and donkey rakes, and find that the object is, that they shall be so constructed that not one particle shall be left, but that the harvest field shall be swept as clean as one's parlor. We are not advocating that there shall be no advancement in the field as in the factory. But has the poor benefited by the change?—have they been benefited in some other way for the lack of the gleanings, or for the gatherings of the vintage? We doubt it.

We have seen how he was commanded not to forget the Levite so long as he lived upon the earth. How many aged ministers could tell heartrending tales of the privations they have had to endure while the Church to which they ministered failed to comprehend its obligations to them or to their household?

How many Christians can say with Zacchæus: Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man I restore him fourfold? Not many, notwithstanding their greater light and their greater blessings.

How many Christian congregations have to be restrained from giving for the erection of God's house? We have never heard of one. We question if anyone else ever did. But some objector says: The nation had but one Tabernacle. True. To how many more than one Church do most people contribute? How many are there who have never contributed to even one? How many are there who never take the trouble to inquire how the church in which they happen to worship was erected? But though the nation had but one Tabernacle, what did it cost? This much is clear, that the value of the gold, silver, and brass alone in connection with it was equal to \$1,020,335, a sum which would represent 200 churches of the value of \$5,103.

Let us look at matters fairly. Let these 200 churches be selected in the rich Province of Ontario in order, beginning at one point and taking each consecutively until the last one is reached, going through the most prosperous cities and through the most fertile agricultural districts, and let it be asked: How many of them are out of debt? How many of them are mortgaged? For the debts of how many of them are trustees not personally responsible? For the debts of some of them are not the circumstances of some trustees imperilled? And if the subscription books were scanned, how many promises to pay have been ignored? How many promises compromised? What a series of lectures and socials, and auctions of cakes and other commodities? What begging and beseeching has been found necessary to induce some people to do anything in any way to aid in building the Lord's house. Think of all this, and then read: "And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying: Let neither man nor woman make any more work for the offering of the sanctuary, so the people were restrained from bringing;" and ask whether in this respect our liberality has been in advance of that of the Jew.

Is it not true that every pastor in every congregation has members who can listen, and who do listen, to every appeal for means to carry on God's work in the various departments of the Church, viz., its missions, its Sunday-school work, the care of the poor, and ministerial support, perfectly unmoved—who can go away perfectly satisfied that the remarks were not intended for them, and who do not increase their parsimonious contributions, no matter how great the emergency, to the extent of one cent?

What infinite beauty as well as tenderness there is in the command: "Thou shalt open thy hands wide unto thy brother, to thy poor, and to thy needy in thy land." And is it not true that there are Christians—hundreds of them—who, if they were to add up all that they had given in the course of twelve months to bring happiness to any destitute home, to relieve any brother oppressed with suffering and want, they would find great difficulty in making the amount foot up to the sum of two, or at the most five dollars!

Is it not true that there are heads of families—many of them abundantly able, so far as means are concerned, liberally to support every scheme of the Church—who, apart from the five or ten cents, or possibly twenty-five cents, which they may put into the collection plate on the Lord's day, do nothing, literally nothing, for the support of God's cause, who by reason of their wealth are stumbling blocks in their community—hindrances instead of helps to the advancement of God's cause?

Is it not true that there are such men—many of them—who cannot subscribe for the religious paper or papers of their own Church, upon the plea that they cannot afford it, and thus keep themselves and their families in wilful and criminal ignorance of what is being done in the Church of which they claim to be members?

Did these men but intelligently read their Bibles—did they but comprehend what the Jew was called upon to do in connection with his religion—surely they would be ashamed into doing something more commensurate with the needs of the Church, and more commensurate with their own ability, than they now do. If we were disposed to open a Dr. and Cr. account with such men, it would stand somewhat thus:

What do they gain? All the pleasure that comes from grabbing and adding to their wealth from year to year. The power, (the lust of which is the root of all evil) which wealth brings its possessor, and which the love of it led him to pursue; the joining house to house and field to field, as the great object of life, and for the one absorbing passion of doing so, and against which woes are denounced (Is. v. 8). The heaping up of riches and knowing not who shall gather them (Psalm xxxix. 6).

The almost certain and bitter experience that when death comes, there will come also the terrible realization that life has been a failure.

What do they lose? All the happiness which comes from relieving distress, from doing one's duty in sustaining God's cause. All the happiness which springs from being the humble instruments in God's hands of inspiring others to effort, not only in the same but in ten directions. The prayers which ascend from those to whom they have been made the ministers of good, but chiefly the blessings promised under like circumstances to the Jew, but which are graciously and unfailingly continued to the Christian, and which we give in the precise words so touchingly told in Deut. xxviii. 3 to 8: "Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall command the blessing upon thee in thy storehouse and in all that thou settest thine hand



unto; and he shall bless thee in the land which the Lord thy God giveth thee."

It is abundantly evident that the Christian Church does not give for the maintenance of God's cause as the Jewish Church gave, nor does the Christian Church give anything approaching that amount.

Experience, we fear, fully demonstrates that the members of the Christian Church individually do not give as the patriarch away in the remote age in which he lived, vowed he would give, viz., "One-tenth of all that the Lord would give him" (Gen. xxviii. 22). Yet with all the discouragements the outlook is not all dark. There is much good being done, there is much consecration of wealth and life and labor. The tendencies of the Church in the direction of giving are all on the side of improvement.

Perhaps, at no period of the Church's history was there the same earnest consecration of means that there is to-day, was so much aimed at, was so much being accomplished. Any one looking at the Christian activity manifested in our day must come to the conclusion that, while with some there may be much apathy, with others there must be much earnestness; that while some may be parsimonious, there must be numbers who are generous in their support of God's cause; that there must be many indeed whose contributions quite equal those of any in like circumstances in any period of the Church's history. So that while there is cause for the Church's humbling itself, there is abundant cause also for thankfulness, and for hopefulness, and for the belief that the Church is awakening to a truer sense of its obligations. This leads us to ask whether or not there is any rule in the New Testament fixing the proportion which Christians are to give of their income. This, it appears to us, is defined in general rather than in particular terms.

We have wondered whether there was any special significance in the apostle's enjoining the laying aside upon the first day of the week as God had prospered his people, whether he thus meant one-seventh of their gains or not? This much is certain, that with Christian light and Christian blessings and the requirements of this Christian age, one-seventh is not as much to the Christian, as one-tenth was to the patriarch, and not any more than the Church needs or than the Church cared use. Some Christians act upon that rule and so regulate their givings, some give more; but the New Testament rule, we take it, is comprehended, when taken in connection with other passages in these words: "Every man as he purposeth in his heart so let him give, not grudgingly or of necessity, for God loveth a cheerful giver."

What that purpose is, will depend upon our sense of our obligations to God. And what that sense of obligation is, will depend entirely upon the earnestness and sincerity with which we seek to ascertain God's will. One thing is clear: if we seek to learn God's will, it will be shown to us; and when led by God's Spirit, we shall assuredly make no mistakes.

What a change in the aspect of the whole world if the members of the Christian Church would but give for the objects of their religion as the Jew gave for his. What a marvellous change would be produced if every Christian gave to God's cause the proportion of his income which even the patriarch gave, or one-tenth. How every enfeebled cause would be strengthened. How every debt upon every church would be extinguished. How every new church would be erected without encumbrance. How every poor fund would be replenished and would be abundantly supplied with means for its wants. How every destitute mission would be reinforced. How all the waste places would be made glad. How all the objectionable methods of raising money would disappear. "How the silver and gold and vessels of brass and iron would be consecrated unto the Lord, and should come into the treasury of the Lord" (Joshua vi. 15). How even the world would be compelled to acknowledge that Christians were not only earnest but sincere, and how God's blessing would abundantly descend upon the givers; "upon their basket and upon their store, upon their coming in and upon their going out."

October 23rd, 1885.

## Our Sunday School Work.

Sunday, November 22, 1885.

INTERNATIONAL BIBLE LESSON.—8

HEZEKIAH'S GOOD REIGN.—2 Kings xlii. 1-12.

TEACHING HINTS.

BY THE REV. A. P. SCHAUFLER.

Amidst all the degeneration in Israel and Judah, we feel, on reaching this lesson, like travellers in the desert when they arrive at an oasis. A hundred years have passed away since the death of Elisha. During that time Judah has had four kings: Amaziah, good; Uzziah, first good, then bad; Jotham, good and bad; Ahaz, all bad, and very bad. Strange to say, this bad king had a good son. This may have been because his grandfather on his mother's side (probably) was a godly priest; or, perhaps, because the prophet Isaiah was tutor to the young heir to the throne, as Jewish rabbis say. Call the attention of the class to his good deeds.

I. He Began Aright.—In 2 Chronicles xxix. 3, we are told that at once, on ascending the throne, he had the temple opened up, which his father Ahaz had closed (2 Chron. xxviii. 24), and stimulated priest and Levite in their offices for religion. This was beginning things at the right end. The French say, "It is the first step that counts," and Hezekiah determined that his first step should be in the right direction. In many cases, a good beginning is half the battle, and this proved so in this monarch's experience. In his future life, he had no back tracks to take.

II. He Continued Well.—Reformation in Jerusalem was well enough, but that alone did not satisfy him. Though Judah swiftly felt the influence of the reformation at the capital, so that "Hezekiah rejoiced, and all the people, that God had prepared the people; for the thing was done suddenly," the king was not content. There lay godless Israel, on the north, given over to idolatry. Were they not also descendants of Jacob? And was not the God of Abraham, of Isaac, and Jacob the God of the northern kingdom as well

as of the southern? So Hezekiah started a missionary enterprise, with a view of calling back the sister tribes to their allegiance. In this there was no apparent political, but only an honest, religious motive, so far as we can see. "Posts" were sent out with kindly invitations to all Israel to return unto the God of their fathers. That these "posts" were scornfully entreated, was not Hezekiah's fault. Yet some were touched and converted (2 Chron. xxx. 11). He did his best, and was responsible only for his share in the work, and not for theirs. Then followed the great gathering and the fourteen days' revival services in Jerusalem (2 Chronicles xxx.).

III. He Kept on Continuing Well.—Many a man has begun well, and kept on well for a few months, and then fallen back. Not so this man. He stuck to his good purpose. 2 Chronicles xxxi. 1, as well as our lesson, tells of the thorough work done, not only at the capital, but all through Judah, in destroying idolatry. The secret of all this persistence in good may be found in 2 Chronicles xxxi. 21, where we read that in all religious duty "he did it with all his heart." With him no halfway measures would suffice. He was, what Mr. Moody calls "O. and O." "out and out" for the Lord.

IV. Therefore God Prospered Him.—Verses 7 and 8 in our lesson, and 2 Chronicles xxxii., tell the story of God's favor as shown to the king. For him one of the greatest miracles of Old Testament times was wrought. Under his rule, Judah recovered much of her ancient fame; and the promises to those who would "observe to do all that Moses had commanded" were fulfilled.

Our lesson deals also with the final catastrophe of Israel. This day of grace came to an end in Hezekiah's reign. His invitation was their last chance. The golden sands of their opportunity were running low, though they failed to realize the fact. They scorned the message, which was really a message from God, and their day of grace slipped away swiftly, but surely.

Then came to pass what the wise man speaks of when he says: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would have none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh" (Prov. i. 24-26). When Shalmaneser battered at the gates of Samaria, it was too late; and even the long line of captives wending their weary way into Assyria bore witness to the fact, that it is a fearful thing to fall into the hands of an angry God.

Surely the application of a lesson like this need not be difficult.

To every boy and girl it cries

1. Begin well. Sowing wild oats is folly, for the harvest day must surely follow. The fear of the Lord is the beginning of wisdom, but destruction shall be to the workers of iniquity. Many a boy who refuses the invitation to be a Christian in his youth never becomes a Christian at all. Days, weeks, months, years, roll on, and find him as far away from God as (nay, farther than) he was at the beginning. "All's well that ends well" is a lie. Nothing is well, in the truest sense of the word, unless it begins well, and keeps on well. Therefore,

2. Keep on well. You did run well, says Paul to the Galatians; who did hinder you? Many scholars, old and young, start well in some revival season. They give promise of much future usefulness. But the promise has no performance. Some temptation yielded to, some stumbling-block tripped over, ensnares them, and they turn back. Like Deane, they forsake the right, having too much love of this present world in their hearts.

3. Keep on continuing well. Old Christians may backslide. No one is too old to be out of danger. As riches increase, many a disciple begins to work for the Master "by proxy." He did work personally before; now he ceases that, and "gives." Giving is good, but that alone will not pay our debt to God, if we are able to do personal work as well. Others cease personal work because their first love has grown cold, and hard work has become stale. They sing "Fight on, my soul, till death," long after their arms have become rusty.

Finally, what a most solemn lesson does the fate of Israel give us! God had wonderful patience with them, as a nation, for centuries! They had the vilest kings; and, perhaps, just because of that, they had the grandest prophets. Elijah and Elisha were given them to offset Jeroboam and Ahab. Not for lack of light did Israel perish. They fairly sinned away their day of grace.

Now notice,—they were not conscious of the fact that Hezekiah's invitation was their last chance. Silently that chance came and went. It was not announced as the last; but it was the last, nevertheless. When does a man have his last chance to repent? No one is wise enough to answer that question. It may be on his death-bed, and it may be years before that event. Doubtless, with some scholars in our schools, this day is the last on which they shall have an opportunity to repent? Is not this true?—*Sunday-school Times*.

The *Methodist Recorder* says: It will be gratifying to a large circle of friends, and to all who wish to see Methodists receiving their due proportion of honors, to learn that Mr. William John Paul, of Portadown, and Mr. John Collen, who also resides in the neighborhood of Portadown, have been entrusted with the Commission of the Peace for County Armagh. Mr. Paul has been long considered entitled to this position, and it was a cause of regret to many that he did not receive this distinction years ago.

## The Righteous Dead.

REV. ANDREW A. SMITH.

Among the ministers of our Church who have recently died, and who had not long filled important official positions, few were better known, or more highly esteemed, than the one whose name stands at the head of this article. Though the whole of his ministerial life was spent in quiet plodding and unostentatious application to pastoral duty, the uniform consistency of his life, the soundness of his judgment and the reputation which he acquired as a successful laborer in the vineyard of the Lord, brought him into prominence among his brethren, and secured for him a large share in their confidence and affection.

Brother Andrew A. Smith was born in the eastern part of this province in the immediate vicinity of the town of Perth, December 9th, 1824, and was therefore in his sixty-first year at the time of his decease, which took place in Cornwall on the 6th of August, 1885. He was the son of God-fearing, Bible-reading, Sabbath-keeping Scotch Presbyterian parents, by whom he was early taught to fear God and keep his commandments. To the excellent home training which he received—not the least important part of his education—was no doubt largely due the uniform consistency of his after life. It was not, however, until he had attained to the age of fifteen that he became the subject of a distinct religious experience. At that time, during the progress of a gracious revival of religion in the Methodist Church in Perth, under the ministry of the Rev. James Currie, he was led to penitently submit himself to God, and to trust in the Lord Jesus Christ for salvation. Of the genuineness of the change wrought in him by the Spirit of grace at that time, the whole of his after life gave the most indubitable evidence.

It is probable that, like most others who have been divinely called to the office and work of the ministry, he had the impression from the time of his conversion that this would be his calling. And having an exalted conception of the qualifications necessary for the efficient discharge of the duties of the ministry he appears to have set earnestly at work to prepare himself for the responsibilities which he foresaw were likely to devolve upon him. He availed himself, first of all, of such advantage as the schools of his own neighborhood afforded. And after an excellent foundation for a thorough academic education had been laid in the Perth Grammar School, he proceeded to Victoria College, where he spent a couple of sessions. The call for laborers in order to undertake the rapidly expanding work of the Church at this time was so urgent that Mr. Smith was induced to enter the ministry before his college course was completed. But owing to the excellent preparatory training which he had received, and the studious habits which he carried with him into after life, it is believed that he was quite the equal in scholarship to many who had proceeded to a degree.

In 1849 he entered the ministry of the Wesleyan Methodist Church in Canada, in which he continued without break or interruption to the end of his life. In 1854 he was united in marriage with a daughter of the late Rev. Moses Blackstock, at that time a minister of the Methodist Church in this country, and to this union he attributed much of his success, as well as of the personal comfort he had enjoyed in subsequent years. He found in this excellent lady an unfailing source of inspiration and help in all his efforts to do good. She lives in the esteem and affection of hundreds on all the fields on which she has resided during the last thirty-one years, who will no doubt remember her in their prayers in this the time of her bereavement.

It would add nothing to the interest of this sketch to enumerate the circuits and stations to which Mr. Smith was, from time to time, appointed. Though they were all within the bounds of the Province of Ontario they were pretty widely spread, extending from Sarnia, in the west, to Cornwall, in the east. It was while serving the latter of these stations, and at the same time filling the office of Superintendent of the Matilda District, in the Montreal Conference, that Mr. Smith finished his course with joy, and the ministry which he had received from the Lord Jesus. Being of a specially long lived family, and having an excellent physical constitution, he looked forward to several years of active and useful service in the Church on earth; but though the summons was unexpected it found him prepared. Early in the present year symptoms of failing health began to appear which proved to be "prophetic of the end," and though the progress of the disease was insidious, it soon became apparent that his work was done. On the first Sabbath in May, having preached with his accustomed earnestness and vigor, he remarked, with evident satisfaction, upon reaching the parsonage, that there was "one more day's work done for the Master;" but it proved to be the last. Though he lingered until the 6th of August, he does not appear to have performed any public service.

During these months of affliction Mr. Smith was blessedly sustained by the consciousness of the presence and favor of God. It is true, when the fact first dawned upon him, that the disease with which he was afflicted was likely to prove fatal, and that the end was probably near at hand, he felt keenly at the thought of parting with his family, and of relinquishing his loved life-work in which he found so much delight. But he was enabled to bow with profound and living submission to the will of his heavenly Father, and to acquiesce in the dispensations of his unerring Providence. He felt, as he repeatedly expressed it in conversation with his friends, that the Gospel which he had so long preached to others was all-sufficient for him in the time of his affliction. In this delightful frame of mind he continued until the end was reached, and in the sacred quiet of the Sabbath evening, surrounded by his family and other Christian friends, he passed peacefully away, as we believe, to be forever with the Lord.

It is no part of the object of this article to pronounce a eulogy on our departed Brother, but it is difficult to do justice to his character without appearing to do so. Though not a man of particularly shining gifts, he was a man of considerably more than average ability. The qualities of his mind were rather of the solid than of the brilliant order. He was a specially well-read man, particularly in those branches of knowledge which are most essential to a Christian minister. He was a careful student of theology, especially of the theology of his own denomination. He was an extensive reader of sermons, and was familiar with the most striking utterances of the greatest living divines. As another means of keeping himself in living sympathy with the age in which he lived, he was not only an extensive reader, but a careful student of the best periodical literature accessible to him. His preaching partook of the character of his reading. It always gave evidence of careful preparation. His sermons were well thought out

and correctly expressed. He lacked the imagination and the personal magnetism essential to the highest form of oratory, but the fruit of his ministry afforded ample illustration of the effectiveness of his preaching as an instrument both for the awakening of sinners and the edification of believers.

Brother Smith excelled as a pastor, and as an administrator of the Discipline of the Church. Though a studious man, he never allowed his love of books to interfere with his pastoral duties. The minutest details of business received his promptest and most conscientious attention. He was eminently fitted for the position of either superintendent of a circuit or of a district. His knowledge of law, the soundness of his judgment, his firmness and tact fitted him to excel in these important posts of usefulness.

As Brother Smith was sincerely respected by his brethren while living, he is sincerely mourned by them now that he is dead. At the affecting memorial service in Cornwall, conducted by the Rev. Leroy Hooker, President of the Montreal Conference, and other brother ministers, it was remarked that every minister on the Matilda District, with a single exception, was present. At Sarnia, his final resting-place, his remains were met and conveyed to the tomb by eleven ministers, the Rev. Dr. Williams, General Superintendent, heading the procession and concluding the obsequies by an appropriate address delivered at the grave. These demonstrations of respect are not only worthy of mention in their relation to the deceased, by whom they were so well deserved, but as the tribute of Methodist ministers to simple goodness and faithfulness in the discharge of duty. They show that whoever follows in the footsteps of Andrew A. Smith in purity and consistency of life, and self-sacrificing devotion to duty, may expect to be honored by his brethren while living, and sincerely wept by them when he is dead.

W. S. BLACKSTOCK.

## ABRAM MATHEWS.

In early life the late Abram Mathews, of Acton, was blessed with godly counsels and prayers; but his conversion to God did not take place till middle life. At that time his home was in the township of Pilkington. The country being new and settlers few and scattered, his public religious privileges were rare; he was induced to begin to serve the Lord mainly through the instrumentality of one of his neighbors, the late Francis Ware. His conversion to God took place during his attendance at a camp-meeting at Winterbourne. For months he had been seeking the Lord sorrowing, then his mourning was turned into joy, his darkness into light, his bondage into liberty; so gloriously did God reveal himself to his soul that his testimony, often given respecting that happy change, was "he could not for a moment doubt its genuineness." Immediately after, he united with the Methodist Church, and for forty-five years went in and out among her people sharing their labors, enjoying their fellowship and bearing their burdens and reproaches. The itinerant preacher in early days often found his home a welcome and quiet resting place. For forty-three years he lived at Acton. During these years he took part in all services and enterprises of the Church; he loved the gates of Zion, and his daily prayer went up to the divine throne for her prosperity, his piety was rather of the unobtrusive kind. Quiet and retiring he enjoyed secret devotions with the same relish as he did the more public means of grace. Secret prayer was his daily delight as well as duty, and by that means he especially drew water with joy out of the wells of salvation. I only knew him "in age and feebleness extreme." When I first met him his sum of life was fast going down. He could not well attend the house of God; what worship we had together was mainly in the retirement of his own chamber. There as we talked and read the holy word and sang spiritual songs and prayed together we invariably found it the gate of heaven. As the end of life approached, his experience in divine things continued to ripen, and though at times his sufferings were intense, no murmur escaped his lips. The grace of God which had saved him and sustained him for years was sufficient for these trying times. At length the weary wheels of life stood still, and he was not, for God took him. A large concourse attended his memorial service, conducted by the writer. The pulpit and communion rail of the church at Acton were draped in mourning out of respect for his memory. As "mourners here below" he left a dear wife and several children. They all are members of the Church, some of them occupying prominent positions. Unto death may they all be faithful to God, that a crown of life may be their everlasting portion.

JOSEPH S. COLLINS.

## MRS. WM. MOFFATT.

Whose maiden name was Martha Ferris, was born in the county of Fermanagh, Ireland, in 1809. In the year 1832 she was united in marriage with Mr. Moffatt, who now mourns her loss. In 1831 she was converted to God, and joined the Episcopal Church, of which Church she remained a consistent member until she, with her husband, removed in 1847 from Ireland to Canada. They settled in York County, where together they united with the Methodist Church. Ten years ago they came to Warminster (County Simcoe), where she remained, until by death she was removed to the Church above.

She was a faithful wife, a true friend, an earnest Christian, intensely anxious for the conversion of her family. For some months before her death she was a great sufferer, but through all her sufferings she never complained.

On Sunday morning, July 5th, 1885, she passed away. May that religion which was so precious to her sustain her aged husband and all the family.

J. R. REAL.

## ANN STOBES.

The subject of this brief memoir, died at Kent. William Stobes, her son's residence, Romney, Kent County, April 19th, 1885. She had reached the ripe old age of 76 years, when the messenger came to call her to her better home. She was a native of Durham, England, and came to Canada in 1832. She joined the Wesleyan Church more than fifty years ago, and continued in faithful fellowship with the Methodist Church until between five and six years ago, when ill-health prevented her further attendance at the house of God. She was a woman possessing much excellency of disposition and character, being kind to all, and of a cheerful turn of mind. She witnessed a good confession of faith and love to Christ before her family, the Church, and the world, until a few years ago, when affliction caused a weakening of her mind. She has followed a loved and devoted husband to that land "where the inhabitants never say they are sick," and where the mind in all its pristine strength and glory shall "know even as it is known."

WM. T. TURNER.



## Miscellaneous

Lord Dufferin has ordered General Prendergast, commander of the Burmah expedition, to invade Burmah forthwith and proceed with all haste to capture Mandalay. The British forces will cross the frontier immediately. Recent despatches from Rangoon state that the inhabitants of the districts in British Burmah where no large garrisons are maintained are greatly alarmed over the reports that King Thebaw has subsidized 15,000 Dacoites to cross the frontier and begin plundering and murdering at the first note of war. The Dacoites are robbers who work in large gangs and are noted for their bold exploits. Having neither baggage nor commissariat, these bands travel with marvellous speed, and it will be hard for the British troops to catch them.

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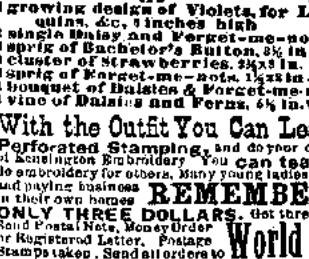
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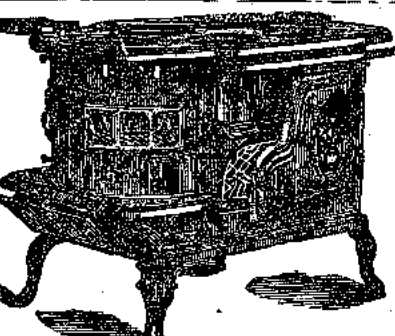
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How often it was noted during the late war that men went from the store, factory, shop, counting-room, and school-room, with all the symptoms named above, and many of them aggravated cases, and were soon entirely relieved of all trouble of this kind. Often have men been ordered to leave their sedentary habits or employments, and go to out-of-door, active occupations, because of these very conditions. They soon recover and grow hardy. Not the least among the factors tending to their recovery is the improved respiration effected and accomplished by the more active out-door employment. The advantages of walks, gymnastic exercise, horseback-riding, lie largely in the improved oxygenation of the blood brought about by improved respiration; and this in turn causes the liver, stomach, heart, brain, and all the tissues to perform their functions better, waste and repair reach a normal balance, and so general improvement is effected.

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I have myself reached, and have seen others reach, a difference in chest circumference, in a short time, of five inches between forced inspiration and expiration. Also, I have seen them after a short time able to take a few forced respirations, and then take a deep inspiration, and hold it a full minute with perfect ease.—Dr. T. C. Curtis.

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Miss Bosten (to base-ball pitcher): "I was present at the game this afternoon, Mr. Home-run: and I admired your pitching so much. Your curves reminded me of Hogarth's line of beauty." Pitcher (college club): "Indeed! What nine does Hogarth pitch for?"

When a Georgia swain wishes to propose, he sends his sweetheart a piece of pine, which signifies, "I pine for you." If she accepts, she sends him a pine knot; if she rejects, she burns a piece of the pine and sends it back, which signifies, "I make light of your pine."

Said a teacher to one of his girl pupils, "If your father gave you a basket of peaches to divide between yourself and your little brother, and there were forty peaches in the basket, after you had taken your share what would be left?" "My little brother would be left."

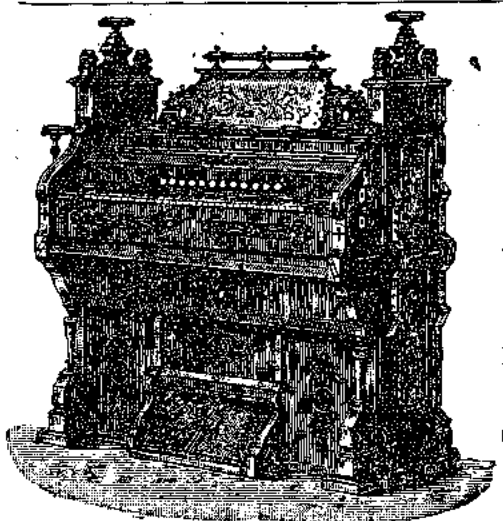
He who has too good an opinion of himself is apt to waste a great deal of valuable time in wondering why the world does not appreciate him. Not every one is great who thinks himself so. Dr. Luther's shoes will not fit every village priest, says the German, and you will find it safer to depend on hard work than genius for a living.

The cheap Paris restaurants are good places not to go to. The following dialogue is said to have taken place in one of them the other day: "Waiter," said a customer, "these eggs are horrible. Call the proprietor." Proprietor: "You fool, you have the impudence to serve up these eggs boiled! They are rotten. When they are like that we always make omelettes of them."

A gentleman who used to live close to the residence of the late Tom Moore tells the following anecdote: "Once, driving home to Chippewham from Devizes, I gave an old lady a lift in the trap; and in conversation I asked her if she saw much of Tom Moore in her village when he was alive. Tom Moore, sir? Tom Moore!" said she. "Oh, you mean Mr. Moore. Mrs. Moore was a very kind lady; but Mr. Moore used to write all sorts of verses about the moon and such like things. He were no account."

"I intended to tell Jane to bring a fresh bucket of water," said the wife of Professor Nottlehead, looking up from her sewing. "You doubtless mean a bucket of fresh water," rejoined her husband. "I wish you would pay some little attention to the rhetoric. Your mistakes are embarrassing." A few minutes later the professor said: "My dear, that picture would show to better advantage if it were hung over the clock." "Ah," she replied, "you doubtless mean if it were hung above the clock. If it were hung over the clock we couldn't tell what time it is. I wish you would pay some little attention to rhetoric. Your mistakes are embarrassing."

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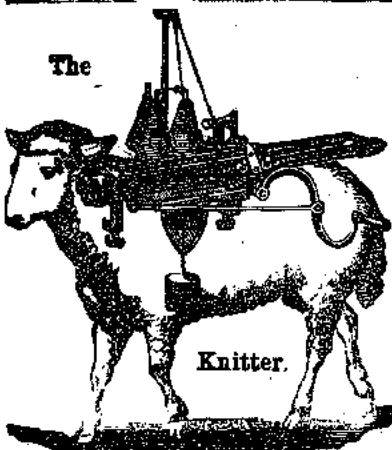
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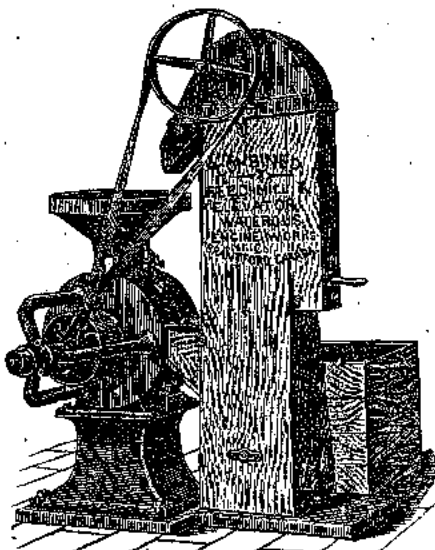
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## Magazine Premium

For 1886.

The premium for the METHODIST MAGAZINE for 1886 is, we think, the best that has been offered in connection therewith. It is the famous story by the late Norman McLeod, D.D., Editor of the Sunday Magazine, and Chaplain to the Queen, entitled

## The Old Lieutenant and His Son.

It is a graphic tale of Scottish life and character, of mingled pathos and humor, of domestic scenes and foreign adventures. A noble chapter gives an account of the moral heroism of a converted sailor, turned Methodist preacher, who spent his life in seeking and saving the lost. The book is of fascinating interest, and will be read with avidity by both old and young. It is a volume of 462 pages, illustrated and handsomely bound, stamped in ink and gold. It will be given to every subscriber to the MAGAZINE, old or new post-paid, for the nominal sum of 35 cents, less than one-fourth the regular price.

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## GUARDIAN FREE TO 31st DECEMBER, 1886.

We respectfully request our Ministers to call the attention of their congregations, and our readers to mention to their friends, the fact that the numbers of this paper for the remainder of the present year will be furnished free of cost to all new subscribers for 1886, so that persons subscribing now will receive the GUARDIAN for fifteen months for the price of one year's subscription. We will gladly send specimen copies to all persons whose addresses may be furnished us.

## CANADIAN METHODIST MAGAZINE FOR DECEMBER.

Among the contents of this number are finely illustrated articles on "A Month in Florida," "The Challenger in Magellan's Straits," and on Cowper by Prof. Shaw. The touching story of "Outpost Methodism in Newfoundland," and the brilliant series of studies of Charles Wesley's Poetry are completed. The Rev. E. A. Stafford gives some pathetic incidents of hospital life at Winnipeg. A striking Christmas story is given to the number by several Christmas sketches and poems.

The announcement for next year is particularly attractive, including over sixty fine engravings, illustrating the North-West and Pacific Coast; over forty on picturesque Britain; over forty on Bible lands; over twenty on Picturesque Europe; also copiously illustrated articles on India, China, Japan; Among the Eskimo, The Picturesque St. Lawrence, Chateaufort, etc., Norway and its People, Among the Zuni, etc. Of special interest will be the series of illustrated papers, which will run through the year on "The Great North-West," its History and Resources—Indian, Beaver, the Fur Trade and Fur Companies—Trapping and Hunting—Farming and Ranching—Missions and Missionaries—and the Two Rebellions in the North-West. Reprint articles by Canon Farrar, the young Prince of Wales, Miss Cleveland, sister of the President, and others are announced. The serial story, "Jan Veder's Wife," and the premium book, Dr. McLeod's "Old Lieutenant and his Son," (offered for 35 cents, full price \$1.50), are great inducements to subscribe for this magazine for 1886.

## "HAPPY DAYS"—OUR NEW SUNDAY-SCHOOL PAPER.

We are glad to announce that we will shortly issue specimen numbers of our new Sunday-school paper "Happy Days." It will be of the same grade, and same size and price as The Standard. Under 20 copies 15 cents a year, over 20 copies 12 cents a year, and will be issued on alternate weeks; so that schools, with our four papers, will have one for every Sunday, both senior and primary classes. This will meet a long felt want. We hope our schools will all rally to the support of this new paper. It will be the handsomest juvenile paper ever issued in Canada. No school should order any other, or foreign periodicals for advanced or primary classes, without seeing the specimens of those of our own Church, which will be shortly sent to every Sunday-school superintendent in the Connection. Any who do not soon receive them will confer a favor by writing for samples, which will be sent free. Schools sending new orders for 1886, not renewals, will receive the remaining numbers for 1885, free.

## Conventional Notices.

## METHODIST MINISTERS' ASSOCIATION.

The Methodist Ministers' Association of Toronto will meet in one of the parlors of the Metropolitan Church, on Monday, Nov. 23rd, at 10:30 a.m., when the Rev. Hugh Johnston, M.A., B.D., will read a paper on "Holiness."

J. MATHEWSON, Sec'y.

## SUPERANNUATION FUND.

Special sermons in the interests of the above fund will be preached on the 23rd of November, on Sabbath, Nov. 29th, by the Revs. E. Holmes, E. Kerahaw and J. Ball. W. E. GANZ.

## LAST CALL.

A few of the ministers of the late M. E. Church have not leveled up. The Board will meet the 1st of December to make final settlement. According to resolution of last year, those who do not pay by that time, will have to be dealt with according to Discipline. Brethren I will still be your humble servant as treasurer during the month of November. Please send on your money.

A. CAMPBELL.

## NAMES OF SUNDAY-SCHOOL SUPERINTENDENTS WANTED.

The Secretary of the Sunday-School Board would be greatly obliged if all the superintendents of Churches on the following Districts would kindly send the names and post-office addresses of all the Sunday-School Superintendents on their respective Circuits or Missions:—London, St. Thomas, Ridgeway, Stratford, Barrie, Brockville, Marlborough, Perth, Pembroke, Quebec, Stanstead, and Victoria, B.C.

The Secretary of the Board finds himself greatly impeded in his work for lack of the information herein asked for. Brethren in possession of this information will greatly aid him by promptly sending these names and addresses.

W. H. WILSON, Sec. S. S. Board, Toronto.

P.S.—Many thanks to the Brethren who have kindly sent lists. There are a few, however, from whom we would be glad to hear.

## THE GENERAL SUPERINTENDENT'S ENGAGEMENTS.

REV. DR. CARMAN'S APPOINTMENTS

Nov. 22—23—Hespeler and Preston.

29—London, Dundas Street.

Dec. 6—13—Montreal District.

20—27—Quebec District.

Jan. 3—Stanstead District.

10—Waterloo District.

17—Pembroke District.

In the latter cases the Sabbaths and the weeks following are expected to be passed (D.V.) on the Districts respectively.

The address of Rev. Dr. Carman till Nov. 1st will be care of Rev. S. F. Huestis, Methodist Book-Room, Halifax.

DR. WILLIAMS' APPOINTMENTS.

November 18th—Palmerston.

19th—Millgrove.

22nd, 24th—Hampton and Cartwright.

25th and 26th—Uxbridge.

December 6th and 7th—Luskow.

8th—Dunsmuir.

9th—Holmesville.

13th and 14th—Mitchell.

31st—Brampton.

January 3rd, 4th, 5th—Colborne and Brighton.

10th, 11th—Guelph, Norfolk Street.

12th, 13th—Guelph, Norfolk Street.

14th—Toronto, Richmond Street, a.m., Spadina Avenue, p.m.

31st—Richmond Hill.

February 7th—Toronto, Yonge Street.

14th—London, Dundas Street.

18th—Princeton.

21st—Beaumont.

25th—Toronto, Parliament-st., a.m., Bazaar Street, p.m.

March 7th—Toronto, Catharine Street, a.m., Carlton Street, p.m.

8th—Toronto, King Street.

14th—Paris, a.m.; Brantford Avenue, p.m.

21st—Uxbridge and District.

25th—Collingwood and District.

The address of Dr. Williams is 239 Ontario Street, Toronto.

## MILLGROVE CIRCUIT.—CHURCH OPENING.

The Brock Road Church will be dedicated to God on Thursday, Nov. 19th, 1886, at 2:30 o'clock p.m. Rev. Dr. Williams will preach the dedicatory sermon. At the hour of 5 o'clock, tea will be served in the lecture room of the church. Addresses in the evening by Dr. Williams and Dr. Hunter, of Hamilton. Music by the choir and others. Tickets, 50 cents.

On Sunday following, sermons will be preached as follows: at 10 a.m., Rev. A. E. Russ, M.A., President of Conference; at 2:30 p.m., Rev. S. J. Hunter, of Hamilton, and at 7 o'clock, Rev. A. E. Russ, M.A.

THOS. REYD, Pastor.

## MINISTERS' ADDRESSES.

Rev. J. E. Allen, Marion, New York.

Rev. John Douce, 34 Wellington Place, Toronto.

Rev. T. Snowdon, Sandford, Ont.

Rev. Alexander Campbell, 55 Cathcart Street, Montreal.

Rev. R. Pinch, 65 Robert Street, Toronto.

Rev. G. B. Briggs, Zumbrota, Minn., U.S.

Rev. W. J. Hewitt, Belleville.

Rev. J. Wesley Reid, Box 1423, Evanston, Ill., U.S.A.

Rev. Jas. Gray, Treasurer of Superannuation Fund, Millchamper's Buildings, 31 Adelaide Street East, Toronto, Ont.

The address of the Minister of Kentworth Mission is Arthur, Ont.

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Wheat, spring, do	0 80	0 86
Barley, do	0 60	0 67
Oats, do	0 35	0 37
Peas, do	0 40	0 41
Rye, do	0 63	0 66
Dressed hogs, per 100 lbs	6 00	6 75
Chickens, per pair	0 35	0 50
Ducks, per brace	0 55	0 65
Geese, each	0 60	0 70
Turkeys, each	0 60	1 50
Butter, lb. rolls	0 23	0 23
Butter, large rolls	0 09	0 10
Butter, tub dairy	0 14	0 17
Eggs, fresh, per dozen	0 21	0 22
Potatoes, per bag	0 60	0 65
Onions, per doz.	0 18	0 19
Apples, per bu.	0 25	0 26
Tomatoes, per bu.	0 20	0 20
Turnips, per bag	0 30	0 40
Cabbages, per doz.	0 25	0 30
Hay, per ton	10 50	17 00
Straw, per ton	9 00	16 00

## WHOLESALE PRICES.

Superior Extra	3 85	0 00
Extra	3 70	0 00
Fancy	0 00	0 00
Spring Wheat, Extra	0 00	0 00
No. 1 Superfine	0 00	0 00
Umatine	3 75	3 35
Corncmeal, small lots	0 00	0 00

## GRAIN, F.O.C.

Fall Wheat No. 1	0 00	0 00
No. 2	0 85	0 85
No. 3	0 80	0 80
Spring Wheat No. 1	0 00	0 00
No. 2	0 88	0 09
No. 3	0 35	0 38
Barley, No. 1	0 55	0 58
No. 2	0 75	0 80
Peas	0 65	0 60
Rye	0 64	0 60

## Births, Marriages and Deaths.

Notices of Births and Marriages, to ensure insertion, must be accompanied by 25 Cents each—sent to the Book-Steward.

## MARRIAGES.

BRAY—HODGKIN.—On the 11th inst., by the Rev. W. H. Gane, at the residence of the bride's parents, Charles Wesley, eldest son of Archibald Hodgkin, Esq., all of Usborne.

BUSHFIELD—JOYNT.—On the 4th inst., by the Rev. D. Brill, at the residence of the bride's father, John E. Joynt, Esq., New Rymal, Samuel Bushfield, Esq., of South Burgess, to Miss Annie F. Joynt, of New Rymal, Ont. They have the hearty good wishes of their many friends.

BOWLES—WILSON.—On the 11th inst., by the Rev. George M. Brown, at the residence of the bride's parents, Charles Wesley, eldest son of Sheriff Bowles, of Orangeville, to Rebecca, youngest daughter of Seth Wilson, Esq., of the Township of Albion.

IVY—GREEN.—On the 26th ult., by the Rev. D. G. Sutherland, L.L.B., at the residence of the bride's father, Charles H. Ivy, B.A., barrister-at-law, to Louie H. Green, daughter of John Green, Esq., all of London.

KENNEDY—BURWELL.—On Wednesday, Nov. 18th, at the residence of George Williams, Esq., Fingal, uncle of the bride, by the Rev. Geo. Brown, Methodist Minister, Mr. Andrew Kennedy, of Harwick, County of Kent, to Miss Amy Burwell, of Fingal, County of Elgin, Ontario.

KOYL—WASHBURN.—On the 8th inst., by the Rev. Wm. A. Leonard, Rector of St. John's Episcopal Church, at the residence of the bride's father, David M. Cooper, Esq., of Washington, D.C., O. Herschel Koyl, eldest son of the late Rev. E. L. Koyl, Fellow of Johns Hopkins University, Professor of Physics in the Washington City College, to Georgia T. Washburn.

NORTHEY—PROUT.—On the 5th inst., by the Rev. William H. Gane, at the Methodist Parsonage, Elmville, Mr. Thomas Northey, to Charlotte, daughter of John Prout, Esq., all of Usborne.

RUSHTON—DEAN.—On Wednesday evening, 4th inst., by the Rev. S. C. Edmunds, B.D., at the residence of the bride's father, Mr. James Rushton, of Amabel, to Miss Celia Evelyn Dean, eldest daughter of Mr. John Dean, of Allenford.

SCHEMBORN—ROGERS.—On the 9th inst., by the Rev. W. G. Marshall, at Scotia, Fairview Home, Orville Scheimborn, of Cyprus, to John Rogers, of Chaffey, No cards.

SCOTT—HENDERSON.—On Tuesday evening, the 10th inst., by the Rev. E. A. Stafford, A.B., pastor of the Metropolitan Church, at the residence of the bride's parents, 183 Victoria Street, Mr. George Scott, of this city, eldest son of Mr. William Scott, of Aberdeenshire, (Scotland), to Jane Fife (Jeanie), eldest daughter of Mr. K. Henderson. (No cards.)

## DEATH.

WHITWORTH.—On the 15th ult., in St. Mary's Rachel M., wife of Mr. Henry Whitworth, aged 69 years.

## Marriage Licenses.

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2917-15, eow

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