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THE Christian Guardian

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REV. E. H. DEWART, D.D., Editor.
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Notes and Cleanings.

A foreign exchange states that Count Tolstoi intends to visit the World's Fair and that he will be accompanied by a number of young Russian nobles, who will spend most of their time in this country in farmhouses, their object being to learn the causes of America's agricultural success, and also to investigate the American methods of irrigation.

A despatch from Geneva says: A sensation has been caused in the Chamonix district by the robbery of four English ladies, who were accompanied by guides, while crossing Mount Bonhomme. The party were stopped by two masked men, and compelled to hand over their money and valuables. The police are searching for the culprits.

The Russian Extradition treaty has been promulgated, and will go into effect on June 24th. The sections so widely discussed, it is said, are precisely identical in language with those already published. There has been considerable discussion as to how the public obtained knowledge of them, and Secretary Gresham announces that he will make every effort to discover and punish those responsible.

The Emperor of Germany has an imperial railway train consisting of twelve carriages, a drawing-room, library, dining-room, nursery, reception-room and kitchen. Marble statuary, Gobelin tapestry and many other touches of elegance add to the beauty of this famous travelling-house, which has been three years in building and cost ninety thousand pounds.

Here is comfort for Canadian magnates: A London cable to a New York paper says: It has long been a sore point with Canadian and other colonial legislatures, that their home titles of "the honorable" were not recognized in the mother country. It will be a cause of much rejoicing in Her Majesty's distant dominions that the Queen has been graciously pleased to approve of the use and recognition of the title "honorable."

Dr. Ecob, of Albany, followed the Briggs decision by an ostentatious withdrawal from the Presbyterian Church, but he has had no followers. He advised the formation of the "Free Church of America" out of the liberal wings of several other denominations. The dead silence with which this proposal for the formation of a new Church division has been received shows how universal and deep-seated is the antipathy to such a movement.

On Monday, May 29, seven steamships landed in New York a total of four thousand five hundred and fifty-six steerage passengers from Europe. About three thousand of them were from Italy, and it is said over half of them were without the means for a month's support. Within an hour of their arrival a cablegram from Hamburg announced the appearance of cholera in that city, with one death. Two other cases were reported in southern France.

The temperance people of England are evidently wide-awake when they can gather more than 100,000 people together at a mass meeting, as they did in Hyde Park, London, recently. Besides Sir Wilfrid Lawson, president of the United Kingdom Alliance for the Suppression of the Liquor Traffic, five members of Parliament made speeches, and in so doing showed how the temperance cause is strengthening its hold upon the influential classes of Great Britain.

A despatch from Rome, dated June 15, says: "The Pope yesterday gave a long audience to Dr. McGlynn. It was very cordial. Cardinal Rampolla, the Papal Secretary of State, and Cardinal

Ledochowski, the Prefect of the Propaganda, were extremely courteous to the doctor. Dr. McGlynn was enchanted with his reception and his complete reconciliation with the Pope, and left last night after a five days' sojourn in Rome. The restoration of Dr. McGlynn, without any public confession, after the language used against the authorities is one of the remarkable signs of the times."

Ambassador Bayard arrived at Southampton, England, on the 10th inst. The mayor of the city presented him with an illuminated address of welcome full of cordial sentiments. The president of the Chamber of Commerce followed with a speech in which he expressed the hope that Mr. Bayard's mission would result in knitting Great Britain and the United States more closely together; and the ambassador responded with thanks, declaring that he was glad to set foot on the soil of old England.

The newspaper organs of the Vatican were silent in regard to the alleged encyclical on the school question sent or to be sent, to the American bishops. The Courriere di Napoli says that the publication of the text of the encyclical has been delayed owing to the fact that the Vatican authorities have received a notification that it will be coldly received by a majority of the clergy in the United States. Mgr. Satolli, the papal ablegate in the United States, has, the paper says, explained to the Pope the difficulties he is meeting in America.

One of the revolutionary exhibits at the World's Fair is that of doing every sort of cooking by means of well-regulated lightning. And it works beautifully. There is a complete set of kitchen utensils, with ovens, broilers, boilers, coffee and tea pots, kettles, pancake griddles, skillets, flat-irons, curling-irons, and so on. The heat is produced, distributed and regulated all so simply, that the chief wonder seems to be that someone did not think of it sooner. Already we are wondering what we will think of next. Advance.

Several of the anti-Parnellite members of the British House of Commons have received complaints from their constituents for not opposing the Government concessions to the Unionists in the debate on the Home Rule Bill. The Parnellites have intimated to the Ministry that they will withdraw from the House in the event of further concessions being made. Mr. Sexton's supporters are disposed to take similar action. The followers of Mr. Healy are in favor of adhering to the Government.

The suggested form of service to be used by the English Wesleyans at the admission of new members received careful consideration at the recent district synods. Sheffield disapproved, and added that the use of any form should be optional; Manchester decided that Conference should be asked to send the form to a committee for further revision, and that the use of any order of service should be optional; Whitby and Darlington approved; Bolton accepted on condition that the use of the form is left to the judgment of those who admit the new members; Halifax and Bradford disapproved of any form; Leeds generally approved, subject to revision.

Mr. Moody writes the Independent that Christian people who expect to attend the World's Fair may be glad to know that daily lectures are given at the Bible Institute, Chicago, by some of the most eminent Bible teachers of America and Great Britain. Among them are the Rev. Hubert Brooke of England, Dr. A. J. Gordon of Boston, Prof. W. G. Moorehead and Prof. J. M. Stiefer, Dr. Theodore Monod of Paris and Rev. John McNeill, Rev. John Riddell and Rev. John Robertson of Scotland. These lectures, which are held at 9 and 11 o'clock every morning, excepting Sunday and Monday, at the Bible Institute, 89 Institute place, are open to every one, and a cordial invitation is extended to all who may be interested to attend.

A motion in favor of an Arbitration Treaty between England and the United States has passed the British House of Commons. Mr. Gladstone, in speaking on the motion, reviewed the history of the arbitration movement, and reminded the House of President Harrison's address to the Methodist Council, in which the President spoke of the limitation of international arbitration and the impossibility of applying it to feuds of aggrandizement. The Behring Sea tribunal bore testimony, he said, to the earnest attention given to the question in America. After touching on his own idea of a central tribunal with great powers, Mr. Gladstone concluded with an eloquent appeal for a moderation of claims as the most effective means of preserving peace.

The following suggestive item appears in The Methodist Times: In the Second London District, Mr. Squire, of Ealing, proposed a novel resolution, but one which we are sure will commend itself to everybody as promptly as it commended itself to the unanimous support of that district. It is to the effect that at every change of minister the circuit authorities shall be required to take the opinion of an expert with respect to the sanitary condition of the minister's house, and that the report of the expert shall be placed in the hands of the incoming minister. A few pounds spent in this way will save invaluable lives and prevent endless waste and misery.

The American Editor of the Review of Reviews in its last issue has these sensible words: The outcome of the Behring Sea Arbitration will be awaited with considerable anxiety. Meanwhile, we can only beg our readers firmly to resolve that the arbitration of every point in the controversy is the only honorable solution. If England wins the case against us it will be our duty, as it should also be our pleasure, to accept this result in good faith and with good grace, and to tell the whole world that we consider the maintenance of our special claims, or for that matter the preservation of all the fur-bearing seals in existence, as of no consequence at all compared with the substantial value to the cause of civilization of a legal settlement of the suit. The most terrible and shameful thing in the world is a selfishly-waged war; and one of the best and noblest things is the peaceful adjustment of an international dispute.

The Panama Canal trial seems to have resulted in a failure of justice. Considerable excitement has been caused by the decision of the Court of Cassation on the appeal of Charles DeLesseps and the other defendants convicted of fraud in connection with the Panama Canal Company. The court handed down its decision to lay quashing the sentences, on the ground that the statute of limitations covered the offences charged, and that the indictment on which the prisoners were tried was irregular. In consequence of this decision, M. Eiffel was at once liberated from prison. Charles DeLesseps, who is in the St. Louis hospital suffering with an acute attack of dyspepsia, was informed that he was at liberty, but he was too ill to leave the hospital. He has since been given a ticket of leave. There were five defendants convicted on the trial, which ended on February 9, last. These were Ferdinand DeLesseps, his son Charles, Marius Fontaine, Henri Cottu and Gustave Eiffel.

It is too early to know definitely the strength of parties in the new Reichstag, and therefore the fate of the Army Bill cannot be considered as decided. The great number of Social Democrat gains, and the large Radical losses, are the most prominent features of the situation. In a large number of districts new elections will have to be held. The latest returns show that 215 candidates are elected. Of these 101 will vote for the Army Bill and 114 against it. The Government professes to be stronger now than at the time of dissolution of the Reichstag, and Chancellor Caprivi is already at work seeking to unite different parties against the combined forces of the Social Democrats and the Radicals. The passage or rejection of the Army Bill will be determined by the results of second ballot elections, and at present there is much uncertainty regarding them. It is safe to say, however, that in these contests the military issue will be drawn more sharply than in the preceding ones.

The Chicago Interior has displayed a good deal of sympathy for Professor Briggs. It has dealt with his case in a liberal spirit. But his last war-whoop, calling for rebellion from ocean to ocean, is a little more than it can bear. After quoting from his "bugle-call," The Interior says:

This is not the language of sobriety. It is the voice of that enthusiasm and delusion which physicians recognize as a symptom of mental collapse. Professor Briggs is constitutionally in a state of nervous tension—the strings of his harp drawn all the time to near the breaking limit, and such has been the strain upon his sensibilities and intellect for the past two years, that we confess that we feared that he might break in the presence of the Assembly, and could not but think of the profound sensation which such an event would produce. Let the bugle-call resound from ocean to ocean. It is both painful and pitiful to hear such words. We do not forget poor Augustus Blauvelt—the most acute and brilliant mind that has appeared in the Dutch Reformed Church for a century—who gave promise of reaching the highest rank as a defender of the Christian faith. Misunderstood and condemned by his synod, he collapsed and died. Professor Briggs is calling aloud to

phantoms of his own imagination. He should abandon his books and his pen, and give himself a period of seclusion and rest."

PROFESSOR BRIGGS STILL ON THE WAR-PATH.

We take the following from an article in The New York Independent on Professor Briggs' last deliverance:

It is a very remarkable letter which he sent to The Evangelist last week. He says that the "reactionary theologians of the school of Breckinridge are in the saddle"; that they constitute an "aggressive minority which has been once more worked up into a temporary majority." He accuses this "minority" of having "violated the constitution and over-ridden the safeguards of Presbyterian law and practice." They have, however, he thinks, exhausted their power in "suspending one man from the ministry and in making new definitions of dogma and new precedents of law." He calls upon the "majority" to rally and undo the damage that has been done, and sounds a "bugle call" to battle, the lines of which he proceeds to lay down.

He asks the friends of the cause he represents not to withdraw from the Presbyterian Church, but to rally in presbytery and synod for the maintenance of the rights and liberties of these courts; and he thinks that if this course is pursued energetically the next Assembly may be such as to save the Church from the injuries which the assemblies at Detroit, Portland and Washington were fitted to bring upon it.

Evidently Dr. Briggs comes not to bring peace but a sword. Refusing to rest under the judgment of the highest court of his Church, he calls upon all his sympathizers to stand up in presbytery and synod and assert the unconstitutionality and injustice of the proceedings of the Washington Assembly. It is a proposal to renew a controversy which can have, in our judgment, but one result, and that is continued disturbance and consequent injury. Before the meeting of the Assembly there was put forth a strong appeal by men who sympathized more or less with Dr. Briggs, asking for a cessation of the controversy in the interests of "peace and work." Now, if the advice of Dr. Briggs be taken, the plea for peace will become a call to war, and all in the name of "liberty of conscience," which the Church does not deny, "freedom of scholarship," which the General Assembly does not propose to suppress, and the cause of "revision." Strange, indeed, is it that Dr. Briggs, of all men, should now appear as a champion of revision, which The Interior last week credited him with blowing sky high.

Dr. Briggs insists that the Assembly represented a "minority," and that this "minority" has proceeded in a revolutionary way. It is not, we suppose, to be expected that he should think well of the court which has condemned him; but he will find it very difficult to induce many to believe that the Assembly was not fairly representative of the Church. Such a charge seems to us nothing less than absurd. We can find no evidence whatever in support of it.

The legal points named by him are fair subjects of discussion. They are to be reached by amending the constitution. The constitutional process can be properly invoked for such a purpose. No blame can attach to Dr. Briggs for proposing it. But his letter does not stop with this. It incites to a revolt against the decisions of the Assembly, and proposes a deliberate, organized attack upon them. This hardly seems consistent with loyalty to the Church. He utterly discredits the judgment of the highest court of his Church, and appeals to his friends so to condemn, plan and agitate as to secure an Assembly next year of a different character. We have heard a good deal in the last three years about "packing" assemblies. Yet, if "packing" were possible, the process Dr. Briggs now advocates is the one by which it would be accomplished. Is this the way to establish the truth? It is rather the way to generate strife and struggle, and make the Church a perpetual scene of battle.

The supreme court of the Church has spoken in this case and closed it. Dr. Briggs appeared before it, made his plea, and exhausted his rights. The decision was against him; and now he condemns the court and speaks of it as having "trampled under-foot the constitution of the Church," "liberty of conscience," and "freedom of scholarship." This he says, has been done by a "ruthless majority." Questions of scholarship cannot, it has been said by the defendant's sympathizers, be settled by ecclesiastical courts. They must be settled by the general court of scholarship itself. Very well. Then let Dr. Briggs and his friends await that verdict patiently. If the Assembly is wrong the ultimate verdict of scholarship will set it right.

The Woman's World.

Our Woman's Department.

An editorial in The Guardian of March 22, addressed to the ladies, informing us that henceforth there was to be a special department for our particular benefit, was to me a most interesting item, and I at once seized my pen, not only to thank the Editor for his liberality in our behalf and to congratulate him on the bright idea, but to assure him of our appreciation, and emphasize my own by contributing to our department. That unfinished article, with another equally fated, lies in my desk, while, in answer to an appeal to the ladies in last week's Guardian, I make a third attempt.

I have been much interested and benefited reading the various selections, and each week turn first to our own corner to see what some thoughtful sister has penned, what word that will cheer or inspire, what information or example to profit by or imitate, for I invariably choose the articles signed by initials, rather than the selected pieces. I feel confident that there will never be cause to regret the addition of such an attractive feature to a paper already so popular.

"If only we had time," said a busy mother, whose literary productions are indeed clever; "if we were not hurried and hustled along in this age of work and worry, we could find so much enjoyment in our reading and writing; but paper follows upon paper, journals, magazines and libraries, until all is confusion, and there is no time for mental digestion." And she spoke truly. Our reading must necessarily be superficial when we must skim over every book and paper that comes into the house.

Over a year ago, I wrote the following paragraph, being part of an article on spending leisure moments: "Now, I have resolved on one thing this year, and that is, I am going to read one good book every month, let it be large or small. I do not think we have a right to plod on through the unending routine of house-work, and starve our minds. Good books help us, and I am not going to consider the time lost that I spend enjoying good, solid, instructive reading. I do not advocate neglect of duty to accomplish it; but women, as a rule, often do unnecessary work, sacrificing both time and strength, and those are the loopholes into which I am going to slip my twelve books."

I must confess that my resolution was not carried out, but it headed the list of good resolves for 1893, and thus far I have managed to test it, and recommend it to my sister readers of The Guardian.

Warton.

A. G. S.

Feminine Individuality.

If spirit could act apart from matter, if humanity could be stripped of its corporeal frame—its least important part—and step forth endowed with only the nobler powers of being, how much more easily might be solved some of "the riddles of the painful earth." The disembodied mind would inevitably develop itself along the lines of its own nature. If it had a special taste for astronomy, or architecture, or African exploration, it would not devote its life and thought to bee-keeping, or botany, or bridge-building. Each blessed ghost would respect its own individuality, and in doing so would be thrice blessed.

We are spirits, it is true, but "we are spirits clad in veils." If these veils of flesh are of the masculine persuasion, our course is clear. We consider what nature has best fitted us to do, and make that our work in life. If the veil be of the feminine gender, we consider not so much the bent of the indwelling spirit as of the social rut in which it is expected to live and move. We forget that "sex is merely an accident of birth," and treat it as though it were the sole arbiter of destiny.

In reality, it is soul and not sex that should govern individual development. A woman is not necessarily a clinging vine. She may have been intended to be a sturdy oak, and, if so, all attempts to reduce her to the habits and dimensions of dependency rob her of her native strength, and spoil her for being either a graceful parasite or a valuable support. Home may be a woman's sphere, or the nation may be her sphere, or the world may be her sphere, according to her ambitions and abilities. She must learn to consider not man's idea of what a woman should be, but her own individual tendencies and powers. Her rights and privileges are first human, then feminine. It is her place to consider not what is usually expected of a young lady in her position, but to remember that no other person that ever existed has exactly resembled her—that no environment ever was exactly like her own—and that if she does not make the most of herself and the best of her circumstances, she is forfeiting her primal privilege.

"Situation is the expression of life." That is to say, the work one is doing and the surroundings in which one is placed are in a large measure one's own choice. To a great extent a person is what she desires to be. If she is not, her desire was not strong enough. Of nearly every feminine failure it may be said that she thought of herself as a poor, weak woman, a creature unfit for self-guidance, to be enlightened, corrected and directed by some man. Often a morbid love of self-sacrifice joined to natural timidity keeps a woman from finding out, and doing what she is best fitted for. She shuts her eyes to the fact that her own personality is as valuable, her

mission as important, her mind as worthy of cultivation, her opinions and tastes as much to be considered as those of her father, or husband or brother. She does not look up to herself. Her whole thought with regard to herself and her sex is tainted with the oriental idea that a woman has no excuse for being unless she is some man's instrument of pleasure or beast of burden. She may believe in God devoutly, and in humanity with all her heart, but no power can induce her to believe in herself. And yet the injunction should lie as heavily on one sex as on the other. This, above all, to thine own self be true.

Not that a wild craze for individualism should be encouraged. But nearly every woman requires an occasional reminder that she cannot truly benefit herself without benefiting everyone around her, that womanish weakness keeps back the progress of the world, which womanly strength helps on, and that home is not the sphere of the woman whose ambition is best satisfied by a sphere outside of it. In marriage no woman can be absolute mistress of herself. Neither should her husband be absolute master of her. There must be mutual concessions. But her right to limit the number of her own offspring should be unquestioned. Even those who value a woman solely for her parental functions must admit that she who has but four children can give them three times the amount of attention and of "mothering" than she who has twelve.

It is scarcely necessary to add that when a woman finds the path to her highest possibilities barred by the hand of duty the loss is not real but seeming. She will lose her life only to find it. Some lives pronounced by the world an utter failure are in the highest sense a glorious success. But self-sacrifice itself may be individualized, and the woman who lays down her life for her friends should do so, not in a conventional way, but in a characteristic way.—Wives and Mothers.

Woman and the World's Fair.

In the address of Mrs. Potter Palmer, at the opening of the Woman's Building at the World's Fair, there were some remarks of historic significance. They represent the union of women of all nations effected through the effort of American women to have a just representation of the industrial skill of their sex at the Columbian Exposition. Mrs. Palmer said:

"When our invitation, asking co-operation, was sent to foreign lands, the commissioners already appointed generally smiled doubtfully, and explained that their women were doing nothing, that they would not feel inclined to help us, and in many cases stated that it was not the custom of their country for women to take part in any public effort; that they only attended to social duties, drove in the parks, etc. But as soon as these ladies received our message, sent in a brief and formal letter, the freemasonry among women proved to be such that they needed no explanation; they understood the position. Strong committees were at once formed of women having large hearts and brains, women who cannot selfishly enjoy the ease of their own lives without giving a thought to their helpless and wretched sisters."

In the work necessary to accomplish the desired results, our leading women of wealth and culture, and those who occupy the thrones in the old world, were brought face to face with facts in the lives of our industrial women, and the following brave, true words of Mrs. Palmer prove that knowledge of the truth is all that is necessary to give the sustaining sympathy of fortune's most favored darlings to the "heroines" of the nineteenth century in their life-and-death struggle for economic liberty:

"Of all existing forms of injustice there is none so cruel and inconsistent as the position in which women are placed with regard to self-maintenance; the calm ignoring of their rights and responsibilities which has gone on for centuries. If the economic conditions are hard for men to meet, subjected as they are to the constant weeding out of the less expert and steady hands (who are thereby plunged into an abyss of misery), it is evident that women, thrown upon their own resources, have a frightful struggle to endure, especially as they have always to contend against a public sentiment which discourages their seeking industrial employments as a means of livelihood.

"The theory that exists among conservative people that the sphere of woman is her home, that it is unfeminine, even monstrous, for her to wish to take a place beside or to compete with men, in the various lucrative industries, tells heavily against her, for manufacturers and producers take advantage of it to disparage her work and obtain her services for a nominal price, thus profiting largely by the necessities and helplessness of their victim. That so many should cling to respectable occupations while starving in following them, and should refuse to yield to discouragement and despair, shows a high quality of steadfastness and principle. These are the heroines of life, whose handiwork we are proud to install in the Exposition, because it has been produced in factories, workshops and studios under the most adverse conditions; and with the most sublime patience and endurance."

The richest result from this effort of American women to call attention to the industrial ability of woman, and the unjust returns made for it, is not yet. The greatest effect to follow from information acquired, and set forth, as a result of the World's Fair work, is the sweeping away of conventional

prejudice that has builded the barriers in the path of woman.

While woman, as the home-maker, is a necessary factor in the noblest phase of human life, and that vocation the ideal of every woman's soul, many are the reasons why multitudes of women are barred from its blessedness. It has been cruelty, pure and simple, to throw the chill air of criticism and disapproval about the brave efforts of those who, rather than sell themselves, or live in craven dependence, have courageously met the problem of independence by labor for daily bread. The investigations required by the World's Fair work have shown the causes of woman's labor, as well as the hardships and meagre returns, and the world's favorites, are awakening to a true estimate of the nobility of woman's work.—The Housekeeper.

Marrying for Money.

In one of his sermons to young men on the subject of courtship and marriage, Dr. Joseph Parker, of London, says:

The most contemptible persons I have known in this relation are persons who have been moved in their selection of life companions by the mere love of money or position. Otherwise good men have, in my judgment, erred in advising young people only to marry where there is wealth or a prospect of it. I do not undervalue money. Money has its place and its power, and fortunately, or unfortunately, we cannot do without it as society is at present constituted. He who marries for money will find that he has married disappointment and sorrow. His own energy may be unhappily affected by the early possession of wealth which he has not worked for. The money often turns out to be much less than it appeared to be in the dreams of unmarried love. The man who cannot maintain his own wife ought not to enter into responsibilities for whose discharge he is not prepared. Of course, if a young man should determine to begin where his father ended, he will feel a continual pressure, and he will begin life by carrying an unnecessary burden. It is a most mischievous thing to have everything we desire at the very outset of life. It is better to begin with brown bread. As we have just said, it is good for man to bear the yoke in his youth. I know young men who have not brought a penny to their wedded life, and have simply sat down to enjoy what the bride or her friends may have supplied. This is meanness or cowardice or unmanliness of the basest type. Always remember that some men have a fortune with their wives and other men have a fortune in them. The latter is the abiding wealth. The wealth that is external may take to itself wings and fly away. Reason, thriftiness, for cast, true and wise economy will abide the day that shakes all qualities and tests all positions. I have always held it to be unjust to say that a wife has not contributed to her husband's prosperity simply because she has not brought actual money to him. Some wives double their husbands' incomes by taking care of them.

What the Girl Tramp Should Wear.

"Tramping" bids fair to become as popular among the girls of our own country as it has been for a long time among their English cousins, says The Housekeeper's Weekly, with the good results of firmer health, glowing spirits, bright eyes and rosy cheeks. But don't think for a moment, girls, that this sport can be indulged in at any length in your ordinary city walking dress. You would simply return from your jaunt entirely exhausted, and perhaps derive more harm than health from your exercise. The women tourists in Scotland who walk and climb three miles at a time with the same ease as their masculine companions, wear a rather short skirt of good serge or tweed, with a neat and comfortably fitting bodice of the same. There is no petticoat worn, but instead are regular knickerbockers of the same material, confined just below the knee by a band. These meet the long cloth gaiters, which are buttoned on over the boots—the latter should have good wide soles and rather low heels. In this sensible garb, one can tramp half the day through autumnal woods with no thought of fatigue, and need not fear either dews or dampness if your stockings are woolen. A club of young women who would adopt this dress, and take their regular "constitutional" so attired, would find they had never before so appreciated the woods and pure air and sunlight. In their own words, they would have "no end of fun," beside laying up stores of vitality and energy for future use. The approaching summer season holds out extra allurements for this form of exercise.

The Supreme Court of Michigan has decided that a married woman cannot collect the money she earns unless she can prove that she is her husband's agent. The earnings of a wife belong to her husband to use as he pleases.

Edison prefers women machinists for the delicate details of his electrical inventions. He says they have more fine sense about machinery in one minute than most men have in their whole life-time. He proves the sincerity of his statements by placing 200 women on his pay roll.

Correspondence.

CASLO, SLOCAN.

Names to charm with in British Columbia, from mountain peak to caves of the sea: names of mining centres of the Kootenay District, which has also more such, as Nelson, Hendryx, Answorth, Lard, and others besides. Here is a strange lay of land, over one hundred miles square, or 10,000 square miles, of which very little has been explored, so inaccessible is it among the mountains; and so far as has at a few points become recently known, is immensely rich in mineral resources. It is as though one should take from Toronto to Belleville, and the same distance north, and fill up the whole great region with lofty and precipitous mountains, with many pretty streams and lovely lakes, many glaciers, torrents and cascades, with neither trail, road or track, and imposing the most stupendous obstacles to penetrating the wilderness, to even engineering skill, iron endurance and steam power. And to seize the adequate idea, you must join this tract, stretches of mountains east, west, north and south. What is the use of such a country? you say. Well, it has half the mineral resources people tell about, it will yet be our Wales; and our Newcastle with its coal is near enough at hand, either in Alberta or in British Columbia. Much of our square, which the Canadian Pacific for its northern side, say from Donald to Sicamous, is curiously cut around by rivers and lakes, which show how even the highways of nature must twist and turn to find passage. Some miles south of Donald, a railway station in the mountains, the Columbia and Kootenay rivers lie within a mile or so of each other. The Columbia runs away north 150 miles, threading its course by canyons and plunges through the Selkirk; then sweeps round the Big Bend more than fifty miles north of the railway, and urges its way due south more than two hundred miles to the national boundary, and then hundreds of miles through Washington territory to the sea. The Kootenay, from its source in British Columbia, presses at once south over one hundred and fifty miles into Montana and Idaho, then makes its Big Bend, and dries away on the race nearly due north one hundred miles to Kootenay lake, a beautiful sheet of navigable water over fifty miles long, on which are Caslo, Answorth and Hendryx, and out of which at its middle the Kootenay river turns west to Robson and the Slocan country, passing Nelson by the way; and at Robson joins the Columbia and swells its volume to the sea. Thus have these two rivers compassed this wonderful Kootenay country. Cannot somebody arise and prove this is Eden? For a river went out of Eden to water the garden; "it was parted and compassed the whole land of Havilah, where there is gold, and the gold of that land is good; there is bdellium and the onyx stone." Here we have it in Kootenay; some gold, more silver.

But what has all this to do with Methodism? This is topography and mining; vulgar things, of the earth, earthy. We want spiritual religion, creed, baptism, sacrament, salvation of the soul; we'll have none of your geography; give us gospel." Please have patience; some men are slow, and take as long to creep around through the foundations of the mountains as these swinging rivers of Eden and Kootenay. Some can career with their navies on the airy peaks; others of us have to put our little boats in the lakes and streams. To say nothing of the record of the Christ of God on rivers, mountains and lakes; on Galilee at Jerusalem, in the hill country and by the Jordan and of the ferrid Paul, on the roads, in the city and by the sea; of which geography the Holy Gospels did not deem it unfit to give as a little, that might perhaps see the importance of locality, events and the relation of commercial and political centres to missionary tours, possibly I may find little connection between Caslo and the Catholic faith; between mining and Methodism, Slocan an salvation.

Caslo is a typical mining town on a little promontory swept out of the mountains into terraces of benches by the Caslo River; so that against the side of the mountain, like our heroic fortress Quebec, there is good room for a busy lower town and magnificent upper town. Two years ago but a couple of houses, it is now boasting itself a city of two thousand people, as they come in to-day, pack up their grips and go out to-morrow. Being immediate connection, through the waters already named, with the Idaho and Montana mining regions, its people and its capital are largely from so of the boundary; and being a mining town, it is a fair sample of what Paul found at Corinth, blazing with theatre and brothel and infested with the haunts of drunkenness. Yet Christ noble witnesses in Caslo, and people that love truth, chastity and righteousness. Our Canadian ment is strong enough to hold a steady hand in government, and the genius of British law and administration wins the admiration of the better-thinking, better-living foreigners. Still, anyone can see a southern pest and social cancer, through the openings in the mountains and by the invitations of treasures, may attack our Canadian body political and religious, and inject a virus we have little known. There must be a moral quarantine, inoculation, a challenge, and a conversion at gateway. The Presbyterians have built a school room, and have a regular pastor on the ground. I have had a young man at Answorth, ten miles away, who, by permission, has used the school-room for service. There are noble souls in Caslo, who have been Methodists in other places, representatives some of our best people in Ontario and the Maritime Provinces; but many of them have been tossed about and unsettled by the adventures, risks and contingencies of this frontier life. This is true, more or less of all the mining centres. At Caslo and Nelson, we have a Brother Buchanan, who is a leader and helper indeed, a man that is standing for God, Methodism and country. Our valiant Brother Turner has been carrying the standard up and down the valleys to the best of his ability, generally almost, or quite, alone and crying out for help. While we have left him and our few true brethren and sisters to struggle, as best they could, other Churches have planted missionaries and put up buildings for at least temporary use. No doubt we made a great mistake in reducing the allowances to our missionaries in British Columbia, just as the strain of this and other expenses was upon them. There are men in our Churches who if they should see with their own eyes where and how we have compelled the faithful Turner, who would not let go his hold and drop the standard, to lay would put him up a house and help build a church. Can they not take my word for it, and lay down the cash? At Nelson, we worship in a hall, and are

compulsion to the Presbyterians for special occasions; at Caslo, we may use the Presbyterian school room; at Ainsworth, we owe Brother Turner for the church; at other points, where there are scores and hundreds of people and wickedness as unblushing as I have described, we need rooms for worship; and men and means are needed that there may be preachers, and that they may not, as some have been forced to do, run into debt in order to keep the field. That is hard discipline for young men who have to pay their way at college. The whole field needs more Christian workers, and we are not first in the toil. Where is the old chivalry of Methodism? The spirit that sent McDougall to the Northwest, and Evans, White, Robson and Pollard to British Columbia? Where is the spirit that took Ontario for Methodism, and several of the middle and western States? Would it be right to think it a comfort, passing amid these urgent demands and seeing the souls sinking for whom Christ died, to be able to say: "No affair of mine: no ability, no responsibility; can make no provision, so I need not fret about you." Is it just lovely, where the perishing are calling for help, and where our opening land is ruined without the Gospel, to ride around, preach if you may, look at the silvery moon and rippling waters, at the snow-crowned mountains and the placid lakes? All that the crown requires of the revenue officer is that he contemplate smuggling with calmness and smokes his pipe in the name of his Queen, and it equips and authorizes him accordingly. It is the dignity and duty of the policeman who sees the row to shut his eyes and step around the corner. It is the valor of the soldier who comes to the crisis of the fight quietly to present his powderless wooden gun. Of course, from our habits—habits of other people, which they are abandoning to conquer and we are adopting for defeat—we will wait till these miners and speculators there gather their money, too often for the saloon, the theatre, and the night brawl, "call" us with a pledged salary, and then we will go around and see what is the matter. In the meantime those from whom we learned the "call" system, "send" in the money and the men, and pre-empt the ground. This is not the Methodism some of us learned when we were young. It is not the self-renouncing, all-consecrating Methodism to which our God hath delighted to give victory. Whatever may be said of the rights of "invitation" and "call," as matters stand, versus "send," "send," "go," "go," that or something else is playing upon us like rottenness in our bones. We want some way of finding men for British Columbia and other fields, and, under God, of getting them there. I hear Bro. Crosby's cry for the Indian work; I hear Bro. Turner's cry for the mining population; I look at the silvery moon, the rippling waters, the mirrored forests and crested summits, and perhaps am easy and happy. That is the act of the patriot in his country's peril; of the policeman in the city's riot and distress. If only it pleased the Lord of the vineyard, him that died, all is well. Secular men are driving their stakes and marking their claims. Mr. Vanhorne is planting his boats, road-beds and engines. The Minister of Railways authorizes preliminary steps and takes initiative measures. Could we not put our share of the work of God upon prompter, more potent and more decisive action?

Nelson, May 30. A. CARMAN.

TORONTO CONFERENCE.

THIRD DAY.

The Conference resumed its session at nine o'clock on Saturday morning, Rev. Dr. Parker, the president, in the chair. From the hour of opening there was a large attendance, as Rev. A. M. Phillips' resolution concerning the Transfer Committee was to come up for discussion, and many of the members desired to take part. Before the debate began, however, some business of a routine character was transacted. On motion of Rev. W. J. Maxwell, Rev. J. E. Sanderson was released from the Committee on the Sustentation Fund, and Rev. J. H. Stonehouse from the Memorial Committee. A resolution passed expressing satisfaction with the report of the deputation from the Dominion Alliance, received the evening previous, and pledging continued efforts on behalf of a Prohibition law. Two communications were read from the secretary of the Dominion Alliance, one asking that Conference send delegates to the executive of the Alliance, and the other that delegates be sent to the Prohibition convention, to be held in Toronto in October. Rev. Dr. Galbraith presented a communication asking that a place in Conference services be set apart for superannuated ministers. In connection with this communication the following resolution, moved by Rev. J. A. Rankin, seconded by Mr. E. J. Davis, M.P.P., was referred to the Committee on Resolutions: "That this Conference instruct the Committee on Conference Services to arrange in the future for a service at which the ministers to be superannuated shall be expected to speak on their experiences in the Christian ministry, and that a layman and minister be appointed to move a resolution embodying our appreciation of the services rendered to Christianity by retiring brethren."

The report of the St. Lawrence Camp-ground Committee, showing the condition of the defunct company, was read and referred to a committee. The report of Albert College, Belleville, was read, and a resolution of satisfaction at its success was passed.

The discussion on Mr. Phillips' resolution was then begun, Rev. R. N. Burns, who moved the adjournment on Friday, taking the floor. Mr. Burns roundly censured the Transfer Committee for granting the application of Rev. John Locke, of Peterboro', of the Bay of Quinte Conference, in violation of the recognized law of the Church. All the parties to the case—the committee, the Quarterly Board, and the applicant himself—knowingly contravened the law, he said. It looked, Mr. Burns said, as if the Transfer Committee were putting a premium on transfers. The removal of Dr. Johnston to Washington had seemed to make an opening for some deserving man in the Conference to secure a step up, and now an outsider was brought in and brought in illegally, to fill the position. He thought, under these circumstances, that some action that would express more than the mere disapproval of Conference should be taken. He would therefore move, seconded by Rev. Dr. Harper:

"That, whereas the transfer of Rev. J. H. Locke from the Bay of Quinte Conference into

the Toronto Conference was made in violation of the provisions of the Discipline, paragraph 110, subsection 2, this Conference strongly protests against the action of the Transfer Committee in the above case, and advises the Stationing Committee to adhere to its action in refusing to station Mr. Locke until all the other ministers of this Conference in active work are properly stationed."

Rev. Mr. Blackstock regretted that the discussion had arisen. It seemed to proceed on the assumption that circuits existed for the preacher, when the fact was that the preachers existed for the circuits. He knew what it was to be made to feel that he had no rights which his fellow-ministers were bound to respect, and the young men would live to feel the iron heel press them. He pleaded to have the matter dealt with in a Christian spirit.

Dr. Sutherland asked whether the amendment was not entirely out of order, as it first settled a point of law, and then took action on that. He held that an Annual Conference could not say that a competent committee had gone contrary to law. Such a matter had to be settled by the Court of Appeal of General Conference.

Mr. N. W. Rowell held that Dr. Sutherland's objection was properly taken, and that the chairman should so rule. He went on to say that the time rule was put into the Discipline for the convenience of the General Superintendent, the president of Conference and the ministers, and if none of these three objections be held, that unless the Court of Appeal decided otherwise, they might waive it. Although holding that the motion was not in order, Mr. Rowell said that there were few who did not regret that the transfer objected to had been made, owing to the congested state of Toronto Conference. In some respects, the action of the Transfer Committee could not be defended, and, if the Stationing Committee honored the call of the Yonge Street church, they were in duty bound to honor that from Davisville church. He considered that it was very much better that there should be no such thing as invitations; but, if they are considered at all, they should be considered equally in the case of smaller churches with those most prominent. This was not a question between laymen and ministers. If the Church was to prosper, it must be through mutual confidence, and every case should be considered on its merits, and not from the standpoint of the rights of the laity or of the ministry.

Rev. Dr. Shaw regretted that the matter had not been settled in ministerial session.

J. J. MacIsaac, Q.C., said that it was claimed in the resolutions that the Transfer Committee had violated two laws, the first an underlying principle, viz., equitable exchange and the law of the Church. Would it not be seemly and well to get the view of the Court of Appeal, which alone could settle such questions, rather than that Conference should constitute itself a court to deal with the matter? After a decision had been given, they could claim their right. The decision of the Committee on Transfers was final.

Rev. W. P. Brown said that there was not that real fair play which should be dealt all round by the Church. This was due to the fact that the Methodist body was not now either purely itinerant or purely congregational. It was a mixture of the two. He thought a request should be sent to Conference that steps should be taken to make the Church one or the other.

Rev. Geo. Webber said that if before the Union he and others had known that they were to be under the power of a committee which could do as it liked they would not have come in. He could no longer defend the Church as cherishing an equal spirit of justice and being void of a spirit of arbitrary power if a committee could do such things, and Conference could not raise its voice in protest.

Mr. Joseph Tait, M.P.P., said that the matter was a personal one, as was shown by the speeches, and he instanced that of Rev. Mr. Burns regarding Dr. Johnston's removal making a providential opening for some deserving man.

Mr. Burns said that Mr. Tait was making a misstatement, and asked him to take it back. He (Mr. Burns) had no motive to serve.

Mr. Tait said he was simply using that statement to bring out an argument, and he would certainly not take it back. Some words of a warm character passed to and fro, but finally the matter dropped, and Mr. Tait continued. He became entangled, however, with Rev. Dr. Galbraith immediately, after by stating that if this resolution carried it would be accepted by a large number of the laity as a declaration that the churches were the property of the ministry, and that the laity had no business or right to them.

Dr. Galbraith, interrupting, said that this statement was an imputation of improper motives, and should be taken back. He called upon the chairman to ask Mr. Tait to do so.

Mr. Tait said he was speaking with a knowledge of the feelings of many of the laymen, and speaking for himself. He stated the facts of the Yonge Street church case, and asked how the members of that congregation would regard a refusal of Conference to station Rev. Mr. Locke there. The Transfer Committee had received him, the Yonge Street church wanted him, and he wanted to go to Yonge Street. He certainly should be sent there.

As the time for adjournment was come the discussion was adjourned.

Before the meeting dispersed Rev. Dr. Burns, of the Wesleyan Ladies' College, Hamilton, spoke on the work accomplished by that institution. A vote of appreciation of the success of the college was adopted.

On Saturday afternoon the annual meeting of the Theological Union of the Toronto Conference was held in the Central Methodist church. Rev. Dr. Parker, president of Conference, presided. Rev. Dr. Dewart, editor of The Christian Guardian, delivered a lecture on "The Prophecy of Malachi." In his introductory remarks Dr. Dewart dwelt on the two theories of the prophet's mission and character which are current. He maintained that the prophets' own testimony of their prophecies should have more weight than the opinions of the critics. The lecture was mainly occupied with an exposition of the great religious and moral principles em-

braced in Malachi. At the close a vote of thanks was tendered to the lecturer. Several of the members spoke of the lecture in terms of warm commendation. The lecture will be published in the next issue of The Methodist Quarterly Review. In the business meeting which followed Rev. Dr. Dewart was elected president, and Rev. J. J. Redditt secretary of the Theological Union for the coming year.

In the evening a reception was held at Victoria College, Queen's Park. The spacious and magnificent new building was thrown open to the large number who took advantage of the occasion to examine it. The library, lecture-rooms and private offices were lighted, and thus the visitors had every facility of seeing the college thoroughly. Many were the admiring comments on the splendid equipments of the institution. During the evening a number of addresses were given in the chapel-room. The chair was occupied by Rev. Dr. Potts, who introduced the speakers. Chancellor Burwash made a happy address on the work accomplished by the university. Rev. Dr. A. Sutherland followed. Mr. E. J. Davis, M.P.P., represented the lay delegates on the platform, and made an address which was received with marked approval by all present. He spoke of the good work already accomplished, and the necessity of members, lay and clerical, standing shoulder to shoulder to forward it. Mr. Davis was followed by Rev. Dr. Parker, president of Conference, and Rev. Dr. Douglas, who was present, made a few graceful remarks in his customary eloquent style.

FOURTH DAY.

The Conference resumed business at nine o'clock a.m., Rev. Dr. Parker in the chair. A communication was read from the Prisoners' Aid Association asking for active co-operation and sympathy in pushing forward the reform in prison work. The communication was referred to the Committee on Memorials. The Church Property Committee reported a number of property transfers. The report was adopted.

At this point Rev. Alex. Langford brought up the question of Rev. J. H. Locke's transfer, and suggested that to make matters simpler Rev. R. N. Burns should be requested to withdraw his amendment to Rev. Mr. Phillips' resolution. He believed that there was little or no intention of appealing the matter and that therefore "in our opinion" should also be inserted in Mr. Phillips' motion. Some discussion regarding the advisability of withdrawing the amendment at this time took place, and among those who spoke was Hon. Charles Drury, who stated that he had remained over to express dissent from what Rev. Mr. Burns had said in reference to Rev. Mr. Locke's personal action in the matter. Rev. Mr. Burns in stating his willingness to withdraw his amendment desired it to be understood that he had had no intention of reflecting in the slightest degree on Mr. Locke's personal conduct.

The amendment was withdrawn, but as Rev. Mr. Phillips was not present it was impossible to interfere with his motion.

Rev. Dr. Dewart, editor of The Christian Guardian addressed the Conference in behalf of this connexional interest, and his remarks were favorably received.

It was moved by Rev. G. J. Bishop and seconded by Rev. Dr. Potts, "That the hearty thanks of this Conference be tendered to Rev. Dr. Fawcett, of Chicago, for his able, appropriate and eloquent sermon preached at the ordination service yesterday morning, and we pray that he may be long spared to proclaim the Gospel of the Son of God."

Both mover and seconder spoke to the motion and expressed more fully than could be done in a resolution their admiration for Dr. Fawcett's abilities, and signified their high appreciation of his personal work and character.

The resolution was carried by a standing vote, and the president, in presenting the motion to Dr. Fawcett, expressed the general opinion of Conference regarding the ordination sermon delivered by him, and uttered the hope that Dr. Fawcett would speedily recover robust health.

Rev. Dr. Fawcett, in replying, said that he had reached that time when his questionings and doubtings regarding the great old Book had passed away. At one time he had been inclined to stand beside those who had doubts about Genesis and Ezekiel and John, but those doubts no longer existed. Dr. Fawcett spoke with much emotion.

Rev. Dr. Briggs read his report as Steward of the Methodist Book-Room. The report was highly encouraging, showing that in every respect the institution had been successful beyond the expectations of the most sanguine. Not only was this so, but most friendly connections had been made with the largest publishing houses of the continent.

Rev. Dr. Withrow, editor of The Methodist Magazine, also presented a favorable report. Resolutions of thanks were passed to Rev. Drs. Dewart, Briggs and Withrow.

The memorial service, which was arranged to be held at eleven o'clock, was then proceeded with. Rev. Mr. Blackstock pronounced the obituary addresses on the deaths of the late Revs. Charles Sylvester and James Gray. Short addresses were also delivered by members of Conference touching the excellent work accomplished by these departed brothers.

At twelve o'clock Conference adjourned for lunch, and on re-assembling some routine work was taken up before going on with the memorial service.

The report of the Union Church Relief Fund, which was read, stated that loans to churches since 1887 had reached the sum of \$36,795.98, of which \$11,595.98 had been paid back, leaving \$25,200 still due. The report was adopted.

A report from the Sustentation Committee was presented and read, but was referred back for reconsideration.

The report of the Statistical Committee was then presented. Among other facts which it recounted was that the total increase in membership throughout the Conference was fifteen. In Toronto West District there had been a falling off to the number of 714 members.

Considerable discussion took place on this latter cause.

Rev. A. M. Phillips said that the members of

Toronto West District were not to blame. They had done their duty, and had not relaxed their efforts in Christian work. The fact that this falling off had occurred was in itself sufficiently painful to them without having it recorded in the Minutes of Conference. There was no good purpose to be served by recording the fact thus publicly. He moved that the clause be struck out.

Rev. W. J. Maxwell, in a short, humorous speech, attributed the falling off largely to want of business ability on the part of the Board of the Metropolitan church.

Rev. John Locke, who had read the report, stated that it was not intended to reflect on Toronto West District. It was simply a record of fact, which might be attributed to many things.

Mr. Phillips' motion was supported by a number of speakers, on the ground that the falling off was the result of removals, over 1,000 having gone out of the bounds of the district during the year.

Rev. Dr. Sutherland considered that it would be well that the clause should remain in, but that it should be stated that the falling off was due to removals. He gave as a reason for his contention that the membership had increased only by fifteen. This was not a creditable showing at all.

After some further slight discussion the resolution to strike the clause out was carried.

The following visiting ministers were introduced, and briefly addressed Conference: Revs. Isaac Tovell, of Niagara Conference; Richard Duke and W. J. Jolliffe, of Bay of Quinte Conference; and Dr. D. G. Sutherland, who has just been transferred from the Niagara Conference, and will for the next three years occupy the pastorate of Central church. Fraternal greetings were also received from Rev. J. C. Slater, a superannuated minister in poor health. Rev. Mr. Blackstock was appointed to convey back to him the greeting and regard of Conference.

The memorial service was then resumed. Rev. J. Hunt delivered the obituary on the late Rev. D. C. Clappison; Rev. John Philip on Rev. Dr. Elliott; Rev. G. W. Stevenson on Rev. E. Sallows, and Rev. John Vekery on Rev. John Foster. Each obituary address was followed by kindly and sympathetic speeches from those members of Conference who had had intimate personal acquaintance with the deceased gentlemen.

The obituaries were ordered to be included in the Minutes.

Rev. Dr. Burwash presented a report of a special committee, appointed in 1892, on the summer work of Conference students. The report stated that the mission field, where other denominations employed theological students in summer work, was already occupied by the regular ministry of the Methodist Church, and no action was required by Conference.

The report was adopted.

Rev. Dr. Alex. Sutherland then addressed the Conference regarding the Missionary Society, of which he is General Secretary. He said he could not give the income of the society for the year, as all the reports were not yet complete. He hoped, however, it might turn out about equal to that of last year. With the prospect of it not being equal, however, there was room for the exercise of prudence in making grants to churches. Many of the missions now receiving these grants ought to be self-sustaining, and if they would but make an effort to be so it would leave so much for fields that were in very great need. Dr. Sutherland spoke of the Woman's Missionary Society and the amount of good which it was accomplishing. He pointed out, however, that in looking after this organization it would not do to neglect the general society. Referring to the present, and future relations of Epworth Leagues and Young People's Societies to general mission work, he pointed out the danger which might occur from not working through the regular church channels. In closing he referred to the vast opportunities which were now offered for missionary work.

Rev. J. W. Maxwell followed with a glowing eulogy on what had been accomplished by Dr. Sutherland, and with a few valuable suggestions for the more efficient conduct of the work.

It was then moved by Rev. H. S. Matthews, and seconded by Rev. J. F. German, "That we, as a Conference, have listened with great pleasure and satisfaction to the statements of Rev. Dr. Sutherland, Missionary Secretary; we desire to place on record our appreciation of the efforts of the Missionary Secretary to advance the interests of the Mission Society, and pledge ourselves to sustain him, both morally and financially, in his important work." The resolution was carried.

Rev. G. J. Bishop said, in reference to the remarks of Rev. Dr. Douglas regarding the action of the Decennial Conference, held in Bombay, India, that he had some suggestions to make to the Conference on the same line as taken by Dr. Douglas.

Rev. Dr. Dewart said that there was great diversity of opinion on this matter, and it would be well, before any action was taken, to have the fullest light in regard to the action which had been taken by the Decennial Conference.

A committee on the matter, composed of Rev. G. J. Bishop, Rev. A. Langford, Rev. Dr. Sutherland, Hon. Charles Drury, and Mr. J. W. St. John, was appointed by the president. They will report on the whole matter.

The committees of Conference held private meetings in the evening to formulate reports to be submitted to Conference to-day.

FIFTH DAY.

Conference resumed its meeting at nine o'clock in the morning. President Parker in the chair, and shortly after adjourned in order that a ministerial session might be held. At the ministerial meeting the report of the Committee on Conference Relations was read by Rev. Geo. E. Webber. The following were recommended for ordination for special purposes conditional on the Stationing Committee confirming them in the stations with which their names at present were associated: G. S. Smith, Geo. Lawrence, Thos. Scott, Gilbert W. Robinson, Charles C. Fry, Harry T. Ferguson, Thomas Ingraham.

The following young men were granted permission to take work under chairman of districts: James

Brief Church Items.

Harrison, C. M. Smith, H. J. Anderson, R. J. Simpson, F. H. Irwin, R. A. Spencer, C. Lawrence, A. J. G. Carscadden, H. C. Harbridge, L. Allin, Wm. D. Farrer.

A recommendation from the Parry Sound District that Samuel Dunn Dinick be received as a candidate for the ministry was adopted.

Conference again met in open session, at 10.40 o'clock.

Rev. W. R. Parker, the president, was elected to represent Conference in the Central Board of Missions.

The report of the Sustentation Fund, which was presented by Rev. Mr. Willmott, showed that \$985.50 had been received. In the discussion on the report, Rev. Peter Addison alluded to what he called "the disloyalty to our churches in this city, with reference to the con-nexional funds." After some discussion and the adoption of the report, it was moved by Rev. M. Brown, and seconded by Hon. Charles Drury, "That whereas the General Conference having made provision for the establishment of a Sustentation Fund by each Annual Confer-ence for the purpose of securing salaries of not less than \$750 for ordained married ministers, \$400 for ordained unmarried ministers and \$350 for probationers; and whereas the fund established by this Annual Conference having been hitherto so inadequately sustained that only \$982.50 was contributed for 1892, and for the year just closed \$935, giving no more than enough to raise ordained married ministers' salaries to \$450; single ministers' salaries to \$276 and probationers' to \$230, exclusive of rent and horse keep, leaving a large number unaided whose salaries were inadequate to their support; and believing this lack of funds arises in a great measure from a want of knowledge of the object and needs of the fund; therefore be it resolved that on every circuit and mission, in accordance with the standing regulations of this Annual Conference, the object of the fund be fully explained to the congregations; and collections and subscriptions be taken up; and in addition the Quarterly Boards of circuits which pay their ministers \$1,000 and upwards be requested to make an appropriation of the fund in some measure commensurate with their ability; and the amount of salary paid to their ministers; so that thereby, as nearly as possible, the disciplinary allowance may be given to the ministers and probationers on the cir-cuits and missions which, after a fair investiga-tion, can be shown to be unable to make up the amount."

In speaking to his motion, Rev. Mr. Brown said the Sustentation Fund was much more im-portant even than the Superannuation Fund.

Rev. Dr. Hare, of the Ontario Ladies' Col-lege, Whitby, presented the annual report of that institution, and a motion approving of it and expressing pleasure at the success of the college was adopted.

At the afternoon session, after one or two matters of routine had been disposed of, the orders of the day were called. The first under this heading was the discussion on Rev. A. M. Phillips' resolution of censure.

Before the regular discussion on the motion began some time was spent in considering Mr. Phillips' request to modify his resolution by inserting in the second clause of the preamble the words "in our opinion," and in expressing in the last portion of the resolution the hope that for the future the letter and spirit of the law would be observed.

Mr. Phillips said that these alterations would bring the resolution within the jurisdiction of the Conference, and obviate the legal objections which had been raised in the previous discussion.

Mr. Albert Ogden objected to this change of front. The debate, he said, had hung fire for some days on the resolution as originally drafted, and by admitting such alterations answers to the arguments made when the more severe motion was under consideration would be prevented.

Mr. J. W. St. John did not think that Con-ference should even mildly censure the Transfer Committee.

Rev. Dr. A. Sutherland said that the impres-sion regarding this trouble which had gone abroad was founded on the original motion, and it would be unfair after it had been debated for several days that the motion should be al-tered materially, except by amendment. It would be unfair to the Transfer Committee, and unwise on the part of the Conference.

The chairman said that in his request to modify his resolution Mr. Phillips was within his rights. If the Conference allowed him, there could be no reason for not granting it.

Some members raised the objection that by passing a resolution permitting changes in the original motion Conference would be practi-cally adopting the motion.

The president did not agree with this view, but to avoid any trouble Rev. Dr. Stone moved an amendment to Mr. Phillips' resolution, which embodied the changes asked for.

Rev. Mr. Maxwell, who had moved the ad-journment of the debate, then took the floor. He only spoke for a minute, however, and con-cluded by asking an explanation from ex-Presi-dent Bishop, who had been a member of the Transfer Committee last year, of the particu-lars of this transfer.

Mr. W. St. John urged strongly that the discussion might be terminated, and he se-cended the following amendment to the amend-ment of Hon. Charles Drury: "That while this Conference desires to place on record its opinion that it is important that care should be exercised by the Transfer Committee to the end that both the letter and the spirit of the law should be fully observed in the discharge of their functions, it is nevertheless the opinion of this Conference that in the case now under consideration it is not expedient that any fur-ther action be taken."

Mr. Albert Ogden, in again speaking, inti-mated that when the motion was first brought up an effort had been made to shut off discus-sion. The ministers alone understood it, having previously discussed it.

Rev. Mr. Adams asked where it had been discussed.

Mr. Ogden said in the ministerial session.

MANITOBA AND N. W. CONFERENCE.

KILLARNEY.—Rev. Henry Lewis writes: We have just closed a most successful week of special services. Brother and Sister Viner, Life-line evangelists, were with us, and by God's blessing we have had quite a number of conversions, mostly young people, and a large number of members have been led to seek the blessing of full salvation. All the associate members of the Christian Endeavor Society have become active.

WINNIPEG, Grace Church. At the recent quar-terly communion services held in Grace church, a large number—about eighty—were received into church fellowship on profession of faith, several of them being from the Sunday-school, and at Zion church forty-five were received into membership.

DELORAINÉ CIRCUIT.—The Deloraine Times says: The official business meeting of the Deloraine Circuit was held on Monday, May 15. The work of the year was carefully reviewed, and every depart-ment of the church's interests showed substantial and encouraging prosperity. The class-meetings, prayer-meetings and public services were better so largely attended as now. The liberality of the people is assured by the fact that the funds of the church are well to the fore. During the year Rev. Mr. Bridg-man has taken in ninety-one members. This is the largest increase yet reported in the Conference, and possibly the largest in any single charge of any deno-mination in the Province.

SNOWFLAKE CIRCUIT.—A correspondent writes: Our circuit has been having a gracious re- vival. Mr. and Mrs. Viner, Life-line evangelists, have just left after three weeks of faithful work. Snowflake, Mowbray and Windy Gates were visited. About twenty-five souls started for Jesus, and intense conviction reigns on every hand. Our members have been greatly blessed by Mr. Viner's words on perfect love, many launching out for the full blessing. Mr. Viner is a powerful and convincing speaker, and pos- sesses great tact in the after-meeting. Mrs. Viner is at home in the personal work, and her words of help and encouragement will not soon be forgotten. The singing of each was owned and blessed of God. Though they are gone they still live in our hearts. Two new Sabbath-schools have been started this spring at Star Mound and Windy Gates. The out-look for the coming year is bright. At its last meet- ing the board petitioned the Stationing Committee to return the pastor, Rev. H. Hall, and petitioned the Conference to ordain him for special purposes.

DOUGLAS.—A correspondent writes: On May 24 the corner-stone of our new church was laid by Mrs. Muir, one of the pioneer ladies of the church at this place. Excellent addresses were delivered by Rev. J. Semmens, president of the Conference, Rev. H. Kenner, Rev. C. T. Baylis, pastor of the church, and Mr. T. E. Greenwood. Mr. James Bousfield gave an interesting history of the church at this place since its organization by Rev. Thomas Lawson, some thirteen years ago, with eleven mem- bers. It now having one hundred; twenty-seven new names have recently been added. The ladies of the congregation provided an excellent supper, which concluded a most successful meeting. The cause of Methodism at this place is in a very prosperous con- dition; the subscription list, together with the amount realized by the sale of the old church, will be sufficient to cover at least three-fourths of the debt to be incurred in building our elegant new church, which is estimated to cost about \$2,500. All the services of the church are well sustained, the accommodation in the old church being entirely too small for the preaching service. The Sabbath-school, under the superintendence of Mr. Bousfield, is rapidly growing; the average attendance being about eighty. The work of the Quarterly and Trustee Boards has been most agreeable. Too much thanks cannot be given. Mr. Baylis for the energetic part he has taken in the work at the last meeting of the Quar- terly Board. A unanimous invitation was given for his return.

NIAGARA CONFERENCE.

ST. CATHARINES, St. Paul Street Church.—The farewell sermons of the pastor, Rev. S. Cleaver, were preached to large and attentive congregations. In the morning he chose for his text Prov. xxix. 25, "Whoso putteth his trust in the Lord shall be safe." To a large congregation, composed principally of the membership of the church, he spoke encouragingly of the Christian's trust and safety, both in the present life and also for the life to come. In the evening the church was filled with a congregation representing all the city churches. The pastor spoke in feeling terms of the pleasant relations which had existed for the past two years between himself and his people, and prayed God's blessing upon them in their future. He chose for his evening remarks Rev. vii. 9, and graphically portrayed the glories and happiness of those who are now beyond all partings and separation. His words will long be remembered by all who heard them, and must bring forth fruit. The congregation of this church are very loath to part with their pastor, for, both in the pulpit and in their homes, he has helped and blessed them by his words of sympathy and counsel. The prayers and best wishes of this church go with him to his distant field of labor.

LOUTH AND GRANTHAM CIRCUIT.—Rev. T. L. Kerruleh, pastor. In a former issue you were pleased to publish a short notice of ser- vices held at the Louth appointment of the Louth and Grantham Circuit. Please accept a few lines at this time. Those services were con- tinued three weeks, with the result that at the close and shortly after fifty persons united themselves with the Church, twenty-two of whom were received by baptism, all of whom continue faithful. A further result is, that the congregation is largely increased. The class and prayer-meetings are well attended. We have three prayer-meetings a week, at which there is wonderful freedom, the youngest and the oldest taking part. In many homes family al- tars have been set up. We count twenty-four families in our congregation in which every member old enough to be accountable is a member of the Church. Our present membership is 126. A drop of blessing has fallen upon us. May a mighty shower spread all around. To God be all the glory.

LYNDEN CIRCUIT.—Rev. H. M. Hall, pastor. The choir of the church at Lynden gathered at the parsonage, on Tuesday evening and pre- sented Miss Lizzie Armour with a beautiful

silver card-receiver, in token of appreciation of her services in the choir during the three years she has been associated with it. A pleasant time was spent, and the company separated at an early hour. On Thursday evening quite a number gathered at the prayer-meeting. Near the close, Mr. James McGregor arose and requested to be permitted to say a few words. He then read a complimentary address to Rev. H. M. Hall and Mrs. Hall, expressive of ap- preciation of their labors on Lynden Circuit during the past three years, as shown by suc- cess in raising Church funds, and by a consid- erably increased membership, and expressing best wishes for future prosperity. They were then presented with an elegant silver tea-set. Mr. Hall made a suitable reply, tendering thanks for the beautiful present, and expressing grati- tude for all the kindness shown during his pastorate.

GUELPH CONFERENCE.

ERIN CIRCUIT.—Revs. W. A. Strongman and J. W. Kitching, pastors. The corner-stone of the new Methodist church at Belfontaine was laid on May 26 with appropriate ceremonies, by Mr. H. A. Massey, of Toronto. Rev. Dr. Hannon, chairman of the Guelph District, presided. Addresses interesting and appropriate were given by Mr. Massey, Dr. Hannon, Rev. Messrs. Ball and Magwood, former pastors, and the neighboring ministers. A copy of The Guardian was put under the stone. In the evening a grand concert was held in the Baptist church, when an excellent programme was rendered, consist- ing of music by the Inglewood orchestra, selections in elocution by Miss Burke, of Hamilton, and Rev. Mr. Duff, of the Congregational church; solos by Misses Herring, McTaggart and Ramsay, and Messrs. Phillips and Wallace; singing by the choir, and addresses by Rev. Messrs. Noble and Ball. The net proceeds amounted to \$175—\$100 of which was contributed by Mr. Massey, another monument to his name. We pray that success may attend the efforts of this aggressive people.

HESPELER.—The Recording Steward writes: One year ago this church invited Rev. W. H. Harvey to this charge, which was granted by the Stationing Committee, which we have no cause to regret. The church has done well under his management, largely because of his manly way of doing things. The finances of the church are in a very satisfactory con- dition. The connexional funds are all in advance of other years, the Missionary Fund showing an increase of \$50 over last year. This being a manufacturing town, there is constant moving going on, and we lost quite a number of members during the year; still we return an increase. The Quarterly Board invited Brother Harvey back for another year, and also voted him \$50 in his addition to his salary. The Sabbath- school is prosperous, having an average attendance of 250. The Epworth League of Christian Endeavor Society is among the largest in the Dominion for the size of the town, and is doing a good work. The Ladies' Aid is also in a healthy condition, and is a good help to the church. For all of which we thank Almighty God, and hope, with this blessing upon us, for the coming year to be able to report even better results for the labors, prayers and faith of this church.

TORONTO CONFERENCE.

PICKERING.—Rev. J. T. Caldwell, pastor. Rev. W. J. Jolliffe, B.C.L., of Oshawa, re- cently preached our educational, and Rev. A. B. Chambers, LL.B., of Toronto, our free-will offering-anniversary sermons; both were charac- terized as eloquent and scholarly in their efforts, well worthy of the honored standard those brethren have attained in the church. The free-will offering was a departure from the old and frequently objectionable modes of raising funds by tea-meetings. It was a very gratifying success in finance, equalling the most sanguine expectations in its results. In our church there is a visible and steady increase of consecration to God and of the spirit of holiness. The class-leaders are capable men and intensely patriotic to duty and the interests of the church. Our Sunday-school is the largest and most efficient of any here, and is imbued with a thorough progressive spirit. The financial returns per membership are very high, a slight reserve being reported. Great efforts are being made in carrying out the Local Option by law in the face of bitter opposition of liquor partizans.

TORONTO, Berkeley Street church.—Mrs. J. W. Bradley, the directress of the Berkeley Street Meth- odist church choir, is entitled to great credit for arranging an attractive programme for the recent annual concert of the choir, which was given to a large and appreciative audience. The choir sang their selections in excellent style, with good effect, and, considering the number of members, with a large volume of tone. Mr. Bruce Bradley, who has an agreeable voice, sang Barré's "Long After" with considerable finish, and was followed by Mrs. Stone, who sang Denza's "Come to Me" with much sweet- ness. Miss Nicholls was very successful in pleasing the audience with her recitation of "The Judgment Day" and was called on for an encore piece. Miss Florence Brown, a promising piano student, played with good technical ability Neven's "Narcisse" and an arrangement of Dalibé's "Pizzicato." Master Percy Hamby, a boy of twelve years of age, quite won the hearts of the ladies of the audience with his singing. He has an excellent voice of sympathetic quality, and sang White's "Only Tired" in a man- ner that for expression and phrasing would do credit to a much older and more experienced vocalist. He was warmly encored. Other solos were effectively given by Miss B. Smith, Mr. W. Shaver and Miss B. Dewart, and a quartette by Misses Dale and Upton and Messrs. Booz and Medcalf. Altogether the con- cert proved very entertaining.

TORONTO, Wesley Church.—The Recording Steward writes: At the annual meeting of the Quarterly Official Board of Wesley church, Dundas Street, Rev. A. B. Chambers, LL.B., pastor, in the chair, a resolution was unanimously carried that a report of the spiritual and financial standing of this church be handed to The Christian Guardian, with a kindly request for publication. I am sure Mr. Editor, that yourself and others will be interested to know how we are progressing. We now have a membership of 704, the largest in the Toronto West District, although considerable weeding out was done this year and 140 names dropped, besides a great many removals. We, however, received 129 members on trial, which has helped to make up the loss. The latter were mostly converts from our special meetings, which were greatly blessed by God, and the results of earnest work on the part of our Sunday-school teachers, some of whom have won nearly all their class for Christ. Our school is pro-

gressing favorably in all its branches, and we have a total of 1,032 persons on its rolls. What a glorious field for labor! We thank God for the number who have already consecrated themselves to the work, and for the blessed results through the influence of the Holy Spirit. The library has recently been re- plenished with a large number of choice books, of which we have about 1,000 volumes to select from. All other departments, amongst which are the Ladies' Aid, Y.P.A., and Y.P.A. of C.E., are in a flourish- ing condition, and doing good work. Our financial statement shows a surplus of \$6.09 with which to commence the present conference year, which we hope, under God, to be the most successful in the history of Wesley church. Both pastor and people are determined by God's help to do what they can for the furtherance of Christ's kingdom in the hearts of men and women who are in need of a Saviour, and we earnestly ask the prayers of all God's people that he may strengthen us in our work of faith and labor of love.

MONTREAL CONFERENCE.

FARNHAM (Que.).—Rev. E. S. Howard writes: The revival services resulted in greatly quickening the church and increasing our membership slightly. Some have yet to decide where to unite. Two mar- ried couples, I expect, will unite on an adjoining charge. Some improvements have been made to the parsonage; also a new organ, an eight-day clock and sundry things added to the Sabbath-school room—all paid for. Our liabilities are being reduced by pay- ment of the interest and lessening of the principal.

POWASSAN.—Rev. John Webster, chairman of the Nipissing District, was on Friday evening before last presented by the friends and members at Pow- assan Mission with a highly complimentary address, accompanied by a purse of money, as a token of the esteem in which he is held on the mission and throughout the district. In his reply to the address Bro. Webster gave a summary of his work during his pastorate. From it we give the following extract: "We have received fifty-two members into the Church during the year; baptized fifty; preached to twice as large congregations as we have been accus- tomed to; organized two new congregations; opened five new Sabbath-schools; our ministerial support has increased about one hundred per cent; our Mission- ary Fund has increased more than three hundred per cent, and on the whole we have had a peaceful and prosperous year. Now, I thank you on behalf of Mrs. Webster, for your kind expression, and for the kindness you have shown toward her and family. We leave with the most kindly feeling toward all. May the success of the past encourage greater efforts in the Master's vineyard in the future. Much is due to the faithful men who have preceded us."

CHESTERVILLE CIRCUIT.—The members of the Quarterly Board of this circuit passed a resolu- tion expressing their regret at the approaching re- moval of Rev. James E. Richardson to a new field of labor, and to tender him their thanks for the kind and efficient manner in which he has performed the duties of pastor for the past three years. He has in every respect filled the office to the entire satisfaction of the Board. It gives them great pleasure to state that the membership, collections, quarterly dues, and missionary subscriptions have very much increased during his term of office, and that the financial position of both appointments (Chesterville and More- wood) is in a more flourishing condition than it ever was before. This resolution but voices the feeling of the people all over the circuit towards Mr. Richard- son. His congregations have been large at all the appointments, and steadily increasing. This has been especially the case at the Sunday evening service at Chesterville, which has been largely attended by the young people. All the church funds have been increased. The amount paid for missionary purposes, including the Woman's Foreign, being \$642.72, over \$130 in excess of any previous year. The circulation of The Guardian on this circuit has doubled during this term. In addition to his salary Mr. Richardson has this year received \$117, the voluntary contributions of the people of Chesterville and Morewood, who each met in social gatherings to do him honor, and show in a tangible form their appreciation.

LONDON CONFERENCE.

AYLMER.—Rev. T. Cullen, pastor. During the closing days of April and the opening days of May, J. S. Jenkin, the evangelist, favored us with a visit. His services were heartily rendered, and were a means of good to many earnest hearts. He is an honest, earnest, successful Christian worker. Our Ladies' Aid have put a new slate roof on the parson- age. They are ready to paint the building outside, and to paint, grain and paper it within. We also have on hand, awaiting the workmen, the material for a new fence for our church grounds. The year has been marked by an increase in our membership and an advance in our principal funds.

LONDON, Queen's Avenue.—Three Sabbath-even- ings ago there was held a service in this church which was truly a sight to cause gratitude to God—one hundred and twenty persons publicly uniting with the church. After a baptismal service, conducted by Rev. Dr. Sanderson, and the reception service, con- ducted by the acting pastor, Rev. S. E. Marshall, all united in the sacrament of the Lord's Supper, admin- istered by Rev. C. E. McIntyre, assisted by others. We all recognize that there have been many agencies employed of God in accomplishing this grand ingath- ering, and trust and pray that all the members, new and old, may continue "steadfast, unmovable, always abounding in the work of the Lord."

STANSTEAD COLLEGE.

At the meeting of the Conference, recently held in Cornwall, it was recommended that young men who intend to enter the ministry should take their preli- minary course of study at Stanstead. Four gentle- men have offered free scholarships, and this number will be increased if needed. Young men or young women who wish the Arts course of McGill Univer- sity can take their first and second year of under- graduate work in this college. Rev. C. R. Flanders, B.A., widely and favorably known, has been ap- pointed principal, and a thoroughly competent staff of teachers is to be associated with him. The courses of study are broad and varied; embracing model and academic matriculation, and two years undergraduate in Arts, ladies' collegiate, commercial science, instru- mental and vocal music, and a course in fine arts. The college is delightfully situated, is supplied with pure spring water from the adjacent hills, and in winter is heated with hot water. The building, dur- ing vacation, is to be thoroughly renovated, repaired and furnished. The aim of this institution is to provide the youth of both sexes the means of a higher education under Christian influence.

Personal Items.

The General Superintendent, Dr. Carman, returned from British Columbia and the Northwest last week, in good health, and has left for the Maritime Provinces. His circuit extends from ocean to ocean.

At the recent opening of the fine new Y. M. C. A. building at Vancouver, B.C., our General Superintendent, Rev. Dr. Carman, delivered an eloquent and impressive address appropriate to the occasion. Dr. Carman's utterances were received with much enthusiasm.

Rev. C. E. Manning, of the Clinton Street church, in this city, took a prominent part in the services at St. Paul's M. E. church, Niagara Falls, N.Y., held to commemorate the fourth anniversary of the founding of the Epworth League. He preached very acceptably at the Sunday morning service, and delivered an earnest, practical address at the meeting held in the evening.

At the recent Official Board Meeting of the St. Paul's Methodist church, in this city, a very complimentary resolution was carried by a unanimous standing vote, expressing high appreciation of the services of the pastor, Rev. J. E. Lancelley, and thanking him for his efficient pulpit labors and for his genial and social intercourse with his congregation.

At the last Quarterly Official Board Meeting of the Claremont Circuit, a resolution was passed unanimously expressing their appreciation of the ministry of Rev. J. M. Simpson during the past three years, and praying that God's blessing may attend him in his new field of labor.

At the last regular meeting of the Quarterly Official Board, Meaford, a resolution was unanimously passed expressing their high appreciation of the services of their pastor, Rev. Dr. S. G. Stone, whose pulpit ministrations have been marked by distinguished ability, and whose urbanity and faithfulness as a pastor have won for him the affectionate esteem of his whole congregation, who part with him with reluctance, regretting that the rules of the Church will not admit of his remaining longer on his present charge. The Board also expressed their high regard for Mrs. Stone, whose exemplary life and untiring devotion to the interests of the church have been of inestimable value.

At the Official Board Meeting of the Ottawa West Methodist church, on Tuesday evening, May 16, Miss Mark, organist, daughter of Rev. R. Mark M.D., with members of her choir, asked admission, and informed the pastor and officers of the church that the choir, out of its own treasury, had paid for a fine new reed organ, double manual and pedal clavier, with eighteen stops. Their treasurer only needs \$50 out of their annual Thanksgiving concert fund to make payment in full. The value is \$400. It was a pleasant surprise. A hearty vote of thanks was tendered to the leader and members of the choir, and a committee was appointed, consisting of Messrs. Matthews, Lester and Carpenter, to raise the platform and choir seats to meet the requirements of the larger instrument. For twenty years Miss Mark has, in the Ottawa West church, sustained a choir that has been highly efficient, loyal to their leader and to the church, and generous beyond compare.

Rev. Mr. and Mrs. Vollick, of Kelvin, received quite a surprise in the unexpected celebration, last Monday evening, of the fiftieth anniversary of their wedding. Early in the evening guests began to pour in from all sides and, take full possession. Mr. and Mrs. Vollick were taken completely by surprise, but they were soon made aware of the fact that they were to have no small gathering, as a hundred or more guests soon arrived. Although the assembly was so unexpected, yet Mr. and Mrs. Vollick showed no signs of discomfiture, and readily suited themselves to the occasion. Tea was served on the lawn, after which they repaired to the house, where short, suitable speeches were made by Mr. Lee, of Paris; Mr. Hemmingway, of Northfield, and Mr. Wood, of the Townline. Mr. Cox, of Harley, acted as chairman, making a number of spicy remarks during the evening. Towards the close of the programme the host and hostess were presented with two magnificent easy chairs, accompanied by a kindly worded and appreciative address. Mr. Vollick made a very touching reply, in which he expressed his sorrow in parting with the friends of the circuit, and the company dispersed after singing the doxology.—Brantford Expositor, May 26.

At the conclusion of the Algona District Meeting a highly complimentary address was presented to Rev. J. C. Willmott, M.A., the chairman of the district, in recognition of the esteem and respect in which he is held, and of the faithfulness and impartiality he has shown in the discharge of his duties.

Rev. G. W. Snell, of Richmond, P. Q., writes that anyone giving him the address of an evangelist named E. Thorley, would confer a great favor. Together with his wife and daughter he is travelling towards the west with a grey horse and buggy. When last heard of, he was at Huntingdon, P. Q.

Rev. J. M. Hodson, M.A., of the Bay of Quinte Conference, has been since April filling the pulpit and doing the pastoral work of Rev. Dr. Deems, of the Church of the Strangers, New York city. Pending Dr. Deems' recovery from a stroke of paralysis, Mr. Hodson has been requested by the management of the church to continue his appreciated labors.

Rev. Henry Thomas, pastor of the Wooler Circuit, has received a kindly worded resolution of appreciation and confidence from his Quarterly Board.

Mr. A. N. Prunty, of Belleville, who was converted at the age of seventy years during the revival services conducted by Rev. Messrs. Crossley and Hunter in that city five years ago, was at Adolphustown recently, and while there cut from the old Methodist church a piece of wood, making from it three canes, which he presented to Rev. Messrs. Crossley and Hunter, and Dr. Briggs, of Toronto, as souvenirs. The canes are highly prized by the evangelists, and will be looked upon as relics, being taken from the first Methodist church built in Canada.

Rev. William Blair, pastor at Kemptonville, has been granted six weeks' leave of absence during the summer.

Rev. A. Henderson, pastor at North Bay, has received from the Quarterly Board of the circuit a resolution expressive of hearty appreciation of his pastoral labors.

At the last Quarterly Board Meeting on the Melita Circuit, Manitoba Conference, a kindly worded resolution was unanimously passed, expressing sincere thanks and appreciation to Rev. W. A. Vro-

man, who has been for three years the able and faithful pastor of the circuit, and who has labored most successfully amidst many very discouraging circumstances.

At the last meeting of the Quarterly Board of the Heathcote Circuit, a resolution of condolence was passed, expressing deep sympathy with Mr. W. F. Hewgill, recording steward of the circuit, in the affliction sustained by him in the death of his beloved wife. A resolution was also passed expressing appreciation of the faithful and successful pastoral labors of Rev. G. S. Hunt during the past three years.

Rev. H. Cairns, who has been pastor of the George Street church, Brockville, during the past three years, was recently made the recipient of a resolution, unanimously passed by the Quarterly Board, expressing high appreciation of his valuable and successful labors during his pastorate. A similar resolution from the members of the Epworth League was also passed.

Mr. Andrew Thompson, who has been for many years the esteemed recording steward of Broadway Tabernacle, in this city, was recently presented, on his retiring from that office, with a beautifully illuminated address by the members of the Quarterly Board. The address expressed deep appreciation of the sterling qualities which had marked Bro. Thompson's conduct during the time of his stewardship, regret at his resignation, and best wishes for his future usefulness and success.

The Quarterly Board of Kenilworth Mission, at its last meeting, passed a resolution of condolence, expressive of deep regret at the loss by death of Mr. William Cushing, who was for many years a faithful and valued member of the Board, and sympathizing with the bereaved widow and family in their affliction. Bro. Cushing was greatly respected and esteemed on the circuit. He was recording steward and Sunday-school superintendent for some time, and was also representative to district meetings, delegate to Annual Conference, and twice a delegate to the General Conference.

Mr. S. R. Parsons, superintendent of the Grace church Methodist Sabbath-school, Winnipeg, writes us as follows concerning the letters now being contributed by Rev. Dr. George Young to The Guardian: "I write to express my appreciation of the 'Reminiscences' which Rev. Dr. Young has been giving for some time past in The Guardian. His sixteen chapters (to date) have all been intensely interesting, and valuable as authentic history, especially to those living in the territory covered by his letters. I trust Dr. Young will see his way clear to put these 'Reminiscences' in a more permanent form."

A card from Rev. C. A. Sykes conveys the sad intelligence of the death of Mrs. Allum, wife of Rev. Carl Allum, Renfrew Circuit, Montreal Conference. She passed away in great peace, at the parsonage, on the morning of the 16th inst., in the fifty-third year of her age. We are sure the bereaved husband and family will have the sympathy of many friends in their deep affliction.

Previous to their departure from the Grafton Circuit, Rev. H. V. Mounter and wife were surprised by a large number of their friends of the Grafton congregation, who presented Mrs. Mounter with an address expressive of esteem, together with a beautiful and costly bronze-mounted clock suitably engraved.

At the last meeting of the Quarterly Board on the Fiesherston Circuit, a resolution was unanimously passed expressing gratitude and high appreciation of the services of Rev. A. W. Tonge during his three years' term on the circuit.

Galt Methodist church is losing, Leamington gaining, much personal worth in the removal of Mr. and Mrs. T. A. Rutherford to the latter place. For a number of years Mrs. Rutherford (daughter of Mr. C. Wilson, traveler for Goldie & McCulloch) was organist for the Young People's Society, as also for the weekly prayer service, in which capacity, as well as that of Sunday-school teacher and member of the choir, she was punctually itself. She is deservedly popular with all who have the pleasure of her acquaintance. Mr. Rutherford, as Sunday-school teacher and an ever active worker in every good word and work, will be much missed, and we bespeak for them a cordial welcome from the church in Leamington.

GOLDEN WEDDING.

Mr. and Mrs. Jonathan Tovell, of Eramosa township, Wellington county, celebrated the fiftieth anniversary of their wedding on Tuesday, June 8. The day was bright and bracing, and from noontide till late in the evening their residence and lawn presented an animated scene of friends meeting and greeting under the happiest of circumstances. Over fifty guests partook of refreshments under the shade-trees surrounding the home, and extended their congratulations to the bride and groom of fifty years ago. Much appreciation was manifested by the venerable couple when the greetings and congratulations of the Niagara Conference were conveyed to them by their second son (Rev. I. Tovell), who is secretary of said Conference, and who was excused from attending Conference in order to be with his friends that day.

Mr. and Mrs. Tovell have been blessed with ten children, eight of whom are living, and were present, together with several grandchildren, to do honor to their happy parents. The affection for the aged parents was manifested by the gift from their sons and daughters of a gold ring for their mother, and a pair of easy and luxurious arm-chairs, and a handsome carriage for both.

No small interest was felt in the fact that among the guests present were three brothers and four sisters of Mr. Tovell, all in good health, the average age of the group being 72 1/2 years, the eldest being 81, and the youngest 62 years old. Mr. and Mrs. Tovell have lived the entire period of their married life where they now reside. Sobriety, industry, frugality, and the fear of God have characterized their daily walk. For many years morning and evening, and every day, the Bible has been read and family prayer offered. All their sons, six in number, and their two daughters, are friends of temperance, believers in Christ, and identified with the Methodist Church. At the close of this memorable jubilee the family and friends sang, "Blest be the tie that binds," then knelt in prayer together, offered thanks and praises to Him from whom all blessings flow, and thus ended one of the most delightful days in the entire history of the family.

VICTORIA UNIVERSITY.

EXAMINATIONS IN ARTS.

We publish below the results of the recent examinations in Arts. The honorary degrees conferred, and the medals and prizes awarded, are given in connection with the convocation proceedings in another column.

Degrees.

B.D.—R. Corrigan, B.A., H. T. Ferguson, B.A., A. J. Irwin, B.A., H. S. Osborne, B.A., W. B. Tucker, B.A. B.A.—I. G. Bowles, W. P. Bull, E. M. J. Burwash, E. W. Hayden, E. B. Hutcherson, F. J. Kay, Miss A. G. Kenny, W. T. Keough, R. S. E. Large, M. W. Leigh, W. R. Liddy, G. H. Locke, A. Y. Massey, J. A. McBeath, Miss A. A. McDonnell, G. A. McIntosh, W. F. Osborne, M. C. Peart, T. E. E. Shore, A. G. W. Wilson, E. R. Young.

Honors in Arts.

FOURTH YEAR.

First-class honors in Natural Science, Div. II.—E. M. Burwash, A. G. Wilson. First-class honors in Philosophy—G. A. McIntosh, T. J. Paul. First-class honors in German—W. F. Osborne. Second-class honors in Natural Science, Div. II.—E. B. Hutcherson, W. T. Keough, W. R. Liddy, A. Y. Massey. Second-class honors in Philosophy—R. G. Bowles, J. E. McBeath. Second-class honors in Political Science—W. P. Bull. Second-class honors in Classics—G. H. Locke. Second-class honors in English—W. F. Osborne. Second-class honors in German—Miss F. E. Kenney. Third-class honors in Natural Science, Div. II.—T. E. E. Shore. Third-class honors in Philosophy—J. F. Kay, R. S. E. Large, M. W. Leigh, M. C. Peart. Third-class honors in English—Miss F. E. Kenney. Third-class honors in German—Miss A. A. McDonnell.

THIRD YEAR.

First-class honors in French—Miss H. S. Albarus, W. L. Foucar. First-class honors in German—Miss H. S. Albarus. First-class honors in Roman Law—J. A. Aycarst. First-class honors in Natural Science—E. B. J. Hales. First-class honors in English Law—E. E. Marshall. First-class honors in Economics—R. G. Martin. First-class honors in Constitutional Law—A. J. Paul. Second-class honors in French—F. H. Clarke, Miss M. E. Henwood. Second-class honors in German—F. H. Clarke, Miss M. E. Henwood, W. L. Foucar. Second-class honors in English—Miss H. S. Albarus, W. L. Foucar, Miss M. E. Henwood. Second-class honors in Italian—Miss H. S. Albarus, W. L. Foucar, F. H. Clarke, Miss M. E. Henwood. Second-class honors in Spanish—Miss H. S. Albarus, F. H. Clarke, W. L. Foucar. Second-class honors in Natural Science—H. T. Lewis. Second-class honors in Classics—A. A. Sheppard. Second-class honors in History—J. A. Aycarst, R. G. Martin, E. E. Marshall, A. J. Paul. Second-class honors in Economics—J. A. Aycarst, E. E. Marshall, A. J. Paul. Second-class honors in English Law—J. A. Aycarst, R. G. Martin, A. J. Paul. Second-class honors in Constitutional Law—J. A. Aycarst, E. E. Marshall, R. G. Martin.

SECOND YEAR.

First-class honors in Psychology—J. W. Baird, G. N. Hazen, A. J. Toye, H. E. Warren. First-class honors in Logic—J. W. Baird, R. H. Bell, G. N. Hazen, R. H. Shere, A. J. Toye, H. E. Warren. First-class honors in English—G. M. Hermiton, Miss C. J. Horning. First-class honors in German—H. E. Ford, Miss C. J. Horning. First-class honors in French—H. E. Ford, Miss C. J. Horning. First-class honors in Italian—H. E. Ford, Miss C. J. Horning. First-class honors in Spanish—H. E. Ford, G. M. Hermiton, Miss C. J. Horning. First-class honors in Natural Science—J. McNeice. First-class honors in English and Canadian Constitutional History—L. W. Patmore. First-class honors in Political Economy—R. L. Hamilton. Second-class honors in Psychology—R. B. Beavis, R. H. Bell, E. J. Hopper, R. Ralton, R. H. Shere. Second-class honors in Logic—R. B. Beavis, E. J. Hopper, R. Ralton. Second-class honors in Classics—J. R. Osborne, G. W. Reynolds. Second-class honors in English—H. E. Ford, C. W. Service. Second-class honors in Natural Science—J. F. Boyce, T. J. Ivay, S. Shannon. Second-class honors in Spanish—W. A. Chant. Second-class honors in History—W. J. Conoly, L. W. Patmore. Second-class honors in English Constitutional History—W. J. Conoly, R. L. Hamilton. Second-class honors in Canadian Constitutional History—R. L. Hamilton. Second-class honors in Political Science—L. W. Patmore.

FIRST YEAR.

First-class honors in Mathematics—A. M. Scott. First-class honors in English—Miss A. E. Rossignol, A. M. Scott. First-class honors in German—Miss N. Langford, Miss A. Rossignol. First-class honors in French—Miss A. E. Rossignol. First-class honors in Italian—Miss A. E. Rossignol. Second-class honors in Mathematics—G. B. Henwood. Second-class honors in Classics—F. W. H. Jacombe, E. Wilson. Second-class honors in Natural Science—J. P. Morton. Second-class honors in English—Miss N. Langford, J. P. Weeks. Second-class honors in French—Miss N. Langford. Second-class honors in German—J. P. Weeks. Second-class honors in Italian—Miss N. Langford, J. P. Weeks.

SUCCESS OF WESLEY COLLEGE, WINNIPEG.

Although Wesley College still occupies a rented building, it is making a reputation of its own for successful educational work. There has been no falling behind in the record of the year which has been placed in the books of the University of Manitoba. The total number of students for the year (seventy-one) is more than 20 per cent. greater than that of last year.

At the recent convocation of the University of Manitoba, eight graduates of Wesley College received the degree of B.A., their names, alphabetically arranged being, W. W. Abbott, M. M. Bennett, James Endicot, A. E. Hetherington, J. K. Sparling, and H. W. Whitley. Of the four affiliated colleges, Manitoba (Presbyterian), St. John's (Church of England), and St. Boniface (Roman Catholic), Manitoba College had, as usual, the largest graduating class; but Wesley College, the youngest institution, took the second place.

The students of Wesley did well also in the various competitive examinations for honors, winning three medals and seven scholarships. James Endicot, who is going out to China as a missionary supported by Wesley College, took the Governor-General's silver medal (highest honors) in Mental and Moral Science; also a scholarship of \$80 in the same department. J. K. Sparling (son of the reverend principal of the college) was awarded the bronze medal (second honors), and a scholarship of \$50 in Classics. The third medal was given to A. E. Hetherington for success in the general B.A. course; it was a silver medal, indicating the highest honors. Mr. Hetherington also took a scholarship of \$100. Another scholarship winner was Harry W. Whitley, son of Mr. R. J. Whitley, leading wholesale merchant of Winnipeg, and a prominent member of Grace church; this

scholarship was of the amount of \$60, and was awarded for the highest standing in Mathematics. Mr. J. R. Cook received a scholarship of \$160 for first-class standing in the Natural Science of the junior B.A. year. The two remaining scholarships mentioned were awarded; the one to W. R. Sparling, younger son of Principal Sparling, for second position in the Mathematics of the junior B.A. year (this was for \$120), and the other (of \$15) for second position for English and History of the previous year.

During the past few weeks the examinations have temporarily withdrawn attention from the building enterprise, and prevented Principal Sparling from canvassing for additional subscriptions; so that the amounts promised still aggregate little over \$30,000; but the expectation is still entertained of making a start and constructing the foundation of the new college this summer. Three sets of plans by city architects are before the committee of the Board, and a very suitable edifice will be erected on Portage Avenue, on what is agreed to be the best site in Winnipeg for the purpose; no matter which one may be selected. That Wesley College has a great work before it is doubted by no one acquainted with its history and the position which it occupies in relation to Methodism in Manitoba and the Northwest.

"PRAYER AND THE LAWS OF NATURE."

On the evening of Tuesday, the 13th inst., Rev. James Henderson, pastor of the Carlton Street Methodist church, in this city, delivered a lecture at Victoria College on "Prayer and the Laws of Nature" to a crowded and intensely interested audience. The lecturer handled his subject in a luminous and logical and yet thoroughly orthodox manner. After pointing out that the belief in the efficacy of prayer was conditioned on a belief in a personal God, pantheism and prayer being exclusive one of the other, he went on to advance arguments in favor of the theory of a personal God. To those who said that this idea was purely hypothetical, he answered that science itself rested on hypothesis, that in chemistry as well as in Christianity the foundations had largely to be taken for granted. He argued very forcibly that mind must in the nature of things be antecedent to matter; that the cause of all things must be self-existent, and that logically, this power must possess all the attributes with which the Christian Godhead is clothed. He went on to say that as man and nature were counterparts one of the other, prayer having its constitution in man, must also have it in nature. He then defined what prayer was, viz., the offering up of desire to God for those things which it would be agreeable to him to give, and he said there were two methods by which it might be granted—either by modifying the laws of nature to reach us, or by so modifying us as to bring us into conformity with the laws of nature, thereby making those laws the channels for transmitting his answer to our prayers. The laws of nature he defined as a uniform method of divine action. God, therefore, could act in a divine way through nature, and could answer prayer by controlling and not contravening those laws. He answered the argument that the only benefit to prayer was in its reflex action, by saying that no real prayer could be offered unless the belief existed that its own inherent power would bring its result. All right prayer, the speaker said, must be such as that uttered in the garden of Gethsemane, "Nevertheless, not as I will, but as Thou wilt." After pointing out the absurdities of faith-crisis and faddists of similar stamp, Mr. Henderson said that no one believing in the Bible could doubt the efficacy of prayer, and he closed with a charming quotation from Tennyson's "King Arthur," appropriate to his subject.

From the Mission Rooms.

ORDINARY FUND.

Table listing contributions to the Ordinary Fund from various locations including Toronto, Dalston, Cannington, Lambton Mills, Maple, Rosemont, Toronto Metropolitan, Campbellford, Guelph, Walkerton, St. Thomas, Clinton, Mount Forest, Newcastle and Orond, Newtonville, Guelph District, Toronto, Stratford, Peterboro, Kimberley, Markdale, Bruce Mines, St. Joseph's Island, Toronto, Brampton East, Etobicoke, Picton District, Uxbridge District, Toronto, Mimico, Toronto (Central), Islington, Eglinton, Varna, Goderich, St. Mary's District, Toronto (Jones Street), Richmond Hill, Thornhill, Davisville, Scarborough, Toronto (Agnes Street), Montreal Conference, Markdale District, Kincairdine District, Niagara Conference, Milton District, Peterboro District, James Bay, etc.

SPECIAL.

Table listing special contributions for missions including Lord's Tent for China Mission, Mr. Stanley Chown, Mrs. J. H. Hokey for Shizuoka church, Mrs. John Cline, Bequest of the late John Broad, Little Britain, W. M. W. Burns, W. M. W. Burns, Prairie Gleaners, W. Sawyer, Sawyerville, W. M. S. Holmesville, Cape Ozo, St. George's Cove, Indian Cove, Japan, etc.

The Christian Life.

THY WILL BE DONE

Thy will is to bring the summer
Into the hearts of men—
The singing of birds in the morning hours,
The noontide glory of myriad flowers,
The healing beams, and the rippling streams,
And the Eden life again.

Thy will is to make men holy
With the gift of Christ to all—
Is to banish sin from the weeping earth,
And fill the cities with sweet, true mirth,
And make Love king till the world shall sing
In joyous festival.

Thy will is to make men happy
Through the loss of a load of care—
Is to make the lives of the children glad,
While even the aged are not sad,
And to lift Hope's light through the darkest night,
And to bring joy everywhere.

Thy will is to make men wealthy
With riches—a store untold—
With love and gentleness, joy and peace,
And a plentiful harvest that shall not cease,
Of the true heart's good, and the daily food
Of love that is more than gold.

Thy will is the world's redemption—
The world to its Saviour given—
Oh, Father! soon may the morning break!
And the prayer be answered for Jesus' sake,
Thy kingdom come, and thy will be done,
On earth, as it is in heaven.

Marianne Farningham.

THE TRIAL OF FAITH.

The Christian life is a life of faith—faith in the unseen, faith in the unpossessed, faith in the promises for the world to come, faith in the spiritual, not the carnal, which can be seen and handled. It would seem to be enough to ask a man to have such faith, but infinite and perfect wisdom, righteousness and love have ordained from the beginning that this faith ought to be and shall be subjected to tests that shall make manifest whether it is genuine. That this treatment of faith is appointed for it is distinctly on record in the Word of God. Often, in innumerable instances, as faith grows stronger the tests to which it is subjected become more severe, so that a believing soul will cry, "Though he slay me, yet will I trust in him." Only strong and tried faith can say that ordinarily, and only trials of great severity cause it to say that.

There is also another side. There is peace in believing, and there is a possession of the joys of salvation. There are gracious gifts, both temporal and spiritual. A Christian life has inexpressible elevations as well as almost intolerable depressions. There are times when the exercise of faith is easy and joyous, when it becomes lost almost in gratitude and thankfulness, as well as times when it would fail were it not for the promise of strength equal to the day. There are days of sunshine as well as days of storm. But one chief characteristic of a life of faith is that it is a life of trial.

The tests are adapted to the character of the person tried. God gives Isaac back to Abraham, and takes Absalom away from David. From one he takes children, from another friends regarded as indispensable, from another health, from another reputation. One man is tested by the prosperity which is the fruition of his hopes, another by the adversity which is the wreck of his expectations. One is tried by the success of his endeavors; another by hard, toilsome, fruitless effort. One is tested by the gratitude following his benefactions to others, another by base treatment at the hands of those to whom he has rendered invaluable service.

Faith in the Bible is tested by the assaults on the Word by its enemies and by its professed friends. Faith in the power of grace, working through a superior knowledge of inspired truth, wavers often under the gross misdemeanors, the pitiable and astonishing failures of fellow-professors. Faith in the faithfulness of God is tested by hours and days of apparent divine desertion. Faith in the supremacy of a righteous God is stunned and almost confounded by a long triumph of diabolical wickedness. Bad men enjoy a full cup of apparently invigorating sweetness, while to the lips of good men is pressed gall and wormwood, and faith in a truth-loving, righteous, and merciful ruler of men is staggered.

There is one thing for a believer to do: to hold fast his confidence to the end. This the Scripture teaches. We must lay hold of and hold on to the strength of God. When this connection is severed man is lost. He cannot overcome his enemies and bear his burdens and do his work as it ought to be done unless God helps him. We are to trust and wait. The accounts are not settled until the close of the day of service. The reward is at the goal, the end of the course. We are to hold fast to our confidence until then. Then faith will be lost in sight and the fulfilment of the exceeding great and precious promises. Then the war is over, not till then.

But steadfast faith overcomes the world, overcomes all evil, and receives the crown of life at the hand of the Lord Jesus Christ. No purely worldly success is to be weighed in the balance with the "Well done, good and faithful servant! Enter thou into the joy of thy Lord!" from the lips of the King in his glory. Beyond that is joy unspeakable and full of glory. Persistent faith does more: it produces in this life saintly men and women, of whom the world is not worthy. Their fellows are mightily affected by their upright, merciful, Christ-like living, and the effect of their goodness flows down through succeeding generations. This is the victory, even our faith. These victories are won by the lowly as well as the lofty. God is no respecter of persons.—Christian Intelligencer.

"THE PREACHING THAT I BID THEE"

John Fletcher says, respecting those who enjoy the grace of Gospel perfection, but do not know its scriptural name, that "They are like persons eating honey in the dark." To enjoy its sweetness they do not need to know its name. But they need this knowledge when they attempt intelligently to direct others to the same store of sweets, and to unfold fully and clearly the scriptural basis on which this experience rests.

The Holy Spirit made no mistake in the words chosen under his guidance and inspiration, especially those words which express the extent of salvation through the efficacy of the atonement in the blood of Christ. These words are to be explained and their true meaning is to be defended by all who love the glorious Gospel of the Son of God. When scriptural terms have been blackened by erroneous interpretations, and beslimed by foul fanaticisms, the temptation is strong to let them fall into disuse. This is especially true of those preachers who seek to please men by uttering nothing distasteful to their hearers. There may be a sadly perverted taste which cannot be catered to without sin. Here is the opportunity for the Christian hero to utter God's unadulterated, unsoftened truth, "not in word which man's wisdom teacheth, but which the Holy Ghost teacheth, interpreting spiritual things to spiritual men" (R. V. margin). God's words are the supreme test to God's preachers. His command to Jonah is designed for every one whom he has called to herald his truth to dying men, "Preach the preaching that I bid thee."

This was the dividing line between the two classes of preachers in Jeremiah's day. The majority preached those accepted general truths which awakened no opposition. They prophesied smooth things, wearing the prophetic garb, having learned the trick of prophetic speech, "Thus saith Jehovah," and "The burden of the Lord." They were the popular preachers of that period. They gained the favor of both court and king. Of the minority who faithfully voiced the truth against all opposition; one fled to Egypt, was hunted out by detectives, dragged to Jerusalem, and cruelly slain; the other was thrust down into an underground prison. But the same history which crowns these true prophets as God's heroes, makes the fawning timeservers stand in the pillory, forever branded as false prophets. They passed for genuine seers till victorious Babylon proved them counterfeits.

"Nameless in dark oblivion let them dwell."

If God had no room near his throne for his courageous martyr prophets, he would turn as many archangels out.

Moral.—Faithfulness to the truth and to the words in which the Spirit of Inspiration has uttered it, while losing the breath of present applause, will gain the everlasting approval of God. O you preachers, choose ye this day whom ye will serve.—Rev. Daniel Steele, D.D.

VICTORY OVER SIN.

As soon as you are aware of temptation, look instantly to Jesus. Flee to him quicker than a chick runs beneath the shelter of its mother's wing when the kestrel is in the air. In the morning, ere you leave your room, put yourself definitely into his hands, persuaded that he is able to keep that which you commit unto him. Go from your room with the assurance that he will cover you with his feathers, and under his wings shall you trust. And when the tempter comes, look up instantly and say, "Jesus, I am trusting thee to keep me." This is what the Apostle Paul calls using the shield of faith. The upward glance of faith puts Jesus as a shield between the tempter and yourself. You may go through life, saying a hundred times a day, "Jesus saves me," and he will never let those that trust in him be ashamed. "His is able to guard you from stumbling." Jude xxiv. (revised version). You may be pressed with temptations from without, and may feel the workings of evil within, and yet your will, looking earnestly to Jesus, shall remain steadfast, immovable and unyielding. No weapon that is forged against you in the armory of hell shall prosper.

There is something better even than this. It was first taught me by a grey-haired clergyman, in the study of the deanery at Southampton. Once, when tempted to feel great irritation, he told us that he looked up and claimed the patience and gentleness of Christ; and since then it had become the practice of his life to claim from him the virtue, of which he felt the deficiency in himself. In hours of unrest, thy peace, Lord. In hours of irritation, thy patience, Lord. In hours of temptation, thy purity, Lord. In hours of weakness, thy strength, Lord.

It was to me a message straight from the throne; till then I had been content with ridding myself of burdens; now I began to reach forth to positive blessing, making each temptation the occasion for the new acquisition of gold leaf. Try it, dear reader.—Rev. F. B. Meyer, B.A.

CHRISTIAN EXPERIENCE.

Jesus Christ treated the ardent temperament by always presenting the dark side of the case. It is thus he balances us. To the low in heart, the fearful and timorous in spirit, he speaks a promise, and he lifts up the mind on the depressed side until a happy equipoise is established. To the bold, enthusiastic, romantic disciple, who is going to walk upon the wind, he says, "You are going to a land where you will not have a pillow for your head."

It is thus that men see different sides of the Christian faith; it is thus that men are measured by different standards in the Christian sanctuary. It is thus that perhaps no two Christian experiences exactly coincide. Christ is to us what we are to him. He fills the great mountain with light, and he fills the little daisy, too, with light, and never a beam too much to bear down its weak little neck. He who gathers much in this field has nothing over; he who gathers little has no lack. How foolish then and utterly vain is any attempt to reconcile men's thinkings in mere letters and words. You cannot write Christian experience once for all. It varies; it carries a thousand different colors and tints and hues and mixtures of color, and utters itself in innumerable tones, complete, strong, tender, weak, whining, valiant, glad as the utterance of a trumpet, and sad as the moaning of a heart that is stabbed. Do not, therefore, be looking out for uniform standards and unanimous opinions and coincident experiences. Christianity will answer you so as to bring up the side of your character that needs elevation.—Joseph Parker.

SOUL-SAVING STATIONS.

Near my summer residence there is a life-saving station on the beach. There are all the ropes and rockets, the boat, the machinery for getting people off shipwrecks. A few summers ago I saw there fifteen or twenty men who were breakfasting after having just escaped with their lives and nothing more. Up and down our coasts are built these useful structures, and the mariners know it, and they feel that if they are driven into the breakers there will be apt from shore to come a rescue. The churches of God ought to be so many soul-saving stations, not so much to help those who are in smooth waters as those who have been shipwrecked. Come, let us run out the life-boats! And who will man them?

I would rather, in a mud-scow, try to weather the worst cyclone that ever swept up from the Caribbean than risk my immortal soul in useless and perilous discussions. They remind me of a company of sailors standing on Ramsgate pier-head, from which the life-boats are usually launched, and coolly discussing the different style of oar-locks, and how deep a boat ought to sit in the water, while a hurricane is in full blast, and there are three steamers crowded with passengers going to pieces in the offing.

An old tar, the muscles of his face working with nervous excitement, cries out, "This is no time to discuss such things. Man the life-boat! Who will volunteer? Out with her into the surf! Pull, my lads, pull for the wreck! Ha, ha! Now we have them. Let them in, and lay them down on the bottom of the boat. Jack, you try to bring them to. Put these flannels around their hands and feet, and I will pull for the shore. God help me! There! Landed! Huzza!" When there are so many struggling in the waves of sin, and sorrow, and wretchedness, let all else go but salvation for time and salvation forever.

"TELL ME HIS NAME AGAIN."

This is the experience of one woman in India, and it represents the experience of thousands in that country who are weary and sin-burdened, but have never heard the Name which is above all other names—the only name under heaven given among men whereby we can be saved. The woman visits the medical missionary, and while applying for medicines she finds a listening ear, a sym-

thetic heart, and she is strangely drawn to tell all her sorrows. Her daughters had married and left her, her sons were dead, she had no one to help or care for her; but why dwell on the past? The present was bad enough. A swarm of locusts ate all the grain, fever had unceasingly distressed the little orphan grandchildren; and increasing age, with its attendant coughs, colds, rheumatism, failing eyesight, as well as other complaints, made Mai Nandi the most sorrowful old lady in the whole village.

"Yes," said the missionary, "this is a sad world, but there is a better land beyond;" and she gets the attention of the woman, who listens attentively to the old story. Putting her finger to her deeply-lined forehead, she says, "Do you see? it is all written here—grinding, cooking, spinning, tired head, weary feet, live and die like a beast, all because we women have committed sin in a former life!" Pathetic story!

"But," says the missionary, "sin brought sorrow; but God loved us, and sent his son Jesus Christ to save us."

"Ah, yes, you know this, for you read all day; but what can women understand?"

"Yes, you can understand this. There is no one too ignorant for the Lord Jesus to save."

"Well, give me my medicine, and let me go home."

She gets it, starts, comes back, and says, "Tell me his name again!" Next day she returns, asks for more medicine, and while it is being prepared she says, "Tell me his name again." For a while she is silent, then opens her heart again and tells her troubles to the sympathizing listener; and as she gets up to go, says, "Tell me his name again before I leave." And so she goes out into the darkness of heathenism repeating that Name, the "sweetest sound to mortals given."—Mrs. J. T. Gracey.

THE WAY OF SALVATION.

Mr. Wesley, in his sermon on "The Scripture Way of Salvation," inquires: "What is that faith whereby we are sanctified, saved from sin, and perfected in love?" This is a summary of his answer:

1. "It is a divine evidence and conviction, first, that God has promised it in his holy scriptures. Till we are thoroughly satisfied of this, there is no moving one step farther.

2. "A divine evidence and conviction, secondly, that what God has promised he is able to perform. And surely no one ever imagined it was possible to any power less than that of the Almighty. But if God speaks, it shall be done. God saith, 'Let there be light, and there was (is) light.'

3. "It is, thirdly, a divine evidence and conviction that he is able and willing to do it now. And why not? Is not a moment to him as a thousand years? He cannot want more time to accomplish whatever is his will. Now is the day of salvation.

4. "To this confidence (the equivalent of a divine evidence and conviction) that God is both able and willing to sanctify us now, there needs to be added one thing more: a divine evidence and conviction that he doeth it. In that hour it is done. God says to the inmost soul, 'According to thy faith, be it unto thee.' Then the soul is pure from every spot of sin; it is clean 'from all unrighteousness.'

This last point is the transitional from the first future to the present and perfect tense. But it implies the antecedent steps and process under the conduct of the Holy Spirit, whose presence and leadings are pre-supposed through the whole process. And thus, also, the words of Jesus, "What things soever ye desire when ye pray, believe that ye receive (present tense) them, and ye shall have them," are verified.

Let every hungry, struggling soul cry out:

"Calm, O calm my troubled breast,
Let me gain that second rest:
From my works forever cease,
Perfected in holiness."

THREE FAITHS.

To do the most successful work in the world, three faiths are needed: faith in God, faith in one's fellow-men, and faith in one's self. Whatever tends to diminish either of these, is an injury and a loss to a man. Whatever is likely to increase them, should be carefully cultivated. Faith in God gives peace and rest from worry. Faith in others gives hope and cheerful kindness. Faith in one's self gives confidence and courage. These are all essential qualities. Happy he who has them! Still happier he who has learned to guard them against abuse, and distinguish them from their counterfeits. Faith in self must not be allowed to pass into egotism; nor faith in others into fatuity, nor faith in God into presumption. To avoid the false and foolish in all these directions, while holding firmly to that which is good, shows great wisdom and brings true prosperity.

Our Young People.

BIRD MUSIC.

The little leaves upon the trees
Are written o'er with notes and words,
The pretty madrigals and glees
Sung by the merry minstrel birds.

Their teacher is the wind, I know;
For while they're busy at their song,
He turns the music quickly, so
The tune may smoothly move along.

So all through summer time they sing,
And make the woods and meadows sweet
And teach the brooks, soft murmuring,
Their dainty carols to repeat.

And when at last, their lessons done,
The winter brings a frosty day,
Their teacher takes them, one by one,
Their music, too, and goes away,
Frank Dempster Sherman.

BEWARE THE WHIRLPOOL

On the west coast of Scotland there is a famous whirlpool, called Corryvreckan. It is caused by a sunken rock, in a narrow part of the sea, running between the islands of Scarba and Jura. In certain states of the tide, the waters rage in an awful manner between the rocks. The current is so strong that if a boat should once get within its power it would be whirled round and round helplessly, and finally dashed on the shore or sucked down to the bottom. The whirlpool gets its name from Breckan, the son of an Irish king, whose ship got caught in the terrible waters, and went down with all on board. And it is told of St. Columba, that when sailing through this rough passage the wind made such deep troughs in the sea that he saw the bottom, and the white bones of Breckan and his companions lying on the sand. The saint, who himself narrowly escaped from the dangers of the whirlpool, felt pity for the souls of the heathen dead, and wished that they could be delivered from their eternal captivity. When the tide is full and the sea calm the whirlpool disappears altogether; and I have passed over it in a steamer, laden almost down to the gunwale, when there was not a ripple on the water. But when the tide is low, and there is a storm on, the scene is of the most appalling description. No boat could live in such an angry sea; and you cannot fail to notice that the rocks around have been worn into the weirdest shapes by the fury of the tempests.

Now it would be a dreadful thing to be in a boat, drawn within reach of that whirlpool. And yet there are spiritual experiences that are quite as dangerous. The river of life has many whirlpools in it, caused by sunken rocks of temptation, round which the desires and passions of the soul rage tumultuously. There is in the world a continual current flowing toward what is evil—the lust of the flesh, the lust of the eye, and the pride of life. The course of the world is opposed to the holy will of God. If you wish to serve God, and set yourselves earnestly to live such a life as God would have you live, you will find the course of the world ever contrary to you; and you will have to struggle against it continually, and keep yourselves up to the full strain by watchfulness and prayer, lest you should be swept away. You never know the full force of a stream until you swim or row against it; and you never know how powerful is the force of temptation until you try to resist it. Often you will feel the current almost too strong for you; often you will have a dreadful sense of helplessness, as if you were being borne in a direction contrary to your wish, as if you were in the grip of an iron fate, which you could not resist. But if you have committed your way to the Lord and put your trust in him, however contrary the winds and waves, you will be borne safely in the end to the haven where you would be.—Dr. Hugh MacMillan.

THE GIRL TO BE AVOIDED

She is the girl who takes you off in one corner, and tells you things that you wouldn't repeat to your mother.

She is the girl who is anxious to have you join a party which is to be "a dead secret," and which, because people are very free and easy, makes you feel uncomfortable, and wish you were at home.

She is the girl who tries to induce you, "just for fun," to smoke a cigarette or to take a glass of wine; and you don't know, and possibly she doesn't, that many of the sinners of to-day committed their first sins "just for fun."

She is the girl who persuades you that to stay at home and care for and love your own, to help mother, and to have your pleasures at home and where the home people can see them, is stupid and tiresome; and that spending the afternoon walking up and down the street, looking at the windows and people is "just delightful."

She is the girl who persuades you that slang is witty, that a loud dress that attracts attention is "stylish," and that your own simple gowns are

dowdy and undesirable. She doesn't know, nor do you, how many women have gone to destruction because of their love for fine clothes.

She is the girl who persuades you that to be on very familiar terms with three or four young men is an evidence of your charms and fascination, instead of being, as it is, an outward, visible sign of your perfect folly.

She is the girl who persuades you that it is a very smart thing to be referred to as a "gay girl." She is very, very much mistaken.

And of all others, she is the girl who, no matter how hard she may try to make you believe in her, is to be avoided.—Ladies' Home Journal.

THE STORY THAT HARRY HEARD.

Said Harry, throwing down the shoe-brush, "There, that'll do. My shoes don't look very bright; no matter; who cares?"

"Whatever is worth doing, is worth doing well," replied a serious but pleasant voice.

Harry started, and turned round to see who spoke. It was his father. Harry blushed.

His father said: "Harry, my boy, your boots look wretched. Pick up your brush and make them shine. When they look as they should, come into the library."

"Yes, pa," replied Harry, putting; and taking up the brush in no very good humor, he brushed the dull boots until they shone nicely. When the boots were polished, he went to his father, who said to him:

"My son, I want to tell you a short story. I once knew a poor boy whose mother taught him the proverb, 'Whatever is worth doing, is worth doing well.' The boy went to be a servant in a gentleman's family. He took pains to do everything well, no matter how trivial it seemed. His employer was pleased, and took him into his shop. He did his work well there. When he was sent on an errand, he went quickly, and did his work faithfully. When he was told to make out a bill or enter an account, he did that well. This pleased his employer, so that he advanced him step by step, until he became clerk, then a partner, and, now a rich man, and anxious that his son Harry should learn to practise the rule which made him prosper."

"Why, pa, were you a poor boy once?" asked Harry.

"Yes, my son; so poor that I had to go into a family and black boots; wait at table, and do other little menial services for a living. But doing these things well, I was soon put, as I have told you, to do things more important. Obedience to the proverb, with God's blessing, made me a rich man."

Harry never forgot the conversation. Whenever he felt like slighting a bit of work, he thought of it, and felt spurred to do his work well. "Whatever is worth doing, is worth doing well," cheered him in his daily duties.—Christian Commonwealth.

A SHARP TRICK.

Anna Mowry was left in charge of her two younger brothers one summer, while her parents went to California. She was with them in a farmhouse on the Massachusetts coast, and frequently lectured them on questions of morals and manners. One evening she talked to them on the subject of honesty.

"I have often read in the papers," she said, "of young men who are first led into extravagance, and then rob or defraud their employers. If a brother of mine was to be guilty of such dishonesty, I would never forgive him—never! I would not acknowledge him as my brother!"

The boys had never been tempted to steal, and the suggestion that temptation and fall were possible, together with their sister's threat, startled and impressed them.

The next day, while the question of honesty was still fresh in their minds, Anna came in, eager and excited.

"I hear," she said, "that a woman in the neighborhood has some fine old Satsuma ware. Her husband was a sea-captain, and brought it to her fifty years ago. Come with me. I am going to try to buy a piece of it."

The house, when they reached it, was a meagre, forlorn little cottage. The woman was old; her lean, pale face lightened when she saw Anna. She was poorly clad. Here was a chance of earning money!

"Lookin' for rooms, ma'am!" she said. "I have some good ones to let."

"No," said Anna, carelessly. "We just stopped for—a glass of water."

"Why, sister!" exclaimed Bob, astonished at the deception.

She shook her head angrily at him to be silent; and when the woman left the room, she whispered, "If she knew what I came for, she would charge twice as high for the ware." Then she followed her hostess, who was opening a cupboard.

"You have some nice glasses there," she said.

"Yes; cost a dollar a dozen."

"Very neat pattern, indeed."

Anna turned the cheap, ugly-shaped goblet in her hand, while her keen eye scanned the recesses of the cupboard.

"Queer-looking old china cup, that," she said. "May I see it? Thank you. What is it?"

"Some foreign kind of crockery. My husband brought it to me. I've been told it was worth considerable money."

"Ah? I shouldn't like to give much for it. It's a dingy looking bit of china. I think I would give seventy-five cents for it—just for the oddity."

"I couldn't let it go for less than a dollar," said the woman anxiously. "My husband gave it to me; but I do need money."

Anna laid the cup down, declaring that it was "dingy," but after some higgling she bought it for a dollar. She hurried away with it, her cheeks flushed and her eyes shining.

"Cousin Belle gave twenty-five dollars for not half so good a specimen!" she cried, exultantly, when they were on the road.

"Is this worth so much?" asked Bob, gravely.

"It is worth more; but she did not know it!"

"That was a pretty sharp trick of yours, Anna," said Tom, thoughtfully, after a pause.

Anna laughed complacently. "Yes, I think so," she said.

When the lads were alone that night, Bob said: "Anna said she would not acknowledge us as brothers if we stole money. Didn't she deceive the poor old woman, trying to make her believe the piece of Satsuma ware was only worth about seventy-five cents? It was only a sharp trick, not a fair bargain. Anna don't practise what she preaches."—Selected.

YOUNG MEN FOR ACTION.

An editorial writer in the Sunday School Times has collated these interesting instances of success in early life and draws a valuable lesson therefrom: "Newton made his greatest discovery in the realm of natural forces before he was twenty-five. Bacon had conceived his dislike for the philosophy of Aristotle and had started out on his own philosophical lines of thought while not yet twenty. Watt had the principles of the steam-engine clearly in mind before he was thirty, after years of thinking in that direction. Dante and Shakespeare and Milton and Goethe gave evidence of their poetic genius while yet young, and their greatest works bore evidence of the inspirations of their youth and early manhood. Raphael died at thirty-seven, having long been the world's greatest painter. Mozart was not thirty-seven when he died, as great among the greatest musicians. Michael Angelo was only twenty-three when he executed his "Pieta,"—a work that indicated his completest knowledge of design and anatomy and his fullest power of expression in sculpture. Luther proclaimed his position in conflict with the current theology of the Church of Rome when he was twenty-nine, and Calvin was only twenty-seven when he published his "Institutes of the Christian Religion," which is still looked to by so many wise and venerable men as an authoritative statement of doctrine that ought to be believed by all. Young men have reason to recognize their privileges and responsibilities as young men, and to bear in mind, also, that their youth is not in itself a sufficient fitting and furnishing for a life work. Being young, it is possible for them to do more than can be done by those who are older; but this possibility can be realized only through their consecration and devotedness and persistent study and toil, in a sense of personal dependence on Him who alone can give success to the best endeavors of the best workers."

HOW TO MAKE BIG SOAP BUBBLES.

It is great sport to make soap-bubbles, but it is twice as much fun if the bubbles are big ones, strong enough not to break when they are floated to the floor. Bubbles twice as big as your head, or as big as the biggest kind of a foot-ball, can easily be blown by any one who knows how to mix the soap-bubble material. Take a piece of white castile soap about as big as a walnut. Cut it up into a cup of warm water, and then add a teaspoonful of glycerine. Stir well, and blow from a small pipe. This will make bubbles enough to last all the afternoon. To make pink-bubbles, add a few drops of strawberry juice, and to make yellow ones put in a little orange juice.—Selected.

THE VALUE OF A CENT.

It is astonishing how small a sum will square individual accounts, if it can be set in motion. In one of our business offices the office-boy owed one of the clerks three cents; the clerk owed the cashier two cents, and the cashier owed the office-boy two cents.

One day the office-boy, having a cent in his pocket, concluded to diminish his debt, and handed the cent to the clerk, who, in turn, paid half his debt by giving the coin to the cashier. The cashier handed the cent to the office-boy, saying, "Now I

only owe you one cent more." The office-boy paid over the cent again to the clerk. The clerk passed it to the cashier, saying, "This squares our account." The cashier handed it to the office boy, saying, "And this squares ours." The boy passed it on to the clerk, saying, "Now we are square." And so the debts were all paid with one cent.—Selected.

ODD SAYINGS OF CHILDREN.

Missionaries' children live so much with grown folks, that they learn to say queer things in an old-fashioned way.

Frances Taft (aged three), after listening some time to Mr. and Mrs. Kroushefsky talking, asked, "Don't it make your froat sore to talk 'at way all day?"

Mabel Lowry and her mamma smelled a bad smell one evening, and her mamma told her it was a pole-cat. The next evening they smelled the same bad smell. "Mamma," asked Mabel, "do those log-cats come every evening?"

When Mrs. Drew and Kathleen were riding through the country, they saw some colts. Kathleen asked what they were, and was told they were little colts. Evidently she understood her mother to say coats; for the next ones she saw she exclaimed, "Oh, mamma, there are some more little pants!"

Little Paul Hopkins had been punished several times by his papa for being naughty in church. After one of these times, he came to his mamma with tears in his eyes, and asked, "Mamma, didn't God make me?" "Yes, Paul; why?" "Well, will God like papa if he breaks me to pieces?"

Leonora Pilcher seems to be a second edition of Mrs. Partington. After her papa had been made D.D., she told some of her little friends that her papa was a doctor—"not a doctor of medicine, but a doctor of vanity." Her father is president of Peking University. The day before their fifteenth wedding anniversary she asked, "Papa, what university of yours is to-morrow?"

Little "Bob" Hobart's little friend, Esther Walker, has been visiting him a few days. His baby sister, Bessie, was only a few weeks old. I asked him one day, "Bob, what are your brothers' and sisters' names?" He had his cap on in true Lord Fauntleroy style. "My oldest sister is Louie, my brother is Marcus." Then putting his hands in his pockets, and trying to think of his baby sister's name, he said, "Since we can't think of my other sister's name, we'll call her Esther."

Walter Davis had been reading about the platoons of soldiers. Seeing a lot of men dressed in uniforms, he said, "They look like pantaloons of soldiers."

Little Maud loves to read large books. One day she was discovered lying on the floor with a large book open before her, and when asked what she was reading, she replied: "Maj Mug." It was the volume of the Encyclopedia from Mag. to Mug.

One day we were talking of the relative difficulties of learning to speak English and Chinese, and we asked "Bob" which he thought the more difficult. "Chinese," said he. Dr. Curtiss remarked that Mrs. Hobart thought English the more difficult. "Well," said Bob, determined on his point, "Mrs. Hobart don't talk American very well."—Isaac T. Headland, Peking University.

THE LARGEST THINGS.

The largest cavern in the world is the Mammoth Cave in Kentucky.

London is the largest city in the world, containing a population of 4,764,312 persons.

The largest inland sea is the Caspian, between Europe and Asia, being 700 miles long and 276 miles wide.

The largest empire in the world is that of Great Britain, being 8,557,658 square miles, and more than a sixth part of the globe.

The largest suspension bridge is the Brooklyn. The length of the main span is 1,595 feet and six inches. The entire length of the bridge is 9,989 feet.

The largest tree in the world as yet discovered is in Tulware county, California. It is 275 feet high, and 106 feet in circumference at its base.

The largest body of fresh water on the globe is Lake Superior, 400 miles long and 160 miles wide. The greatest depth is 200 fathoms. Its surface is 635 feet above the level of the sea.

"It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have. Life, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest false steps; he is the best who wins the most splendid victories by the retrieval of mistakes. Forget mistakes; organize victory out of mistakes."

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

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

THE Christian Guardian

TORONTO, WEDNESDAY, JUNE 21, 1893.

OUR RECENT METHODIST CONFERENCES.

At all the recent Conferences there were notes of progress. There was no desire to cover up any weak points in either administration or church work. So far as we could judge, there was no sign of a disposition to be satisfied with past achievements; but all felt that if Methodism is to maintain the same progressive character in the future that it has had in the past, there must be fidelity in doctrine and earnestness in Christian work. The Church that lives on the memories of the past, and whose chief boast is what the fathers of former times have done, is already in a state of decline.

At all the Conferences there were strong expressions on behalf of Sabbath observance and the prohibition of the liquor-traffic. This is only as it should be. If the great moral and social reforms, which the times require, are not faithfully supported by the ministers and members of the Christian Churches, they cannot be successfully achieved. There are so many selfish, warping influences at work in society, that nothing but religious principle and conviction can sustain men in the conflict that must be waged, in order to secure victory. Those who speak of the Christian religion as a matter of feeling, creeds, and attachments to ecclesiastical machinery, forget or ignore the fact that all the great moral and benevolent reforms, for the improvement of the condition of humanity, have been prompted and carried out by Christian philanthropy.

In the Toronto Conference, the conversation that took place on the presentation of the report on the State of the Work, was searching and outspoken. There were some complaints that the statistical returns of the membership were not as carefully and accurately made as was desirable. The remedy for this is undoubtedly a more faithful observance of the Discipline. A careful revision of the class-books in the leaders' meetings would prevent any occasion for such complaints. In all such discussions there are suggestions for some new order to prevent or correct some undesirable things, when a closer adherence to the rules of the Discipline would be the best remedy for nearly all these evils. But now, as in Mr. Wesley's day, there are a good many people more ready to "mend our rules" than to "keep them." There were some strong words spoken respecting the need of guarding against worldly forms of social amusement, inconsistent with full consecration to God's service.

From both east and west there have come echoes of questionable ideas being associated with the teaching of holiness, which require wise and faithful dealing on the part of the ministers of our Church. The supreme purpose of religion is to make people holy. The religion that does not produce Scriptural holiness of heart and life is a failure. On this we presume all Methodists are agreed. But when the questions are asked: What is holiness? When and how is perfect love obtained? Is entire sanctification an instantaneous blessing?—there will be some variety in the answers given. In our judgment, the consecration of heart and life to God, and the experience of the sanctification of the Holy Spirit, is more important than the belief of any theory about holiness. But it is greatly to be deplored, when anything questionable is connected with the teaching of so vital a subject as holiness. Sometimes a certain theory of sanctification is presented, and all who do not accept it are condemned as opposers of holiness. In other cases, there are assumptions of special direct revelations of truth, that raise those who imagine they have these revelations above argument and reason. But it may be that some of these doubtful teachings of holiness have arisen because of a want of full, scriptural instruction on this important subject.

What Methodism specially needs to make it effective in the future is, the union of a liberal and progressive spirit with strong faith in the great evangelical doctrines that have been the source of its power in the past. There is danger in a blind, obstinate adherence to everything that has come down to us from past times. There is equal danger from a hasty acceptance of new theories affecting faith in the claims of revealed truth on the author-

ity of eminent names. The wise and right way is to hold ourselves ready to accept all new truth, that is duly attested, while we earnestly contend for the faith which was once delivered unto the saints."

METHODISM AND POLITICS.

In his addresses at the Conferences, our venerable friend Dr. Douglas attracted special attention by his complaint, that the Methodists are not duly represented in cabinets and other official positions. While this is in the main true, and all good Methodists would like to see a larger proportion of our people in positions of influence, yet there are other modifying facts. It is a fact, that in recent years Methodists have come more prominently to the front in political life. All will agree that no man who is duly qualified for an office should be passed over or rejected because of his religion; and wherever this is done it should be severely condemned. But it would be a grave mistake for the men of any creed to clamor for office, because they belong to a particular Church. We blame the Roman Catholics for doing this, and should not imitate what we condemn. The political parties in power generally choose men for office from their active supporters. The Methodists, as a whole, have not been as active politicians as the people of some other Churches; and they may have suffered some loss on that account. We do not think it a desirable thing for governments or parties to try to secure the support of nominations, by favoring them with appointments to office. We have no sympathy with those who think that Christians should keep aloof from politics. Every citizen should take his part actively according to his honest convictions. But we do not believe that the spiritual power and progress of any Church depend on State patronage or official prominence. In many cases the political and official prominence of Churches has been attended by a decline of spiritual power.

PRINCIPAL DAWSON'S RESIGNATION.

The resignation of Principal Dawson, of McGill College, Montreal, is an event of special interest to all Canadians, because of the importance of the institution with which he has been so long connected, and also because of the character and eminence of the man. We do not wonder that the resignation has been reluctantly accepted. McGill College has for many years occupied an honorable and influential place among the higher educational institutions of the country; and its growing endowments give a pledge of its prominence in the future years. What shall be the character of the men who shall control and direct it in the coming time? is a question of great interest to a large section of the people of Canada. If wisely directed, such an institution will be a great blessing; but if recreant to the principles which have guided its work in the past, it may be a source of hurtful and perverting influences. Sir William Dawson, the retiring President, is a man who, by his lofty personal character, great scientific attainments, and patriotic and Christian spirit, has reflected honor upon his country. It is not too much to say that no Canadian of this generation has won wider fame and more general esteem than Principal Dawson. He has been a living illustration of the harmony of Science and Christianity, being equally distinguished for his intelligent Christian faith and his extensive scientific learning. At a time when shallow sciolists declare that the Christian religion must retire before the light of advancing science, he has shown that one could keep his mind open to all the truths of modern science, and yet be true to the great verities of the Christian faith. It is of great importance, not only to McGill University, but to the whole country, that his successor should be a man of like principles and character. Some have named Principal Grant, of Queen's College, Kingston; but he is not likely to be Sir William Dawson's successor. Professor Bovay is spoken of as the most probable Principal.

The General Assembly of the Presbyterian Church in Canada was convened at Brantford on Wednesday evening last. The Rev. Dr. Cayen, moderator, presided and delivered the annual sermon. It was a thoughtful and timely discourse on the Inspiration of the Holy Scriptures, which we hope to publish in our next issue. The Rev. Dr. Thomas Sedgewick, Tatamagouche, N.S., was unanimously chosen as moderator for the ensuing year. The case of Professor Campbell is creating not a little discussion among the commissioners. The Presbytery of Maitland, Bruce county, presented an overture charging the Professor with teaching doctrines contrary to the Word of God and at variance with the standards of the Church. This pointed overture was presented notwithstanding the fact that the Presbytery of Montreal has decided to inquire into the opinions expressed by

Professor Campbell, and which are said to have given offence. There are some who think that the Professor should not be allowed to continue as a professor for another year. We have already referred to the extraordinary statements of Professor Campbell about the Bible. Though freedom of thought is desirable and heresy trials are very undesirable, no Christian Church can afford to endorse such reckless disparagement of the Bible. The case has been sent to the Montreal Presbytery.

Mr. B. O. Flower, editor of the Boston Arena, has been indefatigable in his researches into the condition of the poverty-stricken classes of the great cities in the United States. In New York, for example, there have been 29,720 eviction suits in a single year, and one tenth of the burials have been in the Potter's field. A similar condition of affairs among the poor, though on a smaller scale, will be found in most of the other large cities. Facts like these show that the Church must address itself with special urgency to the sympathetic study and help of the masses. "How to reach the masses," is indeed the great problem of the Church. Less Churchianity, and more Christianity, is needed. Those who are lowest down and hardest oppressed in the social scale turn away in despair while wrangling creeds and matters of ceremonial fetter the hands which should be held out to help and to save. They see clearly that the Church is not yet fully clothed with the spirit of Christ. Mr. Flower utters a great truth when he says that the mission of the Church is to set Christ walking the earth again.

We hope that the recent legislation for the better protection of children will do much good in reaching the little ones before they have had time to contract criminal habits. Notwithstanding the tremendous force of heredity, a very great influence for permanent good can be wielded over those who are thus handicapped, provided they are "caught young." Mr. Massie, warden of the Central Prison, in his report to the Ontario Government, makes the encouraging statement that "of 25,000 children brought to Canada by Miss Macpherson, Dr. Barnardo, Mr. Quarrier, and others, from Great Britain, only three per cent. have lapsed into crime." What was the parentage of these children? They were the offspring of the poorest and most degraded classes, and generally speaking, their social surroundings were of the most undesirable kind. Yet only a slight percentage failed to prove amenable to Christian influences. Here is an experiment set for the inspiration and guidance of those specially interested in the rescue of little children.

The Welsh Suspensory Bill, which is looked upon as an introduction to complete disestablishment of the Church of England in Wales, is the chief topic of discussion at present among the Churchmen of Great Britain. Thirty-one out of the thirty-four members which Wales sends to the House of Commons were elected on account of their pledges to support the bill. This solid delegation is pressing for a prominent place in the Government programme; but other work has taken and is likely to take up so much time that little progress will be made this session. In the meantime the present condition of Anglicanism in Wales is being inquired into, and the results seem to show a greater degree of vigor than was expected. It is pointed out that the voluntary offerings of Welsh Churchmen for missions, education of the poor, and other causes, considerably exceed the total income of the Welsh clergy from all sources. If the voluntary spirit is so strong, it seems strange that there should be such fear of loss by disestablishment.

The Christian Churches are greatly indebted to the daily papers for their good reports of the proceedings of the annual meetings of the different religious bodies. We freely acknowledge our indebtedness to these reports, from which we have mainly drawn for the reports in our own columns. In these reports the work of the religious denominations, and the discussions at Conferences, Assemblies and Synods have been brought before the public, in a manner adapted to awaken public interest. Reports of sermons and public addresses, and records of the doings of social reformers receive much more attention than formerly. The daily press has a fine opening for still greater usefulness in this direction. The Christian public, who are the chief supporters of the daily press have reason to complain that prize-fights and other questionable sensations have occupied too large a space in most daily papers.

The action of Dr. C. A. Briggs, referred to on our first page, is singular but characteristic. He appeals to all Presbyterians to rally and fight against the action of the General Assembly. The lines of his appeal are both legal and doctrinal. The legal lines are these: (1) No appeal from acquittal; (2) prosecuting committees not inde-

pendent of the presbyteries which appoint them; (3) the jurisdiction of the synod not to be taken away at the pleasure of the General Assembly. The doctrinal lines are as follows: (1) The Holy Scriptures the only infallible rule of faith and practice; (2) ministers bound only to the system of doctrine contained in the Westminster Confession; (3) the General Assembly cannot make new definitions of dogma, either by deliverance or by judgment in a heresy case. His reference to doctrinal points is very strange. With the three doctrinal points which he names, every Presbyterian will agree. Dr. Briggs must, therefore, mean by these three things something different from what they suggest to ordinary readers.

The programme of services at Grimsby Park for this season has been published, and is certainly a strong and attractive one. Speakers and lecturers of eminence have been engaged; among them may be mentioned Revs. Dr. Talmage, McIntyre and G. Lansing Taylor, Chancellor Sims, Rev. W. F. Crafts and other eminent American divines. Among well-known Canadian names may be mentioned Rev. Drs. Carman, Potts, Sutherland, Briggs, Austin, A. Burns, Antcliff, Badgley, Stone, Brethour, and many others. With such a number and variety of eminent men the religious and intellectual interest of the services is sure to be unusually strong. The Philadelphia School of Oratory will have experienced teachers on the grounds, and the musical attractions will be exceptionally good. All kinds of healthful physical recreation will be encouraged. The grounds are beautiful and spacious, and there will doubtless be a large attendance of visitors this season.

It is a very common mistake to assume that the Higher Criticism implies definite results, which all modern students of the Hebrew Bible who use the scientific methods of study, accept as true. This is an erroneous notion. Among the biblical scholars who are critically studying the questions about the authorship and dates of the books of the Bible, there is as much diversity of opinion as there is among theologians about the doctrines of the Bible. As we would not prohibit theologians from studying to find out what the Bible teaches, because of their different conclusions, neither would we prevent or condemn the critical study of the Scriptures, because of the differences of the critics. It is as unfair to accuse those who reject any critical theory, which they deem unproved, as opponents of free criticism, as it would be to denounce those who reject some dogma in theology as opponents of the study of the Bible. Those who reject certain theories, because they deem them false, should not be stigmatized as opponents of criticism. Everything that claims to be the result of scientific criticism is not "pure gospel."

The great Temperance Congress at Chicago, held last week, discussed all possible phases of this great question. Temperance legislation, Prohibition and the best methods of obtaining and enforcing it, the temperance work of women and the young, scientific opinion relating to the use of alcohol—all these were the subject of able papers and discussions. There were two notable deliverances in favor of total abstinence from the standpoint of medical science. One of these was read by Dr. Richardson, of London, England, an authority on the subject; and the other by Dr. Davis, of Chicago. They produced a deep impression, and strengthened the position of the believers in total abstinence. Hitherto a main refuge of moderate drinkers has been medical opinion, and to a certain extent it is so still; but every year witnesses accessions from the ranks of medical science in favor of the total abstinence principle.

The lynching mania in the United States is spreading northwards. Two lynchings, one in Michigan and the other in Illinois, under circumstances of peculiar atrocity, have fairly shifted the burden of reproach, at least for the present, from the southern to the northern States. In the South the victim is generally a negro; but the Michigan victim was a white man in legal custody, and his crime was clearly proven and certain of due punishment. The governors of these States have acted with commendable promptitude, ordering the arrest and prosecution of those concerned in the outrages. If justice is not done in these two cases, we may expect a crop of lynchings in the midst of those communities heretofore untainted. It is folly to expect that disregard for law in any section of the Union will not breed equal disregard in other sections. In the matter of lynchings we may before long see the South chiding the North.

Last week we inadvertently omitted to mention that their Excellencies the Governor-General and Countess of Derby were entertained by Senator and Mrs. Sanford at their home in Hamilton. Many distinguished guests were present at the dinner-party given in honor of their Excellencies, who expressed gratification at the hospitable manner in which they had been entertained.

TORONTO CONFERENCE.

Continued from Page 388.

This Mr. Adams denied, and asked Mr. Ogden to withdraw his statement.

Mr. Ogden said that if not in the ministerial session it had been debated among themselves, but he had to withdraw this remark, as well as the former one, Rev. Messrs. Maxwell, Addison and a number of others declaring it an error.

Ex-President Bishop, in reply to a request to cite the clauses under which the transfer was made, said that the transfer took place under the powers of the committee.

Rev. Dr. Galbraith, while regretting that the trouble had occurred, said that good could come out of the discussion. Back of this trouble were evils contributory to it, and the discussion might help them to avoid those springing up. On the part of the Transfer Committee and the Stationing Committee there was too apparent a desire to be politic, rather than to adhere to principle; their action seemed governed by expediency rather than righteousness.

He referred to the fact that not only had strong deputations from the Yonge Street church waited on the president and Transfer Committee, but also on the Stationing Committee, and he feared this pressure had not been without its effect. He thought that the committee could have acted more fairly and honestly had it been left to itself.

Continuing, Mr. Galbraith said that there was one of two things which had to be done. Either they had to abolish the itinerant system altogether or abandon the invitation system altogether. When the itinerant system was properly managed and dominated by strong spirituality, it was a good system; otherwise not.

Regarding the invitation system, he held that the few who constituted the Quarterly Board should not speak for the whole congregation. In closing an admirable address, Dr. Galbraith met the strongest approval of the majority of the Conference in saying that it should be a principle in the itinerant system that all ministers should at some time take the less-inviting fields of labor.

After a clever address from Rev. Dr. Stone in favor of his amendment, Mr. E. Gurney said he had been strongly impressed with Rev. Mr. Galbraith's remarks. He believed the itinerant system and the invitation system were utterly incongruous.

As far as the Stationing Committee was concerned, it would be all right if the laity had sufficient confidence in it to let it alone, but they had not. The only remedy was in the establishment of a Stationing Board that did not station its own members, and which could be influenced neither by ministers nor laymen.

Mr. John T. Moore again went into the trouble, reciting its causes and reasons, as he believed them. He said that the preamble of the resolution was dangerous. The clauses regarding equitable exchanges were especially so. It would really create castes, and make it so that only those having equal salaries would be eligible.

Rev. M. L. Pearson denied that this was the meaning contained in the idea of equitable exchanges. What was referred to was numbers, not salary.

Continuing, Mr. Moore, speaking of the objection to Rev. Mr. Locke's transfer, said, "There was a man went from Peterboro' to Toronto, and fell among ministers."

Loud protests were made against the inference in this remark, and the president was appealed to.

President Parker said he could not pronounce the brother out of order, but he certainly was far out of the line of propriety.

Rev. Mr. Parsons called on ex-President Bishop for a statement.

In replying Rev. Mr. Bishop was warmly applauded. He said he had not made a statement before he came. He had not been asked by Conference, and he considered that only to Conference should he make the statement. After some further introductory remarks, in which he intimated that he had heard he was "to be knifed at this Conference," he said he accepted all the responsibility for the transfer. He had received the application from the Yonge Street congregation on the morning of March 15. This he immediately forwarded to the General Superintendent, Rev. Dr. Carman, with a note drawing his attention to the lateness of the application, and asking if it could be entertained. On the 20th he received a list of those coming into this Conference, and among them was the name of Rev. Mr. Locke. Subsequently, in conversation with Dr. Carman he asked him about the matter of time. Dr. Carman said that the question of time had never been raised, but that if it should be raised in the Transfer Committee he would have to rule according to the book. Rev. Mr. Bishop continued to say that when he came to the meeting of the committee he had been anxious about the matter, and he explained the whole matter to them, and told them he was going to throw the responsibility on them. After carefully considering the matter the transfer had been granted. Rev. Mr. Bishop said that, while he had thrown the responsibility on the committee, it yet remained with himself, because had he spoken against granting the transfer it would not have granted. Before sitting down he warmly commended the honesty and justness of the Transfer Committee.

Rev. Mr. Bishop's frank statement captured the convention, and almost without a demur the resolutions were withdrawn and the matter dropped.

Rev. President Ross, of Niagara Conference, Rev. John Locke, the cause of the discussion, and Rev. Mr. Emory, also a transfer, were then introduced.

A portrait of the graduating class was presented to President Parker. In the evening a number of minor committees reported.

CLOSING DAY.

At the morning session reports were received from the Educational and Epworth League Committees and adopted without amendment. The following changes in the Board of Examiners were concurred in: Rev. H. S. Mat-

thews, arithmetic and Wesley's sermons, 1-52; Rev. A. B. Chambers, LL.B., Smith's New Testament history and Hart's rhetoric; Rev. R. N. Burns, B.A., Greek grammar; Rev. A. M. Phillips, B.D., English Bible; Rev. J. H. Stevenson, B.A., B.D., exegesis; Rev. M. L. Pearson, Bee's Catechisms and Temple Hallelujah; Rev. D. G. Sutherland, D.D., Pope, Vol. III., Sheldon's History of Doctrine.

The afternoon meeting was occupied with the reading of reports, and lively discussions on them. Dr. A. Sutherland occupied the chair, and had his hands full in keeping order. It was only by exercising the utmost firmness that he succeeded.

The only important reports were those on Temperance and Sabbath Observance. The report on Temperance recommended organization by the Church to secure a big majority for the plebiscite, proposed that Conference should recognize Mr. Martel's work of Temperance in the Legislature, and recommended the appointment of a committee to attend the Dominion Alliance.

Dr. A. Sutherland asked Dr. Galbraith to take the chair, and then spoke strongly on the report. While he thought that at this stage the plebiscite should be supported he expressed his disbelief in its power to accomplish any good. He also opposed the sending of delegates to the Dominion Alliance.

On motion of Dr. Watson the clause thanking Mr. Martel was changed so as to mention no man in particular, and include all who had supported Prohibition.

Dr. A. Sutherland moved the following clause as an addition to the report: "As time goes on it becomes increasingly evident that a fair and impartial treatment of the Prohibition question need not be looked for from the existing political parties. We anticipate that in the future, as in the past, the question will not be dealt with on its merits, but entirely in view of its bearing on the party success; and we see no reason to reverse the utterance of the Conference at its session in 1892, that the time has come when the Christian and Temperance forces of the country should be organized in a party free from all complicity with the liquor-traffic."

In this connection we cannot withhold an expression of regret at the action of certain representatives of Temperance organizations who waited upon the Ontario Government recently in consenting to a plebiscite.

In view of the enormous majorities given in favor of the Scott Act, there can be no doubt as to the wishes of the people, and the representatives of the Temperance organizations should have insisted on direct action by the Government and Legislature instead of allowing them to evade responsibility by means of a plebiscite. But while we regard the plebiscite movement as a grave mistake, so far as Prohibitionists are concerned, a failure to record their votes would be a positive calamity. We therefore most earnestly urge upon all our people who are in possession of the franchise to record their votes in January next in favor of Prohibition, so that there may be no possible ground for saying in the future that the people of this Province are opposed to prohibitory legislation.

The resolution was discussed warmly, almost excitedly, and defeated by 34 to 38 votes.

The Sabbath Observance report objected to Sunday street cars, trains, etc., and acquitted the Grimsby Park directors of the charges against them.

In the evening the Memorial Committee reported against offensive shows at the exhibition going on at certain times, and against indecent posters.

Rev. A. Langford was appointed delegate to General Conference in place of Rev. Hugh Johnston, and Rev. W. J. Maxwell in place of Rev. J. Gray, deceased.

It was decided to hold next year's Conference in Toronto, and leave it to Conference Special Committee to decide in which church.

VICTORIA UNIVERSITY-ANNUAL CONVOCATION.

The first year of the work of Victoria University under the University Federation Act was brought to a conclusion on June 14, 1893, by the annual convocation of the University for the conferring of degrees and distribution of prizes and medals. The hall was well filled by the graduates, undergraduates and friends of the institution, and the proceedings were given the closest attention. Chancellor Burwash presided, and seated near him on the platform were: Vice-Chancellor Mulock, Hon. G. W. Ross, President Loudon, Prof. Goldwin Smith, Rev. Dr. Potts, Rev. Dr. Dewart, Rev. Dr. Burns, Rev. Jas. Ross, president of the Niagara Conference; Rev. W. S. Blackstock, Mr. S. H. James, Rev. J. F. German, Mr. H. A. Massey, Rev. Dr. D. G. Sutherland, Dr. Beattie, of the Presbyterian Theological Seminary, Columbia, N.S.; Neil McNish, M.A., D.D., LL.D., of Cornwall; Prof. Wallace, Dr. Bell, Prof. Langford, Dr. John Burwash, Prof. Bain, and other members of the Board of Regents.

The proceedings began with an appropriate prayer, after which the valedictory oration was delivered by Miss A. G. Kenny, B.A. The subject of the address was "Christopher Columbus," and Miss Kenny treated it in a scholarly and eloquent manner.

DEGREES CONFERRED.

The degree of B.D. was then conferred upon R. Corrigan, B.A., H. T. Ferguson, B.A., A. J. Irwin, B.A., H. S. Osborne, B.A., and W. B. Tucker, B.A. The honorary degree of D.D. was conferred upon Rev. B. F. Dimmick, M.A., of Cleveland; Rev. J. F. German, M.A., and Rev. John Philp, M.A., and the honorary degree of LL.D. upon H. F. Biggar, M.A., M.D. The graduates in Arts who had the degree of B.A. conferred upon them at the commencement on Tuesday were then presented with their diplomas.

MEDALS AND PRIZES.

The medals and prizes in Arts were presented as follows: The E. J. Sanford gold medal in philosophy, presented to G. A. McIntosh by

Hon. G. W. Ross; the George A. Cox gold medal in natural science, presented to A. G. W. Wilson by Prof. Goldwin Smith; the J. J. MacLaren gold medal in moderns, presented to W. F. Osborne by President Loudon; the S. H. James silver medal in science, presented to E. M. J. Burwash by the donor; the Punshon prize for the valedictory oration, presented to Miss A. J. Kenny by Vice-Chancellor Mulock; the Clarke prize in ethics, presented by Prof. Badgley to Mr. G. A. McIntosh; the Ryerson prize, presented by Mr. H. A. Massey to F. W. Hollinrake; the Wallbridge prize for New Testament Greek, presented by Prof. Wallace to M. W. Leigh. In Theology the following prizes were presented. The Cox Bursary in New Testament exegesis, presented by Dr. Beattie to H. T. Ferguson, B.A.; the Macdonald Bursary for pulpit elocution, presented by Rev. Dr. McNish to T. J. Parr; the Michael Fawcett prize oration, presented by Dr. Potts to J. H. McBain; the Massey prize English Bible, presented to E. C. Balfour.

THE CHANCELLOR'S ADDRESS.

Chancellor Burwash's address was then proceeded with. He acknowledged gratefully the cordial co-operation of the chancellor, vice-chancellor and faculties of the University of Toronto, and University College, in making their new situation at once pleasant and successful. In their new quarters, and under federation, they were enabled to give enlarged facilities for specialization. The work of the year had given them practical demonstration both of the feasibility and advantage of the introduction of a second Arts college into the university system. We can now examine critically, in the light of a year's experience, the fundamental principle of federation. It embraces the original idea of the university as a place providing facilities for the acquisition of all knowledge, and the original idea of a college as a congregation of teachers and students united under a wise discipline for the prosecution of learned studies. The atmosphere of a university implies freedom and breadth, stretching out in every direction to the utmost bounds of human knowledge, and seeking at every point to win new territory from the yet unknown. A university is not a mere degree-conferring body. Degrees may be conferred in the seventh storey of a Chicago building at \$25 a piece; but they are not university degrees. True, universities existed long before degrees were known or coveted. The modern vulgar appetite for degrees is one of the most discouraging symptoms of a degenerate age. It speaks of men who have not the confidence in themselves to stand before the world in the dignity and worth of their own inherent manhood and intelligence, and who are in need of artificial supports torn from the back of an honest sheep. The true university, even in the middle ages, was the place in which the four great fields of human learning were cultivated and their boundaries extended. The true university to-day is the place where the now almost countless fields of human learning are cultivated and their boundaries extended. The vast development of modern sciences has imposed upon the university of our day a responsibility which only vast wealth can meet. Both the Old World and the New are slowly becoming aware of this fact and of its significance as determining the educational policy of our times. True, universities must in the very nature of the case be few in number, because rich in endowments, in buildings, in libraries, in museums, in laboratories, and, above all else, in men eminent in all fields of learning. In all these elements the world's supply of materials for universities is limited, and a young Province like Ontario is fortunate if it can build up for itself even one worthy university. Federation by the consolidation of our existing educational forces offers us at least a hopeful opportunity for the accomplishment of this desirable end. On the other hand, the true college is as necessary and as potential a factor in the intellectual life of a nation as ever. If we cannot afford to be without a university, far less can we afford to be without our colleges. The college does not aim at covering the whole field of human intelligence. Its spirit is intensive, earnest. Its aim is perfect work. Its grand instrument is discipline, method. Its professors are not scholars only, they must be educators as well. Its success depends not upon great numbers, but upon perfect work. Out of the universal field of human knowledge the college chooses its little garden plot. There may be varied reasons for the specific choice of the college work. Sometimes it is determined by consideration of intellectual development resulting in a compact curriculum aiming at intellectual culture. Sometimes the end is professional preparation, and you have a college for the special study of law, medicine, or theology, aiming at perfect work and training in its special department. But in every case the compact life of the college tends to moral, social and intellectual culture as well as to advancement of learning. We regard it as a strong point in our federated universities that it combines the college with the university. We have a university faculty of faculties in which all our colleges may find the supplement of our work. These faculties, embracing the geological, the physical, the biological, the chemical, the psychological, and the political and historical sciences, give aid to our colleges of arts, medicine, theology, law, practical science, pharmacy, dentistry, and music; and while all our students are enrolled in some one college, and come under its discipline of study and moulding culture, they at the same time breathe something of the free, broad atmosphere of university life. The colleges afford also a healthful stimulus each to the other, while they vie with each other in perfecting their methods and seeking the most excellent results. Of one thing we may be certain, that in the university already embracing 13 colleges and 1,320 students, no college can long hold its own which is not sustained by the highest excellence in methods and perfection in work. Finally, in the federation scheme, we think we have found the solution of the relation of the Christian Church to higher learning. Of this learning there are some fields which the Church may fairly claim as her

own. No one will dispute with her the culture of the theological sciences, and of the literatures which are essential to these. This field at once plants the Theological College in the university system, and already four of these are found in our university. But if the grandest aim of the Arts College is likewise the development of the most perfect manhood, including the moral, the social, and the religious with the intellectual, then here, too, we think the Christian Church may ask a place to work, and may again ally herself with the university. This is the apology of the Methodist Church for planting Victoria here in our university system, with two faculties, a well-equipped strong college faculty of Arts and an allied faculty of Divinity. We have to-day presented to you the results of our year's work in both these faculties. Yesterday twenty-one graduates in Arts of Victoria were laureated by the Vice-Chancellor of the University of Toronto. To-day these young men have received at our hands the diplomas at once of Toronto and Victoria as the testimonial of their intellectual attainments. We have again presented before you five graduates in Divinity, men who have for three years pursued their Divinity studies after a complete course in Arts, and who thus to-day have received their second university degree. These two fields, ladies and gentlemen, we have chosen for Victoria's future work, and in these we hope to accomplish strong and valuable work for the Church and for the country. We can point with just pride to the roll of 2,500 graduates of the past fifty years of Victoria's history, and we hope to maintain an equally worthy succession for centuries to come.

The gathering then dispersed. It was learned that as a result of the election by the alumni, Mr. Wm. Kerr, Q.C., was re-elected Vice-Chancellor, and Mr. H. Hough and Mr. C. A. Masten were elected representatives of the alumni in Arts to the Senate of Victoria University.

CHURCH OPENING AT VERNON, B. C.

The Methodists of Vernon, B.C., have done themselves great credit by the erection of a fine new church on Tronson Street. Rev. Mr. Neville, who has been pastor at Vernon during the past year, began last summer the task of providing funds, and thanks to his indomitable energy and zeal, and the liberal manner in which the people responded, the object has been attained.

The building is a handsome wooden structure from very fine plans prepared by Mr. Thomas Hooper, architect, of Victoria. It is 52x30 feet, with a couple of porches to the sides at the rear end of the building. The work was performed under the supervision of Mr. Edwin Harris, and some of it was also done by contributed labor given during the winter by workmen in lieu of cash subscriptions. The total cost would otherwise amount to over \$2,000.

The opening services were held on Sunday, May 21, when the church was decorated with flowers for the occasion by the ladies of the church. Rev. Dr. Carman, General Superintendent, who was on a visit to British Columbia, was secured to take charge of the opening, and thus the people of Vernon were provided with a genuine treat; for the Doctor has lost none of his old-time vigor or eloquence. In the morning he preached from Deuteronomy II, 7, giving a lucid and telling interpretation of the passage, and making a practical application. In the afternoon Rev. J. F. Betts preached from John XIII, 31, "I have given you an example," and in it showed that the Christian by following the Divine example given him to walk by would derive the power which it gave.

At the evening service again Dr. Carman preached very ably and acceptably, taking for his subject the eighth chapter of second Corinthians.

Following the services on Sunday was the tea-meeting on Monday evening in the new building erected by Mr. Shulz for a carriage shop; tables were laid out on which were served delicacies of every sort. At eight o'clock an adjournment was made to the church, and the chair was taken by Rev. J. P. Hicks, and Rev. Mr. Jacques opened the meeting by prayer. An attractive literary and musical programme was presented. Addresses were delivered by Rev. Messrs. Neville, Langill, and Dr. Carman; Mr. Wheeler gave a fine solo, and the choir sang most acceptably. Rev. J. F. Betts presented the financial statement, showing a total cost already incurred of \$1,822.50. The assets were: Subscriptions, \$941.25; collection on Sunday, \$72; tea-meeting, \$75, making a total of \$1,088.25. This left \$734.25 to be raised, and of this \$375 was contributed by the audience in donations and subscriptions.

ACKNOWLEDGMENT.

Dear Sir,—Kindly acknowledge in The Guardian Mrs. R. Fralick, Niagara Falls, \$1; Mrs. E. P. Lewis, Niagara Falls, \$1, for Shizuoka church. C. T. COCKING.

BAD CHOIR SINGING.

Dear Sir,—I have read what has recently appeared in The Guardian concerning the singing of our church choirs. I think everybody will agree with the sentiments therein expressed on the subject.

ANOTHER METHODIST.

Toronto, Sherbourne Street.

One dollar pays for "The Guardian" till New Year. Get some neighbor to try it till then. Ministers who are leaving for new circuits, by getting some one to subscribe for "The Guardian" before their departure, will leave behind them something that will be a weekly remembrancer to friends.

The Sermon.

SCENE IN A SUMMER-HOUSE.

By REV. T. DE W. TALMAGE, D.D.

"But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud, the son of Gera, a Benjamite, a man left-handed."—Judges iii. 15.

Ehud was a ruler in Israel. He was left-handed and, what was peculiar about the tribe of Benjamin, to which he belonged, there were in it seven hundred left-handed men and yet, so dexterous had they all become in the use of the left hand, that the Bible says that they could sling stones at a hair's breadth, and not miss.

Well, there was a king by the name of Eglon, who was an oppressor of Israel. He imposed upon them a most outrageous tax. Ehud, the man of whom I first spoke, had a divine commission to destroy that oppressor. He came, pretending that he was going to pay the tax, and asked to see King Eglon. He was told he was in the summer-house, the place to which the king retired when it was too hot to sit in the palace. This summer-house was a place surrounded by flowers, and trees, and springing fountains, and warbling birds. Ehud entered the summer-house, and said to King Eglon that he had a secret errand with him. Immediately all the attendants were waved out of the royal presence. King Eglon rises up to receive the messenger. Ehud, the left-handed man, puts his left hand to his right side, pulls out a dagger, and thrusts Eglon through until the haft went in after the blade. Eglon falls. Ehud comes forth to blow a trumpet of recruit amidst the mountains of Ephraim; and a great host is marshalled, and proud Moab submits to the conqueror, and Israel is free. So, O Lord, let all thy enemies perish! So, O Lord, let all thy friends triumph!

I learn first, from this subject, the power of left-handed men. There are some men who, by physical organization, have as much strength in their left hand as in their right hand; but there is something in the writing of this text which implies that Ehud had some defect in his right hand, which compelled him to use the left. Oh, the power of left-handed men! Genius is often self-observant, careful of itself, not given to much toil, burning incense to its own aggrandizement; while many a man, with no natural endowments, actually defective in physical and mental organization, has an earnestness for the right, a patient industry, an all-consuming perseverance, which achieve marvels for the kingdom of Christ. Though left-handed as Ehud, they can strike down a sin as great and imperial as Eglon.

I have seen men of wealth gathering about them all their treasures, snuffing at the cause of a world lying in wickedness, roughly ordering Lazarus off their doorstep, sending their dogs not to lick his sores, but to hound him off their premises; catching all the pure rain of God's blessing into the stagnant, rosy, frog-inhabited pool of their own selfishness—right-handed men, worse than useless—while many a man, with large heart and little purse, has, out of his limited means, made poverty leap for joy, and started an influence that overspans the grave, and will swing round and round the throne of God, world without end: Amen.

Alas, it is high time that you left-handed men, who have been longing for this gift, and that eloquence, and the other man's wealth, should take your left hand out of your pockets. Who made all these railroads? Who set up all these cities? Who started all these churches, and schools, and asylums? Who has done the tugging, and running, and pulling? Men of no wonderful endowments, thousands of them acknowledging themselves to be left-handed, and yet they were earnest, and yet they were determined, and yet they were triumphant.

But I do not suppose that Ehud, the first time he took a sling in his left hand, could throw a stone a hair's breadth, and not miss. I suppose it was practice that gave him the wonderful dexterity. Go forth to your spheres of duty, and be not discouraged if, in your first attempts, you miss the mark. Ehud missed it. Take another stone; put it carefully into the sling; swing it around your head, take better aim, and the next time you will strike the centre. The first time a mason rings his trowel upon the brick, he cannot put up a perfect wall. The first time a carpenter sends the plane over a board, or drives a bit through a beam, he does not expect to make perfect execution. The first time a boy attempts a rhyme, he does not expect to chime a "Lalla Rookh," or a "Lady of the Lake." Do not be surprised if, in your first efforts at doing good, you are not very largely successful. Understand that usefulness is an art, a science, a trade.

There was an oculist performing a very difficult operation on the human eye. A young doctor stood by and said, "How easily you do that; it don't seem to cause you any trouble at all." "Ah," said the old oculist, "it is very easy now, but I spoiled a hatful of eyes to learn that." Be not surprised if it takes some practice before we can help men to moral eyesight, and bring them to a vision of the Cross. Left-handed men to the work! Take the Gospel for a sling, and faith and repentance for smooth stone from the brook; take sure aim, God direct the weapon, and greet Goliath's will tumble before you.

When Garibaldi was going out to battle, he told his troops what he wanted them to do, and after he had described what he wanted them to do, they said, "Well, general, what are you going to give us for all this?" "Well," he replied, "I don't know what else you'll get, but you will get hunger, and cold, and wounds, and death. How do you like it?" His men stood before him for a little while in silence, and then they threw up their hands and cried, "We are the men! We are the men!" The Lord Jesus Christ calls you to his service. I do not promise you an easy time in this world. You may have persecutions, and trials, and misrepresentations; but afterward there comes an eternal weight of glory, and you can bear the wounds, and the bruises, and the misrepresentations, if you can have the reward afterward,

Have you not enough enthusiasm to cry out, "We are the men! We are the men!"

I learn also from this subject the danger of worldly elevation. This Eglon was what the world calls a great man. There were hundreds of people who would have considered it the greatest honor of their life just to have him speak to them; yet although he is so high up in worldly position, he is not beyond the reach of Ehud's dagger. I see a great many people trying to climb up in social position; having an idea that there is a safe place somewhere far above, not knowing that the mountain of fame has a top like Mont Blanc, covered with perpetual snow.

We laugh at the children of Shinar for trying to build a tower that could reach to the heavens; but I think, if our eyesight were only good enough, we could see a babel in many a door-yard. Oh, the struggle is fierce! It is store against store, house against house, street against street, nation against nation. The goal for which men are running is chairs and chandeliers, and mirrors, and houses and lands, and presidential equipments. If they get what they anticipate, what have they got? Men are not safe from calumny while they live, and worse than that, they are not safe after they are dead; for I have seen swine root up grave-yards. One day a man goes up into publicity, and the world does him honor, and people climb up into sycamore trees to watch him as he passes, and, as he goes along on the shoulders of the people, there is a waving of hats and a wild huzza. To-morrow the same man is caught between the jaws of the printing-press and mangled and bruised, and the very same persons who applauded him before cry, "Down with the traitor! down with him!"

Belshazzar sits at the feast, the mighty men of Babylon sitting all around him. Wit sparkles like the wine, and the wine like the wit. Music rolls up among the chandeliers, the chandeliers flash down on the decanters. The breath of hanging gardens floats in on the night air; the voice of revelry floats out. Amidst wreaths, and tapestry, and folded banners, a finger writes. The march of a host is heard on the stairs. Laughter catches in the throat. A thousand hearts stop beating. The blow is struck. The blood on the floor is richer-hued than the wine on the table. The kingdom has departed. Belshazzar was no worse, perhaps, than hundreds of people in Babylon, but his position slew him. Oh, be content with just such a position as God has placed you in. It may not be said of us, "He was a great general," or "He was an honored chieftain," or "He was mighty in worldly attainments;" but this thing may be said of you and me, "He was a good citizen, a faithful Christian, a friend of Jesus." And that in the last day will be the highest of all eulogiums.

I learn further from this subject that death comes to the summer-house. Eglon did not expect to die in that fine place. Amidst all the flower-leaves that drifted like summer snow into the window; in the tinkle and the dash of the fountains; in the sound of a thousand leaves fluttering on one tree-branch; in the cool breeze that came up to shake feverish trouble out of the king's locks—there was nothing that spake of death, but there he died! In the winter, when the snow is a shroud, and when the wind is a dirge, it is easy to think of our mortality; but when the weather is pleasant, and all our surroundings are agreeable, how difficult it is for us to appreciate the truth that we are mortal! And yet my text teaches that death does sometimes come to the summer-house. He is blind and cannot see the leaves. He is deaf and cannot hear the fountains. Oh, if death would ask us for victims, we could point him to hundreds of people who would rejoice to have him come. Push back the door of that hovel. Look at that little child—cold, and sick, and hungry. It has never heard the name of God but in blasphemy. Parents intoxicated, staggering around its straw bed. Oh, Death, there is a mark for thee! Up with it into the light! Before these little feet stumble on life's pathway, give them rest.

Here is an aged man. He has done his work. He has done it gloriously. The companions of his youth are all gone, his children dead, he longs to be at rest, and wearily the days and the nights pass. He says, "Come, Lord Jesus, come quickly." Oh, Death, there is a mark for thee! Take from him the staff, and give him the sceptre. Up with him into the light, where eyes never grow dim, and the hair whitens not through the long years of eternity. Ah, Death will not do that. Death turns back from the straw bed, and from the aged man ready for the skies, and comes to the summer-house. What doest thou here, thou bony, ghastly monster, amidst this waving grass, and under this sunlight sifting through the tree-branches? Children are at play. How quickly their feet go, and their locks toss in the wind. Father and mother stand at the side of the room looking on, enjoying their glee. It does not seem possible that the wolf should ever break into that fold and carry off a lamb. Meanwhile an old archer stood looking through the thicket. He points his arrow at the brightest of the group—he is a sure marksman—the bow bends, the arrow speeds! Hush now! The quick feet have stopped, and the locks toss no more in the wind. Laughter has gone out of the hall. Death in the summer-house!

Here is a father in mid-life; his coming home at night is the signal for mirth. The children rush to the door, and there are looks on the evening stand, and the hours pass away on glad feet. There is nothing wanting in that home. Religion is there, and sacrifices on the altar morning and night. You look in that household and say, "I cannot think of anything happier. I do not really believe the world is so sad a place as some people describe it to be." The scene changes. Father is sick. The doors must be kept shut. The death-watch chirps dolefully on the hearth. The children whisper, and walk softly where once they romped. Passing the house late at night, you see the quick glancing of lights from room to room. It is all over. Death in the summer-house!

Here is an aged mother, aged, but not infirm. You think you will have the joy of caring for her wants a good while yet. As she goes from house to house, to children and grandchildren, her coming is a dropping of sunlight in the dwelling. Your children see her coming through the lane, and they cry, "Grandmother's come!" Care for you has marked up her face with many a deep wrinkle, and her back stoops with carrying your burdens. Some day she is very quiet. She says she is not sick, but something tells you you will not much longer have mother. She will sit with you no more at the table, nor at the hearth. Her soul goes out so gently, you do not exactly know the moment of its going. Fold the hands that have done so many kindnesses for you, fight over the heart that has beat with love toward

you since before you were born. Let the pilgrim rest. She is weary. Death in the summer-house!

Gather about us what we will of comfort and luxury, when the pale messenger comes, he does not stop to look at the architecture of the house before he comes in; nor, entering, does he wait to examine the pictures we have gathered on the wall; or, bending over your pillow, he does not stop to see whether there is a color in the cheek, or gentleness in the eye, or intelligence in the brow. But what of that? Must we stand forever mourning among the graves of our dead? No! No! The people in Bengal bring cages of birds to the graves of their dead, and then they open the cages, and the birds go singing heavenward. So I would bring to the graves of your dead all bright thoughts and congratulations, and bid them think of victory and redemption. I stamp on the bottom of the grave, and it breaks through into the light and glory of heaven.

The ancients used to think that the straits entering the Red Sea were very dangerous places, and they supposed that every ship that went through those straits would be destroyed, and they were in the habit of putting on weeds of mourning for those who had gone on that voyage, as though they were actually dead. Do you know what they called those straits? They called them the "Gate of Tears." Oh, I stand to-day at the gate of tears through which many of your loved ones have gone, and I want to tell you that all are not shipwrecked that have gone through those straits into the great ocean stretching out beyond. The sound that comes from that other shore on still nights when we are wrapped in prayer makes me think that the departed are not dead. We are the dead—we who toil; we who weep; we who sin—we are the dead. How my heart aches for human sorrow! This sound of breaking hearts that I hear all about me! This last look of faces that will never brighten again! This last kiss of lips that never will speak again! This widowhood and orphanage! Oh, when will the day of sorrow be gone?

After the sharpest winter, the spring dismounts from the shoulders of a southern gale and puts its warm hand upon the earth, and in its palm there comes the grass, and there come the flowers, and God reads over the poetry of bird, and brook, and bloom, and pronounces it very good. What, my friends, if every winter had not its spring, and every night its day, and every gloom its glow, and every bitter now its sweet hereafter! If you have been on the sea, you know, as the ship passes in the night, there is a phosphorescent track left behind it; and as the waters roll up, they lose with unimaginable splendor. Well, across this great ocean of human trouble Jesus walks. Oh, that in the phosphorescent track of his feet we might all follow and be illumined!

There was a gentleman in the rail-car who saw in that same car three passengers of very different circumstances. The first was a maniac. He was carefully guarded by his attendants; his mind, like a ship dismasted, was beating against a dark, desolate coast, from which no help could come. The train stopped, and the man was taken out into the asylum, to waste away, perhaps, through years of gloom. The second passenger was a culprit. The outraged law had seized on him. As the car jolted, the chains rattled. On his face were crime, depravity, and despair. The train halted, and he was taken out to the penitentiary to which he had been condemned. There was the third passenger, under far different circumstances. She was a bride. Every hour was gay as a marriage-bell. Life glittered and beckoned. Her companion was taking her to his father's house. The train halted. The old man was there to welcome her to her new home, and his white locks snowed down upon her as he sealed his word with a father's kiss. Quickly we fly toward eternity. We will soon be there. Some leave this life condemned culprits. They refuse a pardon, they carry their chains. Oh, may it be with us, that, leaving this fleeting life for the next, we may find our Father ready to greet us to our new home with him forever. That will be a marriage banquet! Father's welcome! Father's bosom! Father's kiss! Heaven! Heaven!

Our Sunday-School Work.

INTERNATIONAL BIBLE LESSON.—I.

(THIRD QUARTER.)

SUNDAY, JULY 9, 1893.

PAUL CALLED TO EUROPE.

Acts xvi. 6-15.

GOLDEN TEXT.—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matthew xxviii. 19.

TIME.—A. D. 52.

PLACES.—Asia Minor and Philippi.

EXPLANATORY.

6. "Now when they had gone throughout Phrygia"—An undefined region round about Antioch of Pisidia to the north, east and west.—Lewin. It includes the churches of the valley of the Lycus, Colosse, Laodicea, and Thyatira.—Plumptre.

The Epistle to the Colossians was written at Rome eleven or twelve years later (A. D. 63), though Paul never visited the city in person (Col. ii. 1).

The Epistle to the Ephesians was written about the same time, and was probably a circular letter written for several churches, of which the church at Laodicea was one.

"And the region of Galatia"—The great central table-land, north and east of Phrygia, but its boundaries are undefined.

Paul's Work in Galatia.—Here comes in an incidental account of this tour through Galatia, given by Paul himself in Gal. iv. 13-15. The Epistle to the Galatians was written at Corinth, six or seven years after this visit (A. D. 58). He had paid them a second visit in A. D. 55.

"Forbidden of the Holy Ghost"—Their plans were to preach in Asia, but they were prevented by the Holy Spirit. How? Either (1) by some special providence, or (2) by direct communication of the Spirit. Why? In order to lead him into a wider and more important field, the very heart of civilized heathendom. God abate us off from one field of

work because he has other greater work for us to do "Asia"—Asia is of course not the continent of that name, nor Asia Minor, but a Roman senatorial province bordering the Aegean sea. In the New Testament the phrase is always thus used to designate this particular province.—Abbott.

7. "Mysia . . . Bithynia"—The former was situated along the shores of the Hellespont, and the latter on the southwest shore of the Black Sea. Bithynia had been left as a legacy to the Romans by its last king. Over it Pliny was governor when he wrote to the Emperor Trajan his remarkable letter concerning the purity of Christians. "The Spirit"—Literally, the Spirit of Jesus, an expression which does not elsewhere occur in Scripture.—Gloag.

8. "Passing by Mysia"—As regarded preaching, not as avoiding it, for they could not get to the coast without entering Mysia.—Alford. "Came down"—From the highlands to the coast. "Troas"—A seaport on the Hellespont, four miles from the site of ancient Troy. It was the chief port between Macedonia and Asia Minor. Its ruins are extensive and magnificent, and the harbor—a basin four hundred feet by two hundred feet—is still traceable. Paul visited Troas four times. It was here, in the house of Carpus, that he left his cloak, books and parchments after his first imprisonment.

9. "A vision"—The Greek word does not indicate a dream, nor imply sleep.—Whedon. This "man" was the representative of the human souls in Europe's moral twilight longing for the true light.—Whedon. "Of Macedonia"—A celebrated country lying north of Greece, and distant from Troas one hundred miles. In Paul's time it was a Roman province, with Thessalonica for its capital. It is now a part of European Turkey. Though under secular misrule and priestly oppression its Christianity exists to this day.—Gloag.

10. "Immediately"—Paul was ready the instant the path of duty was revealed. "We endeavored"—By this "we" Luke first introduces himself into the narrative. He was a physician (Col. iv. 14) and a Gentile (Col. iv. 11, 14). While he gazes at the great apostle he entirely forgets himself. The steps taken would be by way of inquiry how and when they could cross to Europe.—Cambridge Bible. "Assuredly gathering"—The verb here means deeming it to be proved beyond doubt.

11, 12. "Therefore losing"—Setting sail. The granite columns from which the little vessel probably slipped its hawsers may still be seen lying prostrate on the lonely shores of the harbor.—Farrar. Luke describes the journey with his usual clearness. With the wind in their favor they traversed in two days the distance which sometimes occupied five days.—Lindsay. "Santhracia"—An island, eight miles long and six broad, in the Aegean Sea. They seem to have anchored in shelter of its lofty cliffs.—Alford. "Neapolis"—A seaport town now named Cavallo—the first place in Europe visited by Paul. It was also the harbor for Philippi, which lay eight miles inland. "Philippi"—Named after Philip the Great, who made it a frontier town to protect Macedonia from the Thracians, and developed its growth by working rich gold mines in the vicinity.—Farrar. Here one of the world's decisive battles was fought between two Roman armies, B. C. 42. "A colony"—A military settlement of Roman soldiers and citizens established to subdue a recently conquered district. It was under Roman municipal law, and used the Latin language and Roman coinage.—Lindsay.

13. "We went out of the city"—Or, as in the revision, without the gate. "By a river side"—The Gangas, a small stream close to the city, especially chosen because it served for the ablutions connected with Jewish worship. "Where prayer was wont to be made"—Or, "where there was wont to be a place of prayer." The word (proseucha) is well known as the designation of a slight and temporary structure, commonly circular, frequently open to the sky, erected for the purposes of Jewish worship, especially where there are not enough Jews for a regular synagogue. "We sat down, and spake unto the women"—That female prayer-meeting was destined to leave its mark on all the time to come. For there, within its small circle, was the story of redemption first told in proud Europe.—C. S. Robinson.

14. "Lydia, a seller of purple, of the city of Thyatira"—The city of Thyatira, on the confines of Lydia and Mysia, and one of the seven churches of Asia addressed in the Apocalypse, was celebrated in very early days for its purple dyes and purple fabrics. (See Homer, Iliad, iv. 141.) The business which brought this Lydia to Philippi was connected either with the sale of the coloring matter, or more likely with the fabric already dyed. The purple color so esteemed in the ancient world included many tints.—Schaff. "Which worshipped God"—A Jewish proselyte. She was truly religious, and so was prepared to receive the true religion. "To him that hath shall be given," for the having some is a preparation for more. "Whose heart the Lord opened"—i. e., in conformity with other passages (Matt. xi. 25 sq.; Luke xxiv. 45; 1 Cor. iii. 6, 7) enlightened, impressed by his Spirit, and so prepared to receive the truth.—Hackett.

15. "And when she was baptized"—As soon as she believed, she made a public profession of her faith in the appointed way,—by baptism. There is not much depth to that faith and love which does not desire openly to confess our Lord and Saviour, in the way of his own appointment. Primitive piety was not

hidden piety. "And her household"—Whether we are to understand by this term her children, her slaves, or the work-people engaged in the manual employment connected with her trade, or all these collectively, cannot easily be decided.—Howson. We do not know whether she had children, or even was married.—Plumptre. "If ye have judged"—The words contain a modest, almost a pathetic appeal to the fact that the preachers had recognized her faith by admitting her to baptism. If she was fit for that, was she unfit to be their hostess?—Plumptre. "Come into my house, and abide there"—We have here the first example of that Christian hospitality which was so emphatically enjoined and so lovingly practised in the Apostolic Church.—Howson. "She constrained us"—By much entreaty. So in Luke xxiv. 29, the disciples constrained Christ to accept their hospitality.—Abbott.

February, 1848; and in 1849 to Mrs. Mary A. Collins, who died in May, 1884. By the former marriage he had seven children, one of whom died in infancy, and other four died at various ages.—There are now two remaining members of his family, Rev. John Hough, of the Guelph Conference, and H. Hough, M.A., LL.D., of Toronto.

Like the life which preceded them, Mr. Hough's last days were peaceful and serene. Relieved from official cares and duties, he adjusted himself to the new relations with his wonted cheerfulness; and it seemed as though he might enjoy some years of quiet retirement before the summons would come to depart hence. But on Sunday, April 16, symptoms of incipient paralysis appeared, causing anxiety to friends, but none to him. He playfully told the doctor who was summoned that he might go home, and when he came in the morning he would find him all right. On Monday morning, however, a second stroke occurred, and he gradually sank into unconsciousness, from which he never rallied. As a writer in the Guelph Mercury puts it, "He suffered nothing, and death and transition came to him as sleep; comes to a child. His breath became shorter and shorter until Friday morning at 6.15 o'clock, when this good man, full of years and full of charities and useful work, passed away to the home for which he so long had looked, and to which he had pointed so many others whom he encountered on life's journey."

James Hough "was a good man and feared God above many." Religion with him was no mere sentiment, but a vital force inspiring the heart, regulating the conduct, and directing all the powers of body and mind into channels of useful service. Having put his hand to the plough he never looked back, and this steadfastness of purpose he carried into all the duties of life. This made him a man to be trusted, and won for him in no ordinary degree the confidence of the entire community. He possessed one of those evenly balanced temperaments that are not easily exalted or depressed, and if he did not often scale the heights of Beulahland, neither did he often descend into the valley of humiliation, much less traverse the valley of the shadow of death. His religious experience was even and solid, but pervaded, nevertheless, with a quiet glow that in prayer and testimony sometimes flamed into momentary rapture, "quite on the verge of heaven." His intellectual powers were decidedly above the average, and these, when quickened by divine grace, imparted a dignity to his character, and gave him a range of influence beyond many of his associates. Like others he was called at times to pass through deep sorrows, but bore them with Christian resignation, never repining or charging God foolishly. His long and useful life will be a benediction to the community in which he lived for many years to come, and those who knew him best will say concerning him, "The memory of the just is blessed."

An acquaintance with Mr. Hough from my boyhood up, a high estimation of his character, and the memory of help received from him in the early days of my Christian experience, has prompted me to write the above sketch. A. SUTHERLAND.

JOHN SIMMONS.

The subject of this brief memoir was born in Devonshire, England, September 13, 1813. He came to Canada when twenty-one years of age, and after four years of industry and frugality, he was united in marriage to Irene Losee, daughter of Joshua Losee, of Marlborough, class-leader and exhorter, and cousin of Rev. William Losee, of early Methodist historic fame. During his residence on the Aylmer Circuit he was converted to God, and he and his devoted Christian wife settled in North Gower in 1839, where he lived forty years, and exerted a blessed Christian influence during his long term of residence in that locality. During the last few years of his life he suffered most excruciating pains as the result of paralysis and its accompanying afflictions. The writer had frequent opportunity to witness the triumphs of divine grace in sustaining our departed brother in the terrible ordeal through which, in the providence of God, he was called to pass. The esteem in which he was held as neighbor, friend, and Christian, will be remembered by many with gratitude to God, who had given him so amiable and sympathetic a nature, and who had allowed his natural endowments by the sanctifying energy of the Holy Spirit. His end was sudden, but long and patiently he waited the summons, "Come up higher." He died January 14, 1893, at the residence of his nephew, William Simmons, Esq., in the township of Hull, with whom he and his devoted wife had been residing for the last few years.

JOHN WILSON.

MRS. SARAH ACKROW.

The subject of this brief sketch, whose maiden name was Kellam, was born in Leicestershire, England, on April 25, 1822, and with her parents emigrated to Canada in the year 1831. Being of a thoughtful and reflective turn of mind, she was, in 1840, led to see herself a sinner without God, and without hope in the world. Her sorrow for sin was heartfelt and genuine; she rested not till she knew she had obtained pardon and peace through believing on the Lamb of God which taketh away the sin of the world. Her early conversion was followed by a somewhat long and truly useful life. She being dead, yet speaketh. The savor of her godly influence was felt in the neighborhoods into which providence called her to reside. Notably was this the case in her own home; at her own fireside, surrounded by her children, all of them early converted, and this largely attributable to the devout example of godly parents. Five of this happy family are now in heaven, the remaining yet on earth, we have cause to believe, becoming meet for the inheritance of the saints in light. Our ascended sister was, when in her nineteenth year, united to John Ackrow, whose godly and useful life cannot be forgotten, and who, only a few months prior to her departure, preceded her to the house not made with hands. Her only household, husband and five children, one son and four daughters, were all happy and consistent Christians, three with their parents now in heaven, and two on our side of the river. One is the widow of the late Ellerby Farr; the other, Mrs. A. Barker, each a consistent and useful member of the church of which the departed were bright ornaments. Immediately following the departure of her children and husband Sister Ackrow's physical strength declined. Her firm and happy confidence in God at no time of her great trouble failed; under her most severe trial her hold on the divine promises was unwavering and strong. "The last time the writer of these lines saw her in life—rendered feeble because of the approach of death—she raised her hands, and, with tears of gladness falling from her eyes, calmly and submissively remarked, "Mr. Boyle, it is all well with me. I won't be long before we shall meet again; fare-

well!" These were the last words heard by me as I left the dying chamber of a good and useful Christian, no more to meet till the hour when we meet in the region of light and love. Her earthly life terminated on April 4, when she quietly slept in Jesus, and so passed from earth to heaven to be forever with the Lord.

Two days following, all that was mortal of a good woman was interred in our Sharon cemetery, and there, side by side with her loved ones, we left her till the morning of the resurrection, when the dead in Christ shall rise first. Many attended the funeral obsequies. Before leaving her late residence at Weston a short service was conducted by her minister, Rev. Mr. Locke, of Weston, to whom she gave ample and blessed testimony that she passed safely to her eternal reward in heaven. She rests from labor. We shall meet in heaven. On arriving at Sharon, the church, in which for so many years she and her godly family worshipped and served their Lord and Master, a funeral service was conducted, in which Rev. Mr. Walker, minister of Sharon church, took part, and so ended our last service for the faithful of whom we have written, "Blessed are the dead which die in the Lord." R. BOYLE.

JOHN WILLIAM HOPPER.

The subject of this notice was born at Victoria Square, Markham, on May 4, 1857. When about sixteen years of age, while attending a camp-meeting near his father's home, conducted by Rev. James Smith, he was converted to God. His life, during the remaining nineteen years spent in the Master's service, bore clear testimony to the saving and keeping power of the Lord. The light of his experience grew brighter as the years of faithful service rolled quickly by. In the summer of 1890 he came from Thornhill to Davisville, North Toronto, as principal of the public school, a position which he filled with increasing satisfaction until his death.

He always found abundant opportunity in the Methodist Church for using the talents God had bestowed upon him. As leader of our choir, he manifested ability and judgment seldom surpassed. As an active worker in our Sunday school, his genial qualities proved a blessing. As a local preacher, he believed and preached all our doctrines with soul-saving power. As president of our Epworth League, his efforts to make every department a benediction were untiring.

A severe cold, followed by consumption, brought about the end of a bright and useful Christian life, after a few months' illness. In April of 1892, hoping for benefit from change of air, he was removed to his brother's home in Clarendon, where he gradually grew weaker until the morning of June 9, when his happy spirit passed triumphantly home, leaving behind a sorrowing wife and two little boys. Two days later, Rev. J. M. Simpson conducted a funeral service at his brother's residence, after which the body was brought to Toronto. As the funeral procession reached Davisville, the children of the public school and the members of the Epworth League, with many sorrowing friends, gathered in the Methodist church to pay their last tribute of respect to one they loved. Revs. James Smith, T. Edwards, T. Campbell, J. Locke and the pastor of the church took part in the service, bearing testimony to a life of self-denial and usefulness wherever he had labored. After the service his body was laid in Mount Pleasant cemetery, to await the resurrection morn. T. E. B.

WILLIAM THOMAS JAMISON.

Was born in the township of North Gower, Carleton county, Ont., on July 30, 1860. In the autumn of 1878, under the ministry of Rev. G. G. Huxtable, in North Gower, Bro. Jamison espoused the cause of Christ, and identified himself with the Methodist Church. He was a young man of sterling character and good ability, and the Church was not slow to discover his worth, calling him to fill the offices of class-leader and exhorter.

On March 17, 1886, Bro. Jamison became united in marriage to Janet Wallace, of North Gower. For a few years he carried on the business of merchant tailor in Richmond. In August, 1890, he removed to Ottawa. But finding his health impaired from throat affection, he left Ottawa in February, 1892, and went to Calgary, where he remained four months seeking health. Returning to Winnipeg he was met by his family, where they resided for seven months. But finding his health still failing, throat affection having developed into tuberculous consumption, he returned with his family to North Gower on February 18, 1893. His wonderful abstinence kept him up until near the last. He was at Sabbath morning service two weeks before his death. He had not great ecstasy, but his faith was strong in God; divine grace grandly sustained him, and enabled him to commit his wife, daughter and infant son to God. He sank rapidly during the last ten days, and sweetly fell asleep in Jesus on the evening of April 28, leaving his widowed mother, brothers, his wife and little ones, also a large circle of relatives and friends to deplore their loss. On May 1, 1893, his body was laid in the quiet resting-place at North Gower of those who wait Christ's coming. E. W. CRANE.

ELIZABETH JANE (BAILEY) BUNTON.

Was born in the township of Nelson, Halton county, and died in Teeswater, January 25, 1893, in the sixty-eighth year of her age.

Our departed sister, who was the child of Christian parents, was born of the Spirit in a revival conducted by the late Rev. Matthew Whiting, on the old Nelson Circuit, fifty years ago. She immediately connected herself with the Methodist Church, of which she continued a useful and consistent member until removed to join the Church triumphant. Although often detained from the sanctuary through physical weakness, yet when health permitted her place was seldom vacant, for she delighted in all the means of grace. Her Christian experience was always bright, calm and hopeful, and her Christian life, adorned and beautified by the graces of the Spirit, was one of sincere devotion to God. Her love for God was reflected in her daily life, and in her attachment to the Church. During her last illness her sufferings, at times severe, were borne with Christian fortitude and patience. To her latest hour she realized the all-sufficiency of divine grace.

Shortly before her departure, our sister joined with her family in singing one of her favorite hymns, "Jesus, lover of my soul." In the triumphs of faith, surrounded by loved friends, she whispered "Farewell," and passed over the river to join those "who have washed their robes and made them white in the blood of the Lamb," and to meet her Saviour, who was so precious in the earthly pilgrimage.

Sister Bunton leaves to mourn her absence an aged companion, whose stay and comfort she was for over

forty years of married life; also two sons and three daughters, one of whom is the wife of John X. Moran, of the Bay of Quinte Conference. Through the influence of godly teaching and example in the house, all the children were led to Christ in early life and continue faithful in his service. "The memory of the just is blessed." J. A. MCLACHLAN.

MARY GERTRUDE McCAGHREN,

Whose maiden name was Simmons, was born in the township of Hull on September 18, 1854. About twenty years ago she was brought to the saving knowledge of the truth under the ministry of Rev. J. W. Sparling, D.D., who was then pastor of the Aylmer Circuit. She immediately joined the Methodist Church, and continued a consistent member till summoned to the brighter circles of eternity. She was greatly respected for her untiring devotion to the comfort of those whose happiness was largely contingent on her special consideration and sympathy. This ceaseless concern to promote the welfare of those who were her most intimate friends was one distinguishing feature of her life. The simple trust in Christ which sustained her during the vicissitudes of many years became still more conspicuous when the deepening shadows of a terrible affliction fell like a black mantle on her happy home. In 1889 she was stricken down with paralysis, and although for a time she experienced partial recovery, all hopes of permanent restoration were speedily dissipated. For the last three years life's stormy ocean presented no calm to our departed sister; still her hope was like an anchor of the soul, sure and steadfast, and entered into that within the veil, whither the Forerunner is for us entered, even Jesus. It was within the veil, in devout meditations, we were wont to find her when, during the last months of her protracted affliction, we were privileged to converse and pray with this weary mariner, ever hopeful that she would ultimately anchor.

"Where all the ship's company meet
Who sail with their Saviour beneath."

Her last moments were spent in entreating her friends to meet her in heaven. She leaves an afflicted husband, besides three sons and two daughters, to mourn their loss. JOHN WILSON.

MRS. MARY WANSBROUGH.

In the thirty-seventh year of her age Sister Wansbrough passed to her eternal reward. Her sorrowing friends mourn her loss, but are assured from the life she lived, and the experience she had, that she has gone to be with Jesus. Her husband misses her devoted and Christ-like presence, but remembers that she is in the "palace of the King."

The departed was converted to God in the Metropolitan church in the year 1878, under the pastorate of Rev. Dr. Potts. Subsequently she belonged to the Woodgreen Methodist church and to the Queen Street Methodist church in Toronto. On removing to Hagersville she received much benefit under the labors of Rev. Mr. Truax. Here the subject of holiness was a matter of the deepest interest to our sister, and she made great advancement in the divine life. On removing to St. Thomas she cast in her lot with the people of Grace church. Subsequently in London she was a member of the Pall Mall church, and also of the Salvation Army corps No. 2 in Canada. On her return to Toronto once more she became a member of Richmond Street detachment of the Salvation Army.

The writer of this article became personally acquainted with the departed last July, soon after her removal from Toronto to South River, where her husband had been stationed by the G. T. R., in whose employ he served as wheel-tapper. Our church here soon recognized her valuable services, which in former places have made her such a power for good. For years she has been a great sufferer, and yet she meekly bore all for the sake of her Lord and Master. Her experience of God's power to forgive sin and to keep from sin, was made evident in her daily walk. And while her testimony to the saving grace which she had received through "the love of God shed abroad in her heart by the Holy Ghost which was given unto her," was often heard; yet all knew that her patient, meek, and Christ-like spirit was in perfect keeping with her profession. I have often noticed how very definite were her ideas and plans about Christian work. And in particular I noticed the great stress that she laid upon our utter inability to do anything for God apart from the co-operation of the Holy Spirit. Being a constant attendant at our services her power in prayer soon became manifested, and thus she rendered invaluable help in the social means of grace. We had hoped that our sister would have been spared to help on the work of God among us by her presence in our midst. But now that she is gone we cannot but say, "Blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, for they rest from their labors and their works do follow them." Yes, Jesus knows best. May the influence of her life work incalculable good among all her friends, relations and acquaintances.

On April 19 our sister conducted a part of our weekly prayer-meeting, reading the tenth chapter of Romans, and told us that her great desire was that God would save the people of our village. She told us that she longed for this. On the next Sabbath she came to our preaching service and class-meeting. She looked tired and weary, but little did anyone think that in one short week she would be "gone home." In her prayer in the week-night service on the following Wednesday, she prayed that God would endue his ministering servants of our village with the power of the Holy Ghost. She prayed very earnestly, and said that she believed that God would. It was her last prayer among us. Oh may it be answered. She went home, and having been gradually getting weaker for some days, she became much worse on Saturday, and lingered in an unconscious state until noon on Sunday, April 30, when she "fell asleep in Jesus."

A short service was held at the house on the evening of May 1, after which she was taken to Toronto on the evening express, and was buried in Mount Pleasant cemetery on Tuesday afternoon, May 2. Bro. W. F. Wilson, of McCaul Street, conducted the funeral service. On the evening of May 14 a service in commemoration of the departed was held in South River. W. F. ROACH.

News of the Week.

A ship canal will be built to connect Bruges, Belgium, with the sea. The illness of President Carnot of France is believed to be very serious. Dr. McGlynn had a long and cordial interview with the Pope last Wednesday. Kingston hay dealers intend shipping a large quantity of hay to England this fall. The Scott Act was sustained by a large majority in Knowlton, Quebec, last Friday.

Letters from Sydney, N.S.W., dated May 18, were received at Ottawa on Wednesday last. Very serious results are dreaded in England as a consequence of the prolonged drought.

The salary list at the World's Fair for May totals \$400,000, and 3,000 men were discharged last week.

By the election of a Unionist in Linlithgow by a majority of 160 Mr. Gladstone has lost a supporter.

A London despatch says it is expected shipments of gold will be made from there to the United States next week.

The sentences in connection with the Panama canal frauds have been quashed by the French Court of Cassation.

The town of Utzermatlan, Mexico, has been visited by a terrible waterpout, resulting in loss of life and great damage.

At New Orleans the river is seven feet above low water mark and still rising. The levees in some parts were overflowed.

Braintree's reports thirty-five failures in Canada last week, as compared with twenty-eight in the corresponding week a year ago.

Rev. Thomas Sedgewick, of Tatamagouche, N.S., has been elected moderator of the Presbyterian General Assembly. There was no opposition.

The Grand Lodge of the World, Independent Order of Good Templars, in session at Des Moines, Iowa, has changed its name to the Supreme Lodge.

The famous blarney stone from Blarney Castle, Ireland, has arrived at the World's Fair and will be placed in the imitation Blarney Castle in the Irish village.

Cattle men in Glasgow and Liverpool now say that they have no hope of the removal of the restrictions regarding the importation of Canadian cattle this season.

Rev. John McKim, D.D., and Rev. Frederick Rogers Graves, D.D., of New York, have been consecrated as Protestant Episcopal bishops of China and Japan respectively.

The United States court of appeal has unanimously decided that the local directory has full control of the World's Fair. This definitely decides that the Fair will be open on Sundays.

Remarkable features of the German elections have been the Social Democratic gains and the Richterist loss. The government is believed to have lost nothing by the dissolution.

Captain Knowlton, of the fishery protection cruiser Vigilant, has seized the schooner Louis H. Giles, of Gloucester, Mass., for seining mackerel within three miles of Cape Egmont, P.E.I.

An American syndicate has filed its articles of incorporation at Superior, Wis., to incorporate an hotel company, with \$35,000 capital, to build and operate an immense summer hotel on Isle Royale, near Port Arthur.

The Berlin correspondent, of the Daily News says: "There cannot be the slightest doubt that the Army Bill will be passed with a good majority." The Standard's Berlin correspondent expresses the same opinion, somewhat less emphatically.

A meeting of representatives of the various temperance societies of the Province was held in Hamilton last Friday, and it was decided to call a convention to be held on October 4, when plans for the prohibition plebiscite will be perfected.

Messrs. Duncan McIntyre and L. J. Forget, of Montreal, are said to be negotiating a deal in London whereby a controlling interest in the Grand Trunk railway will be secured and the road managed by directors located in Montreal. Mr. George Gould and other American capitalists are backing the scheme.

Infants' Food.



20 lbs. of Nestlé's Food. Your doctor will tell you it is the safest diet for baby. A dainty new book, 'The Baby,' by the best authorities on baby life, free to every mother who sends her address and mentions this paper.

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A great many of the representative Church bodies meeting during the present month, have been very definite and strong in their declaration on the Prohibition question.

Now is the time for organization. The educative part of the campaign, circulation of literature, holding of meetings, etc., will receive more attention later on.

AN ANCIENT VIEW.

The following description of a drinking tavern, or groggery, is in the seventh part of the Confession of the Waldenses and Albigenses, composed, at least, as far back as the year 1120, or nearly 800 years ago.

"A tavern is the fountain of sin; the school of the devil; it works wonders fitting the place. It is the manner of God to show his power in the Church, and to work miracles—that is to say, to give sight to the blind, to make the lame go, the dumb to speak, the deaf to hear.

WOMAN'S CRY OF AGONY.

It has been said no sound ever dies on the air, but echoes forever—a baby's laugh, a man's oath, a woman's shriek in death.

Until the stars grow old; And the sun grows cold; And the leaves of the judgment book unfold.

Woman has stormed the very stars with her prayers, but under this reign of terror God seemed pitiless to her agony, and well might she cry, with the Psalmist of old, "They have given my soul to the lions, my darling to the power of the dogs."

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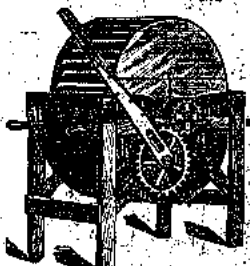
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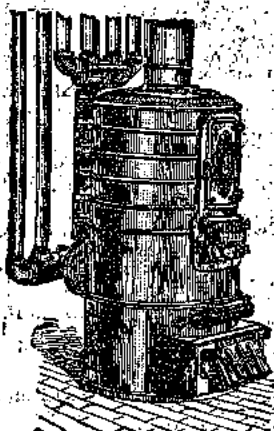
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Health and Disease.

BICYCLING.

Dr. W. H. Burr, of Wilmington, in Merck's Bulletin, observes concerning the treatment of tuberculosis that it is irrational to fill the patient with drugs, if no attempt is made to change the environment in which the disease was contracted.

RECREATIONS OF AMERICAN CHILDREN.

The disadvantages under which children, especially in our larger cities, are placed, in being surrounded by artificial instead of natural conditions, are discussed in a recent paper by Dr. H. L. Taylor.

Cycling is no exception to the golden rule of moderation in all things. It is the pace that kills, and unfortunately most cycling clubs appear to be disposed to encourage racing unduly.

LIST OF STATIONS OF BAY OF QUINTE CONFERENCE FOR 1893.

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DRAWN BUTTER.—Boil half a pint of milk, and stir into it as much wheat-flour mixed with cold milk as will thicken it. Take it off the fire and beat in gradually three ounces of butter. Add a little salt.

PURGE OF CLAMS.—One quart of clams, two bay leaves, two tablespoonfuls minced onion, one pint milk, one teaspoonful salt, one-half saltspoonful pepper, one-fourth saltspoonful cayenne, one cup cream, two tablespoonfuls butter, two tablespoonfuls corn-starch.

STRAWBERRY-PIE.—Cover a pie-plate with a thin layer of rich paste. Put on a rim, and fill the centre with bread-crusts. Bake in a quick oven, and, when done, remove the bread and fill with strawberries which have been rolled in sugar. Beat the whites of three eggs stiff, add three table-spoonfuls of powdered sugar, spread over the berries, and brown it slightly in the oven. Serve cold with cream.

TOMATO OMELETTE.—Six eggs, a small glass of flour, four ripe tomatoes, pepper and salt to the taste, milk sufficient to mix the flour smoothly. Beat the eggs very light, stir in the mixed milk and flour, peel and chop the tomatoes, and add with the pepper and salt. Have a pan with some hot butter, pour in the mixture and fry it. When done it may be lapped half over or not, according to the fancy. Do not turn it.

GLACE FROSTING.—Put half a cupful of sugar and three tablespoonfuls of water in a small saucepan. Stir over the fire until the sugar is nearly melted. Take the spoon from the pan before the sugar really begins to boil, because it would spoil the icing if the syrup were stirred after it begins to boil. After boiling gently for four minutes, add half a teaspoonful of vanilla extract, but do not stir; then set away to cool. When the syrup is about blood warm, beat it with a wooden spoon until thick and white. Now put the saucepan in another with boiling water, and stir until the icing is thin enough to pour. Spread quickly on the cake.

HINTS FOR THE FARMER.

LIVE FENCE-POSTS.—A slip of willow stuck into the ground in spring will almost always grow, and in an astonishing short time will become large enough to use as a fence-post. Keeping the top closely cut down will prevent the willow from becoming too large and interfering with crops. The plan is adopted in many places where fencing material is scarce. Rows of willows around the farm used as fences are much cheaper than fence-posts, and will last indefinitely.

YOUNG COCKERELS AS BROILERS.—On most farms there is little thought of thinning out a flock of chickens and disposing of the surplus until late in the fall. At this time the price is always low, and though the cockerels have attained greater weight, they often do not sell for any more, if as much, as they would bring in June or July for broilers. There is early in the season a good demand for young spring chickens, and they sell at surprisingly high prices if reckoned by the pound. Try to dispose of some of the surplus this way, and save the expense of later feeding.

CUTTING CLOVER TOO EARLY.—There is a certain time up to which clover will not be eaten by cattle if they can get any grass. We have seen them often in May and until near the 1st of June eating the grass out of the corners of fences bare to the ground, while large mouthfuls of clover would be passed by untouched. But so soon as buds and blossoms begin to appear they would be greedily eaten, and in a very few days the whole plant would be eaten. About the time the clover is in full blossom is therefore the best time to cut it for hay, the cow being the judge.

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Book Steward's Notices.

TORONTO CONFERENCE MINUTES.

Pursuant to promise at Conference, we have made an estimate of the probable cost of printing the Minutes of the Toronto Conference, based on the number of pages of the Minutes of previous years. The cost per copy will vary with the number printed, and the number printed will be regulated by the number ordered. We shall in any case print enough copies to supply all superintendents of circuits and subscribers of \$5 or upwards to the Superannuation Fund. Based on that quantity, the price per copy would be about 36 cents. If 1,000 copies are ordered, we will be able to supply at about 23 cents; if 2,000 copies, at about 14 cents. It is imperative that orders be sent in at once. We cannot hold the Minutes from the press later than, say, the 3rd of July. We would ask that Conditional Orders be sent in—that is, if at 25c., so many copies; if at 23c., so many; and if at 14c., so many. Postage will be two cents extra on a single copy; two copies will carry for three cents extra.

Connexional Notices.

THE CLEVELAND CONVENTION.

Parties going to the Cleveland Convention must, without fail, secure standard certificates at point of departure, which must be signed by the Secretary of the Convention to entitle them to return trip free. I understand that these tickets cannot be purchased earlier than June 23, the day before the Convention opens. Persons going should report names to the undersigned, and state if they wish to secure tickets in private families at from \$1.00 to \$1.50 a day, near the rest of the Canadian delegation. W. H. WITHROW, Gen. Sec. for Canada.

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COMMENCEMENT EXERCISES FOR COLLEGE YEAR 1892-93

Friday, June 23—8 p.m., Prize competition in English.
Sunday, June 25—11 a.m., Baccalaureate Sermon in Methodist Tabernacle, by Rev. W. J. Crothers, M.A.; 4 p.m., Annual reunion of Y.M.C.A. and Y.W.C.A.; 6 p.m., Song Service; 7 p.m., Sermon to young people, in Bridge Street church, by Rev. W. J. Crothers, M.A.
Monday, June 26—3 p.m., Alumni meeting and students' reunion.
Tuesday, June 27—8 p.m., Concert and Musical Recital.
Wednesday, June 28—8 p.m., Commencement exercises. W. P. DYER, Principal.

EDUCATIONAL FUND—TORONTO CONFERENCE.

The Rev. G. J. Bishop, President of Conference, has kindly consented to act for me in receiving and paying money to the Toronto Conference ceases through transfer, until such time as a treasurer may be appointed. J. PHILP, Treas. of Educat. Fund.

MONTREAL CONFERENCE.

ENGAGEMENTS OF REV. WM. HARRIS.
June 25—Clayton.
July 2—North Gower.
9—Easton's Corners.
16—Richmond.
Aug. 13—Portland and Philipsville.
20—Westport.
27—Newboro.
Sept. 3—Cardinal.
10—Ashton.
17—Manotick.
24—Augusta.
Oct. 1—Inkerman.
Address during above dates, Smith's Falls, Ont.

SCHEDULES WANTED.

Secretaries of Districts who have in their possession district schedules with addresses of Sunday-school superintendents, will confer a great favor if they will, at their earliest convenience, kindly forward them to the undersigned. W. H. WITHROW, Sec. S.S. Board.

A SUPPLY.

Any minister wishing a supply for the summer season, or until the opening of college, may secure one by addressing the undersigned, who is a probationer in the Methodist Church of three years' standing. A. L. BROWN, Box 38, Onemee, Ont.

A SUPPLY.

Second year undergraduate, Victoria University, probationer second year standing, will take work from present till opening of college (October 1). Address, R. RAILTON, Smithville, Ont.

WANTED.

Immediately a young man for Commanda Mission, Nipissing District. Any chairman of districts knowing of an available man suitable for our work will please communicate with the undersigned. W. N. CHANTLER, Powassan, Ont.

HECKSTON CAMP-MEETING.

There is a slight error in the notice of the above meeting, printed in Guardian of June 14. It should read: "We shall get for one fare if we have three hundred delegates, and for one and one-third if we have fifty delegates." We shall have a large tent on the ground, where a large number can find lodging by furnishing their own bedding. Let all who have canvas tents bring them. We shall get off the train at Oxford Station, between Prescott and Kemptonville. J. FERGUSON, Pres.; W. J. NESBITT, Sec.

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Rev. Joseph Moorhouse, Marlborough, P.Q.
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Births, Marriages and Deaths.

BIRTH. FLEMING—On June 9, at 325 Parliament Street, the wife of R. J. Fleming of a son.

MARRIAGES. GARNER-STEWART—On Wednesday, June 14, at the residence of the bride's father, Mr. B. Stewart, Britannia, by Rev. John Garner, of Hanover (father of the bridegroom), Mr. James C. M. Garner, of Lambton, to Miss Agnes M. Stewart, third daughter of Mr. B. Stewart.

FENTON-WILLIS—On June 14, by Rev. Wm. Haney, at the residence of the bride's mother, in Fitzroy, Mr. James Smiley Fenton, of Gloucester, to Miss Harriet Willis, fourth daughter of the late William Willis.

CARRIE-WHITE—On June 13, by Rev. J. Kennedy, R.D., assisted by Rev. James Carrie, brother of the groom, at Prospect Hill Methodist church, Mr. George Carrie, of London township, to Miss Rebecca White, of Bidulph, Ont.

ARNOLD-THOMAS—On June 1, by Rev. E. Thomas, at the Methodist parsonage, Kerwood, Mr. William G. Arnold, of Chatham, to Miss Louisa W. Thomas, second daughter of Rev. H. Thomas, of Kerwood.

LETTER-FLETCHER—On June 14, by Rev. W. E. Hassard, B.A., of Bruce Mines, Algoma, at the residence of the bride's parents, Alliston, Rev. Asher E. Letter, of Lambton Mills, to Miss Mary H. Fletcher.

DEATHS. HUNTER—On June 9, at St. Thomas, the infant daughter of Rev. and Mrs. J. E. Hunter, aged four months. "Of such is the kingdom of heaven."

AMES—On June 18, at Woodstock, Hepzibah Coleman Ames, wife of Rev. William Ames, aged 70.

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The service of song will be conducted by the sacred vocalists, the Whyte Brothers.

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The Woman's World.

Education of Girls.

Our forefathers, who discouraged the liberal education of girls, rode in the stage-coach, lighted their habitations with tallow candles, and turned their greensward with a wooden plough; while their faithful partners kindled their fires with flint and tinder-box, clothed their households by plying their spinning-wheel, and rode on a pillion behind their husbands, instead of sporting a dainty turn-out. The popular idea of female education at that time was gauged by the tinder-box and spinning-wheel. It was on a par with the pillions and stage-coach. Education was only a tallow candle then.

But now that the stage-coach has given place to the steam-car, the spinning-wheel to "the city of spindles," and the candle to the electric light, the old theory of educating girls should gracefully yield to the claims of a higher and nobler culture. Anything less is lazily lagging behind, and clogging the wheels of human progress. Of all things in creation, girls should be the last to fall behind the times. They cannot afford to do it on their own account; nor can the times afford to allow it. They should lead the van.

Now that we are speaking of progress, it should be remembered that it will never be less than at present. The homes of the future will require this better culture, to put them en rapport with the more complete systems of education. The presiding genius of home should be in true sympathy with the faithful manager of the school, now and evermore. The girls of to-day will be the wives and mothers of thirty years hence, to whom the successful teacher will look for co-operation and words of cheer. Without the intellectual training and vigor that we urge for them, an important element of social and mental power will be wanting.

Every year and month of future decades will press additional claims for culture upon women. There can be no discharge in this war. The demand is inevitable—the demand for mind. Matter is useless and burdensome without it. Mind must keep to the front, drilled, dressed, erect, ready. Its dress parade must be a preparation for battle. Its bivouac is a part of the campaign against ignorance and stolidity. By critical discipline alone it wins easy victory. As Goldsmith says:

"For just experience tells in every soil,
That those who think must govern those who toil."

The future responsibilities of girls will be greater than those of boys, if they are not so already. We understand full well that this is not the popular idea. Without canvassing the subject at all, men conclude that their sex bear most of the grave responsibilities of life, and women appear to accept the conclusion as just and true. Actions, that "speak louder than words," indicate that many girls are living under the strong delusion that the boys are to fill the gaps and fight the battles of life and bear the brunt of all other obligations; and "that is what is the matter." We protest against this spirit-killing and degrading idea that fails to count girls in the estimate of human obligations.

Dr. Rush said that "mothers and schoolmasters plant the seeds of nearly all the good and evil in our world," hinting, at least that females stand abreast with males in sharing responsibilities. Dr. Alcott said: "I am compelled to believe that the responsibilities and influences of young women are much more weighty than those of young men. I am decidedly of the opinion that the future holiness and happiness of the world in which we live depend much more on the character of the rising generation of the female sex than on the character of our young men." This sentence has the true ring; we would not modify it at all. Girls are as important factors in the problem of the future as their male associates; yes, more important, according to Dr. Alcott. For this reason their opportunities for mental culture should not be a whit less than those of boys. As thorough and extended courses of instruction should spread a banquet for them as for intellectual explorers of the sterner sex.

When Agesilius, King of Sparta, was asked what things were most proper for boys to learn, he replied: "Those which they ought to practise when they become men." The same is true of girls, if their responsibilities measure as largely as those of boys. Precisely the same rule is to be applied to them, since providence will measure them in the near future by equally grave duties. The best education possible is alone sufficient for such high and sacred trusts.

It was always true, and it is true to-day, that the best educated females (embracing the physical, mental and moral idea) are best qualified to live nobly for God and humanity. It is a significant fact that the three model women of Shakespeare—women of influence, loveliness and power—are thoroughly educated women—Portia, Miranda and Imogen.

A liberal education will exclude vapid conversation from female society. Whether just or not, popular sentiment claims that there is more of such talk among females than there is among males. We imagine that it is found among both sexes in exact proportion to their ignorance.

If female culture is not of a kind calculated to improve the mind, what can be expected? Can men or women gather grapes of thorns, or figs of thistles?

Can girls do better when they know no better? Can they discourse about science, art, or the public questions of the day if they know nothing about them? What satisfaction can the astronomer or historian have in conversing with one who knows nothing about his studies, nor has a desire to know? The superintendent of a mammoth manufactory was laughed at for showing a blind man the splendid machinery of his mill, to which he replied, "I take more pleasure in showing this establishment to that blind man than I ever have in conducting a man with two good eyes over it, because he understands machinery better than any person to whom I ever showed the mill."

This blind man was a genius in his way—was a born mechanic, could operate engines and all kinds of machinery, and had even made an engine and a clock. He saw the looms, carding-machines, spindles and shuttles, and the ponderous engine of that mill, with his mind; and therefore he understood them and could talk about them. If he could not have seen them with his mind, he could have known nothing of them nor said anything about them.

How, then, can girls converse in a sensible manner upon subjects which their minds do not apprehend? If their minds do not see the subject-matter, is it any wonder that they prefer to talk about "the fashions, parties, and beaux," which they are supposed to understand? A blind woman whose mind comprehends a given subject may discourse instructively upon it, without the least exhibit of "small talk."

In this connection, we may add that liberal mental culture will break the sway of fashion that is dominant among the female sex. It is a mistake that the more intellectual culture, the greater will be the spirit of caste and devotion to the demands of fashion. It is a superficial, one-sided education that fosters caste and increases love of dress and display. Thorough mental discipline cultivates humility; partial education magnifies pride. Says Pope:

"A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring;
There shallow drafts intoxicate the brain,
And drinking largely sobers us again."

A proper education controls these conventional things. The wife of John Hancock once said, "I will not forgive a young girl who does not dress to please, nor one who seems pleased with her dress." That is, absence of taste in dress is to be tolerated no more than the presence of pride in it. True mental culture tends to secure the one and exterminate the other. Perhaps it will lead to the adoption of the advice of Rev. John Newton to a lady: "Madam, so dress, and so conduct yourself, that persons who have been in your company shall not recollect what you had on." That talented and truly educated woman, who adorned the best circles of Washington a few years since, must have been an apt illustration of our subject, for, when congratulated upon the simplicity and good taste of her dress, by a member of Congress, she replied, "I am pleased that you like my dress; it cost just \$7, and I made every stitch of it myself."

The same education will give to girls the power of expression, so that they can readily clothe their thoughts with language and communicate them to others. This is one half the battle of life. To be able to impart information is fully equal to acquiring it. Those portions of the earth that absorb the most dew give forth the thrickest vegetation. The mind that absorbs the most knowledge ought to become the greatest blessing to the world. To acquire without imparting, is as near uselessness as a person can well be. To know, and not be able to tell, is bad both for the individual and society. "The pupil does not know till he can tell," says a writer. In one sense, this is true; and critical mental discipline will enable a person both to know and tell.—William M. Thayer.

Living Beyond One's Means.

Upon the subject of living beyond one's means, Samuel Smiles, the author of the English work entitled "How to Get On in the World," says:

There is another class of people living up to their means, and often beyond them. They desire to be considered "respectable people." They live according to the pernicious adage, "One must do as others do." They do not consider whether they can afford to live up to or beyond their means, but they think it necessary to secure the "respect" of others. In doing so, they usually sacrifice their own self-respect. They regard their dress, their establishments, their manner of living, and their observance of fashion as the sole tests of respectability and rank. They make an appearance in the eyes of the world, though it may be entirely hypocritical and false.

But they must not seem poor! They must hide their poverty by every effort. They spend their money before it is earned—run into debt at the grocer's, the baker's, the milliner's, and the butcher's. They must entertain their fashionable "friends" at the expense of the shopkeepers. And yet, when misfortune overtakes them, and when the debts have become overwhelming, what becomes of the "friends"? They fly away and shun the man who is up to his ears in debt!

Poverty is more than half disarmed by those who have the moral courage to say, "I can't afford it." Fair-weather friends are of no use whatever, except as an indication of the depth of snobbery to which human beings can descend.

What is "a visiting connection"? It is not at all calculated to elevate one in social or even in business life. Success mainly depends upon character and the general esteem in which a person is held; and if the attempt is made to snatch the reward of success before it is earned, the half-formed footing may at once give way, and the aspirant will fall, unlamented, into the open-mouthed dragon of debt.

The Empress of Germany.

Throughout Germany "domesticity" in a wife is still considered the highest of the virtues. The Emperor said in public not long ago: "I could wish no better to the men of my nation than that the girls of Germany should follow the example of their Empress, and devote their lives, as she does, to the cultivation of the three great K's: Kirche, Kinder, und Kneche"—the Church, the children, the culinary art. When he was a bachelor the Emperor protested that he "should prefer a wife with a talent for making jams to one who had an aptitude for discussing the constitution."

Augusta Victoria realizes the ideal of the Emperor. She is a plain woman, but a pleasant one, with a winning manner, a cheerful voice, tender blue eyes, blonde hair, a pretty mouth and plump figure. She is a woman of combined force and sweetness, with a good clear head and a stock of self-reliance. She is thirty-five years of age, three months older than her husband, to whom she was married in 1881, twelve years ago. The nuptial union has been blessed with six sons and one daughter, the last born last September.

The Empress is the daughter of the Grand Duke of Schleswig-Holstein, and was brought up in a very unpretentious way, and trained to be as thrifty and as painstaking in household affairs as if she had been the child of a German farmer. At the same time her father was careful to have her educated well, and it was from him that she learned what she now teaches her own children—that character is the highest result of education. She has carried into the imperial palace at Berlin the tastes and habits and the simple faith that she had been born and bred in at her father's home. She is not only a woman of rigid punctuality in the performance of every duty that falls to her, but she insists on punctuality in everybody else. A clock is her favorite present for a wedding or a birthday gift. She rises at five, summer and winter, breakfasts at six, dines at one, has tea at five, supper at eight, and it is no uncommon thing for the whole imperial family to be soundly sleeping as early as half-past ten p.m.

Any fine day, when the imperial family are at Potsdam, you may see in the park, dressed plainly though tastefully in black—the gown of unmistakable English cut—a graceful, sunny-faced woman walking with a troop of boys—six romping German youngsters, in Eton jackets and silk hats, ranging in ages from two to ten years. She is the Empress, the eldest boy the emperor—that is to be, the other lads his brothers. The boys romp, play games, chase butterflies, sail tiny boats, fish in the ponds, race one another with their ponies, and their mother's merry laughter mingles with theirs as the sport goes on. There is not a merrier nor more jovial family group in all Germany.

The Empress keeps as close a watch upon the daily details of domestic life within the imperial household as the Emperor does upon the affairs of his army or the work of his ministers. Charitable work occupies a good share of her time. She is specially interested in the welfare of the poor children of Berlin. She takes upon herself the sole charge of her husband's linen, and she prefers to replace his buttons and darn his socks.

Though not caring much for "functions," she is fond of participating in the great military manoeuvres, and rides beside her husband in brilliant cuirassier uniform at the splendid reviews.

In each of her palaces she has a favorite apartment, pleasantly furnished, where she keeps her books, her knitting—an occupation of which she is very fond—and her music. Here she receives her closest friends, and spends happy hours with her husband and children. Here she conducts her large correspondence, being as systematic in this duty as in all others. She keeps a diary. The covers of the book are locked, and at the end of the year the volume is laid away in an iron safe. No one but herself, not even the Emperor, sees these diaries. Her cheerful spirit is the sunshine of the imperial family.

On one occasion the spiritual adviser of the young Crown Prince was trying to impress on his pupil's mind the doctrine that "all men are sinners." The boy inquired if this doctrine applied to the great ones of the earth as well as to common folk. Assured that it did, the young prince replied: "Well, father may be, but I know that mother isn't."

At a banquet in Gluecksburg the Emperor thus closed a speech: "The tie that unites me to this province, and binds me more closely to it than to any other of my empire, is the jewel that sheds its lustre at my side—Her Majesty, the Empress. Sprung from this soil, the ideal of the collective virtues of a German princess, it is to her I owe it if I am able to bear the weighty responsibilities of my position in a joyful spirit."—Compiled and condensed from the June number of *The Ladies' Home Journal*.

Correspondence.

REMINISCENCES.

XIX.—THE TRIUMPHAL ENTRY, AND WHAT CAME OF IT.

Our long longed-for deliverance came, as a ready intimated, on Wednesday morning, August 24, 1870. That was to many of us a day never to be forgotten. Up to eight or nine o'clock of that unpleasantly wet morning, Riel, O'Donoghue, Lepine, et al., reigned and ruled and terrorized and feasted and dissipated to their hearts' content, as they had been wont to do for the ten months last past; but at that time, or thereabouts, their revelry received a check by something more tangible than the mystic handwriting on the wall of Belshazzar's palace.

In the early morning a rumor was said to be afloat to the effect that Wolsley and his braves were coming up the river with all possible haste; whereupon a few loyal young men, my son among them, unable longer to restrain themselves, set out on horseback to see if it were really so, and, if so, to greet and welcome them as our country's long-looked-for deliverers. On meeting the advance-guard, they were instructed to "fall in," and not precede, but accompany them to their destination. An hour or so before the arrival of the troops, a prominent Kildonian, whom I recognized, galloped quickly through the village and on to the fort, and then, after a brief halt, galloped back as if under the pressure of some excitement. His errand, I suppose, was to warn Riel, not that "the Campbells were coming," but that Wolsley and his soldiers had actually come, and to advise him and his confederates to make all possible haste in making sure of their escape, and to retire into private life. Very soon after his disappearance, O'Donoghue galloped past, in evident haste, to Dr. Schultz' buildings, where some of the guards had been quartered, and who were then despoiling the stores of their counters and doors and other movables; and then, with equal haste, returning to the fort, followed by those whom he had warned of coming danger, whereupon a general stampede took place of men, mounted and unmounted, all eager now to leave the fort which they had been so eager to enter ten months before.

The welcome word that the troops had landed, and were marching at that moment through the village toward Fort Garry, was brought me by the late Mr. Benson, of Peterboro', of the department of the voyageurs and boatmen. In a very short time after his decidedly energetic knock at my door, I accomplished the pleasing task of nailing to our bell-tower a strip of white cotton, prepared aforesaid, on which appeared in very large letters the word "Welcome," and then the bell, sent us by my friend, Mr. Gibbs, of Oshawa, by my aid, rang out our doxology with all the vim and emphasis I could command. Very frequently did I ring that bell, both before and after that hour, but never so joyously as then. The bell-ringing over, I proceeded to the fort, to welcome in person these new arrivals, making better time in my walk thither, despite the rain and mud, than I ever did before or since.

In attempting a description of the approach of the troops to the fort and their entrance, I cannot do better than by quoting from a telegraphic despatch which Colonel Wolsley forwarded that evening to General Lindsay, the chief in command: "Fort Garry, 24th August, 1870.—It rained heavily last night. Landed early this forenoon at Point Douglas, and marched about two miles to this place. Upon reaching the village the inhabitants said Riel was still in the fort and intended resistance. Could see guns mounted on the bastions and gateway; advanced with due precaution, and found that Riel and his banditti had just left. Some of his counsellors while escaping were arrested by our skirmishers, and have since been released. Large stores of ammunition, numerous loaded muskets and several field pieces found. Have been welcomed by the inhabitants as their deliverer from the oppression and plunder to which they have been subjected for months past." This "triumphal entry" was not attended by such "pomp and circumstance" as we have read of in history; the rain fell too fast, our native mud, so celebrated for its adhesiveness and slipperiness, was too abounding, and the loyal people, who were aware of what was about to take place, were too few and too widely scattered for that; but never was a military entry effected, on however large a scale, that was more heartily welcomed than was this, and all the more as it was not attended by the slaying of any of the brave men who had come so far to secure our country's deliverance.

Wolsley's description of the Fort Garry of 1870 may not be uninteresting, and especially as it, like many a much stronger hold, has vanished from the face of the earth. "The upper Fort Garry proper is a rectangular building about 200 yards by 85 in extent. The original fort was built in 1840, and enlarged to its present size about 1850. It has a stone wall about ten feet high, with circular bastions stoned for guns. It stands at the angle formed by the junction of the Assiniboine and Red Rivers; the site is pretty and commands a beautiful view of the prairie on all sides." All that remains of the fort to-day is the high arched gateway, on the top of which cannon were formerly placed. His description of the little village of Winnipeg of 1870, which is to-day a city of over 30,000 inhabitants, may not be out of place: "I should say there are about fifty houses in all; there are a few stores, but grog-shops are the principal feature of the place, and for the last two nights (August 24 and 25) these saloons have reaped a rich harvest. Voyageurs, half-breeds and Indians, in all stages of drunkenness and quarrelling, made the place a very pandemonium. But few soldiers were drinking to any extent after the first night, and a strong picket, to patrol the village, was kept up every night till everything was quiet." This is indeed a dark picture, and yet not overdrawn in the least, as I sorrowfully observed. It was most distressing for me to see, on that first night especially, so many of these men—soldiers, voyageurs and Indians—who had abstained from all intoxicants so advantageously to themselves and the entire force, now so crazed with the vile stuff they were buying at very high rates from these abominable rum-shops, as to be actually rolling and fighting in the miry mud-holes of Winnipeg. This dreadful revelry, and worse than beastly conduct, was soon, I am happy to say, checked by the exercise of the authority of Col. Wolsley in command of the troops, and of the governor of the Hudson Bay Company, now Sir Donald A. Smith, who acted as magistrate by authority of the government of Assiniboia, which was not yet superseded by the establishment of our Canadian Government. Such scenes contrasted very unfavorably and suggestively with those described by Col. Wolsley in his official