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Bishop Taylor, who led out a band of missionaries to Africa to work independent of a missionary society, stopped and preached afternoon and evening for sixteen days for his Methodist brethren in Monrovia. He thus describes the results:—Over fifty souls, after the old-fashioned desperate struggle of three or four days of penitential mourning that I was familiar with in my youth and early ministry, were saved, and let everybody within half a mile hear about it, for they not only shouted all over the house, but all the way home, and after they got home. We had about twenty-five seekers on hand when I left that had not "got through."

It is reported that there are in the Church of England more than 1,000 clergymen members of the notorious Confraternity of the Blessed Sacrament. The chief objects of the confraternity are the doctrine of the Mass and the Real Presence, together with fasting, communion, prayer for the dead, the reserved sacrament, and the reunion of the Church of England with the Church of Rome. Fifty-four members of this confraternity have been appointed by bishops of the Church of England to incumbencies in their dioceses. These incumbents are receiving \$79,500 per annum from their livings, and 162,583 souls are placed under their care.

The recall of the British troops from the Sudan completes the evidence that the Sudan campaign was a big blunder. Great expense and a sad loss of many brave lives have accomplished nothing. Gordon perished, and the Mahdi has not been "smashed." Thousands of brave Arabs and hundreds of gallant Englishmen have been slaughtered for nothing. One of the worst features of the affair is, that the Mndir of Dongola and the other allies of the Government are left to make such terms as they can with an enemy who is sure to call them to account for their allegiance to British interests, and the policy which compelled the Khedive to change his advisers and proclaim the abandonment of the Sudan is again to be in force. Except the personal bravery that was displayed, there is no redeeming feature in this inglorious war.

The N. Y. *Christian Advocate* says the following dispatch will be read with painful interest: "The Rev. R. L. Stanton, who is reported by a cable dispatch from London to have died on board the steamship *Nevada* on her last voyage from New York, was a Presbyterian clergyman, of Washington, who was formerly President of the Miami University, at Oxford, Ohio, and is a brother-in-law of Elizabeth Cady Stanton. He has not been attached to any church in that city, but has on various occasions occupied the pulpits of Presbyterian churches during the absences of the regular pastors. Dr. Stanton has been sick with malarial fever since last fall, but, being a believer in the 'faith cure' doctrine, refused to take any medicine or to have medical attendance. He was elected a delegate to a convention of believers in cure by faith which is about to be held in London, and was on his way to attend the convention when he died." If any portion of the above shall be found untrue, we will apprise our readers of the facts.

Our neighbor the *Dominion Churchman*, in some contributed articles on the Holy Catholic Church, "closes the gates" against the manifold denominations of Protestants, and denies that they are parts of Christ's Church, on two grounds. First, because they as separate organizations have not a history going back to the beginning of Christ's religion. And secondly that they have the three-

fold ministry of bishops, priests and deacons. With regard to the first, we cannot see how length of historic existence can be an essential thing, if a Church be a true Scriptural organization. With regard to the second, there is no evidence that these three orders in the modern sense existed in the Apostolic Church. Dr. Lightfoot, Bishop of Durham, the eminent Biblical scholar, does not claim the three-fold ministry for the Apostolic Church. He says of bishops and presbyters, "It has been shown that in the Apostolic writings, the two are only different designations of the same office." The recently discovered "teaching" gives no sign of "the three-fold ministry."

Professor Vambéry, whose lectures on Herat are attracting so much attention in London, is a very remarkable man. He was born in the island of Schutt in Hungary, in 1832, of very poor parents. He began life as a tutor, but his great faculty for languages soon made him a traveller. At the age of twenty he landed in Constantinople, possessed of only a few coins, and, after transforming himself into a Turk, began to travel in Central Asia. Reaching Persia, he adopted the new disguise of a dervish, and so perfectly, that the dervishes with whom he travelled never for a moment suspected his nationality. In this way he succeeded in reaching Samarkand and Herat, after being once thrown over a camel as dead, exhausted by the great heat of the Salt Desert, through which he was passing. At Herat he found himself in the greatest peril. The king's son suspected him and said, "I swear thou art an Englishman!" Vambéry instantly retorted, "How dare you call a hadji an infidel?" He made notes of what he saw on his finger-nails, and having seen all he could, made the best of his way back to Constantinople, where his friends, who had long given him up for dead, failed entirely to recognize him in the disguise in which he presented himself. A great scholar, a great traveller, a man of splendid resource and adventurous spirit, his career is only paralleled by the equally wonderful achievements of the late Professor Palmer.

A NATION'S DEBT TO METHODISM.

Historians and statesmen rarely do justice to the influence of religion upon the religious life of nations. The Baltimore *Episcopal Methodist*, speaking of the United States, says:

Historians rarely give credit to religious influences in telling how a nation grew. Ordinarily they claim to trace the cause of prosperity to some special political policy or combination, or to give credit to the native energy and cultivated intellect of the people, and now and then some individual is referred to as the man who successfully avoided threatening evils and steered the ship of State into a safe harbor. We believe that this country owes more to Methodism than to all other agencies combined. We do not discount the patriotism of our fathers, nor would we diminish the fame of the energy and thrift of the Anglo-Saxon race, nor would we take ought from the great reputation of the men of renown who fought for their country or legislated so wisely for its liberties; but we still assert that Methodism made the people what they were, more than all other influences combined together. Francis Asbury, the indefatigable Bishop who travelled incessantly all over our land, and who exhibited such strong common sense, such power to command men, and such transparent piety and devotion, deserves a title which will put him ahead of the Father of his Country in the esteem of the people, since during weary years he was engaged in laying the foundations on which our prosperity as a people is mainly built. Without moral influences, to instruct and control, our liberty would soon have descended to license, as was the case during the French Revolution, and we think we can show that these moral influences were set to work first in all the newer portions of our land by the Methodist ministry, and thus immorality and vice found check and reform. It is indisputable that in newly-settled countries the rough elements prevail among the people. The fringe of civilization seldom reaches the border, and only where churches and school-houses abound can any community be kept in

order, and life and property be counted safe. The Methodist preacher has always closely followed the march of population, and bridle-paths through the woods have proven the highways by which they have sought out those who needed the Gospel; and the log-cabin and groves became the sanctuaries where these devoted men held forth the Word of Life to eager listeners, whose lives soon showed that the transforming power of grace was at work in them. Any settlement which had gained a bad reputation, because of the conduct of the rough and wicked element composing it, especially attracted our itinerants, who, taking their lives in their hands, actually forced by their courage and devotion the respect of the people, who in turn soon yielded to the preaching of the Word.

We do not disparage the work of other Churches, but it is notorious that Methodism has been the pioneer Church, and has made it possible for other Churches to follow in her track. No history of this people will ever approach correctness which does not give the credit of much of our civilization and prosperity to the Methodist people, and we hope that more than ever she will be the pioneer Church, and that in the more settled communities she will by her energy and zeal continue to stir up all other denominations to greater devotedness to God and his work.

THE TRUE CHRISTIAN.

Here is a man who is cold and reluctant in the discharge of his religious duties, and "the burden of the Lord" is the true name for his religious experience. It is possible that he may turn his back on it, and give himself up entirely to the world, or, on the other hand, he may press on, going deep into the very heart of the knowledge of the Eternal and Infinite.

You are in the midst of the noise and glitter of this world, the fashion and tumult of society is your life, but through all this there comes at times to some the word of God, as the lightning pierces the clouds. He tells you of great realities, of eternal life, of sin, and a judgment to come; perhaps you can escape from that voice of God piercing through to your soul; if so, it is awful for you; but if you cannot escape, you will listen to know what God has spoken to his servant, and do his will.

If you are trying to be religious, and are finding your religion a burden, what you need is to be not less, but more, religious. You must spring up from your lethargy to higher things, or else rush back into the field of unbelief and self-reliance. You must desire greater and greater things, and be filled also with a sense of your own weakness.

So, and so only, can you come by and by, with eager prayer, to knock at the door of grace until the answer comes.

If the little amateur work which you are doing for the Master, done in your leisure moments, is all unsatisfactory, what you need is to give your total life over to him; and if the little of his word which you believe frets, distresses, and wearies you, then you must send your faith and hopes until you come to wonder at the completeness of the knowledge of God.

O, the poor, weary, half-way Christians who play upon the fringes of the religious life, and are never quite sure they will not turn back and leave all behind! Some day or other the great Spirit of Christ will take hold of them fully, and then they will see that their growth in his work will fill and satisfy their souls. If a man will still live on in sin and not give it up, then, of course, it is all woe and punishment for him.

Christ glorifies our human nature until it attains the completeness of the Divine nature; and he attempts to fill the soul with Divine life. Whoever, therefore, comes into the service of Christ at all, if he is trying to do Christ's will in the spirit of bondage and fear, has still to get into the liberty—the "glorious liberty of the children of God."

Move on, then, however great your discouragements. This is not the real life of faith and knowledge you are living now, but it is close upon its borders; it is still of God, however weakly; it is labor and pain until you have found its sweetness; when you have found this, then your whole life is

changed; your heart is always open to the voice of God, and you are ever eager to inquire: "What hath the Lord answered, and what hath the Lord spoken?" You go on asking of neighbor and brother, and you are quick to hear of any one some new message from God. To every one so listening it surely comes, and may we so listen that it shall come to us.—*The Rev. Phillips Brooks.*

MODERN VANDALISM.

In profession, we of to-day are all Crusaders, burning to defend the places made sacred by the picturesqueness or associations of the past. Indeed we are almost all Goths and Vandals, ruining them without mercy. While the men who are to come will judge us by our actions, we judge ourselves by our words. Because the speech of a few is fair, we fancy that all must be right with the many. Because more is being said and written about art than ever has been before, we think that the feeling for it must be greater in like proportion. In a word, we mistake our sowing of good seed for the reaping of a fruitful harvest. Once in a while, however, we are reminded that all is not so well as it seems. In the United States, within the last ten years, art schools have been established by hundreds. But when it came to finding out what they accomplished, by an art competition instituted by Harper Brothers, the result was shown to be just nothing. In England, benevolent men, strong in their own faith, think to refine the lower classes by the influence of art and by making their surroundings beautiful. But even as they put up their mosaics in Whitechapel famous collections of paintings are allowed to be dispersed, and plans are prepared to destroy one of the most picturesque corners in London.

The fact is that the reverence for beauty, genuine enough with men like Mr. Ruskin, is superficial with the multitude, whose real worship is one of comfort. Whenever there is a struggle between the things of the past and those of the present, it is easy to predict which will survive; for in this case fitness is always measured by comfort. Perhaps, after all, when the buildings and cities in which people live are concerned, it is unreasonable to wish it to be otherwise. It may be, as Hawthorne says somewhere in the *Marble Faun*, in speaking of the gloom and chill and inconvenience of the stone palaces in Italian cities, that a dwelling-place should never be built to last longer than forty or fifty years. It is probably more important that a house should be healthy and clean and adapted to the physical well-being of men who are to spend their days in it than that it should give mental pleasure to those who merely look at it from without. Working men living in the ugly suburbs of London, or in the red brick monotony of Christian and Catharine streets in Philadelphia, which no man would go out of his way to look at, are doubtless better off than their fellows in Italian towns, though the latter may be settled in two or three large, damp rooms on the ground floor of old palaces which travellers come from afar to see. The few—a losing remnant in this case—overlook the wants of the people. Considering the subject dispassionately, we must admit that many of the changes which are fatal to mediæval beauty and quaintness are not wholly unnecessary or capricious. No one, while the memory of last summer's plague is still fresh, can deny, for example, that it is better to sacrifice the picturesqueness of some of the narrow, dirty streets of Naples than the health and lives of thousands of Neapolitans. The majority of business men in London do not question the wisdom of the removal of Temple Bar, which has made their going to and coming from the city seem so much easier. It must be added, however, that those whose occupations do not lead them cityward wonder what great good has been done by destroying an old landmark, declared to be an obstruction in the street, and then blocking up the way with a new, meaningless monument.—*E. R. Pennell, in June Atlantic.*

The best rules for a young man to form are to talk little, to hear much, to reflect alone upon what has passed in company, to distrust one's own opinions, and value others' that deserve it.

Correspondence.

THE NEW UNIVERSITY SENATE.

I notice a letter in last week's GUARDIAN from Mr. J. J. MacLaren, which certainly goes as far in the opposite direction as he supposes his opponents have erred on their side. He assumes that all the present members of Toronto University continue on the new senate. While this may be granted for the sake of argument, his method of counting is exceedingly peculiar. He must be very well aware that of the eight gentlemen who occupy, or have occupied, the office of chancellor or vice-chancellor, three or four take no part in senate business, not to say that the others are amongst the most honorable Christian gentlemen to be found in this country. Again, while he is careful to reckon against our position the principal of Upper Canada College, and the principal of the Woodstock College, both of them gentlemen upon whose interests and principles we might fully depend for fair, honorable treatment, he forgets the representatives of the Toronto School of Medicine, who is Dean of our Medical Faculty, the representative of Albert College, a member of our board and senate and one of our graduates, and the representative of Trinity College Medical School, likewise one of our graduates. He also is careful to reckon against us the representatives of the Law Society, and of the High School Masters. Now what are the facts? These three gentlemen are elected entirely independent of colleges. One of those filling the office during the year now expiring is a Methodist, and a warm friend of our institutions, and another is a gentleman from whom Victoria has in various ways received the most honorable treatment in the past. Again, why does Mr. MacLaren suppose that University College must carry off the two representatives in law, when Victoria has a larger number of graduates in law than Toronto University? Surely he might give us one half of the representatives in law as well as in medicine, where we also far outnumber University College. Coming next to the members nominated by the Lieutenant-Governor, nine in number, one is a member of our board and senate, another holds a similar relation to Queen's, three are eminent judges in the high courts of justice; the place of the principal of Knox College would become vacant by his entering the senate *ex-officio* from his own college. Of the remaining three but one is a graduate of Toronto University. What reason is there for reckoning these men wholesale as partisans pledged to the extinction of Victoria? Certainly, from the twenty-four members referred to, supposing that no additions are made in favor of the incoming colleges, and three or four vacancies which we may fairly claim to be so filled are obvious, we have every reason to expect the fairest and most upright treatment.

As to the representative members, each college in the federation is equally represented by two members. Take the worst case possible, that Queen's and Trinity both remain out, we have, including the University Professoriate, seven colleges, five of them representing Christian Churches, the most influential in the country. The only point on which even Mr. MacLaren can conceive of them as united against us is the one of stripping University College to enlarge the University Professoriate; to that I shall come presently. Certainly, so far as the guardianship of the interests of morals and religion are concerned, we have in the presence of these men a tower of strength.

The only remaining question is the representation of graduates in arts. There we get representation by population. I do not see that we can very fairly ask for more than that. It is proposed to begin with one representative for each hundred graduates. Of course, this gives Toronto University six votes advantage in a senate of sixty members. The analysis of the new senate would be as follows: twenty-four members who might certainly be reckoned as impartial both from their position and character, six who are as likely to be our men as any other, thirteen direct representatives of University College and graduates, seven of Victoria and graduates, two of the University Professoriate, eight of Church colleges. Such a senate ought to afford reasonable assurance of ordinary honorable fairness, and the strongest possible guarantee on all moral or religious questions coming under their cognizance.

But it is admitted on all sides that the very best guarantee on moral grounds is the perpetuity of our college life and work, the personal influence of a staff of able and godly men over a compact body of students. It is admitted that the work of University College, and, to begin with, of Victoria, is, for the sake of economy, reduced to the lowest point consistent with the perpetuity of good strong college influence reaching all the students in the daily exercises of the class-room. Mr. MacLaren thinks that as the senate of the university possess the power to extend or diminish the amount of work done in University College, they can eliminate University College entirely, and leave Victoria to stand alone in competition with the University Professoriate, which would thus be, not the common supplement and friend of both colleges, but our rival in college work. Now, no one knows better than Mr. MacLaren that a power to extend or limit operations is not a power to go out of existence. Not a single professor can be taken from University College without the consent of the council of that institution. Will they consent to be diminished to a mere theological school? Again, no action of the senate is of force unless approved by the Lieutenant-Governor in council. Will any Government of the day seek to impose upon the country the additional burden of providing for all the Victoria students in all college subjects, for the mere pleasure of driving Victoria out of the field? Again, every student must be enrolled in some college. Where will all the students go who have no Church college, when University College is eliminated? The University Professoriate, once relieved of the irksome responsibility of looking after students at all hours, will not be too ready to resume that duty. Instead of the tendency being to extinguish teaching in arts, I am fully persuaded that more theological colleges will find themselves unable to grapple with it, and that, if Queen's and Trinity do not come in, Knox and Wyckliffe will be forced to provide facilities of considerable strength to do the very difficult work which, by entering this confederation, they will undertake. St. Michael's and the Toronto Baptist College have this matter already in hand. If our ideas of college work and its moral relations are correct, and no persons hold these ideas more staunchly than the opponents of confederation, then they certainly will vindicate themselves in experimental competition. If Victoria is a connexional necessity to Methodism, the other Churches will very speedily recognize the want of similar institutions.

As to the "traditional policy," it is only necessary to say that if not only Victoria College, but the whole confederated Provincial University, is to be placed under the "fostering care" of Methodism, and of all the other Churches as well, surely a grander and more

complete vindication of our policy than that cannot very well be conceived. N. BURWASH, Cobourg, June 2nd

METHODISM IN HAMILTON.

The Methodist Churches in Hamilton have had a year of great prosperity. Congregations have been larger than ever before, and a very satisfactory increase in membership has been reported, notwithstanding many removals. Our denomination is now recognized as the largest and most influential in the city. In a recent count of congregations made by newspaper reporters it was shown that there are more people attending the eight Methodist churches in Hamilton on Sunday evening, than in the other fifteen Protestant congregations combined. Without an exception, our churches have had a larger measure of success than ever before known, and the preaching of the word has been followed by the conversion of many souls. The following information from the District Meeting reports will be of interest to many:

	Member-ship.	Increase.	Moneys Raised.
Centenary	450	90	9,828
Wesley	340	40	8,640
First	325	40	7,197
Gore St.	250	25	4,100
Tabernacle	168	39	2,131
Hannah St.	120	45	2,100
Simcoe St.	136	20	1,640
Emerald St.	102	40	1,121
	1,189	389	36,757

The following are some statistics from the Sunday-school report:

	Officers and Teachers.	Scholars.
Centenary	35	325
Wesley	41	390
First	34	507
Gore St.	24	244
Tabernacle	43	410
Simcoe St.	27	310
Hannah St.	19	220
Emerald St.	23	275
	245	2,681

It will be seen from these figures that the CENTENARY CHURCH shows the largest increase in membership, the pastor having received on trial 120 during the year. This is doubtless the best test of the success and standing of a church, and it speaks volumes for the ability and energy of Rev. Mr. Carson, who during his pastorate has succeeded in bringing nearly all the young people of the church into the membership. At the recent Quarterly Meeting, a report was read by Mr. W. A. Robinson showing that the Centenary has in membership, finances and connexional funds, stood higher during the past three years than in any three year term since the church became a separate station. A highly complimentary resolution was passed by the Board expressing high personal esteem of Mr. Carson and satisfaction at the great success which has attended his labors.

WESLEY CHURCH

still retains its position as one of the most popular places of worship in the city. Rev. Dr. Hunter has attracted an immense congregation on Sunday evenings, composed largely of young people. With the exception of the Metropolitan in Toronto, it is probably the largest Protestant congregation in Ontario. In financial matters the past year has been more satisfactory than any year since the building was erected, the Sunday collections being very largely in advance of former years. Pastor and congregation have great reason to be encouraged. The

FIRST CHURCH

is closing the most successful three years it has ever known. The congregation has increased wonderfully, so that in regard to attendance on worship, it now occupies second place among all the Protestant churches of the city. The membership has proportionally increased—Rev. Mr. Langford is looked upon as a model pastor, and a first class preacher. He has won many firm friends in Hamilton, and will carry with him to Manitoba the best wishes of his own and every other congregation in the city. No special revival services have been held this year in the sense in which the term is usually understood, but a special evangelistic meeting has been conducted every Monday evening throughout the year. This with cottage prayer-meetings has kept up the revival spirit all the year, and many conversions have been the result. The splendid collection of \$3,000 last fall has rendered the holding of concerts or socials unnecessary for the purpose of raising money, so that the whole energy and strength of pastor and people have been thrown into the legitimate work of the church, and the result has been great success.

GORE ST. CHURCH

has had a prosperous year under the pastorate of Rev. J. Van Wyck, B.A. Notwithstanding its close proximity to other churches, the congregations have increased, and great interest has been manifested in all departments of the work. This church is probably in the most satisfactory financial condition of any of the city churches. The proceeds of the sale of the late Primitive Methodist Church have almost entirely extinguished the debt on the Gore St. Church so that the congregation is now in possession of one of the finest properties in the city practically free of debt.

ZION TABERNACLE

can now be said to be on its feet, having closed the year without any deficiency and without asking any outside help. The pastor, Rev. Mr. Snider, is very popular and has succeeded in drawing very large congregations, so that all the funds are in advance of last year. It is very gratifying to the members of the congregation to see their church so well filled as it is on Sunday evenings. Not only have a large number of people been attracted as casual hearers, but many have become regular attendants, about thirty pews having been let during the year.

SIMCOE STREET CHURCH

has suffered severely during the past year, on account of the financial depression. Many of its members have been out of work all winter, and quite a number have recently been thrown out of employment by the discharge of workmen from the G.T.R. shops. This, of course, has affected the givings of the people, and on this account it is exceedingly creditable to the congregation and to the pastor, Rev. Mr. Odery, that such a good report was made at the District Meeting. The Quarterly Board were enabled to close the business of the year without having to face any deficiency, and at the same time to know that a gratifying increase had been made in the membership. Mr. Odery has worked

energetically and successfully for three years, and leaves the church in a good state. In the

HANNAH STREET CHURCH

sixty persons have been received on trial during the year, which additions, together with those received from other churches, will nearly double the membership. Nearly every pew in the church is rented, and the congregation on Sunday evenings fills every seat. If the congregation continues to grow at the same rate, it will soon be found necessary to enlarge the building. All the funds are in advance of last year. The debt is comparatively small, and is being gradually reduced.

EMERALD STREET CHURCH

is one evidence of the beneficial effects of the union. The last year of Rev. Mr. Collins' pastorate has certainly been the best. About \$250 has been expended in improving and beautifying the church, so that the congregation now possesses a very neat and comfortable place of worship. The attendance at Sunday services has greatly improved, the ushers often finding it difficult to procure seats for the people who come on Sunday evenings. The prayer-meetings during the week have been the means of many conversions, the young people's meeting being especially blessed.

At the last meeting of the Ministerial Association, a resolution was passed expressing regret at the removal from the city of Rev. Messrs. Collins, Carson, Langford, Odery, and Van Wyck, referring in very kindly terms to the pleasant social intercourse of the past, and wishing them prosperity in their new homes.

ONLOOKER.

DIFFICULTIES IN CHARACTER BUILDING ON DOMESTIC MISSIONS.

During the last month the readers of the CHRISTIAN GUARDIAN have been treated to an unusually good share of choice articles on the different phases of Christian character. These articles have appeared under various headings—some editorials, some selected, and some from the pens of correspondents. It is one of the signs of the times that religious literature is taking a most practical turn. This age of progress, and excessive activity, and ardent competition, must needs be an exceedingly practical age. Everything must now be tested, and proven to be as represented, before it is pronounced genuine. Sometimes we are told that we live in a very superficial age, and in some respects this may be true; but we do not generally find men satisfied with a transient glimpse of the surface of things. The very skepticism of the age makes it an age of investigation. The testing process does not merely compass land and sea, but it dives into the sea, and digs into the land. The world seems to be one huge laboratory, where every one is at liberty to test that which concerns him.

Nothing concerns man like religion. And if minor things are not to be taken for granted, religion cannot escape the test. But we have no fear for Christianity, if fairly tested by right standards. Her final triumph we never doubt, although it may be delayed by the weakness and instability of Christian character.

We, therefore, come to the conclusion that, in this age, when everything is analyzed and put to a severe test, the Christian Church should be very anxious to produce the very best type of regenerated manhood.

We have been cheered by the reports of widespread revivals during this year. Can the Church retain her converts and build them up in the faith? To lead men to the higher, holier life is a more difficult task than to lead them to the penitent bench. We believe this will hold good anywhere, but especially on domestic missions, and for the following reasons:—

1. Because domestic missions are

GENERALLY LARGE,

and seldom more than one man in the field. We are not speaking of the so-called domestic missions within the limits of our large towns and cities; neither do we mean those small missions of two or three appointments. On these missions a great deal of good hard work is done, but the minister's energies are too much scattered to give permanent help to each society. Some noble characters were built up, with very little pastoral help, in the early days of Canadian Methodism. But how this was done is obvious to all thoughtful minds. And it is just as obvious that it cannot be done now to the same extent. The work of the pastor might be supplemented by local preachers and class-leaders, if they could only be found. But we cannot grow them of the right size and quality, and in sufficient numbers to make the work of character-building a success.

2. Because most of our domestic missions

COVER THE WORST PART OF OUR COUNTRY.

On this account the people have to work hard to get an earnest livelihood. They are generally very poor, and have few or no books in their homes. Some might take the Church papers if they would, but some do really seem too poor to procure any luxuries for either mind or body.

We have been on three domestic missions, and, save in one single case, we did not find a CHRISTIAN GUARDIAN on either. We have sometimes thought that it would be a good plan to give the GUARDIAN to the poorer of the people at half price. As all events, something should be done to circulate our own literature on the backwoods missions. Our people should be supplied with our own Church papers some way or other. Without them they can never attain unto a high moral and religious character, or be in sympathy with the great movements of the Church.

3. Because there is generally

MORE ATTENTION PAID TO INGENUERING THAN EDIFICATION.

When the missions are large, and one man has to do all the work, it is impossible to pay every attention to every part of church work. All men do not see eye to eye as to the propositions of the various branches of mission work. Some think the work drags because protracted meetings are held; others think that it lacks stability for want of knowledge. To attend to both is the duty of the pastor, and not sacrifice one at the expense of the other. Usually on domestic missions too much stress is laid on protracted meetings, and too many are held for the best interests of the work. The system of computing a brother's work by the figures of the report presented at the May District Meeting accounts for much of this. The fault is not so much in the brethren as it is in the system. Faithful laborers love to please their employers and promoters. We believe in the ingathering of souls, and believe that the brethren are faithful in their efforts. In the Methodist Church ingathering takes the precedence to edification; and so long as it is so, our brethren on domestic missions

will regard it as their principal work. We have gradually drifted into this method, and it is time to consider how far the tide has carried us. Young converts meet with more temptation now than formerly. There is much subtlety in the air, and the bitterness of sin is so artfully disguised, that edification is essentially necessary to the integrity of young Christians.

In a recent issue of the GUARDIAN, under "Drift," "Inquirer" has asked many burning questions on this subject. Other able articles have recently appeared of the same purport. We have read them with great delight, believing as we do that much edification is needed on domestic missions to improve the Christian character of our people.

2. Because the

MINISTERS ON THE DOMESTIC MISSIONS ARE SO POORLY PAID.

This is a very important point, and should be duly considered. It is often said that we want our best men on the mission fields. But do we find them there? Men, given to teach, are sent to foreign fields, and are well supported; but these considerations are not to be entertained with regard to domestic missions. They are undesirable fields, partly because of the extent and roughness of the country, partly because of the inadequate remuneration they offer, and partly because they are of minor consideration in the estimation of the Church. The consequence is, we cannot get good spiritual teachers to go and stay on domestic missions. This is a great detriment to the work.

But there are other impediments which we have not space to mention. Enough has been said of the pitiable positions in which some of our domestic missionaries have been placed by the deficiency of the mission funds.

We have no desire to portray a gloomy picture. All we have to say is, that a pastor sent far back into the country, without any resources for travel, with little or no money for books, without means to employ male or female help, to entertain his friends as he should, or to relieve the poor of his flock, is not placed in the best position to promote cheerfulness in his own heart, or to extend his usefulness on his field of labor.

More should be done for domestic missions, or their number should be less. We believe honest efforts have been put forth to mellow the hard soil, but it is still hard to travel. But this we know, that "he that goeth forth and reapeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him." HENRY THOMAS.

Minden, May, 1885.

TWO BOOKS OF GREAT WORTH.

The thrilling story of Methodism has never been told better than by Bishop McTear, of the Methodist Episcopal Church South, and henceforth one of the classic authors of Methodism. The good Bishop has made every section of the Methodist family his debtor, and all will be glad to admit their obligation.

The book is both general and special—general in its record of the origin and growth of that form of Christianity called Methodism, and special in its treatment of difficult and delicate phases of Methodism on this continent.

The author's handling of the division of Episcopal Methodism in the United States on the subject of slavery is a fine specimen of writing, at once both faithful and breathing the spirit of charity. "The History of Methodism," by Bishop McTear, is worthy of a place in every Methodist library in and outside of the wonderful M. E. Churches of the American Republic. The young people of Methodism know too little of the stirring and heroic origin of the largest section of Protestant Christianity.

Our own history and the rich biography of Methodist Fathers should be in the hands of all the young people of our Methodist Zion. This leads me to refer to "The Life of Dr. Summers," by the Rev. Dr. Fitzgerald, of Nashville, Tenn. My friend Dr. Douglas and I have been reading this charming book, and have been greatly pleased with it. Dr. Summers, while a loyal and loving son of Southern Methodism, had a place in his great heart for Methodism the wide world over. The record of his early struggles, of his large intellectual acquirements, of his marvellous talent for work, and of his sincere piety, is placed before us in this fascinating volume in Dr. Fitzgerald's most racy style.

It is pre-eminently a book for the rising ministry of Methodism, and will do lasting good to every sincere reader.

I write in the hope that these two books shall find many readers in the Dominion of Canada. Our Book Stewards will, I am sure, be glad to furnish them.

Montreal, May, 1885.

JOHN POTTS.

A PLEASING INCIDENT.

In pleasing contrast to the bigotry and intolerance of some Churchmen of whom we sometimes read in the GUARDIAN, I am pleased to be able to report a very different state of things in our locality.

On the 26th ult., we were called to commit to the grave the body of one who for many years had been a faithful member of our Church; poor in this world's goods but rich in the faith of our Lord Jesus Christ. The family burying ground belongs to the Church of England. As we have no church in the immediate neighborhood, we had purposed to hold the service in the old Temperance Hall near by, the possibility of getting the church for the occasion being out of the question. But as soon as our purpose became known, the church-wardens at once placed their church at our disposal, which of course we gladly accepted. The sermon was preached by our pastor, Rev. E. Whitworth, who also committed to the tomb the body of our Sister Bennett, in sure and certain hope of a glorious resurrection. Said church was opened for Divine Services last November, is a model of neatness and good taste, and reflects much credit on the membership and pastor, Rev. Thos. Smith. So you see the world does move after all, and we may be very much nearer the millennium than many people think we are. J. WOODBURN.

BLAIRTON.

Through heavy pressure of circuit work, I have been compelled to constantly put off writing you an account of the blessings the dear Lord has so liberally dealt out to us during the past year. When we came here we found the parsonage in a dilapidated condition, and it was a fair representation of the whole circuit; we immediately set about getting things ship-shape and succeeded beyond our expectations. There were no Sabbath-schools, only two classes, no prayer-meeting. Now we have two Sabbath-schools in connexion with our own Church, and two union Sabbath-schools and class meetings at all appoint-

ments but one, and prayer-meetings are numerous. We held revival services for thirteen weeks at different parts of our circuit, with the remarkable increase of over 200 members, who made a start for the better land. One feature of the meeting was the good deeds among the children; another an absence of excitement, but a wonderful presence of deep feeling. We expect to build two new churches at once, and another after awhile—amalgamating five appointments into three, thus saving a vast amount of time and labor. Just as our work was in such a shape that we hoped to take a rest, we met with an accident which has cost me my right eye; the accident took place on the 16th of May. I am now able to walk around a little, am doing nicely. At Christmas time we had a series of concerts and socials, which were pronounced a success. Our finances are in tolerably good shape. To God be the glory.

Yours truly
J. W. PUFFER.

A WORD FROM MARKHAM.

Mr. Editor,—There is a communication in yours of the 29th April, signed "G. E. R.," in which there are some statements that are not in accordance with facts, and others deprecatory in a certain direction, and unduly adulatory in another direction. That there have been gracious visitations on the circuit is a fact, for which devout thanksgivings are offered to the Head of the Church; but that the superintendent of the circuit, "an account of the illness of his only son, did not take any active work," is not a fact. The specially sad and long-continued illness of his son is sad enough in itself, and to him and family, without endeavoring to make that a ground of excuse for what is far from being a fact. He attended fully one-half of the meetings at Rox Grove, and fully three-fourths of those at the Ninth Line. On account of the critical state of his son, at the latter part of the week before the close of the meetings, he was not able to attend the few last meetings, nor was he able to attend but one service at Peab's, Bro. Pattysen having the full charge, and attending nearly all the meetings there. The Rev. Mr. Hardie was with the superintendent two or three services at the Ninth. There were a number of nights that Mr. P. was not at the meetings at all. Why such a statement, that the superintendent "did not take an active part" in the meetings named, has been made by "G. E. R.," I cannot say. He personally knows to the contrary, being at least twenty meetings at which the superintendent generally preached, and at other times exhorted and led the prayer-meeting; and at more than one or two of these Mr. P. being not even present. It is always best to state facts.

Then as to the matter of invitation of Mr. P. to the circuit as superintendent for the ensuing year. The statement is not correct that the invitation was unanimous; there is no such record on the books, but seven or eight representatives of a Quarterly Official Board of at least twenty-seven—the day being severely cold and stormy—being present. Three of the appointments on the circuit had no representation whatever. The recording steward of the circuit was approached in the ante-room and asked to second the resolution of invitation. He objected, thinking it not wise to move in the matter. He did not vote for the resolution. A resolution looking to the division of the circuit was submitted. The superintendent advised, on account of the want of circuit representation, that the motion be recorded as a notice of motion, and laid over until the next meeting; this suggestion was accepted. When the resolution of invitation to Mr. Pattysen to become the superintendent of the circuit was brought before the meeting, the superintendent on the same ground suggested the same course of action; but the question being pressed he submitted it, the result being as already stated. It was not a circuit invitation, for there was not a circuit representation, nor was it unanimous as regards the few present. These are the facts in the case. What might have been the action of a full representative Board I do not know, nor do I assume to say; but this I know, that but a few expected any such action; and that not a few—some officials, some members of society, and other members of the congregations—expressed their surprise at the matter. What may be the wish of the congregations on the circuit, I do not assume to say; but this I know, they were not consulted in the matter, especially old and leading officials and members.

Bro. Pattysen is an earnest, aggressive and successful evangelistic worker. He has physical strength, tact, and a dash and independence of act, in song and exhortation, that well qualify him for evangelistic work. He is worthy of praise for his earnest labors, nor do we wish in the least to detract therefrom. We hope, in the future, persons wish to write concerning circuit matters they will write more in accord with the facts in the case.

Yours,
A MEMBER OF THE BOARD.

[This note was accidentally overlooked.—Ed.]

WALLACEBURG CHURCH REOPENING.

May 10th marked a new epoch in the history of Methodism in Wallaceburg. On that date the Methodist church, which for several months had been slowly passing through an extensive and costly renovation, was solemnly reopened for Divine worship. The preachers of the day were the Revs. B. E. Austin, B.D., Principal of Alma College, and A. L. Russell, B.D., of Forest. The ministrations of these brethren as they discoursed—the former in the morning and evening, and the latter in the afternoon—were "not in word only, but in power and in the Holy Ghost, and in much assurance." The congregations were large and collections good. On the Monday evening following, a large public meeting was held—the pastor presiding—when suitable addresses were delivered by the resident ministers and Revs. Thos. Mason, of Port Lambton, and A. L. Russell, of Forest. A choice musical programme was interspersed with the addresses, and thus pleasure and profit were blended. No charge was made at the door, but the silver and golden responses at the close of the service proved clearly that the Wallaceburg Methodists and their friends were not disposed to abuse the generosity which, at the pastor's suggestion, had admitted them to such a delectable repast "without money and without price."

The principal improvements effected by this renovation may be specified as follows:

1st. The extension of the church at the rear for sixteen or eighteen feet. The upper floor of this extension has been tastefully designed for a choir, and into it the large pipe organ has been placed, after being repainted and gilded.

2nd. The abolition of the stovepipes and the placing of a large new steam boiler in one of the down-

stair divisions of the extension, from which steam pipes and five condensing radiators, which are located at suitable points in the church, are enabled to distribute their genial warmth with uniformity through the entire building.

3rd. The tearing out of the original end gallery with its heavy appearance and massive supports, and the erection of a new gallery at a lower elevation, and all the way round the edifice, which intersects artistically by a quarter circle conjunction and descending stairway, with the choir channel. The front of the new gallery, which is a very fine specimen of ornamental perforation in wood, is finished in purest white, and is supported by eight turned pillars, which are finished in imitation of marble supports resting on red granite pedestals.

4th. The removal of the old fictitious "blue glass" from the window-sashes, which have been completely remodelled, and the substitution of stained and figured glass set in lead. Four additional windows of this character have been placed in the extension at the rear, and two very fine circular and decorative ventilators, which each swing on a central pivot, have been set in the front end of the building on either side of the tower, while a large and gorgeous fanlight over the main door of the front entrance unites with the semi-transparent media within to suggest Milton's sentiment about

"Starred windows richly light,
Casting a dim religious light."

5th. The whole of the woodwork, both external and internal, has been repainted in the best style. The walls have been papered with becoming pattern, and the ceiling richly frescoed in a variety of durable designs. The illuminating capacity for evening services has been doubled. The motto around the arch behind the pulpit is the decidedly Apostolic and Methodist sentiment, "Christ in you the hope of glory, whom we preach."

6th. The completion of the tower and spire, which tower, instead of now being three feet below the ridge of the building, runs fourteen feet above it, and is then surmounted by a spire which rises yet again full fifty feet beyond it. Iron cresting has also been placed on the ridge. In short, the renovation is all but perfect, so far as it could be in conjunction with the original edifice. The once decidedly bad acoustics of the building have been overcome by the additional side galleries, and the building in its present bright and cheerful aspect would do honor to Methodism in any wealthy city or provincial town.

The total cost of this renovation is \$3,500, and this amount Wallaceburg Methodism is well prepared to meet. The surplus property held in trust for Methodism here will, it is expected, realize \$1,000, and already a subscription list, which is being circulated, has well-nigh provided for the remainder by a graded system of annual payments. We are now looking for the glory of the Lord to fill the house, and are praying that "the glory of this latter house shall be greater than the former." CHARLES SMITH.

PEMBROKE.

At the Pembroke District Meeting of the Methodist Church held last week, the following resolution was unanimously passed, every member of the meeting being deeply affected:—Moved by Rev. J. Lawson, seconded by Rev. E. Tennant, "That this District Meeting is deeply grieved that our Superintendent, the Rev. Dr. Elliott, owing to physical infirmity, finds it necessary to resign his position as Superintendent of the Pembroke Church and District, that we wish to record our high appreciation of his faithful and highly efficient services in the past, and we sincerely trust and earnestly pray that in the kind providence of God he may be long spared to our Church to still further and guard its interests by his ripe experience and wise counsels." Cox.

YONGE STREET CENTRE.

As my time on this circuit comes to a close, a few words may not be out of place. I have found here one of the most agreeable and comfortable circuits that any "circuit preacher" may desire. During the three years we have had peace and a good degree of prosperity. The debts of former years, such as parsonage, etc., have all been paid. Our officials find after meeting all obligations very gratifying amounts in the hands of the treasurers of the several Trust Boards, for which there is no present need. My successor will find as pleasant a home and as agreeable a people as we think he is likely to find in any part of this little world.

We are thankful for having had the privilege of spending three such happy years amongst this people. We are now only sorry that, as the itinerant wheel rolls round, something seems to say, "Totten must go." J. W. TORREN.

DISTRICT MEETINGS.

BRIGHTON DISTRICT.

The annual meeting of the Brighton District was held in the Methodist Church, Warkworth, May 26th and 27th, the Rev. Dr. Bredin presiding.

All the ministers of the district were present except two superannuated brethren.

The Rev. E. D. Lewis, of Hastings, was elected District Secretary, and Rev. R. W. Marsh, of Campbellford, Assistant Secretary.

The first day was spent in the usual disciplinary investigation of ministerial character, and everything was found to be most satisfactory. S. G. Rorke, of Brighton, a probationer of the third year, was recommended to the Conference to be continued on probation.

Wilnot Clark, of Smithfield, was recommended to Conference to be received on probation as a candidate for the ministry.

Brother Isaac Weldon having died during the year, the following resolution was passed by the District Meeting:

"Whereas, it has pleased Almighty God to remove by death from the ranks of our ministry during the year our beloved brother, the Rev. Isaac Weldon, this District Meeting desires to place on record its devout acknowledgment of the goodness of God, for the grace and peace and hope by which his servant was so abundantly sustained and comforted during his lengthened affliction.

"We also hereby convey to our bereaved sister, Mrs. Weldon, our sincere sympathy in her widowhood; and pray that our common Saviour may abundantly bless her and her dear children, and keep them unto life eternal."

The superannuated relationship of the following brethren was recommended to be continued viz.:

Chas. Taggart, Geo. Carr, James Hughes and R. B. Denike.

A conversation ensued on the question of the best methods for the promotion of the work of God on the district.

On the second day each circuit but one was represented by a layman.

The Contingent Fund Committee were recommended to make a grant to Colborne to aid in defraying the expenses incurred for a pulpit supply for the late Bro. Weldon, also a grant to Seymour East on circuit deficiency; also that Seymour East be recommended to Conference to be put on the list of missions.

Rev. Jos. Kilgour was appointed to the Sabbath-school Committee, and Rev. W. Buchanan to the Stationing Committee.

A resolution was unanimously passed strongly condemning the action of the Senate in its attempted mutilation of the Scott Act. The finances of the district were found to be in a healthy state. The membership of the district has been increased by over 200 during the year.

E. DEWART LEWIS, Sec. of District.

WOODSTOCK DISTRICT.

The annual meeting of the Woodstock District was held in Woodstock on Thursday and Friday, May 21st and 22nd.

Rev. W. Williams, District Superintendent, presided.

Rev. Thomas Athoe was elected Secretary; Rev. W. Kettlewell, assistant.

The ministers of the district were all present, except two superintendents. The characters of all passed.

One minister had passed to his reward during the year, Rev. John Elliott, of the Richwood Circuit. Suitable reference was made to the event, prayer, resolutions, etc.

There was a good representation of the laymen present on Friday, when the various interests of the Church were being discussed.

The statistics were carefully gone into, and the result showed an advance all along the line. 368 increase in the total membership; \$417.87 increase in the connexional funds.

The superannuation assessment has been provided for in full. There has been considerable improvement in churches, parsonages, and furnishings. The amount raised for ministerial support is also in advance of last year.

The following are the

ELECTIONS:

Stationing Committee, W. Kettlewell; Sunday-school Committee, J. T. Smith; Missionary Committee, Joseph Rippon.

The following laymen are elected to the Annual Conference:

Joseph Rippon, Thomas Gardner, G. G. Stinson, George Williams, T. J. Thornton, J. Kilburn, T. L. Newton, F. Cody, John Nill, M. S. Schell, Wesley Lazenby, F. H. Stephenson, Jacob Hess, David Beamer, D. A. White, James Goodyear, David Kite, John Leathorn, Edward Nilson, Arthur Few, Thomas Boles.

RESOLUTIONS.

The following resolutions passed:

(1) "That no agencies be recognized by or in revival work, or any other, unless under the immediate direction and control of the Church and the pastoral staff."

(2) "That, whereas our esteemed District Superintendent is soon to leave us, by moving into another Conference, we take this opportunity of expressing our appreciation of those superior qualities of mind and heart with which he has so profitably served the district during his term of office, and which have endeared him to the hearts of the brethren; and we do hereby assure him that our prayers and best wishes shall follow him to his sphere of labor for the future."

Submitted by the Financial Secretary, and carried unanimously by a rising vote.

A number of the brethren made short, complimentary speeches, and Mr. Williams replied in suitable and feeling terms.

A very harmonious and successful meeting was brought to a close. THOMAS ARNOR,

District Secretary.

COLLINGWOOD DISTRICT.

The Collingwood District Meeting was held May 27th and 28th, 1885, in the very beautiful town of Meaford. The Rev. R. B. Harper, District Superintendent, presided in his usual wise and kind way. Rev. J. Thompson was elected Secretary, and Rev. P. Flint was appointed assistant. The district on the whole has made good progress during the year. Increase in the membership, 496. Rev. N. Hill was elected representative to the Stationing Committee, and Rev. W. F. Wilson to the Sabbath-school Committee. A petition was signed, and a strong resolution passed, opposing the Senate's scuttling of the Scott Act lifeboat. A hearty vote of thanks was tendered the Rev. J. Hunt and his people for their ample and generous hospitality. A public religious service was held on Wednesday evening, presided over by Rev. J. Hunt. Stirring addresses were delivered by Revs. E. B. Harper, D.D., W. F. Wilson, and G. W. Stevenson. Yours truly,
JAMES THOMPSON, Secy.

ALGOMA DISTRICT.

The meeting of the Algoma District was held at Little Current on the 27th and 28th ult. The reports from all parts of the district were most satisfactory. The several connexional funds were well in advance, and there was eighty-seven of an increase in membership. Great sympathy was expressed for some of the brethren because of the insufficiency of the missionary grants. Richard Grose, who has been laboring under the District Superintendent with much success, was recommended to the Conference to be received on trial. The other young men on the district have done good work for the Lord, and were recommended to be continued on trial. Rev. J. A. Chapman, M.A., was elected to the Stationing Committee, and Rev. J. Morgan to the Sunday-school Committee. A most hearty vote of thanks was presented to our excellent chairman. The meeting was one of great harmony and interest. Yours,
J. A. CHAPMAN.

The Quarterly Official Board of the King Street Methodist Church, Ottawa, has extended a cordial invitation to Rev. A. Hardie, M.A., to become their pastor for next year. A resolution was also passed expressing the hearty thanks of the Board to Rev. W. Hanford, the retiring pastor, for the faithful services he has rendered during the past three years, and kindly wishing him future happiness and success.

MONTREAL CONFERENCE.

FOURTH DAY—MORNING SESSION.

After devotional exercises memorials were presented from various districts, viz., the following cases:—Superannuation Fund, Children's Fund, Scott Act, Indian Work, College Federation.

The Rev. Drs. Dewart and Withrow were introduced to the Conference.

Dr. Withrow said he had pleasure to see the Conference again. Glad to have heard the ringing utterances in reference to the Scott Act. These tones have reverberated through the country. The various publications under his charge had increased in circulation. The papers published at Book-Room are cheaper than any published in the country. A good work is done in scattering literature among poor schools; 10,000 volumes have been distributed to poor schools. The study of the catechism is receiving greater attention.

The Rev. Dr. Dewart, Editor of CHRISTIAN GUARDIAN, addressed the Conference at considerable length on the claims of the CHRISTIAN GUARDIAN to general connexional support. He showed clearly that it helped all our Church interests. The GUARDIAN ought to have a wider circulation. There was no reason to complain of last year's increase, but the circulation ought to be 20,000. No other paper can meet our wants, or take the place of the GUARDIAN.

AFTERNOON SESSION.

After devotional exercises a resolution was passed expressive of the thanks of the Conference to Almighty God, for his kindness in giving success to the arms of our brave volunteers, and also of condolence with the families that have been bereaved.

A resolution was introduced by Dr. Douglass, seconded by Dr. Elliott, and carried by a standing vote, referring to the loss sustained by the Church by the removal of the senior General Superintendent, Rev. Dr. Rice.

An interesting debate in respect to the Superannuation Fund, and the following resolution was introduced by Rev. A. B. Chambers, LL.B., and carried with great enthusiasm:—

In the judgment of this Conference the legislation in the General Conference held in Hamilton, A.D. 1882, re the Superannuation Fund, was not and cannot be considered retroactive.

The Rev. John Philp, M.A., was introduced to the Conference.

The Rev. J. J. Hare, M.A., Principal of Ontario Ladies' College, was introduced to the Conference, and advocated the claims of that institution.

The report of Stanstead Wesleyan College was read. It is contemplated to combine in one person the offices of governor and principal.

In connection with the discussion on the Stanstead College report the Rev. A. Hardie said that he had given earnest service to the college. He exhorted the brethren to stand by the college and by-and-by it would repay them.

Mr. Whiting thought that we had no idea of closing the college, therefore we had better take a common-sense view and adopt the resolution, viz., to raise an interest fund.

Mr. Porter thought it necessary that the building should be repaired. He contended that it was not possible to compete with other institutions unless repairs and changes were made.

Mr. Bond advocated a thorough repair of the building.

Mr. Knowles thought the Conference could not direct the trustees to make these changes without becoming responsible therefor.

EVENING SESSION.

A large congregation gathered in the Sydenham Street Church on the occasion of the Conference Missionary Meeting. The President of the Conference occupied the chair. After devotional exercises, the President opened the meeting with a very pleasing address, during which he read a communication from the Kingston Women's Missionary Society. He then called upon the Rev. Mr. Lidstone to address the meeting.

Mr. Lidstone said that he could not help noticing the courtesy paid him in connection with this meeting. He believed in a missionary cause. He was indebted to missionary labors. Twenty years ago, in a little village near Plymouth, he was brought to Christ through the instrumentality of a missionary. The work of the Church is to extend the kingdom of Christ. The kingdom must extend. If we could look into the face of Christ we should see no anxiety or fear there. The great question was, How can the kingdom of Christ be extended? One important principle was laid down, the kingdom must extend itself. Britain must extend herself. She cannot ask Russia to assist her in this work. A great responsibility rests upon us, and we must feel that responsibility. To a great extent it depends on us whether the world shall be in bondage or liberty. We must, moreover, feel that we can do the work. We must do all we can in our immediate neighborhood. The time is coming when the inhabitants of the whole world shall rejoice in Christ. (Applause.)

The Rev. William Blair, B.A., said that years ago he was taught that the chief end of man was to glorify God, so that we may enjoy him forever. Where God's truth is best known, that country is best. The countries rise in proportion to the Gospel preached and the Gospel praised. The Lutheran Reformation found men seeking God by proxy. The Wesleyan reformation emphasized the truth that we are not only responsible for our salvation, but that we are also responsible for the salvation of others. We had prayed earnestly that the doors might be opened. New doors were opening all around us. We had prayed for men; now we have the men. Our needs are many. We need, first, to maintain a higher type of Christian character. Second, to have a clearer conception of the constitution of the Missionary Church. Third, we need more missionary information. Fourth, we need holy wisdom to mark the movements of providence. Fifth, we need Christian union. Sixth, we need greater liberality. Seventh, entire consecration to the work of soul-saving. Let our plans be deep, and broad, and far-reaching, and God will at last say, "Well done!"

After singing by the choir, the Rev. Wm. Hanford addressed the meeting.

Mr. Halstead said: From the reports of missionary societies he learned two facts. First, that the Protestant Church was wide awake to her opportunities. He was glad to be connected with a Church whose work is to bring men to God. Second, Methodism has been girding herself with the spirit of union. Our future is to be one of success. The successes of the nineteenth century may be dwelt upon with enthusiasm. He contrasted Wendell Phillips and Ralph Waldo Emerson in their ideas of the past and

future. Whatever future generations do, there are some things which they cannot do. This was the age of human emancipation and of temperance agitation. This is the best age to live in, as we can anticipate the openings and victories of the future. From the beginning God has been developing a plan for saving men. The restoration of the world to righteousness is the great work of the Church. He noticed the fact that the primitive Church settled the conditions of Church membership. This was done at the first Ecumenical Council. Methodism has caught the idea, and her condition is a desire to flee from the wrath to come. This is the age of golden opportunities. To encourage ourselves we may think of the white harvest fields and of the gathered sheaves. He pointed out the resources of the Christian Church. The Church to-day speaks to the world in about three hundred languages. In Pentecostal times it spoke in fourteen tongues. Having all these encouragements, what more must we have? We must have the Pentecostal baptism. The heart of Methodism throbs to-day with the same feeling which actuated John Hunt. It is possible to-day to find heroism in the Church as well as in the army. We must give Christ to the world. (Applause.)

FIFTH DAY—MORNING SESSION.

After devotional exercises, a stirring debate took place on the question as to whether it was an optional matter or not for a minister to pay the annual subscription to the Superannuation Fund.

The Rev. Messrs. Campbell, Williams, Knowles, and Pearson took part.

Dr. Douglas took strong ground in favor of the support of the fund. He said it was for the interest of the young men to sustain the fund.

In connection with the question as to where Conference should meet, an extended conversation took place in reference to the matter of billeting the members.

Some were of opinion that it would be better for members of Conference, both clerical and lay, to provide their own billets.

A motion finally prevailed to the effect, that as many delegates as possible be billeted, and that the remaining members be lodged at the expense of the entire Conference attending.

Conference decided to hold its next meeting in the city of Quebec.

AFTERNOON SESSION.

After devotional exercises, the following were placed on the

SUPERANNUATION LIST.

Samuel Maudeley, George H. Davis, George Stenning, John Borland, Wm. Brown, D. A. Brown, Henry Lane, Joseph Earl (for one year), William English, E. Smith, James Elliott, D.D., R. M. H. How, J. R. Mark, G. H. Andrews, Henry Shaler, William Scott, J. C. Cornell (for one year), C. A. Jones (for one year), F. W. Constable, and G. H. Fowler.

In connection with the name of Rev. Dr. Elliott, a resolution was passed expressive of the sorrow of the Conference at his inability, on account of ill-health, to continue in the active work.

The superannuaries are as follows: Jacob Freshman, John Hixox, T. O. Adkins, John Robinson, H. Irvine, F. Hunt.

A resolution to place ordained local preachers on the minutes of Conference as superannuaries was introduced but did not pass.

A memorial from the Montreal District was received, asking for the employment of colporteurs in connection with the French missions of the Province of Quebec.

Rev. Mr. Pitcher thought that the colporteurs could move through the country, and in the evenings gather the people into one house, and read and expound the Word of God to them.

Rev. Mr. Maudeley said that the memorial came endorsed by the Rev. Dr. Douglas. He referred to the blessings of the union, and urged the importance of attending to the work of colportage. He urged aggressive work.

Rev. Wm. Scott said that the principle had been adopted before, but the difficulty had been to find suitable agents. It was necessary to have men who had received a Methodist training. He would be glad to receive the names of brethren who were qualified. We must push our work.

Dr. Douglas thought that God had given this Conference a responsibility more weighty than any on this continent. No field in the world more difficult than French work in the Province of Quebec. By every conceivable agency are the Roman Catholics watched over. Mr. Beaudry has had one thousand conversions in his church, but the difficulty is the converts remove to the States. He advocated sending out the students of the college during the summer. He lamented that the enthusiasm of the Church was drifting to the antipodes, while our own Church was calling for help. He advocated sending out an army of colporteurs and considered the Province of Quebec the most important missionary ground on this continent.

The Rev. Mr. Keefer, of the Niagara Conference, was introduced. He had just come from Ottawa, and said that the Scott Act was in danger. The Methodist Church held the balance of power in this country, and if they did their duty our rights could be sustained. He urged the brethren to employ all the means in their power.

In the report of the Memorial Committee was the following important clause: That in all political contests within the bounds of the Montreal Conference our people are recommended to refuse their support to all candidates who will not support laws for Sabbath observance and legislation tending to the prohibition of the liquor traffic.

EVENING SESSION.

The Conference temperance meeting was held in the Sydenham Street Church.

The Rev. E. Card presided in the absence of the President.

After devotional exercises, the Chairman made a few remarks and called on the Rev. Mr. Pyke, who said that he was glad to take some part in this great work. He believed in praying for it. Their opponents took up side issues, and would not meet the question squarely. They said that rum always had ruled and would continue to rule; that it is a good creature. They point to the revenue. In a forcible way the speaker showed the weakness of all their objections. He said that the liquor traffic had a great effect on the death-rate of the country. It is an evil to the morals of the people and a great hindrance to Christian work.

Rev. Mr. Chisholm then addressed the meeting and said: This was an age of testimony. He was a temperance man because he was a Christian. With his views of the Gospel he would be compelled to sur-

render his parchment to the Conference if he were not a total abstainer. He congratulated the people of Kingston on the moral victory they had gained. Though defeated in the present contest, they would ultimately win. Senator Vidal had said that the carrying of this great reform was of more importance to the country than the building of the Canada Pacific Railway. He analyzed the license law. He opposed the law because it licensed an evil. He encouraged them to continue in the noble work.

The Rev. D. V. Lucas, M.A., the popular Secretary of the Dominion Alliance, then addressed the meeting. He defended himself from criticism on account of using strong language, and showed from the Scriptures that the Saviour had used strong language when opposing evil. We have to work hard, but God will give the victory. He gave an exceedingly eloquent address, and finished amid applause.

SIXTH DAY—MORNING SESSION.

After devotional exercises, the Rev. T. G. Williams was elected to represent the Montreal Conference on the Central Board of Missions at its next meeting in Halifax.

The Conference postmaster, Rev. John Gibson, was presented with a sum of money in recognition of his services.

The increase of membership during the year, as reported by the Committee on Statistics, was 1,441.

The Rev. Wm. Scott wished to have a committee appointed to visit Oka and report to the Mission Board.

Rev. L. N. Beaudry said that the Indians did not wish to leave Oka, but wished a church and school-house erected.

Dr. Douglas made a vigorous speech, in which he said: This is not a position that affects only the Methodist Church, but is far-reaching in its results.

After an able discussion it was decided that it would not be prudent at present to remove the Indians to a reservation which by some of the speakers was represented as a rough, sterile country.

The ballot for a member of the Transfer Committee resulted in the election of the Rev. Wm. Hansford.

AFTERNOON SESSION.

After devotional exercises, a resolution was introduced by the Rev. H. F. Bland, expressive of thanks on account of the prospects of peace between Russia and England.

An interesting debate took place on Sabbath Observance, and the Conference expressed itself as determined to do all in its power to preserve the Sabbath inviolate.

In connection with the report of the Church Property Committee, it was resolved to raise a fund of \$9,000 for the present relief of the embarrassed trust in the Montreal Conference.

EVENING SESSION.

After devotional exercises, a brisk discussion ensued in reference to certain deficiencies in the Superannuation Fund. It was claimed that the figures sent to the Secretary of Conference did not correspond with the figures in the GUARDIAN, and also that the rate of percentage in the different districts was not uniform.

The Rev. Wm. Hall, M.A., was elected a representative to the Central Sunday School Board.

The Pastoral Address, which will afterwards appear in the GUARDIAN, was read by the Rev. Wm. Hall, M.A., and adopted.

A resolution was passed expressive of sympathy with the Rev. A. A. Smith, Superintendent of the Matilda District, who was unable through illness to be present at the Conference.

In connection with the report of the Children's Fund Committee, it was agreed that the tax be thirty cents per member for the coming year.

The thanks of Conference were presented to the people of Kingston for their generous hospitality.

The question of delivering good supplies on the Sabbath-day was considered by Conference.

SEVENTH DAY—MORNING SESSION.

After devotional exercises, reports were read.

The ordination class presented the President, the Rev. L. Hooker, with an appreciative address and a photograph of the class.

AFTERNOON SESSION.

After devotional exercises, a very important resolution was introduced with reference to the state of the Protestant insane of the Province of Quebec.

The time of the meeting of the next Conference was fixed for the last Wednesday of May, 1886.

The District Superintendents were elected.

The benediction was pronounced, and the second session of the Montreal Conference was brought to a close.

NIAGARA CONFERENCE.

BRANTFORD, June 3rd.

The second session of the Niagara Conference Methodist Church opened its sittings here this morning at 9 o'clock, Rev. Dr. Williams, General Superintendent, in the chair. After devotional exercises, the organization of the Conference was at once proceeded with.

TRANSFERS.

The report of the Transfer Committee was read, and the following were reported as being transferred into the Conference: Rev. Dr. Young, S. J. Hunter, W. P. Laird, C. O. Johnson, Wm. Sheridan.

The following go from the Conference: Rev. Wm. Williams, A. Langford, Jas. E. Van Wyck.

ELECTIONS.

The election of President resulted in the choice of Rev. A. E. Russ, M.A., upon the second ballot.

W. J. Maxwell was, on the second ballot, elected secretary.

SUPERINTENDENT'S ADDRESS.

Rev. Dr. Williams addressed the Conference at length. He said he was grateful that his first official duty in his present capacity brought him among the brethren at this Conference, of which he was a member. In 1875 he had presided over the Annual Conference in this church. Great changes had occurred in this decade in our economy and personality of our Conferences. He was reminded that the work before us to-day was never more interesting, inviting, and promising. It was a great privilege to preach the Gospel. He was talking to a body of men who knew the Christ they preached. Only as they brought Christ near by individual faith could they feel the inspiration necessary for the work. There was a great deal of testimony to-day that amounted to little. The testimony that should be insisted upon was the present incarnation of Jesus Christ in the heart and life of our people. No theology was so easily apprehended and applied as the Methodist

theology. The Lord had given the Methodist Church the ear and heart of this country, but to keep it and use it this Church must be baptized of the Lord. In his old days he said he wanted to be an enthusiast. To know Christ and to make him known would make the most masterful ministers. He would direct the attention of the Conference to the General Conference Fund. The receipts for this fund often embarrassed the treasurer, and it was hoped this would be remedied. The encumbered trusts should receive the attention of the Conference.

A complimentary resolution to Rev. Dr. Williams was enthusiastically carried.

APPOINTMENTS.

Rev. J. S. Williamson and Mr. A. J. Donly were appointed assistant secretaries, and Rev. W. W. Carson was appointed journal secretary.

NOMINATORS.

The following were appointed Nominating Committee: Rev. Dr. Gardner, Dr. Hunter, D. L. Brethour, T. Brook, Judge Jones, and A. J. Donly.

Rev. Mr. Russ, President-elect, took the chair at 11.30 a.m., Dr. Williams retiring from the Conference.

EDUCATION.

The educational meeting was addressed by Rev. Dr. Nelles, Burns, Austin, and J. C. Antill, M.A. The confederation of colleges was fully discussed.

SECOND DAY—MORNING SESSION.

BRANTFORD, June 4th.

At the second day's proceedings of the Niagara Conference, after routine business, Rev. Wm. Briggs, Book-Steward, was introduced to the Conference in relation to the Book Room.

A resolution expressing the great gratification of the Conference at the splendid showing of Mr. Briggs' report was carried.

MAGAZINES.

Rev. Dr. Withrow gave an address upon the Magazine and Sunday-school periodicals which showed a gratifying increase in these publications. A resolution was passed receiving Dr. Withrow's report, and congratulating him on his restoration to health.

SCOTT ACT MUTILATION.

Rev. Dr. Hunter moved that this assembly of ministers and laymen, representing the Methodist Church within the bounds of the Niagara Conference, has learned with regret and alarm that the Honorable the Senate of the Dominion of Canada has recently instituted legislation authorizing the sale of beer and light wines in the counties in which the Canada Temperance Act has been adopted; that should such legislation receive the sanction of the House of Commons it would practically destroy the operations of the Act, and thus outrage the convictions of the free and independent electors of more than seventy constituencies in which the Act has been adopted by an aggregate majority of more than 45,000. It would also render futile the efforts to secure its adoption in other counties and frustrate the design of our legislators in framing and passing the Act. We, therefore, enter our earnest and emphatic protest against this shameful attempt on the part of an irresponsible part of the Legislature to prevent the expressed wishes of the people, and we hereby pledge ourselves to resist to the utmost any Government or political party aiming at or tolerating such an attempt, and we appeal to the representatives of the people in the House of Commons to refuse their sanction to this unworthy endeavor to frustrate the will of the electors and destroy those representative institutions which are the heritage of the British people everywhere. Rev. Dr. Hunter said he meant every word expressed in the resolution. They had come to a crisis on this question. The Methodist Church had led the van in this work, and he was glad that the other evangelical churches were on the right side also. He was glad to think a large section of the Episcopalian Church was coming to take the same stand, as well as the Presbyterian, and Baptist, and Congregational Churches. The opponents of the Act, at its inception, ridiculed and sneered at it; now that they had received the passage of the Act in 70 counties, the Licensed Victuallers had come to the conclusion that it was a great measure. Our sense of justice and British fair play was outraged by this attempt. (Cheers.) When the members of the Senate deliberately outraged the liberties of the people it was time for them to go. (Loud applause.) What could they do but express their views, and appeal to the representatives of the people in the House of Commons? He had heard, since coming to Conference, that there was a great danger that the Commons would endorse the action of the Senate. Should they do it to-morrow he would not lose heart; right was right, and loyalty to right would prevail. If the Churches of this country were true, there would be such a revolution as never has been seen. (Applause.) It might be that some ministers had political preferences, but they would have the wisdom to sink partyism for right, and to vote down any political party that would tolerate such an interference with the expressed wishes of the people. (Applause.) If such should take place he would feel it his duty to speak of it from the pulpit. He was glad the Conference were speaking out.

REBELLION AGAINST THE SENATE.

Mr. Harriston (Milton) seconded the motion. He said there was rebellion in Ontario, going right in opposition to the Senate. It would be unworthy of the Conference to do anything else than endorse this resolution. In case of a general election he could not see anything to keep the ministers of the Methodist Church from taking part.

A CRISIS.

Rev. Mr. Brethour said a crisis had arrived in the history of the temperance question in Canada. All the temperance party wanted was a fair field and no favors. The liquor traffic had been dressed up as a decent and honorable concern. The laws of the country should never be thrown around an evil. The covering was taken off, and the thing was appearing in its true color. When the movement was confined to moral suasion the liquor party said nothing about them, but when the ballot was touched they said "Hands off, please." He objected to any political party of this country trading in the votes of the people. (Applause.) A resolution was passed in the House of Commons one year and a half ago, saying they would give prohibition when the country was ready for it. Did they mean it? If they did not they mistook the character of the temperance people. If they did, why this unworthy attempt to emasculate the Act, which the people believe on and have taken up? The question had come to the point where he had hoped long it would come. This, a great moral question, must come into the Church. It would

stay there until the question was settled, so that no irresponsible Senate could overthrow it. (Applause.)

THEY MUST BE ALIVE.

Mr. F. C. Watkins said they should be alive to this all-important subject. If the amendments were passed at Ottawa they would be passed at the peril of the Government. Vengeance would overtake the Commons if they confirmed the action of the Senate.

Rev. Dr. Burns said he wished the vote would be taken, because he had to go to the train, and wanted to vote before he went. The action of the Senate was the quintessence of impudence. An irresponsible body taking such an action was out of all reason. The question resolved itself into a matter of dollars and cents on one side, and the great moral sense of the country on the other side. He wished what Dr. Hunter said was true, that the Churches were all on the right side. If the Church was all true, the traffic would soon go.

THE OLD MAN ELOQUENT.

Rev. Dr. Douglas said he would that his tongue could utter his thoughts. He said at Kingston that, though he was a loyal man, he entered his solemn protest that the Senate was an anachronism in this age and on this American continent. The oldest member of the Senate had told him that he never had seen such a scene of outrages as occurred in connection with the passing of this Bill. The ballot-box was our only hope. He had a tremendous conviction that the entire labor of men who had put their intellects, moral manhood, and energies for the good of this country would be lost unless the Church at the ballot-box saved the country from this dodging and palavering of those opposed to the temperance movement. (Applause.) Men would have to sacrifice partyism—in Hastings they had not done this. (Voices, "Too true.") It was on them to say that victory would crown the movement from the Atlantic to the Pacific. (Tremendous applause.)

The resolution was then put to the Conference, and carried unanimously by a rising vote.

Dr. Gardner moved, seconded by Rev. Mr. Morrow, that the resolution be sent to the House of Commons. Carried.

LONDON CONFERENCE.

CRATHAM, June 3.—The second annual meeting of the London Conference of the Methodist Church commenced its session in the Park Street Methodist Church at nine o'clock this morning. The President, Dr. Ryckman, announced the 753rd hymn, the Secretary read Psalm 48, and Ephesians, 3rd chapter, and Revs. H. Robinson and Dr. Webster led in prayer. On the calling of the roll 114 ministers and 35 laymen answered to their names.

ELECTION OF PRESIDENT.

The Conference proceeded to ballot for President. The first ballot stood:—Dr. Sanderson, 87; W. S. Pascoe, 26; D. G. Sutherland, L.L.B., 14; Dr. Parker, 7; W. G. Brown, M.A., 8; Joseph R. Grundy, 2; Dr. Ryckman, 6. Dr. Sanderson was declared elected, and in a few appropriate words the retiring president welcomed Dr. Sanderson to the presidential office, expressing the hope that after a dozen aspiring brethren had occupied the chair, Dr. Sanderson might again be called to the position now accorded him by the body.

Dr. Sanderson addressed the Conference with much feeling. He referred to the long years he had spent in the work of the Christian ministry. He esteemed highly the honor conferred upon him, and attributed it more to the hearts than to the intelligence of the Conference in their choice. He appealed to the brethren for aid in the discharge of his onerous duties. The past year had been one of great refreshing. He hoped the incoming one would be more abundant in manifestations of saving power.

Rev. Mr. Parsons was elected Secretary. The Conference prayer-meeting was held from 11 to 12 o'clock a.m. It was, as usual, a time of joy and power.

AFTERNOON SESSION.

The Conference reassembled at three o'clock. The President announced the 782nd hymn, and Rev. W. Hayhurst led in prayer. The minutes of the morning session were read and adopted.

REPORT OF THE BOOK STEWARD.

Rev. W. Briggs, the Book Steward, was introduced to the Conference, and gave his annual report, which proved most satisfactory. Extensive and costly improvements have been made in the building, machinery, and heating apparatus. The CHRISTIAN GUARDIAN, the connexional organ, has been greatly improved, and its circulation largely increased. A very gratifying increase in the circulation of the various Sabbath-school publications of the Methodist Book-Room are equal in value and cheapness to any that can be obtained. The Book-Room can, and does, supply books at as low rates as any house on the continent. The total turn-over this year has been about a quarter of a million, representing over 31,000,000 pages. The net profits of the institution during the year have been \$16,022, being an increase on the previous year of \$5,712. At the Montreal Conference the net profits were erroneously reported as \$10,000.

Rev. Mr. McDonagh moved, and Rev. J. Graham seconded, a resolution expressing the satisfaction of the Conference with the report.

Rev. W. McDonagh was chosen assistant secretary, and Rev. G. W. Henderson journal secretary.

Rev. James Graham moved, and Rev. Dr. Parker seconded, "That a Nominating Committee, consisting of nine persons, be appointed by the President, to nominate committees not otherwise provided for."

EXAMINATION OF CHARACTER.

The question of ministerial character was then taken up. Rev. John Robbins asked for his credentials to present to the Presbyterian Church, which he has decided to enter. The Conference decided that his papers be given him, and referred his case to the consideration of the Board of the Superannuation Fund, that one-half the moneys paid by him to that fund be refunded.

The resignation of the Rev. J. A. Defoe was accepted. Bro. Defoe has united with the Protestant Free Church in the United States. The name of Rev. A. Saunders was dropped in silence, he having desisted from the work during the year. The resignation of Rev. G. A. Schram was accepted.

The Rev. J. H. Robinson moved, and Rev. Dr. Parker seconded, and the Conference unanimously adopted the following resolution:—"That the thanks of the Conference be cordially presented to the retiring President, the Rev. E. B. Ryckman, D.D., for the efficient services he has rendered during his term of office, and the Conference places on record its high appreciation of the courtesy, intelligence, and zeal with which he has managed our affairs during the year."

The resignation of Rev. J. Sanderson, a supernumerary minister, was accepted. Rev. J. P. Fryer handed in his resignation, which was accepted, his request granted, and his case referred to the favorable consideration of the Board of the Superannuation Fund.

Rev. W. Henderson moved, and Rev. J. A. Smith seconded, a resolution thanking the retiring Secretary, Rev. W. S. Pascoe, for his valuable services. Thanks were also given the assistant and journal secretaries of last year.

The name of R. J. S. Wier, a probationer, was dropped in silence, he having married during the year. The Conference adjourned at 5.30 p.m.

CONFERENCE MISSIONARY MEETING.

The missionary meeting was held in the evening. Rev. J. Graham opened with prayer, the choir rendering excellent service.

Rev. Dr. Sanderson, the President, occupied the chair and gave a brief address. He referred to the missionary spirit of the Church to-day. When Wesley wanted men for America he found it difficult to secure them. It was not till after some time of anxiety and a sermon on the words "I have nourished and brought up children and they have rebelled against me," that Boardman and Pimmoor offered themselves for the missionary field. Canadian Methodism to-day can get a man for any field of toil. The Doctor spoke of the fact that in the North-West the Indians in connection with Methodism have been loyal to the Queen.

Rev. Walter Rigby spoke of the pioneer character of missionary work and of the discouragement met by missionaries in home as well as foreign fields.

Rev. J. V. Smith, of London, said: The Methodist Church is a missionary Church. John Wesley said, "The world is my parish." The speaker had never met a Methodist who thought the parish was too large. Chas. Wesley taught us to sing, "Oh that the world might taste and see the riches of His grace," and Methodism intends that the world shall know what such words mean. Modern missionary societies began to be organized about one hundred years ago. Great things have been accomplished. The spirit of martyrs has possessed both missionaries and converts. In proof of this statement he referred in eloquent terms to many mission fields.

THE WORK IN JAPAN.

Rev. G. M. Meacham, D.D., a returned missionary from Japan, spoke in the interests of the work in that country. Japan is in some respects to Asia what Great Britain is to Europe. Evangelize Japan and Asia will receive the Gospel. The spirit of enquiry is very great. The Japs have a remarkable facility for gaining information from every source. They also carefully classify all they learn, and are always ready to speak on any subject they have studied. We have founded a school among them, and have already eighty students. The young men will come to our schools and we can teach them. The Japanese Church is urgently calling for men. They are doing their utmost for the extension of the work, and look to us for help. They are beginning to sustain and send out men. They are anxious to convert Corea, and wish that field to be left to them. There is a great crisis approaching in Japan. By the close of this century it will be either a Christian or an agnostic nation. Shall we leave them? We can do more in other fields and extend the work in Japan. The progress has been great; no progress in the Christian Church is equal to it. In 1872 a small church was organized with a membership of seven; in 1882 we had 5,000 members. The love of Christ should constrain us to push forward the work. A cent a day from our people would meet all the requirements of the work. We have not done what we ought to do. Could not Chatham support her two men and send a missionary to Japan? He closed an admirable address, eliciting sympathy for the work and securing a good collection.

TEMPERANCE MEETING.

A large and enthusiastic temperance meeting was held on Tuesday evening in the North Chatham Church. The first speaker, Rev. T. B. Earle, dealt principally on the success of the Scott Act in Halton. Rev. E. Clement followed, but after a brief reference to the late campaign in Elgin, he courteously gave way for strangers. Rev. C. H. Mead, of New York, gave a very interesting address full of amusing and instructive incidents of travel. Mr. F. S. Spence, of Toronto, dealt with the proposition as seen from a Bible standpoint. Col. Cheves, of Louisville, Ky., in an able address, spoke on law as an educator of public sentiment. The church choir added to the interest of the meeting by many choice selections.

AFTERNOON SESSION.

CHATHAM, June 4.—The Conference was again in session at 2 o'clock.

After devotional exercises and confirmation of minutes, the name of Rev. E. Lunsbury was added to the Nominating Committee.

The question was then taken up, "What probationers for the ministry are now to be received into full connection and ordained?"

Frank B. Stacey, W. G. H. McAllister, B.A., James E. Holmes, and Reuben J. Garbett, the ordination of the two latter to be deferred if they can be sent to college.

Probationers of three years—J. H. Kirkland, D. Kelly, T. George, C. T. Scott, George Jewett, Thomas E. Harrison, and W. C. McIntosh.

Probationers of two years—Samuel G. Livingstone, Mahlon Pickard, William Cridland, J. A. Saunby, and A. H. Going.

Travelled one year—Emmanuel Medd and Charles P. Wells.

Received on trial—Shelbourne Anderson, Richard Whiting, James Hunsar, and Hamilton Wigle.

Rev. Mr. Walker, Presbyterian minister of Chatham, was introduced to the Conference.

ADDRESS BY DR. NELLES.

Chancellor Nelles was introduced and addressed the Conference. He spoke of the confederation scheme, which finds its origin in the state of the higher education of the country. He showed what he considered the advantages of the plan if carefully and honorably carried out.

Rev. Dr. Ryckman moved, and Rev. Dr. Parker seconded,—

"That we express our thanks to the Chancellor, Dr. Nelles, for his address, and our gratitude to God for the work of education Methodism has been able to do in this country, and that we approve of the principle of confederation provided no interest of Victoria be imperilled, and that Victoria College be so maintained that our youth may pursue an arts course under religious influences."

The Conference rose at 5.30.

EDUCATIONAL MEETING.

The Conference educational meeting was held this evening.

The chair was re-occupied by Rev. D. G. Sutherland, LL.B., who opened with a brief address. He

spoke of duty as the friend of education: wherever she has gone it has been to elevate. Methodism has always been true to the cause of education. Germany is strong to-day because of her many institutions for the higher education of the people. He referred to the schools and colleges of the Methodist Church and the influence they have exercised and are now exerting in the Dominion.

Rev. Joseph M. Hodson, B.A., regarded the educational question as one of the most important of the day. He spoke of the educational advantages of the Apostles. If they had been educated according to the ideas of the time it would have been necessary for them to have unlearned many things before learning how to do the work of Apostles. The great searchers after truth are generally

ON THE SIDE OF THE GOSPEL.

not on the side of scepticism. He referred to some prominent scientists who in hours of darkness uttered atheistic sentiments, but in happier moods forgot their atheism. The speaker declared himself an enthusiast on the education subject. He had years of doubt, but the doubts vanished as he investigated, and he found in nature shining pathways leading up to God. Men may investigate the principles of geological and astronomical science, and say we find no traces of a God, but others who shall have carried their searches quite as far will come forward to say we have found in rocky depths and starry heights the footsteps of a God.

Rev. S. S. Nelles, LL.D., was received with applause. He spoke of the early educational work of Canadian Methodism. Victoria University was the first in the province to confer the degree of B.A. The Methodist Church was the first to establish ladies' colleges in the country. The first connexional paper, the CHRISTIAN GUARDIAN, as the organ of the Methodist Church and the Methodist Book and Publishing House, is the largest in the Dominion. The

PUBLIC SCHOOL SYSTEM OF ONTARIO

is the result of the labors of a Methodist minister. The ministers and people have done well—none have done better with so little means. The Doctor made kindly reference to the men who have gone forth from Victoria University, and are now filling positions of honor in Church and State all over the Dominion and far off in Japan. Money is needed—first, for the Endowment Fund. All the best universities have endowments. Harvard expends \$600,000 per year. Toronto University has about \$75,000 per year, while Victoria has little more than one-quarter of that amount. Second, for the debt. Victoria is in debt. Everybody worth anything is likely to be in debt. John Sandfield Macdonald, swept away \$5,000, and we got in debt for want of money. It is impossible to cut down the expenditure and keep up the institution. If a university is to be kept up it must be well sustained. The Educational Fund must be run up from \$10,000 to \$50,000; more chairs must be endowed at \$25,000 or \$30,000 each. There are three, and more are looked for.

GUELPH CONFERENCE.

OWEN SOUND, June 4.—The second session of the Guelph Conference was opened in the Methodist Church, Owen Sound, to day at nine a.m., beginning with the Conference prayer-meeting. The Rev. Dr. Williams, General Superintendent, occupied the chair. At ten o'clock, Rev. G. H. Cornish, Secretary of the Conference, read the 35th chapter of Isaiah, and the 4th chapter of Corinthians. Hymn 420 was sung, and Rev. James Gray led in prayer. The Secretary called the roll of the Conference, and 109 ministers answered to their names. The secretaries of districts then reported the laymen delegates to the Conference.

ELECTING A PRESIDENT.

The ballot was then taken for President, resulting in the election of Rev. D. C. McDowell, the vote standing as follows:—

FIRST BALLOT.

Griffin	69
McDowell	47
Gray	30
Aylsworth	15

SECOND BALLOT.

Griffin	69
McDowell	83
Aylsworth	4
Gray	3

THIRD BALLOT.

McDowell	95
Griffin	84

The General Superintendent then introduced the new President, who briefly addressed the Conference.

THE SECRETARY.

The Conference then proceeded to ballot for Secretary, resulting in the election of J. W. Holmes, the vote standing: J. W. Holmes, 100; G. H. Cornish, 26; Dr. Aylsworth, 7.

NOMINATIONS.

On motion it was resolved that a Committee on Nominations be appointed, to consist of the President and the District Superintendents, who shall nominate all committees not otherwise provided for.

The first draft of stations was presented, and on motion was accepted as read.

Hymn 755 was sung, and the Conference adjourned with the benediction by the President of Conference.

AFTERNOON SESSION.

The opening hymn being sung, Rev. T. M. Campbell led in prayer. The Rev. A. Langford, on his way to Winnipeg, was introduced to the Conference, and the Rev. Dr. Williams, General Superintendent, then addressed the Conference at some length.

ASSISTANTS.

The following were elected Assistant Secretaries:—T. M. Campbell, J. C. Stephenson. On statistics, J. Edmonds, G. Smith, G. R. Turk, B. S. Hinton, and R. Davis; David Rogers, General Secretary.

CONFERENCE RELATIONS.

The case of the young men in probation was taken up. The following were recommended for ordination:—Joseph S. Cook, Robert Hashin, Thomas James Smith. Probationers of three years:—Edward West, John H. Carson, Geo. F. Salton, R. C. Burton. Probationers of two years:—H. T. Irvine, John Kennedy, J. B. Walwin, J. H. Dyke, J. T. Seager, C. H. Holden, T. C. Calbeck, B.A., E. A. Shaw, H. Caldwell, J. J. Crookshank.

EVENING SESSION.

The Guelph Conference Missionary Meeting was held in the Methodist church, presided over by Rev. Dr. Williams. In opening the meeting Dr. Williams gave a short and earnest address, showing that while

the Church may have done and given much, she had not yet given herself.

Rev. P. Phillips was introduced, and showed that the elements of success are in the missionary enterprise.

Rev. F. Nugent spoke earnestly upon the successes attending missionary labor in connection with the Methodist Church.

Rev. Dr. Aylsworth read an essay showing the position and obligations of the English-speaking people as being the saints of God, and affirmed that in English-speaking countries there are more saints to the acre than anywhere else.

The meeting closed with the benediction.

SECOND DAY—MORNING SESSION.

This morning at 9 o'clock the President took the chair, and the Conference was opened by singing and prayer.

The minutes of the previous session were read and confirmed.

Rev. George H. Cornish presented the report of the Conference Special Committee, which directed the taking up of a collection for a sustentation fund for embarrassed circuit, the time of taking to be fixed by the financial District Meeting. They reported \$483 as being received and distributed, and also recommended that the collection be taken up this year in the month of January.

The Rev. G. H. Cornish also presented a report of the Nominating Committee, and asked leave to sit again.

Probationers of one year:—G. H. Cobblestick, J. J. Rapp, T. A. Large, W. F. Miller, and J. W. Frizzle.

Candidates for the ministry received on trial:—Ed. H. West, Arch McKibbin, Alex. K. Birks, A. Miller, J. W. Mabcock.

It was resolved, on motion, that the proceedings of Conference be published in the form of condensed minutes.

Recommended to attend College:—Henry Irvine, J. B. Waldwin, J. H. Carson, J. H. Dyke, C. W. Holden, Ed. A. Shaw, J. J. Crookshank, J. W. Frizzle.

A resolution was introduced by Rev. E. S. Rupert, seconded by Rev. William Tindall, that the usual examination of young men be dispensed with this year.

The motion was lost, and the usual examination will take place.

The session closed with the benediction.

AFTERNOON SESSION.

The Conference assembled at 2 o'clock, and after the usual opening exercises, the minutes of the morning session were read and confirmed.

Memorials were called for from the districts, and a large number, relating to the sale of church property, the Scott Act, and Evangelistic agency, were reported, and referred to their respective committees.

Rev. Mr. Somerville, Presbyterian minister of Owen Sound, and Rev. Mr. McEwan, Baptist minister, were introduced, and briefly addressed the Conference.

EXAMINATION OF MINISTERIAL CHARACTER.

The examination of the young men to be ordained was next proceeded with, being conducted by Rev. Dr. Williams.

Recommended as

SUPERANNUATED MINISTERS.

Samuel Fear, John Williams, Richard Service, Luther O. Rice. The latter is permitted to reside in the United States.

Joseph H. Hiltz received permission to apply to the Superannuation Board for commutation of his claim.

John Walker, D. C. Clappison, Samuel Tucker, John Armstrong, Thomas Dudley, Reuben J. Tiler, Wm. B. Danard, James Scott, D. D. Rolston, Wm. Tindall, George Watson, Andrew Clark, Hamilton Leith, John Garner, Henry Berry.

SUPERNUMERARIES.

J. J. Pomeroy, James Geddes, Silvester L. Kerr, Henry Hall, Josh. Holmes.

Appointed from the districts as representatives to the

SUNDAY SCHOOL COMMITTEE.

Francis E. Nugent, R. Phillips, A. E. Smith, John S. Fisher, Charles E. Stafford, J. W. Gorman, Adam Glazier, Austin Potter.

Rev. George Cornish, as secretary of the Missionary Committee of the Guelph Conference, reported that Thomas Hillyard was elected as representative on the Central Board of Missions.

On a recommendation from the Owen Sound District, it was agreed to ask the Missionary Board to forego its claim against Rev. Mr. Strongman for \$40, that amount having been burned when his house was destroyed by fire.

The Conference adjourned at 5.30 p.m.

PERSONAL ITEMS.

Rev. C. A. Simpson, pastor of Claremont Circuit, has been invited by the Quarterly Official Board to return to that charge for another year.

Rev. W. G. Henderson, who has been highly successful as pastor of Augusta Circuit for the past two years, has been cordially invited by the Quarterly Official Board to return for the third year.

The Revs. R. McCullough and W. A. Rodwell, pastors of Rosemont, have been invited by unanimous vote of the Quarterly Official Board to return to that circuit for another year.

The Iowa Quarterly Official Meeting met Monday, May 11th, and by a unanimous vote extended an invitation to the pastor, Rev. W. H. Cooper, to remain another year.

The Quarterly Official Board of Trurobridge Circuit has extended a cordial invitation to Rev. B. L. Hutton to remain with them for another year. The invitation followed a resolution, in which Mr. Hutton's labors and pulpit abilities are highly complimented.

The Rev. J. W. Caldwell, B.A., the junior preacher on the Scarboro' East Circuit, received a unanimous invitation from that Official Board to return the next year.

The Rev. J. E. Moore, of the London Conference, has been cordially invited by the Quarterly Meeting of the Mount Brydges Circuit, to remain as their

pastor for another year. Over one hundred persons have united with the Methodist Church on the above circuit since last Conference.

The Quarterly Official Board of Plainville Circuit at its last meeting passed resolutions highly complimentary to the pastors, Rev. W. J. Maybee, M.A., and H. E. Bailey, and requesting their return for another year.

Rev. John Kennedy, of Carlingford, who has recently been passing through severe affliction, has been presented by his people with an address expressing their sympathy and with a nice purse of money.

The Rev. J. W. Holmes, who is closing a very successful three years' pastorate at Listowel, was presented by the Quarterly Official Board at its last meeting with a resolution expressing the high appreciation in which he is held on that charge.

Rev. Mr. Veale, of Crediton, who expects to visit England immediately after the Conference, was recently presented with an address accompanied by a well-filled purse—a very appropriate thing to do for a pastor who is going upon an expensive journey.

The Rev. C. Langford, of Oshawa, has accepted an invitation from the Quarterly Official Board of the Wood-Green Methodist Church, Toronto, to become its pastor after Conference, subject to the action of the Stationing Committee.

The Quarterly Official Board of Sunderland Circuit at its recent meeting presented a resolution of condolence to Mrs. Cunningham and family, in which a high tribute of respect is paid to the memory of Mr. Cunningham, who, as local preacher, class-leader, and Sabbath-school superintendent, had been highly useful to the Church.

Rev. Mr. Oakley, who for the past two years has been stationed in Port Perry, and whose labors have been very successful both before and since the union, has been presented with a resolution from his Quarterly Official Board highly complimentary to himself and Mrs. Oakley, and expressing a desire for his return to the circuit for another year.

The Quarterly Official Board of Front Street Church, Strathroy, at its last meeting, by unanimous vote passed a resolution expressing the high esteem in which the pastor, Rev. Dr. Sanderson, is held, and requesting his return for another year. Rev. H. W. Crews, assistant pastor, was also tendered a resolution conveying the esteem in which he is held by the Board.

At the last meeting of the Quarterly Board of the Walkerton Methodist Church, a resolution was unanimously adopted expressive of their regret that they must now lose the services of their esteemed pastor, the Rev. M. Smyth, who has now completed his full term on this circuit, and also conveying to him their gratitude and thanks for the very great service he has rendered the church during his pastorate.

At the last meeting of the Quarterly Official Board of Almonte Circuit a resolution was unanimously passed expressing regret at the approaching departure of the Rev. Geo. McRitchie, whose Conference term of three years will expire at the approaching Conference, and also conveying to him and Mrs. McRitchie an expression of the esteem in which they are held by the congregation.

The Rev. Dr. Bredin, who is now closing his third year upon Brighton Circuit, has been presented by his Quarterly Official Board with an address expressing the high appreciation in which he is held by the people whom he has so faithfully served. The address speaks regretfully of the unavoidable removal of Dr. Bredin, and pays a high compliment to his ability and faithfulness as a preacher of the Gospel.

Rev. Mr. and Mrs. Johnson, of South Monaghan Circuit, have been agreeably surprised by the kind people of their charge. Not long ago the Baillieboro' congregation presented Mr. Johnson with an address and purse, and now Mrs. Johnson has received a like acknowledgment from the Fraserville congregation. Mr. and Mrs. Johnson are closing their third year's residence on the charge, and it is gratifying to them to know that their services are kindly appreciated.

At the last Quarterly Official Meeting on Frankford Circuit a resolution was passed expressing the high esteem in which the Superintendent of the Circuit, Rev. W. H. Peake, is held, and kindly mentioning his faithful services during his three years' pastorate on that charge, and the harmony which under his administration has prevailed throughout the circuit. A second resolution was also passed respectfully requesting the Stationing Committee to return Mr. McQuade, now the junior preacher, as Superintendent next year.

The Quarterly Board of the Methodist Church of Stouffville Circuit at their last Official Meeting unanimously passed a resolution expressive of their high appreciation of the faithful and efficient services rendered by their pastor, the Rev. J. C. Willmott, during the past three years, accompanied with best wishes for future prosperity. On the evening of May 25th, to the surprise of the minister and his family, a large number of friends gathered at the personage, when Mrs. Willmott was presented with a valuable gift and a highly complimentary and affectionate address by the ladies of the Stouffville congregation.

We learn from the Rev. E. R. Young that the Rev. H. T. Crowley and the Rev. J. E. Hunter, the Conference evangelists, who are now laboring with him with great success in Bowmanville, and whose services have been crowned with glorious results during the past year, have decided, after much thought and prayer, to work separately during the coming year. This change is owing to the decided success vouchsafed to their labors, and the many importunate requests for aid which they are constantly receiving from very inviting fields. While this change must necessarily increase their labors, it is made solely with the hope of accomplishing more for the Master in their very important department of Christly work.

Family Treasury.

IN PERFECT PEACE.

Like strains of music soft and low,
That break upon a troubled sleep,
I hear the promise, old and new,
God will his faithful children keep
"In perfect peace."

From out the thoughtless, wreck-shorn past,
From unknown years that silent wait,
Amid earth's wild regret there comes
The promise with its precious freight:
"In perfect peace."

Above the clash of party strife,
The surge of life's unresting sea,
Through sobs of pain and songs of mirth,
Through hours of toil it floats to me:
"In perfect peace."

It stills the questionings and doubts,
The nameless fears that throng the soul;
It speaks of love unchanging, sure,
And evermore its echoes roll:
"In perfect peace."

"In perfect peace." O, loving Christ
When falls death's twilight gray and cold,
And flowers of earth shall droop and fade,
Keep thou thy children, as of old,
"In perfect peace."

And through the glad, eternal years,
Beyond the scorn and blame of men,
The heart that served thee here may know
The rest that passeth human ken—
"Thy perfect peace."

TEMPER.

Our first duty with temper is wisely to control it. It is not an uncommon thing with persons of fierce and violent temper, to hear both themselves and their friends apologize for them. "Poor fellow! it is said he has such a terrible temper," as if it were some natural heritage and calamity, an accident over which the man could not be expected to exercise control, a thing more to be pitied than to be blamed. Men set up a strangely lenient code of morals about bad temper. Men who would be most properly indignant if you suspected them of untruth or dishonesty, will quietly say, "I know I have a bad temper," as complacently as if they were really revealing one of their hidden virtues. Now no man will seek to control his temper unless he feels strongly that it is his duty to hold it in sway for Christ's sake, and that uncontrolled temper is a most serious sin in God's sight. If we brand evil temper as a sin, to be removed by God's grace, and as a weakness and disgrace to ourselves, we shall then take the first step towards true self-control.

Some people think it virtuous to say they have no temper. They scarcely realize, in their love for sweetness and amiability, that the glory of man is royal warm-heartedness, not the passivity of the fish. Sweet amiability which is too weak for temper, will prefer peace to righteousness, and out of such indifference any wrong may come to be permitted. To be without temper is to be a moral shuttlecock, making life a game, in which is the motto "Hush!" and enjoyment anyhow the pursuit. Courage and manhood cannot live in such a nature. False peace is bought to-day, to be heavily mortgaged to-morrow, with moral bankruptcy as the sure sequel. In many a home, if the first neglect or wrong had been kindly and wisely dealt with, and not passed over for peace's sake, a career of ruin might have been stopped, and hours weary with sorrow been bright with love. When a great and generous heart sees weakness injured, and expresses wholesome anger, it makes us feel safer to know there are such men. No feature of Christ's character is more beautiful and solemn than his power of righteous indignation. Christ lives with men in life's battle, while Buddha only dreams. Christ is the Master of Life, and is never mastered by it. Temper controlled—not either wearing the dress of a false patience or resignation, much less killed—is the Christian idea.—*The Quiver*.

KNOWING EACH OTHER IN HEAVEN.

Many years ago, when we were practising law, a good old Baptist brother, who had been our client in several suits, entered our office, having ridden on horseback six miles from his home. His countenance showed deep concern, and we were at once anxious to know the cause. He very soon explained his trouble. He said that his wife and himself had engaged in an argument before rising from their bed, whether they should know each other when they reached heaven. The argument was continued with warmth, and some anger, until breakfast was announced, when it was agreed as a settlement of the question, that he should ride to town and submit the controversy to our decision, and both would abide by it. We at once said to the good brother that the main question was whether either of them would ever get to heaven, as it appeared, by his own showing, that he and his wife had been quarrelling nearly all the morning, but that, if they would amend

their ways so as to reach the good world, we would guarantee that their reception and treatment should be satisfactory in every particular. He replied that our view was right, and one that had not occurred to them, and that he would return home and tell his wife our decision.—*Rev. Stephen Noland, in Central Methodist*.

THE LEGEND OF BUDDHA'S TOOTH.

It was in the year 543 B.C. that Buddha died, and it is then that, to us, the legendary history of the tooth begins. When Buddha was cremated, his left upper canine tooth was, so the story goes, saved from the flames by one of his disciples. He delivered it to King Brahmadatta, in the city of Dantapooa, where it remained an object of veneration in the Temple of Juggernath (then a Buddhist foundation) for eight hundred years, when the Emperor of all Jambudorpa determined to destroy a relic and a religion that were shattering Brahminism. He sent for the tooth, and it was taken with a grand procession away from the people, who watched its departure with weeping and wailing. The emperor ordered the relic to be burnt, and the ashes buried deep in the earth; but, spurring so dismal a home, the tooth reappeared above the spot in the centre of a gold lotus flower that had grown up in a single night. It was then cast, by the order of the emperor, into a deep and filthy pool, which at once became as clear as crystal and covered with lotus flowers, on one of which the tooth was resting. It was afterward decided to crush the relic to pieces. It was, therefore, placed on an anvil, but as the ponderous hammer descended the piece of bone sank into the iron, and remained safe and immovable; from which it afterwards disengaged itself in answer to the supplications and offerings of the Buddhists. These wonderful "miracles" seemed to satisfy the emperor that the relic was genuine, and it was therefore taken back to Dantapooa, and placed in the great temple there. Afterwards, in A.D. 309, a neighboring monarch determined to possess the tooth, and marched on Dantapooa, but the king and queen (the Princess Kalinga) of that place escaped, the latter with the relic hid in her hair, and they safely reached Ceylon in the reign of Kirti-Sri-Meghawarna, in A.D. 311. For a long time the precious tooth had sundry adventures, was often the cause of wars, and was concealed in various places, until at last it settled down in Kandy. In A.D. 1580 the tooth was taken away from Kandy by the Portuguese, and before an imposing assemblage was pounded in a mortar at Goa by the archbishop of that city.—*Cassell's Magazine*.

THE CHORUS OF CHRISTIANITY.

I remember hearing a story in connection with our battle-fields. One weary, dreary night, while our army was on the eve of a great and important battle, a soldier paced up and down before the tent of his general. Wearied with his work, he began to sing half to himself, "When I can read my title clear." After a little his voice grew louder, and he sang the song as though it were a song of victory. His tones rang out on the still night air. After a little another soldier, off yonder, hearing the music, and fascinated by it, joined in. There was a duet. A little longer, and another voice, farther off, joined, and there was a chorus, and it was not long before the whole army as far as the mind could reach on either side, were joining in that chorus, and singing in the presence of the enemy:

When I can read my title clear,
To mansions in the sky.

Well, brethren, when I heard the story, it seemed to me that I could see in the far-off distance that wondrous carpenter's Son of Nazareth, standing alone and singing, "Glory to God in the highest, and on earth peace and good-will to men." After a little twelve disciples took up the refrain and joined in the chorus. After a little longer, in the next century, a still larger company gathered and sang it with all their hearts. In the next century a still larger number added their voices, and now, after eighteen hundred years have gone by, the music of that wondrous song, which began with him who stood in his father's workshop, is sung, and echoed, and re-echoed the whole wide world over. It is our revelation from God, and it is the impulse that lifts us all up to God.—*Christian Mirror*.

SWEET WORDS OF COMFORT.

There is great consolation and comfort for bereaved hearts in the thought so well expressed by the *Sunday-school Times*: "Partings are minor deaths. When the train of cars has rolled away, or the great steamship faded from our sight, our loved ones are, in regard to personal presence, as far removed from us as if the churchyard clay had already rattled on their coffin-lids. Yet, we are strong and hopeful, believing that all goes well with them—a month—a year—will bring them

back to us, perhaps with even a fuller life than ever before. Why should we not be as strong and hopeful in bearing that other separation, when our loved ones depart to be with Christ, in that major parting we call death? We know that, separated from us by the river of death, they live a fuller and happier life than if they were separated from us only by a continent or an ocean. And no railway or steamship company's schedule is, to the Christian, so sure a promise of reunion as these words of Holy Writ: 'Them also that are fallen asleep in Jesus will God bring with him.'"

TRUSTING MAN, AND CHRIST.

The foreman in a factory became anxious about his soul. He was directed to Christ as the sinner's only refuge; but it seemed to be without result. At last his master wrote a note asking him to come to him at his office.

When he came into the room, his master inquired, "Do you wish to see me, James?"

James was confounded, and holding up the note, said: "The letter! the letter!"

"Oh," said his master, "you believed that I wanted to see you, and when I sent you the message, you came at once."

"Surely, sir; surely, sir," replied James.

"Well, see, here is another letter sending for you by one equally in earnest," said his master, holding up a slip of paper with some texts of Scripture written on it.

James took the paper and began to read slowly: "Come—unto—me—all—ye—that—labor," etc. His lips quivered, his eyes filled with tears, and, like to choke with emotion, he grasped his large red handkerchief, with which he covered his face, and there he stood for a few moments, not not knowing what to do. At length he inquired: "Am I just to believe that in the same way I believed your letter?"

"Just in the same way," rejoined the master. "If we receive the witness of men, the witness of God is greater." This expedient was owned of God in setting James at liberty. He was a happy believer that very night.

A THOUSAND CHEERS.

A thousand cheers for the blighted life,
The lonely one—ye daily meet,
The sad, and lost—a knight in the strife
Is trodden down by rapid feet.
He needs our hand in the heartless race,
The voice of love might calm his fears;
Our smile might brighten his careworn face,
Inspire his life with a thousand cheers.

A thousand cheers for the sewing girl!
With tired hands and her heavy heart—
Though pure in soul—unknown in the whirl
Of money-makers in city mart.
O beautiful flower on the toilsome path,
O jewel rare for the weary eyes,
O thought sublime that has toiling bath
A thousand cheers from the starry skies

A thousand cheers for the honest boy,
Unlearned in schemes of fame and wealth,
Whose steps are heralds of restless joy—
The restless joy of rugged health,
The clouds may shadow, some sunny day,
This picture girt with morning light,
But honor on earth still finds a way
And room enough for a deed of right.

A thousand cheers for the man of might!
Who bravely strives when others fall,
Who marches on to the losing fight
When rights go down and wrongs prevail.
The man who bears the scorn and the frown
And censure's bitter blasting breath,
Receives, at last, a dear-bought crown,
A thousand cheers at the gates of death.

—R. H. Callahan.

ABOUT MARRIAGE.

The author of "John Halifax" has positive opinions on marriage as connected with genius. "Two people," she says, "man and wife, of whom one was supposed to be, and both really were, wonderfully gifted, succeed in making one another thoroughly miserable. Why? Because the woman married, out of wounded feminine pride, or (she owned) for 'ambition,' a self-absorbed, egotistical, bad-tempered man, who had ruined his constitution by his persistent breaking of every law of health. Disappointed, neglected, she does her wifely duty in a literal sense, but she seasons it with incessant complaints and the cruel use of that weapon which is a gentlewoman's instinctive defence against a boor—sarcasm. He, too, lives a life unimpeachable externally, but within full of rancor, malice, and a selfishness which approaches absolute cruelty, his peasant nature perpetually blinding him to the sufferings of his wife, more gently born and gently bred, while her morbid sensitiveness exaggerates trivial vexations into great misfortunes, and mere follies into actual crimes. All this wretchedness sprung, not from the man's genius, but his other bad qualities, which, had he been a brainless ass, would have made his wife's life and his own just as miserable. Yet society moans out the moral, 'Never marry a genius!' or the worse one, 'If you do marry a genius you must condone all his shortcomings, lay yourself down as a mat for

him to rub his shoes on; give him everything and expect from him nothing, not even the commonest rules of domestic courtesy and social morality.'"

Apocryphal of these sentiments of Mrs. Craik is an incident related in the life of Washington Irving. When Irving was on one of his visits to England, he boarded at a house in London where a clique of the celebrities of the day were wont to hold their banquets. After one of these gay and festive occasions the landlady was usually put to much trouble to collect her pay for the use of the rooms. On one occasion she went to the house of one of the delinquents to demand her dues. The gentleman was absent, but his wife answered the call and said that she had not the money, and that her husband was a man of genius and could not attend to such matters. "Send a bailiff after the man of genius," was Irving's advice; "I know of no genius that lifts a man above his honest engagements."

JUST HOW IT IS.

The *Examiner* of this city makes a very clear statement on a point of great interest to all weekly papers that are not made up from dailies. It says: "We did not suppose until last week that there was a full-grown man, of ordinary intelligence, in the State of New York, who did not know how impossible it would be for the *Examiner*, or any other weekly religious journal, to be published at the price of the weeklies of the city dailies. These weeklies, as we supposed every body knew, are made out of the articles, editing, and type-setting paid for, together with other large expenses, by the profits of the dailies to which they belong. We could better afford to publish the *Examiner* for a dollar a year, if saved from these great expenses, than to publish it at the present price with none of this paid-for labor to fall back upon. But not one of these secular weeklies is in any sense a substitute for a religious weekly journal. A man may read any of these weeklies and be little less than absolutely ignorant of what his own and other Christian denominations are doing to build up their own Churches, and to bless the world through their manifold evangelizing and educational enterprises. Can any Christian man or family afford to live in this age of the world without knowing what are the conflicts and triumphs of the denomination with which he is identified? To have this knowledge a well-conducted religious journal must come into the family and be read."

To the above we add that a person sent us a copy of a weekly paper published for \$1 per year and asked why we could not make the *Advocate* as cheap as that? We could, and make twenty five per cent. clear on it if we filled it with such a heterogeneous mass of unedited, unreliable, poorly written materials of the goody-goody and baby-baby type. Give us one day a week with a paste-pot and scissors, a stenographer, and three or four daily papers, with a few correspondents told to "spin it out." Then, with headlines two inches long, and two or three big wood-cuts of public men that would almost make their families wish they had no reputation, we could get it out in twenty-four hours each week, and find pleasurable change in giving the rest of the time to literary pursuits.—*Christian Advocate*.

SEVEN GOLDEN RULES.

It need not be urged upon you to read the Scriptures and engage in private prayer daily; these, you know, are essential to the Christian life.

1. Never, in any society, be reluctant to confess yourself a follower of Christ. (Luke xii. 8). Disregard to this rule is a fruitful source of back-sliding.
2. Secure at least one hour each week for meditation—quiet, serious, fixing of the mind on some great religious truths. On such occasions be alone. Away from work, books, friends—everything. (Phil. iv. 8).
3. Never allow a day to pass without doing something for your Master. Endeavor to bring to Christ at least one soul each year. (John ix. 4).
4. Except on rare occasions forget your past sins. Progress in the Christian life may best be secured by:—"Forgetting those things which are behind and reaching forth unto those things which are before." (Phil. iii. 13.)
5. Never doubt. Never judge of your Christian progress or of your acceptance with the Father by your feelings, they are apt to deceive you. (Job xiii. 15.)
6. Let your motto ever be:—"Looking unto Jesus." (Heb. xii. 2.) Attention to this rule will save you many anxious doubts.
7. Give to the Lord in proportion to that which he has given you. God loveth a cheerful giver. (2 Cor. ix. 6-9.) Yours in Christ Jesus,
Rev. G. F. SALTON, F.S.Sc.

Our Young Folk.

A WORD TO THE YOUNG.

Although the young do not understand wherein they are to find their happiness in life, if they find it at all, as little are they able to conceive what will be their chief sources of sorrow, or how they will be able to bear sorrow when it comes. You think it will be time enough to learn when you need the knowledge. There again you are mistaken. When in coming years some blow shall fall that destroys fond hopes; that thwarts your most promising plan; that takes from you treasures which you love with a strength and a tenderness that you can have no conception of now; then will be no time for you to look about you for comfort. If then you are strangers to the source whence you are to obtain it, you will probably continue to be, and struggle on under your burdens as well as in your unaided strength you can.

And if the joys and sorrows of manhood cannot be anticipated by the young, neither can its temptations. The young often think it will be easier to leave off sinning and to be religious in middle life than now; and herein prove the folly of trusting to their own understanding. Some of the temptations that beset youth may have less power in after life; probably they will; but some will increase in strength each year they are yielded to. But in addition to this, new and different ones will arise and exert their power. If the lust of the eye and the lust of the flesh are weaker, the pride of life will be stronger and more thoroughly entrenched in the heart. If the passions cool, worldliness increases. If the love of excitement is less, the tendencies to impenitence and unbelief are stronger; and upon the whole the soul is held in its thralldom to sin by a stronger grasp, and with less power to break its bondage. But the point which I would keep steadily in view here, is not that the evils of life increase with advancing years, but that if the good which mature life offers is to be secured and its evils shunned, provision must be made for this beforehand, in youth; and that as they cannot be foreseen a wisdom higher than our own is needed to lead us in the way by which happiness is to be reached. And then beyond the ordinary experience of life and the events which may or may not come within the experience of any one there is the one inevitable hour which awaits us all, and which may indeed be deferred till old age, or which may interrupt the career of youth at any moment.—*Rev. Dr. A. E. P. Perkins.*

A WORD TO GIRLS.

We can scarcely take up a paper in this age of enlightenment but we find an article urging upon girls the importance of learning to do ordinary housework and plain sewing. Even the study of medicine is pressed upon them, that they may be able to prove themselves little less than ministering angels to their loved ones in time of sickness. They are told to peep into the kitchen and lend a helping-hand there; to sit for an hour in the nursery and take care of baby, that mother may take the much-needed nap; to go into the linen closet, and carefully patch, darn, and lay away the basketful of clothes, that she may have a pleasant surprise.

Now, this is as it should be, for you surely ought to try to repay a little of the loving care that has been lavished upon you all your life. But, girls, you who are fondly devoted to your books and spend your happiest hours over them, while these little acts of kindness are required from you, do not think that you are to resolutely shut out from your life all that is brightest, to starve your intellect by refusing it the food it demands, and to try and satisfy your cravings with the thought that you are doing your duty. You are not doing your duty if you are following the example of many girls—that of settling down to housework, and resting satisfied with that alone. God has given you your intellect, and if you do not make the best use of it, when you are weighed in the balance you will be found wanting, for we are responsible for all the good we can do.

"But," you say, "what am I to do? I cannot find time for everything." Yes, you can. How much time do you waste every day? How much do you spend in idle chatter? How much in reading nonsense? How much in sleep, even? Do not rob yourself of your rest; but take only a reasonable amount. Rise an hour before the rest of the family, and, while there is nothing to distract you, try to improve your mind. You will find that when you are fresh and bright you can accomplish about twice as much in an hour as in two hours at any other time. Then through the day seize every golden moment. While you are waiting for the kettle to boil have a book and read a few sentences. You will fasten them all the more firmly in your mind by taking only a little at a time.

You will not, in all probability, have to work all the afternoon, and again in the evening you will

have some leisure hours. Do not spend them aimlessly wandering round in search of amusement; but turn some of them, at least, to advantage by making study hours of them. It will not seem like all work, but the change will be pleasant and restful, and you will appreciate your books all the more by having to deny yourself some little gratifications for their sake.

If you will firmly resolve to waste not one single moment, and put your resolution into faithful practice, you will be surprised to find how much you can accomplish in the course of a year by this plan. Let it not be said of you, as it was of the author of the "Ancient Mariner," that grand possibilities were before you, but your achievements were small—mere fragments of what they might have been. Make use of every talent entrusted to you, for life is short, and will soon be gone. Remember that one day the Master will require his own with usury, and that he will say to the faithful servant, "Come," but to the other, "Depart."

LITTLE VULGARITIES.

The learned Mrs. Somerville, whom the wisest and witziest in England delighted to honor, insisted on state occasions, we are told, on robing herself in scarlet, as she was a stout woman, the bad taste of her attire excited the disgust and amusement of all her friends. The fame of her acquirements has lived for a century, but so also has that of her gown.

An American poet whose writings had won him notice and friends in England was invited while in London to dine with noblemen of distinction. To the amazement of all the guests he appeared in knickerbockers and a wide white shirt collar, and wore a red handkerchief knotted about his throat—the same costume that he would have worn while on his farm at home.

One of the foremost of American statesmen, a man who largely influenced the thought and action of his day, and always to good and beneficent ends, made himself personally disagreeable to all who met him by his habits of hawking frequently and of picking his teeth in public.

A lady whose books held a high place in the literature of this country once visited a summer place of resort, and being herself a well-bred gentlewoman, was startled to find that this class of women quietly avoided her. She learned afterward that her habit of wearing diamonds to breakfast had convicted her at first sight of vulgarity in their eyes.

Now, a dowdy red gown, or a "loud" necktie, or an unpleasant noise in the throat, is a trifle in its way, and in each of these cases was regarded by the person who was guilty of the petty offence against the proprieties. Yet in each case it produced as vivid an impression as the learning, fancy, or intellectual power which it hid from sight.

Many American boys and girls of small means are patiently educating themselves, hoping to hold some day a higher position than that in which they were born. These little matters of taste and breeding are not trifles. It is by his dress, his voice, his manners, that every man is judged by strangers. It is his own fault if he is misjudged. If a church puts on the outward appearance of a market-place, no man will believe there is an altar or holy quiet within.

A SCOTCHMAN OUTWITTED BY A DOG.

The following incident, given in "Marvels of Prayer," by the Rev. Hyatt Smith, was first published in a Scottish journal, and the editor vouched for the truth of the narrative. There is no connection between the incident and the title of the book, but young people will be interested to learn how a dog outwitted his master. "A gentleman in Glasgow owned a very intelligent Newfoundland dog. He accompanied his master wherever he went, and was his inseparable companion in his visits to church. One evening the gentleman went out to visit a neighbor. The dog attended him; it was quite late when the gentleman started for home, and, to his surprise, his dog could not be found. After the family had retired to bed, there was a great noise in the kitchen. It was supposed that burglars were robbing the house. Soon there was a crash and a smash like the breaking in a window, and then all was still. The morning revealed the mystery. The dog had fallen asleep under the table. He was sensible that his master had gone home, and the noise heard was the attempt of the dog to make his escape. As there was no other way to get out the sagacious animal went through the window, taking the glass and frame with him. It was a long time before his master visited that house again. When he did, his dog accompanied him, and the animal found his way to his hiding-place under the table. It was late when the master started for home. But neither his hat nor cane could be found. After a long search, the

dog was discovered fast asleep under the table; one paw was in his master's hat, the other resting on his master's cane. How he obtained possession of these articles no one could tell. He remembered his last visit to the place, and how scurvily he was treated. The sagacious creature resolved not to be left behind the next time. He knew that his master could not go home without his hat and cane, and that he would be quite likely to be awakened when his owner got ready to walk. His plans were acutely laid, and if he had possessed reason he could not have done better."

"WORTH WHILE."

Prince Albert Victor, the prospective heir to the throne of England, made his maiden speech the other day, to an assembly of lords of his own age. "Whatever is worth doing at all is worth doing accurately," he said; "whether you sharpen a pencil or black your boots, do it thoroughly and well."

A young lad who was a pupil at Rugby school was noted for his bad penmanship. When his teachers remonstrated, he replied, "Many men of genius have written worse scrawls than I do. It is not worth while to worry about so trivial a fault."

Ten years later this lad was an officer in the English army, doing service in the Crimean war. An order he copied for transmission was so illegible that it was given incorrectly to the troops, and the result was the loss of a great many brave men.

A few years ago, the keeper of a life-saving station on the Atlantic coast found that his supply of powder had given out. The nearest village was two or three miles distant, and the weather was inclement. He concluded that as it "was not worth while to go so far expressly for such a trifle," he would wait for a few days before sending for a supply.

That night a vessel was wrecked within sight of the station. A line could have been given to the crew if he had been able to use the mortar, but he had no powder. He saw the drowning men perish one by one in his sight, knowing that he alone was to blame. A few days afterward he was dismissed from the service.

The experience of every man will suggest similar instances that confirm the truth of the young prince's advice to the lads of his own age.

Whatever is right to do should be done with our best care, strength, and faithfulness of purpose. We have no scales by which we can weigh our duties, or determine their relative importance in God's eyes. That which seems a trifle to us may be the secret spring which shall move the issues of life and death.

A RUN FOR LIFE.

Many a terrible experience of being "chased by wolves" has so ended as to leave no one to tell the tale. It is only those who escape that can relate such an adventure—or appreciate the struggle and the fate of those who are lost. Travel by railway has rendered these tragic occurrences much less frequent in Russia than they formerly were, but from many quarters the old hazardous journeys are the only mode, and the "kabitkas" of adventurous traders and others are still liable to be overtaken on the snow plains and forest edges.

The following narrative, related by an old merchant named Nicolai, is the story of his own fearful ride on the first day of a long journey to Moscow with his wife.

After a description of the inevitable preliminaries,—the first faint yelp, the louder answering howls, and the appearance of the murderous pack in full pursuit, his sudden arming, resigning the reins to his wife,—he goes on:

The terrible horses were now in a mad gallop, their hard panting mingling with the quick breathing of the wolves, now so near that I could distinctly hear it.

I waited till the foremost of them were within a few yards, and then fired. The leader of the pack rolled over upon the snow.

Again I discharged my weapon, and another wolf fell. Immediately the rest of the pack fell upon their slaughtered comrades, and tore them to pieces and devoured them.

This gained us a minute or two of time, but on they came again.

Again and again I fired and killed, and again, after every brief delay, the wolves overtook us before.

In this way I discharged all the barrels of my two revolvers. As I fired the last shot, my wife cried:

"I see the lights of the village, Nicolai! We shall soon be there. Throw out the packages!"

The sledge was laden with samples; and it was hard, I confess, to toss over all my small bales and parcels to the wolves. But there was no help for it, and by the time the whole freight was on the snow, the speed of our pursuers had been considerably checked.

Another encouraging cry from my wife, who held firmly to the reins, her eyes fixed on the vil-

lage now in sight. She did not realize that I had exhausted my last resource. No, not quite my last.

I still had my knife. I drew it, and stood ready as the pack rushed on again, leaving the torn bundles on the snow.

A wolf sprang at me like an arrow, and I struck him with the knife. The blood spurted on my cheek as I flung the dying brute from me. Another leaped at my hand, and was received as his fellow on the same deadly point.

But the hard "hand-to-hand" fighting could not last long. I was nearly exhausted by my exertions. Thrusting out, to repel a fresh attack, my hand missed its aim, and with a horrible confusion in my head I sank down in the bottom of the sledge, grasping a huge wolf by the throat. I just heard my wife's words faintly, as in a dream—

"We are saved, Nicolai! husband! We are saved!" and then I lost consciousness.

I afterwards learned that the villagers, at our approach, rushed out with guns, and the wolves fled. "In another second," said my wife, "the brute in the sledge would have done his fatal work; then"—*A Year in Russia.*

PRAYER FOR A TYRANT.

It is related on the authority of a reliable historian that, while Dionysius the Younger was, for his tyranny and his cruelty, deservedly hated and execrated by all classes of his oppressed subjects, a woman, far advanced in years, was daily observed to repair to the temple, and pray fervently to the gods that they would be pleased to prolong his days on earth, at least beyond her own term of earthly life. Being informed of her strange conduct, and conscious of how little he could justly merit the good-will of the woman, the tyrant summoned her to his presence, and asked her if she had prayed for him as he had heard. She answered him that she had. He then asked to know the motive of her devout supplication in his behalf.

"I act not without good reason, sire, she replied, unawed by his lowering look. "When I was a child, we were oppressed by a merciless tyrant, from whom I earnestly wished to see my country delivered. After his death, your father, more cruel than he, ascended the throne; and of his tyranny, also, I longed to see an end. But, when he died by the hand of an assassin, you succeeded—you worse far than either of your predecessors! Wherefore, dreading lest, in the event of your death, your place should be filled by a monster still worse than yourself, I daily devote my prayers for your safety."

Whatever may have been the feelings of the tyrant at this unexampled reproof, he was evidently ashamed to give it needless publicity by openly resenting it; and he suffered the truthful woman to escape unharmed.—*Selected.*

A FRENCH CHILD'S FAITH.

Mr. Greig, of the M'All Mission in Paris, stated the following fact at a meeting of the Sunday-School Association:

Having heard of the Petit Montrouge as one of the suburbs most in need of the Gospel, he resolved to open a Sunday-school there if he could hire a suitable place at a moderate price. He had looked in vain for some months. At last, discouraged, he was about to give up all hope, when on his way homeward he was stopped by a poor little hump-backed girl, who said to him, "O, Mr. Greig, have a Sunday-school here! We had such a nice one in Faubourg St. Antoine! I was sorry to leave it, but my parents left Paris to come here, and I had to come with them." "My little girl, there is not a place to be had in Montrouge. I have been several months looking for one without success." "O, but you will find one," she replied, "for I have asked God for it." Mr. Greig smiled and said, "May it be so, my child; continue to pray."

Returning to Paris, he thought much on the faith of the little girl. Two days after he was informed that the owner of a drinking-shop had failed, and the place was offered at low rent. He returned to Montrouge, found it was so, hired the shop, and opened a Sunday-school. The prayerful little girl was one of the first scholars. The second Sunday she brought eight other children. Having placed them in a row, she exclaimed, pointing at them, and looking at Mr. Greig, "See, sir, I have brought all these." That school is now prosperous.—*New York Observer.*

I have been much self-accused for not referring all to God as the last end; that I do not eat, drink, sleep, journey, speak, and think for God; that practice was so short and narrow, light so long and broad.

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

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

CHRISTIAN GUARDIAN.

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DRUMMOND'S NATURAL AND SPIRITUAL LAW.

Drummond's book on "Natural Law in the Spiritual World" has now been pretty thoroughly criticised. The *GUARDIAN* was one of the first papers in America to point out its character. In a leading article, soon after its appearance on this side of the Atlantic, we showed its radical defect: viz., that the assumption that the laws of matter and mind are, not merely analogous, but identical, is essentially materialistic, and logically carried out destroys that freedom which is the basis of all responsibility. Since then it has been extensively criticised, and in some cases vigorously defended. But, we are compelled to say that the result of the criticism to which the book has been subjected must be to destroy its pretensions claims to be a true philosophy of religious life. It is cleverly written. Many of the illustrations are striking and suggestive. Its aim is to support the orthodox faith. It may, indeed, be accepted by Calvinistic theologians, who adopt the notion that man is passive in regeneration, and that his salvation is an unconditional result of Divine power, exercised to fulfil an eternal decree. But no one who holds Arminian views of human freedom and responsibility can accept its materialistic necessitarianism. It is quite possible that Prof. Drummond, like other necessitarians, would himself repudiate much of the teaching charged upon his book, as he is an active Christian worker; but this personal repudiation cannot affect the force of the logical results which follow his premises.

As our former article may not be fresh in the memory of many of our readers, and as Drummond's book has been widely read during the last year, we deem it not superfluous to give another article to the elucidation of the errors of the work. We shall base our remarks on a pamphlet of Mr. E. C. Larned, published by Jansen, McClurg & Co., of Chicago. It is, in our judgment, the best analysis of Prof. Drummond's book, in its bearing on theology, that we have read. A melancholy interest attaches to this tract, from the fact that its writer died before its publication.

It is admitted by all students of physical nature that the forces which operate on matter are necessary and not free. Necessarily the stone falls to the ground, the water moves downward to a lower level, a certain degree of heat dissolves the snow. These and all purely physical results, not directly brought about by will power, are invariable and necessitated. There is no choice or freedom in the operations, and no responsibility. If, then, thought and action are under the same laws, they also must be necessary and invariable results, for which the actors cannot be accountable. Yet Prof. Drummond's book is written to show that the laws by which results are brought about in the kingdoms of mind and matter are "identical." Mr. Larned says of the book: "Analogies are often unduly forced to support incorrect conclusions; and the attempt to make natural phenomena and laws the types and correspondents of spiritual phenomena and laws often leads to results which are as erroneous in fact as they are injurious in tendency." We think this charge is well sustained in his pamphlet.

Under the head of "Biogenesis," Drummond applies to spiritual life the principle that "life can only come from life." The recent experiments of Tyndall and Dallinger go to prove that there is no spontaneous generation of life. From this it is argued, "that the door from the natural to the spiritual is shut and no man can open it." "The difference between a Christian man and a non-Christian man is the same as that between the organic and non-organic, the living and the dead, between a crystal and a plant." No Christian will deny that God is the author of spiritual life. But we must deny altogether, that before his conversion every man is as dead as a stone, and as destitute of spiritual life, or that he is a mere animal without a spiritual nature. The unconverted man has a spiritual nature. He has a conscience which accuses or excuses him. He

has sufficient spiritual life and power to make him responsible to God for his conduct. To say that he has no more capacity or life than a piece of inert inorganic matter makes him wholly irresponsible for his acts before his conversion; and, as Mr. Larned says, "is contrary to all our knowledge and experience, and inconsistent alike with reason and Scripture." Beings made in God's image, with whom the Holy Spirit strives, and to whom the warnings and promises of Scripture are addressed, are not mere animals, without a spiritual nature, till an external power galvanizes them into responsible life. If Drummond's teaching is true, it is a useless mockery to exhort such mere animals to repent and turn to God. Those who are not chosen to be partakers of life must, without any fault of theirs, remain forever dead. Mr. Larned shows that the analogy is erroneous in another respect. The portions of the inorganic that are assimilated into the plant or animal are not improved or quickened into some higher life. "They merely enter into and nourish with their disintegrated substance the new organizations into which they are taken."

The chapter on "growth," and the application of the law of physical growth to the spiritual life is not less objectionable. Drummond takes the notthinking lily, and unconscious physical growth, as the true model of spiritual growth. Souls are to grow as a lily grows, "without any care or thought of its own." "The soul grows as the body grows, without fretting or thinking." "We do not work, we are taken in hand." The Christian is to be still and let "grace play over him." He is to be passive as the lily. Taken in connection with the teaching about the origin of life, to which we have referred, this is very suggestive. Man can do nothing before his conversion; and he needs to do nothing after it. Mr. Drummond maintains the theory that "nothing either great or small remains for me to do" in the most absolute degree. But the analogy does not hold. It is not true that men grow mentally or spiritually with the unconsciousness and inaction of vegetables. The assumption is unjustifiable and the doctrine based upon it dangerous.

We squarely deny that a conscious free being grows in the same way as an unconscious plant. Why does St. Peter exhort those to whom he writes to "grow in grace," and to add one virtue to another? Why does the Master say, "seek ye first the kingdom of God and his righteousness?" The study of God's word, the practice of virtuous conduct, the offering of frequent prayer for spiritual blessings promote the growth of spiritual life; the neglect of these will bring decline and death. Drummond's notion of growth by standing still is false and absurd. All the Scripture types of Christian character imply the necessity of active diligence. "To become spiritually strong the soul must fight and conquer; it must meet evil and overcome it; it must wrestle with temptations and conquer the flesh." If growth without thought is the true theory, why do they not grow in grace who neglect all religious duty?

Mr. Larned shows with equal clearness the false and misleading character of Drummond's application of the doctrine of "conformity to type." It sounds profound and philosophic, but it has the same radical defect of ignoring the moral ability which God has given to men, and reducing the grand spiritual activities of human beings to the level of material things. If salvation is simply the action of the Christ life upon the dead protoplasm of human beings, why are not all saved? If Drummond is right, it is not man's fault. We regret that we cannot further follow this subject. Mr. Larned says: "One would almost think that the purpose of the book were to show that the most rigid doctrines of predestination and election, human inability and the perseverance of the saints, which are formulated in Calvin's Institutes, were to be received and approved as the truest and best expression of Christian truth, and were found to be in harmony with the laws and analogies of the natural world."

PRESBYTERIAN UNION.

The probability of a union between the Presbyterian Churches in Scotland, though such union is opposed by considerations of very great importance, the removal of which will make large demands upon the forbearance and charity of the negotiating parties, cannot nevertheless any longer be said to be doubtful in any great degree. The greatest breach is spanned when the several parties can coolly and deliberately decide upon a search for a basis of agreement—a statement which few, if any, will dispute who know anything of the antagonism which has so long prevailed between the Established Church and the Free Church and the U.P.'s. This happy conditional stage of progress has now been made in the formation of an association upon the following basis:—"That in view of forming a representative committee, the meeting resolves as follows: They recall

with satisfaction that many unions of divided Presbyterianism have already taken place in Scotland and throughout the world; they believe the time has arrived in Scotland when the Presbyterian Churches should be no longer separate; and while they recognize that there are difficulties in the way of such a general union, they believe that these are not insuperable, and that it is the duty of all Scotsmen earnestly to consider whether some solution of the question cannot be found without delay." The extent to which this feeling is in the air comes out quite accidentally, not so much in the resolution itself as in the words with which it closes, and there is little doubt that this feeling, pervading the large and influential committee which has been appointed, will grow within the bodies represented. Doubtless the greatest obstacle in the way is the relation between the Established Church and the State; but difficult as this may appear, it cannot long be an insuperable obstacle, if for no other reason than that disestablishment must come soon or later. It will be a great mistake for Scotch Presbyterianism to wait for such an event, inasmuch as the very doing of it must necessarily be accompanied by a bitterness of feeling which would most likely prevent a union during the lifetime of the present generation. Appearances indicate that this probability is appreciated, and that a strenuous effort will be made to reach some middle ground upon which all can agree. That such a union is desirable, not only in the interest of Presbyterianism, but for the advantage of our common Christianity throughout the world, is too apparent to need argument.

UNION OF PROTESTANT CHURCHES.

"A Congress of American Churches" has been formed in the Eastern States of the American Union. It has recently held its first meeting in Hartford, Connecticut, and certainly represented a broad enough constituency. The object of this association is to draw the Churches closer together, and to promote Christian union. The object aimed at is worthy of commendation. Any association of representatives of the different Churches that would allay sectarian prejudice, promote unity of action, and secure the adjustment of the work of the Churches so as to prevent undue rivalry and waste of resources, would be a great blessing. The Congress opened up at once the subject of unity of organization, and Dr. Crosby struck out boldly on that line. Still, looked at from the standpoint of an organic unity movement, the Congress does not seem to us to have been a success. The members of the Congress had evidently very different views as to what unity meant.

Dr. Crosby was extremely severe in his denunciation of existing divisions and their alleged bad consequences. He said, "The curse of the Corinthian Church rests upon Christendom to-day. There is no sufficient reason for these divisions." We thought the Corinthian Church suffered from internal strife and division, rather than from multiplicity of independent organizations. Dr. Crosby proposed a threefold remedy for this state of things: (1) The subordination of externals; (2) the emphasizing of the spiritual; (3) and the gradation of doctrine. Dr. Hopkins (Episcopalian) also drew a vivid picture of the evils of division, and the beautiful unity, in former times under the Episcopal form of government, in a way that implied that the true remedy for existing evils was union with his Church. Dr. Power, of the Disciples, from Washington, maintained that they must return to the "one Lord, one faith, one baptism," meaning baptism by immersion. This drew out our friend Dr. J. O. Peck, who did not like this kind of sectarian unity. He maintained that Christian union could never take place, except upon the basis of an acknowledged parity of Churches and ministers. This idea was not palatable to the exclusionists of the Congress. This is the radical defect in a great deal of talk about union. The Baptist means by unity that all should become immersionists, holding that no others are Scriptural members of Christ's Church. The High Churchman who talks about the unity of Christendom means that all others should unite with his Church, and accept the dogma of the essentiality of Episcopal ordination. The Rev. T. Williams (Unitarian) maintained that some other standard of communion than doctrine should be adopted. The whole discussion on Christian unity could hardly be regarded as helping forward anything like unity of organization, as Dr. Pentecost said: "You could not lift Dr. Crosby out of the Presbyterian Church with a derrick, yet it was magnificent to see him go for union."

The subjects of worship, of the press, and of the historic Christ were very fully discussed, in successive sessions. The general tone was in favor of a liturgy, the other side not being represented. The Congress may have done good, but the general tendency was too much in the direction of disparaging the importance of doctrinal beliefs, and rigid morals, and of covering up differences and suppressing convictions for the sake of union. The denunciation of what was condemned was rather overdone. Presby-

terians, Episcopalians, Methodists, Baptists, Congregationalists, Disciples, Unitarians, and Universalists took part in the Congress.

The *Methodist Times* says: We referred lately to the recently published Autobiography of Sir Henry Taylor. One passage of that most interesting volume deserves special mention. Among the earliest friends of the author of "Philip Van Artevelde" was John Stuart Mill, and the terms in which Taylor speaks of him afford a pleasant contrast to the bitter and contemptuous paragraphs Carlyle permitted himself to write about one of his truest friends. Taylor says that Mill was so absolutely upright, so transparently honest and sincere, so passionately drawn to every noble ideal of thought and conduct, that one could hardly conceive him as having any need for a conscience. This is of course an exaggerated phrase, but it could only have been used of a very noble man. There is perhaps some need that the true nobility of Mill's character should be justified. Carlyle's estimate is misleading. The impression he creates is that Mill was a sort of hard logic-machine, a man shut up in a prison-house of narrow views, with no clear outlook, and no helpful quality about him, equally incapable of high views of life, or passionate conceptions of duty. All this is the precise contrary to the truth. It was Mill's misfortune that his education carefully shut out any conception of God or piety. His father would not allow him to believe in God. Therefore it was that his last melancholy confession was that at the most he could only grant the possibility of God, but could find no guarantee for the probability of his existence. It speaks volumes for the noble character of Mill, that in spite of the disastrous effect of such an education, it should be possible for a man of uncommon acumen, living with him in the closest intimacy of friendship, to say that his conduct was so perfect that he hardly seemed to have any need of a conscience.

During the meeting of Conference at Kingston, a demand was made upon Mr. Coates for a fee of \$40, for selling books in "The Limestone City." This was done under the authority of a city by-law, apparently designed to protect the local book-sellers against itinerant book peddlers. The unusual character of this demand attracted considerable attention. It has been our custom for many years to send a supply of our books to the Annual Conferences, for the special convenience of the ministers. Of course, this can hardly interfere to any appreciable extent with the local trade. Besides, as this is done by the agents of the Church which holds a large amount of property in each place, it cannot fairly be regarded as coming under the class of cases intended by the by-law. Mr. Coates presented a petition to the Council for the remission of the charge. In the City Council, on motion of Alderman Whiting, it was agreed not to enforce the by-law in this case.

The District Meetings and Conferences of our Church have given no uncertain sound respecting the action of the Senate, in making amendments that would destroy the Scott Act. An Act passed by the House of Commons almost unanimously, and that had been adopted in good faith by so large a number of counties, should not have been tampered with by a Senate that does not represent the people. That venerable body has done itself serious harm by its action. The Montreal Conference opened fire in splendid style. And Conference after Conference has caught up the echo, and denounced the mutilation of the Act. Without distinction of party, every true temperance man has joined in the condemnation. The House of Commons will not likely endorse the action of the Senate; but this unfortunate affair will probably prevent the necessary amendments this session.

We notice from a letter from Creelman in the city papers that a meeting of the graduates of Toronto University is called to discuss proposed amendments to the Federation scheme. It is instructive and somewhat amusing to note, that while some of our Victoria graduates see in the scheme a well-arranged plan for absorbing and extinguishing Victoria and the other Church colleges, some of the graduates of Toronto University are alarmed at supposed encroachments on their rights and privileges. The one may be safely set off against the other. Our own opinion is that they are both wrong. We think the interests of both will be quite safe and duly protected.

The General Superintendents have made arrangements which will occupy them away from Ontario for the summer months. Dr. Carman has gone to the Eastern Provinces, the Conferences of which, so far as practicable, he will at-

tend, and thereafter will visit such charges within the bounds of these Conferences as may require his services. Dr. Williams presided at the opening of the Niagara and Guelph Conferences last week, and on Saturday left Owen Sound for Winnipeg. He will be present at the Manitoba Conference, and during the summer will visit the missions of Manitoba and the North-West.

The Methodist S. S. Association of this city have made arrangements for a mass meeting of all the Methodist schools in the Metropolitan church on Saturday next, which promises to be a very successful affair. To avoid confusion, the Sherbourne Street, Gerrard Street, Parliament Street, and Central Schools will enter by the Church Street door; Elm Street, Carlton Street, Agnes Street, St. Paul's and Yonge Street schools by the Bond Street door; and all other schools from Queen Street. The schools will be admitted to the church by ticket at a quarter-past two, after which the public will be admitted. The exercises will consist of singing by the scholars, then short addresses by prominent Sunday-school workers attending the Conference, and a report giving the attendance at the various schools, the missionary collections and other information.

We desire to direct the attention, especially of our ministers, to several pamphlets by Rev. C. S. Eby, M.A., for sale at our Book-Room. They have been mostly produced to meet the phases of religious thought in Japan. They are published lectures, and are able and thoughtful defences of Christianity against some of the plausible assaults of the times. The paper on "The Immediate Christianization of Japan," will be read with profit by all who are interested in that great country. Though prepared in Japan, these publications touch many living phases of thought in this country.

The annual Lecture and Sermon before the Theological Union at Cobourg, have just been published at the GUARDIAN office. Every minister should purchase and read this pamphlet. The lecture is by Rev. James Aude, B.A., on "Dogma and Duty." The sermon is by Rev. S. J. Hunter on "Christ's Divine Mission." We hope to give a fuller notice in some future issue; but desire just now to direct attention to this publication, that our readers may keep abreast with the latest productions of our Methodist authors.

The reports from the brethren who are reporting the proceedings of the Conferences not having reached us in time, our reports are mainly compiled from the *Mail* and *Globe* newspapers of this city. Our brethren will bear in mind that with so many Conferences in session at the same time, it will be impossible to get reports from all, unless they are received in good time. The space necessarily given to reports of Conferences unavoidably crowds out communications.

METROPOLITAN CHURCH.—There will be a public meeting of the Woman's Missionary Society in the Metropolitan Church, on Monday evening, June 15th. Rev. C. S. Eby, M.A., lately returned from Japan, and Mrs. Dr. Osborne, a returned missionary, from India, are expected to address the meeting. Members of all auxiliaries are invited to attend.

The Bracebridge District reports an increase in the membership of 219, and a large increase in all connexional funds.

In the article in our last issue, but one on "Tactics of Plymouth Brethren," for "tackled" read "backled."

NEW BOOKS AND PERIODICALS.

Longman's Magazine for May contains another instalment (chapters XVII.-XX.) of *White Heather*, by William Black. The scene of this story is laid mostly among the lakes of Scotland and in its exquisite illustration of the sport of Salmon Fishing reveals Mr. Black's power in the particular field which he has chosen. The other articles, all interesting, are, "The Upper Air," by Robert H. Scott, "A Very Pretty Quarrel," by E. Lennox Peel; "On some Modern Abuses of Language," by Edward A. Freeman, LL.D.; "An Idyl of the Bow by Avondale," "An Apostle of the Gules," by Bret Harte; "Prince Otto," a romance (Box I., chap. IV., book II., chap. I. II.) by R. L. Stevenson. London: Longmans, Green & Co. Toronto: The Toronto News Company.

The *Fortnightly* for May contains the following articles:—I. Peace or War. II. Mr. Swinburn's Poetry. III. Conservatives on Themselves—1. Conservative organization; 2. The past and future of Conservatism; 3. Jonah. IV. Marriage and Divorce. V. Recent Progress in Electricity. VI.

Bismarck: a retrospect. VII. Give and Take with the Colonies. VIII. How we lost Gordon; a most important paper, by Charles Williams, war correspondent in the Sudan of the *Daily Chronicle*. Mr. Williams places the responsibility of Gordon's death first immediately upon a bad system of promotion, and secondly directly upon Sir Charles Wilson. It will be interesting to know what Sir Charles will have to say for himself. The article will be read with great interest. IX. Buddhism and Mock Buddhism. X. Union of the Presbyterian Churches. XI. Home and Foreign Affairs.

—The *Pastor's Pocket Ritual*. By G. H. Cornish. Wm. Briggs, Toronto. Price 50 cents. This is a well-arranged little volume, neatly bound and embracing the ritual service for Infant and Adult Baptism, Marriage, Communion, and Burial, including suitable hymns for all these occasions. It is a convenience well worth its cost to any Methodist minister.

BRIEF CHURCH ITEMS.

TORONTO CONFERENCE.

YONGE STREET CENTRE.—Rev. J. W. Totten, pastor. At the last meeting of the Official Board it was found that, notwithstanding the handsome increase in salary since the beginning of Mr. Totten's pastorate, there was a considerable amount of surplus money on hand, which was unanimously voted as a donation to Mr. Totten, who is now completing his full ministerial term on this circuit.

TORONTO, Wesley Church (Dundas Street).—Rev. C. E. McIntyre, pastor. This young and thriving church has just completed the most successful year in its history. Over \$6,000 have been raised for the different church schemes, the membership increased by ninety-five during the year; and although the church was enlarged last September, yet the seating accommodation is insufficient to meet the demand. During Mr. McIntyre's incumbency the membership has increased from 163 to 312, and the congregation and income about doubled. At the last meeting of the Quarterly Official Board a resolution was passed, highly complimentary to Mr. McIntyre, whose zeal and ability have contributed so much to the success of the church.

STREETSVILLE.—Revs. G. M. Brown and W. J. Barkwell, B.A., pastors. We have just closed our special services at this appointment. For six weeks the Lord has been graciously blessing us. The church has been greatly quickened, backsliders reclaimed, and sinners converted. Over sixty have presented themselves as seekers of salvation, many of whom are joining the church. The pastors, who are invited to remain another year, were kindly and efficiently assisted by their genial and esteemed superannuated brother, Rev. Mr. Hiltz.—Com.

GUELPH CONFERENCE.

MARKDALE.—Rev. Wesley Casson, pastor. The corner stone of the new Methodist church, Markdale, was laid on the 25th ult., by Warring Kennedy, Esq., of Toronto. The service appointed for such occasions was conducted by the pastor, assisted by the Rev. D. C. McDowell, District Superintendent, and Rev. J. E. Howell, M.A. A short and appropriate address was delivered by Mr. McDowell, after which the stone was laid in the accustomed manner. Offerings were solicited, when, in a few minutes, \$148 was laid on the stone, including the handsome sum of \$50 from Mr. Kennedy. The weather being very unpropitious, Mr. Kennedy postponed his address. In the evening a sacred concert was held in the church, which was largely attended. Mr. W. J. McFarland presided, and delivered an able and spirited speech. The concert was perhaps the best ever given in Markdale, and reflected great credit on the gifted performers. Mr. Kennedy gave his address, earnest, eloquent, and Methodist in an eminent degree. The repeated applause which greeted the speaker shows how thoroughly he had enlisted the sympathies of the audience. The proceeds of the day amounted to \$230. The church will cost \$8,000. It will be one of the finest ecclesiastical edifices in the county, and is greatly needed by our increasing congregation.

LONDON CONFERENCE.

LONDON, Horton Street.—Rev. W. H. Butt, pastor. The members and congregation of the Horton Street Methodist Church, London, have decided to repair and beautify their church. Steps are being taken to make the improvements at once. The church is to be reseaated throughout, a choir gallery is to be erected, a vestry is to be built, and the interior and the exterior are to be painted and otherwise beautified.

BOTSWELL.—Rev. J. W. Freeman, pastor. The Lord has graciously favored this circuit during the winter with showers of blessing. A "band," under the leadership of Brother Murdoch, was with us in February. Brother Murdoch remarked that seldom did he find a church so willing to co-operate with them in the work. As a result of our united prayers and faith some fifty were converted, and are still standing firm. Quite a number more gave in their names, but we reckon only those who show themselves approved. A few names have been taken since the meetings. A band has been formed, and is a great help to the pastor. The pastor regrets having to sever his connection with this kind people. May God's blessing ever attend them.

BAY OF QUINTE CONFERENCE.

PORT HOPE, Thursday, June 4, 1885.

Bay of Quinte Conference met in the Brown Street Methodist Church, Port Hope, for its second annual session, on above date at 10 o'clock, Rev. James Curtis, President of the Conference, in the chair.

Rev. Dr. Bredin, Secretary of Conference, read the 52nd chapter of Isaiah, 2nd chapter 2 Timothy. Rev. John S. Clarke and Dr. Badgley led in prayer.

The Rev. John Bredin, D.D., was declared on third ballot, President of Conference, the vote being—for Rev. J. Learoyd, 85; for Dr. Bredin, 92.

Conference adjourned after one ballot for Secretary. AFTERNOON SESSION. Conference opened at two p.m., President Curtis remaining in the chair at the request of Dr. Bredin, until election of Secretary.

Minutes of former session read and approved. Rev. Isaac Tovell was elected Secretary of Conference on the second ballot.

Rev. James Curtis, on vacating the presidential chair, extended in a few appropriate and cordial words a welcome to Rev. Dr. Bredin to chair of Conference.

The President-elect, on taking his place, said he had many honors during his forty-three years of ministerial life, but this was his first Presidency of a Conference. He also stated that the Bay of Quinte Conference was, he thought, second to none in the work. He prayed that the blessing of God might rest upon the Conference this year.

Rev. J. B. Clarkson moved, seconded by Rev. G. W. Webb, "That this Conference desires, at the expiration of the Presidential term of Rev. James Curtis, to express its high appreciation of his valuable services in the discharge of the responsibilities and onerous duties of the office as the first President of the Bay of Quinte Conference of the Methodist Church, and to place on record its high estimate in his noble Christian character, and earnestly pray that he may long be spared to share in the honor as a fellow-laborer in the cause of the Lord Jesus Christ."

Rev. James Learoyd moved, seconded by Bro. Aylsworth, "That we reaffirm the resolution of last year for the appointment of a Nominating Committee." Carried finally.

On motion, a vote of thanks was tendered to the Rev. Dr. Bredin for his painstaking and indefatigable labors in connection with the Secretaryship during the past year. Carried unanimously.

Revs. Richard Jones and David Wilson, on motion, were requested to take seats on the platform.

The question, "Are there any objections to any of our ministers of probationers for the ministry?" being taken up, no objections were found, except in the cases of Revs. S. MacCaulay and Hiram Allen, of the Belleville District. A committee of thirteen were nominated, after the reading of the district minutes by the President, to report on this case.

On motion, the following were recommended to be received into full connection and ordained:—William Elliott, B.A., W. H. Learoyd, John Mears, Wesley Down and John H. Oke.

Hiram Fuzee having been ordained for special purposes, and having travelled four years, was recommended to be received into full connection. R. L. Edwards was recommended for ordination as a minister, he being previously an elder of the late M.E. Church.

The following candidates of three years were recommended to be continued on probation: George W. Dawey, J. J. Ray, W. J. Saunders, H. E. F. Ostrom, Samuel G. Rorke, David S. Seugh, James S. McMullen, David Balfour, Alfred Inwood, R. J. Falis, H. C. Garbutt, Alex. M. Adams.

Rev. N. D. Drew was appointed reporter for the CHRISTIAN GUARDIAN.

The hours of adjournment were fixed at from 9 to 12 a.m., and 2 to 5 p.m.

The Rev. A. Browning giving notice of motion referring to the Senate's treatment of the

SCOTT ACT, it was moved by O. R. Lambly, seconded by Rev. W. J. Young:

"That a special committee be appointed to deal with the matter."

After considerable discussion, it was resolved, by carrying an amendment, that the motion of Rev. A. Browning be referred to the Temperance Committee, with instructions to the committee to incorporate with its report a resolution bearing directly on this question.

Conference closed at 5 p.m., with benediction by Rev. E. Jones.

EDUCATIONAL SERVICE.

Thursday, June 4.

This service was held in the Brown Street Church, at 8 p.m.

The meeting was opened and chair taken by President Bredin.

Report of the EDUCATIONAL SOCIETY of the Bay of Quinte Conference, showed \$1,442.43 raised this year by circuits. Entire amount raised, \$9,000. There are about 1,800 students, and about one hundred of these young men are preparing for the ministry.

Dr. Jacques next spoke, and in an eloquent manner enlarged on the thought that there should be a general course of culture taken, whether a special one were or not.

His Honor Judge Dean said he had made a mistake in taking the place of Rev. Dr. Nelles. He insisted mainly on the fact that the minister of the present day must have enough general knowledge to keep himself not only abreast of his congregation, but to avoid making mistakes as to scientific facts, etc.

Dr. Burwash then stated that he would address Conference at some future time, as the hour was late.

MORNING SESSION.

Friday, June 5th.

Session opened in usual manner—President in chair. Minutes of previous sitting read and confirmed.

Rev. Wm. Williamson, now a member of this Conference, with Rev. B. B. Keeler were introduced to the Conference by the President.

A Nominating Committee of sixteen was appointed. The probationers of two years—Nathaniel D. Drew, H. E. Bayley, S. J. Thompson, H. V. Mounteer, Matthew E. Wilson, Jas. Calvert, and Geo. Cowper—were recommended to be continued on trial.

Moved by Dr. Burwash, seconded by Rev. J. S. Clarke, in amendment to the minutes of the district, that Percy M. Punshon be allowed to retire from the ministry for one year on account of ill-health.—Carried.

J. G. Lewis, probationer of one year's standing, was continued on trial. The name of John Inwood (who travelled one year and removed to another Conference) was left over for the present.

Candidates for the ministry, received on trial, were Abraham B. Osterhout, Thos. Gault, Wilmot Clark, Frederick Augustus August, Geo. Henry Bayley, Chas. Henry Coon, George Albert Love.

Geo. H. Rayley and C. H. Coon were each allowed one year under District Superintendent, providing they bring up their studies.

Nominating Committee reported having met and appointed Rev. M. L. Pearson chairman, J. E. Clarke secretary. It also reported the appointment of Committees on Statistics and Temperance.

D. B. Houch, of Picton District; J. T. Lewis, H. E. Bailey, of Cobourg District; Henry Mounteer, of Peterboro' District; Alf. J. Inwood and Matthew E. Wilson, of Lindsay District, were recommended to go to college.

On motion, the usual examination of young men previous to their ordination was ordered to be dispensed with.

The superannuated ministers are Revs. Dr. Jeffers, S. W. Love, R. Robinson, W. Bird, W. Young, W. E. Norman, A. Wright, A. C. Maybes, J. Ferguson, of Belleville District; L. A. Betts, D. Wilson, Eli Woodcock, E. A. Orser, C. P. Frizzell (recommended for superannuation relation), referred to Committee on Conference Relations, of Napanee District; Garrett J. Dingman, Wm. Sanderson, of Picton District; Chas. Taggart, Geo. Carr, James Hughes, R. E. Denike (allowed permission to commute with Superannuation Committee), of Brighton District; R. Jones, Robt. Brooking, John English, A. T. Green, Robert Hurley, of Cobourg District; Rev. James Greener, John A. Rogers (recommended for superannuation), of the Lindsay District.

Rev. Geo. Bodle was continued as a supernumerary minister. J. W. Lent's application to be recognized as a supernumerary was not granted.

Rev. Mr. Ferguson closed Conference with benediction.

AFTERNOON SESSION.

Minutes read and confirmed. The first question before the Conference was that of the formation of an Evangelistic Society. This was laid over for consideration immediately at the opening of the afternoon session. The committee on the question reported a draft of a constitution which was taken up *seriatim* after a motion by Rev. M. L. Pearson, seconded by Rev. J. S. Clarke, that the report be adopted.

(1) The name of the society to be Bay of Quinte Conference Evangelistic Society.

(2) The object of the society is to promote revival work within the bounds of the Conference by the employment of evangelist or evangelists who shall be members of the Methodist Church.

(3) Any minister or layman may become a member of the association by becoming responsible for an assessment not exceeding five dollars per annum.

(4) The officers shall consist of a president and secretary-treasurer, to be elected at the Annual Conference by the members of the association.

(5) There shall be an Executive Committee elected at the annual meeting, two members of which shall be the officers of the society.

(6) It shall be required of the agent employed that all collections and subscriptions (the regular Sabbath-school collections excepted) taken up in the services, shall be forwarded to the secretary-treasurer.

(7) The agents shall act invariably under the direction of the Executive Committee; he shall labor on those circuits only that request their services, and no circuit shall have a claim on their aid, that is not represented by one or more of its membership in this association.

(8) The members of the association must number not less than a hundred before it shall be advisable to employ an evangelist.

(9) It is recommended that district branch associations be formed to facilitate the work of the general association.

The question of employing an evangelist at all was taken up and discussed at some length. It seemed to be the general impression that under the present arrangement there could be no reason why an evangelist or evangelists should not be engaged. Revs. Learoyd, Browning, and Prof. Reynar supported the measure in able speeches.

The Revs. J. J. Leach, Mallett and Baker were appointed a committee to procure subscribers to Evangelistic Fund.

Rev. J. B. Clarkson introduced, seconded by his Honor Judge Dean, a motion expressive of the profound sorrow of the Conference at the unfortunate uprising in the North-West Territory, and of its deep gratitude to God for its suppression, and of its great admiration of the loyal response of the volunteers. The motion showed further that it is a fact of highest satisfaction to the Conference that the Indians under the care of the Methodist Missionary Society have been throughout the rebellion loyal to the Government.

The Nominating Committee reported the appointment of an Educational Committee.

The Conference next came back to the question, "Who are the supernumerary ministers?" T. R. Hall, of Cobourg District.

T. O'Donohue's letter, asking to withdraw, was received, and he is regarded no longer as a minister among us.

The name of E. J. Inwood, on motion, was dropped. Rev. J. W. Sparling, of the Montreal Conference, was introduced and made a brief address.

Conference adjourned at 4.30.

RECEPTION SERVICE.

Reception service was held in Brown Street Church Friday evening. Meeting conducted by President of Conference.

After opening services, the Rev. W. Jolliffe, in an able manner, moved the reception of the following candidates, to be ordained the following Sabbath:—Wm. Elliott, B.A., W. H. Learoyd, John Mears, Wesley Down, John H. Oke, Hiram Fuzee, R. L. Edwards.

The motion was seconded by Rev. J. S. Clarke in a stirring speech.

The Revs. Down, Mears, and Oke briefly stated their conversion and call to the ministry, after which President Bredin gave the seven brethren a welcome to the ranks of ordained ministers. There was a legend, the Doctor said, that Enoch descended into the region of the damned and saw its horrors before he became a preacher of righteousness; but they (the probationers) had been brought into the vestibule of heaven, and the glory of their Master had fallen upon them. The inspiration that this gave should go with them all their journey. They had also a wonderful heritage of song, discipline, etc. He welcomed them in the name of the brethren, and prayed God that they might be faithful co-laborers unto the end.

TEMPERANCE MEETING.

An interesting public temperance meeting was held in the Brown Street Methodist Church, Port Hope, on Wednesday evening, June 3rd, being the evening before the meeting of Conference. Rev. Mr. Parsons presided, and capital addresses were delivered by Revs. J. C. Seymour, A. Browning, and J. J. Rice.

SERMON

PREACHED BY REV. R. CRAWFORD JOHNSON

in the Wesleyan Chapel, Lower Abbey Street, Dublin,
on Sunday evening, May 3, 1885.

"WILD OATS."

"Thou wast a God that forgavest them, though thou tookest vengeance of their inventions."—Psalm lxxix. 8.

There are two words here that need a little explanation—the word "vengeance" and the word "inventions." By the word vengeance we are not to understand angry retaliation. We are simply to understand justice. When a judge is obliged to sentence a thief to imprisonment, or a murderer to the gallows, it is not vengeance; he has no personal pique to gratify; and so when God punishes sin, there is no spleen, no vengeance. He simply vindicates the law of the universe against the offender. Let us, therefore, read the word "justice" for "vengeance." Then, again, by the word "inventions" we usually mean some singular contrivance. That, however, is not the meaning here. It simply means conduct or sin. So that the verse might read: "Thou wast a God that forgavest them, though thou didst execute justice on their sin."

The historical allusions of the text will, I think, make the meaning of the passage clear. Two opinions are held with reference to these allusions. Some think that the Psalmist here refers to the Jews as a nation; others that he refers specially to Moses and Aaron as individuals. In the 6th verse we read, "Moses and Aaron among his priests, and Samuel among them that called upon His name. They called upon the Lord, and he answered them." The idea is this—the Psalm speaks of the holiness of God, and holiness of course embraces mercy and justice as well.

The Jews sinned. Moses and Aaron pleaded for them. God heard the prayer of these good men, and yet chastised the nation. Take the sin, for instance, of worshipping the golden calf. The prayer of Moses was heard in behalf of the Jews. The idolaters were spared. Some of them, doubtless, were personally forgiven; but yet judgment followed the nation on account of that sin, so that it became a proverb in all time that no judgment, no calamity fell upon the Jews in which there was not at least one ounce of the golden calf.

Others take the reference here to be to Moses and Aaron themselves. If the Psalmist is referring to these good men, the matter is still plainer. Moses and Aaron you know sinned, they sinned against God by their petulance, and you remember the result. God forgave them, and yet chastised. God forgave them so far as their intercourse with him was concerned, so far as the eternal consequences of their sin were concerned, but yet he visited their iniquity in denying them the privilege of entering the Promised Land. (Deut. xxxii. 50, etc.) The death of Moses and Aaron has been so surrounded with a halo of glory by poets and preachers, that we sometimes forget the ugly fact that their premature death was the result of their sin. "Thou forgavest them, though thou tookest vengeance of their inventions." Whether the allusion, therefore, is to the nation or to the individual the principle of the text is this, that very frequently our sins are forgiven, yet in some way or other the consequences of our sins may remain, remain to chastise.

Now you will see that this principle is utterly opposed to what we call the

"WILD OATS" THEORY.

Men very glibly talk about sowing their wild oats, and sometimes you will even hear a father or a mother talk lightly about their boy sowing wild oats, as if it made no matter, forgetting that if we sow to the flesh we shall of the flesh reap corruption, utterly forgetting that wild oats grow, and that in some way or other my sin may chastise me, even when the guilt is still forgiven. Perhaps we have a great many young men here to-night who are saying to themselves—"Well, it does not make any matter how I live now. I intend to become religious by-and-by, and when I am converted—well, it will be all right—all's well that ends well, and when I am converted, why, the past, no matter how black and bitter it has been, will be all obliterated, all annihilated, and I shall be as happy as if my life had been that of an angel."

Oh, may God give me power this night, forever to wipe out this impression from your mind! It does matter, dear brother, how you live before your conversion. "Thou wast a God who forgavest them, though thou tookest vengeance of their inventions."

Let me try and show you first that the fact of our sin remains. Secondly, that many of the consequences of our sin remain even after forgiveness and after conversion.

I. THE FACT OF SIN REMAINS,

and this thought alone is sometimes punishment—vengeance enough.

I suppose you have heard or read the common anecdote of the father and his son. The son was wayward and wicked, and his father thought he would try to cure him, and bring to his mind conviction of his waywardness and rebellion. So he said to the lad: "Now, I want you every time you do what is wrong to go to a certain tree and put in a nail in that tree." The lad obeyed, and every time he did anything wrong he went to the tree and hammered in a nail. By-and-by the tree was so full of nails that he began to be ashamed of himself, and at last he came to his father and got forgiveness. His father told him to go now and remove the nails, as his offences were all forgiven. The lesson was not in vain. He went gladly to the tree, but came back in sadness, saying, "Father, although the nails are gone, the marks are still there." Now, that is true, awfully true, with reference to every action of my life.

1. Words. Take the words that you and I utter. About forty years ago, in the "Bridgewater Treatises," Professor Babbage wrote these words, "The air itself is one vast library, on whose pages are written forever all that man has ever said, or whispered, or done." Now, that seemed like poetry forty years ago, but it is a plain, scientific fact. You have heard or read of the phonograph, a recent invention, of which I do not purpose giving any scientific description. Doubtless there are some here who could better do that than I, but you know an instrument has lately been made by means of which the words that I utter can be registered—not merely kept there—but can be reproduced. By the magic touch of the operator the very words can be repeated at an interval of a week, a month, a lifetime. If the phonograph, for instance, had been in existence in the days of David, we might have listened to-night to the sounds of his harp. If it had been in existence in the days of our

blessed Master we might have listened to the very music of his voice to-night. Now, it is a solemn fact that every word I utter is registered, every word that I utter lives and may be reproduced again. A Chinese proverb says, "An unkind word drops easily from the lips, but a coach and six cannot bring it back again."

The idle words that we utter, the thoughtless words, the sharp words like drawn swords, the impure words that fester and corrupt, the harsh words like hail-stones in summer scatter and destroy, all these are registered. Every word that I utter vibrates forever in the universe of God.

2. Actions. Again, the actions that I do live. Pilate's words were literally true—"What I have written I have written." I cannot undo a single act of my life. We frequently talk about undoing certain things. We cannot do that. I may regret, I may apologize to man, and I may confess to God, and there is abundant mercy with God, but though a wrong act may be forgiven it can never be undone. It is written, and written for ever, in the history of my life. Nay—I speak reverently when I say, "God cannot undo the actions of my life!" There are two kinds of impossibility—subjective and objective impossibility. By subjective impossibility, I mean that the impossibility lies in myself, lies within. It is said in the Scripture, "It is impossible for God to lie." This is a case of subjective impossibility, because God's character is such that he cannot lie. Then there is objective impossibility; objective impossibility does not lie in the individual himself, but in the very nature of things. For instance it is an objective impossibility, that a thing can be and not be at the same time, that right can be wrong, that wrong can be right. The impossibility lies in the very nature of things. Now here is a case of objective impossibility—in the very nature of things God cannot undo a single act, that you, that I have committed. He may forgive, but it lives and lives forever in the realm of history and of fact.

"The deeds of men
As if engraved with pen of iron grain,
And laid in flinty rock, must stand unchanged,
Written on the glorious pages of the past:
If lost in rocky caverns of oblivion,
If lost in letters of vindictive fire,
God may forgive, but cannot blot them out."
—(Ezekiel xvi. 63.)

"Thou wast a God that forgavest them, though thou tookest vengeance of their inventions."

II. MANY OF THE CONSEQUENCES OF SIN REMAIN.

Now I want to show that many of the consequences of our sin will live. The fact will remain; but a still more terrible thought is this, that many of the consequences, the natural consequences, in some cases the moral consequences of my sin will live. The acts of my life are seeds and not stones. What is the difference between a seed and a stone? Take an acorn and a pebble. Put them both in the ground. In time the acorn will become an oak, but the pebble remains a pebble still. Now the actions of my life are seeds, not stones. They are like the acorn, not like the pebble. There is not an action of my life, of your life, that will not live and germinate, and grow.

"Time passes onward with returnless wing,
And actions too, like time, may seem to pass,
To pass—and be no more;
But 'tis not so; or influence never dies.
And every act, emotion, word and look itself,
Makes influence tell for good or evil
Thro' the long ages of eternity."

Let me show you some ways in which the actions of your life and mine will revive and bring forth fruit.

(1.) Bodily. In the constitution, in many cases, for instance, my sin although it has been forgiven will still live in my body, in my constitution. Hugh Macmillan has pointed out in one of his charming books some facts with reference to trees. There are trees that grow by successive additions to the outside of the wood. A tree of this kind contains within itself its own history. If you cut a transverse section of the tree you have its history lying before you. You can tell the age of the tree, the number of rings will give you the number of years. Nay, you can tell not only the years of the tree, but you can tell the character of the weather in those years. The broad ring indicates a wet summer, the narrow ring a bright and genial summer, the rough ring now broad—then narrow—a summer in which there was alternate sun and storm, so that if I were competent to read the hieroglyphics of a tree, I might take the mahogany rail here, I might take the table, the chair in your drawing-room, and from that piece of furniture tell you the very history of the tree from which it was made, tell you the character of the summer and of the winter in the history of that tree's life. As with the tree so with the man. Our history is written in our very constitution, and many a time the secret sin that we thought had been hidden from God and man is found out in the hospital, in the asylum, and in the grave. There is a text in the Book of Job which appears to me to be one of the most terrible in all the Bible. I would greatly like every one in this congregation to mark this text. It is part of the eleventh verse of the twentieth chapter of Job—"His bones are full of the sins of his youth." Just as that tree bears indelibly written upon it its history, so in many a man's body there is the history of his life. Look at this young man. He has recently come fresh from the country, from the atmosphere of a mother's prayer, of a father's watchful care. When first he came to the city he was full of good resolutions; high resolves swayed his spirit for a while; but, alas! temptations beset him and he yielded. He went to the gin palace, the billiard room, the low music hall. No break to the theatre, and you know the result: the anken eye, the pallid cheek, the trembling hand, and the racking cough—all tell their own tale. "His bones are full of the sins of his youth." And although we have known many a young man like this converted, and plucked as a brand from the burning, nature, alas! has taken her course. "Thou wast a God who forgavest, though thou tookest vengeance of their inventions."

(2.) In the memory. Wild oats grow not merely in my body, and bring forth fruit in my constitution, but they grow in my memory. You know the fable about the river Lethe. The ancients used to say that in going into the other world the soul passed through the waters of Lethe, and that these waters had a twofold effect on the memory. In the first place they obliterated everything that was painful, and in the second place they brought afresh to the recollection everything that was joyous and bright. We pass through no Lethe in conversion. Oh! be assured of that. No sweet oblivious water obliterates from the mind the sin and the memories of the past; and, oh, how wild oats grow in the memory! John Angel James, when threescore years and ten, said that he was still suffering for having dipped for fifteen minutes into the pages of an unclean book when a lad some fourteen or fifteen years of age. The saint with silver hair, was suffering for the sin of his teens. John B. Gough said—"I would give that right hand of mine if I could forget some of the scenes and the

sins of my life." A bad book, an impure painting, a low lewd song, a midnight revel, will haunt you even when the converting grace of God has made you a new creature, and will recall this terrible text, "Wild oats, then, grow in my memory."

3. In the character. Wild oats grow also in my character. "Sow an action and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny." How truly does Dr. Punshon sing:

"By trifles in our common ways,
Our characters are slowly filed;
We lose not all our yesterdays:
The man hath something of the child.
Part of the past to all the present cleaves,
As the rose odors linger, e'en in fading leaves."

I want to call your attention to another text that really I never saw until the last few months. I saw it, of course, but never saw its real meaning until recently. You will find it in the eighteenth of Jeremiah, the third and fourth verses. "Then I went down to the potter's house, and behold he wrought a work on the wheels, and the vessel that he made of clay was marred in the hands of the potter; so he made it again another vessel as seemed good to the potter to make it." A foreign poet has said that over the cradle of every infant two forms hover. These forms are not visible to human eyes—they are seen by the angels, however. In the one form you have the beautiful ideal of what God intends that child to be. In the other form you have the hideous caricature of what that child may become. Now, I want you to look, and you will see that there is some Scriptural foundation for this idea. "Then I went down to the potter's house, and behold he wrought a work on the wheels, and the vessel that he made of clay was marred in the hands of the potter, so he made it again another vessel as seemed good to the potter to make it." Now I learn from this verse several thoughts. In the first place that the foreign poet is right, and that God has in his mind a glorious ideal for the life and character of every soul he has made. God, the great Potter, has in his mind the kind of vessel he intends you to be—a vessel of gold, a vessel of silver.

I learn in the second place that God's ideal may be interfered with. You observe here that the clay was marred in the hands of the potter. Sin will mar God's ideal concerning you and me. But I learn in the third place that although the clay was marred, and although the vessel that God intended to make was not made, the clay was not thrown away as useless. He made, you see here, another vessel "as seemed good to the potter to make." The potter had a glorious ideal. He wanted to make me a vessel of gold, I frustrated the grand purpose of God, and yet there is mercy—he forgives me, he saves me, and now he moulds me into another vessel, but one less honorable than he had originally intended. Now you never can be—oh! that God would burn this into your minds—you can never be the man that God intends you to be unless your whole life is moulded by him. God intends that my youth, my manhood, my age, should be consecrated to him. One part of my life tells on the other. My youth tells on my manhood, my manhood on my age, and unless I am moulded by his almighty finger during the whole course of my life, he cannot make you, he cannot make me, what he intended at first. Blessed be his name, he does not cast away the clay, and although his high and beautiful ideal may be marred, through his grace I shall not be a vessel of destruction, but I shall be made at last another kind of vessel as may seem good to the heavenly Potter. Grace has its limits, and God Almighty can never make you and me what he intended us to be if we sow "wild oats" in the spring-time of our life.

4. In others. There is another place where wild oats grow. They grow, alas! in the lives of others! "None of us liveth unto himself." You and I cannot possibly live unto ourselves, our actions are making those around us. Take for instance the case of your companions. Wild oats will possibly grow in the life of that companion of yours. I think I have said here before that I have very narrowly escaped from drowning some six times. I shall never forget one of these escapes. Three of us were one day bathing in the river Bann. It was shortly after my conversion. In the river there are many deep holes, so that unless one was very careful he would suddenly step into one of these holes. One of my companions was very timid. I wanted to teach him to swim, and I thought that if he were brought out of his depth he would be obliged to swim. So I took hold of him and dragged him in, when, suddenly, we disappeared into one of these holes beyond our depth. We went down three times, and on coming up the third time happily the other young man who was with us caught hold of me and saved us both. I shall never forget that solemn moment. The lad whom I had taken out of his depth grasped me so that I had no power to swim. All my past life flashed before my mind in those few vivid moments, which seemed to be the very hour and article of death. I thought of my wickedness and folly as I had never thought of them in my life before. Now, there is not a day in all the year in which a reality more terrible than that does not take place in Dublin—not a single day in all the year in which a young man does not take his companion into the public-house, into the theatre, into the ball-room, and alas! in many cases there is no rescue, no salvation; the one thoughtless act issues in everlasting death. Oh! if that young fellow had been drowned how could I ever have forgiven myself? and depend upon it if you ruin that young man you will never forgive yourself. You may remember the story related of a man who was lying wounded in one of the hospitals during the American civil war. It was impossible to get him to converse about anything. At last one of the Christian workers succeeded in getting him to speak by recalling to him the memory of his mother. That somehow opened his heart and he now for the first time really spoke. He had been utterly sullen, utterly silent before. The Christian worker asked, "Can I do anything for you?" The young man said, "Can you undo?" "No," said the lady, "even God himself cannot undo the past;" and that led him to tell of what was on his heart. He said, "A young fellow came some time ago into the army. He was in my tent, he came from a home of piety and prayer, I soon taught him to curse, and when he began to curse he left off praying, and shortly afterwards I saw him shot down at my very side with one of the oaths I had taught him on his lips." He told in this way the terrible tale; but, like Rachel of old, "refused to be comforted." What a warning! What a solemn question! "Can you undo?" I may lead astray a young man by my example if not by my diabolical act; and that young man may be lost and lost eternally despite the tears of blood that I may shed afterwards in entreating him to come to God. Let me beg of you never again to glibly talk of sowing wild oats, for, be not deceived, God is not mocked; what-

soever a man soweth, good or wild oats, grape or thistle—that which he soweth, if of the flesh, he shall of the flesh reap corruption; blessed be God—if of the Spirit, life everlasting.

Some of you may think this a strange sermon a well as a strange text; but I feel constrained to raise a warning voice. God forbid that anyone coming here should say, "I came but the watchman failed to sound the note of warning." Blessed be God there is more than justice, there is mercy, abundant mercy in Christ. I was reading this week an incident related by Professor Drummond, the author of "Nature and Spiritual Law." He has been holding meetings amongst the students of Edinburgh, and many of these students have come to Christ. The incident referred to took place a short time ago. It was the case of a young man who was dying, a student in the University; he had been one of the foremost in the athletic clubs; but now the hand of death lay heavily upon him. One of the house physicians, an earnest Christian and successful soul-winner, spoke to him about God and eternity. The dear fellow listened, became anxious, and eagerly heard the story of Redeeming Love. "Will you give yourself to Jesus?" asked the doctor. He did not answer for a time, and then earnestly regarding his friend, he said: "But don't you think it would be awful mean just to make it up now, at my last gasp, with one I have rejected all my life?" "Yes, it would be mean; but, dear fellow, it would be far meaner not to do it. He wants you to do it now, for he has made you willing, and it would be doubly mean to reject a love that is pursuing you even to death." The dying man saw the point, and gladly accepted Christ. You may say to-night—"Would it not be mean of me after having sown my wild oats in spring—would it not be mean to come to him now?" Yes, 'tis true—'tis pity 'tis true, but it would be doubly mean to stay away when he is pursuing you with his love—pursuing you even unto death! May scores in the house come ere this service closes, and prove the truth of his blessed words, "Him that cometh unto Me, I will in nowise cast out."

At the conclusion of this most impressive address the hymn, "Sowing the Seed," was sung by the choir; and that the words of the preacher did not fall altogether on stony ground was evidenced by the number who took part in the after meeting.

Our Sunday School Work.

Sunday, June 14, 1885.

INTERNATIONAL BIBLE LESSON.—11.

THE PRIESTHOOD OF CHRIST.

Hebrews ix. 1-12.

TEACHING HINTS.

BY THE REV. A. F. SCHAUFFLER.

THE PRIESTHOOD OF CHRIST; OR, THE TABERNACLE AND ITS SERVICE A TYPE OF CHRIST.

In this lesson, in verses 1-10, the apostle refers to the (a) tabernacle and its furniture, and (b) to the high-priest and his duties. In verses 11, 12 he explains that all that which pertained to the old Jewish ritual was but a figure or type of Jesus and his work for sinful men.

The teacher cannot do better than to stick close to the text to-day, and do his best to explain to the class the tabernacle and the priestly ceremonies there enacted, applying them to Christ and his for us. For though some in our times foolishly deny the Old Testament, we can never overvalue the work of the

ATONEMENT,

by means of the great object-lessons God gave man, through Moses.

I. THE TABERNACLE.

[If possible, have in the class a picture of this building.]

The tabernacle was fifteen feet in height, fifteen in breadth, and forty-five in length, and was divided into two rooms, one just twice as large as the other. The large room was called the Holy Place; the inner and smaller one, the Most Holy Place. In the larger room stood the golden table of shewbread, the golden candlestick, and the golden altar of incense. This latter stood in the Holy Place, but was reckoned as belonging to the Most Holy Place. In the Most Holy Place there was only the ark of the covenant with the ten commandments inside, and the cherubim over the lid, that was called the mercy-seat. Everything, both in the Holy (and Most Holy Place, was of pure gold.

II. THE HIGH-PRIEST.

There were many priests, but only one high-priest. Once every year, and only once, he, and he alone, went into the Most Holy Place, with a golden bowl, in which was the blood (representing the life) of the animal sacrificed for the sins of the people. The ceremony was repeated every year.

Now ask, "Would the blood (that is, life) of any bull or goat really atone for the sin of a man?" Certainly not, for the apostle himself says that "it is not possible that the blood of bulls and of goats should take away sins" (Heb. x. 4). Then why did God command any such ceremonies as these? Because by them he set forth to human eye, and in a sort of visible way, the true work of Christ for sinners.

If we carefully study the allied passages in Hebrews, we shall see very clearly. See then what the Most Holy Place stands for. It is an earthly representation of heaven itself. The mercy-seat represents the throne of God, from which he bestows pardoning mercy to sinners. The law within the ark speaks to us of the justice of God, while the pure gold everywhere witnesses to that golden city where nothing impure may ever enter it.

See what the high-priest stands for. He represents none other than Jesus himself. The earthly high-priest was a go-between, between sinful men and a holy but merciful God. So Jesus is a mediator, or go-between between us and our heavenly Father. See what the blood stands for. Blood, in the Old Testament, meant life. Read Leviticus xvii. 11: "For the life of the flesh is in the blood." So the blood (life) of the innocent animal typifies the blood (life) of Jesus, freely offered for sin (when we say "the blood of Jesus Christ cleanseth from all sin," we mean, "the life of Jesus Christ" given for us, cleanses from all sin).

See again what the presentation by the high-priest of the blood (life) typifies. It sets forth the life of Christ freely offered before God in heaven, as the ground of our pardon.

Now, then, we are ready to see the true meaning of all this. It means that Jesus, who came into this world to give his life for us, has gone back again to heaven, and there before the throne of God pleads the merit of his sacrifice for sinners. Since he died for the ungodly he pleads for their lives, if they are willing to accept him as their great High-priest; and God promises that for Jesus' sake he will pardon all sinners for whom Jesus pleads.

Now the teacher may pass on to the practical questions with the class.

QUESTION ONE.

Will the pleading of Jesus for guilty sinners be of any avail? Certainly, because God himself says that he sent his Son into the world to die that sinners might live. Jesus is God's well-beloved Son, and he will not refuse his plea. John tells us he is our Advocate with the Father; and if we have the Son of God for our Advocate, our cause can never fail. The Jews had only a human high-priest; but we have a divine High-priest, to whom all power in heaven and earth has been given.

QUESTION TWO.

On what conditions will Jesus plead for me? Simply on condition that I accept him as my High-priest. Of course, this means that I must feel that I need a Mediator or Saviour. If any one says, "I am not bad enough to deserve God's wrath," he will not want to accept help from Jesus. Or if any one says, "Yes, I need a Saviour when I come to die, but not now," he will not turn to Jesus for present pardon. Or, again, if any person says, "Yes, I am guilty, but do not propose to abandon my sins just now," he too is saying the same thing as the others. But if any one feels his guilt, his need of an Advocate with God, and has any desire to turn away from his sins, Jesus will at that instant become his Advocate, and plead with God for him.

QUESTION THREE.

If I take Jesus for my Advocate, and then again fall into sin, will he turn against me? No, not if you repent. For he is a very sympathizing Saviour. We have not a high-priest who cannot be touched with a feeling of our infirmities, for he was himself tempted in all points as we are. So he knows how to feel for us, and is very patient with all who are earnestly trying to follow him, even when they sin. When he was on this earth, he told Peter to be ready to forgive a man seventy times seven times in one day. And surely he would not turn against us sooner than he forbade Peter to refuse to pardon his brother.

QUESTION FOUR.

When I do sin again, what shall I do? Go at once to Jesus in prayer, and ask him to plead for you, that your sin may be pardoned, and then ask for help not to fall into sin any more. May I do this every day? Yes, every day through your whole lifetime.—*Sunday School Times.*

WESLEY'S CHEERFUL DISPOSITION.

Dr. Rigg has done many special services to Methodism, and we gladly recognize another. An inaccurate statement respecting John Wesley's disposition having found its way into the columns of the *Times*, Dr. Rigg writes to that journal to correct the inaccuracy. His letter will do much to dispel a popular fallacy. The author of an article in the *Times* on Christmas Day quotes a statement made by some one to the effect that John Wesley counted it almost a sin to indulge in joyous emotions. Dr. Rigg gives this assertion an unqualified contradiction. He says there is no feature in Wesley's character more marked or better known by all who have made his life in any degree their study than his uniform cheerfulness of disposition, which found expression habitually in sallies of wit and pleasantry. His journals are full of the evidences of this characteristic. One of his preachers, indeed, a man of a melancholy temperament, said to him on one occasion that there were two or three persons who tempted him to lightness and trifling, and that he, Wesley, was one of them by reason of his strokes of wit. For the last fifty years of his life, as we learn from Wesley's repeated statements, he did not know what low spirits meant.

Conversion is no repairing of the old building, but it takes all down and erects a new structure. The sincere Christian is quite a new fabric, from the foundation to the top stone all new.

The Righteous Dead.

WILLIAM J. P. FOLEY

Was born in the township of Darlington, near Bowmanville, Oct. 9th, 1837. He removed to Manitoba with his family, who settled on Sec. 8, Tp. 3, R. 8, in November, 1850. At a revival held at Mt. Carmel appointment, on the Manitoba Mission, he expressed his desire to give himself unwaveringly to Christ. The next day he was taken ill, and showed, while confined to his room, that he was earnestly carrying out the resolution he had formed. The day he died—March 20th, 1855—he several times expressed his joy in believing, and exhorted all present to give God their hearts. The following Sabbath, March 22nd, his remains were interred in the Manitou cemetery, all feeling deeply sorrowful that one so young and promising should be called so suddenly away. D. S. HOUCK.

SAMANTHA JANE RUTHERFORD.

Died on the 21st April, in the twenty-third year of her age, in Embro, county of Oxford, Samantha Jane, wife of Robert Rutherford, and daughter of the late John and Barbara Conke.

Sister S. J. Rutherford, the subject of this brief sketch, was born in the township of West Zorra, Aug. 6th, 1862, and married Jan. 17th, 1883. She was converted at a camp-meeting held near Lakeside, only a short distance from her home. (Rev. B. C. Moor, her pastor.) Her lamented death was sudden, but she was ready. Samantha lived faithfully, and died very happy, exhorting all to meet her in heaven. She will be missed from the domestic circle, and the church to which she was so much attached. She leaves a husband and one child, four brothers and one sister, to mourn their loss. But it is her eternal gain. A. SCRATCH.

BARBARA ANN CONKE.

Died at her residence Embro, May 4th, in the 47th year of her age, Barbara Ann Conke, widow of the late John Conke. This estimable Christian lady had only reached the prime of life, and bid fair to enjoy a good and useful old age; but was suddenly cut down almost without warning, but not without preparation, for the house of God was her delight, and his service her chief joy.

Sister Conke was converted to Christ Jan. 15th, 1854, under the labors of her father, and united with the Methodist Church, of which she lived faithfully and a constant member until called to take her place among the glorified in heaven. In her death the children lost a fond and gentle mother, and the Church a valuable member, and the community a kind neighbor. But what is our loss is her eternal gain. May heaven smile on her sons, and not let them forget her last counsel, "Meet me in heaven." A. SCRATCH.

GEORGE Y. GREY

Was born in Cavan, Ireland, in 1849, came with his parents to Canada in 1872, and settled in Hope Township. About the year 1875 a blessed revival was realized at Wesley, under the ministry of Bros. Browning and Wilkinson, and Bro. G. witnessed a joyous change of heart. Not like the morning cloud or early dew were his religious impressions; but, deeply rooted, the Word grew in his heart and prevailed. About four years ago an attack of pleurisy weakened his constitution, and though a partial recovery at times gave hope, yet these were years of suffering. Nursed with the tenderest care, summering in Ontario and wintering in New York, his sufferings patiently and resignedly met, all was done that could be arranged to lengthen out his days. On the 16th day of March, 1885, he calmly and triumphantly crossed the Jordan, and entered the land of eternal rest. R. T. C.

ELIZABETH LINDSAY

Was born in the township of Hamilton, in the year 1835. In 1854 she resided with her parents in Dereham, and becoming a subject of divine grace, united with the M. E. Church. In 1856 she was married to Elijah Rean, and shortly after removed to Wisconsin, U.S. Mr. Rean died in 1862, and the sorrowing widow with her family returned to Ontario and settled in Darlington. Some years after she united in marriage with Mr. T. Heaman. For several months previous to her decease, Sister H. found her constitution was undermined by wasting consumption, but faith in Christ kept her heart calm and trustful. Words of loving advice were spoken to her family and friends who called to sympathize, so that the very afflictions through which we saw her pass became benedictions to sorrowing hearts. She passed away to the skies August 8th, 1884. R. T. C.

CHARLES HAROLD WING.

Only child of Alpheus and Della Wing, was born in Plum Hollow, Leeds County, July 29th, 1884, and died March 4th, 1885.

Another lamb has been gathered by the good Shepherd into the upper fold. The parents are sad and lonely, but they rejoice in the midst of their tears to think that:

Through them a new harp is strung
And a new song is given
To the breezes that float
O'er the gardens of heaven.

WM. BLAIR.

POLLY SOPHIA WING,

Born March 4th, 1858, died February 7th, 1885. Her father died in the fall of 1864, and the following spring she came to live with M. R. Bates, Esq., at the Elbe, near Farmersville, where she grew up as one of their own family, beloved and cherished till the day of her death. While a mere girl she experienced religion under the labors of the Rev. John Ferguson. Faithful and devoted are the two words that must aptly describe her active Christian life—patient, pure, and peaceful, as day by day she wore away to the land of the ideal. It was a means of grace, an inspiration to holy living to visit her dying chamber. Like a queen going to her coronation, so she passed out of our sight, and the faithful will surely meet her in the better land. WM. BLAIR.

JAMES W. BROWN

Was born March 11th, 1811, and died on the old homestead April 6th, 1885. He was converted to God in the fall of 1851, under the labors of Revs. W. Brown and S. Young, and until enfeebled by age and disease was always in his place in the church of God.

I am told that during the active years of his Christian life he was always equally ready to pay or pray. Some do neither, and some the one but not the other. In quiet conversation with him by his bedside, I found him ever hopeful, trustful, and submissive to his heavenly Father's will. With the utmost confidence

he would speak of death as a welcome release from the protracted sufferings of this mortal life. His home has been for many a year, and is still, a hospitable shelter for the heralds of the cross.

He was married to Eleanor Bates, his now-bereaved widow, Jan. 11th, 1857; raised a large family of children, all respected and beloved—kind to each other—helpful to the Church in various ways, and some of them looking only the one thing needful to make them the noblest work of God. May God bless the bereaved widow and her fatherless children, and bring them at last to reunite an unbroken family around the throne. WM. BLAIR.

STERLING ALGUIRE

Was born in the township of Yonge, Leeds County, May 26th, 1820, and died in Dakota, February 19th, 1885. He was converted to God on the Farmersville Circuit in the fall of 1851, under the labors of Revs. W. Brown and S. Young. Thenceforward his light shone with a clear and steady ray. He loved the Church of his choice (the old M. E.) and served it faithfully in various relations as steward, trustee, etc.

The circumstances of his death were somewhat pathetic. Struggling bravely with the hardships incident to pioneer life on his farm in Dakota—bereft of the companion of his earlier years, his children mostly grown up and far away, with the exception of one son—he was one day struck with a sudden chill and presently lay dying—

Like the soldier of the legion
That lay dying in Algiers,
There was lack of woman's nursing,
There was dearth of woman's tears.

His remains were brought back to Farmersville, where many of his old friends had the mournful satisfaction of looking for the last time on earth upon his face that was once so familiar on our streets. In the old church where he and his family used to worship, a crowded congregation gathered to take part in the funeral service, and then we laid him away to rest in the graveyard near by where so many of his kindred lie. Three brothers' names—Harmonius, Levi, and now Sterling—stricken from my church register inside of three years! "Our fathers, where are they?" and where are the sons? May God bless and save the children and bring them at last to inherit and inhabit those mansions that Christ has gone to prepare. WM. BLAIR.

LOUISA McMAHON, (Wyoming).

Second daughter of John and Matilda McMahon was born August 22nd, 1859, in Camden, Ontario, and with her parents removed to Plympton, county Lambton.

Under the labors of Rev. W. J. Ford she was, five years ago, truly converted to God, and united with the Church. Of an affectionate nature towards her friends, she was at the same time firm in her convictions of what was right, and was generally regarded as a most amiable young lady.

Miss McMahon bore her last illness, which was severe, with Christian fortitude. I found in visiting her that she had a definite trust in Christ, and a bright evidence of her acceptance. She thankfully referred to her conversion, and thought the bed of death a poor time in which to prepare for eternity. Near the closing scene she assured her sister that Jesus was precious, and she had no fear, and on the 23rd of April, 1885, peacefully passed away, aged twenty-five years and eight months. At that funeral service the grave seemed cruel, and yet we buried her in sure and certain hope of a glorious resurrection. W. HENDERSON.

JAMES WILLIAMS (Bowmanville Circuit).

The deceased was born in Caermarthenshire, Wales, Aug. 26, 1808, and died near Culloden, township of Dereham, county of Oxford, March 5th, 1885.

Bro. Williams immigrated to Canada in 1830, and settled near Queenston, where he was converted in 1835 or 6. A number of tickets, bearing the signatures of B. Jones, M. Whiting, H. Bigger, and G. R. Sanderson, indicate not only an early connection with Methodism, but an ardent attachment to her peculiarities. Some thirty years ago he removed to this section, then almost a wilderness, where he made a beautiful home for his family, at which he cordially extended a liberal hospitality, especially to the ministers of our Church. In October, 1883, his beloved wife died, but none supposed that he would shortly follow. Attacked by acute disease early in February, he lingered a month; but amid his sufferings, often intense, he gave unequivocal testimony that he was trusting in Christ, and was sustained by his grace. Of a family of twelve, who reached adult years, ten survive him, and illustrate the power of parental influence by an ardent attachment to the Church of their father.

On Sunday, March 8th, at the funeral service, the writer preached from Acts xiii. 36: "David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers."

W. RIGSBY.

MR. JOSEPH LAW (North Orillia).

The subject of this notice, Mr. Joseph Law, was a native of Lincolnshire, England, born in the year 1840 of godly parents, who were strict adherents of the Established Church. In 1858, when a youth of eighteen years, he found his way to this country and a home and employment with friends in the Gore of Toronto Township. In 1861, having married, he and his young wife attempted making a home for themselves in the township of Morrison, Muskoka. Not liking their situation, they soon left it, purchasing and settling upon the present homestead of the widow and family, where they have lived for the last twenty years. In 1866 the Rev. Thos. Feather, of Orillia (then a mission supplying all the country around), held special services in the neighborhood, by means of which Mr. Law, his wife, and quite a number of his neighbors were led to unite themselves to Christ and his Church. Mr. Law seems at once to have commanded the confidence of his ministers and fellow-members, and to have taken a leading position among them. He was zealous and earnest in every good work which seemed to promise good to the neighborhood. It was felt and said among the friends who gathered to bear his remains to their last resting-place, that it would not be easy to fill the place he had left vacant in the settlement. He belonged to a class of men, never too numerous, with whom it is always pleasant to hold intercourse or have dealings. On the 3rd day of March, he, with two sons—quite little lads—was in the woods finishing up their winter's job of lumbering—the boys with the saw, the father felling a tree, which, in coming down, went against another, a large branch of which broke off and sprang back, hitting him on the head and breaking in his skull. He lived after the injury for several hours, but was never sufficiently conscious to make

any communication. The large attendance of neighbors and friends at the funeral gave testimony to the esteem in which he was held. He leaves with his sorrowing widow a family of ten children, the youngest a babe, to trust in the widow's God—the Father of the fatherless. THOS. WILLIAMS.

REBECCA PROCTOR,

The subject of the following brief sketch, was born in Yorkshire, Eng., July 30th, 1809, and was married to Mr. John Proctor in 1828. Three years later they emigrated to Upper Canada, stopping on their first arrival at Port Talbot. Here they spent one year in the employment of Col. Thomas Talbot.

Of Mrs. Proctor's early life, previous to her marriage, we have no particulars, and therefore do not know what her religious associations or training may have been; but her subsequent life would indicate that she had been of a decidedly religious turn of mind. Her surroundings at Col. Talbot's were far from being agreeable to her. The irreligious atmosphere in which she was compelled to live distressed her greatly, and led her to earnest thought about her own spiritual state. She had no friend to whom she could apply for counsel, but in her loneliness she came to the one Counsellor and Friend, who never turned away, and was converted while engaged in prayer in her own room alone. Then she persuaded her husband to seek another location, and at the expiration of their engagement with the Colonel they removed to the township of Zone, where they suffered the privations incident to the pioneer life of that period. But the blessing of God rested upon the sturdy young couple, and in process of time they rejoiced in the possession of fertile fields, and of flocks and herds, the fruits of their united industry.

Shortly after their settlement in Zone, Mr. and Mrs. Proctor had an opportunity to attend the services of the Methodist ministry, of which they gladly availed themselves, and at once cast in their lot with these people. Thenceforward the Methodist Episcopal Church had no stancher friends or more liberal supporters than they, as those of the itinerants of that day who are still living can testify.

Subsequently they removed from Zone to the township of Dawn, settling near where the village of Florence now is, and here they continued to reside, prosperous and esteemed, till Mr. Proctor's death in 1872. During her husband's lifetime, Mrs. Proctor had gone hand in hand with him in every good work, and after his removal she was no less active in her zeal or labors, even after the infirmities of extreme old age had come upon her. For some time past Mrs. Proctor had resided with her only child, Mrs. J. W. Morley, now of Stathroy, and at this place, after a brief but severe illness, on the 21st of April, 1885, she passed away in full assurance of her acceptance with God through faith in the Saviour she had so long and faithfully served. Her remains were taken to Florence for burial, where Rev. W. D. Hugheson preached an appropriate and forcible sermon from the 24th verse of the 73rd Psalm.

Husband and wife lie side by side, and with truth it may be said of them: "They rest from their labors, and their works do follow them."

THOMAS WEBSTER.

REV. ISAAC WELDON.

Eldest son of Levi Weldon, Esq., was born in Marietta, county of Victoria, on the 23rd of August, 1835, and died in the parsonage, Colborne, on the 4th of April last, in the 50th year of his age. Brother Weldon was of good U. E. stock, and thoroughly identified with the interests of his native Canada. He received a fair education, and afterwards spent a brief period of his early manhood in the honorable profession of school-teaching. It was in the year 1859, at a prayer-meeting held in Nubb's school-house, in the neighborhood of the family residence, that Brother Weldon was savingly converted to God. The repentance that led him a seeking suppliant to the throne of grace was deep and unfeigned, and the evidence of his acceptance with God abode with him till life's latest hour. From that memorable hour the one desire of his heart was to lead sinners to the Saviour.

In the year 1861, at the call of the Church and under the constraining convictions of the Holy Spirit, Brother Weldon was enrolled among the candidates for the ministry; and for nearly twenty-four years he endeavored to discharge the duties of his high vocation with fidelity and affection and success. It was during his residence as a student at Victoria University—while he was a probationer for the ministry—that my first acquaintance with him was formed, an acquaintance that extending years cemented into closer and holier brotherhood. Brother Weldon's ministerial life was spent on three districts, and on every circuit his labors were owned of God with success. On some fields of labor extensive revivals of religion, with large accessions of converts to the Church of Christ, attested his fidelity to the Master, and the Master's approval of his servant's work.

Some two months after his return to Colborne from the Conference of 1884, the heavy hand of sickness laid him aside from his loved work. Jaundice, followed by dropsy, inducing cognate diseases, rapidly wasted the tissues of a strong and vigorous constitution, until there was little left of the robust and active man. During nearly eight months our dear brother bore his afflictions with Christian patience and submission. He cherished the hope—it was hope against hope—almost to the last that the Lord would restore him to health and to his wonted work. He never wavered in his confidence in the Saviour. His testimony to God's abiding presence and love was freely borne all the way through his afflictions. Among many testimonies to the worth of our departed brother, the following is from one who knew him intimately: "Probably I saw more of him in his illness than any other of his ministerial brethren. I delighted to visit him; he was the same man in his sickness, when the hand of God was laid heavily upon him, that he was in his busiest activity. It was refreshing to be with him—he looked fearlessly into the future, and enjoyed perfect peace. He told me again and again that it was all right with him. He frequently repeated, 'Precious Jesus.' My last interview with Brother Weldon was solemn and affecting. In reply to the question, 'Can you now resign your all into the hand of God?' he said, 'Yes, I am enabled to give myself, my beloved partner and our four dear children, and my ministerial work, all up,' adding, 'God will take care of me and mine.'

At the close of funeral services held in the church where he spent the closing years of his ministry, and where his labors had been so largely successful, his remains were borne to Lindsay for interment.

Brother Weldon was a good man, highly honorable toward his brethren, and greatly beloved by them. He was faithful to the trust committed to him, deliberate and kind in his administration of Methodist discipline, and a clear and fearless preacher of the Gospel of the grace of God. JOHN BRADIN.

News of the Week.

Elections under the Scott Act in the counties of Haldimand and Ontario will be held on the 16th of July.

The *Monteur*, referring to Mr. Gladstone's disclaimer, says:—"England can never overcome her Irish and Colonial difficulties till she is officially represented at the Vatican."

It is reported in Athens that grave political disturbances have occurred in Crete. No details have reached this place, and the reason assigned is that the malcontents have cut the wires.

Young Earl Cairns, of the celebrated Fortescue-Garnock breach of promise suit, assumed his place in the House of Lords last Friday as the son and successor to the title of the late Earl Cairns.

The Princess of Wales is endeavouring to bring about a meeting between the Prince of Wales and the Czar at Copenhagen. The Princess hopes that permanent peace will be secured through this meeting.

General Sir Redvers Buller telegraphs from Egypt that the whole British force has reached Dongola, that all the stations south of that place have been evacuated, and that 7,225 refugees have gone north.

The Government of India, besides completing the projected railway to Pishoon, will construct an "alternative line" through the Bolan Pass, and will build a military road from Deraghazi to the Pishoon Plateau. The cost of these national works will exceed \$25,000,000.

It is announced the entente cordiale between Prussia and the Vatican is growing more firm, and is tending to an agreement upon the new law regarding the education of the clergy and the settlement of the dispute in connection with the vacant Bishops of Cologne and Posen.

The British residents of Cashmere report that shocks of earthquake continue. The earth has opened in several places, swallowing a number of houses. Hot water and clouds of sulphurous dust have been ejected from the chasms. These phenomena are accompanied by loud rumblings.

The Governor of Herat has sent men to fortify Bala Murghab. The Russians are taking the greatest care to prevent foreigners communicating with the Turcomans, and have expelled Persians supposed to be corresponding with the Afghans.

A Tonquin letter states the Black Flags are ravaging the Provinces of Santay, Hong-Hoa, and Tuyenquan, although those Provinces are occupied by French troops. The inhabitants have taken refuge in the French garrisons. Thirty Christian villages have been destroyed.

A fire broke out in the Philadelphia colliery, near Durham, England, on Wednesday last. Over three hundred miners were in the pit at the time, but all except thirteen were rescued. Those missing are supposed to have been killed. The fire was caused by an explosion of fire-damp.

The German protectorate on the Niger comprises the coast line between the British protectorate of Lagos and the western bank of the Rio Del Rey, the territory on both banks of the Niger from its confluence with the River Benue at La Kaja, to the sea, and also both banks of the Benue to and including Ibe.

The Russian press continues skeptical as to the near approach to agreement, which seems to be generally accepted. They consider it absolutely necessary that the exact position of the Ameer shall be defined—whether he is to be an independent sovereign or a vassal of England. The European press, however, consider peace as settled for the time being.

England is negotiating for the consent of the Sultan of Turkey to the establishment of a permanent British garrison at Alexandria. If the Porte assents, the evacuation of Egypt will be quickened. The aim of the English policy is to obtain security against the possibility of the occupation by any other Power after the English leave and to maintain English dominance over Egypt and the Suez Canal.

Gen. Lord Wolseley is engaged in the preparation of an official report on the charges preferred against Gen. Sir Gerald Graham, commander of the Suakin-Barber expedition, and Gen. McNeill, commander of the advance force of this expedition, for neglect of duty and incompetency in the conduct of their campaign. If the report be unfavorable, both Generals will be subjected to a special enquiry by a military council.

Special Notices.

A good circulation of the fluids of the body is indispensable to perfect health. The Blood, The Blood, The Secretions of the skin, Kidneys and Bowels are all purified by Burdock Blood Bitters.

Joseph Shewfelt, Armour, says that he considers Burdock Blood Bitters a life saving friend to him. It cured him of debility when doctors failed.

The continued use of ROBINSON'S PHOSPHORIZED EMULSION invariably cleanses the blood from all impurities and restores the system to a state of healthfulness, that is manifested in increased constitutional vigor, mental activity, and lightness and buoyancy of spirits. Always ask for ROBINSON'S PHOSPHORIZED EMULSION, and be sure you get it.

SCOTT'S EMULSION OF PURE
COD LIVER OIL, WITH HYPOPHOSPHITES.
As a Remedy for Consumption.

Dr. H. J. PRATT, Montello, Wisconsin, says: "After a thorough test of over two years, I voluntarily recommend your Scott's Emulsion to those afflicted with consumption."

FROM THE PRESIDENT
OF BAYLOR UNIVERSITY.

"Independence, Texas, Sept. 23, 1882.
Gentlemen:
Ayer's Hair Vigor

Has been used in my household for three seasons:—

1st. To prevent falling out of the hair.
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It has given entire satisfaction in every instance. Yours respectfully,
WM. CARRY CRANE."

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Sold by all Druggists.

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This elegant house is not large, but it is so well planned that it affords ample room for a large family. Throw open the double doors or portieres and nearly the whole of the first floor is practically one large apartment. A dozen persons may spend the day here without crowding, particularly as there is a large veranda, and forty persons are comfortable at a reception. With the corner mantels, Queen Anne bathtubs and rails, stained glass window over the stair landing, flooring the hall and parlor with beautiful lights, and a pretty sideboard in view from the dining-room, these apartments are both elegant and hospitable and satisfy the most fastidious hostess. The kitchen is solidly separated from the rest of the house, communicating with the dining-room through a convenient pantry, in which are sink, shelves and drawers. There are 2 large and 3 small bedrooms on the second floor, and 3 more can be finished off in the attic. Plenty of closets everywhere. The whole house is easily warmed by the one central chimney.

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It connects in Union Depots with through trains from NEW YORK, PHILADELPHIA, BOSTON and all Eastern points. It is the principal line to SAN FRANCISCO, PORTLAND & CITY OF MEXICO. It traverses all of the six great States of ILLINOIS, IOWA, MISSOURI, NEBRASKA, KANSAS, COLORADO with branch lines to all their important cities and towns.

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Health and Disease.

HYGIENIC AND CLIMATIC TREATMENT OF CHRONIC PULMONARY PHTHISIS.

AIR AND VENTILATION.

Although it is generally acknowledged that impure air is the foremost cause of phthisis, and although Dr. Henry MacCormac, Dr. W. B. Richardson, and others, have preached not only this but also that pure air is the most important means of cure, yet we must confess that in practice the first principles of air treatment are, with rare exceptions, most imperfectly carried out. Whenever climate permits, an entirely open-air and tent life is the best help in the treatment of phthisis; but this is not easily practicable the whole year round in our climates, though much might be done in this direction.

Fear of the inclemency of the weather is far too great among the public as well as the profession. Patients affected with chronic consumption without, or with only moderate and partial pyrexia, ought to spend the greater part of most days in the open-air, and ought not to be deterred by a little rain or mud or low temperature, or by the fact that they begin to cough when they come out of the close house into the open air. Arrangements ought to be made by which invalids are enabled, warmly dressed, to sit in the open air, sheltered from the wind and rain.

We must always bear in mind that even in large towns the air in open places and even in the streets is very much purer than within the houses.

As, however, the greater part of the twenty-four hours is spent indoors, the arrangement of the house and of the rooms is of the utmost importance. The invalid ought to have sunny rooms, sitting as well as bed-room; for though the sun does not shine at night, the vivifying influence which it exercises on the air of the bed-room during the day does not disappear at once with the cessation of the sunshine, but lasts throughout the night and longer. Two thousand cubic feet is not too much space for each inmate, and by good ventilation the air ought to be frequently renewed by day and by night. The temperature ought, if possible, never to exceed 68° Fahr.; and the open fire is by far the best producer of artificial warmth; gas ought to be entirely excluded. The bed ought to be open on all sides, and the ordinary consumptive ought not to be longer than eight or nine hours in bed even if the bodily temperature be somewhat raised during some hours of the day.

In acute forms and stages of phthisis, where there is much fever, I do not advise the patient to take active exercise or to fatigue himself by sitting up during any length of time; but it is certain that during this time pure and fresh air is as necessary and even more so than during the non-febrile stages. The bed of the patient ought, therefore, to be placed so that he receives as much fresh air as possible without exposure to actual wind or draught. In summer, and also in winter, weather permitting, a couch or bed ought to be placed on a balcony or terrace or in an open field or garden; the patient ought to be carried to it and properly covered and lie there from morning to night.

EXERCISE.

Exercise is one of the most powerful and essential means of cure. It is as necessary as air and food, because it enables the patient to take both in a sufficient quantity to improve the nutrition, by taking up fresh material and removing the waste, and thus to fight a battle with a fair chance of success. Without exercise I should not like to treat phthisis. To take exercise rightly, however, requires the guiding hand of the physician. There are judicious persons who can be taught to become sufficiently acquainted with their entire surroundings to enable them to do neither too much nor too little, but such persons are rare among consumptives.

When active exercise is impossible from great weakness, or forbidden from inflammatory complications, the movement in a bath-chair is especially to be recommended; and, by turning the head against the wind, it can be used in almost all weathers. Open carriage exercise is likewise good; but there ought to be only little wind, or some arrangement for sheltering from the wind, by having, for instance, the front hood up, and sitting with the back to the horses, which can be well arranged in landaus. Those who have the chance of being rowed in a boat up and down a river, or on calm days on the sea, often derive great benefit from this mode of motion.—Dr. H. Webber.

Special Notices.

Dropsy, Kidney and Urinary Complaints, the irregularities and weakening diseases of Females are all remedied by the regulating tonic power of Burdock Blood Bitters.

D. McOlimmon, Lancaster, had Chronic Rheumatism for years, which resisted all treatment until he tried Burdock Blood Bitters. It cured him.

KEEP THIS IN MIND. In the Diamond Dyes more coloring is given than in any known dye, and they give faster and more brilliant colors. It is at all druggists. Wells & Richardson Co., Montreal, P.Q. Sample Card, 38 colors, and book of directions for 2c. stamp. 2300-41.



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Sufferers will find relief by the use of

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Ayer's Pills.

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists.

CAIN Health and Happiness.

How? DO AS OTHERS HAVE DONE.

Are your kidneys disordered? "Kidney Wort brought me from my grave, as it were, after I had been given up by 13 best doctors in Detroit." Mr. W. Devenant, Mechanic, Iowa, Mich.

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Have you Bright's Disease? "Kidney Wort cured me when my water was just like chalk and then like blood." Frank Wilson, Peabody, Mass.

Suffering from Diabetes? "Kidney Wort is the most successful remedy I have ever used. Gives almost immediate relief." Dr. Philip C. Ballou, Monticello, Va.

Have you Liver Complaint? "Kidney Wort cured me of chronic Liver Disease after I prayed to die." Henry Ward, late Col. 6th Nat. Guard, N.Y.

Is your back lame and aching? "Kidney Wort, (a bottle) cured me when I was so lame I had to roll out of bed." C. M. Talmage, Milwaukee, Wis.

Have you Kidney Disease? "Kidney Wort made me sound in liver and kidneys after years of unsuccessful doctoring. It's worth \$10 a box." Samuel Hodges, Williamstown, West Va.

Are you Constipated? "Kidney Wort causes easy evacuations and cured me after 16 years use of other medicines." Nelson Fairchild, St. Albans, Vt.

Have you Melaria? "Kidney Wort has done better than any other remedy I have ever used in my practice." Dr. R. K. Clark, South Hero, Vt.

Are you Bilious? "Kidney Wort has done me more good than any other remedy I have ever taken." Mrs. J. T. Calloway, Elk Fiat, Oregon.

Are you tormented with Itch? "Kidney Wort permanently cured me of itching." Dr. W. C. Kline recommended it to me." Geo. H. Horst, Cashier M. Bank, Myerstown, Pa.

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Ladies, are you suffering? "Kidney Wort cured me of peculiar troubles of several years standing. Many friends use and praise it." Mrs. H. Lamoureux, Isle La Motte, Vt.

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KIDNEY-WORT THE BLOOD CLEANSER.

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Always Ready to Alleviate our Pains and Ills. Perry Davis' Pain-Killer acts as a faithful friend in curing all Summer Complaints, Cholera Morbus, Chills, Diarrhoea, &c. In countries where Cholera prevails, Pain-Killer is considered the surest of remedies. Prices: 20c., 25c., and 50c. per bottle.

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Sugar Coated Pills

Regulate the Stomach and Liver.

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Jock Russell was a farm servant not far from Carnwath. One day when Mrs. Brown (the farmer's wife) went into the milk-house she found Jock down on his knees before a milk pail, and skimming the cream with his finger and putting it in his mouth. "O, Jock, Jock!" she exclaimed, "I don't like that." "Ah, woman," replied Jock, "ye don't know what's gude for ye."

"Does your husband sleep sound?" asked Mrs. Cobbs, in the course of a call upon Mrs. Dobbs. "Sound!" responded Mrs. Dobbs. "Well, I should say I don't believe you or any body else ever heard such sound. It's enough to stop an alarm clock." The caller murmured that some men were that way.

A well-known Detroit clergyman, who has one of the largest congregations in town, as well as the largest capacity to appreciate a joke, relates that one day he was called on to marry a couple. His catechism of the prospective bridegroom was satisfactory, and he then turned his attention to the lady. "Have you ever been married?" was asked. "Yes, sir." "Husband dead?" "No, sir." "Are you divorced?" "N-no—not exactly, but I'm just as good as divorced. My husband left me, and besides we never paid the minister for marryin' us."

A student in the University of Texas, being short of funds, wrote to his father, in Galveston: "Send me a hundred dollars by return mail. He who gives quickly gives double." The old gentleman replied by the next mail, enclosing \$50, with the remark that, as he had responded promptly, the \$50 enclosed were equivalent to the desired \$100.

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Little Boy (at the front door)—"Is the doctor in? 'Cause if he is I want to see him right away."

Servant—"He's not in."

"Well, just as soon as he gets home you tell him to come over to our house and take that baby off he left last week. It's in the way."

A Scotch boy injured his leg severely. The cure progressed slowly, and the mother who was very anxious, concluded to consult a "bone-setter." The latter worked hard over the leg, and at last "got the bone in" to the music of the boy's lusty screams. Didn't the setter do it well? asked the mother after it was over. "Yes, he did mother," said the lad, "but I was na sic a fool as to gie him the sair leg."

A cynical old bachelor, who firmly believes that all women have something to say on all subjects, recently asked a female friend, "Well, madam, what do you hold on this question of female suffrage?" To which the lady responded calmly, "Sir, I hold my tongue."

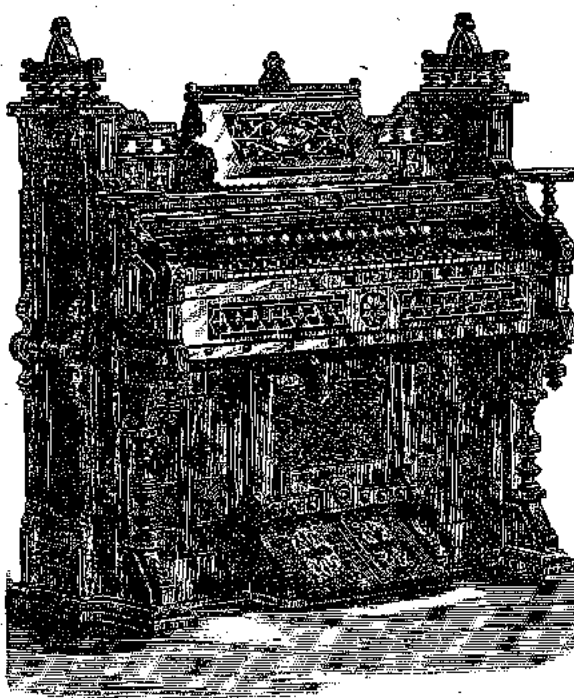
The following biography of the patriarch Abraham was furnished by a school boy who was recently competing for a prize: "He was the father of Lot, and had two wives. One was called Ishmael and the other Hagar: he kept one at home, and he turned the other into the desert, where she became a pillow of salt in the daytime and a pillow of fire at night."

"I believe," says Grace Greenwood, "that for one woman whom the pursuits of literature, the ambition of authorship, and the love of fame, rendered unfit for home-life, a thousand have been made undomestic by poor social striving, the follies of fashion, and the intoxicating distinction which mere personal beauty confers."

A prominent timber merchant has had his coat-of-arms painted on the panels of his carriage, with the Latin motto "Vidi," which by interpretation means, "I saw."

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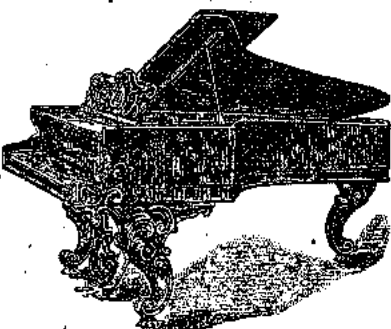
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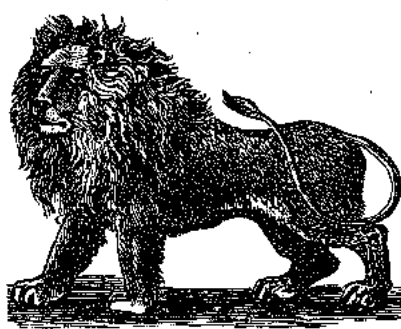
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SPARE THE WOOD LOT.—If you have a wood lot pray do not wantonly cut it off nor use it as a cattle pasture, if it can be avoided. Few farms are without some rough spots where timber can be grown to advantage. In many cases regular belts of trees will be found useful as windbreaks. Straggling trees grown in cultivated fields should not generally be allowed to stand; but "spare the wood lot."

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All communications in relation to the Superan-
nuation Fund, in future, to be addressed to the
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SPECIAL CALL.

The Commission appointed by the late Gen-
eral Conference of the Consolidation of Victoria
and Albert Universities is hereby called to meet
at the Metropolitan Methodist Church, Toronto,
on Saturday, June 14th, at 2 p.m. for the single
purpose of deciding what amount the Educa-
tional Society shall pay to Albert College for this
year in lieu of its annual collections discontinued
by the Consolidation, as provided in Journals of
General Conference, page 287, item 7.

A. CARMAN,
J. A. WILLIAMS.

THE GENERAL SUPERINTEND-
ENT'S ENGAGEMENTS.

REV. DR. CARMAN'S APPOINTMENTS.
June 7 to 10—Sackville, N.E., College Exercises.
14—Moncton.
17—Charlottetown, P.E.I., N.B. and P.E.I.
Conference.
21—Halifax.
24—St. John's, Newfoundland Conference.
Parties writing me, better address their letters
only to Sackville, care of Dr. Inch; Charlotte-
town, care of Rev. J. Burwash; Halifax, care of
Rev. S. F. Huestis; St. John's, Newfoundland,
care of Dr. Milligan. After June 24th my ad-
dress will be (D.V.) St. John's, Newfoundland,
till July 25th, then Halifax till August 10th.

ALBERT COLLEGE—ANNIVER-
SARY WEEK.

Annual Sermon before College, by Rev. N. Bur-
wash, S.T.D., June 18, 11 a.m.
Annual Exhibition, June 22, 2 p.m.
College Convocation, June 23, 2 p.m.
Alumni Reunion and Address, June 23, 8 p.m.
For certificates exhibiting visitors to reduced
railway fare, apply at once to
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WESLEYAN LADIES' COLLEGE,
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PROGRAMME OF COMMENCEMENT WEEK.
June 12th—Annual examination begins;
Alumni Reception at 8 p.m.
June 14th—Annual sermon by the Rev. Dr.
Benson, of Montreal Central Church,
at 11 a.m. Reconciliation service by the
Rev. Principal Nelles, D.D., LL.D., at 7 p.m.
June 15th—Examinations continued.
16th—
17th—Annual concert in College Hall, 7.30
p.m.
June 19th—Commencement exercises in the Cen-
tenary Church, addresses from graduating
class, conferring of degrees, presentation of
prizes, addresses from distinguished visitors.
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STATIONS OF THE MINISTERS AND PRO-
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Montreal First (St. James Street)—John Philip,
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208 St. Charles Street; G. H. Davis, superan-
nuated (Petersboro P.O.).

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George Douglas, D.D., LL.D., Principal, and
Professor of Theology, 228 University Street,
William L. Shaw, M.A., LL.B., Professor of
Classics, Greek Testament and Church
History, 164 Mansfield St. (Connected with
Montreal Fourth Circuit).

Montreal Second (Ottawa Street)—William Hans-
ford, 162 Palace Street; Jacob Freshman,
superannuated, 25 Seventh Street, New
York.

Montreal Third (Palace Street)—James Kines,
superannuated, 64 Windsor Street; D. V. Lucas,
M.A., Secretary of the Quebec Branch of the
Dominion Alliance, by permission of Con-
ference, 86 Cathedral Street.

Montreal Fifth (Notre Dame Street)—William
Jackson, 577 Beignier Street.

Montreal Sixth (Sherbrooke Street)—A. B.
Chambers, LL.B., 271 St. Urban Street.

Montreal Seventh (Point St. Charles)—J. S. San-
ders, M.D., 595 Wellington Street.

Montreal Eighth (Douglas Street)—James
Awde, M.A.; C. A. Hansen, Secretary-Treas-
urer of Stansfeld Wesleyan College, 1379
Dorchester St.

Montreal Ninth (St. Lambert and Dorchester
Sts.)—W. W. MacGill, M.A.

Montreal City Mission, Alex. Campbell.
St. Henri—Sidney C. Kendall.
Cote St. Paul—To be supplied.

Lachine—To be supplied.
Chambly—E. M. Taylor, M.A.
St. John's—George Foresey.
Lacolle—William B. Jamieson, M.A.
Odellville—James O'Hara.

Hammondville—James Watson; S. Mandaley,
superannuated.
Franklin Centre—Isaac Wilkinson.
Huntingdon—H. B. Sparling, B.A.
Hendersonville—Luther England, (Kensington
P.O.).
Ormeauville—William W. Ryan.

Valleyfield—John Walton.
Hudson—F. Delong; Alex. Drennan (Stratford),
superannuated.
Lechute—John Armstrong; John Hestocks,
superannuated.
Grenville—One wanted.
Arundel—One wanted.
Lakeside—W. W. Weiss.
New Glasgow—One to be sent.
Shawbridge—Andrew Galley.
Rawdon—Fred W. Crowle, B.A.
D. Winter, Conference Evangelist.

II. KINGSTON DISTRICT.

Kingston First—LeRoy Hooker; James Brock,
James Elliott, D.D., W. Short, superan-
nuated.

Kingston Second—Henry F. Bland.
Kingston Third (Brook Street East)—John E.
Mavety.

Kingston Fourth (Brook Street West)—Reuben
Stillwell.

Kingston Fifth—F. H. A. Meyer.
Amherst Island—W. D. Brown, (Stella P.O.).
Wolfe Island—John Gibson.

Ottawa—Edmund S. Blaney.
Collinsby—John Walton.
Elginburg—Joseph E. Lidstone.
Invermay—William Peck.
Battersea—W. W. Miller.

Parade—William Hall, M.A.
Lansdowne—William Pyke; T. O. Atkins,
superannuated.

Pittsburg—William Ralston (Birmingham), Wm.
Wells.

Harrowsmith—Gore A. Bell.
Sydenham—William T. Smith.
Sealey's Bay—Edward Olivant.
Verona—J. J. Haylock; F. B. Knowlton, super-
annuated.

Sharbot Lake—Under the Superintendent of
Verona.

Wilmar—Lewis Conley.
T. S. Harris, Montreal W. College.

LeRoy Hooker, District Supt.
JOHN E. MAVETY, Fin. Sec.

III. BROCKVILLE DISTRICT.

Brockville (Wall Street)—J. Allen, M.A.; Luther
Houghton, superannuated.

Brockville (George Street)—Stephen Card.
Prescott—S. Micht, superannuated; G. McRitchie
Lyon—James E. Richardson.

Malorytown—T. Chisholm, Charles E. Bland,
B.A.

Lansdowne—Graham A. Gifford, M.A.
Farmersville—G. Rogers.
Addison—William Service.

Maitland—James Simpson.
North Augusta—D. C. Sanderson, Francis
Chisholm; H. Lane, superannuated.

Augusta—W. G. Henderson; J. H. Andrews,
superannuated (Strathroy, P.O.).

Bishop's Mills—E. R. Taylor.
Oxford Mills—A. G. Robertson.
Spencer—William Boney.

Kemptville—S. D. Chown; Henry Shaler, super-
annuated.

Frankville and Toledo—Henry Krupp.
Delta—William Barnett.
Elgin—Thomas McCommond; N. H. Howard,
superannuated.

Thousand Islands—Alex. Shorts.
Joseph A. Muesel, A. Shorts, Victoria College.
Geo. McRITCHIE, District Supt.
WILLIAM SERVICE, Fin. Sec.

IV. MATILDA DISTRICT.

Iroquois—G. G. Huxtable; William Brown,
superannuated.

Morrisburg—W. J. Grewthers, M.A.
Matilda—William Craig; one wanted.
Cardinal—E. W. Crane (M.O.).

South Mountain—John Ferguson, (Heckston,
P.O.).

Inkerman—Alex. Under C. Chambers.
West Winchester—M. Hagar, M.A.; J. Earle,
superannuated.

Chasterville—E. W. Knowles.
Winchester Springs—Samuel Ellery.
Autaville—J. Stewart; D. Brown, superan-
nuated.

Newington—J. Webster.
Berwick—A. H. Visser.
Cornwall—A. A. Smith.

Avonmore—John Fowkes.
Lancaster—One wanted; A. Henderson to supply
till College opens.

Cornwall Island—One to be sent.
S. N. Macdon, Victoria College.

A. Henderson, Montreal Wesleyan Co.
A. A. SMITH, District Supt.
Wm. J. CROWTHER, M.A., Fin. Sec.

V. PERTH DISTRICT.

Perth—R. Whiting, who shall give the necessary
line to the arrangement of the Trust Relief
Fund; Salem, Bland, B.A.

Smith's Mills—A. McLean.
Carlton Place—T. O. Brown, H. H. Coates, B.A.
Almonte—W. Blair, B.A., who shall reside at
Boyd's settlement.

Pakenham—F. C. Reynolds.
Amprior—Alva Holden; H. Irvine, superan-
nuated.

Fitzroy Harbor—T. B. Conley, B.A.
Montague—One to be sent.
Merrierville—R. Wilson.

Easton's Corners—Elisha Tennant.
Wolford—A. R. Orser.
Lombardy—David Brill.

Newbury—W. R. Dyre (G. F. Johnson).
Mabury—N. S. Topping; one wanted.
Playfair and Glenora—Thomas H. Richards.

James Elliott, F. H. Sprule, Victoria College.
J. S. Eagleson, Montreal W. College.

R. WEITING, District Supt.
T. C. BARNES, Fin. Sec.

VI. PEMBROKE DISTRICT.

Pembroke—T. G. Williams.
Westmeath—John Wilson, M.A.
Seaboard—William Knox; D. Smith, super-
annuated.

Portage du Fort—E. G. Lett.
Clarendon—Carl Allum, (D. T. Cummings)
Bryson—Joseph Follick.
Ottawa Lake—One to be sent.
Renfrew—W. K. Short, M.A.

Aylwin—One to be sent.
Onslow—S. Shibley.
Alex. Johnston, E. Crummy, S. Quinn, Victoria
College.

VIII. QUEBEC DISTRICT.

Quebec—Joe W. Sparling, M.A., B.D., 39 Espla-
nade St.

Three Rivers and Bourg Louis—John Holmes.
Melbourne—Simon Crookshanks.
Danville—S. J. Hughes, M.A.

Windsor Mills—Richard Mason.
Sherbrooke—J. T. Pithcher.
Lennoxville—W. H. Graham; F. Hunt, super-
annuated.

Sawyerville—H. Meyers.
Cookshire—P. A. Read; T. W. Constable, super-
annuated.

Island Brook—One to be sent (T. N. E.).
Marbleton—To be supplied.
Robinson—Barry Pierce.

Agnes—One wanted.
Leeds—A. M. DeLong.
Overness—E. S. Howard.

Oliverton—Richard Robinson.
Little Metis—Thomas Bell.
Riviere du Loup—One wanted.

Gaspere Basin and Anticosti—Arthur Whiteside
(Cape Oro).
E. Smith, C. D. Baldwin, Montreal Wesleyan
College.

J. W. STABLEIN, B.D., Dis. Supt.
J. T. PITCHER, Fin. Sec.

IX. STANSTED DISTRICT.

Stanstead—S. Bond; Mal. McDonald, superan-
nuated. A. Lee Holmes, M.A., left without an
appointment for one year at his own re-
quest.

Stanstead Wesleyan College—D. Kennedy, S.T.
D. Gervinor and Frisepal.
Compton—G. H. Porter, B.A.

Hatley and Casville—Isaac Wheatley.
Beebe Plain—Charles R. Flanagan, B.A.
Fitch Bay—One wanted.

Coaticook—Wm. J. Jolliffe, B.O.L.; Geo. Sten-
ning, superannuated.

Barnston—Wm. Adams.
Magog—Malvin Taylor.
East Bolton—Wm. Smith.

Maserville—Wm. Austin.
Sutton—H. A. Young; J. H. Fowler, Supt.
James B. Hicks, Victoria College.

S. Bond, District Supt.
W. J. JOLLIFFE, Fin. Sec.

X. WATERLOO DISTRICT.

Waterloo—Wm. McGill; Thomas Rennie, super-
annuated (Water's Falls, Ont.).

Knowlton—Samuel Reeson.
South Shelly—Charles H. Lawrence.
West Shelly—Robert S. Cook, B.A.

Lawrenceville—Charles J. Curtis.
Granby—J. W. Cliphams; Wm. English, super-
annuated.

Dunham—G. S. Eldridge, B.A.
Cowansville—Thomas Harris.
West Brome—Thomas J. Mansell.

Freightburg—Wm. F. Perley; S. Jackson,
superannuated.

Farnham—Job Roadhouse.
St. Armand—Eram Fowler (Phillipsburg East).
Bedford—John Grenfell (Upper Bedford).
Clarenceville—H. Cairns.

XI. FRENCH DISTRICT.

Montreal Centre—Louis N. Beaudry, No. 1 St.
Elizabeth Street; Joseph Pinal, 23 St. Charles
Borromee Street.

French Methodist Institute—Louis N. Beaudry.
Montreal West—Mitchel Sider, 155 Chatham
Street.

Montreal East—Ovide Vien, 429 Craig Street.
St. Jean Baptiste—Emile Fren, to supply till
College opens.

Longueuil, etc.—To be supplied by Montreal
Centre.

St. Leonards and Long Point—One wanted.
Danville, Walton, etc.—Thomas A. Dorion.
Antonyville, St. Theodore, etc.—Edward de
Gruchy.

Waterloo, Granby, and Beres—Amand Parent.
Lawrenceville, North and South Rly—Antoine
Geoffroy.

St. Johns and Iherville—A. colporteur wanted.
Ottawa and Hull—William Scott; Eugene Pettit,
Oka; Joseph A. Dorion.

Point Levi—One wanted.
L. N. BEAUDRY, District Supt.

TORONTO CONFERENCE: PREACH-
ING APPOINTMENTS.

The following appointments for pulpits supply
on Sunday, June 14th, have been made in ad-
dition to those previously published:—

St. James' Square, Presbyterian, 11 a.m., Rev.
S. J. Shurey; 7 p.m., Rev. B. Sing.

Old St. Andrews, Presbyterian, (Jarvis Street)—
11 a.m., Rev. Geo. Webster; 7 p.m., Rev. H. S.
Matthews.

Zion Congregational (College Avenue)—11 a.m.,
Rev. R. McCullough; 7 p.m., Rev. Alfred
Brown.

Jarvis Street Baptist—7 p.m., Rev. John O. Wil-
mott, M.A.

Erskine Church—11 a.m., Rev. J. W. Annis, B.A.;
7 p.m., Rev. E. Barriss, M.A.

Toronto Markets.

FARMERS' MARKET—MARKET PRICES.

Wheat, fall, per bush — 0 85 — 0 90
Wheat, spring do — 0 85 — 0 88
Barley do — 0 80 — 0 83
Oats do — 0 38 — 0 40
Peas do — 0 84 — 0 85
Rye do — 0 70 — 0 71
Dressed hogs, per 100 lb — 6 00 — 6 50
Chickens, per pair — 0 51 — 0 50
Ducks, per brace — 0 00 — 0 00
Geese, each — 0 00 — 0 00
Turkeys, each — 1 00 — 1 50
Butter, lb. rolls — 0 18 — 0 18
Butter, large rolls — 0 00 — 0 00
Butter, tub dairy — 0 00 — 0 00
Eggs, fresh, per dozen — 0 13 — 0 14
Potatoes, per bag — 0 25 — 0 30
Tomatoes, per bu. — 0 00 — 0 00
Turnips, per bag — 0 40 — 0 50
Cabbage, per doz. — 0 00 — 0 00
Beets, per bag — 0 00 — 0 00
Carrots, per bag — 0 60 — 0 00
Pumpkins, per bag — 0 60 — 0 00
Wool, per lb. — 9 00 — 0 00
Hay, per ton — 10 00 — 20 00
Straw, per ton — 7 00 — 13 00
Onions, per bag — 1 00 — 0 00
Apples per bri. — 2 00 — 3 00

WHOLESALE PRICES.

FLOUR, f.o.b.

Superior Extra — 4 10 — 4 20
Extra — 4 00 — 4 10
Fancy — 0 00 — 0 00
Spring Wheat, Extra — 0 10 — 0 00
No. 1 Superfine — 0 00 — 0 00
Oatmeal — 1 25 — 0 00
Cornmeal, small lots — 0 00 — 0 00

GRAIN, f.o.b.

Fall Wheat No. 1 — 0 00 — 0 00
No. 2 — 0 00 — 0 00
Spring Wheat No. 1 — 0 00 — 0 00
No. 2 — 0 00 — 0 00
Oats — 0 37 — 0 38
Barley, No. 1 — 0 00 — 0 00
No. 2 — 0 00 — 0 00
Peas — 0 65 — 0 68
Rye — 0 70 — 0 71

Special Notices.

Chronic Erysipelas and all Eruptions and
Humors of the blood, so unsightly in appearance
and so productive of misery, may be cured. The
remedy is Burdock Blood Bitters.

D. H. Howard, of Geneva, N. Y., took over half
a gross of various patent medicines for Paralysis
and Debility—he says Burdock Blood Bitters
cured him.

WORLD'S EXPOSITION.

Awards on Musical Instruments.

The "Newcombe" pianoforte, manufactured
by Octavins Newcombe & Co., of Toronto, Can-
ada, heads the list with the first silver medal and
jurors' report of commendation for construc-
tion, quality of material, workmanship, even-
ness throughout the instrument, and general
excellence from a musical as well as mechanical
point of view. During the Exposition the New-
combe pianofortes have been so frequently
admired by musicians and others who have
heard them that this final and substantial
indorsement of their merits by the jury of ex-
perts will not be a surprise. It is, however, none
the less a genuine triumph for the manufac-
turers, who have not only had to compete with
other foreign makers, but with the wealthy and
enterprising American exhibitors from the three
great centres of pianoforte manufacture in the
United States—New York, Boston and Baltimore.
The report of the jury in making this award is
very comprehensive, being a bold, expressive
outline of the distinguishing qualities of a first-
class pianoforte. While their report does not go
into minute details of description and laudation,
it serves as a basis for the manufacturers to claim
general recognition of the merit of their piano-
fortes, which, on upright alone, is the highest
award, where no special patent has been in-
cluded in construction. Mr. Newcombe has every
reason to be congratulated on the success of his
visit to the Exposition, which, aside from the
honors he carries, has served as a fitting intro-
duction in the South of his perfect pianofortes.
—The "Times Democrat," New Orleans, May
1885. 3901-11

CATARRH.
A NEW TREATMENT.

Perhaps the most extraordinary success that
has been achieved in modern medicine has been
attained by the Dixon treatment for Catarrh.
Out of 3,000 patients treated during the past six
months, fully ninety per cent. have been cured
of this stubborn malady. This is none the less
startling when it is remembered that not five per
cent. of the patients presenting themselves to the
regular practitioner are benefited, while the
present medicines and other advertised cures
never record a cure at all. Starting from the
claim now generally believed by the most scien-
tific men that the disease is due to the presence
of living parasites in the tissues, Mr. Dixon at
once adapted his cure to their extermination;
this accomplished, the Catarrh is practically
cured, and the permanency is unquestioned, as
cures effected by him last year are still
still. No one else has attempted to cure Catarrh
in this manner, and no other treatment has ever
cured Catarrh. The application of the remedy
is simple and can be done at home, and the
present season of the year is the most favorable
for a speedy and permanent cure, the majority
of cases being cured at one treatment. Sufferers
should correspond with Messrs. A. H. DIXON &
SON, 305 King Street West, Toronto, Canada, and
enclose stamp for their treatise on Catarrh.
Montreal Star. 3902-17

Births, Marriages and Deaths.

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

SCOTT—On the 25th ult., at the parsonage,
Charing Cross, the wife of the Rev. E. E. Scott,
of a son.

MARRIAGES.
GRAHAM—SMITH—On the 2nd inst., by the
Rev. W. J. Barkwell, B.A., at the residence of the
bride, Joseph Graham, Esq., of Claxie, town-
ship of Chincowassee, to Mrs. M. J. Smith, of
Briantia, township of Toronto.

LEVY—JEWELL—On April the 28th, by the
Rev. J. Markham, at the residence of the bride's
mother, Colborne, Mr. John Levy to Miss Jewell,
all of Colborne township, Ont.

BARR—LOBB—On 3rd June, by the Rev. J.
Markham, at the residence of the bride's mother,
Goderich township, Mr. D. Barr, of Colborne, to
Miss Lobb, of Goderich, Ont.

ROSS—HAMBLY—On the 25th ult., by the Rev.
T. B. Frydell, at the residence of the bride's
father, Mr. John A. Ross, of the town of Wood-
stock, to Miss Alice C. Hambly, of the township
of Peel, county of Wellington.

FLITCHER—FRANCIS—On the 2nd inst., by the
Rev. W. M. Gane, at the Methodist parsonage,
Elmville, Mr. John E. Fletcher, to Miss Emma,
third daughter of Henry Francis, Esq., all of
Uxbridge.

DEATH.
WILLIAM REID—On May 10th, at his residence
in Nelson, Wm. Reid, in the 52d year of his age.

Marriage Licenses.

GEORGE EAKIN, ISSUER OF MARRIAGE
LICENSES. Office—Court House, Adelaide
Street East.

H. S. MARR, Issuer of Marriage Licenses, Estate
and Land Agent, Licensed Auctioneer, Estates
Managed, Rents Collected, Valuations made.
Catalogue of Properties for Sale, published semi-
annually. York Chambers, & Toronto Street,
Toronto. 3903-17

TAKE NOTICE, THAT A SPECIAL MEET-
ing of the Shareholders of the Ontario
Methodist Camp Ground Company will be held
on MONDAY, the 15th day of JUNE instant, at
the hour of Twelve o'clock noon, in the audi-
torium of the Camp Ground of the said Company
in the township of North Gresham, in the county
of Lincoln (and generally known as the Grimsby
Camp Ground) for the purpose of sanctioning a
By-law of the Directors of the said Company
increasing the Capital Stock of the said Com-
pany to the amount of Fifty Thousand Dollars
in addition to the present stock of the said
Company, as authorized by Section 5, chapter
53, of Victoria.

Dated at St. Catharines this 1st day of June, 1885.
NOAH PHELPS, President.
BENJAMIN C. FAIRBANK, Secretary.
3901-11

Drp Goods.

Foreign Goods Arriving at the
Right House Weekly from
Europe.

There have 200 pieces of Victoria Lawns and a
lot of that beautiful lce. Scarf arrived this
week. A half of Door Mats and Rugs, a case and
truss of those Picturesque Illuminated Window
Blinds and a case of Cornice Poles arrived this
week. Three cases of Rare Novelties to escort
the various departments of the House expected
next week. New Dress Goods, expected next
week. The sale of the Dress Goods has been
enormously large, and no wonder, for Dress
Goods well worth lce. are going off at lce. Other
Dress Goods, good value for lce., are selling off
at 12 1/2c. Piles of All-wool French Dress Goods
worth 25c., are selling off at 20c. The 2 1/2c. All-
wool Fine Heavy Dress Goods would be cheap at
30c. The Higher Priced Dress Goods, on up to
\$1.