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THE Christian Guardian

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Notes and Gleanings.

The way in which Dominion Day is kept indicates a growing patriotic feeling among our people. National societies may do some good; but they make the growth of a Canadian sentiment slower. We want our people to be Canadian patriots.

President Cleveland has issued a proclamation calling Congress to meet in special session on Aug. 7. The object is to enact special legislation to tide over the present financial crisis, which has become insupportable by the great business interests of the United States.

It is asserted that the Methodist Episcopal Church, South, gained, according to Dr. Carlisle's report, fifty-seven per cent. during the last decade, and that this was a greater gain than any other denomination, and much greater than the rest of the country, which was only twenty-five per cent.

An illustration of the bitter feeling between the Poles and the Pope, the Archbishop Sembratowicz on his return from a visit to Rome was attacked by forty students in Lombardy. He was severely cut and bruised in the face, and neck, dragged from his carriage and overwhelmed with stones and thrown at him from the street.

Pobedonostzoff, the Russian Minister of Religion, is said to have made use of most odious epithets with regard to the two English Quakers who have been recently visiting him with the object of inquiring into the condition of the persecuted Protestants, and expresses his determination to thoroughly cleanse orthodox Russia of these pestilent heretics though all the fools in the land try to prevent him.

The Governors of Stavropol and of the other districts have issued orders prohibiting meetings together in these provinces of Baptists for religious purposes. The alleged reason for this drastic measure is the omission of a prayer for the Czar in the Baptist services; the real reason, however, is that latterly a considerable number of Moscow Russians have been visiting the Baptist meetings with a view to being admitted to membership.

The Board of Managers of the Domestic Foreign Missionary Society of the Protestant Episcopal Church have made their annual appropriation for work in this country, amounting to \$135,000. Of this sum \$57,890 is for work among the colored people in the South, and \$41,295 for work among the Indians. There was also appropriated for foreign missions the sum of \$137,136 to be devoted to the mission school in Greece and the work in China, Japan and Hayti.

The number of theological candidates failed to pass in Prussia is quite large. With good success the examination is called a "rigorism." The latest annual report states that of 553 candidates for the first examination, 85 failed to pass. Of the 468, not one received the mark "first class;" 98 had "moderate," and 370 merely passed. Of 484 candidates for the second examination, two failed after the first, 37 failed to pass. Of the other 445 not one was "first class;" 127 "moderate," and 318 merely passed.

Despatches from Madrid says: Considerable excitement has prevailed in official circles, caused by the receipt by the police of a hint from an anonymous source that the Anarchists intended to break up the Chamber of Deputies with dynamite, in connection with the explosion which occurred recently at the residence of Prime Minister Canovas del Castillo. All the windows in the building and the vaults beneath it were

most carefully searched by the police for hidden bombs or infernal machines, but nothing of a dangerous nature was found. A close watch is kept upon the building, and all strangers are carefully scrutinized before they are permitted to enter.

A church within the bounds of the Kremlin, Moscow, was recently robbed of a vast amount of plate, money and gems. Suspicion pointed to the monks of the monastery, and they were immediately arrested. Almost the entire amount carried off was discovered in their cells. A charge of sacrilege is made against them, and it is reported as probable that many will be banished to Siberia.

Mr. John Morley, Chief Secretary for Ireland, and Mr. Balfour, leader of the Opposition, introduced jointly in the British House of Commons last Thursday a bill enabling the Congested Districts Board in Ireland to acquire land to be occupied by migrating tenants. This is the first instance in modern parliamentary history of the Government introducing a bill supported by the leader of the Opposition.

In "McClure's Magazine" Mr. Thomas A. Edison, the greatest of modern inventors, says: "I tell you that no person can be brought into close contact with the mysteries of nature, or make a study of chemistry, without being convinced that behind it all there is supreme intelligence. I am convinced of that, and I think that I could, perhaps I may sometime, demonstrate the existence of such intelligence through the operation of these mysterious laws with the certainty of a demonstration in mathematics."

The Peterboro' Publishing Company, of Peterboro', Ont., has been sending into the United States, through the mails, two papers, the *Canadian Agriculturalist* and the *Ladies Home Magazine*. These papers have contained offers of prizes to subscribers sending in the largest lists of words formed from the letters in the words "World's Columbian Exposition." The American authorities have forbidden their entrance, characterizing the schemes as lotteries. *Buffalo paper.*

The death of Rev. Thomas Mozley at the advanced age of seventy-eight is as the passing away of a generation rather than of a man. That he was one of the oldest clergymen, and, it may be added, journalists, in England is little, though he himself once stated that he had written upwards of 3,000 leaders for the *Times*. He was Cardinal Newman's brother-in-law, and shared in the storm and stress that nearly rent the Church of England a hundred years ago. His recollections and reminiscences extend to six volumes and are among the most fascinating of their kind. During the latter years of his life he employed his leisure in annotating and correcting these, presenting copies afterward to his friends.

The Rev. Dr. Maclaren, of Manchester, writing on the Sunday-school Lesson on Malachi says: "The most important thing about the book is that one purpose informs it all; and the student who misses the truth that the testimony of Jesus is the spirit of prophecy has a less accurate conception of the meaning and inter-relations of the Old Testament than the unlearned who has accepted that great truth. We should be willing to learn all that modern scholarship has to teach about the course of revelation. But we should take care that the new knowledge does not darken the old certainty that the prophets testified beforehand of the sufferings of Christ and of the glory that should follow."

Mr. Israel Turte, M.P., recently asserted that Archbishop Tache had had negotiations with the Government regarding the Manitoba schools question, and had on the eve of the general election in 1891 abandoned a pastoral letter against the Ministry; because he had received pledges that the Government would itself deal with the complaints of the minority in Manitoba. The Archbishop made a denial of these charges in an open letter to Mr. Turte. At a recent meeting at Waterloo, Quebec, Mr. Turte calls attention to the fact that the Archbishop merely denies having had negotiations with anyone in the name of the Government. He also read a letter from the Archbishop to his nephew, which confirmed his former allegations.

Archdeacon Sinclair, in a sermon he preached before the Yorkshire Clerical and Lay Union, justified and defended the use of the word Protestant, much to the gratification of a large number of Northern Churchmen. It is believed that the

Evangelical party is much divided on the question, and that a keen controversy was kept up as to whether or not the word should appear in the title of the new union which has supplanted Lord Grimthorpe's "Alliance." The Protestant party had their way in the end, and "The National Protestant Church Union" is now being vigorously pushed in many parts of the country. Rev. Handley Moule, of Cambridge, whose name is one to conjure with among Low Churchmen of all shades of opinion, strongly supports the use of the term; and now that the Archdeacon of London—who is becoming more distinctively a leader of the party every day—has given his voice in the same direction, the controversy may be considered settled.

Respecting the personnel of Congress, which meets next August, it is universally conceded that Charles F. Crisp, of Georgia, will again wield the gavel in the fifty-third Congress. There is no talk of opposition to him, nor has there been. Jas. Kerr, of Pennsylvania, will doubtless be re-elected clerk. Mr. McMillan, of Tennessee, it is said, has been selected as the floor leader of the Democracy; Mr. Wilson, of West Virginia, chairman of the Committee on Ways and Means, succeeding Mr. Springer. It is not generally thought that Mr. Holman will be re-appointed chairman of the Committee on Appropriations. Mr. Sayers, of Texas, is frequently and earnestly mentioned as the next chairman of this important committee, as is also Mr. Dockery, of Missouri.

The N. Y. "Independent" says: The recent formal installation of Dr. George F. Pentecost as pastor of the Marylebone Presbyterian church in London, was an occasion of unusual interest. On account of the Constitution of the Presbyterian Church in England, which forbids extending a call to any minister other than one of its own denomination or a sister Presbyterian church, it was necessary that he should first be admitted into the Church. This could only be done by the Synod, and the circumstances were such that it was not until the recent Synod, which met a year after the first thought of calling Dr. Pentecost was had, that he could be so admitted. This was done most cordially on the recommendation of the North London Presbytery, in a meeting that was one of the fullest and most enthusiastic of the whole session.

The New York "Independent" says: The theology of the German theological professors since the beginning of the Apostolic controversy, has engaged the serious attention of the authorities. In Berlin, efforts have been made to secure a positive man to counteract the influence of the Ritschl men, as represented chiefly by Harnack and Kaftan. It was necessary to extend four calls before an acceptance could be secured. Professor Cremer, of Griefswald, declined; as also did Professors Kraemer, of Halle, and Seeberg, of Erlangen. Finally, Professor Schlatter, of Griefswald, consented to go. At the nine Prussian universities there is only one theological faculty that can be called conservative throughout, and that is the faculty of Griefswald, of which Zockler is the Senior.

Senator Leland Stanford, for thirty years the foremost man in California, died suddenly at his home in Palo Alto during the night of June 20. He was a man of most abundant wealth, which he used generously for the public good, and so kept the popularity in his State which he first won as a zealously loyal Union man during the war of the rebellion. His interest in everything that would help California was most remarkable. The building of a railway through the Sierra Nevada was much hastened by his energy and pluck, which never weakened; however great were the difficulties that this daring enterprise encountered. Indeed, Senator Stanford seemed rather to enjoy hard problems, and he used to say, "Obstacles are only things to be overcome; and I have no hobbies I cannot put into practice."

The summary of the statistics of missions in Japan gives the Protestant missions in all 35,354 communicants; the Roman Catholic missions, 44,812 adherents, and the Russo-Greek missions, 20,325 adherents. Of the Protestant communicants 11,190 are attached to the Church of Christ or United Reformed and Presbyterian missions; 10,760 to the Congregational; 7,099 to the Methodist; 4,338 to the Episcopal; 1,761 to the Baptist, and 368 to other missions. The increase in the number of members in the three several groups of missions between 1882 and 1892 was: in the Protestant missions, 30,548; in the Roman Catholic missions (adherents), 19,179; in the Russo-Greek missions (adherents), 22,714; increase in day and boarding-school pupils, in the same order, 7,104, 3,651, 277 in boarding-

schools only; increase in Sunday-school scholars in the Protestant missions, 22,777. The adult baptisms for 1892 were: Protestant, 3,721; Roman Catholic, 2,851; Russo-Greek, 952. The number of Protestant Christians has increased sevenfold in the past ten years; while the number of Roman Catholic adherents has not doubled, and the number of Russo-Greek adherents has more than doubled, but not trebled.

AS HE WENT, HE WAS CLEANSED.

One night I had invited to come to the after-meeting all persons who desired to do right, but who were not as yet believers in Christ. I noticed among those who responded to this invitation a man with a pale, intelligent face, who looked as though he were suffering from great unrest. After a time I asked him if he desired to say a word, and he rose up and said: "You exactly described me in your invitation; I want to do right, but I do not believe in Christ." After that service was done, he asked me if he might speak with me. When asked what would be the subject of the conversation, he said: "I desire to get more light as to how I can lead a righteous life; but I cannot bring myself to believe in Christ." I said: "Then it is understood that, in this conversation, we shall be concerned about one thing, and that is, how you may get light as to the way in which you can live a righteous life. Will you agree, as soon as you see anything that is wrong, that you will give it up; and as soon as you see anything that is right, you will agree to do it?" He said: "That is only fair, and I will give you my hand on that." I said: "Then we will commence the conversation. What do you do that is wrong?" He said he could not see what that had to do with his finding out the truth of the Bible and the divinity of Christ. I told him that that was the only way to find out any truth, and asked him if he were not conscious that there were things about his life that were morally wrong. He said yes. He finally said, in a hesitating way, that he sometimes became intoxicated. He kept liquor in his home, but never drank it in a public place. I said: "Will you give it up?" He replied: "This conversation is too personal; I wanted to talk with you about the difficulties in the way of becoming a Christian. I can point out fifteen contradictions and inconsistencies in the gospel of Matthew," and so he rattled on for three or four minutes. When he had finished, I said: "Will you give up the drink?" He said: "What right have you to ask me that question?" I said: "You have already agreed to do it, and there is only one way to get right, and that is to give up what you know is wrong. If you are an honest man you will have to do what you agreed at the beginning of this conversation, and make up your mind not to drink any more." After some hesitation he said: "Well, I will give it up." I said: "Then we will go on to the second point in the argument. What else do you do that is wrong?" He squirmed around for a few minutes, and then said that sometimes he was cross to his wife and children; and after a discussion similar to the former one, he said he would give this up. We then went on to talk about some things that he felt he ought to do. He had said, in the conversation, that he believed there was a God, but that he did not believe in Christ nor in the Bible. I asked him if he ever prayed. He said he had once or twice, and when asked what he said when he prayed, he replied: "I said I thought this was a pretty good kind of a world." I told him I thought that was not a very bad prayer, but that he needed to tell God that if he could reveal his will to him he was ready to do it. After some hesitation, he knelt down, in a very awkward way, and said: "I cannot say any more than this; that if God will show me what he wants me to do, I am ready to do it." I said I thought that was one of the best prayers I had ever heard, and bade him good-night. I did not speak with him again for a week, at the close of which time he came into the inquiry meeting again, and, standing up, he said: "Something tells me that I must acknowledge Jesus Christ. For thirty-five years I have been a blasphemous man. The first twenty years of my life I lived in a godless home; the last fifteen years I have been an open infidel, but for the past week I have been trying, with all my heart, for the first time in my life, to give up what I know is wrong and to commence to do what I know I ought to do, asking God for light and help in my endeavor, and to-night I am forced, in a way that I cannot explain, to stand here and say that I believe in Jesus Christ as the Son of God." That was on Friday evening. On Sunday evening his wife came to one of the pastors, and said: "We had a great bonfire at our house to-day and burnt up all my husband's infidel library."—*Rev. B. Fay Mills, in N. Y. Independent.*

The Woman's World.

Some Women Artists' Work at the Columbian Exposition.

To some women artists, during the past year, have come the opportunities of a lifetime. Their names will be heralded the world over in connection with this great enterprise, to the success of which they have contributed their share. Henceforth the public will have nothing to do with their struggles or sufferings, but will only be concerned with their successes. Never before has such an opportunity been offered to women artists, and their recent achievements in architecture, mural decoration and sculpture, have shown that they were prepared to grasp this opportunity, which has marked the most distinctive era in the history of the profession for them. From east and west, from north and south, and foreign ateliers, Chicago has called the sons and daughters of the republic to construct and embellish her great undertaking. Some who, but a few years ago, went away for foreign study have carried out the work assigned to them in Chicago with consummate knowledge and skill.

As a patron of art, Mrs. Potter Palmer has shown discrimination. Her private collection of American art is very fine. She has been the inspiration and encouragement of many artists and art promoters in their efforts to bring about better art appreciation. The first name to be mentioned should be Miss Sara Hallowell, to whom Chicago owes much of its knowledge of art. She has been for some years connected with the Art Institute, and has found in Mrs. Palmer an earnest supporter. Miss Hallowell has always shown excellent judgment in making the selections for the annual exhibitions at the Institute, going abroad each year visiting the art centres, personally selecting representative pictures from exhibitions and artists' own studios. I have never met anyone more indefatigable in their efforts, or more conscientious, than she has been in getting the best from year to year. She made these exhibitions at the Institute progressive, and kept them in touch with the latest modern art production of the world. She knew the great artists and their work, and from year to year marked the change, of either retrogression or progression. I first made my acquaintance with Miss Hallowell through her portrait in the Paris Salon of 1896; it had been painted by a fellow-pupil in Paris, Miss Mary L. Fairchild, now Mrs. Frederick MacMonies, and was entitled "A Cup of Tea." The gown in which Miss Hallowell posed was so magnificent and so artistically painted, that it was much admired by the artists. This gown was also notable as being one of Mrs. Candace Wheeler's productions, for which she had just become famous. Strange that these three women concerned with this portrait should, after seven years, be associated in some of the most important art work of the World's Fair. Miss Hallowell has spent the last year in making careful selections from all the well-known collections, sometimes only taking one or two pictures from galleries where all are masterpieces. Knowing the best productions of the last decade in each school of painting, and the greatest creation of each individual master, it has been her aim to get together these epoch-marking pictures. Miss Hallowell has a charming simplicity of manner, and is of Quaker ancestry. While she has worked for the West, her sympathies are broad, and probably fairer than, while possessing great knowledge of art, she has never wielded the brush herself. She has understood educating the public by making her collections interest and elevate taste at the same time. The fact that she was proposed as Director-in-Chief of Art for the Exposition, is sufficient to show in what esteem she is held. Personally, I have no doubt of her ability to fill the position, but the wisdom of giving it to her would have been doubtful, as the artists of the other sex might not have been willing to have accepted her dictum in all things.

Mrs. Frederick MacMonies is the talented wife of the talented sculptor, whose World's Fair fountain has been so much talked of. She went to Paris about ten years ago as a prix de Paris pupil of the St. Louis Art School, and studied drawing in some of the well-known ateliers, subsequently becoming a pupil of Mr. H. Thompson, in whose out-of-door class I met her. She had a pleasant personality, which won her many friends. At that time she drew well and was capable of painstaking and persevering effort, which has realized more for her than has been accomplished by the brilliant, erratic work of some of her class. Illustrations by her of her husband's work were recently given in the *Century*, and show her fine skill in pen and ink drawing. Although working with Mr. Thompson for some time, Mrs. MacMonies never succeeded in plain air painting, but developed later a strong feeling for mural decoration, and became a worthy follower of Puvion de Chavennes. In this line she has done some distinctive work in the decoration of World's Fair buildings, which holds its place side by side with that of Miss Cassatt, who, although little known on this side of the Atlantic, is one woman who takes rank with those artists who occupy the highest places. Mrs. Candace Wheeler says of Miss Cassatt's decoration for the tympanum of the great gallery in the Woman's Building that "It is a picture which not only enriches Chicago but the whole country, and it is sufficient justification for the existence of a separate

building that it has called out such a work from the hands of a woman for its adornment." Mrs. Van Rensselaer says that "Everyone who is in sympathy with really modern art must adore her work." That she is a beloved sister of the impressionists and distinctively an artists' artist, is about the best praise that could be given her. For it means that those that know most about art are those who like her art best, and to have this truthfully said about one explains a higher reputation than to have it said that all the world of ignorance thinks it admires one's productions.

Miss Cassatt was one of the brilliant pupils of the late Wm. Hunt, of Boston, who discovered Millet to the American public, and to whom America owes the possession of so many important pictures by this artist.

Mrs. Candace Wheeler, is so well known in New York in connection with the Associated Artists, is director of the Bureau of Applied Arts of the New York State Board of Woman Managers, which had in charge the collection of all manufactures where art was applied that were made by women. She is chairman of the committee in charge of the Woman's Building, and superintended arrangements of exhibits as far as the decorative effects were concerned. She went to Chicago in October, and has given her whole time to the work. Her daughter, Dora Wheeler Keith, so well known in the work of the Associated Artists, especially in figure designs for tapestry, has done some good mural decoration on the Fair buildings.

Of the work of Miss Hayden, of Boston, the architect of the Woman's Building, and of Miss Rideout, of San Francisco, sculptor, much highly commendatory has been said. Their work is judged alongside with that of the best architects and sculptors in the country. We read everywhere that the building, with its solid end masses and its simple classic colonnades, is graceful, elegant and refined. It is Miss Hayden's first effort, but she has shown herself equal to the task.

While opportunities have been given but a few of those who could have achieved distinctive success, a precedent has been established by the work done, in favor of all women's future artistic effort.—*M. E. Dignam, in Wives and Daughters.*

The Little Arm-Chair.

Nobody sits in the little arm-chair;
It stands in a corner dim;
But a white-haired mother gazing there,
And yearningly thinking of him,
Sees through the dusk of the long ago
The bloom of her boy's sweet face,
As he rocks so merrily to and fro,
With a laugh that cheers the place.

Sometimes he holds a book in his hand
Sometimes a pencil and slate,
And the lesson is hard to understand,
And the figures hard to mate;
But she sees the nod of his father's head,
So proud of the little son,
And she hears the word so often said,
"No fear for our little one."

They were wonderful days, the dear, sweet days,
When a child with sunny hair
Was here to scold, to kiss and to praise,
At her knee in the little chair,
She lost him back in the busy years,
When the great world caught the man,
And he strode away past hopes and fears
To his place in the battle's van.

But now and then in a wistful dream,
Like a picture out of date,
She sees a head with a golden gleam
Bent over a pencil and slate,
And she lives again the happy day,
The day of her young life's spring,
When the small arm-chair stood just in the way,
The centre of everything.

—MARGARET E. SANGSTER, in *Harper's Bazar.*

A "Broken" Will.

A will may be broken in childhood by a government too severe. The discipline, failing to recognize the individual nature, and aiming to thoroughly control, may retard the consciousness of moral responsibility in a child, so that no determining power within is developed, and the will is suppressed or overcome. That such a government of children cannot be too earnestly decried, can readily be perceived by logically following the results. We have men and women who cannot determine any action for themselves, but always depend on the resolutions of developed natures to guide them. We can have no brave men and women save through the strong will that makes fearless the obedience to good principles.

If children are compelled to submit to anything except as they comprehend the contradiction is based on a larger wisdom and a truer principle than determines their impulses, they are retarded in their development. It is the first duty of parent or guardian, to establish authority through winning confidence, the most sacred duty to be worthy the confidence gained. It is no infringement of dignity to explain to the child the why of the difference in judgment, and when we cannot clearly define a better reason or motive than actuates the child as our reason for exercising the governing power, we should hesitate, lest, on calm and careful examination of our own motive, we find ourselves unjust and tyrannical.

If we force submission on unworthy difference, we are endangering the will of the child to render obedience only to that which is high and holy. The fearlessness to do what is right, simply because it is right, with no motive of expediency as the determining inducement, can be developed only when the individual judgment has been carefully nurtured from infancy, and the will strengthened by being called to support the judgment.

Parents must not forget that in the order of life the child grows to independent activity. It is not permitted the fondest parent to serve as a barrier between the struggles and temptations of the world and their loved ones, when adult life brings responsibility. It is only given us to cherish them with love and helpfulness in the years necessary to the unfolding of the individual character. Then comes for them the facing of the world, and they must stand or fall according as they are strong or weak.

If the why of every command has been taught, and the exercise of will cultivated, by a training requiring and respecting an assertion of individual responsibility for action, there is no reason to dread the influence of the world upon the character going forth to the contest. For the power of self-analysis and the responsibility of motive in action, will carry dignity and strength, and the will trained to fearlessness by never having been unworthily dominated by the passions or prejudices of others, will shield from undue influences the character facing the world. The morally brave man, bowing only to the wisdom of God's laws should be the object of parental government.

"Pin-Money."

"Here is your pin-money, Maud," said Uncle Hugh, as he handed his niece a bright silver dollar.

"Thank you, uncle; I was just wishing for some spare change," and Maud's eyes fairly beamed as she took the offered money.

"Uncle Hugh, when you give me money to spend just as I please, why do you always call it 'pin-money'?" Maud asked.

"Well, my dear, I will tell you the origin of the term 'pin-money.' Pins were introduced into England by Catharine, first wife of Henry VIII. They were not, however, the well-known small-pointed instruments such as we use, but were made of gold, silver, ivory and brass, many of them weighing as much as six or eight ounces. Such pins as those were worn in the hair and used on different parts of clothing to fasten folds or drapery, and were quite ornamental. Thus, you see, the first pins were much more useful to ladies than to gentlemen. The Spanish manufacturers were permitted to sell their pins only during the Christmas holidays, and in that way gentlemen began to give the ladies of their respective families money at Christmas-time with which to buy pins. At first they were very expensive, costing as much as we now have to pay for a valuable piece of jewellery. However, after pins had become common and cheap, gentlemen continued the practice of giving their wives, daughters and sisters money to buy pins; in that way the term 'pin-money' originated, and it is now applied to an allowance made to a lady to buy any small articles she may need or desire."

"I am glad you told me all about it, uncle," said Maud, "and I thank you very much."—*Harper's Young People.*

The Chinaman in the Household.

As servants the Chinese are very capable in many respects, and very undesirable in others. They never gossip about the affairs of a family that employs them. They learn whatever it is desired they should know, acquiring skill with apparent ease by means of their wonderful power of imitation. They are perfectly willing to do every sort of household work, and the average servant will act as cook, chambermaid, laundress, and waiter all at once for one salary. They cannot bear to be ordered about by women. They will take any amount of scolding or fault-finding from a man, and none from a woman. In two cases of which I heard, the Chinese servants chased their mistresses out of their houses with axes. A very vexatious thing is, that they never give warning when they are going to leave a place. They suddenly announce, "Me want to go," and the utmost questioning is not likely to elicit any more than "Me want to go; me tired."

One lady in Victoria told me that she moved from one house to another, and employed a new servant. He stayed an hour. The next one stayed an afternoon, the next one stayed a day. Puzzled and worried, she persuaded one who was about to leave her to tell her why he was dissatisfied. He took her to the sink in the kitchen, and showed her a peculiar mark in chalk under the sink. It was a notification by one servant to all the others that the head of the house was not kind or honest in his dealings with his servants. She explained that she had but just moved into the house, and the servant took off his street apparel and remained with her. But he told her that whenever a Chinaman came to work in a new place he always looked through all the pots and pans and kettles and cupboards for some piece of paper or mark of some kind left by preceding servants, and explaining the character of the house.—*Julian Ralph, in Harper's Weekly.*

The Mission Field.

JAPAN.

THE TREND OF THE TIMES.

When we wish to judge of the tendency of the times in Christian work, we naturally turn to the Congregational body, which is the most numerous and in many respects the most successful Protestant body in the country. The story of Captain Jane and his band of students is well known. These noble young men, who pledged themselves to the service of the living God, formed the nucleus of the now great Doshisha (school) at Kyoto. Of these students the names of Yokoi, Misagawa, Ebina and Kozaki are now well known throughout Japan, and even elsewhere. These are all leading men, who might in general strength stand side by side with leading pastors in the west. But being born in modern Japan, reared in the days of revolution, and trained in the Congregational Church, they are naturally of a somewhat independent or radical turn. (The Congregational work was begun in 1869. It now embraces in all 9 organized churches, 28 native ministers, and a total membership of 19,760. There are now in all 83 missionaries, including wives, on the field.) Beside these leaders there are others among the ministers who have been educated abroad and are strong men so that other bodies can pretty well forecast the coming radical movements by watching the Congregational body.

Last January, Mr. Yokoi, the first-named of those mentioned above, wrote a very strong article in one of the Christian papers, in which he urged a re-adjustment of the work of the Japanese churches and greater effort after independence. (It will be noticed that the plural "churches" is used simply to represent the Congregational churches, since each individual church is free to enter the association or not.) Mr. Yokoi said some pretty strong things, but perhaps voiced fairly the feelings of many of the Japanese Christians in regard to evangelistic work at the present time. He claimed that at present the greater part of the heroic work was being done by the native workers, and yet when reports were sent home to the missionaries appeared as overseers and the native ministers as assistants. "Even young missionaries who have not yet reached the age of thirty, almost immediately on their arrival in Japan, grow into overseers." "Even churches that have no relation to the missionaries appear in their reports," etc. Therefore he strongly advocated a union of as many churches as were really independent, and an entire severance of these from missionary relations. This paper, written just before the session of the Assembly, gave a cue to the deliberations which followed, and very fairly foreshadowed what was coming. Now step aside and let Bro. Coates tell what he place at the Assembly:

THE KUMIAI GENERAL ASSEMBLY.

Rev. Mr. Kosaki, president of the great Doshisha school in Kyoto, gave what he considered the reason for the comparatively slow progress of Christianity in Japan of late years, and the remedy. He said that during the last ten years the number of church believers, workers, etc., had increased to five times what it was previous to that time, but this he thought altogether too slow. He did not think with him that the chief reason was the outward opposition of Christianity as something foreign, as an outgrowth of the political excitement re treaty revision. The reason lay in the internal condition of the church.

1. The lack of union among the different denominations—too much unchristian rivalry. This was the first if we but glance into the articles constantly appearing in Christian newspapers, and consider the practice of sending evangelists into small towns simply to contend with those of another society.

2. Too much time spent in dealing with new logical ideas, and not enough in practical evangelistic work, on the part of Japanese preachers, causing a decline in the faith of the churches; thus leaving very little motive for them to contribute to the funds, etc.

3. The work of the local church is shifted much upon a very few. In the smaller churches, or six, in the larger forty or fifty, do nearly all the work. Ten years ago the success of the work was largely the result of the individual efforts of the membership in doing practical evangelistic work.

4. The "junkwai deudo" (itinerant evangelistic work has been greatly neglected, i.e., regular evangelistic tours by pastors, etc., into the country about their own churches. Every church needs good missionary stirring up once or twice a year.

5. Sufficient attempts have not been made to reach the common people. In the present membership are five men to every four women, and among men the proportion of students and professionals is unduly large. There ought to be many more of the mercantile classes and those engaged in the lower occupations.

His remedy for all these defects was *faithfulness*. He has been too much of the "dori teki" (preacher intellectual), and not enough direct dealing with hearts and consciences of the hearers. We speak from a living faith in, and a profound sense of, the truth, men cannot fail to be moved. He did not wish to take a pessimistic view of the fact there has been much greater progress in Japan than in any other missionary country, and that the Kumiai (Congregational) churches had to lead. But existing evils must be remedied.

Rev. Mr. Miyagawa, pastor of the First Congregational church, Osaka, gave a brief history of Kumiai churches in Japan. He divided it into three periods:

1. The Kumiai work was begun in 1871 by American Board missionaries, and was carried on alone for five years. During that time eight churches were established, and he had many words of praise for the work done by the missionaries. He felt it his duty to say that the success of these early churches was due very largely to the self-denying labors of the missionaries, who themselves up entirely to direct evangelistic work.

2. The next period was from 1877 to 1887. In the beginning of 1878 the Congregational Home (Japanese) Missionary Society was formed. From that time up to 1887 the Japanese evangelistic work was almost entirely done by the evangelistic zeal and spirit. Young men coming from the Doshisha were willing to go to any place on four or five yen a month, live on very plain and shabby clothes, and do anything for the sake of the churches, stimulated by their own self-supporting. In one case (Naniwa, Osaka), thirteen men who were not well raised ten yen a month for the church. During this period the missionaries, by working through

gels, publishing tracts, and by many other methods, did valuable work; but at the advice of the Japanese, had given themselves up largely to educational work.

3. The third period, from 1887 to the present time, has been a period of humiliation, and one to be much lamented. At the present time there are about fifty so-called independent, self-supporting Kumiai churches, but fifteen of them are receiving help from the Mission Board (A. B. C. F. M.) and from the missionaries.

This is not the sin of the missionaries, but the disgrace of the churches. It is a shame for these churches to be running to the missionaries for money. They ought to get the spirit of Christ and the apostles, and then they would be beggars no longer, while assuming the name of independent churches.

There was a manifest toning down of opinions on the part of those who had sympathized with the strong expressions used in the conference by the writer of the article in the *Rikyo Zasshi* in January, who turned out to be Rev. Mr. Yokoi, pastor of one of the principal Congregational churches in Tokyo.

In the discussion of the requirements for successful pastoral work, the following points were made: 1. A pastor must speak new things out of his own experience. 2. He must be friendly with the people. 3. He must have the confidence of the people.

To some of us outside the Congregational body, it was quite a surprise that the question of the independence of the Japanese Churches should be so strongly advocated by leading Congregationalists, because from the beginning the Kumiai churches have been more independent than any others.

But our Canadian friends must not imagine that even if all the churches in Japan could support their own pastors—that is about all that "independence" means—that the Christianization of Japan could then be handed over to the Japanese, and all foreign missionaries go home or to some other field.

Perhaps there is an element of ingratitude in the hearts of those who seem to antagonize their foreign benefactors, but we must not judge harshly, bearing in mind the wonderful strides this people has made, that for many centuries permitted no foreigner to land on their shores.

13 Torii Zaka, Azabu, Tokyo.

A NATURAL CONDITION. This is nothing more than a natural phase of Congregationalism, nor is it to be regarded as an evil altogether. Indeed the faults found in missionaries are just what have been recognized amongst others as well as the Congregationalists and what we are trying to remedy.

This is a peculiarly encouraging time to our own body, for while occupying a large section of central Japan, which is practically new ground, we are

encouraged on the one hand by seeing what this great body to the south of us has accomplished, and comforted on the other in that we can never experience some of the difficulties which perplex them. Our connexional arrangement and itinerant system prevent a great deal of friction by providing every church with a pastor, and every pastor with a field.

F. A. CASSIDY.

Correspondence.

ABOUT THE CHILDREN'S AID SOCIETY.

DEAR SIR,—Some time ago I wrote you asking adoption for two little boys, and a summer home for a little deaf girl, and I feel sure that many of your readers would like to get the "sequel of this story."

For little, sunny-faced "Neil" we had fully a dozen applications. He has already got into the hearts of a couple in one of our western towns, and a week after he arrived in his new home, his new-found father wrote, "to say that we loved him would be drawing it mild."

There are now a number in our shelter who would greatly benefit by a summer's romp in a country place, and I would gladly hear from anyone who would take one or more of these for the summer. I may say, however, that even with such parents as most of these have they are very particular where their children go, and like me to read them references with each application.

Many societies, Epworth Leagues, etc., often wonder how best they can help a shelter like ours, when money is not available. I would say that we are constantly in want of clothes for boys and girls from two to ten years of age. The "old clothes" sent to us are often beyond wearing, or not fit to alter or cut down.

With your permission, Mr. Editor, I shall occasionally let your readers know of our work, and will promise that future communications won't be so lengthy.

Secretary Toronto Children's Aid Society.

DUTY OF MOTHERS AND TEACHERS OF THE YOUNG.

DEAR SIR,—We all know the durability of first impressions upon the minds and hearts of young children. Particularly impressive is the story of the cross and the wonderful love of Jesus. We trust that all mothers who read the columns of our Woman's Department are faithful in telling the little ones the old, old story, and the blessed Saviour's invitation, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

Let the children consider themselves as specially belonging to Christ, taking to him all their trials and perplexities, flying back to him for pardon and peace whenever they have sinned or wandered, as-

sured that, if they confess their sins, he is faithful and just to forgive, and to cleanse them from all iniquity.

A broad look outward over this Canada of ours, as well as the neighboring Republic at this present time, will show us the steady advance and progress of Romanism. Had all Protestants been as faithful in the training of their children as the Romanists, this state of things would never have existed. In many parts of Ontario and in the United States, where Roman Catholic churches are small and the numbers apparently insignificant, Protestants are apt to think it absurd that these churches ever do much harm, and become quite indifferent concerning them.

Let these things be sedulously and fearlessly explained to our children, and the community would cease pandering to that Church in excluding the Scriptures from our public schools, and in many other ways interfering with the rights and liberties of the public.

The writer remembers, when a child, being unable to answer, and, in consequence, feeling greatly humiliated, as a little Roman Catholic girl told her that the Protestant religion was no older than Luther.

As before stated, if Protestants were as faithful in instructing their children as are the Romanists, we would not now be threatened with becoming a Roman Catholic community, as we now are.

COMMON SENSE.

DEAR SIR,—The sense here designated common sense—a popular phrase for a clear intellect, a sober mind and sound judgment—is unquestionably a sense of great utility and value; but is not as common as it might and ought to be. It is greatly needed by all persons in all positions of life, but especially by those who are the teachers and moulders of society.

It would have done the same thing for Bro. Truax, of Holiness Association fame, had he listened to it. He would never have attempted to make a number of pious, intelligent, sensible men believe that notions that had been burned into his brain by heretical teaching were in harmony with our doctrinal standards and the teachings of our Discipline.

his delusive and ruinous power. O for a large measure of sanctified common sense for the Church and for the world.

Grimsby.

CARD-PLAYING AND DANCING.

DEAR SIR,—I respectfully ask for the insertion of the following facts, re card-playing and dancing in the Methodist Church:

1. During a revival a prominent member of our church held a card and dance party—thus directly antagonizing the work of God in his Church.

2. After a revival, an official member of our Church invited a large party of the young converts and others to a euchre and dancing party, they not knowing until their arrival that these things were anticipated.

3. The pastor of a church publicly stated to his congregation that some of them had invited seriously disposed persons to card parties, to drown their religious convictions.

These facts, which I could easily multiply, I give on the authority of well-known and devoted ministers. The following I give on my own testimony. In revival services held by myself, I dared to speak against (among other evils) card-playing and dancing. Prominent officials, among others, denounced my right to say a word against these things.

These evils are not confined to one place or locality. They are spreading themselves abroad, and threaten to destroy the spiritual life of both young and old. One sad feature of the whole is, that some ministers either say nothing, or, what is almost worse, half apologize for them.

YOUNG PEOPLE'S WORK.

DEAR SIR,—If you could grant us some slight space in your valuable paper, we should be highly favored. As young people in the Church, we have been greatly interested in watching the progress of the recent heresy case in the Niagara Conference, and we were most highly gratified at the result, namely, in the crushing out of a most dangerous doctrine.

If we in any way have correctly read accounts of their teachings, they put at least some sort of discount on Church means of grace. The class-meeting, we think, is an almost indispensable aid to live Church membership, and it is a great pity that more of our young Church members do not make its attendance their weekly privilege.

We have in our own church most prosperous classes, etc.; an Epworth League, which, thanks to the untiring efforts of its able president, Mr. Wigg, has become indeed a power in the church; likewise a District Visitors' Association, whose business it is to look after the needy ones in the church.

"CHRIST AND THE CHILD."

DEAR SIR,—Heaven is the home of those who die in a state of justification. Children who die in infancy go to heaven, therefore children who die in infancy are in a state of justification. How are these children justified? By death or by Christ? Surely not by death. If death justifies, all who die must be justified, and universal salvation is consequently a fact.

We conclude, then, that every child comes into existence in a justified state through the merits of Christ, having as good a chance for life as Adam had in Eden before the fall. When our first parents began to live, they were in the kingdom of God; when they went out they went out as the result of their own choice.

ACKNOWLEDGMENT.

DEAR SIR,—As I know there are a great many friends still deeply interested in our little ship Glad Tidings, and we are sure it rejoiced many hearts to hear of the blessed evangelistic trip we made on the coast last winter, when so many poor people were brought to the feet of Jesus, I wish now to let our many friends know that we hope to make other trips in much the same way, and hope to reach many more people.

will do likewise: Rev. J. Calvert, \$5; Rev. J. C. Spencer, \$5; Rev. A. N. Millar, \$5; Rev. J. Turner, \$5; Rev. J. H. White, \$5; Rev. J. B. H. Mordau, \$5; Rev. E. Robson, \$5; Rev. Prof. Whittington, \$5; Rev. R. Irving, \$2; F. W. Grant, \$3; W. J. Pendry, \$5; G. H. Grant, \$1; E. A. Currier, \$2; G. Gordon, \$2; A. L. Flammerfelt, \$5; I. Rogerson, \$2; Mr. Calvert, \$1; "A Friend," \$1. All of British Columbia. Let our dear friends pray that the revival fire may spread all over the coast. T. CROSBY. Fort Simpson.

THE RELIGIONS OF GOVERNMENT EMPLOYEES.

DEAR SIR.—In view of the remarks recently made by Rev. Dr. Douglas at some of the Conferences, the following table, showing the religions of all the civil servants on the "inside service" or headquarters staff at Ottawa, and the mechanics and laborers at headquarters, will probably prove of interest. These figures were published in the Montreal Witness a few months ago, and vouched for as reliable, having been drawn from official blue books and other sources of exact knowledge, and are based on the percentages of population shown in the census of 1891.

Table with 4 columns: DENOMINATION, Total number employed in all the Departments, Number each Denomination are entitled to, Salaries drawn by each Denomination, Amount each Denomination are entitled to proportionately.

ALMA LADIES' COLLEGE.

The session just closed has been one of the most prosperous in the history of Alma Ladies' College, St. Thomas, while the attendance has been larger than at any previous period. Consequently more than ordinary interest has been manifested in the present commencement exercises, which have been in progress for about a week. They began with an examination elocution recital, in which the honors were carried off by Misses Katharine Pinch, of Stratford; Edith E. Wasley, Gravenhurst; Emma A. Treat, Bryon, Ohio; Helen Whitney Backus, Braidwood, Illinois; Bessie H. Mirrieles, Big Timber, Montana, and Aleta E. Paisley, Brandon, Manitoba. This was followed by an examination musical recital, and on Wednesday evening by the undergraduates' programme. The graduating class in music for 1893 is composed of Miss Williams, past graduate in piano, Miss Dulmage, graduate in vocal, and Misses McDonald, Robinson, Windsor and Flach, graduates in piano.

The hall was filled on Thursday night, on the occasion of the recital. In "Malinconia," an Italian song, Miss Dulmage charmed the audience. Miss McDonald delighted all present by her charming rendition of Chopin's impromptu, No. 1, Op. 29. Prof. Hyttenrauch, accompanied by Miss Amy on the piano, presented a very pleasing selection on the clarinet, which was enthusiastically received.

On Monday evening, June 19, the art exhibition by the art graduates attracted many people. In this department there are four young ladies who have completed the course, viz.: Misses M. Cullen and W. Marlatt, of Aylmer; Miss A. G. Barr, of Norwich, and Miss C. B. Beattie, of Portage la Prairie, and all of them have done so with no little honor to themselves and their alma mater. Miss Cullen, in a salutatory essay, referred to the presence of the founder of the art department, Prof. Bell-Smith, R.C.A.; and to the winners in the graduating class of the O. S. A. silver and bronze medals. Prof. Bell-Smith gave an able address on "Art Impressions in Paris."

Among the exhibitors in the art room, besides members of the graduating class, were Misses M. P. Proctor, L. Beckwith, A. Soper, E. Burns, S. Hamby, L. McCoy, M. Watt, M. Shinkle, E. Webster, J. Treleaven, K. McTavish and E. Caverly. In shading from antique casts Miss Beattie exhibits some fine work; her "Heads from Trajan's Column" being especially good. Miss Marlatt has a fine shading of Hebe. Miss Cullen's best is seen in a charcoal sketch, "Captive," and Miss Barr's "Diana" is worthy of attention. Miss Beattie, the silver medallist of the O. S. A., in original design, shows some very fine work, two of her pieces, No. 34 and 40, having been published in the American Bookmaker, New York. Miss Barr's best is seen in a design for ceiling paper. In oil painting Miss Beattie's "Moccasin Flower" is a dainty bit of color. Miss Barr's "Broken Flower Pot" and Miss Cullen's "Bananas and Oranges" are good. The china painting exhibit includes pieces of Royal Worcester, Crown Derby, Dresden china, and raised paste work. The work is excellent, but a large percentage of the best work having been sent to the World's Fair, the exhibit is not so large as last year.

On Saturday evening, June 24, the graduates' elocution recital took place, Mrs. Lucia J. Martin, professor of elocution, in charge. Each of the young ladies gave two selections, one of a heavy character and the other of a lighter, and acquitted themselves most creditably. This class is composed of Mrs. E. A. Treat, H. W. Backus, Edith E. Wasley, F. K. Pinch, A. E. Paisley, and Bessie Mirrieles. Principal Austin announced at the close that though the Senate had not quite concluded the work of awarding degrees, the graduating class would be the largest in the history of the college.

On Sunday morning the baccalaureate sermon was preached in McLachlin Hall by Rev. J. C. Antliff, D.D., of London. The text was a part of the 12th verse of cxliv. Psalm, and the sermon was a most instructive and impressive one. The text suggested three thoughts in reference to woman—beauty, strength and usefulness. These three thoughts were gracefully treated and beautifully illustrated by examples from history. The graduating exercises were largely attended and successful. The following are the graduates:

Commercial Science—Miss Rena Harvie, Gravenhurst; Nellie J. Mirrieles, Big Timber, Montana; Ada L. Pascoe, St. Thomas. Miss Selinda Regina Stirbridge Hamby, of Komoka, also earned a diploma, but was not present on account of the recent death of her father.

Elocution—Miss Helen Whitney Backus, Braidwood, Ill., honors in philosophy of expression; Miss Bessie H. Mirrieles, Big Timber, Montana, honors in philosophy of expression, physiology, Bible outline and English prose; Miss Aleta Elizabeth Paisley, Brandon, Man.; Miss Annie Katharine Pinch, Strat-

ford, honors in philosophy of expression; Miss Emma Alnira Treat, Bryan, Ohio, honors in philosophy of expression and Bible outline; Miss Edith E. Wasley, Gravenhurst, honors in psychology, Bible outline, philosophy of expression and literature. Fine Art—Miss Annie G. Barr, Norwich, honors in history of art, pathology and Bible outline; Miss Carlotta B. Beattie, Portage la Prairie, Man., honors in history of art and pathology, silver medal for industrial design at the departmental examinations in art; Miss Sarah Mary Cullen, London (late of Aylmer), honors in history art and pathology; Miss Winifred Marlatt, Yarmouth, honors in history of art.

Music—Miss Esther Dulmage, Saskatoon, N.W.T. (voice), honors in singing practice; Miss Lillie Eliza Louise Flach, St. Thomas (piano), honors in history of music, singing practice, harmony, and German; Miss Viola Robinson, London (piano), honors in theory, singing practice, and harmony; Miss Flora Bertha Macdonald, Ottawa (piano), honors in history of music, theory, singing practice, and German; Miss Drusilla Beatrice Maud Windsor, Brownsville, honors in history of music, theory, singing practice, and piano playing, the second for the latter in twelve years.

Mistress of English Literature—Miss Ethel Alida Paisley, Brandon, Man., honors in German literature, Chaucer, Latin prose, and Latin authors, history, and geography.

Mistress of Liberal Arts—Miss Helen Whitae Backus, Braidwood, Ill., honors in philology and Latin authors; Miss Edith Eliza Washington, Angus, honors in German literature, trigonometry, algebra, geometry, Latin prose, Latin authors, Latin grammar, chemistry, Shakespeare, Greek history, and Roman history.

Miss Ida Williams, of Toronto, who took post-graduate honors in music, received honors in theory, singing practice, and history of music.

Full Teacher's Primary Certificate—L. Beckwith, A. G. Barr.

Full Teacher's Advanced Certificate—L. Beckwith. Mechanical Course—Industrial Design—A. Soper, L. Beckwith, A. G. Barr, C. B. Beattie.

Medals—Miss A. M. Barr, London, bronze medal for china painting from Educational Department; Miss C. B. Beattie, Portage la Prairie, Man., the silver medal of the Educational Department for designs.

ALBERT COLLEGE.

The commencement exercises in connection with Albert College, Belleville, were of a highly interesting and successful character throughout. The college chapel during the exercises was crowded every evening, and all the entertainments reflected great credit upon the faculty and the students. Rev. W. J. Crothers, M.A., of Port Hope, preached the baccalaureate sermon in the Tabernacle on Sunday morning, June 25. The proceedings last Wednesday evening which were opened with prayer by Rev. W. J. Young, were as follows:

Candidates Admitted to Collegiate Course.—R. S. Anderson, N. Bailey, E. Cameron, Miss E. Farley, S. Farrell, Miss M. Goldsmith, A. J. Howell, J. H. Maiden, J. Maguire, T. W. Neal, S. L. Toll, Miss F. Tourgis, A. Vernilyea, W. W. Wagg, W. E. Williams.

Diplomas in Commercial Science.—W. H. Barker, A. G. Crone, B. Davie, W. H. Elbaré, C. V. Haynes, S. Morton, W. H. T. Peake, R. Quay, T. W. Robbins, H. G. Stewart, W. T. Watts, W. A. Webster, E. A. Young. In Shorthand—E. Ostrom. In Elocution—Helen Hicks, W. T. Watts. In Primary Drawing (awarded by the Ontario School of Art)—S. Hawkins, Hattie Peck, E. M. Bonar. Advanced Art Course, full teachers' certificate—Jessie McRae. Painting in Oils—Edith Moodie, Helen Corby, Minnie Hudgins, Theda McFoster, Addie Lowry, Grace Daly. Painting in Water Colors—Ella Lingham, Edith Moodie. In Pianoforte Course—Ida E. Adams. In Collegiate Course—J. Berry, A. T. Condell, I. Couch, R. Emberson, A. W. Mallett, G. A. Mitchell, M. J. Wilson.

Honor Certificates.—First class, Music—Pianoforte, second year, May Caverly, Addie Lowry, Mabel Wilson. Collegiate course, third year English—J. P. Berry, A. T. Condell, R. Emberson. Second year, English, F. W. Thompson; French, Miss F. L. Adams; German, S. T. Tucker; Mathematics, H. R. Bean. Second class honors, English and German—S. T. Tucker. In Pianoforte Course, third year—Miss Ida E. Adams; second year, Lilian Allen.

First Year Standing in Collegiate Course—E. Aull, R. M. Boyd, E. Cameron, J. F. Campbell, Miss E. Farley, G. N. Gardiner, Miss M. Goldsmith, A. J. Howell, T. W. Neal, S. L. Toll, W. W. Wagg, W. E. Williams.

Second Year Standing in Collegiate Course—Miss L. F. Adams, H. R. Bean, J. W. Davidson, E. T. Douglas, J. B. Faulk, J. T. Harrison, Miss F. Henry, Miss A. B. Hughes, H. E. Kellington, C. W. Kennedy, E. E. Latta, C. L. McIrvine, M. A. McQuade, J. A. Scallion, F. C. Stephenson, C. B. Stone, F. W. Thompson, S. T. Tucker, E. Walker, J. W. Ward, G. Wagh.

First Year Standing in Pianoforte Course—Thalia Bell, Jennie Currelly, Maud Doxsee, Maggie Campbell, Mabel Huff.

Certificates awarded by the Ontario School of Art. Advanced Art Course—Shading from flat—Jessie McRae, Minnie L. Hudgins. Outline from round—Edith Moodie, Minnie L. Hudgins, Jessie McRae. Shading from round—Edith Moodie, Minnie L. Hudgins, Jessie McRae, Mary Elliott. Ornamental design—Jessie Brignall, Minnie L. Hudgins, Edith Moodie, Hilda Frost, Jessie McRae, Susan Hawkins. Drawing from flowers—Edith Moodie, Jessie McRae. Mechanical Art Course.—Industrial design—Minnie L. Hudgins, Jessie Brignall, Edith Moodie, Jessie McRae. Advanced perspective—Jessie McRae. Primary Art Course.—Freehand drawing—Edith Moodie, J. B. Faulk, E. M. Bonar, S. Hawkins, Hattie Peck, Maggie Goldsmith, A. B. Hughes, J. T. Robson. Geometrical drawing—Helen Corby, Edith Moodie, Gertrude Morse, J. B. Faulk, Nettie Robinson, S. Hawkins, Hattie Peck, E. M. Bonar. Perspective—Nettie Robinson, Hattie Peck, Helen Corby, S. Hawkins. Model drawing—Hattie Peck, Nettie Robinson, Anna Bell Hughes, Helen Edith Moodie, Susan Hawkins. Blackboard drawing—Susan Hawkins, Hattie Peck, Maggie Goldsmith, Helen Corby.

Prizes and Medals.—In elocution, McFee gold medal for best recitation; Jessie Brignall. Prof. Shepard's prize in elocution, Alice Curtis; Professor Shepard's prize in oratory, W. T. Watts. In Commercial Science, H. P. Moore's gold medal, general proficiency, W. T. Watts; Seantebury silver medal in penmanship, Clara V. Haynes; Burrows' prize in

penmanship, W. H. Elbaré. In Collegiate Course, preparatory—Walmsey prize, general proficiency, J. H. Maiden. First year, Senate prize, general proficiency, S. L. Toll. Second year, Morden prize, general proficiency, H. R. Bean. President's prize in classics, J. W. Davidson. Third year, Governor-General's silver medal, general proficiency, J. P. Berry. O'Flynn silver medal, pass languages, A. W. Mallett. In pianoforte, Mayor Wallbridge gold medal, general proficiency, in third year, Ida E. Adams. Prize open to all students, Sils' prize for best essay in English prose, J. W. Davidson; silver medal for proficiency in primary drawing, Miss H. Peck.

Rev. Dr. Badgley, of Victoria University, gave a congratulatory address. He spoke of the past high record of the college, and predicted still greater success. He was followed by Principal Dyer, who stated that the college had enrolled 230 students during the year. He closed his address by saying that of all the many successful years that Albert College had experienced, the present had been pre-eminently the best.

DEMILL COLLEGE.

The closing exercises of the Demill College were held on Tuesday evening, June 27, in St. Paul's Methodist church school room, Avenue Road, in this city. The large attendance of relatives and friends of the pupils indicated the interest which is taken in this excellent institution, and the capital manner in which the pleasing programme was carried out showed the thoroughness of training to which the scholars are subjected. The Sunday-school room was crowded to the doors, and from beginning to end the closest attention was paid to the proceedings. Rev. Mr. Demill occupied the chair, and at the close of the programme distributed the prizes to the fortunate pupils. The evening's entertainment was begun with a piano duet by Miss Blanche Leonard and Miss Birdie Beauchamp, rendered in excellent style. Among the many capital numbers which followed were a piano solo by Miss May Fawcett; a recitation, charmingly delivered, by Miss Irene Ritchie; a piano duet by Miss Mabel Palen and Miss May Fawcett; a recitation by Miss Pearl Leonard, and a recitation by Miss Mabel Scott. The fine gymnastic drill by the pupils was an excellent feature of the programme and warmly applauded by the audience. The evening was thoroughly enjoyed by the audience.

REBUILDING SHIZUOKA CHURCH.

DEAR SIR.—A few have responded to the appeal for aid in the rebuilding of Shizuoka church, which was destroyed by fire last December, and some are inquiring how to send money. These droppings of encouragement bring unspeakable joy to our hearts. They show us the sympathy and love of God's people for each other, and the confidence they have in the success of the work they have undertaken for Japan.

While I am always delighted to hear from sympathizers directly and to answer their letters, there is no better way of sending funds than by forwarding them to the Mission Rooms in Toronto, stating the object for which they are sent. Any who prefer to send directly can do so by P.O. order without any difficulty. In either case the amounts sent will be promptly acknowledged and such questions answered as may be asked. F. A. CASSIDY. Shizuoka, Japan.

TO THE SUBSCRIBERS OF "ACTA VICTORIANA."

We have been requested to insert the following: There are on our subscription list outstanding accounts amounting to about \$250. This amount, if paid in, would give Acta a good substantial lift. The Board, at its last meeting for the present college year, decided to change the form of our journal to octavo, and to enlarge it at an increased cost of publication. Every means possible is being used to make the organ of our University worthy of the patronage of our graduates, and undergraduates. To carry out the proposed changes we need all that is owing us. We do not ask for anything more. Will those in arrears forward the amount due forthwith to the business manager, J. A. Ayearst, at his vacation address, Palermo, Ont.?

MATTLAND CIRCUIT—MONTREAL CONFERENCE.

This circuit of seven churches has had a fairly prosperous conference year. Many souls have been converted, and many others built up and established in their religious life. The substantial advance which marks all lines of circuit work, is largely due to the untiring efforts of a people who are loyal to the church, co-operative with their minister, and rich in their Christian experience.

During the first three months of the year, the work in the absence of the pastor, was supplied by Rev. R. Corrigan, B.A., who by his scriptural and scholarly sermons and diligent pastoral work, won the hearts of all. Two churches have been built during the year and paid for. The one known as Cedar Grove church was dedicated during the month of September, 1892. Rev. H. Cairns, chairman of the Brockville District, preached a thoughtful and truly spiritual sermon from Zechariah vi. 13, after which Revs. Messrs. Barnett, Smith and Conley assisted in the dedicatory service. The afternoon services consisted in singing, and in addresses by Rev. Messrs. Smith, Barnett and Cairns, which were highly conducive to financial, mental and spiritual improvement.

Union Grove church was built during the summer and autumn months, and used during the winter, but had its dedicatory services postponed till May 12, 1893. The day was all that could be desired, and by the hour of noon, when dinner was served, a large number had congregated for service. After dinner, Rev. H. Cairns preached a most appropriate and impressive sermon from Psalm xxvi. 6-7, and in conjunction with Rev. Messrs. Smith and Conley dedicated the church. A few hours were then spent in social conversation and innocent amusements, when again the tables were spread and a good supper enjoyed.

Owing to the fact that a large number of these books entitled "Bible Readings," and other literature of a kindred character, were sold, or gratuitously distributed in this section of the country, it was thought wise to have Mr. Cairns deliver his lecture on "Adventism." Long before the hour appointed for the lecture the church was filled to its utmost capacity, and about as many without, seated around the open doors and windows, to listen to the refutation of doctrines which had unsettled the minds of not a few. As the lecturer proceeded in a clear, logical

and scriptural exposition of the subject discussed, nods of assent and smiles of satisfaction were seen as point after point was proved, and when the discourse of an hour and a half was over, everywhere throughout the retiring congregation could be heard such remarks as these: "Glad I came," "Best I ever heard," "That settles my mind on the subject," "Wouldn't have missed it for a dollar," etc. If any brother is troubled with Adventism he would do well to have Mr. Cairns deliver his lecture on his charge. Certainly it is one of the clearest, most comprehensive and satisfactory I have yet heard on the subject.

I very much regret so few on this circuit subscribe for our most excellent paper, the GUARDIAN, but I hope the number shall, in the near future, be many times multiplied.

As a people we are grateful to the great Head of the Church for the prosperity of the closing Conference year, and in answer to prayer, and in honor of faith and works, expect the coming year shall be crowned with richer blessings and marked with still more signal success. T. B. CONLEY.

Brief Church Items.

MONTREAL CONFERENCE.

MONTREAL, Centenary Church.—Rev. J. Tallman Pitcher, pastor. The year's work at this church shows a very encouraging record of progress: The membership on December 31, 1892, was 349, and there has been a steady increase since. There are more than four hundred families connected with the congregation. The Sunday-school and Young People's Society of Christian Endeavor are in a very flourishing condition. There have been liberal contributions to the Building Fund of the church.

GLEN BURN.—Rev. Geo. McRitchie and Rev. Jas. Elliott, B.A., of Billings Bridge, left on Friday morning last, June 23, per Empress for Glen Burn, a small town inland from Brown's wharf. A new Methodist church has been erected there, and Mr. McRitchie formally opened it Friday afternoon. The new church is in connection with Riceville mission, and will be in charge of Rev. G. A. Bell.

HINTONBURG.—If subscriptions continue to arrive as they have been now for some time past, in aid of the Building Fund of the new Hintonburg church, the Methodists of that section will soon have a commodious edifice for religious services. Rev. J. M. Hagar, who is looking after the matter, states that his appeals have met with a most hearty response in every quarter, and he is really surprised at the way the matter is going ahead. It is only a short time since the proposal for a new church was first broached, and already the land has been purchased from Judge Ross, and the building will soon be started. The people are deeply interested in the project, and every session of the mission is well attended by the adherents, who are mainly connected with the mills. The building will be of wood, and will be so arranged as to allow for considerable growth in the congregation.

BATTERSEA.—The Recording Steward writes: The Quarterly Board of this circuit has passed a resolution expressing high appreciation of their pastor, Rev. A. O. Watts, during the past three years. The zeal and fidelity Brother Watts has ever displayed here highly commend him to his new field of labor. He came to us, a "poor mission," that had been long tottering and leaning for support upon the Mission Fund. He leaves us a self-sustaining circuit, on a safe financial basis. During his pastorate this Board has recommended three young men to the district meeting as probationers for the Conference. One (J. L. Keeler) is now preaching in Manitoba, and the other two are holding themselves in readiness for the work. Bro. Watts has manifested a deep interest in these young men, and his counsel and advice to them have been of the highest order. He has also had a marked influence over our young people in general. Under his leadership they have organized a Temperance society and an Epworth League of Christian Endeavor, both of which societies are in a prosperous condition and doing good work. God has honored and blessed his labors here by adding many precious souls to the Church. The services rendered by Mrs. Watts in our church, and more especially in the Sabbath-school, cannot be too highly spoken of and receive our due appreciation.

BAY OF QUINTE CONFERENCE.

BLOOMFIELD.—The members of the Methodist church and congregation of Bloomfield desire to record the high appreciation of the services of Rev. W. Briden, their pastor, who is now completing his pastorate of three years on this circuit. In all our official meetings, in all our public services, and in all our social means of grace, we have found him a true man of God and a most earnest spiritual worker. He has also taken a great interest in the young people of the congregation. The church has been improved and beautified; a new school-room erected, and all the debt paid for, leaving the circuit in a most satisfactory financial condition. As the term of his pastorate closes we review with gratitude the work of Sister Briden among the people and the Sabbath-school, also that of her daughter, Nellie, in the choir. A most blessed revival, as the result of special services held in the month of April under the labors of Bros. Foster and Bates, in which about one hundred persons professed conversion, eighty of whom united with the Methodist church on probation. We trust and pray that the great Head of the Church may continue his blessing and providence to them on their next field of labor for the Master whom they have faithfully served for so many years.

TORONTO CONFERENCE

GREENWOOD.—Rev. John Harris, pastor. The congregation at Brougham has recently upholstered the church at that place, and very promptly raised all the money necessary for it. At Mount Zion, the foundation of a new church, to cost about \$3,000, has just been laid.

BARRIE, Collier Street.—On the evening of June 28, Collier Street Methodist church gave a free tea on the church lawn as a farewell to Rev. Dr. Parker, who goes to Toronto, and as a reception to Rev. J. E. Lancelley, of Toronto. The services in the church were of an interesting character. Two young men, Rev. G. S. Smith, of Rosseau, and Rev. Thos. Scott, of McKellar, were ordained into the ministry by Rev. Dr. Parker, president of Toronto Conference, Revs. Lancelley, Harper and Taylor, assisting in the ordination. Rev. Dr. Harper was then elected chairman, and after a few remarks complimentary to the high character of Rev. Dr. Parker's ministry in Barrie, called upon Mr. R. King, jun., who read an address to Rev. Dr. Parker, speaking very highly

of his labors here during the past three years. The address was signed by many of the leading men of the church. Mr. J. B. Edwards then read an address of welcome to Rev. J. E. Lancelley, assuring him of the co-operation of the congregation in his ministry. Mr. Lancelley replied in a quaint, humorous and pithy style, peculiar to himself, and left a very favorable impression with the people. Mrs. McKee, president of the county W.C.T.U., then read an address to Mrs. Parker, and on behalf of Barrie W.C.T.U. presented her with a handsome Bible. Rev. Dr. and Mrs. Parker carry with them the respect and best wishes of Barrie and its citizens.

QUELPH CONFERENCE.

ALMA, QUEBEC.—David A. Moir and R. F. Irwin, pastors. Contracts have been let for the erection of a new shed at Bethel appointment, the renovation of the Bloomsbury church, and re-siding of the shed. A committee has been formed to push the erection of a new shed at Alma. The money for the above improvements is on hand. The year has been full of divine blessing. There is an advance in the membership, and in all the connexional funds.

SALEM CIRCUIT.—At a special meeting of the members of the Quarterly Official Board of the Salem Circuit, Brighton District, held in the Salem church, on Monday, June 12, a resolution was moved by Mr. John Turney, and seconded by Mr. G. E. Walker, expressive of strong regret over the appointment of Rev. T. Brown, our late pastor, to another field of labor, as it was deemed necessary, in the interests of the work, that he should remain with us another year. The resolution was passed by a four-fifths vote. On Sabbath, June 18, as Rev. Mr. Brown addressed a large audience from the words, "Arise, therefore, and be doing, and the Lord be with thee" (1 Cor. xxii. 16), it was evident the sympathies of his hearers were with him. The discourse was both able and impressive. That abundant success may attend the labors of Mr. Brown on his new circuit, is the wish and prayer of the members of this circuit.

WOODHAM.—Rev. Mr. Birks writes: Our Sunday-school anniversary at Woodham came off on May 21 and 22. Two excellent sermons were preached on the Sabbath by Rev. J. Ferguson, of Granton. He also addressed a mass meeting in the afternoon, assisted by the pastor. The attendance on May 24—the birthday of our beloved and noble Queen, long may she live—exceeded our expectations, on account of the laying of the corner-stones of our new church at Granton. The day was favorable, and we gathered on the old picnic ground for dinner, where there was a bountiful spread of the good things of this life. At 2.30 a large number gathered around the stand to enjoy the intellectual treat and the music by the Woodham flute band. The chair was occupied by W. Pridham, M.P., and addresses were delivered by Revs. B. L. Hutton, Ezra A. Fear, and D. Rogers. Suffice it to say, that the speakers acquitted themselves well, including the honorable chairman. Receipts on Sabbath and from picnic, \$122.42.

NIAGARA CONFERENCE.

ANCASTER CIRCUIT.—Rev. R. J. Forman writes: The reopening services at the Bowman church, on this circuit, were held on Sabbath, June 11, and were very successful. Revs. R. Woodworth, Jas. Allen, M.A., of Hamilton, preached two excellent and timely sermons, and our people responded by a free-will offering of eighty dollars, which, with funds on hand, will nearly meet the expense of re-painting, carpeting, etc. In Ancaster village we held anniversary services the following Sabbath, June 18. Rev. James Van Wyck, B.A., of Hamilton, and Rev. C. Cousins, of Jerseyville, gave us sermons exceedingly appropriate and effective, and our people contributed \$107 towards payment of an old debt on the church of \$120. All these services were largely attended; and we owe a debt to the choirs of Mount Hope and Bethesda churches for their very hopeful and valuable services. Our people are well satisfied with the change from the annual tea-party.

TEETERVILLE CIRCUIT.—Rev. H. A. Cook, pastor. Two hundred of our people, instead of going to some of the neighboring towns to celebrate Her Majesty's birthday, gathered at the parsonage for a farewell visit with their pastor and family. The ladies carried their baskets to the basement of the church, and soon had dinner provided for the large company, to which all did ample justice, after which all gathered in the church and had music, speeches, etc., and then spent the rest of the afternoon in social chat, returning to their homes, leaving the minister and his family, soon to part with this kind-hearted people. Several friends from Watford, Buffalo, Bookton, Otterville and Springfield, also friends of other denominations in town, were present.

MANITOBA AND N. W. CONFERENCE.

MOOSEJAW.—A correspondent writes: The town of Moosejaw is growing steadily and the Methodist church is getting her share of the influx of new settlers from the east, and the pioneer settlers, many of whom came here with only a few dollars, are now in comfortable circumstances. The church has prospered wonderfully during the past year under the able ministrations of the pastor, F. B. Stacey, B.A. At the last meeting of the Quarterly Board it was unanimously decided to make the Moosejaw Mission self-sustaining, and a hearty invitation was extended to the pastor to remain another year, which was accepted, subject to the approval of the Stationing Committee.

LONDON CONFERENCE.

WATFORD.—Evangelists Crossley and Hunter began work in Watford on Sunday, June 18, and the services have been attended by the largest congregations ever seen there. After two nights in the Presbyterian church, one of the largest in the town, a movement was made to the drill shed, capable of seating with comfort 800 people, and it has been filled every evening. They expect to remain until July 11, and it is not likely their visit will be forgotten at Watford during the present generation.

On Monday evening, June 19, Rev. J. Faul, retiring pastor of Sidney Circuit, was pleasantly surprised, on his return home, to find the parsonage crowded with kind friends, who had met, not only to say good-bye, but to make some tangible expression of the esteem and affection in which he and his family are held. Refreshments were bountifully provided by the ladies, after which a highly complimentary address, accompanied by a well-filled purse, was presented to the popular pastor as a recognition of his faithful services.

Personal Items.

Rev. James Livingstone, on leaving Listowel after a three years' pastorate there, was presented with a handsome gold watch by the citizens of the town. Mr. Livingstone's new field of labor is Kincardine.

Rev. D. W. Snider, lately of the King Street church, Ingersoll, received a kindly worded and appreciative resolution from his Quarterly Board, previous to his departure for another field of labor.

Before leaving Watford, Rev. S. H. Edwards was made the recipient of a highly appreciative resolution from his Quarterly Board, expressing thankfulness for his faithful services and regret at his departure.

Rev. R. J. Stilwell says: "Many of the friends of Bro. W. B. Dickey will regret to learn of his wife's death, which took place on June 11. She was very highly esteemed by all who knew her, and she fell asleep with a firm trust in her Saviour."

Rev. J. S. Cook, M.A., of Ripley, late of Hensall, has received the B.D. degree from the Wesleyan Theological College, Montreal. He has also completed the post-graduate course for Doctor of Philosophy in connection with the Illinois Wesleyan University, and will be awarded the Ph.D. degree at the June convocation. Mr. Cook has just returned from a visit to the World's Fair, and, with Mrs. Cook and babe, sailed by the steamship Labrador on June 17 for a two months' vacation in England.—Clinton New Era.

The Quarterly Board of the People's church, King Street East, in this city, at its last meeting, passed a hearty and unanimous resolution, expressing high appreciation of the work of Rev. C. J. Dobson during his three years' pastorate.

Before his departure from the Winchester Circuit, Rev. T. C. Brown was, by a resolution of his Quarterly Board, tendered the hearty thanks and appreciation of his members and friends on the circuit for his zealous and valuable labors during his three years' pastorate.

Rev. C. O. Johnston, pastor of the Queen Street Methodist church, Kingston, on June 21 delivered a very beautiful and impressive commemorative address at the decoration ceremonies in Cataract cemetery. There were 3,000 people present, who were charmed by the eloquence, pathos and tenderness of the speaker's words.

On Tuesday evening, June 20, a number of people met at the residence of Mr. John Hamilton, at Bright, and presented a highly complimentary address to Rev. T. W. Kelley, B.A., who has since left the circuit for Port Rowan. The address was accompanied with a gift of some beautiful silverware and also some cash. It was largely through the efforts of Brother Kelley that the new church at Bright was brought successfully to completion.

Before leaving for his new home, a great number of the friends of Rev. R. Whiting, B.A., met at the parsonage, Port Lambton, and presented him and Mrs. Whiting with a very complimentary address and a purse.

Rev. W. H. Dewart, assistant rector of Trinity church, Boston, and son of the Rev. Dr. Dewart, of St. Cloud, Minn., has had conferred on him the degree of B.D.

The Quarterly Board of Dominion City Circuit, Manitoba Conference, desires to acknowledge the receipt of \$11, collected at Merrickville, Ont., by their former pastor, Rev. J. A. Russell, for the liquidation of their church and parsonage debt.

At the last meeting of the Official Board of the Cowansville Circuit, a very complimentary resolution, expressing high appreciation of the pulpit and pastoral services of Rev. G. H. Porter, M.A., B.D., during the past three years, and of the urbanity, varied attainments, zeal and spirituality which have endeared him to his congregations and made his removal a subject of profound regret, was unanimously adopted. At a large gathering of the people from all parts of the circuit, on June 20, he was presented with a beautiful gold watch as a parting token of affection and respect.

At the last meeting of the Winchester Quarterly Board, a resolution was passed expressing a deep sense of the loss sustained by the death of Mr. Reuben Robinson, who was a member of the Board, a class leader, and trustee. He was a useful and faithful worker in the affairs of the church, and had the esteem and respect of all who knew him. The resolution expressed also deep sympathy with the sorrowing widow and children of Brother Robinson.

Before his departure from Stratford, Rev. J. W. Holmes was made the recipient of a cordial resolution from the Ministerial Association of that town, expressing regret at his departure and a deep sense of the zeal, ability and courtesy which had marked his character and conduct as a Christian minister during his pastorate there. The members of Brother Holmes' own congregation, of the Central church, also presented him with a highly appreciative address, accompanied by a purse for himself and a beautifully carved clock for Mrs. Holmes.

On Thursday evening last a largely attended and successful reception was given to the new minister of the Parkdale Methodist church, Rev. E. E. Scott. Mr. G. F. Marter, M.P.P., presided, and ministers of other denominations were present and made addresses of welcome. Mr. Scott happily responded, after which a very pleasant social entertainment was held.

On Sunday, June 4, one of our most aged superannuated ministers, Rev. Henry Shaler, preached at the morning service in the Kemptville Methodist church. Brother Shaler is still in good health for one of his age. He was born in November, 1799; commenced his ministerial labors in 1827, and preached for the first time in Kemptville in 1837—fifty-six years ago.

Miss Mary Fitzgerald, an esteemed member of Clinton Street church choir, in this city, was recently married to Mr. Harvey M. Moore, of East Toronto. The members of the choir, and many other friends, expressed their kindly feelings by presenting the bride with beautiful and costly presents.

Rev. W. Bowman Tucker, M.A., of Adolphustown, Bay of Quinte Conference, has received the degree of Ph.D. from the Illinois Wesleyan University.

Rev. G. W. Marvin, M.A., passed his final examination in the Ph.D. course at the Wesleyan University, Bloomington, Illinois, in May last, and received his diploma for the degree on June 23.

Rev. William Penhall was kindly remembered by his numerous friends on the Sparta Circuit, previous to his leaving for St. Johns. The Sparta congregation presented him with a very valuable gold watch,

and Mrs. Penhall with a dozen silver knives and forks. Yarmouth Centre congregation presented him with a purse containing \$27, and Orwell congregation presented him with an easy chair. Each present was accompanied with a well-worded and complimentary address. A suitable reply to each was made.

A pleasant event took place at the Methodist parsonage, Washington, on Tuesday evening, June 13, when a very representative gathering of the members of the church met at the parsonage, very unexpectedly indeed to the pastor, Rev. Mr. Miller, and his family, and after spending some time in friendly conversation, presented them with a kindly worded address, accompanied by a beautiful set of dinner and tea dishes, as tokens of the esteem and affection in which they are held by members and friends on the circuit. In connection with this, mention might also be made that on the Friday following the Sunday-school class taught by the pastor's daughter, Miss Etta Miller, met at the parsonage and presented their teacher with a beautiful clock in token of their esteem for her and their appreciation of her services.

At a public meeting of the Wellington congregation, held on the eve of Rev. O. R. Lambly's departure for Bloomfield, the recording steward presented Miss Maude Lambly with a beautifully worded address, expressive of their appreciation of her devoted and successful efforts in all departments of church work during the three years of her father's pastorate, and asked her acceptance of a beautiful souvenir of their sympathy and good-will. Miss Lambly expressed her thanks for such a costly and unexpected present, saying that while she would prize the gift for its own sake, its value was greatly enhanced by the Christian love and sympathy that prompted it.

On Monday evening of last week, in the lecture-room of Broadway Tabernacle, the congregation of that church turned out en masse to an entertainment given as a farewell to the retiring pastor, Rev. Dr. Philp and his amiable wife. A pleasing and varied programme had been prepared, in which the Sunday-school orchestra gave excellent aid; refreshments were served, and a very enjoyable evening was spent. Advantage of the occasion was taken by the ladies of the Tabernacle to make Mrs. Philp the recipient of a massive marble clock, accompanied by an affectionately worded address read by Mrs. F. Byrne. Dr. Philp responded happily for his much surprised wife, and was soon after called upon to speak for himself, for the young people of the church had brought there a handsome study chair which they intended he should take with him from the city as an expression of their affectionate regard. Mr. Chas. Hudson read an appropriate address, and Mr. Robert Patterson made the presentation, to which Dr. Philp responded in feeling terms. During the term of three years with Broadway Tabernacle, Dr. and Mrs. Philp endeared themselves to the congregation, and many warm wishes follow them to their new field of labor in the neighboring city of Hamilton.

Woman's Missionary Soc'y.

BELLEVILLE DISTRICT CONVENTION.

Though the weather was very inclement, quite a large number of delegates and friends assembled in Bridge Street church, at ten a.m. on May 17. The morning session opened with devotional exercises conducted by the secretary, Mrs. Chown presiding at the organ, and Mrs. Curtis and Miss Wilson leading in prayer. The district organizer, Mrs. Massey, presided, and after the roll-call and reading of the year's report, she read two resolutions, one of thanks to the ministers and officials on the several circuits, for their interest in, and co-operation with the W. M. S. The second reads as follows: "That as a convention we recommend that our public meetings be carefully guarded against the introduction of anything that would tend to foster a love, for the dramatic, and that we will use our influence to prevent the introduction of any methods of raising money for our work upon which we cannot conscientiously ask the divine blessing." The former was passed unanimously, the latter after some discussion. Mrs. Platt's notice of motion was also discussed, the majority voting affirmatively; but a resolution to have the names of members left out of the annual reports, did not meet with such unanimous approval. A fine recitation by Miss Curtis, and a profitable testimony meeting, closed the morning session. Luncheon was served in the lecture-room by the Bridge Street auxiliary, assisted by the other city auxiliaries and Jubilee Mission Band, which both district meeting and convention enjoyed, and spent a pleasant social hour together. The presence of the gentlemen was a great improvement. Half an hour before the afternoon session the district meeting led by the chairman, Rev. T. J. Edmison, B.D., waited on the convention and received the year's report. After two or three pleasant little speeches by the ministers, a very gratifying resolution of commendation and continued interest and co-operation with the W. M. S. was passed, Rev. Amos Campbell giving practical proof of his sympathy by putting five dollars in the president's hand. After the withdrawal of the gentlemen the convention resumed business, Mrs. Massey conducting devotional exercises, and Miss Lund leading in prayer. The president's address was earnest and inspiring and was followed by the welcome to, and reply from, the delegates. Mrs. (Dr.) Carman read a paper on the "Benefits of District Conventions," which was followed by some discussion, and Miss Wilson gave a paper on China, full of information. Reports from auxiliaries and mission bands were all encouraging, some showing quite an increase in members and money. Greetings were received from the Baptist circle, and the Presbyterian auxiliary, while choruses from the mission bands enlivened the afternoon. An address from Miss Lund, replete with thrilling incidents connected with her work in Japan, was listened to with deepest interest by all, and at its close, a hearty vote of thanks was given to the speaker. After singing "God be with you till we meet again," Mrs. Carman closed with the benediction. LOUISA LEWIS, Sec. Convention.

REPORTS FROM THE HOME WORK.

BLENNHEIM.—The ladies of our Blenheim church have decided to fall into line and join the great Woman's Missionary Society. On May 10, Mrs. S. R. Wright, Conference Organizer, of London, addressed a meeting, and succeeded in obtaining fourteen members to organize with, and two more have since joined. The following are the officers: President, Mrs. W. E. Hall; Vice-Presidents, Mrs. Ward and Mrs. T. Holland; Recording Secretary, Miss M. Davis;

Corresponding Secretary, Mrs. E. E. Scott; Treasurer, Mrs. O. Sheldon. We feel sure that this auxiliary will prove a great blessing to the church here. (Mrs.) E. E. SCOTT, Cor. Sec.

PARKDALE.—We have great reason for thankfulness in our auxiliary work during the past year, as in no other in our history have we made such progress along every line of the work. Our membership has increased from fifty-two to seventy-three, and the attendance, particularly during the last quarter, has been especially good. We have found the suggested programmes very helpful, and the readiness with which our ladies take up the subjects there laid down shows, perhaps more than anything else, our interest and progress in the history of this God-appointed work of missions. We have organized a juvenile mission band, which numbers forty, and is adding new members at almost every meeting. Two boxes of excellent clothing were sent to the Indians of Battle River, on the advice of Rev. John Mc Dougall, freight prepaid, without taking from funds of the auxiliary. We have held two missionary prayer-meetings, at one of which Mrs. Dr. Carman kindly gave us a talk, and at the other a short sketch of our work in the different fields was given, in the form of questions and answers, by members of the auxiliary. Two of our monthly meetings were of a semi-public nature. At one of them, Mrs. Dr. Williams, gave us an interesting talk on the French work; and at our April meeting Rev. Mr. Saunby gave us a very interesting address on Japan, its scenery, people, religion and government, not forgetting to pay a high tribute to our lady missionaries there. An at-home was given in February at the residence of one of our sisters, where a pleasant evening was spent, and a profitable one for our treasury. The great reaper, who has so marvellously withheld his sickle from us in the past, has this year seen fit to afflict three homes in our little band. One of our dear sisters passed away in the early dawn of the new year; and since then a beloved daughter of our dear sister, and the promising eldest son of our recording secretary have been called in the spring-time of youth to enter the fold above. May God bless our work and its workers, and increase our desire, that poor heathen mothers may have the same consolation in the death of their dear ones that our Christian mothers have. (Mrs.) E. A. STEVENS, Cor. Sec.

LITTLEWOOD.—We have marked with pleasure during the past six months an increasing interest in our auxiliary. Our meetings are instructive, as well as entertaining, and our members deeply in earnest in the work they have undertaken. We enrolled eight new ones lately, giving a total membership of thirty-one. The chief feature in our May meeting is the annual mite-box opening, but this month we had the pleasure of a visit from Mrs. (Rev.) Russell, of Exeter, who addressed us in words of loving counsel and advice, urging upon us the importance of increasing our efforts to send light to those who sit in darkness, and of concentrating all our energies to the Master's service. Following the address came the opening of the mite-boxes, and we found their contents amounted to \$32, an increase since last year of \$11. After the closing service refreshments were served, and a "thank-offering" collection taken up, which amounted to \$12, making a total of \$44. The \$12 we wish sent as our contribution towards rebuilding the Shizuoka church. We gratefully acknowledge the receipt of a donation of \$5 to our auxiliary from "Nurse Angelina," of Toronto. May the Lord incline all our hearts to his law, and not to covetousness; for it is written that "The liberal soul shall be made fat, and he that watereth shall be watered also himself." A. C., Cor. Sec.

NEWTON ROBINSON.—This auxiliary was organized in March, 1890, by Mrs. Walker, of Schomberg, with a membership of seventeen. During the first year a few dropped out, and the attendance at the monthly meetings was small. Over a year ago we sustained a severe loss in the death of our president. We were almost discouraged, but remembering her zeal and earnest desire for the continuance of our auxiliary and the prosperity of the cause, we resolved, with the help of the Lord, to put forth a greater effort and continue on. We feel greatly encouraged this year, as our membership has increased to twenty-three, and we expect more shortly. We raised \$77.98 last year, but being so much stronger, expect better results the present year. We have a "birthday-box" which will prove an addition to the funds. We receive eleven copies of the Outlook. Our average attendance is about thirteen. The members of the Schomberg Auxiliary visited us in February, also the members of the Bond Head Presbyterian W. E. S. The programme consisted of brief addresses, readings, singing, etc. At the close refreshments were served. Altogether we spent a very pleasant and, we trust, profitable afternoon. We fervently hope that the interest will continue to increase. E. S. NEY, Recording Secretary.

From the Mission Rooms.

ORDINARY FUND.

Table with 2 columns: Location/District and Amount. Includes Toronto East-District, Cobourg District, Bay of Quinte Conference, etc.

SPECIAL.

Table with 2 columns: Name and Amount. Includes Mrs. Philp, Prince Albert, Dr. Bolton's hospital, W. M. S. Addison, self-denial for Shizuoka, etc.

The Christian Life.

ALMOST LOST, BUT SAVED.

See you ship, where angry waters
Break and surge and foam;
All her wealth the tempest scatters:
Lost, and almost home;
One lone, struggling seaman—clinging
Hath the tumult braved,
Lo, the life-boat! Courage springing!
Almost lost, but saved!

From long voyage home returning;
Gathered store untold;
Precis' Fortune's treasures spurring;
All her gain and gold,
Life hath all the boon in holding
By his Spirit craved,
Home, in love's supreme enfolding!
Almost lost, but saved.

Thou, who on Time's tossing ocean,
Mid the surge and din,
Farest all the wild commotion
By the shoals of sin,
Christ, the Life-boat, close beside thee,
Hath thy safety craved,
Get on board and he will guide thee!
Almost lost, but saved!

Though the black night fall around thee,
Light and hope be fled,
Passion's wrathful blight hath bound thee
To the dark and dead,
Jesus loves thee. Thou art near him!
On his hands engraved
Is thy name. O listen! Hear him!
Almost lost, but saved!

Toronto. LLEWELLYN A. MORRISON.

THE TESTIMONY FROM EXPERIENCE.

Rev. Mr. Preston, in a work entitled "New Covenant," written in 1830, speaking of the "witness of the Spirit," says: "I confess it is a wonderful thing; and if there were not some Christians that did feel it and know it, you might believe that there was no such thing, that it was but fancy and enthusiasm; but it is certain there is a generation of men that know what this seal of the Lord is."

May we not say with equal propriety that "there is a generation of men who know what this" experience of perfect love is—persons whose testimony cannot be impeached? Mr. Wesley carefully scrutinized the experience and lives of thousands of his most intelligent followers, and could find no cause for rejecting their testimony. And Methodism, for nearly a hundred and fifty years, has been declaring that the blood of Jesus Christ cleanseth from all sin, and that this cleansing is wrought subsequent to conversion. The lives of Fletcher, Bremwell, Walsh, Stoner, Smith, Mather, Hunter, Carvosso, Hester Ann Rogers, and many others on the other side of the water, clearly show that this doctrine is more than a dogma, it is an experience, and such an experience as made their lives radiant and their deaths triumphant. This testimony has been equally clear and pronounced on this side the Atlantic. Omitting the many living witnesses, we cannot read the experience of Asbury, Whatcoat, George, Hamline, and others among our bishops; and Merritt, Fisk, Pickering, Kent, Sabine, Bangs, Olin, Boehm, Finley, Walker, Hodgson, Inskip, Cookman, and numberless others in our ministry and membership, who lived and died in the experience of perfect love, without being persuaded of its value and necessity. Many of these holy men were among the founders of our Church, and some of them have ever been looked upon as the ablest defenders and brightest examples of Christian holiness. We cannot reject this testimony without impeaching the understanding or veracity of the witnesses, which no Methodist is prepared to do.

Much as we have gloried in being raised up of God to spread this great truth over these lands, we rejoice that this is not a Methodist testimony exclusively. Methodism has never laid claim to any special monopoly of this experience. Worthy members of other denominations have shared this fulness of grace with us, and have left a clear testimony to its possession. Prof. Thomas C. Upham, D.D., of the Congregational Church, and long a professor in Bowdoin College, Maine, was for nearly fifty years an experimental advocate of Christian perfection. Few have spoken more clearly on the subject. He tells us that God had given him "a clear evidence of adoption and sonship; close and deep communion with Himself;" and yet he found within him evils which greatly disturbed his peace, and for the removal of which he made earnest supplication to God, who in due time gave him the desire of his heart, which he described in the following language: "I was never able before this time to say with sincerity and confidence that I loved my heavenly Father with all my strength; but, aided by divine grace, I have been enabled to use this language, which involves, as I understand it, the true idea of Christian perfection, or holiness. There was no intellectual excitement, no marked joy, when I reached this

great rock of practical salvation. But I was distinctly conscious when I reached it."

We might add the experience of Dr. Mahan, James Brainard Taylor, Henry Belden, W. E. Boardman, and many others, who have declared in life and death that "the blood of Jesus Christ hath cleansed them from all sin." The lives of these good men were a benediction to the Church, and their testimony is unimpeachable. If Christian experience can be relied upon to confirm any truth, it clearly verifies the fact:

1. That there may be a satisfactory conversion including justification by faith and regeneration by the Holy Spirit.
2. That such a conversion, glorious as it is, does not remove all carnality from the heart, but that it is present and manifests itself even while the soul is clearly conscious of the divine approval and of progress in grace.
3. That such remaining carnality may be entirely removed, and the heart filled with the perfect love of God.

With such an experience possible, it becomes us, as loyal Methodist preachers, to do as Wesley urges, preach it "plainly, and press believers to the constant pursuit and earnest expectation of Christian perfection."—Rev. Wm. McDonald.

THE TRUE IDEAL.

John Bunyan tells us that he sat down one day upon a bench in his village, thinking over the great sins he had committed, and wondering whether God's mercy could ever forgive so wicked a man as he. And yet Bunyan, as a later historian assures us, never fell into even the common vices of our more refined age, and was all along a religious man. It was the effort after a holy character which moved him and agitated his mind, until, in the comparison of himself with his ideal, he concluded that he was indeed the chief of sinners. To Bunyan, and to all like him, the aim was clear—a beautiful ideal; and the way to reach it was the way of self-training and discipline. When Wesley wrote to his sister that she was imperilling her soul by taking too much sleep, he insisted upon the methodical effort which, while it gave the name to a community, belongs to any one who will make progress in the things either of the Spirit or of the world. When Dante told us of his Beatrice standing and beckoning beyond the smiting flames, he taught us that the loveliest and the dearest can be reached only through a steady process of self-mastery and a steady progress in that strife for the good and beautiful which makes any man noble. The conception, then, of the true Christian and manly character begins in the pattern which has been set by Jesus Christ in his incarnation, and in the unseen pattern of his Father which it explains. It is a high conception, and if we saw it all at the beginning, we should lose heart at once; but the little that we can see then enables us to begin, and beginning is everything. Two things are essential—a true ideal and honest effort. In the ancient knighthood this was so distinctly perceived that all military glory hinged upon it. The conception of the knight's life was equally true and lofty. It was taught to boys from the earliest dawn of intelligence. When the proper age came, and the youth was found to be fit, he dedicated himself to the career in the most solemn and soul-trying ceremonial; and he went forth to do what he had undertaken, and to be what his ideal taught. —Rev. W. M. Johnston, in *Northwestern*.

THE BEAUTY OF OBEDIENCE.

The way men bear themselves toward the divine will, yielding or resisting, is a revelation of character, and shapes their future. Jonah, commanded to go east to Nineveh, fled west to Tarshish, and learned by bitter experience the truth of his own words: "They that observe lying vanities forsake their own mercy." On the other hand, another apostle of the Gentiles tells us that when "it pleased God to reveal his Son in him, that he might preach among the heathen, immediately he conferred not with flesh and blood;" as he told King Agrippa, he "was not disobedient unto the heavenly vision." Divine was the call, and prompt the obedience. "Straightway he preached Christ in the synagogues, that he is the Son of God." God sends visions that we may discharge duties. Revelation is not for curiosity, but for service. It shines above us like the stars, but it shines to guide our lives. Men, of course, may refuse when God commands, for he places no man's will under iron compulsion. We can choose which of two roads we will travel, but it is a sorrowful thing when we choose the road of disobedience, when the illumination of conscience is not followed by the surrender of the will. For not only is the work not done, but the man himself is the worse for not doing it. His ideal vanishes, he grows more commonplace, more incapable of seeing the divine, and so the chances of a noble life are lost. On the other hand, every step forward in obedience prepares the way for

another; every duty faithfully discharged makes the eye more clear to look on the vision of God, and the ear more sensitive to the whispers of the eternal voice.—Dr. John Brown, in *Northwestern*.

PROF. BERNHARD WEISS ON THE FOURTH GOSPEL.

Many of the readers of the *Christian Standard* will remember a discussion between the writer and the lamented G. W. Longan, in which the name of the scholar who is mentioned at the head of this article figured conspicuously. The discussion turned chiefly on positions taken by Weiss in regard to the authorship and date of the gospels of Matthew and Luke. It will be interesting to all who remember that discussion, to know that the same author, in the introduction to a recent edition of "Meyer's Commentary on John," has expressed himself fully on the much-debated date and authorship of this gospel. In the face of the confident assertions of many critics, he maintained both the genuineness of the book and its commonly accepted date. The editor of the *Thinker*, to whom I am indebted for this piece of information, says: "Even the most hostile critic must admit that Dr. Weiss has made out a strong case;" and he quotes the summary of external evidence with which the chapter on this subject closes: "As Irenaeus had been in his youth a disciple of Polycarp, it is quite inconceivable that he should have inadvertently accepted as apostolic a gospel about which he had never heard anything from Polycarp, the scholar of John, and which did not harmonize with what he had heard from him concerning the words and deeds of Jesus. So with Irenaeus closes the chain of witnesses which begins with the probable use of the gospel by Barnabas, Hermas and Basilides, is continued indirectly by the use of the first epistle in Polycarp and Papias, and directly by Justin's references to readings from it in church, and is completed by the recognition of four as the number of the gospels from the time of Tatian, that is, from the last third of the second century; and Origen is right when he reckons our gospels among those which alone are accepted without contradiction in the whole Church under heaven."

There is nothing new in this. It is all found in Westcott's "Canon," and I have presented the stronger points of it in my own brief work on the same subject. It is here quoted to show that notwithstanding the connection of Weiss with advanced criticism, and his entire willingness that this criticism shall prevail so far as its positions can be maintained, the evidences in favor of the Gospel of John are too strong in his judgment to be set aside. It seems that such a position, taken by such a man, ought to have some decided effect on his fellow-critics, who are willing to throw doubt on this invaluable book. It should be especially a rebuke to Prof. Sanday, who, in his latest utterances on the subject, seems to be farther from a safe conclusion than he was formerly. He has vacillated on the question, and has finally become doubtful where his German fellow-critic has become firmly settled in the old opinion, an opinion which never encountered a doubt in all the Christian ages till recent times. May not this be a straw telling which way the critical wind will blow, and pointing to the failure of Farrar's prediction, that "in twenty years no man whose intellect is not absolutely fossilized" will doubt the conclusions of the critics?—J. W. McGarvey.

DR. ADAM CLARKE'S EXPERIENCE IN THE MINISTRY.

[Letter from Dr. Clarke to the Rev. John Wesley.]
ISLE OF JERSEY, July 15, 1789.

MY REV. FATHER IN CHRIST: . . . You perhaps remember the account I gave you of the select prayer-meetings which I had just then established for those only who had either attained or were groaning after full redemption. I thought, as we were all with one accord in the same place, we had room enough to expect a glorious descent of the purifying flame.

It was even so; great was the grace that God caused to rest on us all, and soon five or six were able to testify that God had cleansed their souls from all sin. This coming abroad—for it could not be long hid, the change being so palpable in those who professed it—several others were stirred up to seek the same blessing, and many were literally provoked to jealousy, among whom one of the principal was Mr. De Queteville. He questioned me at large concerning our little meeting and the good done. I satisfied him in every particular, and being much affected, he said: "It is a lamentable thing that those who have begun to seek God since I did should have left me so far behind; through the grace of Christ I will begin to seek the same blessing more earnestly, and never rest until I overtake and outstrip them, if possible."

For two or three days he wrestled with God almost incessantly. On the 30th ultimo he came into my room with great apparent depression of

spirit. Earnest inquiry was evidently impressed on every muscle of his face. "How shall I receive the blessing, and what are its evidences?" were nearly the words with which he accosted me. I gave him all the direction I could, exhorted him to look for it in the present moment, and assured him of his nearness to the kingdom of God. He returned to his room, and after a few minutes spent in wrestling faith his soul was fully and gloriously delivered. He set off to the country, and like a flame of fire ran over all the societies in the island, carrying the glorious news wherever he went. God accompanied him by the mightily demonstrated power of his Spirit, and numbers were stirred up to seek, and several soon entered into, the promised rest.

I now thought it was requisite to be peculiarly workers together with God, and therefore appointed a love-feast on the 5th instant. Such a heaven opened on earth my soul never felt and my eyes never saw before. Many glorious love-feasts I have had the privilege of enjoying in England and Ireland; but this one exceeded all, and was beyond anything I can describe. Several were filled with pure love; and some then and since have, together with a clean heart, found the removal of inveterate bodily disorders, under which they had labored for a long time. This is an absolute fact, of which I have had every proof which demonstration or any other kind of evidence could afford or rationality demand.

One thing was very remarkable in this love-feast; there was no false fire; no, not a spark that I could not wish to have lighted up in my own soul to all eternity; and though God wrought both on bodies and souls, yet everything was under the regularity of his own Spirit, and fully proclaimed its operation alone. To speak within compass, I think there are not less than fifty or sixty souls which, in the space of less than a fortnight, have entered into the good land; and many of these are established, strengthened, and settled in it. Still this blessed work goes on, and daily we receive good news from town and country.

This speedy work has given a severe blow to the squalid doctrine of sanctification by or through sufferings, which was before received by many to the great prejudice of their souls. For more than a year past I have been obliged to attack it in public and private; and though, through the help of God, I sufficiently proved its absurdity, yet several would believe their own way, notwithstanding all I said; but now these palpable evidences overpower all prejudices. . . .

Several of your particular acquaintances, my dear sir, have had a large share in this blessed work. Among many others, Mrs. Guillaume, Madame De Saumarez, and Miss Lampriere. The former is one of the greatest monuments of God's power and purity I have seen; the latter are blessedly brought out of the dreary estate of distress and despondency, in which,

"Inspired by true religious fear,
They served God with hearts sincere."

Several who had long been adepts at making Procrustes' bed are now redeemed from every particle of sour godliness. . . . A. CLARKE.

TRUE HOLINESS.

"Complete sanctification," says Dr. Adam Clarke, "is the washing the soul of a true believer from the remains of sin; it is the making one who is already a child of God more holy, that he may be more happy, more useful in the world and bring more glory to his heavenly Father. Great as this work is, how little, humanly speaking, is it when compared with what God has already done for thee! But suppose it were ten thousand times greater, is there anything too hard for God? Are not all things possible to him, and does not the blood of Christ cleanse from all unrighteousness? Arise, then, and be baptized with a greater effusion of the Holy Ghost, and wash away thy sin, calling on the name of the Lord."

This is the way the fathers and founders of Methodism used to talk about full salvation. With them it was no doubtful doctrine and the experience was no uncertain sound. They talked it, preached it, prayed for it, received it and lived it. They did not say that "we obtained this when we were converted," but "it is the washing the soul of a true believer from the remains of sin" and making him pure as Christ is pure. Let all teach it in this way, and glory shall soon fill our souls and salvation flood the gates of Zion.—*Christian Witness*.

It is easy for a man to secure immediate consequences of an earthly kind, easy enough for him to make certain that he shall have the fruit of his toil. But an unfinished life that does not see its harvest may be far better than a completed one that has realized all its shabby purposes and accomplished all its petty desires. Live for the far-off, seek not the immediate issue, but be contented to be of those whose toil waits for eternity to disclose its full significance. Better a half-finished temple than a finished pigsty. Better a life, the beginning of much and the completion of nothing, than a life directed to and hitting an unworthy aim.

Our Young People.

IN THE HEART OF THE WOODS.

Such beautiful things in the heart of the woods!
Flowers and ferns and the soft, green moss;
Such love of the birds, in the solitudes,
Where the swift wings glance, and the tree-tops toss;
Spaces of silence, swept with song,
Which nobody hears but the God above;
Spaces where myriad creatures throng,
Sunning themselves in his guarding love.

Such safety and peace in the heart of the woods,
Far from the city's dust and din,
Where passion nor hate of man intrudes,
Nor fashion or folly has entered in,
Deeper than hunter's trail hath gone,
Glimmers the fern where the wild deer drink;
And fearless and free comes the gentle fawn,
To peer at herself o'er the grassy brink.

Such pledge of love in the heart of the woods,
For the Maker of all things keeps the least,
And over the tiny floweret broods,
With care that for ages has never ceased.
If he care for this, will he not for thee—
Thee, wherever thou art to-day?
Child of an infinite Father, see!
And safe in such gentlest keeping stay.

Margaret E. Sangster.

MAKING A STEP-LADDER.

BY ANNIE A. PRESTON.

"Will you please tell me where I can find the man who hires the help?" asked a neatly-dressed boy of seventeen of the cashier in a large wholesale and retail grocery-store.

"It is Mr. Cobb. You will find him at the desk in the corner yonder."

"Thank you," and the lad turned to find his way to the point indicated.

"A gentlemanly youth, and carries himself well. Mr. Cobb will find a place for him," said the cashier to his assistant.

"He has lately sent away several applicants," replied the assistant.

"He holds a place in reserve, however, for the ideal boy whom he always is expecting."

Meanwhile, Horace Spellman stood, hat in hand, before the corner desk, saying, modestly, "I came in, sir, hoping that you might find employment for me."

"Where have you worked?"

"At home, on my father's farm, when out of school, sir."

"What can you do here?"

"I can try to do whatever I am told, sir."

"Very good. I will give you a place on the sample-wagon at six dollars a week. Go over opposite to Mr. Norton's desk and give your name, and report to him at seven o'clock each morning. He will give you your orders."

So, across to Mr. Norton's desk went the new boy, and told his story.

"Horace Spellman," repeated the gentleman, as he wrote it down. "A good name, but it will take me a few days to remember to whom it belongs. New boys are the rule here. We have the reputation of being hard on our boys."

"So I have been told, sir; but I hope to stay here long enough for you to remember me."

Next morning, he was prompt to a minute with his civil "Horace Spellman, at your service, sir."

That gentleman was not too busy to smile, and say, "Stand where you are, please," and very soon he said to a newcomer:

"Frank Harvey, Horace Spellman will go out with you on the team, and you will instruct him as to his duties."

"All right, sir. This way, Spellman. Ours is an aristocratic position, and you owe it to your good looks and pleasing address that you were employed. Any fellow can draw molasses, or weigh out tea and sugar; but it takes a gentleman to adorn a carriage with a colored driver, and to present our wares at brown-stone fronts and high-stoop houses. We do not start out for an hour or more. There is a room where we can stay, if we choose, just across the alley here. This barn belongs to our firm. These are the delivery teams. Yonder are the trucks and truck-horses, and this daisy of a cream-colored waggon is ours, and ours that cream-colored horse. These stairs lead up to our quarters. Come on. Hi! how is this?" and the glib-tongued youth threw open the door of a comfortably furnished corner room.

"The warmth is agreeable," replied Horace, going over to a south window, "and sunshine is the same everywhere. It always gives you a smile of welcome."

"And steam-heat is the same by night and by day, in fair weather and foul, although it lacks the smile," and Frank spread his hands over the radiator.

"O, halloo, Ned!" to a lad who came in. "We have a new helpmate, Horace Spellman."

"Spell man!" commanded the boy, called Ned, striking an attitude before Horace, who replied obediently: "M-a-n, man. I hope you are trying to make one of yourself?"

"What do you take me for, now?"

"An uncommonly ladder-like laddy."

Frank laughed, and Ned replied good-naturedly: "I am tall; but I do not intend to make a step-ladder of myself for any new boy to mount by."

"I should be sorry to use you in that way. I only expect to get on by hard work. What are our duties anyway?"

"Principally lounging in this room. However, when our team is announced, we condescend to go out for an airing."

"For which very clear statement please accept my thanks," and, with a bow and a flourish, Horace turned again to the window.

"You look as interested as if you were from the country," pursued Ned.

"So I am. Why not?"

"O nothing; only you are not made up altogether like the countrymen we read of in the funny paragraphs of the morning paper, or that we see at the theatre. Will you have a cigar or a pipe, or a game of euchre or of old sledge?"

"Neither, thanks. I am a ripple on the stream of humanity flowing from country to city, by which the city is kept pure, of which we so often hear from speakers at country fairs and in the columns of certain papers; and I am thinking that if I am paid six dollars a week to lounge in this room, I must manage to purify it in some way. Has anyone a duty in the premises?"

"Certainly, my original specimen; but the fellow is as aristocratic as the rest of us, and seldom stoops to such menial duties."

"Sample!" was shouted from below.

"Come on, Spellman!" cried Ned, and, rushing down the stairs, they mounted the fanciful vehicle, and drove away, distributing samples of goods that were a specialty of the firm, from door to door, on the best residence streets of the large city.

Next morning Horace was early at the room, and went to work with a will, setting it to rights. Looking in a closet for a broom, he found, among much accumulated rubbish, a Bible, several printed wall-notices, and a map of the city. When it was time to report at the store, he put on his hat and coat and ran across, falling in with Ned and Frank, on the steps, and they all crossed the alley together.

"Well, well!" shouted Frank, as he opened the door of the corner room. "Sambo has been cleaning up! It looks like a parlor; but he has overdone it. Where are my cards? and my pipe? and the novel I was reading?"

"And if those are not new orders!" and Ned pointed to the wall:

"No smoking in this room!"

"No card-playing in this room!"

"Every duty is an obligation!"

Sambo never did that. The boss has made some new rules, or revived the old ones. I always wondered that we were allowed to be so careless with our pipes here. But what are we to do?"

"We might study this map," said Horace. "Our experiences yesterday proved that even our driver was none too familiar with the locality of the streets. We are not expected to go twice over the same ground."

So, until the team was called, they busied themselves in laying out their route for the day. As they went out, Sambo looked in to see about the steam-heat.

"That new fellow has been cleaning up," he said to himself. "He is a smart one. I will scrub the floor,"—and he did so.

When the boys came in at noon, they noted the further improvement:

"Say, Spellman," said Frank, "did you pitch into Sambo?"

"Never saw the gentleman; and I should hardly have the presumption to pitch into anybody during my second day of service."

The other men, who had the use of the room, were in and out, took note of the change, read the wall notices without thinking to inquire who had put them in place again, ate their lunch, read their papers perhaps, and went their way.

Every morning Horace was on hand early enough to put the room in order, and to make small improvements.

One morning, as he was writing a letter to the friends at home, a gentleman whom he had seen about the store and the barn, came in and said:

"You are Spellman, the new boy?"

"I am, sir."

"What was your motive in revolutionizing this room?"

"The room at my boarding place, sir, is small and cold, and not at all home-like; but this is a nice place, if it is well kept. My mother taught us children that it was demoralizing to remain in a disorderly room; that card-playing brings in bad company, and leads to gambling; and that boys in a den like this learn to smoke, to use bad language, to sit in ungainly positions. And, sir, the reading matter lying around here was not fit for any one to read. I can't afford to have the good I

have been taught crowded out. I must keep it for a foundation to build upon. I am a poor boy, and have my own way to make."

"You will make it, too, if you have the courage to go on as you have begun. There is a desk and book-case that are in the way in my office downstairs; I will send it up here. You can place it where you please, and arrange the books. When this block was built, this room was fitted up as a helpful resting and waiting place by a member of the Young Men's Christian Association. I am glad to have it restored to its original intentions."

After a while came a week of weather-so bad that the sample-team was not sent out, and the boys were kept in the store, and set at various odd jobs.

When the weather cleared, Horace was told that a place had been found for him inside, with an increase of a dollar a week in his wages.

A few days later the sample-waggon was taken off for the season, and Ned and Frank were told that their services were no longer required. They went to bid Horace good-bye, and Ned said:

"Mr. Cobb told us just now that they kept you because you had proved to be a valuable helper. We owe you no ill-will; you made your own step-ladder and mounted on it. You have a sort of knack of seizing hold anywhere, doing just the right thing at the right time, and that makes a round in your ladder, and you step up on it."

"The first round was a substantial one," said Frank—"the cleaning out of our room. I heard one of the firm talking about it with the manager, and they said the men used to steal time while they were in there playing cards, and that you had saved them enough in that way to pay you, a good salary for some time to come. We are much obliged for your example, and mean to profit by it when we get another place."

"There is a better example than mine," said Horace; "Christ is our great example. He tells us to do as we would be done by. If we follow that out in our lives, we shall not go wrong."

That was a year ago. Horace is still going up; and the secret is, he follows the Golden Rule, and consequently improves his time, is honest, cheerful, obliging, and polite, and makes of his acquaintances friends.

A HARD-WORKING KING.

A newspaper writer, speaking of the King of Italy, says that Humbert is a tireless worker, and then gives the following as the daily routine of that monarch: "When at Rome," says the writer, "he rises very often before six, and sets to work in his cabinet. At seven he eats a light breakfast, and then until nine he busies himself with his correspondence. This duty accomplished, he makes such calls as the day's demands require, lunches at one, and later receives his ministers' and such others as may have claims on him. In the afternoon he drives out and sometimes goes to the races. He dines at seven, and this meal, at which the king is present to entertain his guests and not to eat, generally lasts till half-past nine. At ten the king, as a rule, goes to the opera, where he remains for an hour. At eleven he goes back to his cabinet, and until one, when he retires, is busy with his afternoon correspondence.

"At Manza, near Milan, where he resides during the summer months, he follows a slightly less arduous routine. At Manza work claims his attention until eleven every morning, when he lunches with his family and a few invited guests. After lunch he entertains his male guests, or takes them for a row upon the water. Then he works until the hour of the afternoon drive. Tea is served at five, and after this meal the king talks, smokes and play billiards with his guests. Shortly after midnight the household retires."

This reminds us forcibly of the reply of the small boy, who was asked if he worked hard at anything. "Yes," he said, "very hard. What with three meals a day, and the games I have to play, I'm just tired out when night comes."—From *Harper's Young People*.

AN INTERESTING EXERCISE.

"How many things come on the table that begin with A?"

The children thought a minute, and one responded, "Apples;" another, "Asparagus;" another, "Almonds."

"Is there nothing else we eat that begins with A?"

No answer.

"Well, look it up after dinner."

"What do we eat that begins with B?"

A simultaneous shout, "Beef; then 'Bananas,' and 'Butter,' 'Beans,' 'Bread,'" followed in quick succession.

"Now I want you to make up lists of all the articles of food used by us, or any humans except cannibals. You may hunt through the cook-books, through the dictionary, through the botany, through the encyclopedias and books of travel.

Put each list under its appropriate letter, and at the bottom of each list the number it aggregates. Then the aggregate of the whole. We shall then easily see on what the human race subsists. The one that gets the longest list is to have a prize."

Right after dinner the children made little blank books, leaving a page for each letter of the alphabet, and set to work on their quest. It couldn't be concluded in half a day or half a year, but it was decided that in three months they should compare notes, and see which one had made largest aggregate.

The books were a curious study when they came in. In going over the lists a great many items were struck out, meat being one, though beef, mutton and pork were allowed to remain. Cake was struck from the lists and its components, wheat, eggs, sugar, butter, etc., allowed to remain. What was left when the revision was made represented the original staples used as food.

Of course, some of the pages, as K and Q, were not very well filled.

"I think C is a mean letter," said one of the boys, "it robs poor K of all nearly that belongs to him, and not content with that, filches from S what rightly belongs to him. Indeed, if C gave up all he has taken away from his neighbors, I don't know what he'd have left if H didn't come to help him out."

The children talked over their pursuit in the line of foods with their playmates, and several of them started books and lists, to which, as they read, they were continually adding.

If anyone thinks this exercise is not interesting, let him engage in it and see.—*Christian Advocate*.

FINISHED AND FOLDED UP.

"There, that is finished and folded up, and I am heartily glad!" said Bertha, as she took off her little thimble, and laid on the table a pretty blue muslin dress, on which she had been busy for several days.

"Is it well done, too?" asked practical Aunt Mabel.

"Pretty well done for me, auntie. Mother says I improve in dress-making."

"That is encouraging. Now, Bertha, do you know that something else of yours is also finished and folded up this evening?"

"What else can it be, Aunt Mabel? This is the only piece of work I have had to do this week, unless it is that tidy. I do not expend to see the end of that these six weeks."

"Still, you have finished and folded up something more important than your tidy, or your dress even—something that will not be unfolded again for ages, perhaps; and yet you will see it again with every line and fold. Your day's history is done and gone from your keeping. You may remodel the dress if it does not please you; but you cannot change one jot or tittle of the day's record."

Aunt Mabel had the fashion of dropping these seed thoughts, which often grew into strong, vigorous plants in young hearts.

"What has the record been?" asked Bertha of her own heart, as she thoughtfully laid away the blue muslin. As, little by little, she tried to go over the hours, there was much she would gladly have changed if she could.

"I wish I had spoken pleasantly to Ned when he wished me to help him with his flag. It would only have taken me a minute or two, and he was first sad and then vexed with my crossness. It is too bad! I left mother to do all her baking alone, and did not even prepare the cherries for her, in my haste to finish my dress." A sight of a little Bible, whose clasp had been closed all day, suggested still more reproachful thoughts. "No wonder I have such a poor day's record, when I began it in too much haste for prayer, or reading a verse even."

The day's work did not look so satisfactory from this standpoint, and she sighed as she felt it was "folded up."—*Words of Life*.

BOYHOOD'S DELIGHTS.

I'd like to be a boy again, without a woe or care, with freckles scattered on my face and hayseed in my hair. I'd like to rise at four o'clock and do a hundred chores, and saw the wood, and feed the hogs, and lock the stable doors; and herd the hens, and watch the bees, and take the mules to drink, and teach the turkeys how to swim, so that they wouldn't sink; and milk about a hundred cows and bring the wood to burn, and stand out in the sun all day and churn and churn and churn; and wear my brother's cast-off clothes, and walk four miles to school, and get a licking every day for breaking some old rule; and then get home again at night and do the chores once more, and milk the cows, and feed the hogs, and curry mules galore, and then crawl wearily upstairs to seek my little bed, and hear dad say, "That worthless boy! He isn't worth his bread!" I'd like to be a boy again, a boy has so much fun. His life is just a round of mirth from rise to set of sun. I guess there's nothing pleasanter than closing stable doors, and herding hens, and chasing bees, and doing evening chores.—*Washington News*.

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

All Communications intended for insertion in the Christian Guardian should be addressed to the Editor, the REV. E. H. DEWART, D.D., 35 Richmond Street West, Toronto.

THE Christian Guardian

TORONTO, WEDNESDAY, JULY 5, 1893.

DEPRECIATING THE AUTHORITY OF THE HOLY SCRIPTURES.

There are several ways in which current theories undermine the authority of the Scriptures, without directly denying or disparaging that authority. Not infrequently this is done by the use of general statements, that are in the main true, but which imply more than they express, and indirectly set aside the Scriptures.

One of the most common of these is to speak of the "infallible book" of Protestants and the "infallible pope" of Roman Catholics, as if they were both on the same level, or to speak of the "bibliolatry" of those who make a fetish of the Bible. Now, if any make a wrong use of the Bible, either by a superstitious worship of the book, or by holding any theory about the Bible which the facts do not justify, such persons are fairly open to criticism and condemnation. But this is no reason why Christians may not turn with confidence to these sacred writings to find out God's will concerning them—in other words, to learn what they should believe and do.

It is frequently intimated that Christians should go directly to the Risen Christ, or the Holy Spirit, to learn spiritual truths, rather than to a book. This quietly assumes that every believer may receive revelations of truth from God, as the prophets and apostles received their messages. We do not deny or ignore the work of the Spirit, or of the Risen Saviour. But this teaching overlooks several pertinent facts: Neither the work of Christ, nor that of the Holy Spirit, supersedes the revelation of truth which God has made. Jesus himself quoted from the Old Testament, as possessing divine authority. The sacred writers were chosen messengers, to deliver a divine message to their fellows. The Spirit was promised to the apostles, to bring all things which Jesus had said, to their remembrance. And are not the Gospel records a fulfilment of that promise?

We are told by Mr. Horton, in his recent Yale lectures, that every sermon should be a divinely-given message to the preacher. There is a sense in which this is true; but it is not the sense that supersedes the teaching of the written Word. The preacher who prayerfully studies the words of Christ and the messages of prophets and apostles, and who warns, admonishes and invites men by enforcing the Scriptures of truth, has indeed a message from God for different classes. Not a message of truths specially revealed to him; but a divine message, because it consisted of truths which God has revealed. To maintain the other view assumes that every preacher may be an infallible oracle.

Sometimes it is assumed, without argument, that the Scriptures are an evolution of the religious thought and life of the Hebrew people. If this is true, then the prophets were mistaken in believing that they received special revelations of truth from God, and their writings do not possess special divine authority. That there was a development of truth, arising from the clearer and fuller revelations given as time went on, cannot be denied. But this is a different thing from an evolution that produced the Scriptures. While it is true that it is not for men to dictate the method in which God should reveal his will, there are some supposable methods that are utterly out of harmony with our Christian conceptions of the character of the God of truth.

ANOTHER TEACHER'S BIBLE.

Helpful Teachers' Bibles are a suggestive feature of the times. Their publication shows how the thoughts of men are directed to the study of the Holy Scriptures. Among these recent issues, the International edition of Collins' Teachers' Bible is destined to secure a wide circulation, as it has several features which will make it popular with teachers. The text is the authorized version, with very full Scripture references in a central column. But the special feature of this Bible is the added "BIBLE READERS' MANUAL," being aids to Biblical study for students of the Holy Scriptures. This manual is edited by the Rev. C. H. H. Wright, D.D., an eminent Hebrew scholar, who is well known by his "Introduction to the Old Testa-

ment," and other Biblical works. The writers associated with Dr. Wright are men of known eminence as Biblical scholars. The Editor says: "Believers in the truth of Christianity ought to hail the most searching scrutiny of the Holy Scriptures with feelings of satisfaction. Although the present manual has been confined within prescribed limits, it is hoped that to some extent it will be found abreast of the requirements of the age. In the selection of writers care has been taken to secure believers in the divine inspiration and the historical truth of the Holy Scriptures. No attempt has been made to unduly fetter the freedom of the various writers, who are responsible for their own communications."

This manual contains a full concordance, an index to Bible names and words, and maps of Bible places. The most interesting feature of this work is its series of monographs on Biblical topics. Most of these are especially interesting and instructive. The introductions to the books of Scripture are by Dr. Wright, the Editor, and G. J. Spurrell, M.A.; The Rev. George Adam Smith, D.D., Professor of Hebrew and Old Testament Exegesis in the Free Church College, Glasgow, contributes a lucid and learned article on "The Messianic Prophecies," which will be read with interest. Other articles of special interest are: "How to Study the Bible," by Rev. James Stalker, D.D.; "Inspiration," by Prof. Philip Schaff, D.D.; "The English Versions of the Bible," by Rev. Henry Evans, D.D., of Ireland; "The Ancient Versions of the Bible," by President W. R. Harper, Ph.D., of Chicago; "The Apocryphal Books," by G. J. Spurrell, M.A., of Oxford; "The New Testament," by Rev. A. Plummer, D.D., of Durham University; "Old Testament Chronology," by Prof. Whitehouse; "The Apocryphal books of the Old Testament," by G. J. Spurrell, M.A.; "Hebrew Poetry," by Prof. A. B. Davidson, D.D., of Edinburgh; "The Bible and Ancient Monuments," by Theophilus G. Pinches, M.R.A.S.; "The Sunday-school Teacher's Use of the Bible," by Bishop J. H. Vincent, and other monographs, designed to throw light upon the Scriptures.

One marked excellence of this work is that while the writers show a full knowledge of the researches of modern criticism, they do not assume that ingenious speculations are a solid foundation on which to build conclusions. Treating critical conjectures as if they were established facts is one of the worst vices of much modern criticism. It is a grave fault of some of the authors of modern biblical expositions that they practically put the speculation of the modern critic above the testimony of Christ and his Apostles. Such Teachers' Bibles as those mentioned in our columns to-day—the International and the Oxford—are well adapted to aid teachers in acquiring a more comprehensive knowledge of both Testaments. We believe the International is somewhat lower in price than the Oxford Bible, but where one can afford it, both may be read with advantage. They are on sale at our Book-Rooms.

THE EPWORTH LEAGUE CONVENTION.

The great International Convention of the representatives of the Epworth Leagues, at Cleveland, has been the event of the week in Methodist circles. The fact that Cleveland claims to be the birth-place of this organization made it fitting that the first general conference of the League should be held there. The object of the formation of the Epworth League is as important as its origin was timely. From time to time young people's societies, differently named and constituted, had been organized in connection with Methodist churches in cities and towns. Most of these gave greater prominence to literary than to religious exercises and themes. The Epworth League is intended to embrace all these societies in one uniform system, in which, as in the Christian Endeavor associations, some kind of Christian work shall be the distinguishing feature of the organization. If young people are to be effective workers in the Lord's vineyard, they must be early converted and trained in habits of religious work. The sphere of the League embraces literary, religious and biblical studies, and practical Christian work adapted to the age and capacity of the members.

The attendance at the Cleveland convention has been very large, and great enthusiasm has prevailed. Ten thousand were expected to be present. The delegates were welcomed on behalf of the State of Ohio by Governor McKinley, and in behalf of the city by Mayor Blee. Bishop A. W. Wilson, of the M. E. Church, South, and Bishop J. N. Fitzgerald spoke in response. In the absence of Rev. Dr. Carman, Rev. Dr. Withrow, of our own Church, spoke for Canada. Judging from the brief report in the Cleveland Leader, our confere made an eloquent and effective speech. Delegations were present from Massachusetts, New York, Pennsylvania, West Virginia, Indiana, Illinois, Texas, California, Arizona, Utah, Missouri, Iowa, Nebraska, Wisconsin, Florida, Georgia,

Tennessee and Canada. Southern Methodism was represented by Bishop Wilson and others. Canada was well represented. At a special gathering for conference, Cleveland paper says there were about one hundred Canadian delegates present. We see the names of Dr. J. V. Smith, of Toronto, and Dr. W. L. Shaw, of Montreal; Dr. W. H. Withrow, Dr. J. J. MacLaren, Dr. A. Sutherland, Rev. R. N. Burns, Rev. A. M. Phillips, Mr. S. F. Lazier and Rev. Dr. Carman, our General Superintendent, mentioned in the Cleveland papers, as delivering addresses or taking part at the convention. No doubt there were others who have not come under our notice at this writing. Bishop Ninde and Bishop J. N. Fitzgerald, and the venerable Dr. Nast, the father of German Methodism in America, were present. With one voice the vast convention expressed its sorrow and regret that Sunday opening had been permitted, and it made an appeal that the World's Fair commissioners may even yet revoke their action and close the gates. Nearly all the speakers expressed a profound conviction of the importance of the early religious training of the young. Many are sanguine that great results will accrue from this movement in the interest of our young people.

ONTARIO AGRICULTURAL COLLEGE.

Who has not heard of the Agricultural College at Guelph? Certainly no one who has frequently attended the sessions of the Ontario Legislative Assembly. It is a favorite subject in that arena. Probably because, like editing a newspaper, nearly everyone thinks he knows how to run an agricultural college and farm. Last Friday morning, in company with Hon. G. W. Ross, Minister of Education, and several other Toronto friends, we left for the city of Guelph, to attend the closing exercises of the Ontario Agricultural College. At the Guelph station, our company was joined by Hon. Solicitor-General Curran, President Mills and Professor Dean, who courteously conducted us through the stables, the dairy department, and round the farm, explaining the different operations of the institution. After being hospitably entertained at luncheon, we proceeded to the convocation hall, where, at the request of President Mills, the diplomas were distributed by the Minister of Education. Several local gentlemen also took part in presenting the prizes to the successful students. The hall was crowded by a deeply interested audience. The chief interest of the occasion culminated in a laudatory essay on "Weeds," by Mr. J. J. Ferguson, of Smith's Falls, and an eminently practical and eloquent address by the Minister of Education.

We were very much pleased, interested and instructed by all that we saw and heard. The college and farm buildings are very picturesquely situated. The farm consists of about five hundred acres. It is not, as some people seem to think, simply a model farm, which might with care be made remunerative. There is the college and an experimental farm, in which a great variety of experiments are carried on in the growing of grain and other farm products, to obtain practical results adapted to guide farmers in their farming operations. Though important service is rendered in supplying specimens of desirable kinds of grain and seeds to the farmers, yet the chief result is not found in the value of what is produced, but in the useful information diffused among the agricultural community, by which they are enabled to correct past mistakes and conduct the cultivation of their farms and dairies more intelligently and successfully. The students in the college are not only instructed in practical farming and cattle-raising, but also in those cognate branches of knowledge that have an intimate relation to the work of the practical agriculturist. As the raising of the products of the farm, including horses, cows and sheep, as well as making butter and cheese, is the most important of all our Canadian industries, it is impossible to overestimate the value of the influence of this college and farm in diffusing much-needed knowledge of better agricultural methods among our farmers in all parts of the country.

GOOD TEMPLARS' CONVENTION.

The fortieth session of the Grand Lodge of the I. O. G. T. of Canada met at St. George's Hall, Hamilton, on the morning of June 27. Over two hundred delegates were present. Grand Chief Templar F. S. Spence presided. Addresses were delivered by Dr. D. H. Mann, of New York; Mr. Joseph Meins, of England; and Mr. John Sutherland, of Scotland. In the able report presented by Mr. Spence, the question of the Ontario plebiscite was considered. It was referred to as a very hopeful and notable step in advance, and all members of the order were earnestly urged to work with might and main to make the vote a complete success. The Royal Commission was referred to as comparatively unimportant, except for the valuable information which would be contained in it. Reference was also

made to a resolution passed at the recent Liberal convention at Ottawa, by which the Liberal party, if returned to power, would be bound to grant a plebiscite for the Dominion. The Grand Secretary's report showed that the lodges now on the roll numbered 210, and that the present net membership numbered 8,616. In the evening, a largely attended and very enthusiastic public meeting was held. Addresses of welcome were given to the officers of the Grand Lodge by representatives of various temperance organizations. Mr. F. S. Spence, after acknowledging the greetings, made an inspiring address, reviewing the temperance work of the year, which he characterized as a year of successes in the Prohibition movement in Canada. In every province advance ground had been taken. Two-thirds of New Brunswick was under Prohibition; more than one-half of Nova Scotia was covered by the Scott Act, while a large part of the remainder of the province was under Local Option; and the whole of Prince Edward Island, with the exception of Charlottetown, is under the Scott Act. In three hundred Quebec parishes Prohibition prevailed, and in eighty parishes of Manitoba, which had pronounced by an overwhelming vote in favor of a plebiscite. Vigorous addresses were also delivered by other distinguished temperance workers. At the second day's session, the question of establishing an official newspaper for the order was discussed, but it was resolved not to do so. It was recommended to make the best use of the daily and weekly press of the country in furtherance of disseminating the principles and prosecuting the work of the order.

A resolution to return to the district system, instead of leaving the work of missioning the field in the hands of the executive, was endorsed by the Grand Lodge. It was decided, after discussion of an exhaustive report on the subject of insurance, that Grand Lodge lecturers and organizers should bring the advantages of the insurance plan, as approved by the order, before the members. At the closing session, the finance committee presented a report, which was adopted, fixing the per capita tax at twelve cents. The Committee on the State of the Order deplored the loss in membership during the year, and urged greater zeal on the part of officers and members. The plebiscite granted by the Ontario Government was endorsed by the Committee on Prohibition. Rev. J. C. Madill, of Bellwood, was elected Grand Chief Templar.

It was reported that the Methodists were going to remove their exhibit from the Columbian Exhibition, as a protest against the opening on Sunday, but that they would not be permitted to do so. These exhibits, however, remain, but are covered on Sundays. In spite of the action of the Chicago directors, a large part of the Exhibition will not be opened on Sunday, and this will prevent the Fair being as attractive on the Sabbath as on other days. In spite of Sunday excursions, the attendance on Sunday, the 25th ult., was only about one-half the average of the three preceding weekdays, so there is plainly no rush of workmen to the Fair on the day of rest. The New York papers state that on the same day twenty-eight of the State buildings and thirteen National buildings were closed tight. Even the most indifferent of the visitors could not fail to notice the extraordinary number of closed or covered exhibits. The number of closed foreign displays caused a general comment. All the United States Government exhibits were closed. Two-thirds of the New York State exhibit was entirely covered.

It is not to be seriously supposed that the French people, after their disastrous experience of monarchy, can be cajoled again into the acceptance of Bourbon rule as a deliverance from their troubles. The Count of Paris and his satellite, Count de Haussenville, are trying to convince the people that a king is necessary to cleanse official life from the corruption of Panama scandals and the atmosphere in which they thrive. Nothing can exceed the impudent pretence of such an assertion. The corruption of the last Napoleon's reign, and that which thrived so vigorously in the old Bourbon times, would be enough to cite as a warning to the French, if they need a warning. But there is no evidence that they are listening to the nonsense disseminated by the Count of Paris and his adherents. It is generally felt that, their objects once gained, there would be danger of a relapse into the ideas and prejudices which have made Bourbonism so detested.

The recent missionary convention at Clifton Springs was an occasion of great interest. For several years Dr. Foster has had these gatherings, at which all missionaries are entertained as guests at the Sanitarium. The Rev. Dr. Cushing, writing to the New York Christian Advocate, says: "The great event of the present session was the sermon, on Sunday morning, by Rev. Dr. George Douglas, President of the Methodist Theological College, Montreal. Dr. Douglas, as is known to many, is

a wreck physically, but a prince in intellect and spirit; unable to walk alone, or to stand even without some support against which he can lean, with no use of his hands and totally blind, nevertheless his voice and his words are like those of an angel of the Apocalypse. It seems like listening to one from another realm. His text was: 'We glory in tribulation also.' The sermon cannot be described without marning it, unless every sentence were quoted in full. The effect upon the audience, upon all classes, was as remarkable as the sermon. It will never be forgotten by those who heard it."

The new criminal code, which went into effect on Dominion Day, deals a heavy blow at the betting and pool-selling rooms. It is a timely suppression of what has become a pretty well-established and ruinous business. In Toronto the effects of frequenting these rooms have been seen in a number of cases; but the evil habit of recording bets has taken much deeper root among the young men of the city than is commonly known. It is a fine preparation for thefts, defalcations and embezzlements. Therefore it is well for the keepers or abettors of such places to know that after Dominion Day they will be treated as criminals. We give the clause in full:

Every one is guilty of an indictable offence and liable to one year's imprisonment, and to a fine not exceeding one thousand dollars, who (a) uses or knowingly allows any part of any premises under his control to be used for the purpose of recording or registering any bet or wager, or selling any pool; or (b) keeps, exhibits, or employs, or knowingly allows to be kept, exhibited, or employed, in any part of any premises under his control, any device or apparatus for the purpose of recording any bet or wager, or selling any pool; or (c) becomes the custodian or depository of any money, property, or valuable thing staked, wagered, or pledged; or (d) records or registers any bet or wager, or sells any pool upon the result—(1) of any political or municipal election; (2) of any race; (3) of any contest or trial of skill or endurance of man or beast.

The Pope's letter to his spiritual subjects concerning the education of Catholic youth is only a confirmation of what Satolli has decided in the recent cases brought to his notice. The plenary council of Baltimore laid down the law for Catholics respecting attendance at parochial and public schools, and the Pope directs the faithful to obey that law. But it is on the question of interpretation that the dispute really turns. Archbishop Ireland and Archbishop Corrigan represent the school of liberal and strict constructionists respectively. Satolli's liberal construction of the decrees of the Baltimore council has given umbrage to the Corrigan party, and the Pope's letter is an elaborate defence of his delegate. He says that Satolli has fully obeyed his commands. This ends the matter for the present, though we shall see whether or not the new departure is only temporary, or a permanently changed attitude of the Roman Catholic Church with regard to the public school system of the United States.

The particulars received in regard to the sinking of the *Victoria* are harrowing in the extreme. But the occasion only served to bring out in grand relief the character of British discipline and the heroism of British hearts. The sailors obeyed steadily the order to go below, while the admiral and those in charge remained at the posts of duty till the ship went down. The admiral was the last one seen on the bridge as the fatal plunge was taken, and, seeing that all was lost, told the men to jump and save themselves as best they could. This catastrophe, while it has brought grief to many homes, has at the same time given deep concern to naval designers and builders. The ease with which the *Camperdown's* ram pierced the side of the *Victoria* shows the terrible loss which might be sustained in an engagement, where vessels of enormous power and cost might be destroyed by ramming. The armor plate, though sufficient as a protection against the heaviest projectiles, would not avail against the terrible force of the ram. On this account there may be doubts as to the policy of building such powerful ships, when their safety is so precarious and their loss so ruinous.

Governor Altgeld, of Illinois, seems to have made himself famous, or infamous, by his release of the three prisoners who were serving sentences—two of them for life, the third for fifteen years—for participation in the Haymarket massacre in Chicago. There is widespread popular indignation against the Governor. Both the act and the manner of doing it seem to be unwise and ungracious. The Anarchists were convicted after a long trial, during which every legal expedient was used in their favor, and, after conviction, all the proceedings in appeal were exhausted in their behalf. But in spite of all this, Governor Altgeld not only pardons these prisoners, but declares they did not have a fair trial, that the jury was packed and the judge prejudiced. Few outside the circle of rabid Socialists and Anarchists will believe him. It is said he is himself in sympathy with advanced Socialists, and his own action may have been prompted by preju-

dice in their favor. He has certainly taken a grave responsibility on himself in the encouragement which, unwittingly or not, he has given to the Anarchist agitators by this ill-timed act."

It may be that the action of the Indian government in suspending the coinage of silver will cause Congress to deal with the present crisis more speedily. The silver kings whose wealth and selfishness brought such legislation through Congress deserve little sympathy in their trouble. They are clamoring for a repeal of the Sherman Act; but President Cleveland is evidently determined to let them stew in their distress until August, so that they and their financial co-heretics may have a sufficient experience of the folly of their course. India has for some time obtained a large proportion of its silver from the United States, and the result of suspending the coinage of that metal will be an enormous glut for the smelters in the Western States, particularly in Colorado. In the meantime no great addition can be made during the next two months to the amount of silver bullion purchased under the Sherman Act. It is likely no relief will be afforded until the August session of Congress.

A revolution in local transit has destroyed the inconveniences of distance—at least within the limit of a few miles. The electric railway makes the business man a dweller in the suburban districts, if he can afford it. And the bicycle has further extended the conquests of those who have to travel frequently. In the current *Review of Reviews* the editor has some remarks on this point. No doubt the bicycle would be more generally used if the state of the roads permitted it, and it is noticeable that wheelmen are among the most prominent advocates for improved roads. The cyclist would then cover much longer distances. At the same time the brains of electrical inventors are busy with new additions to the facilities of local transit. We may be reasonably sure that before long some light and swift machine propelled by electricity will displace the bicycle and take men a degree farther in the mastery of distance.

The Home Rule debate in the British House of Commons has been at a high point of tension during the past week. The Irish members claimed that Mr. Gladstone was giving too much consideration to the Conservative amendments. For some time the impression has deepened in the ranks of the Government supporters that something must be done to expedite the bill through its third reading, and accordingly a motion to that effect was made by Mr. Gladstone last Thursday and carried. The bill is to be reported by July 31. It may well be believed that the new phase on which the debate now enters on account of this motion will increase the intensity of the public interest. It is doubtful if party feeling in Great Britain was ever put to a greater strain since the Reform Bill of 1832.

Our colleges for the higher education of young ladies have done excellent work during the past year. The report of the commencement exercises at Whitby, Hamilton and St. Thomas afford conclusive evidence of this. The variety and extent of the studies give scope for the development of talent in any direction. Drs. Burris, Hare and Austin are among our most capable educators, and have a difficult and delicate task in the work assigned them. From the colleges under their control have gone forth results of the highest character, and importance in the moral and mental advancement of our young women, and we bespeak the sympathy and practical support of Canadian Methodists in furtherance of this branch of our educational work.

Last Sunday morning the six new pastors of Methodist churches in this city preached their opening sermons. Rev. Dr. W. R. Parker is at St. Paul's church, Avenue Road; Rev. J. C. Speer takes charge of Broadway Tabernacle; Rev. Edmund E. Scott is at Parkdale; Rev. Vernon H. Emory has the pastorate at Davisville; Rev. Joseph H. Locke succeeds Rev. Dr. Hugh Johnston at Yonge Street church; and Rev. Dr. D. G. Sutherland takes charge of the Central church on Bloor Street. We wish these brethren success in their ministerial labors.

In the Trux case in the Niagara Conference the Rev. Dr. D. G. Sutherland was president at the beginning of the trial. Rev. T. S. Linscott appealed against certain points ruled against him at the preliminary trial, but his appeal was not sustained by the president. During the latter part of the trial Rev. J. S. Ross was president. Rev. T. S. Linscott again appealed against certain other rulings given at the trial, but the appeal was not sustained. The effect of the rulings given by the presidents was to permit the whole case to be argued before, and to be decided by, the Conference. Against both these rulings the Rev. T. S. Linscott has now given notice of appeal.

The Spanish caravels have come and gone, leaving with us a realistic reminiscence of the arduous voyage of Columbus. They anchored off the northern side of the Island, and during Tuesday, the 27th, a large number of Toronto citizens visited them. They were faithful copies of the three ships (the *Santa Maria*, the *Pinta* and the *Nina*) in which Columbus set sail from Palos. A reception in honor of the officers in command was given at the Island, and in the evening they were entertained at dinner by Lieutenant-Governor and Mrs. Kirkpatrick. The caravels will remain in the United States as the property of the Government.

Dominion Day was loyally observed in London, England. Sir Charles Tupper presided at the dinner. The feature of the evening was a speech from Lord Aberdeen, which is his first public address since his appointment as Governor-General of Canada. He spoke hopefully and pleasantly of the prospect of a residence in Canada.

Mr. J. J. Kelsö, of this city, has been appointed superintendent, under Mr. Gibson's Act for the better protection of destitute children. Mr. Kelsö's active practical interest in this kind of benevolent work eminently fits him for this position.

Several of our Toronto laymen so conducted themselves at Cleveland, that they were taken for ministers. We note in a Cleveland paper, "Rev. Dr. J. J. Maclaren," "Rev. R. W. Dillon," and "Rev. A. N. Rowell."

The name of Rev. A. Philp Brace, omitted from the list of Toronto Conference stations in the *GUARDIAN*, will appear in the Minutes, for college, Toronto East District.

Dominion Day was enthusiastically celebrated on Saturday last in most of the cities and towns of Canada. In some places the holiday was observed on Monday.

A report of the Nova Scotia Conference has been received, but too late for insertion in this issue. It will appear next week.

New Books and Periodicals.

The Oxford Bible for Teachers. Oxford University Press. The text is the authorized version of the Bible with marginal references. The special feature of this Bible is that, added to the Scriptures of the Old and New Testaments, there is a new revised and illustrated edition of the "Oxford Helps to the Study of the Bible." This added volume comprises compendious and exhaustive information on all points of Biblical study, analytical, critical, chronological, historical and geographical; a glossary of antiquities; a dictionary of proper names and subjects; a concordance, and a new indexed atlas with fifteen maps; sixty-four full-page plates, being authentic reproductions of documents, monuments and contemporary portraits, illustrating the history of the Old and New Testaments. The revision of the "Helps" is carried out by biblical scholars who bring the subjects down to latest date, and include modern discoveries. The plates of ancient documents, monuments and scenes illustrating Scripture are a special feature of this work. The essays on "The Canon of Scripture," "The Authenticity of the Bible," "Integrity of the Text," "Ancient Versions of the Scripture," and the brief introductions to all the books, are well adapted to be especially helpful to all ministers, teachers and Bible students. The work recognizes modern critical research, but avoids assuming that speculations are established facts. It is safe and helpful. We can cordially recommend it to teachers and preachers. We have seen the statement that the Oxford Bible ignores the results of modern criticism. This is not correct. Modern theories are recognized and stated; but not accepted as conclusive, where not duly attested by proof.

The Preacher's Magazine is received. The leading sermon in this number is entitled "Curiosity and Obligation," by Rev. Thomas G. Selby, whose sermons attract general attention wherever published. The department entitled "Homiletics" contains excellent outline sermons. This magazine is published monthly at \$1.50 per year. Wilbur B. Ketchum, Publisher, 2 Cooper Union, New York.

Ontario's Parliament Buildings; or, A Century of Legislation. A Historical Sketch. By Frank Yeigh. In this volume an interesting account is given of the various buildings in which was enacted our provincial legislation from its beginning, in 1792, to the present time. Around these buildings and the men who therein made notable the debate of public questions, there cluster the memorable associations of our provincial parliamentary life. Before the erection of the fine legislative halls which have been recently opened in the Queen's Park, Toronto, there was little of architectural beauty to distinguish the various parliament buildings of the province; but in point of historic interest Navy Hall at Newark, or the humble legislative quarters first built in Little York, or the venerable pile on Front Street, had a place in the regard of the people which the buildings in the Park may never attain to. Mr. Yeigh has made his book a grand deal more than a mere narration of facts. He

has enriched it with scenes and incidents which will live in the memory. There is a suffusion of interest and color throughout, and the book is as readable as it is useful. Toronto: The Williamson Book Co.

—From Hunt & Eaton, New York city:
Christmas Times in the Crocus Family. By Robin Ranger.
Bright Nook, or Aunt Maggie's Corner. By Glance Gaylord.
The Young Pilgrim. By A. L. O. E.

MAGAZINES OF THE MONTH.

—The magazines of the month are as fresh as June flowers. *Harper's Magazine* gives special prominence to Canada in an article on "French-Canadians in New England." "Horace Chase" and "The Handsome Humes" are continued. Other articles of interest are "Italian Gardens," "Algerian Riders," and "The German Soldier." The *Century* contains two replies to the previous defence of Russian intolerance, one of which is by Kennan. There is an interesting article on Dean Swift, by Mrs. Oliphant. A portrait of Sarah Siddons is placed as frontispiece; there is also a sketch of her life by E. Gosse. Thomas Bailey Aldrich tells of some quaint old Portsmouth characters. An article on the World's Fair contains a great number of interesting engravings, including a full-page picture, by Castaigne, of the MacMonnies fountain. In the *Atlantic Monthly* a new story is begun, by "Charles Egbert Craddock." Other articles of interest are Isabel Haygood's paper on "Passports, Police and Post-Office in Russia," and "Problems of Presumptive Proof," a protest against the sentimental sympathy shown to criminals convicted on what is loosely termed "merely circumstantial evidence," showing that circumstantial evidence is sometimes the only evidence available, and that there are grave perils in direct evidence.

—The *Homiletic Review* for July comes to hand with a varied and interesting table of contents. "The Higher Criticism" finds sympathetic treatment at the hands of Rev. J. Westby Earnshaw. Rev. James M. Campbell writes on "The Truths of Scripture Verified in Christian Experience." Professor Hunt, of Princeton, gives a helpful paper on "Religious Books and Reading," and Dr. William H. Ward continues his series of contributions on "Light on Scriptural Texts from Recent Discoveries." The Sermonic Section contains much material of interest to preachers. Published by Funk & Wagnall's Company, New York.

—*Scribner's Magazine* for July contains a striking article by W. Clark Russell, on "The Life of the Merchant Sailor." W. Hamilton Gibson contributes the first of a group of Artists' Impressions of the Fair. Another timely article is George P. Upton's account of "The Musical Societies of the United States and their Representation at the World's Fair." There are also some good short stories.

—*Worthington's Magazine* for July begins the second volume. Each number has been excellent, and this latest one is perhaps best of all. Its leading illustrated article is on "The Lighthouse System of the United States," by Hon. S. G. W. Benjamin. There are other illustrated articles, also some very attractive short stories and poems. Published by A. D. Worthington & Company, Hartford, Conn. Price, \$2.50 per year.

—*Frank Leslie's Popular Monthly* for July has a timely and seasonable interest. There are a number of finely illustrated articles, some fine stories and some graceful poems. Published at 110 Fifth Avenue, New York City.

—The July number of the *Jennens Miller Illustrated Monthly* is full of interesting matter. The "Progress of Women," "Interviewing as an Art," by Mrs. Lynn Linton; "Baths and Bathing," "Princess Bismarck at Friedrichsruhe," "The Ginea, or the Hindu Family Queen of Bengal," are among the leading features. Price \$1 a year. Published at 927 Broadway, New York.

—*The Arena* for July has a brilliant and varied table of contents. We select the following as leading articles: "Our Foreign Policy," by W. D. McCrackan; "The Money Question," by C. J. Buell—Christ and the Liqueur Problem, by G. G. Brown—The Verdict in the Bacon-Shakespeare Case, by a number of distinguished writers. Arena Publishing Co., Boston, Mass.

—*The Review of Reviews* for July is marked by its well-known characteristics—variety, current interest and condensed summaries of articles in leading periodicals. A prominent place is given to "Electricity at the World's Fair," and sketches of Sir William Thomson and Thomas Edison.

—*The Cosmopolitan* for July maintains the high average of this magazine in every respect. The articles are interesting and timely, and the illustrations unexcelled for beauty. Charles DeKay discusses "A Turning-Point in the Arts"; F. S. Stratton writes on "The Central and Southern Pacific Railway Companies"; and W. D. McCrackan has an article on "The Swiss Referendum." There are other articles, also some attractive stories and poems. Cosmopolitan Publishing Co., New York city.

—*McClure's Magazine* (price 15 cents) has been received from S. S. McClure, New York. It is well filled with interesting articles and stories. Leading articles are: "Human Documents," "The Race to the North Pole," "On the Track of the Reviewer," a story connected with the first publication of "Jane Eyre" is a sketch of special interest.

The Sermon.

GRAPES FROM CANAAN.

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

"And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff."—Numbers xlii. 23.

The long trudge of the Israelites across the wilderness was almost ended. They had come to the borders of the promised land. Of the six hundred thousand adults who started from Egypt for Canaan, how many do you suppose got there? Five hundred thousand? Oh, no! Not two hundred thousand, not one hundred thousand, nor fifty, nor twenty, nor ten; but only two men. Oh, it was a ruinous march that God's people made; but their children were living and they were on the march, and now that they had come up to the borders of the promised land, they were very curious to know what kind of a place it was, and whether it would be safe to go over. So a scouting party is sent out to reconnoitre, and they examine the land, and they come back bringing specimens of its growths. Just as you come back from California, bringing to your family a basket of pears, or plums, or apples, to show what monstrous fruit they have there, so this scouting party cut off the biggest bunch of grapes they could find. It was so large that one man could not carry it, and they thrust a pole through the cluster, and there was one man at either end of the pole, and so the bunch of grapes was transported. I was, some time ago, in a luxuriant vineyard. The vine-dresser had done his work. The vine had clambered up and spread its wealth all over the arbor. The sun and shower had mixed a cup which the vine drank, until with flushed cheek it lay slumbering in the light, cluster against the cheek of cluster. The ribs of the grapes seemed almost bursting with the juice in the warm lips of the autumnal day, and it seemed as if all you had to do was to lift a chalice towards the cluster and its life-blood would begin to drip away. But, my friends, in these rigorous climes we know nothing about large grapes. Strabo states that in Bible times and in Bible lands there were grapevines so large that it took two men with outstretched arms to reach round them, and he says there were clusters two cubits in length, or twice the length from the elbow to the tip of the long finger. And Achaicus, dwelling in those lands, tells us that during the time he was smitten with fever one grape would slake his thirst for the whole day. No wonder, then, in these Bible times two men thought it worth their while to put their strength together to carry down one cluster of grapes from the promised land.

But this morning I bring you a larger cluster from the heavenly Eshcol—a cluster of hopes, a cluster of prospects, a cluster of Christian consolations; and I am expecting that one taste of it will rouse up your appetite for the heavenly Canaan. During the past winter some of this congregation have gone away never to return. The aged have put down their staff and taken up the sceptre. Men in mid-life came home from office or shop, and did not go back again, and never will go back again. And the dear children, some of them, have been gathered in Christ's arms; he found this world too rough a place for them, and so he has gathered them in. And oh! how many wounded souls there are—wounds for which this world offers no medicine; and unless from the Gospel of our Lord Jesus Christ there shall come a consolation, there will be no consolation at all. Oh, that the God of all comfort would help me while I preach, and that the God of all comfort would help you while you hear.

First, I console you with the divinely-sanctioned idea that your departed friends are as much yours now as they ever were. I know you sometimes get the idea in your mind, when you have this kind of trouble, that your friends are cut off from you, and they are no longer yours; but the desire to have all our loved ones in the same lot in the cemetery is a natural desire, a universal desire, and, therefore, a God-implanted desire, and is mightily suggestive of the fact that death has no power to break up the family relations. If our loved ones go away from our possession, why put a fence around our lot in the cemetery? Why the gathering of four or five names on one family monument? Why the planting of one cypress-vine so that it covers all the cluster of graves? Why put the husband beside the wife, and the children at their feet? Why the bolt on the gate of our lot, and the charge to the keepers of the ground to see that the grass is cut, and the vine attended to, and the flowers planted? Why not put our departed friends in one common field or grave? Oh, it is because they are ours. That child, O stricken mother! is as much yours this morning as in the solemn hour when God put it against your heart, and said as of old: "Take this child and nurse it for me, and I will give thee thy wages." It is no mere whim. It is a divinely-planted principle in the soul, and God certainly would not plant a lie, and he would not culture a lie! Abraham would not allow Sarah to be buried in a stranger's grounds, although some very beautiful ground was offered him a free gift; but he paid four hundred shekels for Machpelah, the cave, and the trees overshadowing it. The grave has been well kept, and to-day the Christian traveller stands in thoughtful and admiring mood, gazing upon Machpelah, where Abraham and Sarah are taking their long sleep of four thousand years. Your father may be slumbering under the tinkling of the bell of the Scotch kirk. Your brother may have gone down in the ship that foundered off Cape Hatteras. Your little child may be sleeping on the verge of the flowering western prairie; yet God will gather them all up, however widely the dust may be scattered. Nevertheless, it is pleasant to think that we will be buried together. When my father died, and we took him out and put him down in the graveyard of Somerville, it did not seem so sad to leave him there, because right beside him was my dear, good, old, beautiful, Christian mother, and it seemed as if she said: "I was tired, and I came to bed a little early. I am glad you have come; it seems as of old." Oh, it is a consolation to feel that when men come, and with solemn tread carry you out to your resting-place, they will open the gate through which some of your friends have already gone, and through which many of your friends will follow. Sleeping under the same roof, at last sleeping under the same sod. The autumnal leaves that drift across your grave will drift across theirs; the bird-songs that drop on their mound will drop on yours; and then, in starless winter nights, when the wind comes howling through the gorge, you will be company for each other. The child close up to the bosom of its mother. The husband and wife re-married; on their lips the sacrament of the

dust. Brothers and sisters who used in sport to fling themselves on the grass, now again reclining side by side in the grave, in flocks of sunlight sifting through the long, lithe willows. Then at the trumpet of the archangel to rise side by side, shaking themselves from the dust of ages. The faces that were ghastly and fixed when you saw them last, all afresh with the light of incorruption. The father looking around on his children, and saying: "Come, come, my darlings, this is the morning of the resurrection." Mrs. Sigourney wrote beautifully with the tears and blood of her own broken heart:

"There was a shaded chamber,
A silent, watching band,
On a low couch a suffering child
Grasping her mother's hand.
But mid the gasp and struggle,
With shuddering lips she cried,
'Mother, oh, dearest mother,
Bury me by your side.
Only one wish she uttered,
As life was ebbing fast,
'Sleep by my side, dear mother,
And rise with me at last."

Oh, yes, we want to be buried together. Sweet antetype of everlasting residence in each other's companionship.

When the wrecker went down into the cabin of the lost steamer, he found the mother and child in each other's arms. It was sad, but it was beautiful, and it was appropriate. Together they went down. Together they will rise. One on earth. One in heaven. Is there not something cheering in all this thought, and something to impress upon us the idea that the departed are ours yet—ours forever?

But I console you again with the fact of your present acquaintanceship and communication with your departed friends. I have no sympathy, I need not say, with the ideas of modern spiritualism; but what I mean is the theory set forth by the apostle, when he says: "We are surrounded by a great cloud of witnesses." Just as in the ancient amphitheatre there were eighty or one hundred thousand people looking down from the galleries upon the combatants in the centre, so, said Paul, there is a great host of your friends in all the galleries of the sky, looking down upon our earthly struggles. It is a sweet, a consoling, a scriptural idea. With wing of angel, earth and heaven are in constant communication. Does not the Bible say: "Are they not sent forth as ministering spirits to those who shall be heirs of salvation?" And when ministering spirits come down and see us, do they not take some message back? It is impossible to realize, I know, the idea that there is such rapid and perpetual intercommunication of earth and heaven; but it is a glorious reality. You take a rail train and the train is in full motion, and another train from the opposite direction dashes past you so swiftly that you are startled. All the way between here and heaven is filled with the up trains and the down trains—spirits coming—spirits going—coming—going—coming—going. That friend of yours who died last month—do you not suppose he told all the family news about you in the good land to the friends who are gone? Do you not suppose that when there are hundreds of opportunities every day for them in heaven to hear from you that they ask about you? that they know your tears, your temptations, your struggles, your victories? Aye, they do. Perhaps during the last war you had a boy in the army, and you got a pass and you went through the lines and you found him, and the regiment coming from your neighborhood, you knew most of the boys there. One day you started for home. You said: "Well, now, have you any letters to send? Any messages to send?" And they filled your pockets with letters, and you started home. Arriving home, the neighbors came in, and one said: "Did you see my John?" and others: "Did you see George?" "Do you know anything about my Frank?" And then you brought out the letters and gave them the messages of which you had been the bearer. Do you suppose that angels of God, coming down to this awful battle-field of sin, and sorrow, and death, and meeting us and seeing us, and finding out all about us, carry back no message to the skies?

Oh, there is consolation in it! You are in present communication with that heavenly land. They are in sympathy with you now more than they ever were, and they are waiting for the moment when the hammer stroke shall shatter the last chain of your earthly bondage and your soul shall spring upward; and they will stand on the heights of heaven and see you come; and when you are within hailing distance your other friends will be called out, and, as you flash through the pearl-hung gate, their shout will make the hills tremble: "Hail! ransomed spirit, to the city of the blessed!"

I console you still further with the idea of a resurrection. I know there are a great many people who do not accept this because they cannot understand it; but, my friends, there are two stout passages—I could bring a hundred, but two swarthy passages are enough—and one David will strike down the largest Goliath. "Marvel not at this, for the hour is coming when all who are in their graves shall come forth." The other swarthy passage is this: "The Lord shall descend from heaven with a shout, and the voice of the archangel, and the trump of God, and the dead in Christ shall rise first." Oh, there will be such a thing as a resurrection.

You ask me a great many questions I cannot answer about this resurrection. You say, for instance: "If a man's body is constantly changing, and every seventh year he has an entirely new body, and he lives on to seventy years of age, and so has had ten different bodies, and at the hour of his death there is not a particle of flesh on him that was there in the days of his childhood—in the resurrection, which of the ten bodies will come up, or will they all rise?" You say: "Suppose a man dies and his body is scattered in the dust, and out of that dust vegetables grow, and men eat the vegetables, and cannibals slay these men and eat them, and cannibals fight with cannibals until at last there shall be a hundred men who shall have within them some particles that started from the dead body first named, coming up through the vegetable, through the first man who ate it, and through the cannibals who afterward ate him, and there be more than a hundred men who have rights in the particles of that body—in the resurrection how can they be assorted when these particles belong to them all?" You say: "There is a missionary buried in Greenwood, and when he was in China he had his arm amputated—in the resurrection, will that fragment of the body fly sixteen thousand miles to join the rest of the body?" Have you any more questions to ask? any more difficulties to suggest? any more mysteries? Bring them on! Against a whole regiment of skepticism, I will march these two champions: "Marvel not at this, for the hour is coming when all who are in their graves shall come forth." "The Lord shall descend from heaven with a shout, and the voice of the arch-

angel, and the trump of God, and the dead in Christ shall rise first." You see I stick to these two passages. Who art thou, O fool, that thou repliest against God? Hath he promised, and shall he not do it? Hath he commanded, and shall he not bring it to pass? Have you not confidence in his omnipotence? If he could, in the first place, build my body, after it is torn down, can he not build it again?

"Oh," you say; "I would believe that if you would explain it. I am not disposed to be skeptical, but explain how it can be done." My brother, you believe a good many things you cannot explain. You believe your mind acts on your body. Explain the process. This seed planted comes up a blue flower. Another seed planted comes up a yellow flower. Another seed planted comes up a white flower. Why? Why that wart on your finger? Explain these. Can you not do it? Then I will not explain the resurrection. You explain one-half of the common mysteries of every-day life, and I will explain all the mysteries of the resurrection. You cannot answer me very plain questions in regard to ordinary affairs. I am not ashamed to say that I cannot explain God, and the judgment, and the resurrection. I simply accept them as facts.

Before the resurrection takes place, everything will be silent. The mausoleums and the labyrinthine silent. The graveyards silent, the cemetery silent, save from the clashing of hoofs and the grinding of wheels as the last funeral procession comes in. No breath of air disturbing the dust where Persepolis stood, and Thebes, and Babylon. No winking of the eyelids long closed in darkness. Silence from ocean beach to mountain cliff, and from river to river. The sea singing the same old tune. The lakes hushed to sleep in the bosom of the great hills. No hand disturbing the gate of the long-barred sepulchre. All the nations of the dead motionless in their winding-sheets. Up the side of the hills, down through the trough of the valleys, far out in the caverns, across the fields, deep down into the coral palaces of the ocean depths—everywhere, layer above layer, height above height, depth below depth—dead! dead! dead! But in the twinkling of an eye, as quick as that, as the archangel's trumpet comes pealing, rolling, reverberating, crashing across continents and seas, the earth will give a fearful shudder and the door of the family vault, without being unlocked, will burst open; and all the graves of the dead will begin to throb and heave like the waves of the sea; and the mausoleums of princes will fall into the dust; and the shipwrecked rise from the deep, their wet locks looming above the billow; and all the land and all the sea become one moving mass of life—all generations, all ages with upturned countenances—some kindled with rapture and others blanched with despair, but gazing in one direction upon one object, and that the throne of resurrection!

On that day you will get back your Christian dead: There is where the comfort comes in. They will come up with the same hand, the same foot, and the same entire body; but with a perfect hand, and a perfect foot, and a perfect body; corruption having become incorruption, mortality having become immortality. And oh, the reunion! oh, the embrace after so long an absence! Comfort one another with these words.

While I present these thoughts this morning, does it not seem that heaven comes very near to us, as though our friends, whom we thought a great way off, are not in the distance, but close by? You have sometimes come down to a river at nightfall, and you have been surprised how easily you could hear voices across the river. You shouted to the other side of the river, and they shouted back. It is said that, when George Whitefield preached in Third Street, Philadelphia, one evening time, his voice was heard clear across to the New Jersey shore. When I was a little while chaplain in the army, I remember how, at eventide we could easily hear the voices of the pickets across the Potomac just when they were using ordinary tones. And as we come to-day and stand by the river of Jordan that divides us from our friends who are gone, it seems to me we stand on one bank and they stand on the other, and it is only a narrow stream, and our voices go and their voices come. "Hark! Hark! I hear distinctly what they say: 'These are they which come out of great tribulation, and had their robes washed and made white in the blood of the Lamb.' Still the voice comes across the water, and I hear: 'We hunger no more, we thirst no more; neither shall the sun light on us, nor any heat, for the Lamb which is in the midst of the throne leads us to living fountains of water, and God wipeth away all tears from our eyes.'"

Our Sunday-School Work.

INTERNATIONAL BIBLE LESSON.—III.

[THIRD QUARTER.]

SUNDAY, JULY 16, 1893.

PAUL AT ATHENS.

Acts xvii. 22-31.

GOLDEN TEXT.—"God is a Spirit, and they that worship him must worship him in spirit and in truth."—John iv. 24.

TIME.—A. D. 52. Lewin thinks it was in November, from the fact that, with the ancients, navigation in those seas closed November 11.

PLACE.—Athens, the capital of Attica, in Greece, and the great metropolis of literature and art for the world. It was named from Athena, the goddess Minerva, and was founded by Cecrops about 1556 B. C. It was in its greatest glory about 400 B. C. It contained 120,000 to 180,000 inhabitants.

MOVEMENTS OF THE MISSIONARIES.—Luke was left at Philippi, as we learn from the use of the third person instead of the first, from the time Paul left that city, and a return to the first person, "we," "us," when Paul reaches Philippi again on his return journey (xx. 5, 6). Silas and Timothy were left at Berea (xvii. 14), and Paul went alone to Athens.

EXPLANATORY.

22. "Then Paul stood"—In open air on the Mars' Hill just described, a name "traced to the fable that here Mars was tried before the assembled gods for the murder of a son of Neptune."—Lewin. "Ye men of Athens"—The courteous address used by Demos-

thenes and all Greek orators. The whole speech is full of courtesy. Unfortunately, our version gives it an appearance of rudeness in several places.—Riddle. "I perceive . . . ye are too superstitious."—Revised Version, "Ye are somewhat superstitious," but "very religious" is the translation favored by the American revisers, and best expresses what Paul intended to say. Their religious nature was unusually developed. The city was full of statues of the gods. It was a common saying about Athens that it was easier to find there a god than a man. Schaff's Bible Dictionary places the number of gods at 30,000. There were four great schools of religious philosophy. This religious temper of the Athenian people was often noticed by writers. Thus, Sophocles, in the Oed. Col., says they surpassed all the world in the honors they offered to the gods. Xenophon relates how, in comparison with other peoples, they observed twice the number of festivals.—De Reipub. Athen.

23. "As I passed by," or along. In his wanderings around the city. The altar to which he refers was on the road from Phalerus, the nearest seaport to Athens, where were several altars, each inscribed "To the Unknown God." "And beheld"—Was attentively contemplating.—Meyer. "Your devotions"—Not acts of worship, but objects of worship, such as temples, altars, images. "I found an altar . . . TO THE UNKNOWN GOD," or an unknown god. Diogenes Laertius tells a story of Epimenides (600 B. C.) that he delivered Athens from a plague by sacrificing sheep let loose in the city, at the place where any of them lay down, and building an altar there to the unknown god who had sent the plague. For they did not know which of the many gods had sent it. A better explanation is, that the people then, as in heathen countries now, sacrificed to gods to propitiate them, and keep them from sending trouble upon them. "Whom (or what) therefore ye ignorantly worship"—Rather, whom ye worship, not knowing his name, and attributes, and nature. There is no reproach implied, as there is in our translation—"ignorantly." "Him declare I unto you," or better, "this set I forth unto you" (see verse 18).

The very God whom they knew not, the God whose nature is so infinite, whose character is so holy, whose love is so great, that they had no conception of him, and yet had unconsciously longed for, because they needed him, this God Paul set forth.

24. "God that made the world"—Not an idol, not one of many deities with which the Greeks peopled the world, but the Creator of all things, the Supreme Being, the one God. The "Lord of heaven and earth"—In this sentence shines wisdom, power, omnipresence, goodness, authority. Great duties and great privileges grow out of this truth. "Dwelleth not in temples made with hands," though as beautiful as those they saw around them. He was infinitely above such gods as they were worshipping.

25. "Neither is worshipped (served) with men's hands"—Worshipped is not exactly the idea conveyed by the original, which means cared for, taken care of, in the way of service, by supplying wants, etc.—Alexander. "Seeing he giveth to all"—God is the great giver, and all that men have and are comes from him. Men can give God nothing but their love and reverence and obedience, for these alone are theirs to give.—P. "Life, and breath, and all things"—All are absolutely dependent on God; and therefore owe him obedience and love in return.

26. "And hath made of one blood"—The Rev. Ver., with the best manuscripts, leaves out "blood," but the meaning is the same: God has made of one ancestor, or one source, or one family, "all nations of men"—(1) This truth was contrary to the belief of the Athenians in many gods. One God created and rules all. (2) The unity of the human race was in direct opposition to the Athenians' notion of their own origin as apart from the rest of mankind; they boasting themselves to have sprung from the soil. The popular belief of the ancient world made different races aliens to each other, and led to belligerence towards foreigners and cruelty to slaves.—Cook. "And hath determined the times before appointed"—Better, with the Rev. Ver., "determined their appointed seasons." God governed the nations, assigned their seasons of prosperity or adversity, and the extent of their influence. However free they were and strong, they could not go beyond God's wise control.

27. "That they should seek the Lord"—Rather, "God," which is the best reading.

28. "Certain also of your own poets"—An exact quotation from the poet Aratus, who flourished 270 B. C. He was a native of Cilicia, and, therefore, a countryman of Paul's.—Gloag. "We are also his offspring"—Paul had defended himself from the imputation of introducing false gods by reference to an Athenian altar, and this quotation was used for the same purpose.—Pulpit Commentary.

29. "We ought not to think," etc.—The things which man makes with his human fingers and human brain cannot be supposed capable of making man and of giving him these fingers and this brain.—Cowles.

30, 31. "Times of this ignorance"—Exemplified in the idolatrous scene around him.—Whedon. "Winked at"—Overlooked, not imputing errors committed in ignorance.—Lindsay. The ignorance of the heathen is not an excuse, but an extenuation of their guilt.—Gloag. "Now commandeth"—A new chapter of divine revelation. The history of the world before incarnation was man seeking God; its history since, God seeking man. "All men"—Every man everywhere; none are too high to need repentance, none

are too low to have it.—Jones. "To repent"—Not merely to regret the past, but to amend their lives. "He will judge"—Paul was now standing on the site of the most venerable court in the whole world. Here Orestes was tried for the murder of his mother. Here Socrates was condemned to drink the hemlock. The apostle fitly closes with reference to the time when the whole world must stand before a higher bar. "Assurance unto all"—As the day and the man are great world-wide facts, so of them God has sent forth a world-wide announcement.—Whedon. Because Jesus was a man and can feel for all the temptations of man, God has ordained him Judge (John v. 27). "Raised him from the dead"—The rising of Christ proved his doctrine true.

The Righteous Dead.

MRS. (REV.) S. SALTON.

Our departed sister, who was the wife of Rev. S. Salton, of London Conference, was the eldest daughter of Rev. John Learoyd, also a member of the said Conference. She was born in the city of Toronto, September, 1858, and was born again in Brampton, when her father travelled there in 1875. A revival at that time took place on the circuit, in which her beloved father and now sorrowing husband were the principal laborers. She soon cast in her lot with the people of God, and thenceforth became a devoted follower of the Saviour. Her timid disposition prevented her being so conspicuous as many of her associates were, but none doubted her piety, and all saw by her blameless reputation that she had been with Jesus. In 1877 she became the wife of an itinerant minister, and for about sixteen years she shared with her husband the joys and sorrows of the itinerancy. The circuits to which her husband was stationed were, Melville, Milford, Newtonville, Brooklin, Hampton, Dawn Mills and Ruthven. In all these places she endeavored herself to the people by her labors in various departments of church work. To the certain knowledge of the writer she often performed work for which she had not the requisite physical strength. For some years, indeed, almost during the whole term of her married life, she was frequently the subject of affliction, but, during the years of my acquaintance with her on Hampton Circuit, I never heard a murmur from her lips, nor do I remember ever hearing a word spoken against her by any person in the place of her residence. As a mother she was indulgent, as a wife she was frugal and prudent, and always sought to make home happy. In her death her two bright little girls have lost a kind, tender-hearted mother. A son preceded her to the better world. Her last illness was excruciating in the extreme. For four months she was a hopeless invalid, and at times her sufferings were almost unendurable, though the joint skill of two medical gentlemen was employed on her behalf. All who visited her expressed admiration at the patience with which she endured the pains which befel her. She became perfectly resigned to her lot, and assured her attendants of her calm trust in the Saviour. As long as she was conscious she conversed with her husband and her mother respecting spiritual things, and often wished for those beautiful songs to be sung which were her special favorites—"Nearer, my God, to thee," and "Sweet by and-by."

The death of our beloved friend occurred at Ruthven, May 19, 1893, and soon afterwards her remains were born to their last resting-place in the cemetery of that place. The procession was nearly a mile long. Rev. Messrs. Jackson, Wilson and Fallis took part in the funeral service. My sorrowing Brother Salton feels under great obligation to the numerous friends who have manifested their kindness in a variety of ways during his sore bereavement. May he and his dear family, and all who read these lines, meet the departed in that world where death is unknown, and parting is no more. EDWARD BARRASS.

REV. EPHRAIM EVANS, D.D.

Was born June 30, 1803, at Kingston-upon-Hull, England, and was taken to his eternal reward on the evening of June 14, 1892. He migrated to Canada in 1820, and lived in what was then called Lower Canada until 1824, when he removed to Upper Canada, where for some time he was employed as a school teacher. When twenty-three years of age he was converted to God under the ministry of the Methodist Church and immediately united himself in Church fellowship. Shortly after his conversion he began to exercise his gifts in Church work and soon gave evidence of his ability for the work of the ministry. In 1827, one year after his conversion, he was taken out under the direction of a chairman, and at the following Conference was duly received on trial, and was ordained by Bishop Hedding in 1833. Entering upon his life-work when the country was comparatively new and sparsely settled, he experienced much of the toil and sacrifice of the early itinerancy. Having a fair education, and possessing more than ordinary mental powers, he soon rose to distinction among his brethren. The year in which he was ordained he was appointed agent of the Upper Canada Academy. In 1835 he was appointed editor of the CHRISTIAN GUARDIAN. For three years, during which there was great political excitement throughout the country he continued to conduct this journal with much prudence and judgment. In 1838 he was stationed in London, where, with the exception of the year 1841 (when he was stationed in Hamilton), he remained until 1847, and was chairman of the district. In 1847 he was stationed in Toronto West. In 1848 he was transferred by the Conference authority to take a responsible position in the Eastern British American Conference, although the Canadian Conference adopted a strong and urgent resolution requesting that, owing to his long experience and usefulness, and the high estimation in which he was deservedly held by the Conference and the Church generally, and in view of the extensive influence which he might exercise in carrying out the work of the union, which was then effected, he be left to assist in the western work. He remained in the Maritime Provinces nine years, during which he filled several important positions, as General Superintendent of Missions, chairman of district, and part of the time was connected with what is now known as Mackville University. When he returned to the Canada Conference in 1857, the Eastern Conference passed a very complimentary resolution, expressing profound regret at his removal and acknowledging as very valuable and efficient services rendered in the various positions he so honorably and faithfully filled during his nine years' residence among them. In his return he was stationed in Kingston.

In 1858 the Conference thought it advisable to open some mission stations in British Columbia. He, with some others, offered himself for this work, where he continued rendering very efficient service until 1868, during which time he was stationed in Victoria, V.I., and Nanaimo, B.C., and was chairman of the district. When he returned to the home work in 1868, he was stationed in Hamilton, afterwards in Yorkville. In both places he was appointed chairman of the district.

In 1872 he was appointed principal of Mount Elgin Industrial School at Muncey, where he remained until his superannuation in 1875. He then located in the city of London, and soon after was appointed permanent secretary of the Western Ontario Bible Society, which office he filled with great acceptance for fourteen years, when (his failing health caused him to resign.

He was a delegate to the first two General Conferences in 1874 and 1875. Thus it will be seen that few men experienced greater diversity in their fields of labor, but however toilsome the work, or responsible the position to which he was appointed, he was ever faithful and loyal to the Church. He was a man of great natural ability, a strong and convincing debater, a clear and logical writer, and an impressive and eloquent speaker. In his pulpit days the pulpit was his throne, and often, when fired with the importance of his Gospel message, he would hold his congregation in rapt attention for an hour and a half or two hours.

His last days were peaceful and happy, like the going down of the sun in a calm, cloudless autumnal evening. It was my privilege to visit him during his last illness. His trust in Christ was most confident, and yet as simple as a child held by a parent's hand. He was free from great pain, but while the flesh was failing and the heart sinking, he calmly and patiently was waiting, as he said to me, for the Master's voice to call him home.

The funeral services, which were held in Queen's Avenue Methodist church, were largely attended by ministers and the public generally, and were of the most solemn character. The opening prayer was offered by the writer. Rev. J. G. Scott, president of the London Conference, in an eloquent address, gave a sketch of his life, and spoke of his many Christian excellencies. Rev. Dr. Sanderson, who had known him, and had been associated with him for upwards of half a century, in broken tones paid a high and affecting tribute to his memory, and the late Rev. George Boyd, his pastor, who had been very frequently at his bedside during his last days, gave some touching descriptions of his visits, and related incidents illustrative of the childlike trust and noble Christian character of the deceased.

Thus after an earthly pilgrimage, lacking only a few days of eighty-nine years, sixty-five of which were spent in the ministry of his Church, he finished his course and was taken to receive his crown. J. G. LAIRD.

LAURA E. CUYLER,

Daughter of Charles E. Cuyler, and sister of the late Rev. Benjamin Cuyler, was born in the township of Huron in the year 1868. She experienced a change of heart and connected herself with the Methodist Church when quite young, during the ministry of Rev. Messrs. Davey and Harrison on the Bervie Circuit. She had a good education and taught public school for a time in Dakota, U.S.A. While there she was seized by "la grippe," which resulted in pneumonia. She returned home in July, 1891, and to the joy of her friends and acquaintance seemed to recover health. She manifested great interest in all the work and enterprises of the Church, and was first to mention the establishment of an Epworth League, which was organized at Wesley church, where she belonged, of which she was an active member and officer. At special services held in connection with the anniversary of Wesley church last autumn, she was very much interested in the salvation of her companions and friends, and labored very successfully but more abundantly than her strength could well bear. It was her last public effort before passing to her reward. Cold settled in her delicate system, which prostrated her, and it became apparent to all but herself that consumption was doing its deadly work. In the midst of her severe affliction she was most trustful, cheerful and happy, so much so that one could hardly realize her end was so near, though evidently she was sinking rapidly. When the writer asked her if Jesus was present with her she smilingly replied, "O yes!" The day before she died her father asked her if she thought she would spend her next birthday in heaven. She said: "I think so." The same evening two young converts visited and prayed with her, by which she was much refreshed and gratified. A few moments before she died her father said to her, "Are you reconciled to go, and do you feel the Saviour near?" She answered "Yes," and then passed away to the realms of endless day on April 14, 1893. On Sabbath, April 23, her memorial service was conducted by the writer, and we have rarely seen an audience more deeply moved. At the close, when we asked all to stand up who would comply with her dying request to meet her in heaven, nearly all were on their feet. Though departed, her beautiful Christian character in life is felt in the community, and yet speaks volumes for good. May all her associates and loved ones, for whose salvation she so earnestly labored, greet her on the other shore, where parting will be no more. J. R. ISAAC.

MARY ANN WILSON.

The subject of this brief memoir was the only daughter of Peter and Mary Wilson, of Townsend, county of Norfolk, and was born at the parental home on July 20, 1872, and, after spending her entire history in that locality, died there on May 4, 1893. Brought up under religious influences—for her parents were members of the Methodist Church—she at the early age of twelve years united with the Church, under the labors of Rev. E. B. Stevenson, and gave the strongest evidence of the fact that Jesus Christ reigned and ruled in her heart. She seemed always to delight in the study of God's Word, and her Sabbath-school teacher in the Testament class testified that for four years she answered satisfactorily all the questions in each lesson, and when promoted to the Bible-class, the same diligent attention marked her course there. The blessed promises of the Bible contained much comfort for her in the varied scenes of life. She always manifested a deep interest in the ordinances of God's house. For some time she was organist in the Sabbath-school, and for more than a year presided at the organ in the services of the sanctuary, and continued to fill that position till within a few weeks of her death. When declining health kept her away from the sanctuary, she felt assured that her heavenly Father was dealing with her kindly, and sweet joy often filled her soul. Often would she say to loved ones around her, "How sweet

to trust in Jesus!" "Oh, the peace the Saviour gives!" and thus repeat many sweet sentences from the music with which she was familiar. When the end drew near, and her physician told her she could not recover, she possessed, through divine grace, the completest submission, and a momentary struggle was able triumphantly to say, "It is hard to leave this world at such a period of life, and to part with dear parents and loved ones; but the will of the Lord be done." She earnestly prayed that her early removal might influence all her young companions to live near to God, and that some of her associates in early days, who had not yet given their hearts to Jesus, might be led to decide at once for Christ. With this end in view, she selected as a text for her funeral service, Luke xii. 40.

Her remains were taken to the Wilsonville church, followed by a large concourse of people, and an impressive service was held there led by her pastor, after which she was interred in the cemetery close by, where she awaits the call of her blessed Master. W. C. WATSON.

ROBERT ARGUE

Was born in the county of Cavin, Ireland, 1810. He came to Canada with his father, when a child, and settled on the eleventh concession of Goulbourn. Over fifty years ago he married Elizabeth Armstrong, of Huntly, and moved to the tenth concession of Goulbourn, where they cleared a farm, and built up a comfortable home, where the itinerant preacher was always made welcome and treated with the utmost kindness. Those of them that are still living who have travelled the Richmond Circuit will have a pleasing remembrance of his genial disposition and his great interest in the work of God at the Wesley appointment. He and his wife were both converted to God in early life, and never turned back unto the beggarly elements of the world.

On November 24, 1892, at the age of eighty-two years and nine months, after a short but severe illness, which he bore with marked Christian resignation, he departed this life to be with Christ, leaving his aged wife and five of their seven sons and daughters to mourn their loss. Surely it can be said of him that he and all his household were faithful to God and consecrated to his service. His remains were laid to rest at the cemetery near the Wesley church, which he liberally helped to build, and where he worshipped for over three-quarters of a century, occupying many positions of trust in the church with unwavering faithfulness. R. F. O.

WILLIAM SHAW,

Eldest son of Joseph and Ann Shaw, was born on Mount Melick, Queen's County, Ireland, March 2, 1805, in which place he spent the first twenty-two years of his life. On March 25, 1827, he was united in marriage to Miss Martha M. Mathews, of the same place, and in June of the same year they emigrated to Canada. The first two years of their Canadian life were spent in the vicinity of London, Ont., where Brother Shaw's friends settled. At the end of this short period he and his small family removed to the place now bearing his name, Shawbridge.

He was the chief agent in opening up the country in those early days by commerce, farming, and other industries, and while seeking the common good in this way, God abundantly blessed him in his "basket and store," vast acres of land falling to his possession. But the one great desire of his heart was to provide a place for divine worship, and to establish a school for the education of the youth. In this special effort he was alike successful. The pioneer Methodist preacher was always a welcome and honored guest in his home. One of the glorious results attendant upon the hearing of the Word preached, and entertaining of these messengers of God, was the call of his son William, whose name is held sacred in the hearts and memories of all who know him, to preach the Gospel, who in willing response entered the ranks of the ministry, in which he became a living power. His ministerial life, however, was of short duration. In the prime of his manhood, with a brilliant career apparently before him, he was suddenly called to his reward.

Father Shaw experienced severe trials in his declining years. Much of the large amount of property which he had accumulated passed away from him. His beautiful home, which he had enriched at a great outlay, and in which he had hoped to spend his closing days in peace, was destroyed by fire. Four of his children had been smitten down by the stern hand of death; and last of all, his dear wife, the faithful and devoted companion of all his toils for sixty-five years, was taken from his side. Yet, in the midst of accumulated distresses, "patience had her perfect work," and in the hottest moment he could with strong faith exclaim, "I know whom I have believed." In the word "afterward," contained in the Epistle to the Hebrews, he took great comfort. He never could think of it but the tears flooded his once bright eyes. "No chastening for the present seemeth to be joyous but grievous; nevertheless 'afterward,' 'afterward.'" In this he saw by faith "what doth not yet appear." Hence he never murmured, but breathed his prayer of gratitude to God.

His last moments were of a most impressive character, sweet and beautiful in the extreme. There was never a moment in which he could not sing:

"Not a cloud doth arise
To darken the skies,
Nor hide for a moment my Lord from my eyes."

Loving children, grand-children and neighbors ministered to his wants, inspired by his last utterances. Thus quietly and peacefully, as the sun sinks below the western horizon, he passed into the valley, the valley which is always "deep," but which to him was not dark. He went to "meet his Pilot face to face." Thus ended the earthly life of William Shaw, one of God's noblemen.

In accordance with his wish, he was laid in the same grave with his beloved "Martha." Side by side they wait the resurrection call. Four sons lie in the same graveyard. Two are still living, and four daughters, viz., Mrs. William Cleary, Shawbridge; Mrs. Isaac Cleary, Montreal; Mrs. A. Armstrong, Meaford (widow of late Rev. A. Armstrong, Methodist minister, Toronto Conference); and Mrs. J. Furse, Montreal. J. N.

LOUISA CHOATE,

The beloved wife of Rev. T. W. Leggett, after a few days' illness, died at her home, the Methodist parsonage, at Brooklin, Ont. She was the youngest daughter of Aaron and Mary Choate, and was born at Perrytown, in the township of Hope, on June 17, 1855. She was blessed with godly parentage and a home where everything was influenced and controlled by religious principle. The old Wesleyan ministers were frequent and welcome guests at her father's house. Being reared amid such influences, she early

gave her heart to the Saviour, and united in fellowship with the Church, consecrating her energies to its interests.

She was a person gifted with many qualities of heart and mind that eminently fitted her to be a valued friend and profitable companion, as well as prepared her for a career of usefulness to which she was called at later periods in life. She rendered efficient service to the churches as organist at Perrytown and Port Hope, in the choir, Sunday-school, catechumen class leader, missionary collector, and, indeed, was always ready to give her services in the aid of any good enterprise; but ever regarding the duties of home as having the first claim on her time and attention, thus rendering herself the comfort and help of her widowed mother.

She was married to Rev. T. W. Leggett on June 21, 1888, and immediately left Port Hope with him for his field of labor, where she continued to employ her talents with the same fidelity and zeal that marked her earlier career, and won for herself the love and esteem of the community where she resided.

Her remains were accompanied to the station at Brooklin, and met at the G. T. R. station at Port Hope by a large company of friends, indicating the high esteem in which she was held and the sympathy felt for the bereaved. The funeral moved to the Methodist church, and, after appropriate services, thence to Belmont cemetery, the family burying-place. Besides her husband and aged mother, she leaves two young children, to mourn her early death. A. T. G.

MICHAEL CARR

Was born in the town of Ballyellis, county of Wexford, Ireland, in the year 1838. When about twenty-three years of age he was converted to God, and soon after was the means of leading to the Saviour his brother, the late Rev. Joseph Carr, of the Montreal Conference. In 1865 he came to Canada, and three years later was followed by the other members of the family, making their home at Irish Creek, near Smith's Falls. Bro. Carr was twice married, first to Harriet McLeod in 1867, and in 1887 to Sarah Roberts, who survives him. For the last ten years Bro. Carr lived in Ottawa, most of which time he was connected with the Eastern Methodist church. Like Hananiah "he was a faithful man, and feared God above many." He was loyal to the Church of his choice and to all her institutions. His piety was deep, his fellowship with Christ close and abiding, and his walk "worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." He professed and enjoyed entire sanctification. His last public testimony, three days before his death, was decided and bright. The end was sudden. Having gone with his wife into the country to visit some friends on March 24, he felt unwell the following day, and on the morning of Sunday, March 26, 1893, while he was dressing, he fell forward on the bed, and died instantly. Of him it may be truly said he "walked with God, and he was not, for God took him." W. TIMBERLAKE.

MISS ISABELLA SWAYZE,

Daughter of Malvin and Mehetabel Swayze, was born on September 20, 1847, in the township of Thorold, county of Welland, and died at the residence of her brother-in-law, Mr. William Alexander, Stratford, on March 27, 1893, in the forty-sixth year of her age.

She was converted to God during the services conducted by the late Rev. Lewis Warner, at Fonthill, in 1870, and united with the Wesleyan Methodist Church, and has always been identified with the interests of the Church until her removal to the Church triumphant. During her residence in Stratford, a period of seventeen years, all the enterprises of the Church which she could in any way further had her willing and hearty support. The class and prayer-meetings she greatly prized, and when health permitted, was always present. Her later years were marked by sickness; yet often when prudence or experience might have dictated rest, she was foremost to the utmost of her failing strength in doing all she could for the cause of Christ. Her affliction was somewhat protracted, yet she bore it with uncomplaining patience; indeed, she triumphed over it, and was enabled to rejoice in hope of the glory of God. In her consistent and devoted life, and calm and peaceful exit to her reward on high, she furnished ample exemplification of the power of the Gospel and the all-sufficiency of grace. The Ladies' Aid of the Stratford Central Methodist church, of which she was a member, has lost one of its most indefatigable workers. Her end was peace, and her rest shall be glorious. J. W. H.

PETER SNIDER

Died on March 11 at the residence of his son, Mr. N. M. Snider, in the second concession of Ameliasburg, at the ripe age of eighty-eight years. The deceased was born at Hay Bay, of United Empire Loyalist parents, where his mother died when he was about five years old. Immediately after the death of his mother, the family moved to Prizce Edward county, and stopped for a short time with friends on Lot 62, second concession of Ameliasburg, being the place where he died, his son having afterwards purchased the property. It is probable that there are not many persons living who have resided so many years in the county, he having been a continuous resident for over eighty-three years. It has been the delight of his many relatives and friends for years past to hear him relate the many trials through which he, with others, had to pass, and to note the improvements in this and adjoining counties, which to the early settler seemed impossible. Notable among the improvements in which the deceased took a prominent part was the erection of the court-house and jail in the town of Picton, and, while acting in the capacity of constable, he placed the first prisoner in the cells before the building was completed. Among the wonders of his time was the appearance of the first steamboat that navigated the waters of the Bay of Quinte, and also the first grain-thresher that came to lighten their labors.

He was converted to God in early manhood through the influence brought to bear in witnessing the death-bed scenes of a younger brother, who said he could not depart this life satisfied until Peter was converted. Mr. Snider joined the Methodist Church, and served his day well as leader, steward, trustee, exhorter, and Sabbath-school superintendent, all of which offices he filled with credit to himself and profit to all concerned. Father Snider was a man of mild disposition, possessing a beautiful countenance, which always bespoke a sanctified heart within. He was beautiful in old age, and with a childlike simplicity which was soul-refreshing to witness, he calmly fell asleep in Jesus, and in due course we laid the remains to rest. An aged wife, three sons and four daughters mourn their loss. H. MCQUADE.

News of the Week.

Parliamentary elections will be held in France on August 20.

Mining in Cour-d'Alene, Washington, is practically suspended.

The Commercial Bank of Manitoba suspended payment on Saturday last.

Six hundred and fifty deaths from cholera were reported in Mecca on Wednesday last.

The Czarevitch, who arrived in London Friday last, visited the Queen at Windsor castle on the following day.

Count Ferdinand de Lesseps, whose health has been failing for a long time, has suddenly become worse.

A New York despatch says the payments for interest and dividends due July 1 will amount to \$78,905,433.

The Duke of Veragua and party sailed on the French line steamship La Bretagne from New York on Saturday last.

Ex-President Harrison says one cause of the financial depression is that the people who are making money are hoarding it.

A special cable says the inquiry into the Victoria disaster is likely to place Captain Bourke in a very unpleasant light.

Princess Bismarck is so dangerously ill at her home in Friedrichsruhe that Prince Bismarck has refused an invitation to visit Leipzig.

The St. Petersburg Viedomosti publishes a sharp protest concerning the depredations of British and American poachers in the sealing waters of Russia.

Mr. Mercier will shortly make a month's tour through French Canadian towns in the United States, and deliver his lecture on the "Independence of Canada."

Thirty thousand Canadians and other British subjects listened to addresses in Festival Hall, at Jackson Park, Chicago, Saturday last, in honor of Dominion Day.

A monument to Lount and Matthews, who lost their lives for the part they took in the McKenzie rebellion of 1837, was unveiled last Wednesday in the Necropolis in this city.

The Hon. E. J. Flynn, Commissioner of Crown Lands of Quebec, has received an official letter from the agent of the department at Gaspé, stating that coal oil had been discovered at Gaspé Basin.

Vice-Admiral Sir Michael Culme Seymour has been appointed commander-in-chief of the Mediterranean station, to succeed Vice-Admiral Sir George Tryon, who lost his life on the Victoria.

It is reported that the catch of the poachers who are doing pelagic sealing off the Alaskan coast is very plentiful, and is expected to reach seventy thousand skins by the close of the season.

The publishers of the city directory of Chicago say that city is now the most populous in America, beating New York by 400,000. The 1893 estimate of Chicago's population is 2,180,000.

In the course of interviews at Malta some of the surviving officers of the lost battleship Victoria have expressed the opinion that the disaster was due to an error on the part of Vice-Admiral Tryon.

After a five weeks' strike the United Garment Workers of America, affiliated to the Federation of Labor, has secured an important victory at Philadelphia, the bosses having conceded the points at issue.

The Montreal Star's correspondent in London telegraphs that the McIntyre-Gould Grand Trunk rumor in reference to change of management is fully confirmed—that efforts were made in the matter, but that the plans failed, and Mr. McIntyre returns to Canada, a disappointed man.

Saturday, August 19, is the date named as that on which the Home Rule Bill is likely to pass the House of Commons. The Times says the Lords will throw it out before the end of the month. Parliament is expected shortly afterwards to adjourn until the end of October, when other business is to be disposed of. Early in 1894 the Home Rule Bill is to be re-introduced in the Commons.

Books, Methodist Book Room

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Pastor Calvary Baptist Church, Brantford.

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LIST OF STATIONS OF NIAGARA CONFERENCE FOR 1893-4.

JAMES S. ROSS, M.A., President of Conference. ISAAC TOVELL, Secretary of Conference.

The word in parentheses is the Post-office address of the minister whose name immediately precedes it.

I. HAMILTON DISTRICT.

Hamilton (Centenary Church)—James Allen, M.A., 177 James Street South, Thos. Stobbs, 8 Stinson Street, superannuated. Hamilton (Wesley Church)—John Philp, M.A., 187 Catharine Street North, Stephen Kappelle, 42 Park Road, Toronto, superannuated.

Hamilton (First Church)—James Van Wyck, B.A., 275 Main Street East, Edward Lounebury, 29 Erie Avenue, superannuated. Hamilton (Gore Street)—Isaac Tovell, Secretary of Conference, 50 Gore Street.

Hamilton (Zion Tabernacle)—George Clark, Ph.D., 133 Bay Street South, Francis Coleman, 149 Napier Street, superannuated. Hamilton (Simcoe Street)—Richard W. Woodworth, 386 John Street North, Hamilton Leitch, 367 Hughson Street North, superannuated.

Hamilton (Hannah Street)—Geo. W. Kerby, B.A., 139 Herkimer Street. Hamilton (Emerald Street)—Walter E. Pescott, B.A., 81 Emerald Street North.

WESLEYAN LADIES' COLLEGE.

Alexander Burns, S.T.D.; LL.D., Principal. Dundas—John Kay, Joseph H. Hiltz, superannuated. Caledonia—Thomas W. Jackson, James Laird, superannuated.

Glanford—James H. Kennedy. Ancaster—Richard J. Forman, Emerson Bristol, superannuated. Brantford—Henry G. Livingston.

Brantford—Joseph Archer. Stouffville—Wray R. Smith, James E. Dyer, 283 Markham Street, Toronto, superannuated.

Tapscott—Charles L. Bowby. Ker—Wm. H. Garnham, B.A. (Abingdon). York—Daniel Ecker. Alexander Burns, S.T.D., LL.D., is a member of the Centenary Quarterly Official Board.

Richard Raitton, Victoria College. Hugh S. Dougal, B.A., left without a station for one year at his own request, in order to attend college. (J. W. Sifton.)

JOHN KAY, Chairman. JAMES VAN WYCK, B.A., Fin. Sec.

II. ST. CATHARINES DISTRICT.

St. Catharines (St. Paul Street)—David W. Snyder. Welland (Welland Avenue)—George A. Mitchell, B.A.

St. Catharines (Aquaria Street)—One wanted. Under superintendency of the pastor of Welland Avenue. Louth and Grantham—Harvey M. Hall (St. Catharines).

Merriton—Thomas L. Kerruish. Thorold—John Wakefield. Niagara Falls South—James A. Aude, B.A. Niagara Falls—Robert Burns, Ph.D. Stamford and St. David's—Owen G. Collamore. Niagara—T. H. Orme, M.A. Samuel Wilson, 29 Taubay Avenue, Toronto, superannuated.

Beausville—Ahram L. Gee, Ph.D. Wm. Sheridan, superannuated. Frederick Haynes, superannuated. Wilkinson, James Goodwin, superannuated.

Smithville—Edward J. Clarke, J. B. Cutler, superannuated. Tipton—S. Judson Kelly (Jordan Station). Sandford E. Marshall, college. Edson E. Marshall, W. J. Sipprell, Victoria College.

JOHN WAKEFIELD, Chairman. GEO. A. MITCHELL, B.A., Fin. Sec.

III. BRANTFORD DISTRICT.

Brantford (Wellington Street)—Amos E. Russ, M.A. Brantford (Brant Avenue)—Wm. L. Rutledge, B.A.

Brantford (Colborne Street)—Richard Hobbs, W. G. Brown, M.A., superannuated, with permission to reside in the United States. T. S. Lanscott, superannuated.

Brantford (Oxford Street)—Walter S. Jamie. Brantford (Huron Street)—Wm. B. Smith, under the superintendency of the minister of Colborne Street.

Paris—Wm. Kettewell. St. George—Thomas Colling, B.A. Sheffield—J. M. Wright. West Flamboro—Charles R. Morrow (Cope-town).

Lynden—George Miller. Troy—James Masson. Jerseyville—Charles W. Cosens, Business Bristol, superannuated.

Brant—Byron Laing (Onondaga). Calneville—James G. Foote, Henry Monsinger, Peter German (Echo Place), Wm. Cross, 9 Grove Avenue, Toronto, superannuated.

Mount Pleasant—James Mooney (Mohawk). James Preston (Mohawk), superannuated. Grand River—Walker Newport. Arthur I. Terryberry, Victoria College, Montreal.

AMOS E. RUSS, M.A., Chairman. W. L. RUTLEDGE, B.A., Fin. Sec.

IV. WOODSTOCK DISTRICT.

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comes forth to desolate and to curse. The twig is bent by nature; certain tendencies are innate; education, in its broad sense, may control, improve, subdue, almost eradicate. The predisposition is given, is sometimes inherited, sometimes comes as the wind blows, we see not whence. It was before the propitious gale of benevolence that Howard pursued the voyage of his illustrious life. Ambition is the head-long current by which warriors and statesmen, the mighty men of the earth, have been swept along the tumultuous sea of human affairs.—*Professor David W. Yandell*.

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House and Farm.

HINTS FOR THE HOUSEWIFE.

FISH CHOWDER.—Peel and slice a quart of potatoes, and lay them in cold water. Peel and slice a pint of onions. Wash three pounds of fresh codfish in well-salted cold water, and cut it in inch-thick slices. Cut half a pound of salt pork in half-inch dice, and fry it till brown in the bottom of the kettle. Then put in the fish, potatoes, and onions in alternate layers, seasoning each layer with salt, thyme and pepper. (Mix a tablespoonful of salt and a level teaspoonful each of thyme and pepper, together in a saucer; this will suffice for the seasoning.) Cover the whole with cold water, bring gradually to a boil, and simmer half an hour. In warm water soften a pound of sea biscuit for a few minutes, add these to the chowder, boil five minutes, and serve. Other fish than codfish may be used, and parsley may be put in for seasoning if desired. Chowder made by this receipt on the seashore, of fish just caught, is perfectly delicious.

VEGETABLE SALAD.—Take a pint of green peas, the same of string beans, half a dozen asparagus heads, a carrot and beet cut in slices; arrange all the vegetables on a salad dish, dress them with two tablespoonfuls of oil, one of vinegar, a teaspoonful of salt, and quarter of a saltspoonful of pepper, and serve the salad. This is a good way to use up "left overs," but the salad is so agreeable that it pays to prepare the vegetables on purpose.

STRAWBERRY SHERBET.—Mash to a smooth paste a quart of fresh berries, to which add the juice of one lemon and three pints of water. Let it stand for three hours, then strain it into three quarters of a pound of white sugar. Stir until the sugar is thoroughly dissolved, when strain a second time, and keep in ice for a few hours before using.

CURRENT SHRUB.—Mash currants sufficient to give a quart of liquor, first through a coarse sieve, and then through a muslin bag, and to this add one quart of water, and sugar to taste. Strain after the sugar is dissolved, and ice well before drinking.

TO RESTORE CRAPE.—Brush thoroughly, sponge carefully with ammonia water, then fold nicely, and lay between the leaves of newspapers under a heavy weight until dry. If caught in the rain, lay the wet crape to dry in like manner, and it will not show any signs of being injured.

HINTS FOR THE FARMER.

A HINT TO MILKERS.—The practice of wetting the hands with milk is a filthy one, and is, moreover, much more likely to make cows' teats sore than is milking dry. Both bag or teats should be brushed or wiped clean with a rag used for the purpose, and this will remove the small bits of dirt or other offensive matters that are usually found on a cow after she has lain down all night.

A SURE WAY TO DESTROY THE WEEDS.—This is to prevent them from seeding first, and next to keep them buried. This is, however, but the beginning. They must then be prevented from breathing, which they do by their leaves. Consequently they must be kept down by thorough cultivation. It may be thought that this is altogether too much trouble, but it is indispensable, and as with a bad habit the way to crush it is to abandon it at once, and to persevere with tenacity and never give way to it after the first effort, after which the difficulty decreases continually, so it is with weeds; they must not be permitted to recover from the first attack, but constantly kept down. The worst of weedy land may be cleaned in a few years in this way.

THE VALUE OF SWEET CORN.—One of the most valuable of crops for a dairy farmer is sweet corn for use as a summer vegetable. The ears may be sent to towns and large cities, and sold for a good price, while the stalks and the inferior ears are the very best food for the cows. It is even possible to make a market in small villages for this crop and others that are often thought to be unsalable. Quite often it is the farm garden or that of a village resident that never has an early vegetable, or one that has been grown so as to be tender and sweet. Some of the commonest vegetables are in greatest demand in villages that are in the midst of farms, and people who can afford it frequently send to large cities for supplies that might be supplied in the neighborhood.—N. Y. Christian Advocate.

Medical.

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Mother Urged Me to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since. Only the scars remain, and the memory of the past, to remind me of the good Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always take pleasure in telling what good it did for me."

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Book Steward's Notices.

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Connexional Notices.

NOTICE. A joint meeting of the Sunday-school Board and Epworth League Board of the Methodist Church in Canada will be held at Grimsby Park at two o'clock in the afternoon of Tuesday, July 13.

TO ALL WHOM IT MAY CONCERN. Please forward lists of subscribers to the Educational Society for insertion in the report.

MONTREAL CONFERENCE. ENGAGEMENTS OF REV. WM. HARRIS. July 9 - Easton's Corners, 16 - Richmond.

CAMP MEETING. An old-fashioned camp-meeting will be held at Baldur, Manitoba, Conference, from July 21 to 25.

MINISTERS' ADDRESSES. Rev. W. J. Sanders, Lombard, Ont. Rev. A. E. Brice, Drawer 341, West Toronto Junction, Ont.

SPECIAL NOTICES. MRS. MIDFORD'S STRENGTHENING MEDICINE FOR LADIES. AN HONEST REMEDY. Is especially adapted for woman's delicate organization.

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Artist. J. W. L. FORSTER, ARTIST. Studio: 51 KING STREET EAST. Births, Marriages and Deaths.

BIRTH. BOWLES - On June 28, at the Methodist parsonage, Gravenhurst, the wife of Rev. R. P. Bowles of a daughter.

MARRIAGES. HILLIARD - McAMMOND - On June 14, at the Methodist parsonage, Elma, Ont., by Rev. W. McAMMOND, B.A., Montreal, uncle of the bride.

CHURCHILL - HARRIS - On Wednesday, June 21, at the residence of the bride's father, Evergreen Hill, South Norwich, by Rev. W. H. Barracough, B.A., of Testerville, assisted by Rev. T. E. Trimble, of Ottawa.

REGAN - COBE - On Wednesday, June 21, in the Methodist church, Bethwell, by Rev. Thos. Cobb, Alfred M. Regan, of Toronto, to Minnie, daughter of Mr. J. Wesley Harris, and sister of Rev. E. O. Harris, of Cape Palmas, Liberia, to Mr. E. Churchill, of Springfield.

WATSON - SPRINGER - On June 27, at the residence of the bride's parents, by Rev. George Ferguson, Mr. E. Sherwood Watson, of Buffalo, N.Y., son of Mr. Wm. Watson, of Nelson, to Miss Emily M. Springer, eldest daughter of Mr. D. W. Springer, of Nelson, Halton county, Ont.

MOORE - FITZGERALD - On Wednesday, June 23, at the residence of the bride's father, by Rev. C. E. Manning, Miss Mary Fitzgerald to Mr. Harvey M. Moore, of East Toronto.

BASSINGWAIGHTS - McQUARRIE - On June 29, by Rev. J. B. Huff, at the residence of the bride's mother, Mr. James Basingwaights to Miss Jennie McQuarrie, all of Sault-St. Marie, Ont.

ASKIN - SCARROW - On June 5, by Rev. Chas. H. Lawford, at the residence of the bride's parents, Arcola, Assa, Mr. Geo. Askin, youngest son of Mrs. Jane Askin, to Isabella, eldest daughter of Willard Scarrow, Esq.

FLANDERS - At the residence of her brother, Alvan R. Flanders, Newton Centre, Mass., Charlotte Amelia, second daughter of the late Rev. R. A. Flanders, and sister of Rev. C. R. Flanders, of Montreal Conference.

HOESY - On June 22, at his late residence, 7 Elgin Avenue, the result of an accident, Samuel Hoesy, in his 37th year, father-in-law of Rev. J. H. McCartney, of the Niagara Conference, and of the late Rev. W. T. Turner, of the London Conference.

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McGILL UNIVERSITY MONTREAL. SESSION 1893-4. The Calendar for the Session 1893-4 contains information respecting conditions of entrance, course of study, degrees, etc.

FACULTY OF LAW (Opening, Sept. 24th). FACULTY OF MEDICINE (October 2nd). FACULTY OF ARTS, OR ACADEMICAL FACULTY. Including the Baccalaureate Special Course for Women (Sept. 14th).

FACULTY OF APPLIED SCIENCE. Including Departments of Civil Engineering, Mechanical Engineering, Mining Engineering, Electrical Engineering and Practical Chemistry. (September 15th).

FACULTY OF COMPARATIVE MEDICINE AND VETERINARY SCIENCE. (October 1st). M'GILL NORMAL SCHOOL (Sept. 1st). Copies of the Calendar may be obtained on application to the undersigned.

J. W. BRAKENRIDGE, B.C.L., Acting Secretary. Address - McGill College.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Port Stanley Work" will be received until Friday, the 21st day of July next, exclusively, for the extension of the piers at Port Stanley, Elgin County, Ontario, according to a plan and specification to be seen at the Post Office, Port Stanley, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers. An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party declines the contract, or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender.

By order, E. F. E. ROY, Secretary. Department of Public Works, Ottawa, 20th June, 1893.

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