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Russia still maintains her despotic course in regard to religious matters as well as political. The Government has issued a decree making the Greek Church the established religion of the Baltic provinces. Protestantism will simply be tolerated. Children born of mixed marriages are to be trained in the Greek Church. The decree, it is stated, is certain to excite great discontent among the German settlers.

There have been some recent outrages in Ireland, perpetrated against farmers for paying their rent. It would be bad enough for men to do personal violence against others under some strong provocation; but for unscrupulous and lawless scoundrels to assail honest and law-abiding people, because they wish to fulfil their legal engagements to pay rent, is villainous. It shows that if the people were left to themselves the agitation would cease; but demagogues appealing to the public, and law-breakers by private terrorism are laboring to keep up a constant agitation, which greatly injures the country.

The people of Spain have been too much engrossed lately in trying to escape the plague of cholera to engage in their favorite diversion of bull-fighting, but the population of Nimes, a city of France, are improving the occasion by introducing the brutal and disgusting sport. An exhibition was recently given on a Sunday in the presence of 25,000 spectators. Ten horses and numerous bulls were killed, and one of the human brutes, a famous toreador, was shockingly wounded. There is some satisfaction in knowing that the Prefect who had authorized the fight, was sickened by the disgusting sight, and was obliged to leave the scene in the middle of the performance.

Great preparations are being made for the success of the Agricultural and Art Exhibition which opens in Toronto this week. The facilities for exhibitors have been enlarged, and this fair, which the Toronto papers call "Canada's Great Fair," promises to excel all its predecessors. This Toronto Fair has, for the last few years, been the most complete and interesting exhibition in Canada. Farmers and mechanics from a distance can learn something from the progress in agriculture and the mechanical arts that will benefit them in future. Let all Christians who visit the city see to it that they take no doubtful liberty while here that would be inconsistent with their religious profession, or hurtful to their character and influence.

We recently expressed the conviction that the meetings of European potentates were not generally occupied with the best way of elevating and benefitting the people, but with schemes for the aggrandizement of governments and the perpetuation of dynasties. The recent meeting at Krimmer has been no exception to this rule. The Poles are being driven out of Prussia in a most peremptory manner, and the Czar is reciprocating this kindness by enforcing the Russian language in the Baltic provinces, and expelling Prussians from Warsaw. The other day one hundred and forty natives of Prussia were arrested, chained together, and are now marching to the German border, their wives and daughters following the men, and sleeping with them at night in prisons. Many of those thus driven out on both sides were wealthy citizens, and are now deprived of all their possessions.

A contemporary says: A legislative measure in Spain which would have made wholesome the hovels of the lower orders and the lurking-places of the gipsies in the Peninsula might have prevented, and would have modified, the violence of

the plague of cholera which is now killing Spaniards at the rate of more than eleven hundred a day in twenty-eight provinces (some say two thousand a day in all Spain), and prostrating them at the rate of much more than eleven thousand in two days. Now, the authorities are vainly trying to fight, with fumigations and quarantine regulations, what might be prevented by proper sanitary improvements. More adults than children die, probably because the adults are more frightened, and fear kills more among the ignorant than the plague. The crass ignorance of the lower orders seems one of the worst hindrances of the doctors, the clergy, and others who are bravely fighting the pestilence. The untaught people believe the doctors are poisoning them. Whose fault is it that they are so ignorant?

The Russian Government is manifesting a disposition to abrogate some of its unjust and tyrannous laws with respect to the rights of its Jewish subjects. A decree has recently been submitted for the Imperial sanction removing the existing restrictions on the residence and commercial pursuits of the Jews in certain parts of the Empire, and conferring upon them equal privileges with those enjoyed by Russian citizens proper. The removal of these disabilities, however, is accompanied by three conditions mentioned in the Commissioner's rescript. 1. They (the Jews) shall have no business transactions whatever with the Crown officials, in order that the latter may not be demoralized. 2. They shall not be allowed to distil or sell spirituous liquors, by which the peasants and working classes are demoralized. 3. They are rigorously forbidden to follow the profession of usurers, which is calculated to ruin the Russian peasantry, and thereby awaken in their feelings antagonistic to the Government. These regulations apply equally to all baptized Jews, but their children, born Christians, are exempt.

JOHN WESLEY ON HOLINESS.

The following are some disjointed extracts from John Wesley's writings on a subject about which various erroneous opinions have been exciting attention lately:—

RELIGION IN A NUTSHELL.

"You have all things in one, the whole of religion contracted to a point, in that word, 'Walk in love, as Christ also loved us, and gave himself for us.' All his contained in humble, gentle, patient love. Is not this, so to speak, a Divine contrivance to assist the narrowness of our minds, the scantiness of our understandings? Every right temper, and then all right words and actions, naturally branch out of love. In effect, therefore, you want nothing but this—to be filled with the faith that worketh by love."

ONE OF HIS EARLY SAYINGS.

"The man who enjoys perfect love or Christian holiness is one whose whole soul is cleansed from all sin by the blood of Jesus, and who is so fully renewed in the image of his mind as to be like Christ. To have all the mind that was in Christ, to be perfect as our Father in heaven is perfect, is to be filled with the love of God, so that his will is completely lost in the will of God, and all the activities of his being are constantly directed to the glory of God. They are freed from self-will, as desiring nothing but the holy and perfect will of God."

A LATE UTTERANCE.

"This is too strong, again. Whenever they pour out their hearts to God in a more immediate manner they have no thought of anything past, present or to come," adding, "this is far too strong." Again, "they have no fear or doubt," adding, "frequently this is the case. The notion from the Holy One teaches them every hour what they shall do and what they shall speak. For a time it may be so. Nor therefore have they any need to reason concerning it," adding, "sometimes," thus showing a modification of his views.

STILL LATER OPINIONS.

"It is the giving God all our heart; it is one desire and design ruling all our tempers. It is the devoting, not a part, but all our soul, body and substance to God. In another view it is all the mind which was in Christ, enabling us to walk as Christ walked. It is the circumcision of the heart from all filthiness—all inward as well as outward pollution. It is the renewing of the heart in the

whole image of God, the full likeness of him that created it." He also says: "It is the loving God with all the heart and our neighbor as ourselves. Not only sin, properly so-called—that is, a voluntary transgression of a known law, but sin improperly so-called—that is, an involuntary transgression of a divine law known or unknown, needs the atoning blood."

"Absolute or infallible perfection I never contended for. Sinless perfection I do not contend for, seeing it is not scriptural. A perfection such as enables a person to fulfil the whole law, and so needs not the merits of Christ—I acknowledge no such perfection. I do now, and always did, protest against it. 'But is there no sin in those who are in perfect love?' I believe not; but be that as it may, they feel none; no temper contrary to pure love, while they rejoice, pray, and give thanks continually. And whether sin is suspended or extinguished, I will not dispute; it is enough that they feel nothing but love. This, you allow, we should daily press after. And this is all I contend for. If in saying this I have 'fully given up the point,' what would you have more?"

"I believe there is no such perfection in this life as excludes those involuntary transgressions, which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality. Therefore, sinless perfection is a phrase I never use, lest I should seem to contradict myself. I believe a person filled with the love of God is still liable to these involuntary transgressions. Such transgressions you may call sin if you please. I do not for the reasons above mentioned."

CLEANSED FROM ALL SIN.

"I mean from all pride, anger, evil desire, idleness and unbelief. These very persons feel more than ever their own ignorance, littleness of grace, coming short of the full mind that was in Christ, and walking less accurately than they might have done after their Divine pattern; are more convinced of the insufficiency of all they are, have, or do to bear the eye of a God without a Mediator; are more penetrated with the sense of the want of him than ever they were before. . . . One cannot be saved from evil tempers without being devoted to God; neither can a soul be devoted to God without being saved from sin."

One says: 'Are they cleansed from all sin?' I believe they are; meaning from all sinful tempers. 'But have they, then, need of Christ?' I believe they have, in the sense and for the reasons above mentioned."

THE MOST PERFECT HAVE CONSTANT NEED OF CHRIST'S MERITS.

"The holiest of men still need Christ as their Prophet, as 'the light of the world.' For he does not give them light, but from moment to moment; the instant he withdraws all is darkness. They still need Christ as their King, for God does not give them a stock of holiness. But unless they receive a supply every moment, nothing but unholiness would remain. They still need Christ as their Priest, to make atonement for their *holiness*. Even perfect holiness is acceptable to God only through Jesus Christ."

"Everyone may mistake as long as he lives. (2) A mistake in opinion may occasion a mistake in practice. (3) Every such mistake is a transgression of the perfect law, therefore (4) every such mistake, were it not for the blood of atonement, would expose to eternal damnation. (5) It follows that the most perfect have continual need of the merits of Christ, even for their actual transgressions, and may say for themselves as well as for their brethren, 'Forgive us our trespasses.'"

HIS LATEST WORDS ON HOLINESS.

"To set the doctrine of Christian perfection too high is the ready way to drive it out of the world. Let a man only describe it as implying a freedom from mistakes and human infirmities, and who ever knows there is no such freedom in this life naturally concludes 'there is no perfection.' Hence we should always carefully guard against this by insisting it is no more and no less than giving God all our heart, loving him with all our heart, and our neighbor as ourselves."

"I do not teach absolute perfection; I do not contend for sinless perfection, nor any perfection which does not need a constant application of the blood of Jesus Christ."

"Indeed, what is it more or less than humble, gentle, patient love? It is undoubtedly our privi-

lege to 'rejoice evermore' with a calm, still, heart-felt joy. Nevertheless this is seldom long at one stay. Many circumstances may cause it to ebb and flow. This, therefore, is not the essence of religion, which is no other than humble, gentle, patient love."

THE BIBLE IN INDIA.

The wonderful changes in India since the entrance of missionaries with the Word of God is beginning to be felt everywhere. Two marvellous changes are taking place, the one regarding the burning of widows, the second in regard to the sacred monkeys. We copy brief extracts from Eastern papers, showing the change in both these matters. The entrance of God's word indeed gives light, and if for a time the desire to popularize the marriage of widows leads the people of India to the other extreme, may we not trust that ere long they will embrace the ideas of more Christian countries. The breaking up of old customs will go far toward preparing the way for the greater spread of the Gospel.

"It was only in 1881 that the practice of burning widows was abolished by the Government; and up to that time, as Max Muller observes, 'women were burned wholesale, even in the immediate neighborhood of Calcutta.' During 1823, in the Bengal Presidency alone, 575 widows were burned; in the very limits of the Calcutta Court of Circuit, 310 were burned. Numbers of these were beautiful young girls under twenty; and yet the first effort to secure the abolition of the hideous custom was made, not by a European but an enlightened Hindoo, Rammohun Roy. He held, with good reason, that the practice of suttee was not ordered by the great teachers of the Hindoo religion, and not justified by the ancient Sanskrit texts. In the controversy which he provoked he invariably came out conqueror; but controversy alone will not suffice to exterminate a national curse or to uproot an ancient superstition. Therefore, it was that he established, about 1818, the 'Society of Believers in the Supreme,' or Brama-Somaj. Immediately the orthodox Brahminical party founded an opposition society, called the 'Society of the Law,' or Dharma-Somaj, and this society at once petitioned the English Government against the abolition of suttee."

"It was only in 1881, when Rammohun Roy himself went to London, that the Government finally rejected the prayers of the orthodox party, and decided to abolish the abominable and monstrous custom of burning women alive."

"The new decree did not, however, do so much for women in India as had been expected. While the practice of widow-burning was indeed put an end to, the unfortunate young woman who lost her husband was not protected against the cruelties of prejudice and superstition. Her very existence was considered an indecent fact; she was universally treated with contempt, deprived of whatever property she possessed, condemned to perform menial labor, and often driven to commit suicide. Gradually this state of affairs ameliorated; but the idea of a widow remarrying was still considered shocking in the extreme. The next reform to be attempted was to make second marriage popular, and a new society was founded for that purpose, which has already accomplished much good. It publishes a periodical devoted to its object, and this paper, entitled the Social Reformer, is full of matrimonial advertisements of a very sincere and decorous description. We cite some examples:

"A Bengali lady, of Brahmin caste, who became a widow when she was 11 years of age, and who possesses a fair complexion and long, beautiful hair, and whose moral character is most unexceptionable, is prepared to marry a gentleman of her own caste according to orthodox rites."

"Required, a match for a Bengali widow of a Vaidya caste, aged 14, who had been married at her 11th, and lost her husband at her 18th. She is of wheat complexion, of good features, and can read and write Bengali tolerably well, knows the alphabet of English, and is very intelligent; can knit comforters and stockings, etc., pretty well, and is very willing to work. The candidate must be a member of the Vaidya caste, and of respectable family. He must be well educated, and of good moral character."

WE MUST TRAIN OUR PEOPLE FOR CHURCH-WORK.

The New Testament magnifies the pastoral office. Its functions are multifarious and essential to the visible Church. The pastors are the stars held in the right hand of the Son of Man walking among the golden candlesticks. A spiritually-minded, enterprising pastorate insures, under ordinary conditions, a godly and growing membership—and vice versa.

Nobody will question the foregoing assumptions, and nobody holds to them more strongly than this writer.

But a pastor cannot do everything. He is unwise to attempt it; his people are unreasonable when they require it. Some congregations have run on this line so long that the absence or sickness of the pastor brings almost the whole movement of the Church to a dead halt. The social meetings lapse or languish for lack of some one to lead them; the pulpit is left dependent upon the chance of picking up any supply that may be floating within reach; the sick are unvisited; and strangers are to be hunted up to bury the dead. There is among the membership a feeling that everything is going to wreck. No blame may be laid upon anybody, but there is dissatisfaction and discouragement throughout the Church.

Among Methodists this feeling is intensified—and for a reason. The very perfection of its method of ministerial distribution involves this liability. A vacant pulpit is rarely found among them. One man goeth and another cometh with regularity and certainty. There is a place for every preacher, and for every preacher a place. That is the theory, and in practice it comes very near being a reality. So it is not surprising that Methodists should be unprepared for a state of things against which they are so efficiently guarded. A pastorless Methodist Church, therefore, is exposed to special peril. The law of the Church lodges adequate power with the bishops and the presiding elders to meet ordinary emergencies of this kind. If a pastor falls at his post, or is disabled, another is found to fill the vacancy, and the work goes on. Transpositions of laborers and new adjustments of forces may be made at short notice.

Our system of ministerial supply is unequalled in its efficiency, and we will be wise to retain it in all its essential features and to maintain its true spirit in the administration of our Methodist economy.

But a temporary lapse in the pastorate from any cause should not derange or check the work of the Church. Among a membership of a hundred persons there should be a number of men who could conduct acceptably and profitably its regular prayer meetings and other meetings for social worship. Among its local ministry, or among its devout and intelligent laymen, there should be found some one who would be able and willing on any Sunday to preach a sermon or read a discourse from some standard author of our Church—Wesley, Watson, or some other.

This generation of Methodists is notably weak at the point under consideration. The exhorter's function seems to be almost lost; the active local preachers have their own regular appointments, the other sort are rusty and silent; the class-meeting, which was once the drill-ground for the membership and the preparatory school of the prophets, is sadly neglected in many places; and so when the pastor is out of place the Church lies a headless trunk, without motion or life.

A well-organized, well-trained Church will preserve its autonomy and perform its functions despite any temporary lapse in its regular pastorate. It is vital all through, and will adjust itself promptly to all such exigencies.

But where is this well-organized, well-trained Church? Where is the Church that would not begin to disintegrate if left for a single month without a pastor? We do not say there is no such Church among us. But we do say there are not many such. And we do say also that every Church ought to answer to this description, and that it is a shame for a body of Christians, numbering hundreds of persons, after long decades of organized existence to be unable to tide over any ordinary emergency that may arise to test their coherency, compactness, and self-sustaining power as a religious organism.

Those for whom we are writing have already drawn the proper deduction. Let our pastors train their people for the work to be done in conducting the devotional exercises as well as in looking after the material interests of the Church. In an efficient military organization there is a man in the ranks to take the place of every officer that is disabled. So it should be in the army of the Lord.

Every pastor will adopt his own method of training. His individuality will of necessity be stamped upon all his work. But each one will be safe in following the Discipline in its plain requirements. There is nothing equal to the class-

meeting, properly conducted, to give the training now so much lacking and so urgently needed. Consult the Discipline with regard to this special suggestion. Conformity to its requirements concerning the class-meeting, in letter and spirit, would go far to secure the results desired by all.

—Nashville Christian Advocate.

THE SKYLARK.

BY JOHN B. ROBINSON.

What, though the soil is rich with virgin gold,
And in the gullies, mid the mountain range
By which the streams descend—are nuggets rare?
It is not gold alone that causeth joy,
And fills with happiness the human heart.
Far higher and far holier feelings, oft
Even in the wilderness assert their sway,
And, though the diggings may yield plenteously
And all be prosperous, the miner feels
A yearning after home which spurns control
And will not be subdued within his breast.

A while ago an Englishman, whose name
Was Wilsted, at "The Ovens," kept a store,
Supplying all the miners far and near
With whatsoever they wanted. Writing home
He begged his friends to send him out with care
An English lark to cheer him with its song.
After a time it came, and speedily
Was hung outside his hut; and, to the great
Delight of its new owner, hopped about
From perch to perch and chirped, as if to say:
"I mean to try each one, then settle down
And make myself as happy as I can."
And so it came to pass. When it had tried
The cage all round, and tasted of its seed,
It raised its head, in gratitude to heaven,
And sweetly warbled forth a song of praise.
The sturdy diggers stopp'd their work and stood
Gazing with anxious and enquiring looks,
Half-doubting if they heard aright, then came
And listened silently until it ceased
Its joyful notes. Then—back to work again.
But many a time they paused and turned their heads
To see the little songster that had touched
Full many a tender chord which long had lain
All dormant in their breasts. The tidings spread
Throughout the diggings, that an English lark,
A genuine lark, that sung, was in the camp.
And when the Sunday came, a Sabbath morn,
Bossy and beautiful: from east and west,
From north and south, from far-off hill and creek,
Full twenty miles away, a steady stream
Of stout, rough, brawny, English miners came,
Drest in their best, clean washed; and, as they met
Each other on the way, 'twas evident
They came with one accord to hear the lark.
Nor were they disappointed, for the bird
As if it felt the importance of the task
Before it, plumed its crest, and lifting up
Its clear, sweet voice, a sermon sung to them,
Which touched their inmost hearts. It was a sight
Wonderous and beautiful to see those men
With reverent attention, standing round,
Or lying on the ground, with eyelids closed,
Surrounding objects lost, in memory
Again retracing many a lovely spot
Endeared to them in childhood; lessons learnt
By mother's knee, or at the village school,
Romantic walks by streamlet's mossy banks,
With the dear idol of their youth, long lost
To human sight, yet—safe in Paradise.
How did the warbling of the lark bring back
Full many a dream of home, awakening
Unuttered longings for the means of grace,
Uncared for when within their reach, but now
More highly prized—because for ever gone.
Thus did the little lark its sermon preach,
And the rough diggers dropped full many a tear
Of genuine repentance; and the camp
Became less rude and noisy, and the oaths,
And quarrellings; so frequent heretofore
Were now but rarely heard, a purer air
Seemed to pervade the atmosphere, and all
Blessed the dear lark for its delightful songs.

—The Christian Journal.

FORMATION OF CHARACTER.

Character is defined by Dr. Wayland to be the present intellectual, social, and moral condition of an individual. It comprehends his actual acquisitions, his capacities, his habits, his tendencies, his moral feelings, and everything which enters into a man's state for the present, or his powers for attaining to a better state, in the future. It is the source of all that he either suffers or enjoys here, and of all that he either fears or hopes for the future. Character is a structure that every individual is building, and every thought, every word, and every deed go to make up the material that compose this structure. The foundation upon which this building is reared determines our security for this life and for that which is to come.

In view of the great and eternal issues involved in the formation of character there is no subject of more vital importance, nor one that urges its claim more upon the consideration of the young. Were the youth of our land but more generally convinced of the importance and necessity of a good character and possessed with a proper regard for it; did they but know the way to its attainment and with a just sense of its excellence, bring everything at their command into requisition to acquire it, we should observe a marked improvement in the state of society.

In order to the formation of a good character, it is necessary that we possess a deep sense of the vast importance of such a character, and the rich and inestimable advantages resulting from such a noble acquisition; for in proportion to the value in which anything is estimated, will be a corresponding effort to its acquisition. It is well to take a retrospect of our past life, enter into an

unbiased and impartial judgment upon our past actions, and review the instances of our failings and imperfections and reflect upon the unhappiness we might have avoided had we taken pains to have corrected our faults. This will awaken within us a sense of duty and prompt us to the work of improving every opportunity and occasion to attain to excellence of character. But, above all, the moulding influence of the Divine Spirit must be sought and the ennobling energies of God's grace must be called into requisition in order to the formation of a noble and symmetrical character.

The formation of character is a life work and upon this work depends our future weal or woe, as the happiness of heaven or the misery of perdition is determined by the characters we form during our short term of probation on earth.—By Rev. I. A. Smith.

WOMEN IN POLITICS.

At the recent Parliamentary election at Woodstock, in England, some remarkable and unusual scenes took place. Lord Randolph Churchill, who had just become a member of the new Conservative Cabinet, was a candidate for re-election to the House of Commons, and his political opponents, the Liberals, were determined, if possible, to defeat him.

The contest was all the more bitter because it was believed for a time that the Duke of Marlborough, the elder brother of Lord Randolph, was opposing his election; and Woodstock is close to Blenheim, the Duke's residence, and therefore much under his influence.

But the notable thing about the contest was the appearance on the scene of a number of ladies, who took an active part in the canvass, and eagerly vied with each other in securing the votes of the electors.

Foremost among them was Lady Randolph Churchill, the Tory candidate's wife, who is an American lady, and who devoted all the arts of her sex to her husband's cause. Day by day she drove about among the people, asking for votes, and using every device and persuasion to secure them. She was rewarded by her husband's triumphant election.

Such incidents as these at English elections, though rare, are not unheard of in history. About a century ago the beautiful Duchess of Devonshire ardently espoused the cause of Charles James Fox, who was a candidate for Westminster. She went about among the shop-keepers and common people, and even gave to butchers kisses from her stately lips in payment for their votes.

After Bulwer, the novelist, had quarrelled with and separated from his wife, he became a candidate for Parliament; and so bitterly did Lady Bulwer feel towards him, that she went upon the hustings (what we should call the "stump"), and made vigorous speeches in opposition to his election. Many other instances might be mentioned in which women have taken a more or less public and direct part in political elections.

But this is by no means the only way in which bright and clever women have exercised an important influence in politics. In England, France, and the United States—indeed, in all civilized nations—there have always been social leaders, who, by the exercise of hospitality, and by their charms of intellect or person, or by their persuasive ability, have been powerful in controlling the current of political events.

Such women as Madame de Maintenon, Madame de Stael, Madame Roland, and Madame Recamier in France; Ladies Holland, Blessington, Waldegrave and Hayter in England; and in this country, Mrs. Hamilton, Mrs. Madison, Mrs. J. Q. Adams, as well as the wife of an ex-President, and the wife of one who is still a United States senator—both of the latter being ladies still living—have, by social arts and tact, had a perceptible influence on the politics of their time.

The quiet, unobtrusive power of many women in politics is also observable. Although they have not themselves the right to vote, they are often able to secure votes for their candidates from their male relatives and friends.

It needs but a slight reading of history to show how, in palaces, courts, and the homes of soldiers and statesmen, talented or strong-willed women have been able to direct the current of public events.

Even in ancient times it was so, and comparatively modern examples are numerous. Consider what an important part women played in English history during the reign of Queen Elizabeth. The names of Mary Stuart and Lady Jane Grey will suggest how frequent was woman's interference in politics, and of how many State intrigues they were the centre.

The first Napoleon gave much heed to the counsels of Josephine; and it is said that the third Napoleon was persuaded by the Empress Eugenie to enter upon his fatal war with Prussia. The wife of the great Marlborough ruled his course in politics as well as his household; and Mrs. John Adams had much to do in moulding the opinions and action in politics of our second President.—*Youth's Companion*.

WOMAN'S WORK IN MISSIONS.

The activity and prominence of the Christian women in America in the work of foreign missions is the most remarkable feature of modern evangelization. The greatest need at this time in the mission fields of Asia is that of Christian women, both as missionaries and physicians, among the benighted millions of their own sex. This is the conviction of those most competent to judge, and it has stirred the hearts of thousands of American women in all the Churches as they have never been stirred before, and they have formed powerful missionary organizations to co-operate in the general evangelization among women of heathen lands.

In a recent work on the women of China, published by the American Tract Society, Mrs. Isabella Williamson, the wife of Dr. Williamson, the distinguished missionary to China, presents the following important view of the present situation and demands of the great mission fields in Asia. She says:

"Missionaries of the widest information and greatest experience, both in China and India, concur in affirming that missionary operations have reached that point when efficient zenana work is indispensable to satisfactory progress. They find that men will never be converted in any large numbers until the women are won over to the side of Christianity. The women control the ancient religions and superstitions of their country; and what can a man do when the women of the household are against him? The elevation, therefore, of the nations of the East, and the advancement of Christianity among them, depend to a large extent upon the women of Christendom.

"Again, the promises of Scripture converge towards the Gospel being preached to every creature. Nearly half the women of the world belong to the two great empires of China and India. The Scriptures can never be fulfilled so long as these Eastern women have not had even the opportunity of hearing of the Gospel of salvation. The end of all evils, therefore, and the fulfilment of the purposes of God, seem contingent on our zenana work. I look upon work among the women of the East as now the great question of the Christian Church."

May God so bring home to those who can go, the needs of the women of China, that there may soon be a great going forth of Christian women, thus fulfilling the prophecy contained in Psalm 68: 11, new version: "The Lord giveth the Word, and the women that bring glad tidings are a great host."—*Lutheran Observer*.

THE JEWS IN JERUSALEM.

Of the foreign Jews in Jerusalem, the division is usually made into Spanish-speaking, or Sephardim, and the Askenaim, or German-speaking Jews. The former, by far the higher and more intellectual, as well as more manly, class of Israelites, are descendants of the exiles driven out of Spain, about the end of the fifteenth century, by Ferdinand and Isabella, in their zeal to serve the Church by the extirpation of heretics. That class of men at the time of their expulsion filled high posts at the Spanish Court, were well educated and enlightened, and some of their traits have descended to their posterity. The Sephardim may be regarded as the aristocratic portion, and their pride both of race and faith is very great, even under the adverse circumstances of their position, which it must require a strong faith to sustain, when escape from them is so easy, as many of these have both the means and intelligence to emigrate and prosper in other lands.

The Askenaim, of Polish or German descent, exhibit more of the peculiarities of their Teutonic than Jewish nationality, for they usually have fair or red hair, blue eyes, and fair complexions, while the former more resemble the native Jew in color of hair and eyes, complexion, and clear-cut, medallion-like features. There may occasionally be seen most lovely female faces among the Sephardim—faces which recall the memory of a Ruth or a Retsah, a Miriam or a Judith, in soft womanly sweetness of expression, or strong passion lurking in the depths of dark unfathomable eyes.

Both men and women usually wear the Eastern dress, and the latter seldom stir from home, fearful of insult, living all of them the lives of the flying-fish, which finds its enemies equally in the water and in the air since Turk, Arab, and nominal Christian, all deem it a merit to maltreat the ancient denizen of the soil, and the mercy of the Mussulman is his only law.—*Sunday Magazine*.

Happy are those who can see the eternal stars in the sunlight as well as in the darkness; to whom all that is fairest in this visible world is the revelation of the glory of Divine and eternal things; to whom the common gifts of God's providence are the symbols and sacraments of the better gifts of His grace; to whom a life unvexed by care and illuminated with gladness is the discipline of an endless life in God.

The Mission Field.

AFRICA CALLING.

Up from the Congo River,
From the shadows of the night,
A million souls are calling
For the gospel's holy light.

A land in heathen bondage
Is reaching out her hands
For help from Christian nations
To break her sinful bands.

O you that love the Saviour,
And serve him day by day,
Have you forgot your brothers
In darkness far away?

Oh, who will bear the message
Across the rolling waves,
And teach to Africa's millions
That Jesus died to save?

Up from the Congo River
We hear the piteous cry,
A million souls are calling,
Come, help us, or we die.

WORK THAT WILL TELL IN THE FUTURE.

Dr. Jessup reports, in the *Foreign Missionary*, an extensive revival as now in progress in the Syrian Protestant College at Beirut, characterizing it as a religious movement such as has never been known in the history of the Syrian Mission. In a letter, the date of which is not given, he says: "Yesterday I met twenty of the undergraduates in the regular college course, who have made the resolution to serve the Lord. In the preparatory department there are perhaps as many, if not more, who have made the same blessed choice and are giving evidence of a change of heart. There is also religious interest in the Female Seminary, in the Training School of the British Syrian schools, in the Tripoli Female Seminary, and in the Suk Boys' Boarding School. The college students who have taken this stand for Christ show, by their serious demeanor and general deportment, that they are in earnest. There is profound attention to the preaching of the word, and we hope and long for a great blessing. The conversion of thirty or forty young men in college is an event of unspeakable importance to Syria." Dr. Jessup also speaks of forty as standing up one evening in January in witness of their resolution to serve the Lord.—*Christian at Work*.

AMERICAN MISSIONS IN SYRIA.

American Missions in Syria were begun in 1821, Jerusalem being the centre of operations. The work at this point was subject to many interruptions, and at last it was abandoned. In 1828 work was begun in Beirut, where, with one or two brief suspensions, it has been since maintained. The labor is done among Moslems and the nominal Christian sects of the region. The mission was at first carried on by the American Board, but in 1870 it was transferred to the Board of Missions of the Presbyterian Church. Eli Smith, W. M. Thomson, C. V. A. Van Dyck, H. H. Jessup, S. H. Calhoun, and other well-known men have been connected with this mission. Their labors have been attended with success. Native churches have been gathered in Beirut, Sidon, Hama, and other places. The members have had to undergo much persecution, but they have shown themselves faithful. The first Moslem convert was baptized in 1871. The membership of the churches is now about 1,200. During the past year 120 were added on profession of faith. The whole Protestant community numbers about 4,000. Much school work has been done. There are now connected with the mission 151 schools with 6,000 pupils, more than 1,500 of whom are girls. Of these schools 123 are common schools, with 5,200 scholars. Above these are 20 high schools, with 477 pupils. Still beyond these are boarding-schools, intended largely for the training of teachers, two of these schools being for boys, with 75 scholars, and three for girls, with 118 pupils. In the Beirut Female Seminary there are 85 boarders, with a teacher's class of 16. The Syrian Protestant College has 10 American professors, five Syrian instructors, and 175 students. This institution will take rank with our better American colleges. There is also a Theological Seminary. The college has a medical department, and the medical missionaries have done a great work. This mission has made great use of the press. More than 19,000,000 pages were issued last year, and the Arabic Bible, translated by the missionaries, must take a foremost place in Arabic literature.—*Independent*.

"THE WOMEN THAT PUBLISH THE TIDINGS."

A reference in the article on Missions, by Dr. Pierson, in a recent issue of the *Christian at Work*, to the receipts of the five Women's Boards of the Presbyterian Church, moved me to a similar study of those connected with the American Board, with a proportionately good result. Two Women's

Boards organized in 1889 raised \$9,000, and when five years later another Board was added, the receipts were \$33,000, which in 1893 was increased to \$172,400. Some doubt has lately been expressed in a prominent religious weekly, as to the real gain in all this woman's work, and the thought implied that it were better all should unite in the general Board of each denomination. More effort is made to carry forward the work, by this division of labor, and in every effort there is a sure advance of interest, which strengthens the cause. We do not urge a claim for the ability of women to work separately, or the propriety of working for their own sex, but if we add to the sum raised each year the prayers offered, is there not here a gain, without which the loss would indeed be a great one? If each dollar represents a gift from one prayerful heart, and each prayer includes many earnest petitions from the workers in all mission fields, how shall we compute the benefit to the one who prays, and to those for whom the prayers are offered? For every benefit received, women in Christian lands—thanks to "Mrs. Pickett and her missionary box"—are learning to render a return to the Lord, and in each Board the dollars given are, however large an aggregate, only a small evidence of the heart-work accomplished, in this growing desire to have it fulfilled "that repentance and remission of sins should be preached in His name unto all the nations."

A GREAT WORK.

Very few people have any idea of the magnitude of the missionary work as it is being carried on by the different societies, both American and European, and it would do them good to study missionary statistics. But with this general ignorance of mission work, there is also an opposition to the cause. The work seems useless, the results do not justify the enormous expense connected with it. These excuses are continually presented by those who have no heart in the work of bringing the world to Christ. Whoever makes himself acquainted with the work, and learns the vast amount of good that has already been accomplished, will not be found among those who find fault with missionary work in all its branches. For the consideration of such we give the following summary of the great missionary army.

The missionary work of the world now includes one hundred societies—fifty American and fifty European—which report an income of \$9,723,850, of which \$4,420,613 came from America, and \$5,303,237 from Europe. The American societies report 675 ordained missionaries, 129 lay missionaries, 1,188 female missionaries, 1,102 ordained native preachers, 10,986 other native helpers, 248,070 communicants in churches. In connection with the European societies there are 1780 ordained missionaries, 549 lay missionaries, 1,930 women missionaries, 1,241 ordained native preachers, 15,420 other native helpers, and 276,715 communicants in churches.

The total Protestant missionary work of the world has, therefore, 2,755 ordained missionaries, 2,162 women, 2,243 ordained native helpers, and 644,784 communicants in churches. These totals show a gain over the preceding year of \$656,850 in income, twenty-five ordained missionaries, seventy lay missionaries, 140 women, 133 ordained natives, 8,637 native helpers, and 23,137 communicants.—*Christian World*.

REVIVAL OF HEATHENISM.

In the midst of hopeful religious progress among the Telugus, there is, on the part of the opposers of the Christian faith, a new enthusiasm. Mr. Thomassen reports in the *Baptist Missionary Magazine* that during the last few months many houses have been burned by the heathen, and in almost every village among the Telugus people appear bearing idol-houses on bamboos, with drums and shouts, seeking to arouse the people to a defence of their ancient faith. The Christians are severely treated, and yet on the whole they are standing firm. It is said that there has not been such a revival of idolatry in the land for forty years. Dr. Clough, however, reports the reception at Ongole, since January 1, of 810 persons into the Church of Christ by baptism.

MOHAMMEDAN CONVERTS.

The *Church Missionary Gleaner* reports that several notable conversions from Mohammedanism have occurred within the past year; one, a famous preacher against Christianity, at Calcutta; another, a medical man in Punjab; third, a medical man from Bombay; fourth, a hitherto bigoted Afghan lad at Peshawar; a fifth from Madras; three in Cashmere. These are only the prominent converts among many others. The statement so often repeated that no converts are made from Mohammedanism is a thing of the past. The coming years are to witness their reception into the Christian Church in increasing numbers.

Correspondence.

MAN'S RESPONSIBILITY OR STEWARD-SHIP.

In my former paper I dwell more immediately on the duty of personal consecration and the general use of God's gifts or talents to his responsible creatures. In this I propose to deal more definitely with the special and general use of the various talents committed to our charge.

I commence with the talent of intellect. This word includes understanding, ability, thought, not to speak of mind, memory, will, etc. Intellect may be said to be natural, and consequently somewhat staid, or unalterable; but I think we too often lower ourselves in intellectuality by a careless appreciation of our gracious ability to use or tax our ability by a proper use of our natural ability. We allow earthly objects to engross our intentions and affections rather than those which, if duly improved, would vastly enhance our intellectuality and enjoyment and usefulness. We look upon the culture of mind as a personal and independent matter of self or personal qualification; whereas there can scarcely be a greater delusion—we are not our own, nor can we neglect the intellectual of our natures without encroaching on the prerogatives of both God and man. We are accountable to both in this matter, and if neglected we deprive ourselves as well of a very great amount of real enjoyment and ability of furthering the glory of God and benefit to our neighbors. And is this a small matter to us? "To him that knoweth to do good, and doeth it not, to him it is sin." God has made us "our own keeper," and woe be to us if we shirk the responsibility; idleness and poverty of good of every kind must be the result, and more—there is "blood-guiltiness" to follow.

The natural inquiry following is, "How are we to accomplish this? All men have not the means or position or time to arrive at this desirable altitude of usefulness or personal enjoyment." This is conceded; we admit the fact in the general, but yet claim that there is open to every one a sphere in which they may meet the Divine requirement. They can "occupy" "according to their several ability," and if the moments and means are duly "occupied" they will soon see the fruit of their efforts in their own, and the benefit and happiness of their fellow-men, as also of the glory of the Master. This may be gained in various ways; as, by a careful selection of our companions in domestic, social, private, or public life; by an equal solicitude as to the reading, or literature of our selection for ourselves or our families' reading; and parents can scarcely confer on their families a greater boon than the careful guarding and selection for their domestic literature, so called, of the times. Another important means of occupancy or attainment of "intellect" is our example before our families and the general public. Domestic duties, as a careful and regular observance of family prayer, private prayer, a careful subjugation of words and temper before our domestics, tend greatly to impress all beholders with the impression that we possess the true "wisdom from above," and adds greatly to our influence in society, and stimulates to virtuous, intellectual and moral improvement, and thus forms a bond of social and public improvement in all that tends to promote an intellectual status in society and the world. The world has a right to look for and expect all this and more from the true Christian, as the Master has said, "Ye are the light of the world, the city on the hill," "the salt of the earth." We are to "sow by all waters" in order to fulfil our individual position in the world, or it will be said to us in the coming judgment, "What do ye more than others?"

And here presents another means of intellectual improvement: the sustentation of our public institutions and higher schools of education, all of which afford us the gracious opportunity of demonstrating our fealty to our Master and our fellow. This talent may find greater prominence in a future essay, which may, if God spares, be offered in support of our theme.

Another essential to the attainment of this high estate of intellectuality is a felt sense of the value of the soul, of which it is said, "It is not good that the soul be without knowledge." Of course we are speaking of religious knowledge, as a specialty to qualify for the "chief end of man," which is "to know and love God," as there is a source of enjoyment in the knowledge of science and general literature; yet we must give the knowledge of God and godliness engrossing prominence, as the highest and greatest source of true enjoyment of the highest intelligences of both worlds. This valuation of the soul's chief element will stimulate the Christian not only in his labor of love in temporal sustentation, but specially in work of careful looking after the youth of our families, but the children and youth of our neighbors and the general spread of the Gospel through the world. We do not claim that education constitutes always even intellectuality, but we submit that it usually advances and greatly facilitates progression in all the arts and sciences, and tends to the support and extension of the press, through whose wide range, if properly guarded, all the agencies of intellect are promoted. It is beyond dispute, that intelligence tends to promote morality in all its phases—lays permanently a foundation for "every good word and work"—and that in the absence of it heathenism and popery, yea, all the evils and concomitants of barbarism, prevail.

Can we then, in view of all these reasons, be doubtful as to the obligation to cultivate the expansion of the intellect or minds of our fellow-creatures? The above or foregoing remarks, to us, opens a wide range of effort to all men, as all are more or less amenable to God as well as to our fellow-man for the improvement and advancement of the Gospel in all of its appliances.

I am aware of the objection usually made, that we have our other and imperious duties to perform, and that we must provide for our families and secure for ourselves the conveniences and necessities of life, to all of which we give our assent to a certain extent. We may not, though, allow a minor to supersede the major duty. These "ought ye to do, and not leave the other undone." We ought to know, and do know, that the minds or souls of our families are the first and absorbing charge of all parents or guardians, and the building of intellect and moral training of our charge is paramount to all other qualifications. In doing this we fit them for all the duties and functions of life, to fill any or all of the duties and offices of Church or country; and I ask is this not of greater importance than fine clothes or a few acres of land? The expansion of the intellect affords food for the soul, as well as qualification for the accumulation of wealth. Oh, when will parents and guardians wake up to the importance of this subject? We feel that

"training up a child in the way he should go" is included in this intellectual and moral discipline?

N.B.—Thanking you, Mr. Editor, for your kind emendation and insertion of my former imperfect scrawl, and hoping the same for this, I am, dear brother as ever,

Yours,

S. Houghton.

A CASE OF FAITH-HEALING.

Sir,—The "Faith-Cure Theory" is the heading of an article in the *Christian Advocate* of July 23rd.

Many will believe me when I say that on the 19th day of February, 1859, at the age of seventeen, God, for Christ's sake, and in accordance with his assurance, that he (Christ) was wounded for our transgressions, and was bruised for our iniquities (Isaiah liii. 5); and the Lord hath laid upon him the iniquity of us all (Isaiah liii. 6)—did, as soon as I believed, accept me as his child, and gave me his Spirit to bear witness with my spirit that I was his (Romans viii. 16). Belief first, and the knowledge afterwards; and that I then realized, that "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit" (Romans viii. 1); but will not believe me, or at least doubt me, when I say that on the 25th day of October, 1881, at the age of forty, God, for Christ's sake, and in accordance with his assurance that "with his (Christ's) stripes we are healed" (Isaiah liii. 5), and that he (Christ himself) took our infirmities and bare our sicknesses (Matthew viii. 17), did, as soon as I believed, say unto me, "Go thy way, and as thou hast believed, so be it done unto thee; and his servant was healed in the self-same hour" (Matt. viii. 18). And "thy faith (in me, Christ) hath made thee whole" (Mark v. 34); for she said, "If I may touch but his clothes I shall be whole" (Mark v. 28).

There is no promise of crops without labor; but the positive declaration that, "In the sweat of thy face shall thou eat bread, till thou return unto the ground" (Genesis iii. 19).

"Therefore the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken" (Gen. iii. 23.)

I will only give one more quotation, "That if any would not work, neither should he eat" (3 Thess. iii. 10).

It is, therefore, as stated in the *Christian at Work*, "a confident expectation of being healed acting on the nervous system," that cures the sick, or is it a faith in the efficacy of faith as a means of curing disease? No; surely not. It is because we believe "that by his stripes we are healed; and that he (Christ) himself took our infirmities, and bare our sicknesses."

We pray for the salvation of sinners, and believe that Christ died for all, "because all have sinned;" still, all are not saved, because they do not believe; and we who believe that Christ bore our sicknesses pray for the recovery of all, but all are not raised up, because all do not believe.

Who does not as a Christian say, "Not my will, but thine be done?" It would be well for those who write such articles to consider, "Am I writing for the glory of the Master, or am I writing from personal experience?"

To say a man may be made well by believing he is well, is simply to say that a man was sick when he was not; and that the physician, if he had one, had not the knowledge to recognize the fact; or, if he had, was not honest enough to say to the man, "You are not sick;" or, "The man must be partially deranged."

I will now, with a grateful heart, put in writing, for the honor and glory of my Master, a brief statement of my own case.

"What I have felt and seen,
With confidence I tell."

On the 24th day of June, 1881, I was apparently in as good health as ever I was. The next morning (25th) I found that walking was difficult—in fact, all exertion was oppressive. A few weeks before that I weighed 186 lbs.

Being absent from the city, I had no physician until the 27th, when I returned and was examined by my physician. He discovered heart disease, liver enlarged, and derangement of the kidneys.

I consulted fifteen physicians. Only one or two held out the least hope at first; and after three months, they all said that I must die. I arranged all my business, made my will, and believed fully that death was close at hand, for the late C. W. Campbell, A.M., M.D., LL.D., Dean of the Medical Faculty of McGill College; the late A. H. David, Dean of the Medical Faculty of Bishop's College; the late John Reddy, M.D., F.R.C., Attending Physician of the Montreal General Hospital; the late Dr. Rotot, Dean of the Medical Faculty of Victoria College, and many others, said I could not live.

For over two months I used medicine, but continued to get worse.

I went to a water cure (Caledonia Springs), but got worse there, and droupy set in; and I could no longer sleep, and for about two months did not sleep one hour, for when almost asleep I would choke, and then would be wide awake again.

The choking sensation came on every three and a half minutes. During the whole of this period I could not digest my food, and death, as I expected, was fast approaching. In fact, all believed that I could not recover. I asked many prominent medical men if they ever knew of such a bad case getting better, and they answered they did not.

I could give the names of prominent ministers of the Gospel, as well as prominent and wealthy men in this city who did not recover, although they had only liver and kidney difficulty, and no heart disease.

On the 24th of October my family physician held my hand and thought I was dying; my wife thought I was dying, also. I said to the doctor: "Doctor, I am not dying just now, but twenty-four or forty-eight hours will be the longest I can stand this."

For weeks I was looking to Jesus, believing he could save me, and no one knows how I tried to believe his Word, and know whether it was his will to raise me up. I tried and tried when I should have trusted. There should be no trying, but trusting. His promise is given, believe it.

At 1.30 a.m., the 25th of October, 1881, I realized that the change had come; glory, glory to his name. I should state that without my knowledge some friends in Montreal, Boston, and Buffalo were praying for my recovery at that time.

"Shall I, for fear of feeble man,
The Spirit's course in me restrain?
Or, undimmed in deed and word,
Be a true witness for my Lord?"

I will give a number of other instances of direct answers to prayer at some future period, but this is

already a longer communication than I wished to make at first, still I trust you will publish it.

JOHN R. ALEXANDER, M.D.
MONTREAL, August 28th, 1885.

SUPERANNUATION FUND.

As the first year's operation of the above fund is now closed, it seems to be a suitable time to look over the past, and to take a glance into the future. This is the more necessary, as I fear some of the brethren have not paid sufficient attention to the constitution and operation of the fund to understand fully its principles and details. I have received a number of letters asking for information on this subject. As I can hardly be expected to write a lengthy explanation to each individual concerned, and as I desire that the fullest information should be within the reach of all parties, I have decided to use the GUARDIAN as a means of communication. If the friends who desire information on this subject will kindly preserve this number of the GUARDIAN for future reference, they will save both themselves and me unnecessary trouble.

The principle of the fund is this: to pay all claimants their respective claims in full. This is to be done by interest from invested capital, grant from Missionary Fund in view of superannuated missionaries, grants from Book Room, ministerial subscriptions of \$12 each, and circuit contributions. This last item is apportioned to circuits in proportion to what these circuits pay for ministerial support and connexional funds. This seems to be as equitable a principle as can be adopted for determining the amount a circuit should pay to meet the entire claim. If a circuit is weak and poor financially, the amount expected is comparatively small, and thus the strong helps the weak.

The past year was in many respects an exceptional year. The union had just been consummated. We had not got adjusted to our new relations. The circuits were so changed, both as to form and ability, that the old name did not represent the old idea. It was not found possible to get the necessary data to carry out the Discipline to the letter. The Committee of Estimates did the best they could under the circumstances in apportioning to the districts, leaving the districts to make the distributions to circuits. The amounts thus apportioned were generally accepted and loyally carried out, with very trifling exceptions.

The "levelling up" has been very nearly completed, all the uniting bodies having paid in full, with the exception of a very small balance, which is bearing interest. The income of current account during the past year was \$63,754.66, which sum embraces the following items, viz:—

| | |
|--|-------------|
| To balance on hand from Methodist Church of Canada | \$ 5,378 02 |
| " amount paid by circuits | 30,245 56 |
| " ministers' subscription (less 1-6th) | 10,145 84 |
| " miscellaneous, embracing int. (\$8,989.58) | 17,985 24 |
| | \$63,754 66 |

The expenditure was as follows:—
By claimants (ministers, widows, and children) \$60,688 25
" expenses, embracing treasurer's allowance 1,829 96
" miscellaneous 1,266 66
\$63,785 87

It will be seen from this brief statement that the current account has drawn from the capital account \$30.21. So far, then, as last year's operations are concerned, the results are, I think, more satisfactory than even the most sanguine had dared to expect.

But the question arises, Why, with such results during the past year, is there so much additional required this year? I will try to answer this question as briefly and clearly as I can. Our people have a right to know the facts, and with the facts honestly placed before them, they have never failed us in the past. It will be remembered that we commenced last year with a balance of \$5,378, as shown above. The number of new claimants placed on the fund, and the amount of their claims, are exceptionally large. The net increase of claim from this source alone, embracing a few cases of last year, which had to be decided by the Board before payment, will amount to about \$6,000. These two amounts—the balance and the increased claim, with some other items—will make it necessary to raise \$12,000 more from circuits this year than they paid last year, say \$42,000.

Now, it must be borne in mind that the Board has no power to superannuate ministers, or to prevent their superannuation, or to reject the claims of any who are superannuated by any Annual Conference, or to change the laws of the General Conference in relation to this fund. All the Board can do is to accept claimants placed on the fund by the Conferences, to exhaust all available sources of income according to the returns of previous year, to estimate the amounts necessary to pay all the claimants, then full disciplinary allowance, to allot the balance necessary to pay in full to the several districts, according to the law, and to send out such estimates to the Superintendents of Districts before the Financial District Meetings, so that they may exercise their power of readjustment on the district. All these things the Board, by its committees and officers, has honestly tried to do. In the very extensive calculation that has to be made, errors are quite possible; but the Treasurer is prepared to correct such errors. Here, I apprehend, the responsibility of the Board and its officers ends. Allow me to ask: Is it not ungenerous and unjust to hold either the Board or its officers responsible for the increase of claimants, when they have no control or voice in putting them on the fund; and if Annual Conferences place the claimants on the fund, ought they not to make provision to meet these claims?

No comparison can justly be made between what a circuit paid last year and what it is expected to pay this year. If the amount raised on a circuit varies, or if the number of claimants on the fund vary, there must be, if the calculations are correct, a corresponding variation in circuit appropriation.

Can the amounts mentioned in the schedules be raised? I venture to answer that question in the affirmative, if the proper methods be employed, but in the negative if the brethren so decide. If a minister will go about among his fellow-ministers or his people telling them that more than their share has been apportioned to them, that their district is more highly "taxed" than the adjoining district, that they can never raise the amount, he will be sure to have trouble, and his predictions of failure will infallibly secure the fulfilment of his prophecies, and may give him an opportunity of complimenting himself on his insight into the future. "I told you so," may be his complimentary comment at the close of the year on his own powers of foresight. But if he pursues the opposite course and enters upon the work with a determination to succeed, telling his people that although the amount may be a little larger than they expected, yet it must

be raised, that a little additional from each one will accomplish the work without being seriously felt by any, that the object is a good one and ought to be sustained, he will almost certainly succeed. Some of our ministers, should they fail in one method, will try another. If there should be fears of a deficiency, I have known a concert, or a lecture or a social successfully used to secure the amount, and if everything else fails many have cheerfully paid the balance themselves.

The amount to be paid into this fund is not, as a rule, much more than half the amount annually paid into the Children's Fund by circuits. That fund benefited some of our ministers while it injured others, but the Superannuation Fund is a general good to all our ministers. In all our Conferences there is a great reduction in the amounts paid into the Children's Fund, as compared with past years, while in some of them the amount now paid is merely nominal. Let us rally around this fund now in the time of its need. In a short time it will become satisfactorily and permanently established to the great benefit of the Church throughout all future time. Let us then loyally and vigorously sustain it by our influence, our efforts, and our contributions, and the means necessary to meet the claims of our aged ministers, their widows and orphans, will be provided in full.

JAMES GRAY, Clerical Treasurer.

ENTIRE SANCTIFICATION.

In a former letter I called attention to the practical relation of the Methodist Church to this doctrine. I made no new announcement when I stated that a very small percentage of our ministers profess or preach the doctrine, and that a still smaller proportion of our people pay any sort of heed to it. This condition of things must arise from the fact that, generally speaking, there is a settled conviction among us that this peculiar teaching lacks that strong support from the Word of God that is afforded to all the other great doctrines—Justification, Regeneration, Adoption, Sanctification, and Assurance, which are held in common by all the Evangelical Churches of Christendom.

Throughout the history of Methodism, extending over almost a century and a half, it has made little or no headway. On the contrary, in the opinion of many, it has been a source of weakness through its inevitable disparagement of the great doctrine of regeneration.

In view of the practically negative relation held to it by the Methodist Church at the present time, is there not abundant and pressing reason for reviewing the grounds upon which it is based?

Why was Wesley led to adopt the doctrine whose gradual development he was able to trace through the "Pamphlet, the Aseetic, and the Pelagian, the Mystical, the Romanish, the Imputationist and the Arminian" schools of thought?

The arguments by which he convinced himself of its necessity, in order to the completion of the theological system which he was so skilfully and conscientiously constructing, were based on the assumption that the depravity of our nature remains, to a certain extent, in those who are regenerated. This unregenerated remainder he calls by various names—"remains of the carnal mind," "inbred sin," "roots of bitterness." Had he understood by this "infection of nature which doth remain, yea in them that are regenerated," merely the bias, or liability to sin, which the grace of God enables us effectually to control, and which remains with us as long as we remain in these bodies, there would have been no necessity for formulating another doctrine to make his system logically complete.

Do we say too much for regeneration when we assert that it removes our innate depravity? Do the Scriptures teach us that partial depravity is the normal condition of the regenerate? Does not that great change introduce the hitherto dead soul into the kingdom of God? "Except a man be born again . . . he cannot enter the kingdom of God." And what is the extent of the change wrought within us by the new birth? "Therefore, if any man be in Christ he is a new creature; all things are passed away, behold all things are become new." Paul describes believers as those "who have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him." The child of God, then, brought into this new relationship, does not begin his career handicapped by remainders of depravity. The new life implanted within him by the Spirit's agency is something more complete than that. He who saves us into his kingdom saves to "the uttermost," as long as we trustfully rest on his grace.

No wonder that Mr. Wesley, in his description of the new man, exclaims: "We allow that the state of a justified man is inexpressibly great and glorious. He is born again, 'not of blood, nor of the flesh, nor of the will of man, but of God.' He is a child of God, an heir of the kingdom of heaven. 'The peace of God, which passeth all understanding, keepeth his heart and mind in Christ Jesus.' His very body is a 'temple of the Holy Ghost,' and a 'habitation of God through the Spirit.' He is 'created anew through Christ Jesus.' He is washed, he is sanctified, . . . and he has power both over outward and inward sin, even from the moment he is justified."

Did Mr. Wesley himself ever attain to a more exalted experience than this? Can we find, in all his writings, a single, clear, distinct profession of any higher experience? On the contrary he asserts, with great warmth, in a reply to the charge made by Dr. Dodd that "a Methodist, according to Mr. Wesley, is one who is perfect, and sinneth not in thought, word or deed." "Sir, have me excused. I have told all the world I am not perfect. . . . I tell you flat I have not attained the character I draw."

This letter was written more than thirty years after his views were first given to the world in reference to the doctrine. Seven years after he writes to his brother Charles: "I find almost all our preachers have done with Christian perfection. They say they believe it, but they never preach it, or not once in a quarter. What is to be done? Shall we let it drop, or make a point of it?" About the same time he writes that of those who professed to obtain it, hardly one in thirty retained it. How much this history of a century ago reads like the history that might be written of our Church at the present time!

Can we believe that our modern Methodists have been more successful in their quest after the blessing than was the holy Wesley? Can any living man say that he has reached such an exalted state that all tendency to wrong is taken away; that all his natural appetites and propensities are so sublimated that from within there never comes the call to sin? Assuming that such a perfect being exists, is his condition as grand as that of the man who realizes an ever-present

liability to sin—who daily hears the voice of temptation—calling, now from within and now from without, yet keeps, through grace, all the appetites of the body, all the unlawful tendencies of the soul, under perfect control? And this is the state into which the new birth introduces us when "the breath of God blowing where it listeth touches with its mystery of life the dead souls of men, bears them across the bridgeless gulf between the natural and the spiritual, endows them with its own high qualities, and develops within them those new and high faculties by which those who are born again are said to see the kingdom of God."

I have referred before to the paucity of teaching and the longing for more light in reference to the great doctrine of holiness which exist in the minds of many. The standards of the Church speak to the occupants of the pulpit, but the pulpit fails to enlighten the pew.

If the subject is broached by those who hold Mr. Wesley's view, it is done with the assumption that believers generally are not holy, and they are urged to go on to holiness, as if that were a grace to be realized yet in the future. The terms sanctification and entire sanctification are used interchangeably, the distinction, if any exists in the speaker's mind, being lost sight of. In this respect they follow Mr. Wesley faithfully. It is very hard to gather from his writings where entire sanctification, as he understood it, begins, and in what essential respect it differs from sanctification. Modern theologians—as Pope—are more explicit, defining the latter to be a condition of grace in which the bias to sin remains in the heart, but is controlled, whereas in the former the bias or tendency is destroyed and expelled.

Theoretically, Methodism teaches that the regenerate soul is sanctified, but from which of our pulpits are those who enjoy justification addressed as the subjects of sanctification? To speak of the child of God as though he were not holy is to belittle—and to teach him to depreciate—the great work wrought within him. To urge such an one to the attainment of a grace beyond the possibilities of those who tabernacle in the flesh, is to discourage, to perplex, and, in many cases, to turn the "little ones" out of the way.

And in what position are those teachers placed who hold the doctrine as did Mr. Wesley, and also lack the experience of it, as did he? May not their relation to those over whom the Church has placed them as shepherds and guides be aptly illustrated thus?

A tourist, about to climb a high mountain, seeks for the services of a guide. One is recommended to him as, in every respect, qualified for the task, and together they begin the arduous ascent. He follows his guide with ever-growing ardor, and, from many a noble peak, they gaze with delight upon the glorious views that open around, beneath, and above them. At length they reach the highest peak but one, and here the guide halts.

"I would fain reach the summit," says the enthusiastic traveller, "if you will lead the way."

"I cannot," responds the guide; "I have never scaled the height myself, but I think I can give you some general directions by which you may find the way."

"What!" replies the disappointed traveller, "Did you not tell me that the way to the summit was safe and practicable, and was I not led to believe that you could conduct me thither? Now, you would send me forward alone, because you lack the courage or the skill to fulfil your mission. Alas! What a mistake I have made in the selection of my guide!"

How many of our spiritual teachers sent forth to "allure to brighter worlds and lead the way," hesitate at the foot of this ultimate peak of Christian experience? And as we halt and look for further guidance in vain, we begin to wonder if this experience that seems into cloudland is not as unreal as the *ignis fatuus* that leads the dazed traveller over the boggy waste.

To no such impossible height does the great theologian of the New Testament urge the Ephesian Church in his sublime prayer, "That He would grant you according to the riches of his glory to be strengthened by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God."

This is the noble heritage of all God's children, and to fail to attain it is to fail of the exalted privileges of the sons of God.

LAYMAN.

A LETTER FROM MR. CROSBY.

STEAMER "GLAD TIDINGS,"

VICTORIA, B.C., Aug. 13th, 1885.

DEAR BRO. DEWART.—The long looked-for visit of the Missionary Secretary has come at last, and I trust will prove a great blessing to us all. Dr. Sutherland and Mr. J. T. Moor arrived at Port Simpson on Wednesday, July 29th, and the same day we started for a trip to the Naas. The steamer *Glad Tidings* took us 35 miles to the north of the river, when we took a canoe for the remaining 15 miles, and landed at Bro. G's mission at 2 a.m. The Doctor has an early service in the morning, and there was great pleasure shown by the people firing guns, etc.; and then two other villages were visited, a council held, and a blessed service at night, when Dr. Sutherland preached, and a love-feast and sacrament at the close. The night was spent in trying to rest and battling with the mosquitoes. At 6 a.m. next day we were off down the river, and paddled all day against wind and tide, and on our way down we had a blessed prayer-meeting on the Alaska shore at 7 p.m., and spent the night in an Indian hut, for it rained some that night. Next morning we left early and made a run of about eight miles; when we camped for breakfast and prayer, when the little mission ship *Glad Tidings*, which in the meantime had been to Skiglate with a load of lumber, met us and we were soon on board, and two hours more brought us to Simpson.

Saturday and Sunday were spent with us, and the day will never be forgotten by us or by the people present; it is to be regretted the Doctor did not see more people at home. Monday we were off by the *Glad Tidings*; called at Inverness, and then to Aberdeen, and back to Port Essington, where Bro. D. Jennings was ordained and Dr. Sutherland preached one of his masterly salvation sermons.

Next day we were off by daylight, and the following morning made Hythe Camp, where we took on wood. Very few people here, and by 3 p.m. we reached Bella Bella. Dr. Sutherland preached to a good house and held a council. It was to be regretted much that the Missionary Secretary could not see Bella Cooles, Rittamste, etc., but time would not allow. We were off by 4.30 next morning, and reached Alert Bay by 7 p.m., having crossed the Q. Sound at the rate of eleven miles an hour. There Dr. Sutherland preached to a party of white men in five minutes' notice. Next day

brought us to Seymour Narrows, and we called at the Nikitlo Camp early next morning, and reached Nanaimo by 7 p.m., having run over five hundred miles, besides the visits made. Here Dr. Sutherland had engaged to spend Sabbath.

We trust that God will abundantly bless his visit to this land. And we do hope and pray that it may not be long before other officers of our great Church may visit us.

Yours truly,
T. Crosby.

THE WESLEY PARK CAMP-MEETING, NEAR NIAGARA FALLS.

DEAR SIR.—Kindly permit me to insert the following remarks:—I was present at a few of the meetings at Wesley Park, and was greatly pleased to see some noble specimens of the faithful preaching, the untiring Christian activity, and the encouraging success that characterized camp-meetings which I attended in former years. But, unhappily, at one of the Sabbath meetings a preacher holding the views of the Plymouth Brethren made some very wrong and misleading statements, which will probably be repeated elsewhere, and ought to be counteracted.

The words, "Believe on the Lord Jesus Christ," were frequently repeated by the preacher. These precious words were interesting and edifying to hearers while they associated with them right views of the divine plan of salvation, as they had been accustomed to do; but it soon became plain that the preacher used them to clothe a wrong interpretation, which destroys the very thing that Christ specially intended to uphold. It went to show that "faith in the Lord Jesus Christ" excludes love to his righteous Father, and to his holy, just, and good law!

It cannot do so. The Lord Jesus Christ is Head of the system of agencies and means pertaining to the remedial dispensation of the Gospel. His great object is to bring man back to the knowledge and love of God, that they may "do his will on earth as it is done in heaven." For the Divine Father is still the upholder of the original and eternal principles of moral government, and of the moral law that was enjoined by the Holy Trinity. Christ undertook to win rebellious men back to their allegiance and their duty. He "came not to destroy the law," but to confirm the covenant which engages to put God's law into their minds, and to write them in their hearts, and to be merciful to their unrighteousness when they confess it and forsake it. The end of the commandment is love out of a pure heart, a good conscience, and faith unfeigned." It is in this sense that Christ is the end of the law for righteousness. He enables persons to attain to the end of the commandment, namely, "the pure love, the good conscience, and the faith unfeigned," and thus to act according to the righteous requirements of the law.

Yet, in direct opposition to this great object, the preacher referred to expressly told us that the Christian dispensation has completely set aside the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." As we shall see, he did not think that the second commandment, to "love our neighbors as ourselves," was set aside. It was the first and great commandment that stood in the way of his theory. The speaker, looking through his own discolored spectacles, sees nothing in God worthy to be loved; he wishes to be rid of the obligation to love him. He had embraced a theory of the Gospel which leaves no room at all for this great commandment of the divine law. He had the courage to follow his opinions to their results. He frankly avows that result. He did not tell us how his theory led him to this conclusion. But it is easy to see that it does lead to it in the following way: He indicated that he holds the opinion that God had an unalterable purpose to punish man's sin, and that Christ could interpose only by submitting as a substitute to that unpreventable punishment. What then? When sin has been already punished, it is easy to see that there is no room whatever for pardon. In these circumstances God appears as a judge without mercy, as a God of justice only. Farther, the preacher's theory supposes that Christ had to render full obedience to the precepts of the law, in order to purchase all spiritual and everlasting blessings for man. According to this supposition, God does not, and will not, graciously give us anything. He merely hands out what has been fully paid for. Of course, it follows that such a being has no rightful claim on man's gratitude and love. Why should he be loved after manifesting such a character as that? He once claimed that love, but it was before he thus showed himself, and when men were under "the dim moonlight of the Jewish dispensation." Soon, however, as the full sunlight of our dispensation came, he quietly withdrew the great commandment. This fearful statement expresses only the natural and direct result of the preacher's opinions, whether he was led to it by these steps or not. This is another Gospel which destroys the fundamental principles of divine moral government, that the true Gospel intended to strengthen and perpetuate eternally. Christ, indeed, as already mentioned, is now Head of the system of remedial plans and agencies; but the Divine Father continues to uphold the original principles and law of moral government. No part of this great law can be taken away while God the Father Almighty is enthroned above it. To attempt to take away from that law is to attempt to dethrone God, and will be punished as high treason against the Majesty Divine, if not repented of.

Just now I need only to remark against this theory, that Christ himself republished that comprehensive commandment; and thus showed that his mediation, rightly understood, is sacredly reserved for God the Father the highest possible claim on man's most grateful, reverential and obedient love. Christ did not become a mere substitute, submitting to unavoidable penalty inflicted by unyielding Justice. Not at all. Christ appeared as a mediating High-priest between God as a righteous Father, and man as his rebellious offspring. The Mediator offered a propitiation which was satisfactory to the righteousness of that Father, and which yet left room for accompanying and successful intercession that he would in his wonderful love hold back the deserved penalty that impended over man, and give them space to repent; and offer to pardon their many transgressions on prudential conditions; and offer also the gracious agency of his Spirit to renew man after his own image, that they may be restored to fellowship with himself, and be holy and happy forever. And the Father lovingly sent the Son to be such a Mediator. He therefore has the highest possible claims on our most reverential love.

(2) To exclude love to the Lawgiver, is to put it out of man's power to render willing and hearty obedience to the other command which requires us "to love our neighbor as ourselves," and which the preacher admitted was not repealed. An authoritative law can be freely and joyously obeyed only by those who have love to the Lawgiver. Without this

the law will be regarded either as a hard task-master's orders, or as being no commandment at all, but a mere statement of what would accord with the fitness of things, and may or may not be adopted as a rule, according as it is or is not sanctioned by our own reason and legislative will. "Love," to the Lawgiver, "is the fulfilling of the law." Hence, if that love is taken away, we cannot rightly keep any commandment.

(3) The preacher, inconsistent even with himself, ventured farther, and expelled me for this communication. He told us "we are not under law, but merely under the influence of Christ's example." Did he not know that the example which Christ set was one of obedience to the law? Could he not see the fearful series of conclusions that legitimately result from setting aside the law? If there is no law over us, there is no transgression by us, and hence nothing in us to be atoned for. If there is nothing in us to be atoned for, then Christ did not make atonement for us, and his Gospel was not intended for us, and does not concern us, and should not be believed by us. He who destroys the existence and authority of the law destroys also the truthfulness of the Gospel. An infinitely wise Being does nothing in vain. Hence, if we are not under the law, and therefore do not need the Gospel, then God did not inspire man to write it for us. If what is called by that name professes to be sent to those who do not need it, it is a fable. Yet the preacher, after making statements that point to this conclusion, advises us to believe that Gospel, and it only. He was apparently a sincere and well-meaning man, but was serenely unconscious that he was showing us a bundle of contradictory opinions. I have picked out and given you only one or two specimens.

(4) I am aware, of course, that it is quite probable that some readers will censure me for this communication. They will say, perhaps, "We were present at that meeting. We found no fault with what was said. We even felt inclined to like it. We were not critical hearers. We love to exercise forbearance." If I heard them speak thus, I would have to say: Friends, you ought to have taken time to see that hearers who are not critical, who do not "prove" (test) "all things," do not, and cannot exercise forbearance; because they never discover anything that calls for it. It is when conscience opposes conscience that forbearance may be exercised. But forbearance does not enjoin silence, or forbid friendly effort to set right those who are believed to be in error, and to guard others who may be in danger of imbibing error. After making such effort, however, it leaves those concerned to hear and decide on the ground of their own personal responsibility to God. I have supposed that Mr. Wesley was right when he said: "A man of a true catholic spirit does not halt between two opinions, nor vainly endeavor to blend them into one. Observe this you that know not what manner of spirit you are of, who call yourselves of a catholic spirit, only because you are of a muddy understanding, because your mind is always in a mist, because you are of no settled consistent principles." Men of this stamp cannot aid in perpetuating the unyielding peculiarities of Christianity. J. S. EVANS.

THE SUNDAY-SCHOOL AND EXTENSION FUND.

DEAR DR. DEWART.—I have been instructed by the Sunday-school Board to prepare for the GUARDIAN a brief statement of the purpose of the above-named fund and of the benefits which it confers. This fund is sustained by one collection taken up in each school, as required by Discipline, each year. This year these collections have amounted to \$1,623, a considerable advance on any previous year. This income is employed in making grants of books and papers to poor schools and in planting new schools where none exist. Schools are required to help themselves as far as possible, and \$511 have been received in part payment for grants by schools receiving aid. Grants to the amount of \$1,872 have been made, chiefly to schools in remote and destitute neighborhoods in Newfoundland and the Maritime Provinces of the Dominion, in the Valley of the Ottawa, in the Muskoka and Algoma regions, in Manitoba and the North-West, and in British Columbia. A great many new schools have been established by the aid of the fund, and others needing aid have been generously helped.

About 3,000 volumes of second-hand library books, donated by schools, have been gratuitously distributed during the year. For these there are always several applications, and schools can do much good by sending to the secretary their old libraries.

Within a very small fraction of the entire income of the Board is disbursed directly for the benefit of poor schools, there being no expenses of management beyond a small amount for postage and petty sundries of the kind. It is gratifying to observe that the schools throughout the Connexion are responding much more uniformly and much more liberally than heretofore to the appeals made for this fund. In so doing they are but fulfilling the exhortation of Scripture: "Bear ye one another's burdens, and so fulfil the law of Christ;" they that are strong bearing the infirmities of the weak.

FOUNDING NEW SCHOOLS.

Notwithstanding the growth of our Sunday-schools, there are a very large number of appointments—there are nearly a thousand in all—in connection with which no Sunday-schools are yet organized. These are chiefly on the missions in the more recently settled parts of the country, and in its more sparsely-settled regions. In some cases there are union schools, where no schools of separate denominations can be maintained. But where there are no such schools the assistance of the ministers is urgently solicited, that in every place where there is Methodist preaching there may also be a Methodist Sunday-school. It is in helping this work that the Sunday-school Aid and Extension Fund has been most useful in the past, and may be expected to be increasingly useful in the future. Scores of new schools have been established by its help—as many as six applications having been received in a single day for aid in establishing such schools. If brethren will only organize, in every place where even a handful of children can be gathered, a school under Methodist management, the society will grant liberal aid in the way of Sunday-school papers, lesson helps and books.

EXTRACTS FROM LETTERS.

The following extracts from a few out of the many hundreds of letters received by the Secretary of the Board, will show the thankful appreciation with which the donations to poor schools are received:

A missionary on the French Shore, Newfoundland, writes:—

"Our people are, for the greater part, of the fisherman class and can do but little more than they are

doing to support Methodism in the place. We have been hindered by lack of means to push on our work, but with help from the Sunday-school Fund, we may be successful in training up the children to fear God."

A missionary in New Brunswick, who has established several new schools, writes: "The people are very poor, so any grant which the Sabbath-school Board can make us will be a blessing to our work. I am sure our Sabbath-school papers are doing no small work for Methodism and Christianity in the bounds of this Conference."

A missionary in Labrador, writes: "The people during the long winter evenings need something to read, and if you could only have seen the delight manifested when the papers were handed round by your missionary you would not forget it."

A missionary near the Rocky Mountains, who has just started three new schools—one forty miles away—writes: "If the people were able to furnish the schools with papers, etc., I would be the last one to call on the Sabbath-school Mission Fund to aid us; but they are not. I find the other Churches are doing all they can to catch the young people; but by hard labor and help from our brethren in Ontario I think we can hold our own."

A missionary in British Columbia, writing for Sunday-school papers, says: "I find that but half the people I visit never come to church nor read any religious literature from one year to another."

A missionary on Lake Nipissing says: "The people desire me to return their best thanks for the kind aid afforded them. Gladly would they take the papers and pay for them were they able. A pagan Indian read them with much interest; has children attending school. We have preaching station ten miles from the village. Only a handful, yet have gathered forty children in school."

A missionary in Newfoundland writes: "We intend that each scholar shall pay, but as our people are poor we must wait until summer, and a collection in fish will be made. I will be good for \$4."

Others are as follows:—

"A year ago we had but two schools on this circuit, now we have five."

"Since opening the school our congregation has, I think, doubled."

"The papers are doing immense service here, getting into homes where High Church doctrines are sent in tract form. You will find that much fruit will come of it."

This is the sort of work that this fund is doing. We are sure it will commend itself to every school in the land.

It is hoped that the collection in aid of this fund, required by the Discipline to be taken up in each school on the last Sunday in September, will in no case be overlooked.

W. H. WINTEROW, Sec'y S. S. Board.

A REVERIE.

A NIGHT ON THE SHORE OF LAKE ONTARIO.
BY REV. H. HARRIS.

The last fires of sunset which lingered on the distant horizon of Lake Ontario have faded away, and the evening shadows have gathered within the folds of their dusky veils the beauties of earth. The queen of night has ascended her azure throne and the attendant stars do homage to their august sovereign. As she travels in regal splendor through the immeasurable domain, the grim shades of twilight fly away, and her pale silvery beams light up the earth, and give night a calm quiet beauty. The tall and stately pines which skirt the shore look sombre and full of gloom, and the rugged cliffs face with stern defiance their slumbering foe, though battered and torn in many a fierce conflict. The flowers and grasses sparkle with dew-pearls, and the bosom of the lakeshines like a mirror. The lazy waves are singing a lullaby to the mermaids as they pillow their heads upon the crest of the heaving billows. The very lake itself seems impressed with the marvellous stillness and loveliness of the night. Hark! What means that low, deep murmuring sound? It is ominous; it is a signal which the mariner never fails to recognize. The cattle in the fields make for the forest and the roosting birds fold their wings closer and grip their perches tighter. Let us scan the horizon and see if there are any indications of the coming storm foretold by the airy messenger that has just swept past us. Look! Yonder in the western sky the clouds are gathering in appalling grandeur, charged with the elements of destruction. They quicken their pace as they advance. Onward they come as if borne on the wings of the angels of darkness. The lurid lightnings shoot out, leap and blaze, as if maddened by some unseen power. Now, roll in deep diapason tones the pealing thunder, loud as the artillery of hell. Nature stands awestricken! The earth trembles as if smitten by an earthquake. The frowning clouds discharge their fiery rockets, the hills smoke and the trees are riven and fall with an awful crash. The winds are let loose and upheave the waters to their depths, and the crested billows, wild with fury, are hurled with terrific force on the shore, and top the highest cliff.

The gale increases and lashes the waves till they hiss and rage and roar like the furies of the infernal regions. Men stand aghast, as they watch the storm forces in the majesty of their power. What is that? A crash! A shriek! A ship on the rocks, swept clean from stem to stern, with not a living soul on board. Her crew have been swallowed up by the greedy waters. Let us go down to the beach in line with the stranded vessel. The storm is over and the stars look down once more upon the waters. What is that thrown high up on the shore? It is the body of a once fair and beautiful boy not more than sixteen summers old. Kneeling beside him I gently smoothed back the tangled locks from his noble forehead, which a mother used to fondle with in days gone by. His look is calm and placid. No breath moves his lips, no pulse stirs, no sight or sound will ever enter those eyes and ears more. The death pang was short; he felt it, was vain to struggle with such a storm. His comrades still sleep beneath the waters, painless and unconcerned as he.

In his pocket I found a letter, and by the light of the moon I read it. It was from his mother. The first loving words were: "My dear, darling boy." I could read no further, for my eyes grew dim with tears, and just then I thought of my own dear mother, long since gone to the grave, who, when living, cared for me, and thought no sacrifice too great to make for my welfare. After a while, how long I cannot say, I took up the message of love, and with deep emotion read on: "The night you left home I could not sleep for thoughts of you. I have followed you by my prayers ever since you have been gone, and longed, as only a mother can long, for your return. Don't forget to read the Bible that I gave to you when we parted; treasure in your heart its precious truths, which have been the consolation of my life. I do not forget you at

the throne of grace; and should I never see you more, my last breath will be spent in praying that we may meet in heaven. From your ever-loving mother."

Little did that mother think when she wrote that letter that it would be the last that her dear boy would ever receive from her; that he would carry it with him to his death, and the very waters would refuse to retain it. I carefully folded the letter up again, and put it in his pocket, for I could not bear the thought of keeping such a sacred memento.

In the small church-yard in the village of —, not a league from the lake, I buried the boy under the shady branches of a weeping willow, and placed at his head a stone, which bore these words: "Wrecked on the lake and cast on the shore, the only son of a widowed mother. A stranger's tribute to her who still mourns her loss."

NOTES FROM GASPE.

DEAR DOCTOR.—Suppose we have a little chat by telephone. You begin.

"Well, Brother A., how are you away down in Gaspe?"

"Tip-top, Doctor, tip-top."

"You seem to like missionary life."

"Nothing better; only it's hard on the wife."

"No doubt. Plenty of fish down there?"

"Not a big haul so far. Early in June lots of capelin were scooped up and used as cod-bait and as a fertilizer. When dried and slightly roasted on the stove, they make a nice relish for breakfast. The salmon and lobster catch was a little better than last year. Mackerel swarmed the bay, but would not be baited. A few were netted, some trapped and seined. The cod and herring season lasts from May to December; the best are caught in the fall. Sometimes a fisherman will catch a 'oid'."

"Ha, ha! How is the weather down there?"

"Fine. The summer most pleasant, and the scenery most attractive—really charming."

"Many visitors?"

"The *Admiral*, running from Campbelltown, and the *Miramichi*, from Montreal, crowded. Hotel accommodation a felt want."

"How about Church work?"

"Moving on. Much to be done."

"Methodists loyal?"

"Some, to the 'oree'."

"People well off?"

"Some, comfortable; others, hard-scratching."

"Have you many churches on the mission?"

"We have five, seating from eighty to two hundred persons, and one still in the frame. The are distanced apart two, eight, seven, four, and twenty-five miles. The unfinished one is at the Barachois, at Malbay, the farthest appointment. The frame was erected, boarded in, roofed, and shingled, and left thus since Rev. Mr. Lawrence's removal; and, alas for the Barachois, he took his 'posh' with him. An excellent site, an acre of ground made sacred by burials, five miles from the nearest Protestant church, among a number of Protestant families, surrounded by Romanists, demand the completion of this church. If they have help, it will not be long before it will be opened for worship."

"How long have they had Methodist services?"

"Ever since the Rev. Mr. Tallman labored among them. He was the first on the ground. The services have not been so frequent nor regular as when the Rev. W. F. Marceau, B.A., boarded in the place."

"What amount would give it a start?"

"One hundred, or even seventy-five dollars would be a good lift. If we as a Church expect to make headway on this, or any other important mission, it will not be by withdrawing, but rather the keeping up our posts."

"That is so."

GASPE BASIN.

"How is the church at Gaspe Basin?"

"It greatly needs re-painting."

"Was it not built by monies raised among our people in the West?"

"Yes, Doctor, principally among the friends in Toronto, Hamilton, Montreal and Quebec. It is our largest and best church, and must not be allowed to rot on any account. Sixty to seventy-five dollars will save it."

"Gaspe Basin is an important point. How often do you hold service there?"

"Once a fortnight."

"Are the people on your mission ready to aid or is it all outside help in church building and re-painting?"

"Why, yes, Doctor, they most willingly help, but are not always able. Since my stay here they have, by their own efforts, wiped out the debt on the parsonage, shingled its roof, and are about to repair its foundation and the chimney, and to finish shingling the barn."

"They have re-shingled, repaired, whitened the ceiling and walls, painted its pulpit, and provided hanging-lamps for the St. George's Cove Church. Fenced in the church ground of Roseville, fronting it with cedar posts and barbed wire, decked with a neatly-made gate, and set off with a row of various trees. They purpose soon to renovate the church, and build a new porch. The Indian Cove Church also will be repaired."

"I am glad to learn this, and will mention to my friends the urgent need of the Malbay and the Gaspe Basin appointments."

"Thank you, Doctor, for the trouble. Your time is precious, and I will detain you but a moment. Our new church at

CAPE OZO.

erected during the pastorate of Rev. Webster, has had a porch added, and has been ceiled inside, so that all it needs to make it complete are seats and paint. If some kind friends would send six dozen chairs and the other needed articles, wouldn't that be a favor? Will you please mention that also?"

"I will, Bro. A. Good-bye; God bless you."

"Good-bye, Doctor, and thank you."

A. WHITFIELD, Methodist Missionary.

Cape Ozo, Gaspe, Aug. 28, 1885.

CORRECTIONS.

Through some inadvertence, the personal subscriptions of Rev. J. W. Totten of \$12, and of Mr. Job Scott of \$4, to the Superannuated Ministers' Fund, were omitted from the Minutes of Conference, though accounted for in the total amount.—THOS. CULLEN, Fin. Sec.

In Bay of Quinte Conference Minutes, Seymour East was, by vote of Conference, placed on the list of Domestic Missions.

We regret to learn that Rev. W. Fletcher, of Shedden, and his whole family, except one child, are seriously ill with fever.

SOUTHERN LOYALTY.

The thoughts of the people are not upon the war, not much upon the past at all, except as their losses remind them of it, but upon the future, upon education and adjustment to the new state of things. The thoughts are not much upon politics either, or upon officers; certainly they are not turned more in this direction than the thoughts of people at the North are. When we read a despatch which declares that there is immense dissatisfaction throughout Arkansas because officers are not dealt out more liberally to it, we may know that the case is exactly what it is in, say, Wisconsin—that a few political managers are grumbling, and that the great body of the people are indifferent, perhaps too indifferent, to the distribution of offices.

Undoubtedly, immense satisfaction was felt at the election of Mr. Cleveland, and elation of triumph in the belief that now the party which had been largely a non-participant in Federal affairs would have a large share and weight in the administration. With this went, however, a new feeling of responsibility, of a stake in the country, that manifested itself at once in attachment to the Union as the common possession of all sections. I feel sure that Louisiana, for instance, was never in its whole history, from the day of the Jefferson purchase, so consciously loyal to the United States as it is to-day. I have believed that for the past ten years there has been growing in this country a stronger feeling of nationality—a distinct American historic consciousness—and nowhere else has it developed so rapidly of late as at the South. I am convinced that this is a genuine development of attachment to the Union and of pride in the nation, and not in any respect a political movement for unworthy purposes. I am sorry that it is necessary, for the sake of any lingering prejudice at the North, to say this. But it is time that sober, thoughtful, patriotic people at the North should quit representing the desire for office at the South as a desire to get into the government saddle and ride again with a "rebel" impulse. It would be, indeed, a discouraging fact if any considerable portion of the South held aloof in sullenness from Federal affairs. Nor is it any just cause either of reproach or of uneasiness that men who were prominent in the war of the rebellion should be prominent now in official positions, for with a few exceptions the worth and the weight of the South went into the war. It would be idle to discuss the question whether the masses of the South were not dragged into the war by the politicians; it is sufficient to recognize the fact that it became practically, by one means or another, a unanimous revolt.—Charles Dudley Warner, in *Harper's Magazine* for September.

BRIEF CHURCH ITEMS.

CARLTON STREET.—Rev. Mr. Johnson is commencing his pastorate of Carlton Street Church with much success. The congregations are large, the week-night services interesting and growing in spirituality, and affairs generally are promising. It has been decided to have a reception service in connection with the monthly communion. On last Sunday morning, at the first of these services for this year, seven persons, most of them upon profession of faith, were received into the Church or on probation. The services throughout were very interesting. Mr. Johnson's discourse on the nature and obligations of the Lord's Supper was an eloquent, instructive and effective presentation of the subject, under which the large congregation was evidently much impressed.

GRIMON.—Rev. T. R. Fyde writes: I write to say that we are in the midst of a blessed revival of religion on this circuit. The Lord is visiting us in power. The Rev. D. Savage, with a band of five, came to our Goheen appointment on August 4th, and commenced work. They continued services until Sunday, the 23rd, then commenced at Stirton for one week. Some where about fifty have professed to be saved. We have amongst the number some very interesting cases, and some striking instances of the power of divine grace. My conviction respecting Bro. Savage's band work is that it is just what we need. Thousands of our young people can be saved to the Church and developed into mature and useful Christians by giving them something to do. Besides, what a powerful auxiliary in his work the pastor can have by utilizing the devoted young people of his charge.

PERSONAL ITEMS.

Mr. Charles Brown, son of Rev. G. Brown, Fingal, rendered very acceptable service as supply in Wyoming for three Sabbaths. He returns to Victoria College.

Rev. Dr. Sutherland, General Missionary Secretary, who has been absent for some weeks on a visit to the missions on the Pacific Coast, is expected home this week.

Rev. Thos. Voaden, while visiting lately in Brooklyn and New York, has been suddenly laid very low through illness. The distress of his case is increased by his being in a distant city, some five hundred miles from his home. He has been constantly attended by his companion and near friend, Rev. Chas. A. Moore, of Lynden.

The Rev. E. R. Young, of the Methodist Church of Canada, for many years a missionary to the Cree Indians, in North-West British America, but now stationed nearer the centres of civilization, preached a memorial sermon on General Grant to his congregation on the Sunday evening following the General's death, taking for his text, "I am distressed for thee, my brother Jonathan!" David's sympathy for Jonathan was not more deep or sincere than that of this warm-hearted brother and his people for their brethren on this side of the line in this great national bereavement.—*American Paper*.

Mrs. James Gooderham, 166 Carlton Street, Toronto, acknowledges, with thanks the receipt of two dollars for the Japan mission from an unknown friend.

Family Treasury.

THE QUAKER POET.

BY THE REV. LYMAN M. DAVIS.

Thy words the heralds are of freedom,
Bold shafts that pierce the pride of wrong;
The mothers of a reasoned people
Have hushed their infants with thy song.

Thy life flows on, a stately river
Of mirrored deeds, that sweetly tell
The rugged way of holy living,
The mystery of doing well.

In fields of light, beyond the shadow,
Where, nevermore, these earth-storms blow,
The sheltering wings of Love eternal
Shall keep the lost thou lovest so.

There, rest, exceeding far Nirvana,
Remaineth, and the living breath
Of God, the Comforter, shall gladden
The purlieu of the realm of death.

But thou hast, here, O yearning pilgrim,
A thousand friendships, warm as May,
And myriad hands, by heart-fires quickened,
Are clasping thine, to bid thee stay.

Stay thou with us till latest evening,
With heavenly song to thrill us yet,
While waits thee, at the break of morning,
A fadeless crown, with jewels set.

OUR "NEW CIRCUIT."

BY A MINISTER'S WIFE.

We had said "Good-bye" to all our friends in the "Old Circuit." I and my maids had scrubbed and polished, etc., so as to leave all straight for the incoming ones; the luggage had been forwarded; and now behold us, husband, wife, four children, and two servants, fairly under weigh for our new destination.

The last "farewells" are said, the last handshakings through the carriage windows are over, and our "puff-puff," as the children call it, steams out of the station, carrying some sad faces with it, and leaving sad faces behind it; for we had been very happy in the beautiful country town, amongst a loving, united people, and the parting was a hard wrench on both sides.

Oh, how sore my heart was; what a big lump there was in my throat; how incapable I felt of making fresh friends and taking up fresh work. And my husband, he, too, was exceedingly grave, sitting over there, looking out of the carriage-window, his hand shading those telltale lips of his. I knew where his thoughts were; he was passing in review the three years just ended, three years of the best part of his life, as he said; he was thinking with what eager longings he began his work there; how much he had striven to do, and how little, in his own eyes, he had done; but I remember the days of toil, the life of faith and prayer, and I knew well that brightly the Master's smile rested upon him, and the Master's voice proclaimed, "Well done, good and faithful servant!"

So I was comforted, and, slipping my hand in his we sat quietly together, looking back and looking forward.

I looked far back to the pretty house in the sunny South, the home of my girlhood, to the peaceful years spent there, which seemed so like a dream now. I thought of the grey-headed old man who had prayed so earnestly on his daughter's wedding-day that she might ever be a true help to her husband in his holy work—God knows I had tried to be so—looking back, too, and then the tears would come, to a little grave we were leaving behind us—only a baby's grave—but we loved him so, our baby boy, his mother's darling.

But enough of backward thoughts; what lies before? More time granted, fresh opportunities, a new field of labor. May God bless his servants now.

A few hours, and we are at our "new circuit"—a Lancashire manufacturing "village," the said village numbering over 12,000 people. I take a good look round. Alas! alas! smoke, smoke everywhere! Streets upon streets of dull little houses, mostly after the same pattern; a few little gardens with the stunted flowers in them, struggling bravely for bare existence; leafless trees, dirt-begrimed men and women; clattering clogs on every side; and over all, shutting out the blue sky and the bright sunlight, the heavy pall of smoke.

What a change from the "garden of England," the mountains of Wales, the enchanting Derbyshire vales. Was it possible that we could ever be contented here? Still I had heard that brave, kind, and true hearts beat in the smoke and dirt of Lancashire.

A little old-fashioned gentleman, of the "Sir Charles Grandison" type, came ambling up, and, making me a low bow, offered his arm. Thus piloted, we proceeded on our way. In the road stood a group of "factory hands" on the look-out for the "new preacher." Rough enough they looked at first sight, but I think now I feel the

warm grasp of their hands, and hear the kind voices, with their "Welcome, maister." Truly, there are warm hearts in Lancashire.

Soon "the manse" is reached, and the first look at the new home taken—the home which has such a painfully unhome-like, skeleton look, with the strange furniture, and but the bare necessities in it; no ornaments, no pictures, and none of those little accessories that give the brightness and glow to our English homes.

Will our friends, whose duty it is to welcome the new-comers, take it kindly, if I say, Do please, always, have at least some of God's ornaments about, some of the beautiful flowers and green leaves he has sent to cheer up this world of ours; have them in profusion, take some trouble to get them; they will do much to prevent the feeling of dreary desolation that creeps into the strangers' hearts as they look round on cheerlessness.

The evening shadows fall, and our friends having considerably left us after tea, we take a survey of our surroundings, and unpacking begins in good earnest.

"Things must be something like straight by Sunday," says my husband. To-day is Thursday, so hard at it we go. Soon the little place brightens wonderfully; it begins to look just one wee bit like home.

The Sunday morning dawns with its Sabbath stillness, calming our hearts and drawing us nearer to him who, blessed be his name, is the same everywhere.

Down we walk to the new chapel, and the first sermon is preached, pastor and people taking mental notes on one another meanwhile. Then comes, to me, a great ordeal—the innumerable introductions and hand-shakings outside the chapel door. How refreshing would it be to see one well-known face amongst all these new ones. Shall I ever get to know all these people? I suppose so, some day.

All the varied services of the day follow; before night falls the first impressions, often false, but more often true, have been received and given; in many a house, large and small, has the new preacher, his wife, his children, his servants, his appearance, his manner, voice, delivery, etc., etc., been criticised, discussed, and overhauled.

Has there been no criticism, no overhauling of the "new circuit" at "the manse?"

God grant that all that is "lovely and of good report" may grow and bear fruit to his glory, and all that is unlovely and of evil report pass away forever.

SUCH A LITTLE WHILE.

The breakfast was late that morning, and John was in a hurry to get to the mine. I do not remember which spoke the first angry word, but it ended in a quarrel—the first quarrel this young, loving couple had ever permitted to cloud their wedded happiness. For the first time since he brought his bride to the neat, white cottage under the hill, John had gone to his work without giving her a farewell kiss. At first, as he strode away, he was gloomy, and inclined to blame Phoebe, but the brisk walk through the cool, bracing air, and the discovery that he would be in time after all, drove the cloud from his brow and the resentment from his heart, and as he went on whistling he thought: "I was more to blame than Phoebe, after all. Poor child, she was always accustomed to luxury, and it is a trial for her to get up so early in the morning. We shall soon be able to keep a girl, and then my darling will not have to drudge any more. I will stop and take her home one of those odd new geraniums she admired in Sharpe's window the other day."

Then he went to his work, and all through the summer morning he never once remembered the unkind words which had passed between them.

And Phoebe? Ah, women cannot so easily forget. She went about her work all day with a dull, aching pain at her heart. And all her many little plans for her husband's happiness seemed but to make her feel the keener this first estrangement.

Night came, and with unusual care Phoebe prepared and placed upon the table the dainties John loved. He was always punctual. She wondered if he would come as he had gone, with a cloud on his brow, or if he would greet her as he did sometimes by catching her in his strong arms and twirling her around the room, and then put her in the large easy chair, and kiss her, and call her his "queen."

She went to the door to watch the bend in the road where he would come, with a handkerchief in her hand to wave him a flag of truce. Slowly the moments passed, but no familiar form turned the bend in the roadway.

"The mail is late, and he is waiting," she said. But when a neighbor went by with the *Weekly Witness* in her hand, she knew that had not kept him.

Presently four men appeared turning slowly the corner. She watched with such anxious eyes, and bearing between them a burden covered with a coarse

cotton cloth. Surely they were not coming that way.

"John! John!" she moaned, as the men drew near, and she knew by their pitying glances what they would not put into words. Then sight and sense mercifully failed her. For days she lay burning with fever, and the only words which passed her lips were, "John! John! It was such a little while!"

All this happened years ago. Phoebe is the happy wife of another now, and little children cluster around her; but the memory of her youthful sorrow gives a gentle tone to her voice, and neither husband nor children ever hear an angry word from her lips. May you and I learn the lesson of patience through the knowledge of her sorrow, and never here know by experience that

The night is too late
To undo the work of the morn.

A CHEERFUL FACE.

Next to the sunlight of heaven is the cheerful face. There is no mistaking it—the bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realms of hope. One cheerful face in the household will keep everything warm and bright within. A host of evil passions may lurk around the door, but they never enter and abide there; the cheerful face will put them to shame and flight.

It may be a very plain face, but there is something in it we feel, yet cannot express; and its cheery smile sends the blood dancing through our veins for very joy. Ah, there is a world of magic in the plain, cheerful face. It charms us with a spell of eternity, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth.

It may be a little face, but somehow this cheery little face ever shines, and the shining is so bright that the shadows cannot remain, and silently they creep away into the dark corners where the pleasant face is gone.

It may be a wrinkled face, but it is all the dearer for that, and none the less cheerful. We linger near it, and gaze tenderly upon it, and say: "God bless this dear happy face!" We must keep it with us as long as we can, for home will lose much of its brightness when this sweet face is gone. And after it is gone, how the remembrance of it softens our wayward natures! When care and sorrow would snap our heart-strings asunder, this wrinkled face looks down upon us, and the painful tension grows lighter, the way seems less dreary, and the sorrow less heavy.

God bless this cheerful face! What a dreary world this would be without this heaven-born light! And he who has it not, should pray for his daily bread.

SILENCE IS GOLDEN.

Silence is golden sometimes. Especially it is golden when you are conscious of irritated nerves and your temper is in the condition which invites the last feather and rejoices to be broken under its weight. The most amiably disposed people have their days of darkness; their moods when nothing looks bright; their seasons of inconsistency, when they astonish their friends by their success in the art of being disagreeable.

If you and I are sadly aware that we are not in an angelic temper, that we are fretted by petty things and ready to quarrel with our nearest and dearest, in danger of saying sharp or bitter things prompted by to-day's misery, which to-morrow we shall repent of in sackcloth and ashes, there is one safeguard within our easy reach.

Feel as we may, we can express speech. Our lips are our own. We may lock their gateway, if we choose, to whatever is unkind, or censorious, or unworthy of our better selves. Nobody compels us to find fault audibly. Nobody urges us to scold or complain. If we avail ourselves of the escape-valve of hasty speech we shall certainly suffer pangs of regret by-and-by, besides inflicting present pain on children and servants, who cannot answer back when we chide; on brothers and husbands, who are too patient or too proud to be resentful; or perhaps on some dear aged heart, which has had its full of sorrow and does not need our adding a drop to a brimming cup.

Silence is golden when we are tempted to unkind gossip. Somebody's name is mentioned and at once it recalls to mind an incident, a forgotten story, something which ought to be buried in oblivion's deepest depths. Do not yield for an instant to that suggestion of the evil one which bids you revive what ought to be kept buried in the grave where it has found retreat. The impulse to speech on such occasions is unworthy a Christian.

Silence is not golden when an absent one suffers defamation, when it is the badge of cowardice, or

when one's Christian belief should be asserted. To sit with closed lips when all that is most precious to heart and life is assailed by the tongue of the scorpion, is far from noble—it is following the Lord afar off, and is next door to denying him altogether.—*Christian Intelligencer*.

A RAT STORY.

Even rats are not without their good qualities. Miss Frances Power Cobbe tells us a story of a French convict who was reformed by a rat—a man who was long the terror of prison authorities. Time after time he had broken out and made savage assaults on his jailers. Stripes and chains had been multiplied year after year, and he was habitually confined to an underground cell, whence he was only taken to work with his fellow convicts in the prison yard; but his ferocity long remained untamed. At last it was observed that he grew rather calm and docile, without apparent cause for the change, till one day, when he was working with his comrades, a large rat suddenly leaped from the breast of his coat and ran across the yard. Naturally the cry was raised to kill the rat, and the men were prepared to throw stones at it when the convict, hitherto so ferocious, with a sudden outburst of feeling implored them to desist and allow him to recover his favorite. The prison officials for once were guided by happy compassion, and suffered him to call back his rat, which came to his voice and nestled back in his dress. The convict's gratitude was as strong as his rebellious disposition had hitherto proved, and from that day he proved submissive and orderly. After some years he became the trusted assistant of the jailers, and finally was killed in defending them against a mutiny of other convicts. The love of that humble creature finding a place in his rough heart had changed his whole character. Who shall limit the miracles to be wrought by affection when the love of a rat could transform a man?—*Stories of Animals*.

SWEET HOME.

When two young people love each other and marry, they restore the picture of the Apostolic Church. They are of one heart and soul. Neither do they say that anything they possess is their own, but they have all things in common. Their mutual trust in each other draws all that is best in both. Love is the angel who rolls the stone from the grave in which we bury our better nature, and it comes forth. Love makes all things new; makes all cares light, all pain easy. It is the one enchantment in human life which realizes Fortunio's purse and Aladdin's palace, and turns the "Arabian Nights" into mere prose by comparison. Before real society can come, true homes must come. As in a sheltered nook in the midst of a great sea of ice which rolls down from the summit of Mont Blanc is found a little green spot full of tender flowers, so in the shelter of home, in the warm atmosphere of household love, spring up the pure affections of parent and child, father, mother, son, daughter; of brothers and sisters. Whatever makes this insecure and divorce frequent, makes of marriage, not a union for life, but an experiment which may be tried as often as we may choose, and abandoned when we like. And this cuts up by the roots all the dear affections of home; leaves children orphaned, destroys fatherly and motherly love, and is a virtual dissolution of society. I know the great difficulties of this question, and how much is required to solve them. But whatever weakens the permanence of marriage tends to dissolve society; for permanent homes are to the social state what the little cells are to the body.

DOUBLE WRONG.

A church-member once said to her pastor: "When my afflictions came we did not attend the church as we ought, and we were ashamed to ask you to come to us in our trouble. We were not able to pay the pew-rent, and we were ashamed to come." How much mischief we inflict upon our own souls and Christ's cause by false pride! The church lost the pew-rent, it is true; but this was her lightest loss. She lost the presence and helpfulness of two of her members, and they lost the joys of God's salvation. The humility that kept them away rested on the basis that one wrong compels another. The continued presence of those two members was of far more value to Christ and his Church than the twenty-five cents a week they had been paying. Their absence also involved a slander on the church. It could be justified only upon the assumption that the relation of church-members to the church is one of money alone. There were in every moment of their absence a dozen of members who would have been happier and better for the opportunity of paying that pew-rent for the sake of the presence of two worthy members, and their presence would have encouraged the pastor. It would have been continuous testimony to the world of the preciousness of the Christian religion.—*The Presbyterian*.

Our Young Folk.

AN ARAB SCHOOL.

One of the most interesting places to visit on the northern coast of Africa is Tangier, in Morocco. Its crooked and narrow streets are crowded with a strange-looking, repulsive people, consisting principally of Arabs, Moors and Bedouins, and occasionally a few negroes who have wandered away from the Congo districts, and whose faces are as black as any chemical mixture could possibly make them.

The morning after my arrival in this old city I was awakened at an early hour by a peculiar noise unlike anything I had ever heard before, or have heard since. At first it reminded me of the croakings that one hears in the springtime, or in a season of drought coming from a thickly-inhabited frog-pond. From what and from where could the noise proceed? It was about six o'clock in the morning. I hastily dressed and went out into the narrow street to trace the source from whence the peculiar noise came. I had but a short distance to walk. Turning the corner of a narrow lane, or path, that led to a parallel street, I soon reached a low one-story building that had one large room about twenty-five feet square. It had eight small windows, or openings, through the time-eaten stone walls, to admit the air and sunlight, while a low door, arched like a horse-shoe—so low that a person to enter it would have to incline his head—was open to the street.

I looked in and found it was an Arab school. There must have been nearly a hundred little Arab boys (girls are not taught in this country), from six to ten years of age apparently, all squatted down on the tile floor—their legs crossed, and busily reciting their lessons in a loud key, while no two voices were of the same pitch. In one corner of the room was the teacher—on old Arab, seated cross-legged on a raised brick dais, faced with glazed tiles, about four feet high and three or four feet square. His head was encircled with a big white turban, and enormous baggy trousers of a bluish color came down to his naked knees, where their further progress was stayed by yellow ribbons. In his right hand he balanced a long bamboo pole, long as a fish-pole, with which he could reach to any part of the room and rap the heads of any of the little Arabs if they ventured to look up from their studies or allowed themselves to be diverted by any noises in the streets.

Seeing me standing by the doorway, and evidently aware that I was a stranger from some far country by his look of surprise, the old Arab, after giving me several more searching glances, motioned me to enter, which I did, although there were no chairs, or seats of any description, for my accommodation. The little Arabs had no books of any kind—not even slates. Each held in his hands a piece of pasteboard, twelve or fourteen inches square, covered with Arabic characters, which, I learned, were the letters of the Arabic alphabet, and short verses from the Koran, the latter being committed to memory by the more advanced of the boys. All were reading in concert from the pasteboards, in loud, shrill voices, at the same time swaying their bodies up and down—their heads almost touching their feet—as if keeping time with the indescribable noise they were making.

It was a novel sight. The little dusky complexioned fellows were slightly and picturesquely dressed in various queer costumes, and no two apparently alike. Some wore little berouses, that once had been white; others in red, blue or green tunics, trimmed with imitation gold or silver lace. Many wore little baggy trousers, like the old Arab teacher, of different colors from their tunics, while a few were evidently unencumbered with a dress of any description. All their heads were closely shaved, except a small patch over their left ear as large as the palm of one of their hands, from which dangled down over their shoulders wisps of long, coarse, crinkly hair.

I must have stood nearly half an hour gazing at the strange and intensely interesting picture before me. No notice was paid me by the old Arab teacher, whose whole attention was engrossed watching his pupils, his eyes all the time wandering over the little sea of moving heads to detect the culprit that should dare to raise his eyes from his pasteboard. Occasionally one would have the courage to steal a sly glance at the queer-looking, strangely dressed stranger standing near the open door, but a sharp rap on the head from the long bamboo pole would remind him of his duties, and set him to reciting his lesson in a louder key than ever. As I left the school-room and walked back to my hotel, I queried to myself, "Do these little Arab scholars ever have a recess? Are they ever kept after school hours to get their lessons? Do they trade jack-knives and play marbles when school is out? Do their parents adhere to the old American custom of flogging them at home when they get punished at school?"

Do they place crooked pins on the floor for each other to sit down upon? Do they speak pieces or write compositions? Do they skate and slide down hill in this country, where there is never either snow or ice? Do they, in fact, ever have as good a time as American school-boys?"—*Congregationalist*.

"I MEAN TO TRY FOR IT."

Many years ago in the city of New York, a bright, manly boy, nine years of age, was in the habit of reciting, before going to school, his lessons for the day to a young lady visitor in the family. And what lessons those were! No stumbling, tripping, or halting; no replies given with uncertain rising inflection. The answers were like himself: distinct, firm, prompt. One morning the young lady, delighted with the lad's aptness and manly bearing, said to him, with a commending touch on the cheek:

"If you keep on on this way you'll be President of the United States some day, sir."

He threw back his shoulders, and with a prophetic glint in his eye, said proudly:

"I mean to try for it."

And this lady, now advanced in life, assures me that among the scores of bright boys to whom she has given this bit of prophecy, only this one answered with the decisiveness of firm intention, and he, alone, of them all, attained a position of eminence. This poor, but inspiring lad, was the late Ex-Vice President Schuyler Colfax, of whose usefulness and ability all the world has heard.

Does not this prove that the limit of human accomplishment is simply the limit of human endeavor?

Be it then, boy or girl, your first care to have a lofty aim (not in a worldly alone, but morally and mentally), and like the youthful Schuyler, with all the might within you, "try for it."—*Clara J. Denton*.

PRINCE ALBERT VICTOR.

Prince Albert Victor Christian Edward, the eldest son and the heir of the Prince of Wales, completed his twenty-first year on the 8th of January. He is the oldest of a flourishing family of five royal children, having a brother, Prince George, now in his twentieth year, and three sisters, the youngest of whom is fifteen.

With the advent of this prince to his majority, a new generation of royalties may be said to have come upon the stage in England. The Prince of Wales' children will now take their places in public life. The sons will probably sit in the House of Peers and wear dual titles—for even Princes are not members of the House of Lords by right until they are formally created peers; while we may expect ere long to hear of marriages being arranged for the Prince's just-budding daughters.

The young Prince derived his names from his grandfather, Prince Albert, his grandmother, Queen Victoria, his other grandfather, King Christian of Denmark, and his father, Albert Edward. He has heretofore been known as Prince Albert Victor, but his name in the family is Edward, and the newspapers are beginning to call him Prince Edward. It is supposed, however, that he will take his place in the peerage as the Duke of Kent. That was the title of his great-grandfather, who was Queen Victoria's father and the brother of George IV., and it is said to be the intention to revive the dignity for the benefit of the Prince. If this should be done, he will always be spoken of in the newspapers as the Duke of Kent, until the death of his grandmother or his father, or of both, makes him Prince of Wales or king.

The world has as yet heard but little of Prince Albert Victor. It is mainly because he will in due time, if he lives, and if monarchy is maintained in England, ascend the throne, that his coming of age is a matter of general interest.

He is described as a comely young man, resembling his father in personal appearance and in the amiable good-nature of his character; but he has as yet given no signs of unusual ability or talents. At least, the young Prince, who may one day wear the crown of the conqueror, has seen a good deal of the world. After completing his university education, he was sent on a long voyage with his brother, Prince George, almost or quite around the world, in a British naval vessel; and in the course of this trip he saw many lands and curious peoples.

The outlook before Albert Victor is fair and full of pleasant prospects. No doubt a large annual allowance will be made to him from the public purse. He will have an "establishment" befitting his rank as a probable future king. He will sit among the peers, the highest in rank of them all, his father only excepted; and probably a brilliant marriage with some fair continental princess will be arranged for him in a year or two.

Yet the future of the young Prince is not altogether unclouded. A strong and growing democratic tendency exists in England. Already there is a clamor for the disestablishment of the State Church, and another for the abolition of the House of Peers. The democratic leaders become bolder, more outspoken, more popular and powerful every day. It may be, therefore, that before Albert Victor ascends the throne, an attack may be made on the monarchy itself. It is not impossible that, some years hence, a movement to replace it by a republic may become formidable, and that it may even prevail.

Queen Victoria bids fair to reign as long as her grandfather, George III., who occupied the throne for sixty years; and it is, of course, not impossible that she may outlive the Prince of Wales. In this case, she would be succeeded by Albert Victor. There is only one instance, however, in recent English history in which a Prince of Wales had died before the reigning king, and that the grandfather has been succeeded by his grandson; and that was in the case of George III., who succeeded his grandfather, George II. The career of Albert Victor will be watched with interest; not that he has developed any interesting traits in his own character as yet, but because of the high destiny to which he has been born.—*Youth's Companion*.

POWER OF CHARACTER.

Benjamin Franklin attributed his success as a public man, not to his talents or his power of speaking—for these were but moderate—but to his own integrity of character. "Hence it was," he says, "that I had so much weight with my fellow-citizens. I was but a bad speaker, never eloquent, subject to much hesitation in my choice of words, hardly correct in my language, and yet I generally carried my point." Character creates confidence in men in high stations, as well as in human life. It was said of the First Emperor Alexander of Russia that his personal character was equivalent to a constitution. During the wars of the Fronde, Montaigne was the only man among the French gentry who kept his castle gate unbarred; and it is said of him that his personal character was worth more to him than a regiment of horse. That character is power is true in a much higher sense than that knowledge is power. Mind without heart, intelligence without conduct, cleverness without goodness, are powers, if they may be powers, only for mischief. We may be instructed or amused by them; but it is sometimes as difficult to admire them as it would to admire the dexterity of a pickpocket, or the horsemanship of a highwayman. Truthfulness, integrity, and goodness—qualities that hang out on any man's breath—form the essence of manly character, or, as one of our writers has it, "that inbred loyalty unto virtue that can serve her without livery." When Stephen of Colonna fell into the hands of his base assailants, and they asked him in derision, "Where is your fortress?" "Here!" was his bold reply, placing his hand upon his heart. It is in misfortune that the character of the upright man shines forth with the greatest lustre, and when all else fails he takes a stand upon his integrity and courage.

COMETS THAT MAY BE SEEN THIS YEAR.

Several periodical comets may be expected to return to perihelion during the present year. Encke's comet has already put in an appearance, having passed its perihelion on the 7th of March. It was detected in 1844, but as comets technically belong to the year in which they pass perihelion, Encke's comet finds place on the records of 1885. This comet is our oldest friend among the class to which it belongs, for it was first seen in 1786, though its periodicity was not discovered until 1819. Since that time it has not failed to make us a visit at intervals of about three and one-third years.

Olbers' comet is another celestial guest whose return is looked for during the present year. It was discovered by Olbers in 1815, and was found by Bessel to have a period of about seventy-five years. It will, therefore, probably appear either this year or the next. It will be as warmly welcomed, if it deign to make us a second visit, as the comet of 1812, or the Pons-Brooks comet was last year, for it will rank as third on the list of comets of a long period that have more than one record return. Halley's comet, with a period of about seventy-five years, stands first on the list. It has been traced back to the year 1456, and since that time has made five record returns, the last being in 1835. It will be due in 1911. The comet of 1812, or the Pons-Brooks comet, made its first recorded return during the last year. If the comet of 1815, or Olbers' comet, visits us during this year, or the succeeding one, the solar system can rejoice in the possession of three comets of a long period; as they are called, to distinguish them from the larger family of comets of a short period.

Tempel's comet of 1867 was expected to reach perihelion in April. It has a period of about six years, was first observed in 1867, was seen again in 1873 and 1879, and was due in April, but has not yet made its appearance. On the 13th of March Dr. Gautier, of Geneva, discovered a suspicious celestial object that was thought to be the expected visitor. Diligent search was made for it at the principal observatories, but without success, for the object soon proved to be a far-away nebula. Either some unforeseen calamity has delayed its advent, or one of the giant planets has turned it into a new course by its resistless power of attraction.

Tempel also discovered a second comet of a short period in 1869. It was discovered by Swift in 1880, when its periodicity was determined. It is consequently known as Swift's comet, and has a period of five and a half years. It is expected to return to perihelion at the end of the year. But it is likely to pass unseen at its present return, as it did in 1875, being, in like manner, in an unfavorable position for observation.

One more comet closes the list of members of the cometic family that are expected to return to perihelion in 1885. It is Tuttle's comet, and seems to occupy a position of its own, having a period of 13½ years, and therefore ranking neither with comets of a long period nor with those of a short period. It was first discovered by Mechain in 1790, and rediscovered by Tuttle in 1848, when its periodicity was recognized. It was observed in 1871, passing its perihelion in November. It is, therefore, due in July of the present year.—*Scientific American*.

THE CAT'S NINE LIVES.

Of the cat it is commonly said that it has nine lives. By this saying nothing very definite is meant beyond the opinion that under various kinds of death the cat lives much longer than other animals that have to be killed by violent means. When any question is asked of the police or of other persons who have to take the lives of lower animals, they tell you, without exception, according to my experience, that the cat is the most difficult to destroy of all domestic animals, and that it endures accidental blows and falls with an impunity that is quite a distinguishing characteristic.

The general impression conveyed in these views is strictly correct up to a certain and well-marked degree. By the lethal death, the value of the life of the cat is found to be, at the least, three times the worth of the dog. In all the cases I have seen in which the exactest comparisons were made, the cat outlived the dog. A cat and dog of the same ages being placed in a lethal chamber, the cat may, with perfect certainty, be predicted to outlive the dog. The lethal chamber being large enough to hold both the cat and the dog, the vapor inhaled by the animals being the same, with every other condition identical, this result, as an experimental truth, may be accepted without cavil.

The differences, always well marked, are sometimes much longer than would be credible in the absence of the evidence. I have once seen a cat, falling asleep in a lethal chamber in the same period as a dog, remain breathing, literally nine times longer, for the dog died within five minutes, and the cat not only continued to breathe, in profoundest sleep, for forty-five minutes, but would have been recoverable by simple removal from the vapor into fresh air if it had been removed while yet one act of breathing continued. This, however, was exceptional, because the cat in the same lethal atmosphere as the dog does not, as a rule, live more than thrice as long; i.e., if the dog ceases to breathe in four minutes, the cat will cease in from ten to twelve minutes after falling asleep.—*Popular Science Monthly*.

THE DUSTY ROOM.

A young girl was sweeping a room one day when she went to the window-blind, and drew it down.

"It makes the room so dusty," she said, "to have the sunshine always coming in."

The atoms of dust which shone golden in the sunbeams were unseen in the dimmer light. The untaught girl imagined it was the sunlight which made the dust.

Now many persons imagine themselves very good people. One poor old man, who lived all his life without a thought of love to God, said he was willing to die. He didn't owe any man a shilling. If the Spirit of God should shine brightly into such a heart how would it look? It would show him sins enough to crush him. This light of the Spirit is like the sunshine in the dusty room. It reveals what was before hidden. When we begin to feel unhappy about our sins, let us never try to put away the feeling. Don't let us put down the curtain, and fancy there is no dust. It is the Holy Spirit's voice in our hearts. He is showing us ourselves, and better still, he will show us the true way to happiness.—*The Friendly Greeting*.

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

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

CHRISTIAN GUARDIAN.

TORONTO, WEDNESDAY, SEPT. 9, 1895.

SCRIPTURAL HOLINESS.

While all Christians agree that holiness is essential to usefulness and happiness, there has been considerable variety of opinion in the Church respecting its actual import, and the means of attaining this condition as a personal experience. We publish elsewhere some of Mr. Wesley's thoughts on this subject; also a letter from a layman on entire sanctification, from some of whose conclusions many will dissent; but it may lead some to study the whole question more carefully. We will not criticize our correspondent's views any further than to say that the common objection, that the new birth includes personal holiness, and, therefore, precludes the need of a further distinct work of sanctifying grace, is not well taken. For whether we maintain that sanctification is a progressive or an instantaneous work, all must admit that conversion does not necessarily imply entire sanctification, and that it is desirable and practicable for every converted person to seek and obtain larger measures of sanctifying grace, and to "go on to perfection."

Without entering into a discussion of the points that have been raised in the different expositions of this subject, or advocating any particular theory, we desire to offer a few remarks on some practical phases of the question. On practical points there is substantial unity; it is mainly about theoretic views that there is disagreement. It must be admitted by all that among converted persons there are wide differences of religious character. Some, the genuineness of whose conversion we would not deny, are weak in faith, and have very limited religious enjoyment. Others have strong faith, great peace, and are more fully consecrated to God. By whatever terms we may characterize these two classes of Christians, it is greatly to be desired that those who are in the lower plane should rise into the higher state. The promises of the Bible and the experience of many Christians show that this is possible. In the lives of Luther, John Wesley, President Edwards, Dr. Chalmers, and many others, there were distinct transition periods, in which they rose into a higher spiritual life, marked by a great increase of peace, power, and usefulness.

It may also be safely assumed that the attainment of this experience depends more upon close and devout following after holiness in simple faith, and faithful consecration to God's service, than upon the adoption of any special theory of entire sanctification. Of course, the promises of God offering power over sin and the gift of the sanctifying Spirit, must be grasped by faith, or we cannot receive the blessings offered. But such men as Samuel Rutherford, Fenelon, Edward Payson, Robert McCheyne, and Harlan Page, would not have expressed themselves in the same terms as Wesley and Fletcher; yet we cannot doubt that they enjoyed what we mean by holiness of heart. It will hardly be questioned that this full consecration to God, implying strong faith and supreme love for Christ, is essential to spiritual power and great usefulness. The men and women who have been centres of spiritual influence, and eminently successful in extending the kingdom of Christ in the world, owed more to their spiritual gifts than to their superior intellectual powers. This fact is full of suggestive instruction to all Christians.

In view of the prominence given to the doctrine of holiness of heart in Mr. Wesley's teaching, and the large amount of exposition it has received from leading Methodist writers in England and America, the question is often asked, Why is it not more prominent in our preaching? and why do so few of our people profess to live in the enjoyment of perfect love? This is a delicate and difficult question to answer. But, without attempting any formal reply, we may offer a few suggestions which may help to throw some light upon it. With regard to the teaching of the Methodist pulpit, we cannot admit the sweeping charges sometimes made of neglect to teach holiness. If a preacher gives as much prominence to the theme of holiness as is given to it in the New Testament, he cannot be fairly charged with neglecting to teach the doctrine. If a minister preaches repentance towards God and faith towards our Lord Jesus Christ—if he warns faithfully against every form of sin, and holds up before his people the rich promises of peace and power, joy and strength, growth in grace, and victory over sin, he is preaching holiness, though he may not have given prominence to instantaneous entire sanctification. Holiness is godliness, and the object of all our preaching and teaching is to promote holy living.

With regard to the fewness of those who profess the blessing of purity, it must not be assumed that none are holy but those who profess to have experienced the blessing of a clean heart, in the special sense of the term. But there are a number of causes which have prevented the views and experiences of the comparatively few who regard themselves as the special witnesses for entire sanctification, becoming more widespread. There have been, even in Methodist circles, a good deal of diversity of teaching on the subject. Views have been presented by some which others have deemed objectionable. It has sometimes happened that those who put themselves in the front as witnesses of holiness were neither mentally nor morally qualified for leadership. The doctrine has not infrequently been taught in a way that disparaged justification as of small account compared with the "second blessing." A good many of those who profess this blessing make a hobby of it, as if it was something added to religion, instead of being simple godliness of character and life. It has also sometimes been presented as if it were a way of attaining a mature Christian character, without the practice of self-denying effort and earnest endeavor. Holiness has also been too often spoken of as if it was something negative—a mere preparatory cleansing—instead of the positive graces of the Holy Spirit, enriching the heart and life. Latterly, in some instances, the doctrine has been weighed down with notions about faith-healing, which would not promote its popularity among the most intelligent and thoughtful people. In some cases, the special advocates of entire sanctification have become a sect in the Church, distinguished by the censoriousness with which they disparaged the ministry and the Church. These are some of the causes that have prevented the special doctrine of purity, or perfect love, exercising a wider influence. But none of these things should prevent God's people from hungering and thirsting after righteousness. Full consecration must precede the indwelling of the sanctifying Spirit. The promises of God are great and exceeding precious. We should not suffer our narrow, unbelieving thoughts to rob them of their rich meaning. He is "able to do exceeding abundantly above all that we ask or think."

THE SUPERANNUATION FUND.

We invite the attention of Superintendents of Districts and Circuits to a letter upon our fourth page from the Rev. James Gray, Treasurer of the Superannuation Fund, in which he explains at length the basis upon which the circuit assessments are made. The Committee, it will be seen, proceeded in strict accordance with the directions of the Discipline, which, according to the best judgment of the General Conference, indicates the most just and equitable standard by which the estimates can be made, and although the amount asked for is considerably in excess of that required last year, it is certainly not beyond the ability of the Church as a whole, nor are the assessments so large in any case as to be oppressive. It so happened that a considerable number of men, whose long term of service constitutes a heavy claim upon the funds, were obliged by the infirmities of advanced age to retire from the active work at the last Conferences. Over such events, Mr. Gray justly says, the Board has no control. Its business is to estimate and apportion the sum required to meet current claims, which it cannot reasonably be expected will remain stationary. None can resist the advance of time nor the physical infirmities incident to old age, and unless it so happens that ministers "cease at once to work and live," the time will come when each in turn will fall upon this fund. To maintain its integrity is therefore the duty as well as the interest of every member of Conference, and happily there is no fund toward which the Church more cheerfully responds. And why not? Whatever may be true of a few charges—and they are but few comparatively—even now the salaries paid in the great majority of circuits not only forbid the hope of accumulating anything for old age, but are inadequate to present wants. Few appreciate the demands made upon a minister's purse by the calls of charity, his literary needs, expenses of travel, etc., nor how narrow is the income left after all these demands are met. And with much greater emphasis these remarks apply to the men whose ministry began many years ago. To these men the Church owes all the comfort that adequate means can throw around their declining years, to say nothing of the mere pittance which the constitution of the fund allows. Moreover, Methodist usage has ever pointed to this fund as one to which pastors might look forward with some confidence. It is not necessary that we refer to the methods of Official Boards to explain our meaning. Those familiar with the circuit schedules know that the entire calculation, with the exception hinted at, is upon the pastor's needs for the time being. How much will it cost him, with strict

economy, to live through the year? In thus presenting the case we make no complaint. It is the system peculiar to Methodism in some degree everywhere, and under it her ministers, if not luxuriously sustained, have at least in general been made moderately comfortable; but what we wish to emphasize is that this system necessarily implies suitable provision for so much of life as may remain to her ministers, when they are no longer able to do circuit work. It is a just and equitable claim which every Methodist minister, who, because no longer able to discharge its duties, retires from the active work, has upon the Methodist Church, and is in no sense a charity or benevolence upon which he has no claim, but that conceded by the generosity of the compassionate. And we believe that it is in this light that the great mass of our intelligent laity regard it, and because of this they have generously responded to the calls in its behalf which have been made upon them. That they will continue to do so under existing circumstances we do not doubt, and therefore believe, that [with judicious and timely management, the whole sum asked for can be obtained, and our brethren on the fund be paid the full amount which the Discipline allows them.

SCRIPTURE LESSONS IN SCHOOLS.

Our neighbor the *Presbyterian Review* has a curious paragraph on the question of the Bible in the School, in an article on the recent Teachers' Convention. It says: "The convention, on a previous occasion, expressed the opinion that the Bible should be read in all the schools, but the action of the Minister in providing a series of Scripture lessons seems in some quarters to be accepted as a satisfactory compromise. We have already stated that we do not look upon this as a satisfactory solution of the problem, nor can we see how the Presbyterian Church can be content with allowing matters to remain as they are. The nation cannot prosper that deliberately puts aside God's Word and substitutes a compromise—a thing of man's invention. No good has ever come of compromises that make sacrifice of truth and principle, and we do not look for any lasting good from this attempt at yoking together incompatibles." It seemed to us that the preparation of Scripture lessons for reading in all the public schools was an important measure that ought to give much gratification to Christian people. There is no compromise in preparing a series of lessons to be used, instead of using the Bible itself. These lessons are the words of Holy Scripture. Only a selection could be read in any case. Is it not better that the lessons should be selected by competent persons than to leave this to the chance whim of teachers? All agitation for such religious instruction as cannot be practically carried out in schools attended by children of all denominations can only injure our whole school system, and tend towards a system of Separate Church Schools. Most of those who talk most loudly about religious instruction in the schools are known to favor Church schools. We fail to see how the Scripture lessons which have been sanctioned and partly prepared by representatives of the different Churches, can be called "putting aside God's Word," or "sacrificing truth and principle." This is not so. There seems to be an animus in the *Review's* remarks which we do not understand. We are strongly in favor of the Bible in the schools, and, therefore, feel gratified at what has been done by the present Minister of Education, in the way of practically carrying out this good idea. We see no "yoking together of incompatibles" in it.

SCOTT ACT IN HALTON.

At the Milton Temperance Camp last week the sessions on Tuesday were devoted to a Scott Act Conference, having special reference to the enforcement of the Act in the county of Halton. Several gentlemen from different parts of the county spoke of its operation in their respective localities, all agreeing that open treating and drinking had almost, if not quite disappeared; and that though to some extent, especially in the towns, the law was violated, it was nevertheless practically well enforced. Whatever drinking was done had to be done secretly, no man throughout the whole county daring to keep an open bar. Its effects are also salutary, and the loss of license fees has not been followed by the increased taxation predicted. In the village of Georgetown, where there had been several licensed hotels, and where the people were told by the pro-liquor party that the adoption of the Act would be followed by largely increased taxation, the rate is but sixty cents on a thousand dollars more than when licenses were issued. In the township of Esqueaux the increase is but twelve cents to the thousand dollars, for which it is probable there will soon be compensation as the poor rate of \$500 required annually under licenses for the support of pauperism, every case

of which was caused by drunkenness, is gradually disappearing. The opposite party has shown a determined hostility to the Act from the first, and consequently there have been continuous and persistent efforts to evade or violate it, but the vigilance of the temperance party has secured the conviction and punishment of so many of the offenders that their prospects must be somewhat discouraging. The same lessons applied in future will, in all probability, ultimately complete a cure, which present indications show is well begun. In the meantime the business is growing more and more into disrepute by reason of its being classed among misdemeanors, and every successful prosecution strengthens this sentiment. Whatever may be said to the contrary by interested parties, the weight of reliable testimony affirms the almost total suppression of anything like open traffic, and wherever the business survives at all, it is in holes and corners. The beneficial effects of the Act are already apparent in the increased comfort of many homes that were impoverished by drink, and the protection of the youth from the allurements of the traffic as conducted under a license system, cannot be other than a most important safeguard to them. The temperance people of Halton deserve praise for the self-denying zeal and energy with which they have thus far fought their battle; and, judging by the spirit of the "camp," they may be depended upon to acquit themselves equally well in future.

MISREPRESENTING CALVINISM.

Our Presbyterian brethren often complain that Calvinism is grossly misrepresented by those who oppose it. Not long ago, a worthy Presbyterian minister expressed to us the opinion, that if we only could see Calvinism aright, as he saw it, all our objections would vanish. In the last issue of the *Presbyterian Review*, the Rev. James Middlemiss, of Elora, published the first of a series of articles on "Misconceptions of Calvinism," in which he maintains that the teachings of Calvinism are misapprehended and misrepresented more than those of any other system that professes to exhibit the teaching of Scripture respecting our salvation. We are not disposed to deny that Calvinism has been misrepresented. All religious systems have been misapprehended, through prejudice and imperfect knowledge. Even the Roman Catholics repudiate the way in which Protestants state Romish views. We certainly have often good reason to complain of the way in which Methodism has been misrepresented by caricatures of unfair and unfriendly critics.

But we believe the complaint of misrepresentation in theology is often made when critics of a system press its principles or dogmas to their inevitable logical consequences. Many hold and defend dogmas from whose logical results they recoil. A difference should be made between a doctrine and the individual who holds it. If any man's view is shown to fairly involve certain consequences, it is no answer to this for the person who holds this view to say that he does not accept the conclusion. This seems to us to be the cause of the general complaint of Calvinists. Strictly carried out to its logical result, the Calvinism of the Confession of Faith would land those who hold it in necessitarian fatalism. But most of those who call themselves Calvinists are not fatalists. The Confession makes salvation unconditional. But Presbyterians do not teach or act as if salvation was unconditional. They, illogically, we think, hold and teach what they should not consistently hold if their principles are true. Evangelical Calvinists teach that salvation is to be offered to all, and that men are lost because they reject salvation; but these things are true, because the distinguishing features of Calvinism are not true. The fact that the logic of common sense is too strong for the creed is no vindication of the creed.

If our Presbyterian brethren mean that Arminian theologians have found it necessary to misrepresent Calvinism, in order to give force to their objections against it, we are disposed to deny this. There is no necessity for any caricature or misrepresentation to make a point against Calvinism. The plain language of the Confession of Faith and the Catechisms declares that God has from all eternity ordained some men and angels unto life, and appointed others to perdition, and that the number of these is so infallibly fixed that it cannot be changed. Effectual calling, irresistible grace, a limited atonement, and final perseverance assume the truth of this election and reprobation, and are in harmony with it. When we urge the objection, that according to this God is represented as consigning to eternal perdition, for not believing in Christ, those whom he had by his own decree ordained to unbelief, appointed unto death and excluded from life, and to whom he does not give the grace of saving

faith which he gives to the elect, we do not misrepresent Calvinism. We simply assume that it means what it says.

WARDEN MASSIE VINDICATED.

Neither the public nor the parties directly engaged in prosecuting the charges against Mr. Massie, Warden of the Central Prison, will complain of any disposition on the part of the Commission before whom they were investigated, to prevent a full and thorough inquiry. Every possible opportunity was given the prosecution to sustain the charges which had been made, if evidence were available to do so. The testimony of prisoners and ex-prisoners, many of them evidently not too well disposed toward the Warden, and of guards who were intriguing against him, was admitted. Ample time was allowed for procuring witnesses, and every needful facility was furnished for their appearance before the Commission; and now that the evidence, in so far as it relates to the testimony of witnesses, is all in, an unprejudiced public has doubtless concluded that the prosecution had a very small basis of fact as a foundation for their charges. As to the charge of unjust discrimination against Roman Catholics, it was not sustained by a particle of evidence; and although it was proven that for a short time had meat was served to the prisoners, it was made equally clear that it was discontinued as soon as the Warden was made aware of its quality. It is now pretty generally believed that neither of these specifications constitute the real motive for the prosecution, though they so appeared in the formal procedure, but that Mr. Massie's chief offence was committed upon a certain occasion when, in obedience to his convictions of duty, he refused the demand of a priest for the release of a prisoner from close confinement who had been placed there for a breach of prison discipline. Resistance to ecclesiastical authority is one of the offences which the creed of Romanism does not willingly forget or forgive, and therefore the means which long experience has taught them how to use to the best advantage were at once employed to discover, if possible, some ground of complaint against the Warden's government—if not, indeed, to provoke him to some offence which would secure his dismissal, in which event it was hoped a Roman Catholic might be appointed to succeed him. Guards were tampered with, discipline relaxed; and doubtless much of the turbulence which prevailed among the prisoners was also owing to a priestly intrigue for the punishment of a public officer who, in the exercise of his official duties, refused to submit to the insolent interference of a Roman Catholic priest. That this inquisitorial attempt at persecution has ingloriously failed is gratifying in the highest degree; and possibly the exposure of the plot will be a lesson that its promoters, as well as the dupes, who, ignoring their responsibility for the proper discharge of the duties with which they were entrusted, lent themselves to a wicked attempt to ruin their chief, will not soon forget.

SMALL-POX IN MONTREAL.

All will be glad to hear that the small-pox, which had threatened to become epidemic in Montreal, is abating. The anxiety and alarm caused by the somewhat exaggerated reports of its ravages have had a bad effect on general business; as timid people did not like to visit Montreal while the disease was reported to be so prevalent. Every practicable effort is being made to arrest the spread of the malady in the city, and to prevent its extension to other parts of the country. We learn that the disease has been almost wholly confined to the French-Canadians who are opposed to vaccination. From private information we learn that vaccination has been shown, during the progress of the disease, to be an effectual protection against it. Scarcely any vaccinated persons have taken the disease, and in cases where any such caught the infection it was in a very light form. It is said that Sir Francis Hincks was not vaccinated. Father Dowd, of St. Patrick's Church, said last week that he had not had a single case in his large Irish Catholic congregation. No cases have occurred in St. James' Street, Point St. Charles, Ottawa Street Methodist churches. The only cases of which we have heard among our congregations are two—one case in Dominion Square congregation, and the young man supplying for Rev. James Aude, of Douglas Church, caught the infection by travelling in a second-class car, and had a slight attack. There seems to be no feeling of alarm among the British population of the disease spreading; but there is a good deal of anxiety lest the rumors of the progress of the malady which appear in the papers should create undue alarm in the country, and prevent visitors coming to Montreal for purposes of pleasure or business, in as large numbers as usual. Any person who has been vaccinated need have no apprehension about visiting Montreal. At a large public

meeting, held on Friday last, it was resolved to adopt the most stringent means of stamping out the disease, which, as it is propagated by direct infection, is preventable.

AFFAIRS IN BRITAIN.

The political circles of England are full of echoes of the coming conflict. Each party is trying to forecast the result of the elections. The great question of the hour is, how will the newly enfranchised vote? The Liberals assume that they should naturally be in sympathy with the party that conferred on them the right to vote. On the other hand, a large proportion of the new voters are tenants of Conservative landlords, and therefore under their influence. It is singular that on all hands it is conceded, that if Mr. Gladstone's voice will permit him to address the people at some of the great centres, he will lead his followers to victory. If not, the result will be doubtful. Parnell has come out in favor of the repeal of the Union of Ireland with England, in a way that neither party can approve. So far, he has made common cause with the present Government. There is no doubt that at present the Government party is anxious to conciliate the Parnellites. But the idea of English legislation being directed by the Land League party is so unpopular in England, that a definite alliance with Parnell and his followers would cause the defeat of the Government. Parnell has overreached himself in adopting Irish independence as a part of his plan. Some form of local self-government may before long be conceded to Ireland, but independence never can be conceded while England is one of the great states of Europe. The attempt to achieve the impossible is likely to discredit Parnell and lead to his overthrow. Lord Randolph Churchill's recent speech at Sheffield has been a disappointment. It throws scarcely any light upon the future policy of the Government; and is silent on Parnell's recent departure on Irish independence. Parnell will probably hinder more than help the party he is supposed to support in England.

It is reported that by a recent great rain storm—the worst that has visited the place in thirty years—there has been terrible destruction of life and property in Canton, China, and vicinity. More than 10,000 persons lost their lives, and multitudes are left in a condition of starvation. Entire villages were submerged or swept away, and the rice and silk crops are almost entirely destroyed. Many of the streets of Canton were flooded for several days. At Szin city the water broke through the city wall, and in some places the water rose in a single night to a height of forty feet, and sweeping over the surrounding country carried everything before it. It is said that at Kunin, a market-place near an embankment of one of the streams connected with the river which brings the water from the North and West rivers, the majority of the inhabitants were drowned by the water breaking through the embankment, while of those who escaped the first rush of the flood, many who sought refuge upon a piece of rising ground near were overtaken by the rising waters and overwhelmed. Many heart-rending scenes are depicted by the writer, from whose letter this intelligence is taken, and who says that the suffering which is being endured by thousands in the province, in consequence of the destruction of their homes and of the supply of food, is pitiful.

The telegraphic reports indicate strained relations between Germany and Spain in consequence of the seizing of the Carolines by the former. The feeling in Spain is intense. At Madrid the German Legation was insulted, the Embassy was attacked and a bonfire built of the furniture. The Spanish Ministry, with the concurrence of the king, has sent an ultimatum to the German Government requesting the evacuation of the island taken possession of. Germany offers to submit the question of title to arbitration, and consents, if Spain can establish her right to possession, to withdraw her present occupancy. Spain objects under the plea that her claim is too apparent to admit of discussion. It is most likely, however, that the dispute will be settled in this way. If Spain can establish her claim before a commission, she has nothing to fear. That she can succeed in any attempt to recover possession by force, should she be so reckless as to make it, no one will believe, and there is little probability that she will try.

The burning question raised by the revelations of the *Pall Mall Gazette* is still to the front. The great Hyde Park demonstration against the prevalent iniquity was a unique event. It was largely promoted by the Salvation Army. The Rev. Wm. Arthur has published a timely tract on the subject, entitled "Hush, or Speak Out." An action

has been entered against Mr. Stead, editor of the *Pall Mall Gazette*, for abducting the girl Eliza Armstrong to show the facility that exists for ensnaring young girls. "General" Booth is also charged with being a party to this abduction. Those who are opposed to the authors of this exposure rejoice at the prospect of Mr. Stead being made to suffer, and that Mr. Booth will be discredited. We do not believe that Mr. Booth is guilty of the improper conduct ascribed to him, and we think it likely that the trial of Mr. Stead will be more damaging to his opponents than to him.

At a recent meeting of the American Bar Association held at Albany, some facts were disclosed which indicate a necessity for a thorough reform in legal proceedings in that country. In a report submitted by Judges Dillon and Field, two of the ablest members of the association, it was stated that the average life of a lawsuit in some of the States is six years, which is equivalent to saying the result of a vast proportion of the suits involved is not determined by justice or equity, but by the comparative length of the purses of the litigants. The principal cause of such vexatious delays may be easily deduced from the fact that in some States "in fully half the cases appealed the decision of the lower court is reversed, while in the best judged States one case in five is reversed." Such a state of things implies either a complexity in the laws of the several States which makes their correct interpretation possible only to an expert, or that the judiciary of the lower courts is badly selected, which is inevitable where it is at least possible that the election may turn more upon the political tendencies of the candidate than upon his forensic knowledge. A natural inference is that courts exist for the administration of justice, but evidence what that is likely to be appears to be a remote and uncertain quantity to people who seek it in the courts of our neighbors.

We direct the attention of our readers to the advertisement of Rev. J. W. Jones, of Drogheda, Ireland. Please read it. It is an appeal for help from Canadian friends of Ireland towards that mission, and especially in support of an important educational institution at Drogheda, which is seriously in need of funds to carry on the work for which it has been established. Canadian Methodism owes a good deal to Irish Methodism. Drogheda, on the Boyne River, is a spot of historic interest that has special claims on Protestants. Methodism should not be suffered to decline for want of help at a point where Protestantism won such a glorious victory. The object is a good one. The Methodists of Drogheda are few in number, but plucky and liberal, and well deserve any support that they may receive from Irish Methodists in Canada or the United States. The Editor of the *GUARDIAN* will be happy to forward any contributions sent to him for this object. We have departed from our usual practice of not discriminating in favor of local enterprises, because an appeal from the Boyne is something special.

The *Christian Advocate*, N. Y., speaking of the prospects of the Salvation Army in the United States, says: "There are signs of the total break-up of the Salvation Army in this country. Something has taken away the measure of sympathy which was freely given at first. The opinion expressed when their work first opened in this country, that the Churches could and soon would do all the work the Army proposed to do, is still held. No organization outside the Church is called for when the Church is alive. The one lesson of value which the Army teaches is that the Church may safely go outside the Churches to do its work. But Methodism has known that for a long time. But latterly we have been too much afraid of eccentric methods."

Although to most men the climate of the Polar regions makes a residence in the far North more uninviting and undesirable than any other part of the globe, it has been the common report of travellers that the natives are strangely attached to the cheerless and desolate country, and are quite as reluctant to leave it behind as other people are to abandon their homes in sunny lands. It is only in recent years that there has been any decided tendency among the people of Iceland and Greenland to join the stream of emigration flowing toward our country. But the last census showed that quite a number of Greenlanders had settled in the United States, and there are enough Icelanders now resident in Dakota, Montana, and the adjacent British Province of Manitoba to form a synod of Lutherans.

The Heckston Camp-meeting will be held on the 14th instant. Rev. Dr. Saunders, of Montreal, and Rev. A. Hardie, of Ottawa, are expected to be present. Ministers and probationers from the Brockville and Matilda Districts are cordially invited.

NEW BOOKS AND PERIODICALS.

—The *Century* for September opens with an excellent portrait of General Grant, and contains his own account of the siege of Vicksburg. Among general contents are Panforte de Sienna, second paper. The Silent South; The Bostonians, chapter VIII.; Among the Red Roofs of Sussex; Whom He Loveth, He Chasteneth; Crow's Nest; The Great River of Alaska; A Woman's Diary of the Siege of Vicksburg; Connecticut in the Middle Ages; New Wine; The Twilight of the Poets; and Abigail Becker. Among the memoranda of the Civil War are papers from General Grant, Schuyler Hamilton, Philip St. George Cooke, Rev. W. H. Hitchcock and Campbell Brown. In the other departments there is the usual variety of interesting matter.

—The *Fortnightly Review* for August contains articles as follows:—I. The Paris Newspaper Press; II. The International Tribunals of Egypt; III. Pasteur's Life and Labors, a very interesting paper by Mrs. Lynn Lytton; IV. Yacht Racing; V. Lord Peterborough; VI. Death and Afterwards, by Edwin Arnold, C.S.I.; VII. Private Bill Legislation; VIII. The New Naturalism; IX. Midsummer in the Soudan, by Brigadier-General Henry Brackenbury, C.B.; X. Medical Speculation, by Morrell Mackenzie, M.D., a rejoinder to an interesting paper in a previous number; XI. Church and State in Scotland, by Lord Balfour of Burleigh. The other departments are, as usual, an interesting summary of current events with Editor's comments.

—The *Popular Science Monthly* for September contains: I. The Relations of Railway Managers and Employees. II. The Present Aspect of Medical Education. III. Insect Fertilization of Flowers. IV. Origin of Man and the Other Vertebrates, illustrated. V. An Experiment in Primary Education (II). VI. The Fauna of the Seashore. VII. Siberia and the Exiles. VIII. How Spelling Damages the Mind. IX. Sunlight and the Earth's Atmosphere. X. The Science of Morality. XI. Recent Progress in Biology. XII. The Primitive Ghost and His Relations. XIII. The Physiology of Colors. XIV. Sketch of Dr. Gustav Naachtigal. Other contents as usual.

—The first article in the September number of the *Andover Review* concludes Rev. S. W. Dike's discussion of "The Religious Problem of the Country Town." Rev. Robert J. Nevin, D.D., rector of St. Paul's Church, Rome, gives a thrilling account of the devotion and martyrdom of Panzani, who died in Rome last November. Dr. Nevin writes from personal acquaintance with Panzani, and incidentally sheds much light upon the policy and methods of Pius IX. and the Jesuits. D. McG. Means, Esq., of New York city, contributes a valuable paper on county and town poor-houses, and the systematic efforts recently put forth to remedy serious evils in their management. This article fitly follows Mr. Meredith's in the August number on county jails. Mr. Henry Cabot Lodge portrays President Madison with remarkable skill. Under the head of "Archæological Notes," Professor Taylor reviews a number of recent discoveries, and Professor Woodruff notices the very important El Fayoum manuscripts, and gives a careful resume of the discussion which is going on over the alleged Gospel fragment. The Editorials consider The Partition of New Guinea, and The Work of the Holy Spirit—the last being a continuation of the series entitled "Progressive Orthodoxy." Houghton, Mifflin & Co., Boston.

—*Pomegranates from an English Garden*: A selection from the Poems of Robert Browning. New York: Chautauqua Press. This little volume of extracts may give some idea of Browning's style to those who are not familiar with his writings. Browning is eminently suggestive, terse and powerful. His thoughts are like lightning flashes, which reveal hidden scenes. But the reputation he has for being abstruse, rugged and hard to understand, has kept the great majority of English readers ignorant of his writings. Those who read these fragments may want to know more of him.

—The *Southern Quarterly Review* for July opens with a review of Drummond's "Natural Law in the Spiritual World." It contains able and timely articles on Methodist Episcopacy, George Eliot, Darwinism, and other living questions. "The Great Exception," by the Rev. W. Harri son, of the New Brunswick Conference, is an able and thoughtful article on the influence and extent of religious ideas in the world.

The Toronto Stove and Manufacturing Co., a new firm which has recently begun business in Toronto, had an advertisement in last week's *GUARDIAN* to which we direct attention.

We direct attention to the change of time from Norwich District Meeting to Thursday, the 17th instant.

The Milton Financial District Meeting, to be held at Waterdown, is postponed till Thursday, Sept. 17th, at 10 a.m.

CHRISTIAN WARFARE.

Soldier, go—but not to claim
Mouldering spoils of earth-born treasure
Not to build a vanishing name,
Not to dwell in tents of pleasure;
Dream not that the way is smooth,
Hope not that the thorns are roses,
Turn no wistful eye of youth,
Where the sunny beam reposes;
Thou hast sterner work to do,
Hosts to out thy passage through;
Close behind thee guile is burning,
Forward! there is no returning.

Soldier, rest—but not for thee
Spreads the world her downy pillow;
On the rock thy couch must be,
While around thee chafes the billow;
Thine must be a watchful sleep,
Wearier than another's waking;
Such a charge as thou dost keep,
Brooks no moment of forsaking.
Sleep as on the battle-field,
Girded—grasping sword and shield,
Foes thou canst not name or number,
Steal upon thy broken slumber.

Soldier, rise—the war is done:
Lo! the hosts of hell are flying;
'Twas thy Lord the battle won;
Jesus vanquished them by dying.
Pass the stream—before thee lies
All the conquered land of glory;
Hark! what songs of rapture rise!
These proclaim the victor's story.
Soldier, lay the weapons down,
Quit the sword and take the crown.
Triumph! all thy foes are banished,
Death is slain and earth has vanished.

—Charlotte Elizabeth Tonna, 1790-1840.

SERMON

BY REV. T. DEWITT TALMAGE.

THE ROAD TO THE CITY.

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isaiah xlviii. 1-10.

There are hundreds of people in this house this morning who want to find the right road. You sometimes see a person halting at cross roads, and you can tell by his looks that he wishes to ask a question as to what direction he had better take. And I stand in your presence this morning conscious of the fact that there are many of you here who realize that there are a thousand wrong roads, but only one right one; and I take it for granted that you have come in to ask which one it is. Here is one road that opens widely, but I have not much faith in it. There are a great many expensive toll-gates scattered all along that way. Indeed at every rod you must pay in tears, or pay in genuflections, or pay in flagellations. On that road, if you get through it at all, you have to pay your own way; and since this differs so much from what I have heard in regard to the right way, I believe it is

THE WRONG WAY.

Here is another road. On either side of it are houses of sinful entertainment, and invitations to come in, and dine and rest; but, from the looks of the people who stand on the piazza I am very certain it is the wrong house and the wrong way. Here is another road. It is very beautiful and macadamized. The horses' hoofs clatter and ring, and they who ride over it spin along the highway, until suddenly they find that the road breaks over an embankment, and they try to halt, and they saw the bit in the mouth of the fiery steed, and cry "Ho! ho!" But it is too late, and—crash!—they go over the embankment. We shall turn, this morning, and see if we cannot find a different kind of a road.

You have heard of

THE APPIAN WAY.

It was three hundred and fifty miles long. It was twenty-four feet wide, and on either side the road was a path for foot passengers. It was made out of rocks cut in hexagonal shape and fitted together. What a road it must have been! Made of smooth, hard rock, three hundred and fifty miles long. No wonder that in the construction of it the treasures of a whole empire were exhausted. Because of invaders, and the elements, and Time—the old conqueror who tears up a road as he goes over it—there is nothing left of that structure excepting a ruin. But I have this morning to tell you of a road built before the Appian Way, and yet it is as when first constructed. Millions of souls have gone over it. Millions more will come.

"The prophets and apostles, too,
Paved this road while here below;
We therefore will, without dismay,
Still walk in Christ, the good old way."

"An highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

I. First, this road of the text is

THE KING'S HIGHWAY.

In the diligence you dash on over the Bernar pass of the Alps, mile after mile, and there is not so much as a pebble to jar the wheels. You go over bridges which cross chasms that make you hold your breath; under projecting rock; along by dangerous precipices; through tunnels, adrip with the meltings of the glaciers; and, perhaps, for the first time, learn the majesty of a road built and supported by governmental authority. Well, my Lord the King decided to build a highway from earth to heaven. It should span all the chasms of human wretchedness; it should tunnel all the mountains of earthly difficulty; it should be wide enough and strong enough to hold fifty thousand millions of the human race, if so many of them should ever be born. It should be blasted out of the "Rock of Ages," and cemented with the

blood of the Cross, and be lifted amid the shouting of angels and the execration of devils.

BUILT BY HIS SON.

The King sent his Son to build that road. He put head, and hand, and heart to it, and after the road was completed waved his blistered hand over the way, crying: "It is finished!" Napoleon paid fifteen million francs for the building of the Simplon Road, that his cannon might go over for the devastation of Italy; but our King, at a greater expense, has built a road for a different purpose, that the banners of heavenly dominion might come down over it, and all the redeemed of earth travel up over it.

Being a King's highway, of course it is well built. Bridges splendidly arched and buttressed have given way and crashed the passengers who attempted to cross them. But Christ, the King, would build no such thing as that. The work done, he mounts the chariot of his love, and multitudes mount with him, and he drives on and up the steep of heaven amid the plaudits of gazing worlds! The work is done—well done—gloriously done—magnificently done.

II. Still further: this road spoken of is

A CLEAN ROAD.

Many a fine road has become miry and foul because it has not been properly cared for; but my text says the unclean shall not walk on this one. Room on either side to throw away your sins. Indeed, if you want to carry them along you are not on the right road. That bridge will break, those overhanging rocks will fall, the night will come down, leaving you at the mercy of the mountain bandits, and at the very next turn of the road you will perish. But if you are really on this clean road of which I have been speaking, then you will stop ever and anon to wash in the water that stands in the basin of the eternal rock. Aye, at almost every step of the journey you will be crying out: "Create within me a clean heart." If you have no such aspirations as that, it proves that you have mistaken your way; and if you will only look up and see the finger-board above your head, you may read upon it the words: "There is a way that seemeth right unto a man, but the end thereof is death." Without holiness no man shall see the Lord; and if you have any idea that you can carry along your sins, your lusts, your worldliness, and yet get to the end of the Christian race, you are so awfully mistaken that, in the name of God, this morning, I shatter the delusion.

III. Still further: the road spoken of is

A PLAIN ROAD.

"The wayfaring men, though fools, shall not err therein." That is, if a man is three-fourths an idiot, he can find this road just as well as if he were a philosopher. The imbecile boy, the laughing-stoof of the street, and followed by a mob hooting at him, has only just to knock once at the gate of heaven, and it swings open; while there has been many a man who can lecture about pneumatics, and chemistry, and tell the story of Faraday's theory of electrical polarization, and yet has been shut out of heaven. There has been many a man who stood in an observatory and swept the heavens with his telescope, and yet has not been able to see the Morning Star. Many a man has been familiar with all the higher branches of mathematics, and yet could not do the simple sum: "What shall it profit a man, if he gain the whole world, and lose his own soul?" Many a man has been a fine reader of tragedies and poems, and yet could "not read his title clear to mansions in the skies." Many a man has botanized across the continent, and yet not known the "Rose of Sharon, and the Lily of the Valley." But if one shall come in the right spirit, trying the way to heaven, he will find it a plain way. The pardon is plain. The peace is plain. Everything is plain.

He who tries to get on the road to heaven through the New Testament teaching will get on beautifully. He who goes through philosophical discussion will not get on at all. Christ says: "Come to Me, and I will take all your sins away, and I will take all your troubles away."

Now, what is the use of my discussing it any more? Is not that plain? If you wanted to go to Albany, and I pointed you out a highway thoroughly laid out, would I be wise in detaining you by a geological discussion about the gravel you will pass over, or a physiological discussion about the muscles you will have to bring into play? No. After this Bible has pointed out the way to heaven, is it wise for me to detain you with any discussion about the nature of the human will, or whether the atonement is limited or unlimited? There is the road—go on it. It is a plain way.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." And that is you and that is me. Any little child here can understand this as well as I can. "Unless ye become as a little child, ye cannot see the kingdom of God." If you are saved, it will not be as a philosopher, it will be as a little child. "Of such is the kingdom of heaven." Unless you get the spirit of little children, you will never come out at their glorious destiny.

IV. Still further: this road to heaven is

A SAFE ROAD.

Sometimes the traveller in those ancient highways would think himself perfectly secure, not knowing there was a lion by the way, burying his head deep between his paws, and then, when the right moment came, under the fearful spring the man's life is gone, and there was a mangled carcass by the roadside. But, says my text, "No lion shall be there." I wish I could make you feel, this morning, your entire security. I tell you plainly that one minute after a man has become a child of God, he is as safe as though he had been ten thousand years in heaven. He may slip, he may slide, he may stumble, but he cannot be destroyed. Kept by the power of God, through faith, unto complete salvation. Everlastingly safe.

The severest trial to which you can subject a Christian man is to kill him, and that is glory. In other words, the worst thing that can happen a child of God is heaven. The body is only the old slippers that he throws aside just before putting on the sandals of light. His soul, you cannot hurt it. No fires can consume it. No floods can drown it. No devils can capture it.

"Firm and unmoved are they
Who rest their souls on God;
Fixed as the ground where David stood,
Or where the ark abode."

His soul is safe. His reputation is safe. Everything is safe. "But," you say, "suppose his store burns up?" Why, then it will only be a change of investments from earthly to heavenly securities. "But," you say, "suppose his name goes down under the hoof of scorn and contempt?" The name will be so much brighter in glory. "Suppose his physical

health fails?" God will pour into him the floods of everlasting health, and it will not make any difference. Earthly subtraction is heavenly addition. The tears of earth are the crystals of heaven. As they take rags and tatters and put them through the paper-mill, and they come out beautiful white sheets of paper, so, often, the rags of earthly destitution, under the cylinders of death, come out a white scroll, upon which shall be written eternal emancipation.

There was one passage of Scripture, the force of which I never understood until one day at Chamounix, with Mont Blanc on one side, and Montanvert on the other, I opened my Bible and read: "As the mountains are around about Jerusalem, so the Lord is around about them that fear him." The surroundings were an omnipotent commentary.

"Though troubles assail, and dangers affright;
Though friends should all fall, and foes all unite;
For one thing secures us, whatever betide,
The Scriptures assure us the Lord will provide."

V. Still further: the road spoken of is

A PLEASANT ROAD.

God gives a bond of indemnity against all evil to every man that treads it. "All things work together for good to those who love God." No weapon formed against them can prosper. That is the bond, signed, sealed, and delivered by the President of the whole universe. What is the use of your fretting, O child of God, about foot? "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." And will he take care of the sparrow, will he take care of the raven, will he take care of the hawk, and let you die? What is the use of your fretting about clothes? "Consider the lilies of the field. Shall he not much more clothe you, O ye of little faith?" What is the use of worrying for fear something will happen to your home? "He bletheth the habitation of the just." What is the use of your fretting lest you will be overcome of temptations? "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

O this King's highway! Trees of life on either side, bending over until their branches interlock and drop midway their fruit and shade.

BOUSES OF ENTERTAINMENT

On either side the road for poor pilgrims. Tables spread with a feast of good things, and walls adorned with apples of gold in pictures of silver. I start out on this King's highway, and I find a harper, and I say: "What is your name?" The harper makes no response, but leaves me to guess, as, with his eyes toward heaven and his hand upon the trembling strings, this tune comes rippling on the air: "The Lord is my light and my salvation. Whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" I go a little further on the same road and meet a trumpeter of heaven, and I say: "Havest thou got some music for a tired pilgrim?" And wiping his lip and taking a long breath, he puts his mouth to the trumpet and pours forth this strain: "They shall hunger no more, neither shall they thirst any more, neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throne shall lead them to living fountains of water, and God shall wipe away all tears from their eyes." I go a little distance farther on the same road, and I meet a maiden of Israel. She has no harp, but she has cymbals. They look as if they had rusted from sea-spray; and I say to the maiden of Israel: "Have you no

SONG FOR A TIRED PILGRIM?"

And like the clang of victors' shields the cymbals clap as Miriam begins to disencumber: "Sing ye to the Lord, for he has triumphed gloriously; the horse and the rider has been thrown into the sea." And then I see a white-robed group. They come bounding toward me, and I say: "Who are they? The happiest, and the brightest, and the fairest in all heaven—who are they?" And the answer comes: "These are they who came out of great tribulations, and had their robes washed and made white with the blood of the Lamb."

I pursue this subject only one step further:

WHAT IS THE TERMINUS?

I do not care how fine a road you may put me on, I want to know where it comes out. My text declares it: "The redeemed of the Lord come to Zion." You know what Zion was. That was the King's palace. It was a mountain fastness. It was impregnable. And so heaven is the fastness of the universe. No howitzer has long enough range to shell those towers. Let all the batteries of earth and hell blaze away; they cannot break in those gates. Gibraltar was taken, Sebastopol was taken, Babylon fell; but these walls of heaven shall never surrender either to human or Satanic besiegement. The Lord God Almighty is the defence of it. Great capital of the universe! Terminus of the King's highway!

Dr. Dick said that, among other things, he thought in heaven we would study chemistry, and geometry, and conic sections. Southey thought that in heaven he would have the pleasure of seeing Chaucer and Shakespeare. Now, Dr. Dick may have his mathematics for all eternity, and Southey his Shakespeare. Give me Christ and my old friends—that is

ALL THE HEAVEN I WANT,

that is heaven enough for me. O garden of light, whose leaves never wither, and whose fruits never fail! O banquet of God, whose sweetness never palls the taste, and whose guests are kings forever! O city of light, whose walls are salvation, and whose gates are praise! O palace of rest, where God is the monarch and everlasting ages the length of his reign! O song louder than the surf-beat of many waters, yet soft as the whisper of cherubim!

O my heaven! When my last wound is healed, when the last heart-break is ended, when the last tear of earthly sorrow is wiped away, and when the redeemed of the Lord shall come to Zion, then let all the harpers take down their harps, and all the trumpeters take down their trumpets, and all across heaven there be chorus of morning stars, chorus of white-robed victors, chorus of martyrs from under the throne, chorus of ages, chorus of worlds, and there be but one song sung, and but one name spoken, and but one throne honored—that of Jesus only.

Hereafter we may naturally think of this present life just as standing by a great forest tree, you might happen to think of the seed from whence it sprung centuries ago. As "the acorn whispers of the oak," so this life will chiefly interest us in that coming day because its fleeting hours have lipped the language of eternity.

Our Sunday School Work.

Sunday, September 13, 1885.

INTERNATIONAL BIBLE LESSON.—11.

II. Kings 4: 8-37.

TEACHING HINTS.

BY THE REV. A. F. SCHAUFFLER.

The whole story of the relationship between Elijah and this Shunammite woman is wonderfully fascinating. It culminates in the lesson of to-day. Such teachers as are disposed to spend the time on the lesson-story exclusively will find it well to make use of the whole narrative as found in 2 Kings 4: 8-37 and 2 Kings 8: 1-6. The main points involved are: (1.) The growing acquaintance between the prophet and this family, resulting (2) in their setting apart for him an especial little chamber. (3.) Elijah soon asked whether he could do any especial favor to her. She replied, "No." (4.) Gehazi then suggests that the desire of her heart is to have a son. (5.) In due time the desire of her heart is gratified. (6.) Years go by, and the boy grows to youth; but (7) is one day so badly sunstruck that he dies. (8.) The stricken mother then hastens to Elijah, who sends Gehazi to lay his prophet's staff on the corpse. (9.) Elijah, however, goes after Gehazi, at the woman's entreaty, and (10) by miraculous power restores the child to life. Again years pass, and (11) famine drives the woman into the land of the Philistines, where she lives seven years. (12.) Returning to her native country, she finds her land occupied by another, and petitions the king for its restoration. (13.) Just as she came to present her petition, Gehazi is amusing the king by a narrative of his master's miracles, and has reached the story of the boy's resurrection. So Gehazi says: "Lo! this is the very woman I am telling about." (14.) Then the king gave orders that her land should be restored to her. So ends the story.

The teacher who wants a graphic picture of the miracle in to-day's lesson may find it elsewhere. For the sake of those who prefer to divide the time between story and helpful application, we suggest the following: Make this narrative a starting-point for a familiar talk on death and resurrection.

I. ALL MEN MUST DIE.

The only exceptions to this rule were Enoch and Elijah. Paul says that death has passed upon all men. There is no discharge in that last warfare. The great and small, the old and young, the king and the beggar, all must sooner or later "yield up the ghost." Our country is not yet one hundred and ten years old as a nation, and yet there are probably not ten souls living who were alive on the day of our nation's birth.

II. WHY ALL MEN MUST DIE.

Because of sin. Death has passed upon all men, for that all have sinned. "Sin, when it is finished, bringeth forth death." Death is the fruit of which sin is the seed. How evil and horrible a thing sin is, may be seen by its terrible fruitage. As a kind of preliminary harvest of sin, come pains and aches, and loathsome diseases of all kinds. It is well to remember that every headache or toothache, or pain of any kind, speaks to us of the evil nature of sin. And if any one would know what ravages sin can make, let him go to Lazarus's grave, after he has been dead four days. The world is full of witnesses against sin, if men would only open their eyes and ears to their sights and sounds. Gather up all the maladies of the body, and label them "fruits of sin," and you have only given them their right name.

III. WHY DO MEN DREAD DEATH?

Because they fear what follows. Death does not end all. After death the judgment. Men fear very naturally to launch out on that unknown sea, from which no voyager has ever returned. Besides this, God has put into our hearts a dread of death, to make us careful of our lives. Life is a precious thing even in this world; and were men not naturally afraid of death, they would sometimes sinfully court it and seek it. For this reason, even Christians may be afraid of death, even though they do not fear the judgment-day. To be afraid of death is no sign that you are not a Christian. But to be afraid of the judgment is a sign that, even though you have saving faith, your faith is not as strong as it ought to be.

IV. DOES NOT THE ATONEMENT OF CHRIST DELIVER US FROM SIN AND ALL ITS CONSEQUENCES?

Yes, but not in this world. The redemption will not be complete until after the resurrection. The atonement of Christ avails in this world for the complete pardon of all our sins, and for growth in holiness; but it does not avail for freedom from sickness, nor immunity from the power of death. Believers in "faith-cure doctrine," I think, make a great mistake here, when they teach that it avails for sickness and death. But, after the resurrection, the redemption of all Christ's followers will be complete, soul and body will be perfectly and forever whole.

V. WILL OUR BODIES ALWAYS BE IN THE GRAVE?

No; for the time is coming when all that are in their graves shall hear the voice of the Son of God, and shall come forth. We cannot explain how this wonderful miracle can take place, any more than we can explain how Elijah raised the woman's son, nor how in life our bodies and souls are united. But God teaches us that this will happen, and we believe God's word implicitly.

VI. WILL OUR RESURRECTED BODIES BE JUST LIKE THESE BODIES WHICH ARE BURIED?

No; for these bodies are mortal bodies, and those will be immortal. The resurrection body shall be a body glorious in its capacity compared with the bodies we now have. God will "change our vile body, that it may be fashioned like unto his (Jesus) glorious body" (Phil. iii. 21). That "glorious body" will no longer be subject to pain, disease, or death, but then soul and body together shall dwell forever in heaven.

VII. WILL THOSE WHO DIE IMPENITENT RISE FROM THE DEAD ALSO?

Yes. All shall hear his voice, and come forth; but the wicked shall rise to shame and everlasting confusion. As the believer shall go to heaven body and soul; so unbelievers shall be cast into hell, body and soul. This is the plain teaching of the Word of God. This is why Christ says: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. x. 28).

VIII. HOW MAY WE BE SURE OF BEING AMONG THOSE WHOSE RESURRECTION IS GLORIOUS?

There is only one way of being sure of this, and that is Christ's way. Repent of your sins to-day; ask for pardon; give yourself to God to be his obedient follower, and then you, too, shall have part in the resurrection of the just. That is the only way.—*Sunday-school Times.*

THE STONES OF THE HOLY CITY.

Away down one of the oldest streets in Paris there used to be a small shop whose windows, irregularly bulging out upon the street, contained treasures for the connoisseur, although I do not doubt that most of the passers-by overlooked them. It was a sort of jeweller's brio-a-brac shop. The man who kept it was half French, half Oriental, and in his red "fez," with his long thin brown hands, his eager shrewd face and brilliant eyes, he looked like some strange creature suddenly transported from the "Arabian Nights" to this dusky corner of old Paris. Yet I never lingered by his window without thinking of those strange and splendid words of Revelation; for, scattered in artistic confusion, were all sorts of unusual stones—Oriental and European, yet chiefly such as we read of as forming the walls, the gateways, the streets, of God's city. There were the jasper stone, sardonyx, chalcedony, topaz, amethyst, and beryl. They gleamed in the shadowy little place like living things, and we used to feel as if they contained some special message, some meaning which they would flash forth at us while we looked.

"Having the glory of God; and her light was like unto a stone most precious, even like a jasper stone; clear as crystal."

We read these words, and the others describing the glories of that promised land, and do not stop to consider how beautiful the hidden meanings are; why the stones referred to were selected for those unseen glittering gateways; why there were special colors and gems chosen for the walls and streets in the City of the King. How much more beautiful and interesting it all becomes when we know just what are the traditions and significance of the stones referred to!

Beginning with the first, the jasper, it has many ancient associations. It is a mineral, and is found in Sicily, as well as in the East, and in Prussia. There is a red and green jasper. Some kinds are striped, and are called the "ribbon" stone. Our old brio-a-brac man had some highly-polished specimens. One, a square piece, with red lines on the green, made us think of Aaron's breast-plate, which was made of jasper; and this very piece may have travelled from some far-off time and country—may once have been used for healing purposes. We know that the ancients considered jasper a sovereign remedy for some kinds of sickness, and they used pieces of it as a talisman against the bites of venomous insects and fevers. But jasper must in the time of the apostles have been very highly polished and used as a precious stone, for in that first glimpse of the eternal city St. John says the "light" of it was like the jasper-stone, and the "first foundation" was jasper, and the "second, sapphire."

About this lovely gem all sorts of traditions and suggestions linger. It formed one of the principal stones in the breast-plate of the Jewish high-priest; it was regarded as signifying good-will when given to a friend, a peace-offering to an enemy, and denoted purity and strength, while from time immemorial as a gem it has been considered rare.

There are various kinds of sapphire: the pure Oriental stone of a clear blue is the most valuable; but there are white sapphires, and very pale-hued stones by no means so rare. As is the case with all gems, certain stones have been famous, and present a history as varied and sometimes as romantic as anything in animate life.

For years a certain sapphire was hidden in Bengal, having been handed down in an Oriental family as a talisman. Through some carelessness on the part of a younger son it was stolen, and so strong was the superstition concerning it that the three brothers of the house separated, each going in search of their beloved heirloom, which was traced to Paris, where a noted jeweller was about setting it into a ring for an English lady. The Orientals purchased it with all their spare money, and returned it to their original place in their home, satisfied that

prosperity would once more be theirs. Singular as this devotion to a family gem may seem, it is by no means unusual in the East.

To return to those wondrous walls. We can think of them, the one deep green with jasper settings, the next shining with blue sapphire light, and the "third a chalcedony."

The chalcedony is a sort of agate, a white carnelian, a quartz, and is white, or bluish or reddish white, gray, blue, brown, sometimes black. But the chalcedony of Revelation was the clear and shining stone such as we see in pieces of ancient jewellery, such as I saw not long ago in a curious old necklase. The stones, linked far apart, had a sort of imprisoned light about them, a gleam set deep in the heart of each, and which flickered as the quaint ornament was shifted from hand to hand.

Passing this "milk-white" foundation shining fairly against the sapphire blue, we come to the "fifth, sardonyx," the stone which is supposed to represent three cardinal virtues. It has layers of color: the black meant humility, the red modesty, the white purity. A Greek maiden on her birthday was given some ornament with sardonyx. At the same time from its rarity it was used as a triumphant decoration of a Roman Emperor, and adorned the brow of Cleopatra. But all these earthly tributes faded away before that picture of the wall set with sardonyx, the wall representing those divine attributes, and which indeed may well be called a "foundation."

Sardius formed the sixth foundation, chrysolite the seventh. Sardius is carnelian, a stone of very ancient value, and in its best form, of great beauty. It comes in various colors, but the deep clear red is the most precious: this sometimes deepens when under the effect of strong sunlight, and it often sends out a soft gleam, half white, half silvery. It is found in the East in large quantities—in Japan and in Bombay chiefly, and some of the most ancient seals and rings are carnelian.

The chrysolite is the ancient topaz—a pale green stone, limpid and tinged with yellow. It is of little value as a gem, for it readily wears away. But there is one curious fact connected with it. It is the only precious stone found, dropped as it were "from space." In other words, it has been found as an aerolite, or among the meteoric stones which have fallen, like shooting-stars, from time to time, and which among the ancients were regarded with superstitious awe, perhaps because they could not understand any scientific reason for their appearance on earth.

"The eighth, beryl."

In the old shop window in Paris was a curious ring set with a large stone, clear green, and which at first we took to be an emerald. But our old man displayed it proudly one day as a perfect specimen of the beryl, which we know was one of the twelve stones in the breast-plate of the Jewish high-priest, and had its special significance—purity and strength. The beryl and aquamarine are alike in composition, although the species known as beryl is finer, more transparent, and brilliant. Sometimes pure white beryls are found, but the finest are the clear shining green stones of which ancient writers speak with enthusiasm. One significance of the stone was "sweetness and joyfulness." It was used as a token of happy contentment, and so is given as a fitting foundation for one of that joyful city's walls. We can think of it as meaning the brightness, the clear sunshine of that promised land.

And "the ninth a topaz, the tenth a chryso-prasus."

Our old friend had some rare collections of the topaz, and was glad to display them and talk them over. On a little deep brown saucer he kept a dozen or more unset stones, yellow, green, pink and brown. Sometimes, he told us, a very beautiful tint is given the topaz by heating yellow specimens; the result is a delicate rose-pink. The Oriental topaz is a sort of yellow sapphire; the Scotch topaz is only a kind of quartz; some from Brazil are very fine and rare. In some instances the stones are so strongly affected by the sun as to change their hue. In the British Museum a fine collection made by a Russian officer is for this reason kept shrouded from the ordinary light of day.

The chryso-prasus, or chryso-prase, is among the most ancient of all stones, and has from time immemorial had many uses. The ancients employed it for talismans and charms as well as seals and signets, and there are preserved to-day beautiful specimens of engraving on the rich apple-green stone, which bears polish finely, and a hundred years ago was very much in use for jewellery. Its name signifies "beautiful." One can think of that city wall, shining with the fair green stone, near to the translucent foundation of pink and yellow topaz.

"Eleventh, a jacinth; twelfth, an amethyst." The jacinth is a mineral, lustrous and delicately red, with a peculiar brilliancy and a "fire" of its own. The ancients held that its glow meant steadfastness and courage. A youth going into battle sometimes wore an amulet with one of the gleaming jacinth stones set in the heart of gold; and a victory won, the gem was sometimes given to his betrothed. One sees the jacinth rarely now. Our old man had none of them.

Counting up our twelve stones, we missed this one, but the last, the amethyst; he had in rich profusion—a whole plateful of unset stones, some engraved, some cut; some plain, some unpolished, and of every variety of hue; transparent purple, deep violet, greenish-yellow, pale lavender. The amethyst belongs to the

quartz family; it is a beautiful stone, but not very valuable, except the real East Indian amethyst, which is very rare, and not quartz, but a kind of purple sapphire.

The Hebrews believed that those who wore amethysts could have dreams and strange visions, while the Greeks considered it a cure for intemperance. But such fancies passed away centuries ago, and for some reason the amethyst has fewer traditions or fanciful suggestions than any other precious stone.

What was meant by those words of St. John we do not know; only we believe that he meant us to picture God's city as shining and fair and wonderful, so that in likening its foundations to certain jewels, he expressed not only the brilliancy and splendor of those gems, but the significance which had been given them—faith, purity, strength, humility, steadfastness, courage. On these virtues are built up the walls of the New Jerusalem.—*Lucy C. Little, in Harper's Young People.*

CURIOSITY.

Curiosity concerning the affairs of others, says a contributor in the *Religious Herald*, is exceedingly reprehensible. It interrupts the order, and breaks the peace of society. Persons of this disposition are dangerous trouble-makers of the world. Crossing the lines in which others move, they create confusion, and awaken resentment. Hence many a friendship has been broken; the peace of many a family has been overthrown; and much bitter and lasting discord has been propagated through society. Such a disposition is entirely the reverse of that amiable spirit of charity our Lord inculcates. Charity, like the sun, brightens every object on which it shines; a censorious disposition casts every character into the darkest shade it will bear. It is to be further observed, that all impertinent curiosity about the affairs of others tends greatly to obstruct personal reformation. They who are so officiously occupied about their neighbors have little leisure, and less inclination, to observe their own defects, or to mind their own duty. From their inquisitive researches they find, or imagine they find, in the behaviour of others, an apology for their own failings; and the favorite result of their inquiries generally is, to rest satisfied with themselves.

We should consider, also, that every excursion of vain curiosity about others is a subtraction from that time and thought which is due to ourselves and to God. In the great circle of human affairs there is room for every one to be busy, and well employed in their own province, without encroaching upon that of others. It is the province of superiors to direct; of inferiors to obey; of the learned to be instructive; of the ignorant to be docile; of the old to be communicative; of the young to be advisable and diligent. In all the various relations which subsist among us in life, as husband and wife, master and servants, parents and children, relations and friends, rulers and subjects, innumerable duties stand ready to be performed; innumerable calls to activity present themselves on every hand, sufficient to fill up with advantage and honor the whole time of man.

OUT-DOOR LIFE FOR WOMEN.

The redemption of women's health, I am more and more convinced, depends on their taking to out-door life and activities. Reading high-class memoirs, which are in every one's hands now-a-days, of the Carlyles, the Stirlings, and F. D. Maurice, one is distressed to hear the continual story of weak health, and women who, brought to face the realities and efforts of life, immediately droop, languish, and are a long time dying. If they have a house to keep, and a share of the actual work, like Mrs. Carlyle, at Craigenputtock and Chelsea, they sicken mysteriously, and their life is a time of wrestling with household affairs, alternating with refuge on the sofa, or months in the doctor's hands, in that wretched, unimprovable state which justified the sigh of a much tried husband who "wished his wife would get better, or something!" Have I not, through the ignorance of my day and generation, wasted life enough in attacks of the familiar household demon, nervous prostration, which only vanishes on turning the patient out of doors. Twice and again, friends have looked pityingly on me as good as gone, but taken out of doors ten hours a day, as good for nothing else, sun and wind wrought their spell of healing, and health came again. Henceforth no more in-door life than must be for me, and I would urge other women to fashion their lives so as to spend them more in the open air.—*Vick's Magazine.*

Self-seeking is a deadly plague to the soul.

The soul of refined conversation is the same as the soul of refined manners, namely, good-will toward others and a desire to secure their comfort and increase their happiness. This great law underlies all the rules on this subject. The authoritative putting of this law is: Do as you would be done by.

Every solitary kind action that is done, the world over, is working briskly in its own sphere to restore the balance between right and wrong. Kindness has converted more sinners than either zeal, eloquence or learning; and these three never converted any one, unless they were kind also. The continual sense which a kind heart has of its own need of kindness keeps it humble. Perhaps an act of kindness never dies, but extends the invisible undulations of its influence over breadth of centuries.—*F. W. Faber.*

The Righteous Dead.

RICHARD MARSHALL STONEHOUSE,

Born in Dereham, county Oxford, in 1852; died in the township of Chatham, county Kent, July 12th, 1885.

Bro. Stonehouse was converted in meetings conducted by the Rev. W. W. Edwards, and was for several years a consistent member of the Methodist Church at Louisville.

His illness was brief—only for a day or two—though he wanted no more, for he was ready.

S. J. A.

LYDIA HICKS,

Widow of the late Philip D. Hicks, of the township of Thurlow and county of Hastings, departed this life peacefully and in full assurance of a glorious immortality, April 20, 1884. Sister Hicks, whose maiden name was Whiting, was born in Utica, State of New York, September 7, 1813. She was converted to God at the early age of seven, and adorned the Christian profession from that date till the hour of her death. The grace of God was magnified in her beautiful Christian life, all spent for God and in the service of her Master. She was united in marriage August 26, 1834. Her husband died September 10, 1858. She raised a family of nine, two of whom passed through the Jordan of death in advance of her. The Methodist minister always found a welcome and a home at Mr. and Mrs. Hicks'. Sister Hicks always longed for fellowship with God's people, especially the minister of the Gospel. The writer of this notice has pleasing recollections of delightful intercourse with Sister Hicks for some year or two before her death. Through failing health she was unable to attend regularly the public worship in the house of God, but she ever longed to "go up to the house of the Lord." Sister Hicks was universally admired and beloved. She always manifested the greatest anxiety about the conversion of all her family to God. May the hallowed memory of the now sainted mother linger with those of her family on earth, as a sweet constraining influence to help them to a full and unreserved consecration to Christ.

S. M. C.

BENJAMIN PASHLEY

Departed this life peacefully and triumphantly March 31st, 1884, in the township of Rawdon, county of Hastings.

Bro. Pashley was born in the village of Cawthorne, Yorkshire, England; was converted in youth under the labors of the late Edward Brooks, Esq., and became an earnest worker in the Master's vineyard. Was soon promoted to the position of a local preacher in the Methodist Church, which position he filled with ability and acceptability up till the time of his death. He was very devoted in his attachment to the Church of his choice, and was a passionate admirer of the grand old historic names in Methodism. He had an extensive knowledge of Methodist history.

Bro. Benj. Pashley was united in marriage to Miss Ann Hudson, July 25th, 1837. His wife was a native of his own village. They came to this country in 1842 and settled in the county of Hastings, residing for some years in Belleville. He was intimately acquainted with a great number of Methodist ministers, and took great pleasure in rehearsing the striking characteristics of these men of God.

His death seemed untimely and mysterious. He was just moving to a new home; riding on one of the loads of goods, he was thrown from the wagon and sustained such serious injury that he died in a few days after. He was completely resigned. His friends sang, "God moves in a mysterious way," etc. He asked them to sing "Rock of Ages," etc.; they hesitated, being overcome with sorrow, when he exclaimed, "Oh! if I could sing, I would, I would shout." When asked if he was prepared for the change, he answered, "Through Christ alone, through Christ alone." "I the chief of sinners am, but Jesus died for me." Again rousing from the death slumber, he exclaimed, "They are watching and waiting for me," etc. "Who, father?" asked a tender and beloved daughter, clinging fondly to an earthly parent in the death struggle. "Friends fondly cherished," etc., he replied. "Any one in particular, father?" No visible manifestation he whispered, and the voice was hushed on earth that it might be attuned to greater sweetness in that country where God is ceaselessly praised.

S. M. C.

LUCY HARRIS.

"At rest." Was born in the county of Oxford, Canada, April 28th, 1816. Died on Sunday morning, July 26th, 1885, at Parkdale, Ont. She was a daughter of Heman James Esq., and was converted at the early age of fourteen, under the ministration of the Rev. Hewey Wilkinson. Married to Warren Harris Esq., her now bereaved husband, in 1835, for fifty years they lived together in faithful bonds of affection. Having no children of their own, they adopted others, and at her death leaves a married daughter with a family which she dearly loved, and who now deeply mourn their loss. For several years she was prominently connected with the Methodist Church at Salford, and her house was always a welcome spot for God's ministers. Many of them passed on before her to rest, and stood to greet her to the other shore, and many yet behind can call to mind the warm hospitality always extended. After leaving Salford, for a number of years she resided at Ingersoll, where she was most actively engaged in the interest of the Church, and drew around her many warm friends in Christian love and fellowship. For the past three and a-half years, she has been living at Parkdale. Though bodily afflicted, she was prevented entering into the Church work there with the same zeal and energy as in former years. She always attended the means of grace when health permitted, and the class meeting was a great source of comfort to her. Some four months ago she was attacked with the dire disease which finally terminated in welcome relief from the terrible suffering she was called to pass through. Day after day and night after night she bore up with remarkable fortitude and a calm resignation to God's will, frequently holding sweet communion with her Saviour. She was conscious to the end, and almost her last words were plainly articulated, "Blessed Jesus receive my Spirit," and but a few hours after her soul winged its flight with angelic escorts, from its tenement of clay, forever to be with her Lord.

Service was held at the house 17 Lansdowne Ave., Parkdale, at 12 o'clock noon, on Tuesday, the 28th of July, and the funeral at Ingersoll, on arrival of the 4.30 train (C.P.R.) to Ingersoll cemetery. A large concourse of relations and friends had assembled to pay the last tribute to one whom they so dearly loved, and one who was held in the highest esteem and respect by all who came in contact with her. W.C.J.

Notes of the Week.

The *Journal des Debats* and *Liberte*, commenting on the entire cordiale between England and China, taunts M. Ferry with plunging France into war with China to benefit England.

Lieut. Wissman, the German explorer recently sent by the King of Belgium to make a report on the river Kasau, has arrived safely at the junction of the Congo and the river Kiva.

Count Tolstoi, the celebrated Russian statesman and poet, who has kept Nihilism at bay since the assassination of the late emperor, has been declared incurably insane, and is confined in an asylum.

The Secretary of the Indian Association at Calcutta telegraphs that native opinion strongly condemns Lord Randolph Churchill for his attack upon the Marquis of Ripon, and that the press unanimously defends the Marquis.

The *New Free Press*, Vienna, says: An Anglo-Chinese alliance would open up a new phase of the Russian question, and guarantee the peace of the world. This much is certain: England's decadence is still far distant.

The trustees of the Protestant Orphans' Home, London, acknowledge with thanks a donation of \$800 from the Orangemen of Auburn, being the proceeds of a collection taken up in the Methodist Church there on 12th of July, and forwarded by Thomas Rutledge to the Master of L. O. L. 932.

The attitude of the French embassy at Constantinople regarding the mission of Sir Henry D. Wolff is aggressive. Further advices confirm the statement that France will not recognize any settlement of the Egyptian question which fails to satisfy French interests in Egypt.

Mr. Gladstone, commenting upon Farquhar's recent Dublin address, said the Irish leader was a very thoughtful man, who generally measured his speeches, but he never said anything sillier than when he declared Scotland by union had lost her nationality.

Lord Churchill delivered an address at Sheffield on Thursday evening, in the course of which he said there was no reason, as yet, to regret the absence of coercion in Ireland. He also said he was glad to announce that the Afghan frontier question had been settled, Russia having largely modified her claims.

Mr. Gladstone is unable to do anything yet, but when he speaks he is expected to support Lord Hartington, not sympathizing with Mr. Chamberlain's views of free education and a graduated income tax. The *Spectator* says: "Five millions of people are listening for his first words of command."

Germany, which is fitting out four expeditions for Arctic explorations, recently sent a note to the British Admiralty asking for any advice upon the subject which it was willing to give. The Admiralty replied fully, in a candid and generous spirit, and this communication has been received and acknowledged by Germany with the greatest courtesy.

Prussia has sanctioned the plan for the projected ship canal which it is proposed to cut from Kiel on the Baltic, to a point on the Lower Elbe near Cuxhaven on the German Ocean. The entire cost of the work is placed at 166,000,000 marks, of which Prussia stands ready to contribute 50,000,000 marks. The bill for the construction of this canal will be submitted to the Bundesrath after vacation.

The *Times* Lagranja despatch says Germany sent a note to Spain on August 9th, notifying that Government of the intention of Germany to annex the Carolines. In this note Germany made specific reservation in favor of the claim of a third party, provided Spain was able to show by acts of protection or possession that the right of sovereignty was vested in herself. In that event Germany would be willing to withdraw all claims to the islands.

At a meeting of Catholics at Munster, Prussia, last Saturday, Dr. Windthorst, the Prussian Catholic leader, said the Pope still ruled the world. The Holy Chair must be made independent of the Powers. We now, he said, stand steadfast for the Pope through life or death. The speaker asked for three cheers for Pope Leo, which were given with enthusiasm. Several resolutions were passed demanding the unconditional repeal of the chief May laws, especially those dealing with religious orders and the education of the clergy.

Special Notices.

A HEARTY ENDORSEMENT.
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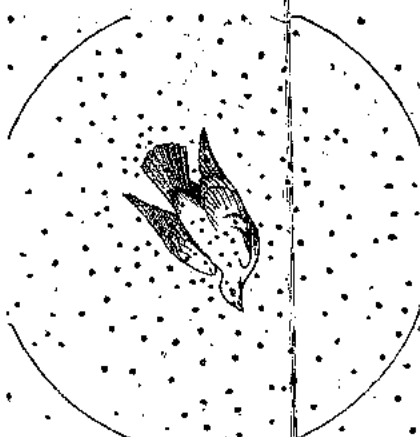
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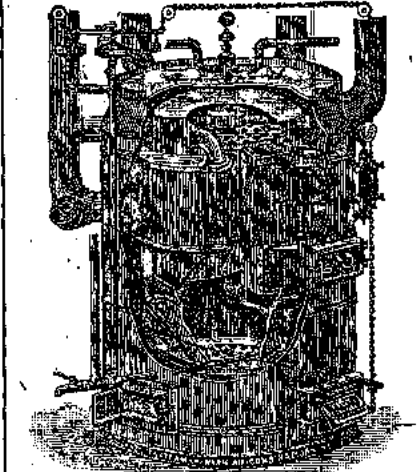
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"In Oct., 1875, I found Mrs. F., 31 years of age, lying in bed on her left side, and her knees crunched up, that being the position which afforded most relief. She was thin and weak-looking, with a countenance indicative of great suffering. I was informed that for many months she had been in the same condition. She was unable to move her limbs, any attempt being attended with pain, and practically she was paralytic. She had given up all hope of recovery, but had expressed a strong desire to be visited by me, in consequence of something she had heard from her husband connected with a health lecture he had been present at many years before. When I entered her bed-room something in the way she earnestly looked at me suggested the idea that I might have some influence over her supposing it to be a case of hysterical spine simulating real spinal irritation and sympathetic paralysis. The story I got was not that of real organic disease of the spine or cord or limbs; and I at once resolved to act on the supposition that it was subjective or functional, and not depending on actual molecular change or disintegration. I went to her bedside and said, suddenly, 'I cannot do you any good unless you allow me to examine your back.' In an instant she moved slightly round and I examined her spine, running my finger over it, at first lightly, then very firmly, without her wincing at all. I then said, 'Get out of bed at once.' She declared she could not move. I said, 'You can move quite well, come out of bed,' and gave her my hand, when to the surprise of her husband and sister, who looked perfectly thunderstruck, she came out of bed with almost no help at all and stood alone. I then said: 'Walk across the floor.' Now without demur she walked without assistance, saying, 'I can walk quite well—I know you could cure me; my pains are gone.' She is at present in fair health, not robust, but cheerful and contented. Two years ago a woman about 25 told me she had been confined to bed for four or five months with disease of the knee, but that it had lasted longer than that. The medical attendant had enjoined absolute rest in bed, had used blisters and other applications, and had in the end secured it from movement by a splint. She said the pain was very severe, increased on any movement, and was worse at night. There was little, if any, swelling, but the symptoms were very characteristic of disease of the cartilages of the knee-joint, and undoubtedly she was being treated for that affection. On manipulating her knee, while I engaged her attention by asking questions, I became aware that she did not shrink from my touch, as she did when I asked her if she felt pain on pressure; and I was soon convinced that I had to do, not with an organic disease of the joint, but with that strange, painful, and intractable condition which, for want of a better name, we call 'hysterical knee.' I turned to her and said decidedly, 'Your knee is quite well; get up and walk.' She at first objected, in consequence of the fear of pain; but when I said, 'You will walk quite easily without pain,' she got up, and, to her own surprise, as well as that of her companions, she walked across the room, saying, 'You are quite right; I have no pain, and my knee is cured.' About a month afterward a person from the same country town spoke of the extraordinary instantaneous cure. I asked him if he knew how the person was, and he said the day before he had seen her walking as if nothing was wrong with her limb. And he knew she had been confined to bed with her knee for months. I cannot pretend to explain these two cases; they are certainly not miracles. But they are just as miraculous as any of the cures alleged to have been performed at Lourdes or elsewhere. Of the many thousands annually attracted to that spot a great number must be cases analogous to those I have related, and the alleged sudden cures are not more numerous in proportion than those which have occurred in medical practice. There are, however, some cases which cannot be included along with those to

which I have referred—cases in which instantaneous cure has taken place, or is alleged to have taken place, in such maladies as ulcers, sinuses, and easily recognized disintegration of bone. Such examples have been reported and vouched for by several French medical men, and are referred to in an article in the *Nineteenth Century* for 1882; and I admit that the explanation is not applicable to them. I have not seen the official reports of the cases, so that I cannot admit or deny their accuracy. If there is no fallacy in them, they are beyond my understanding. But in the meanwhile the purpose of my paper is served if I have shown that many sudden cures may be explained without admitting miraculous intervention."

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BEALL—GOLDSTEIN.—On the 26th ult., by the Rev. John Foster, D.D., at "Gay Cottage," College Street, Toronto, Alfred Beall to Mrs. S. Goldsmith.

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I have often wondered how every man over himself more than all the rest of men, yet sets less value on his own opinion of himself than on the opinion of others.

When forenoons of life are wasted there is not much hope of a peaceful and fruitful evening. Sun-risings and sun-settings are closely connected in every experience.

I pant beyond expression for two days of absolute and unbroken leisure. If it were not for my love of beautiful nature and poetry, my heart would have died within me long ago.

"Pa, said a little boy, 'what is an absolute monarchy?' 'I can't explain it, my son, so that you can comprehend it. Wait until you get married, my son, and then you'll know.'

Betsy, an old colored cook, was moaning around the kitchen one day, when her mistress asked her if she was ill. "No, ma'am, not 'zactly," said Betsy; "but de fac' is, I don't feel ambition 'nough to git onto my own way."

"Are you fond of autographs, Mrs. Start-up?" "Laws, I should say so. Miranda has a splendid collection of the handwriting of celebrated folks. But some of 'em was such poor writing that we had 'em all copied off in a big book. They look so much better."

"To clean the teeth use a mixture of emery and sweet oil, following it with plenty of kerosene." This would seem to be queer advice; but as it is taken from a machinist's magazine, and from a chapter relating to circular saws, we have no doubt it is given in good faith.

"So you expect to go to the country soon, Miss Gushington?" "Yes," she replied; "we are to visit Uncle James, and he has such a delightful house, with the wide porch all covered with trellis vines and grape vines and vines—I can scarcely wait for the time to start."

Said an exasperated Texan father at the dinner table: "You children turn up your noses at everything on the table. When I was a boy I was glad to get enough dry bread to eat." "I say, pa, you are having a much better time of it now you are living with us, ain't you?" remarked little Tommy.

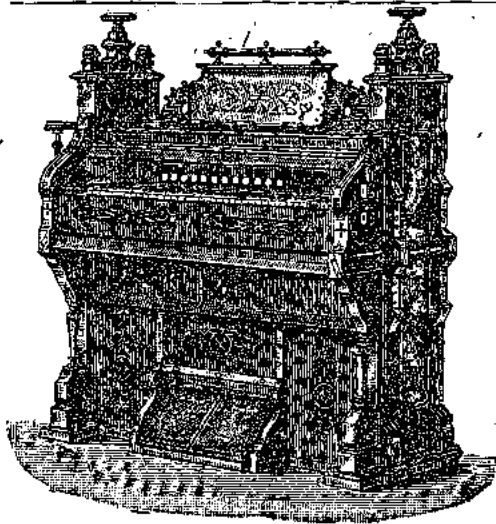
A Scotchman was pressing his snuff-box upon a fellow-passenger, who did not seem as if he liked the look of it or its contents, and at last he politely remarked that he did not take snuff. The Scot eyed him for a moment; and then, looking him full in the face remarked, "Mon, that's a peety, as ye as sas gran' accommodation."

"I tell you, sir," said Dr. —, one morning to the village apothecary, "I tell you, sir, the *vox populi* should not—must not be regarded." "What, doctor!" exclaimed the apothecary, rubbing his hands. "You don't say that's broken out in town, too, has it? That unhealthy times these are!"

An unfortunate expression may shut the or against the very truth you wish to reach others. Therefore take heed how you speak as well as what you say. A diamond worthy of a good setting. Truth should not be obliged to go on crutches when there is a riot going the same way, though she will win the race against all odds.

Pat and Barney, emigrants to this country, out their first night in a "hotel" on the edge of a New Jersey swamp, waging a brave, ineffectual battle with the mosquitoes, all at once Pat espied a firefly enter, and down his arms. "Och, sure! it's no more use contending wid the bastes any more, fur wan of 'em has been out and got lantern, bedad!"

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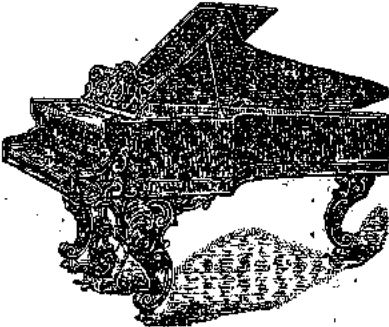
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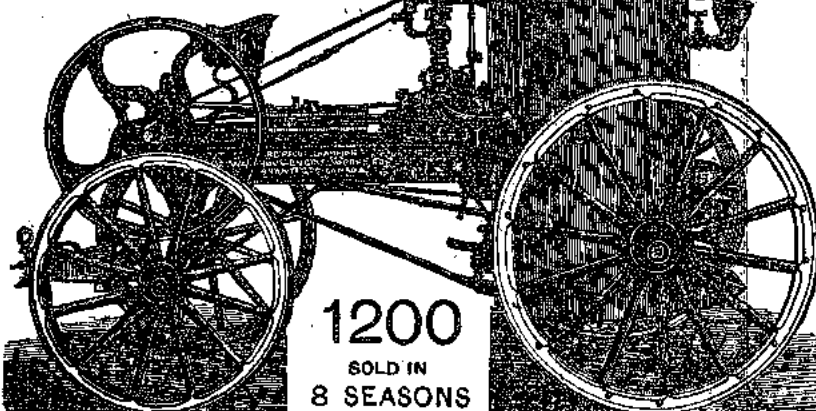
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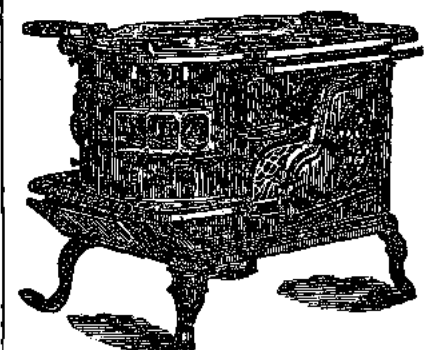
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GET A UNIFORM FLOCK.—In selecting and purchasing a flock of sheep to feed and then put on the market, care should be taken that they are all of one breed, size, age, and color. A bunch of sheep uniform in these qualities, says the *National Stockman*, will command a more ready market and at better prices than a bunch of even superior merit, but which is uneven in grade. Another reason for having the sheep uniform is that they will feed together better and fatten more evenly.

WATERMELON SYRUP.—A Southerner seasonably suggests that those who have never eaten it have no idea how delicious and pleasant flavored watermelon syrup is—averring that it is next to maple syrup and far superior to the best sorghum molasses, having none of its strong taste. Press the juice out of the melons in any way convenient; it will be about like maple sap or sweet cider; then it should be boiled in about the same way as maple sap is made into syrup. Every farmer knows how to grow melons.

PRUNING EVERGREENS.—Many people spoil the beauty of evergreens by pruning. An expert in the culture of ornamental trees says it is better to never trim evergreens. If they are for ornament they should be left to grow with their branches to the ground. If they are to be grown for wood or timber, it is just as well to let them grow naturally. It is not easy to improve much on nature's methods. If we were to prune at all, however, we should in June, and so on during any month in summer.

TEST OF A GOOD COW.—Many of the records of milk or butter produced by a cow in a brief period are misleading and untrustworthy. As has been wisely said, time is required to demonstrate the real value of a cow. Some cows promise extremely well when in the flush of milk, but go dry so long and become so trifling in many ways before they have been in milk five months, that they are not worth their feed. The real test of a good cow is her performance after the first three or four months in milk.

BLEACHING DRIED FRUIT.—This is done by the fumes of burning sulphur, and makes the product, especially dried apples, very light colored. But it imparts a flavor to the fruit which is not liked by many. As to the unhealthiness of such fruit there is probably little cause of alarm; yet as it becomes known that the very light color is the result of the sulphuring process, it will cease to be popular, and buyers will prefer the natural color of the fruit.

EARLY POTATOES.—The Beauty of Hebron is considered by good authorities the best early potato, but it does not seem to be the very earliest variety. According to experiments reported by E. Williams, Secretary of the New Jersey Horticultural Society, and continued through two years, the Early Ohio matured eight days before Early Rose and Beauty of Hebron in 1884, and eleven and seventeen days sooner in 1885. In another series of experiments by N. W. Parcell, the Early Ohio was six days earlier than Vermont and Hebron, and sixteen days earlier than Early Rose!

LEARNING BY COMPARISON.—Some one makes the sensible suggestion that it may not be amiss to look around and see to every detail of the farm management once in a while, and compare the system of conducting your farm with that of the most intelligent farmers of the community. There is much to learn by such comparisons, which will benefit any farmer. A comparison of methods will develop many new ideas and show to the close observer where he can make many improvements in his past management. Comparing farm products at fairs is also a good way to learn to improve.

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The Minute of the other Conferences will be announced as soon as ready. Copies of the Minutes will be mailed to all members of the Conferences, and to subscribers to the Superannuated Ministers' Fund, who are entitled to them. Ministers will therefore please not order unless they desire extra copies. We insert this notice to prevent confusion.

TO MINISTERS OF THE METH-
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Please send all orders for Missionary Reward Books, Missionary Collecting Books, Missionary Collecting Cards, Missionary Reports, Missionary Outlook, to

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Connexional Notices.

SUPERANNUATION FUND.

The schedules for the several districts containing the appropriations to the above fund have been sent out to all Superintendents of Districts. Should any of these schedules fail to reach their destination, the Clerical Treasurer will, on being notified, immediately supply the lack.

JAMES GRAY, Meth. Mission Rooms, Toronto.

THE S. S. AID COLLECTION.

This collection, is ordered by the General Conference to be taken up in each and every Sunday-school in the Methodist Church; and the Review Sunday in September is recommended as the best time for making it up. (September 9th.) This fund is increasing in usefulness, and does a very large amount of good. Almost all the schools comply with the Discipline in taking it up. In a few cases, however, it is neglected. It is very desirable that every school should fall into line. Even schools so poor as to need help themselves are required to comply with the Discipline in this respect to be entitled to receive aid from the fund. Superintendents of circuits and Superintendents of schools will kindly see that in every case the collection is taken up. It should, when taken up, be given in charge of the Superintendent of the circuit, to be forwarded to the District Financial Secretaries, who shall transmit the same to the Conference Sunday-school Secretary, who shall in turn remit to Warring Kennedy, Esq., Toronto, the lay-treasurer of the fund. (see Discipline, § 254-255.)

W. H. WITKROW, Sec'y S.S. Board.

THE GENERAL SUPERINTEND-
ENTS' ENGAGEMENTS.

REV. DR. CARMAN'S APPOINTMENTS.

Sept. 13—West Winchester (camp-meeting).
15—Sidney (field meeting).
16—Toronto (meeting of Presidents of Ontario Conferences).
Sept. 17—Alma College Board meeting.
Maritime Provinces and Missionary Board at Halifax, from middle of September to middle of November, as may be arranged.
Montreal Conference, and especially Eastern Districts, as may be arranged. — December 1895 and January 1896.

DR. WILLIAMS' APPOINTMENTS.

Sept. 23rd—Chatham.
October 4th—St. Paul's, Yonge St.
The address of Dr. Williams is 255 Ontario Street, Toronto.

WESLEYAN THEOLOGICAL COL-
LEGE, MONTREAL.

The thirteenth session will open on Tuesday, 22nd inst., at 2.30 p.m., all students are expected to be in attendance at that time.

WM. I. SHAW, A.M., Registrar.

DISTRICT MEETINGS.

The Financial District Meetings will be held as follows:

Toronto—Committee Room of the Richmond Street Church, Toronto, on Wednesday, Sept. 23rd, at 10.30 a.m.
Peterboro'—George Street Church, Peterboro', on Wednesday, Sept. 16th, at 10 a.m.
Woodstock—Woodstock, Thursday, Sept. 10th, at 10 a.m.
Perry Sound—Village of McKellar, Wednesday, September 16th, at 10 a.m.
Norwich—Otterville, Thursday, Sept. 17th, at 10 a.m.
Listowel—Elm Street Church, Listowel, Wednesday, Sept. 16th, at 9.30 a.m.
Oillingwood—Thornbury, Tuesday, Sept. 22nd, at 2.30 p.m.
Bradford—Cookstown, Wednesday, Sept. 23rd, at 10 a.m. A full attendance is desired. Will the brethren kindly report General Conference Special Fund Collections. Public meeting on Wednesday evening.
Sarnia—Forest, Tuesday, Sept. 22nd, at 10 a.m.
Madoc—Twined Camp-ground on Thursday, Sept. 24th, at 9.30 a.m. Ministerial members are cordially invited to be on the grounds as soon as possible after their Sabbath (20th) services, to assist in the meetings then being held.
Chatham—Walden Church, Tuesday, Sept. 15th, at 10.30 a.m.
Ottawa—Dominion Church, Ottawa, Wednesday, Sept. 16th, at 9 a.m. sharp.
Milton—Watson, Tuesday, Sept. 17th, at 10 a.m.
Napanee—On the Camp-ground, Centerville Circuit, on Thursday, September 16th.
Bracebridge—Bracebridge, Thursday, Sept. 24th, at 9.30 a.m.
London—New Brighton Church, Tuesday, September 22nd, at 9.30 a.m.
St. Thomas—Talbotville, Thursday, Sept. 17th, at 10 a.m. The District S. S. Convention will be held in the afternoon and evening of the same day. Brethren to take special work will be notified by card.
Brantford—Jewerville, Wednesday, Sept. 16th, at 10 a.m. A District S. S. Convention will begin in the afternoon and close the following day.
Aylmer—Sparks, Tuesday, Sept. 16th, at 9 a.m. District S. S. Convention will meet at 9.30 p.m.
Stratford—Kirkton, Tuesday, September 22nd, at 11 a.m. A District Sunday-School Convention will be held in the evening at 7.30 o'clock in the same place, closing with the afternoon session of Wednesday.
Montreal—James Ferrier Hall, Montreal Theological College, Wednesday, Sept. 16, at 9.30 a.m.
Windsor—Essex Church, Tuesday, Sept. 15th, at 10 a.m.
Perth—Irish Creek, Tuesday, Sept. 15th, at 8 p.m.
Kingston—Sydenham Street Church, Wednesday, Sept. 23, at 10 a.m.
Orangeville—Orangeville, Tuesday, Sept. 15, at 10 a.m.

Owen Sound—Fleeherton, Wednesday, Sept. 16th, at 8 a.m.
Stanstead—East Hatley, Thursday, Sept. 10, at 9 a.m.
Simcoe—Port Dover, Thursday, Sept. 10, at 9.30 a.m.
Hamilton—Wesley Church, Hamilton, Tuesday, Sept. 15th, at 10 a.m.
Brampton—Streetsville, Thursday, Sept. 17th, at 10 a.m.
Ridgetown—Bothwell, Thursday, Sept. 17th, at 9 a.m.

MISSIONARY MEETINGS.

PEMBROKE DISTRICT.

Lake Talon—Sermons: Sept. 13th, by Rev. S. Huntington. Meeting, 16th: North Bay, 17th; Nipissing, 18th. Deputation: Revs. T. G. Williams and S. Huntington.
T. G. WILLIAMS, Dist. Supt.
W. Knox, Fin. Sec.

BRANDON DISTRICT.

Brandon—Sermons. — Deputation: Rev. Geo. K. Adams and Hon. J. W. Sifton.
Chatter—Sermons, Oct. 18th, by Rev. W. G. Wilson; Nov. — by Hon. J. W. Sifton.
Rapid City—Sermons, Sept. 27th, by Rev. G. H. Long.
Beulah—Sermons, Sept. 20th, by Rev. Geo. Hanna; Sept. 27th, by Rev. Wm. Pimlott.
Birtle—Sermons, Oct. 11th, by Rev. T. O. Buchanan.
Rosedown—Sermons, Oct. 25th, by Rev. T. C. Buchanan.
Shell River—Sermons, Oct. 4th, by Rev. T. B. Wilson.
Moosemilk—Sermons, Sept. 20th, by Rev. Jas. Woodworth.
Moose Mountains—Sermons, Oct. 18th, by Rev. P. W. Davies; Oct. 25th, by Rev. M. Drumick.
Virden—Sermons, Oct. 18th, by Rev. Caleb Parker; Oct. 25th, by Rev. James Woodworth.
Griswold and Alexander—Sermons, Sept. 20th, by Rev. G. H. Long.
Plum Creek and Souris River—Sermons, Oct. 4th, by Rev. J. B. Powell; Nov. 22nd, by Rev. I. B. Reynolds, B.A. Deputation: Revs. T. B. Reynolds, B.A., and Geo. Hannah and Clifford Sifton, Esq.
Antlers—Local arrangements.
Souris City and Millford—Sermons, Oct. 4th, by Rev. Caleb Parker.

WINGHAM DISTRICT—GUELPH
CONFERENCE.

Wingham—Local arrangements.
Kincardine—Do. do.
Kipley—Do. do.
Amberley—Sermons, Nov. 8th. Deputation—Moss and Burton.
Lusknow—Local arrangements.
Ashfield—Do. do.
Berville—Sermons, October 15th. Deputation—Louds and Baugh.
Teeswater—Local arrangements.
Brussell—Do. do.
Ethel—Sermons, Oct. 18th. Deputation—Burwash and Sabine.
Walton—Sermons, Oct. 25th. Deputation—Paul and Fisher.
Blyth—Sermons, January 17th. Deputation—Cook and Turk.
Belgrave—Sermons, Oct. 11th. Deputation—Paul and Cook.
Bluevale—Local arrangements.
Whitechurch—Sermons, Oct. 11th. Burwash and McDowell.
Salem—Local arrangements.
D. G. McDOWELL, Pres. of Conf.
J. S. FISHER, Fin. Sec.

NOTICE.

Indian camp-meeting will be held on the Onondia Indian Mission, on the farm of Chief John Siches, on the east side of the Thames River, two (2) miles from Delaware Station, and two and a half miles from Southwood station on the St. Clair branch of the Michigan Central Railway.
(Meeting opens on Tuesday, Sep. 15th, 1886, at 3 o'clock p.m. sharp. Onondia time. A cordial invitation to missionaries on Indian missions to attend with their people is extended. By order of Quarterly Board.
F. HUBBERT, Missionary, Onondia.
Muncy, P.O., August 1886.

ENDOWMENT FUND, VICTORIA
UNIVERSITY.

The undersigned thankfully acknowledges the receipt of the following additional cash subscriptions to the Ryerson Chair in the Victoria University:—
James Crossen, Esq., Cobourg, per Rev. Dr. Nelles, in full..... \$100 00
Rev. N. S. Burwash, balance of sub..... 5 00
H. Y. L., in full..... 100 00
Rev. W. C. Henderson, balance in full..... 25 00
S. Ross, Treasurer.

TRUST RELIEF FUND.

The Treasurer acknowledges the receipt of the following sums:

Rev. S. W. Culver..... \$ 5 00
D. G. Sutherland, London..... 26 50
B. W. Woodworth, Dundas..... 25 00
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W. W. Lloyd, Warsaw..... 4 00
J. Charlton, Gorrie..... 10 00
W. Mansford, Ottawa District etc..... 33 30
T. Amy, Tiverton..... 5 00
J. C. Stevenson, Cliford..... 5 00
J. H. STARR,
Jno. N. LAKE,
14 Adelaide St. East, Toronto, Sept. 4th, 1886.

Special Notices.

A NATIONAL EVIL.

There is no question but that Dyspepsia is the national disease of our country, and when complicated with diseases of the Liver and Kidneys is the cause of untold misery. Burdock Blood Bitters will almost invariably cure the worst case known.

CATARRH.

A NEW TREATMENT.

Perhaps the most extraordinary success that has been achieved in modern medicine has been attained by the Dixon treatment for Catarrh. Out of 2,000 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. Starting from the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination; this accomplished, the Catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has attempted to cure Catarrh in this manner, and no other treatment has ever cured Catarrh. The application of the remedy is simple and can be done at home, and the present season of the year is the most favourable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 306 King Street West, Toronto, Canada, and enclose stamp for their treatise on Catarrh. — Montreal Star.

Furnaces.

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Miscellaneous.

ALMA COLLEGE.

A meeting of the Board of Management of Alma College is hereby called, to be held in the College Buildings in the city of St. Thomas, on Thursday, the 17th of September, 1886, at the hour of seven o'clock in the afternoon. The attendance of every member of the Board is respectfully requested.
McLACHLIN, Secretary.
A. CARMAN, D.D., J. A. WILLIAMS.

Methodist Church, Drogheda, Ireland.

The trustees of this church are erecting, at a cost of \$3,500, new day schools to accommodate 200 boys and girls, and a teacher's residence. They require a sum of \$2,500 to open the buildings free of debt. The trustees earnestly appeal to the friends in Canada and America who in earlier years were connected with the Drogheda Church to help them. Remittances will be gratefully received and acknowledged by Rev. John W. Jones, pastor, the Manse, Drogheda, or JAMES H. COOKE, Circuit Steward Treasurer, 12 Palace St., Drogheda.

Dr. Barnardo's Homes.

The managers are anxious to secure adoption into Christian households for a number of bright little girls recently arrived from the village homes in England. Applications, enclosing references, should be addressed, DR. BARNARDO'S HOMES, Peterboro', Ont.
Agents coin money by selling our Subscription Books. Send for list. WILLIAM BAILEY, 75 & 80 King Street West, Toronto.

ELOCUTION

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