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CHOOL.

Rest for the toil, and victory for the strife? Yet ere he heard the welcome "Come up higher, There came a call to suffer and be still "As thou hast done, so must thou beau My will/" And the true gold was purified by fire.

from rocks to animals. Man advances from helpless babyhood to intelligent. ripened manhood. I will venture to quote the paragraph in which this analogy is applied, as it presents a fair specimen of the Doctor's style :

voted much space and emphasis : "The Great Deeds and Great Men. There was "There he sits with his back to a tree revealment of the Spirit in the Book of room for force; and we had it even to God is the completion of the Divine re- impassioned vehemence. There was vealment.' His argument was illus- room for language, 'tall,' strong, humtrated by an analogy derived from orous, ludicrous, grotesque, and we had material nature. The earth advances a few specimens of each. The Doctor sits. At last he gets up a uses a large brush and employs very strong colours. His pictures lack accuracy, discrimination, proportion and perspective. They are, best seen at a distance, like the mediæval frescoes which cover huge spaces in the dome of an Italian cathedral,

and his face to a cigar. Down comes a scout and says : "General, the left has fering from paralysis, caused by over-turned, and is in full retreat." He takes work and the lack of physical exercise. out his cigar just long enough to say : "] don't belive it," and smokes on. Presently the men come streaming by, and there he

Wesleyan minister, who visited this country two or three years ago, is suf-

REV. WILLIAM TAYLOR, the world renowned itinerant missionary evangelspoke on Sunday off his usual power, at the meeting for the promotion of Christian holiness, in Wesley Chapel, Cincinnati, Bishop Bowman presiding. THE London correspondent of the "Independent" reports the conversion of the great English novelist, Charles Reade, from rationalism to congregationalism : " It is not known what Mr. Reade will do in the future. Since his conversion he has prepared very copious notes on his autobiography. I understand, also, that he is meditating a delineation of Scripture characters and events. His pen can not be at rest, and, now that it is 'converted.' the world may ere long hear from Charles Reade upon themes to which they are unaccustomed, under his guidance. THE Presbyterians are discussing the cause of their denominational decline at prominent points. New York City has now exactly the same number of Presbyterian Churches that it had thirty years ago, when its population was less than half a million, while Chicago has lost nine Presbyterian Churches in ten years. The Chicago "Interior' thinks this decline is due to the spread of rationalism, while the "Christian at Work" ascribes it to a growing religious indifference, resulting from the demoralization of the late war.

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So was he fitted for a higher plane. For nobler ministry, for louder praise

By holy toil, by patient, weary days, By the stern dicipline of grief and pain.

Why mourn we that the higher sphere

Oh, may the memory of his holy life Who dwelt so near to the Eternal Throne He made its whiteness and its strength his own-

Arm us with courage for all pain and strife.

And we thank GOD that while to us are

given The loneliness, the heart-ache and the

For thee, Beloved, there is no further cross,

Nothing but rest and peace and joy and Heaven. S. E. S.

CHATAUQUA LECTURES AND LECTURERS.

BY THE REV. W. O. SIMPSON. DE. CHARLES H. FOWLER.

Milton, in a well-known passage in Paradise Lost, represents a group of the citizens of Pandemonium, not apparently of the highest rank, holding a sort of theological conference, where, apart from the throng, they discuss fate, freewill and cognate questions. If any of these dwellers in the spirit-world found their way to Chatauqua-and even the stringent guard kept on quay and portal would be ineffectual against them-they would find congenial quarters in St. Paul's Grove, a forest-sheltered corner of the 'city in the woods.' Here is situated the Hall of Philosophy. described in my first Paper as a timber construction in imitation of the Parthenon at Athens. This Hall, while the Sunday-School Assembly was in session, was transformed into a theological lecture-room. Here at eight o'clock every morning the 'upper ten' of the Chatauqua population turned aside from the main current of intellectual and godly excitement to listen to calm expositions of theological themes. Our teachers were of the highest mark ; I need only mention, inter alios, the names of Dr. Hodges, Dr. Lyman Ab- out of this line of facts there comes to us bot, Bishop Simpson, and Chancellor a sort of conviction that this is to be the

THE DEVELOPMENT OF THE DOCTBINE OF THE HOLY SPIRIT.

'This law holds concerning the reveal-ment in the Book of God. We begin with coarse figures. We read in Genesis and along through the book the outside move-ments. We have a narration of crude, outside, rough facts. Then we have a system of symbols, altars, priests, drip-ping knives, cleaned and washed garments, smoking altars, acceptable sacri-fices; now and then a response to the painful and pleading heart, but an outside and material combination all the time, till we push on into the centuries and down into the body of the Book, we touch the visions of the Prophets and the promises of the future, until all the people of God by slow processes, little by little, are lifted up from the seen to the unseen ; tak-ing the the promise to-day and the fulfilment to-morrow, they learn to lean on the word of the promises, till by-and-by (after dropping into a grave of four centuries) we come to the Son and the Spirit : processes crude in their beginnings, round ing as we go on till we come to this last development. He pushes on into the re-cor., and by and by, when he has been keyed up by the story itself until he be-gins to feel that these men, whoever they are, and whatever they are, had a wider reach and a stronger grip upon the truth than any other men he has ever found anywhere, until he is borne up by a sort of internal conviction into a feeling that there must be not very far off, some superintending, sleepless, invisible spirit about these men to carry them up to life and the truth-then he begins to stumble upon some little statements made about the Spirit of God, and he finds that there may be a right spirit renewed within him. Then following on still farther, he meets squarely the statement that "Holy men spake as they were moved by the Holy Ghost." And he is come then to the statement in which the doctrine is brought out clearly ; like the promises of God, first a little, then a little more ; germinal truths unfolding through the ages as the human heart and spirit were able to take them in, till by-and-by they begin to talk about the Holy Ghost, and the Preachers and Prophets say to their followers and disciples : "Have ye received the Holy Ghost ?" and they were baptized with the Holy Ghost. We find that the record itself brings us at last into the dispensation of the Holy Ghost. It seems to me that

The Doctor began by telling us that God's great teachers are great men and great events, and these never come singly.' But I must allow the Doctor to unfold his theory in an extract which will show his peculiar mode of putting .00689103C things :

HAR BET OF GREAT MEN. 10

'Look over all the ages, and under all the stars, and throughout all the races, and wherever you see a stalwart soul that rises above the dead level of obscurity. claim that soul as a part of your patri-mony. Our inheritance recognizes neither clime nor race, recognizes only this-the capacity to cause things to come to pass. And whoever has that ability enters by Divine right into our patrimony. These men, when they do come, are oi priceles value. You cannot put a price-mark upon great man.'

Napoleon at Ulm serves the Doctor for an illustration, conveniently and effectively set off b a most powerful word picture of the battle of Trafalgar and an admiring tribute to the character of Lord Nelson.

But great men are not made out of one material. They may be carved out of ebony, as well as chiseled in Parian marble. So we pass from Napoleon and Nelson to the story of

A BRAVE NEGRO.

* Down yonder on the banks of the Mississippi, in our last "unpleasaotness." a coloured man was entrusted with the flag of the regiment; in the storm he stood alone ; the men about him had been swept away in the breath of battle. His leader. seeing the situation, called out to him. saying : "See here, bring back that flag ; you will have lost it the next, you know : and the coloured man said : " Massa cap'in, dis yere flag never goes back ; bring up dem men dar," and " dem men came up. So much for a great dar leader.'

Modern civilization is made up of dvantage.' But greatness is of slow men who have been remarkable for pre- and in Europe,-"in labours more

into the company of the fugitives, and says to them : " Boys, you can run now for exercise if you want to ; but you must fight it out here and now, for you can't get over the river." And he went and sat down again and let them run.'

Great men are impelled by great motives. The Doctor illustrated this point by drawing an analogy between the human mind and an ocean steamer. Both need fuel to 'get up steam.' 'This wondrous engine which we call the human mind, so delicately constructed and yet so powerful, will bear the pressure of about a thousand million tons to the square inch, and most of us work our engines at about three and a half pounds to the inch, and the reason we don't produce a greater result is because we do not generate more power.' D1. Fowler concluded his lecture by high tribute to the Duke of Wellington, and a vivid, lurid, powerful picture of the battle of Waterloo.

Dr. Fowler, though Canadian born, is a pronounced American, and bears no strong affection to this country and its political institutions. Indeed, whilst was in the States, he issued in the paper of which he is co-editor, an article at which an Englishman could afford to smile, but which gave great offence to the Queen's subjects North of the St. Lawrence, so unfounded were its so-called facts, so unworthy was its spirit. Jealousy, like beauty, may be only skin-deep. Pierce the veins, let the blood flow; it is ours. It is our Burke of which the Doctor makes his boast, our Shakespeare, our Nelson, our Wellington.

I do not know the lines of promotion along which a backwoods preacher must travel to the Episcopal bench, but I suspect the Doctor is in sight of the goal. He puts more than 'three and a half pounds pressure on the inch :' and I can conceive that a change from the Editor's desk to an Episcopal visitation

well fitted to bring out the noblest the deposits of greatness left for our parts of the Doctor's character. I can think of him in the new territories begrowth, and there are few cases of great neath the Stars and Stripes, in Asia

A **RESOLUTION** was adopted at the African Methodist Episcopal General Conference, at St. Louis, to adhere to the prefix " African." There was only one dissenting voice. The " Christian Recorder" says that settles-for four years at least-the controversy that has been so vigorously waged for the past six months.

THE forest fires on the New Jersey coast, a few days ago, startled the residents of Ocean Grove and Asbury Park. by the near approach of the flames to the gates of the "twin" Summer cities. A general alarm was raised, when it was found that the pine forest, west of the two villages, was in flames. Three engines were soon on the spot. The fire extended half a mile from both places. The fire department was found inadequate and the citizens then undertook to fight the flames and prevent them from reaching the Park and Grove, by building fires back of the original fire, with the wind in their favor. Both fires soon met, and soon the fires were under control.