

London Advertiser.

(ESTABLISHED 1863.)

FOUNDER AND MANAGER, John Cameron.

London, Friday, July 1, 1898.

Canadians never had better reason for enthusiastically celebrating Dominion Day than on this the 31st anniversary. The outlook is indeed reassuring.

Sir Frank Smith was mayor of London when the first celebration of Confederation took place in 1867. In 21 years, how many have been the changes in the city!

It is hotter in Santiago than it is in London. No wonder some of the 300-bound officers are asking that the decisive fight shall be postponed on account of the weather.

Welcome the fast delivery system of the Canadian postal service!

An anonymous attack on the Minister of Education is printed in the Toronto News. Mr. Ross can stand it if our Toronto contemporary can, for people now regard the anonymous publisher as one not to be trusted. The News would find, were it to ask its contributor to father his writings, that he would be ashamed to do so. Rather would he permit the newspaper publisher to bear the onus of the attack.

The Stratford Beacon recommends the council of that city to investigate the excellent system for the disposing of the sewage at London Asylum, with the object of adopting it if found satisfactory. The asylum system is admirably adapted to any place which has the proper soil on which to dispose of the sewage and reasonable means of carrying away the clean water.

The British Weekly publishes an interview with Mr. M. H. Hodder, the publisher, who had lately returned from a five weeks' visit to the United States and Canada. Among other things he is reported to have said: "In Canada I was told that Buddhism is making enormous headway." Canada has its share of the religious bodies into which humanity is divided, but it would be interesting to know in what part of the Dominion the Buddhists thrive.

With the dog-days comes the usual outcry for the muzzling of dogs, lest any of them may develop hydrophobia. It is satisfactory to learn from expert investigation that a genuine case of this disease is extremely rare. In a recent interview a prominent bacteriologist of Detroit, says that scarcely one dog in ten thousand, people think are mad, is afflicted with hydrophobia. In his entire practice, which has been large, and has extended over many years, he has come across only one case of a dog with rabies, while Prof. William Osler, of Johns Hopkins University, a native Canadian, by the way, the greatest authority in the country on the subject, has found only two cases in more than 20 years' research. His view is that if an animal bites you, it is unnecessary to have it killed or to be fearful of evil consequences. Cauterize the wound, and resume the even tenor of your way. Lock the dog up and give him a chance to recover. When he does, the bitten one will lose all fear that some day he may have rabies.

"Canada First" Among the Clergy.

It having been reported that an Irish ecclesiastic would take the position rendered vacant by the death of the late Archbishop of Kingston, the Canadian Freeman thus discusses the proposition:

"The appointment of the future Archbishop of Kingston is perfectly safe in the hands of the right reverend bishops of Ontario, and it is not at all likely that they have made a confidant of the Pilot's Waterford correspondent that he can be justified in making his silly surmise. The Archbishop of Kingston is by no means an appendage to Ireland, or to the Diocese of Waterford, and if the good people there are under the impression that it is, why, we venture to say, they will be disabused of their unfounded opinion a few months hence. Our readers' own common sense will tell them that Canada has passed that stage of barbarism when it had to look to foreign countries for its bishops and clergy; and that we have now a native priesthood in every way the equal of Waterford or of any other diocese in Ireland. If we cannot supply our own bishops and clergy the outlook for the church and our holy religion is dark and unpromising beyond expression. We advise our readers to give no attention to such unfounded rumors as this of Waterford's correspondent, and to rest satisfied that our future archbishop will be no importation."

This view that there are enough of talented priests in Canada to fill all the vacancies in the sees that may occur is not confined to our Kingston Catholic contemporary. We have found it strongly maintained both by clergy and people. In the early days it was necessary that bishops, and priests, too, should be brought from the old sod, and everyone who knows anything about the history of Canada is cognizant of the self-denial and hard work which these pioneers, in common with the clergy of other churches, underwent in their loyal devotion to the principles espoused by them. But that is long ago, and the Canadian church provides, through her seminaries, very good material from which to choose priests, bishops and archbishops, and even cardinals when required. To raise a talented clergyman to the office of chief pastor in some part of his native land, as has been frequently done in Canada, is to give that encouragement to excel which is in the best interest of the church which adopts it. It will please very many if a Canadian, by birth or long service, is preferred for the Diocese of Kingston.

Want to Depose Sir Charles Tupper.

A monster Conservative convention will be held in Montreal in August, at which among other questions will be discussed that of the leadership. The name of Sir William Meredith is mentioned in connection with the position. Sir William, it is understood, being quite willing to leave the bench and likely to do so in any event. — St. Mary's Journal.

Londoners understood to enjoy the confidence of Chief Justice Meredith say there is no foundation for this report. Besides, the Tupper and Mr. Foster would have to be reckoned with before the deapitation of the present leader in favor of an outsider, who never has been in Dominion public life, would be deemed in order.

A Bankruptcy Law to Cover the Entire United States.

Both Houses of United States Congress have passed a new bankruptcy bill, the provisions of which are of great interest to the people of Canada, seeing that our Parliament must at an early day take the question into its serious consideration with the object of remedying evils that have long prevailed.

The contest which has led up to the passage of the new law in the United States has had many interesting features. The chief difficulty hitherto has been a failure to agree upon the most vital of the provisions proposed—the provision for involuntary bankruptcy. The stubborn opposition to this protection to creditors came chiefly from sections of the country which buy largely on credit and sell largely for cash. The representatives of these sections were supported by forces which sought to maintain those dishonest local systems which have permitted preferences in bankruptcy to near relatives or made preferred claims of those contracted within the state. The injustice to the general creditors involved in such provisions was manifest in the strictest business integrity, and they have served to greatly hamper the extension of interstate dealings on credit.

The aim has been to remedy this and other points in existing laws which gave an advantage to dishonesty; to protect debtor and creditor equally; to supply a federal statute which should encourage trade, which is largely transacted on a credit basis, by removing, so far as possible, the inconsistencies and instability surrounding the various and conflicting state laws. Uniformity and honesty—these have been the leading and necessary objects sought. The constitution of the United States authorizes this uniform enactment, yet the New York Mail and Express points out that for less than two decades of the country's history have such statutes been in force. The fight now closed began actively in the Fifty-third Congress and various bills were fought to death. In its latest phase the contest included the Nelson bill in the Senate—which denied to creditors the privilege of instituting proceedings for involuntary bankruptcy—and the Torrey-Henderson combination measure in the house, which insisted on this feature, while providing against the possibilities of malicious persecution. Continued inability to agree led to a conference committee, and it is the compromise report of this committee which has now been accepted by both houses.

To insure the passage of the bill with the involuntary feature retained numerous concessions were made to the Southern and far Western men, who fought that feature on the plea that it was merely making the Federal Courts a debt-collecting agency. Proceedings in involuntary insolvency may now be instituted as follows: Where a debtor has transferred his property with intent to defraud. Where he has transferred it to certain creditors with the intention of making them preferred. Where he has given a preference through legal proceedings. Where he has made a voluntary assignment for the benefit of his creditors generally. Where he admits in writing that he is bankrupt.

The debtor is protected against persecution, inasmuch as he cannot be made an involuntary bankrupt on failure to meet his obligations, so long as his property, on a fair valuation, is shown to be sufficient on realization to pay his debts. This provision is peculiarly essential in times of financial stress, when so many men become temporarily embarrassed.

Another benefit is the creation of a system whereby insolvent estates will not be exhausted by legal costs, to the detriment of creditors. Criminal punishment of a bankrupt, too, is reduced to perjury and embezzlement of property, and farmers and wage-earners are made exempt from involuntary proceedings. The latter provision, coupled with the exemption of national, state and territorial banks, was probably the most distinct concession made to the congressional malcontents.

It is claimed that this compromise measure, while duly protecting creditors, will enable from 150,000 to 200,000 bankrupts throughout the States to get on their feet again by reason of its liberal terms of discharge. The measure is, in fact, regarded as a triumph for the strictest integrity in United States commerce and banking; and its working will be closely watched by very many persons in this country, who hold that the best interests of Canada demand that we have a uniform insolvency law for the whole Dominion.

QUESTION OF ETIQUETTE.

First Chapple—Would you walk along the street with a policeman? Second Chapple—Id rather walk with one than ride with him.—Cincinnati Enquirer.

FOR LOBO TOWNSHIP

Annual Sunday School Teachers' Convention.

Interesting Papers Presented and Practical Suggestions Made.

The seventh annual meeting of the Sunday School Association of Lobo township was held at the Baptist Church, Poplar Hill, on Wednesday, June 22. For the first time in its existence three sessions were held, dinner and supper being spread on tables erected in the shady grove opposite, for the entertainment of those from a distance. Everything, both in the church and in the grove, passed off charmingly.

The forenoon session was chiefly devoted to business. It was opened by a half hour of devotional exercises, led by J. N. Gray. The president, Mr. Peter Mitchell, gave a short address, welcoming those present, and inviting all to take part in the proceedings of the convention.

Miss Maggie Sinclair, the efficient secretary and treasurer, gave a very full and interesting report of the last meeting, which report met with general approval. Mr. John Alder, visitor of schools, furnished data for much entertaining comparison. The aggregate enrollment for the township was 687 scholars, with an average attendance of 382. The largest school is the Methodist, at Jesus, with 180 scholars, and a general average of 60; the next is the Friends at Coldstream; total 96, average 55. The highest general average, 65, was made by the Friends at Jesus, with 113; next comes the Presbyterians with 104.

Many valuable papers were presented, treating of vital subjects embraced in Sunday school work. Rev. Mr. J. B. Baptist, of Poplar Hill, in his discourse on "The Sunday School as a Divine Institution," took the ground that it was such, although no formal command for it is found in the Bible. The Bible does not teach us all our practical duty; who thinks so does not understand the purpose of the Book. But we find there the spirit that animates the good work in such commands as "Feed my lambs," "Go ye into all the world," "Teach the people," etc. We find ourselves led into such work as the result of an earnest desire to follow in the footsteps of Jesus, desiring to know what Jesus do if he were here in the world today. Judging from its origin and its fruits, we must conclude, as in the case of the W. T. U., the Y. M. C. A., the Salvation Army, and other glorious movements, that the Sunday School is a divine institution.

Miss Millie Irvine read a very thoughtfully prepared paper on "Sunday School Music." She believed it essential, for various reasons, among which may be mentioned the securing of attention of the pupils, the inspiring and refining influence it has on human nature, the fact that it is the encompassing of conversions. Care should be used, however, in the selection of music, to be appropriate. Rev. H. D. Moyer, Methodist, Des Moines, gave a talk on "The Co-operation of Young People's Societies in Sunday School Work." He held that the Young People's Societies as a solution to the old vexing and perplexing problem of bridging over the chasm existing between the Sunday school and the church. He thought there had been gross negligence, and even ignorance in the separation of the two. He thought it wrong to consider them and call them "little imps." We should rather consider them from the standpoint of the church, and as belonging naturally and rightly to God and to the church. He thought the church looks down upon them with wrath, because of Adam's transgression; but rather that the bearing towards them is that of love. The spirit of the Lord, through his love, works upon their youthful hearts long before we can influence them; and even the parents mold their dispositions and form their habits of thought; not so much by what they teach, as by what unconsciously shines out from their daily walk in life. The Y. P. S., through its lookout committee, can materially strengthen the Sabbath school by bringing in the children in the neighborhood not attending any school, and it can also strengthen the church by doing such work among adults. But perhaps its greatest service to the church is in its ability to get young people to work, to have all at work, and always at work.

Mr. Alfred Day, provincial secretary of Sunday school work, having now arrived, was warmly greeted as he arose at the introduction of the chairman. He took as the subject of his discourse "The Teachers' Relation to the Sunday School." He is to teach the Bible not as an end, but as a means to the end, that it may assist to the blossoming of righteousness and the fruiting of service. He must get them interested by being interested in them. This he can do best by finding out what they are best adapted to do, and endeavor to develop that. This is getting the point of contact, and the point of contact should be maintained through direct and direct radius from the teacher's eye to every eye in the class. Interest, too, can be created by telling anecdotes that bring out the lessons on hand.

Mr. S. P. Zavitz, Friend, Coldstream, gave a talk on home co-operation in Sunday school work. He thought the home should not give over the training of its youth in religious matters to the Sunday school, but should lay the foundation of purity of character in childhood, and should be further interested to develop true character all the way up, giving the Sunday school the needed encouragement of their presence, that the children may think it is indeed something worth while. Rev. N. Lindsay, Presbyterian, Ivan, followed, on "The Supreme Object of Sunday School Work." He said it was to impart knowledge of the Bible. That was good, but not the goal. Nor was it to compass conversion, important, but not the most. Nor to lead them to confess Christ; that is only one step. The supreme object should be the salvation of soul. It must be a continued and progressive work, as only he that endureth to the end shall be saved. It is a continued salvation from sin, or, in other words, as had been said, here today, the formation of character. This embraces our duty in all moral obligations, to be honest, true, just, kind, pure, loving, in fact, to be like Christ. You must be and do what you want your scholars to be and do. You must have the spirit of the Great Teacher. "Who," you ask, "is sufficient for these things?" Wait; our sufficiency is of the Lord. It is man's privilege to be a fellow-worker with God, to co-operate with him, to feel God's spirit working within, to be full of the Holy Ghost, and attaining to the



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measure of fullness of stature in Christ.

Rev. P. M. Fothergill, Baptist, of Stratford, in the evening spoke on "The Best Time in Life for Religious Teaching." He said there could be no answer but one; that was youth, and proceeded to give reasons. The brain, then, was more susceptible to knowledge, as it grew older it became less pliable to impressions. Youth was likewise the time for conversions. Practically a greater per cent give themselves up to Christ in youth than in any other period of life. It is the character-forming period. It has the advantage, besides, of impressing them with a unit. Convert a youth, you have a multiplication table.

The questioner was then conducted by Mr. Alfred Day, and his manner of treatment showed him conversant in all branches and phases of the Sunday school work. He was also called upon for the closing address, which was able and full of instruction, as well as amusing. He dwelt on personality, pupils' personality, teacher's personality, Christ's personality. Personality he defined as the character, line between two points. The divine truth of the Bible, new and old, has been taught principally by the means of personal biographies. We learn lessons of Job, faith of Abraham, etc. The Old Testament, as well as the New, is a record of the evolution of Christ. Teach your pupils as individuals, find out their special characteristics, respect their personality, and guard your own personality. The gospel of your daily life will impress them more than the matter you teach. Live a pure life if you would impart purity to your boys and girls.

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