

They Tell Me.

They tell me a solemn story, but it is not sad to me,
For in its sweet unfolding my Saviour's love I see;
They say that at any moment the Lord of life may come
To lift me from the cloudland into the light of home.

They say I may have no warning, I may not even hear
The rustling of His garments as He softly draweth near;

Suddenly, in a moment, upon my ear may fall
The summons to leave the homestead, to answer the Master's call.

Perhaps He will come in the noontide of some bright and sunny day.

When, with dear ones all around me, my life seems bright and gay.

Pleasant must be the pathway, easy the shining road,

Up from this dimmer sunlight into the light of God.

Perhaps He will come in the stillness of the night and quiet night,

When the earth is calmly sleeping 'neath the moonbeams' silvery light,

When the stars are softly shining o'er slumbering land and sea,

Perhaps in the holy stillness the Master will come for me.

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Rev. W. H. WITHROW, D.D., Editor.

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The Rev Dr Briggs on Canada and Canadian Methodism.

[We make the following extracts from Dr. Briggs' admirable address before the Methodist Episcopal Church South, at Richmond, Va.—ED.]

Mr. President and Brethren: I appear in your presence intrusted with an honourable office and charged with an agreeable duty. "The Methodist Church," which I have the honour to represent here to-day, occupies, as Bishop McTyeire, your distinguished fraternal delegate to our General Conference, four years ago, said, "the opposite end of the North American Continent from the one which your Church occupies." Well, sir, that

"opposite end" is a pretty big end, for its area, or rather the area of the field of our Church's operations, comprehends the half of this continent.

Canada is a vast Dominion, embracing a confederation of provinces with self-government, united under a central government, the whole in subjection to England, and forming an integral part to the British Empire.

Canada is a big country, but not yet a great country, but it needs no prophet to foresee that it must speedily become a great nation indeed.

We have a Dominion with three oceans washing its shores; and a railway (the Canada Pacific) connecting the various provinces of the Dominion, and opening up her vast and fertile tracts of country to settlement and production; a Dominion whose navigable waters, arranged in a continuous line, would afford a fresh-water sail of thirty thousand miles; a Dominion that takes, as some one quaintly says, "daylight four hours to cross;" a Dominion of magnificent distances, of unsurpassed educational advantages, etc.; a Dominion free to the lover of liberty, fair to the lover of beauty, fertile to the tiller of the soil; a Dominion which, by its people's holy living, will bring upon it the ancient blessing of God's guardian eye "from the beginning even unto the end of the year." And this high national character, consequent of Divine blessing, we wish for you as well as for us; for are we not, if we think of the parent land—

One people in our early prime,
One in our stormy youth;
Drinking one stream of human thought,
One spring of heavenly truth.

The heroes of our days of old
Are yours, not ours alone;
Your Christian heroes of to-day,
We love them as our own.

One in our earliest home on earth,
One in our heavenly home;
We'll fight the battles of our Lord
Until His kingdom come.

On the 1st of July, 1884, the union of all the Methodist Churches was effected, and to-day, from the shores of Newfoundland, the oldest transatlantic possession of Britain, to those of Alaska, the new if not newest acquisition of your own United States; from Bermuda, where vegetation belongs to the torrid rather than to the temperate zone, to the farthest inhabited part of the colder clime but bracing air of our great Northwest there is but one Methodism, united in one Church called "The Methodist Church." The grand old generic word "Methodist" names us all with sufficient definiteness, and is a worthy appellation. For in all the essentials of doctrine we were one, in all best things one, in highest thoughts and deepest feelings a unit, and might have echoed the figurative language of Owen and Goodwin at the Savoy Synod that, "though we had been launched singly, we had all been steering our course by the same chart, and the same holy and blessed truths had been our lading."

We have in the whole field of work in this Church in membership and adherents, notwithstanding a million and a half French Roman Catholics, 850,000, or seventeen and a half per cent of the population of the Dominion, by the census 100,000 more than our Presbyterian brethren who stand next to us, and 200,000 more than our Anglican brethren who stand next to them.

In Ontario, the premier province of our Dominion, out of nearly two millions of people, close on one-third are Methodists, and out of 5075 Protestant churches, 2,375, or nearly one-half, are Methodist churches. And while that province has in the last twenty years increased at the rate of 70 per cent., the increase of Methodism has been at the rate of 110 per cent. The whole work is evangelized by 1528 ministers and over 2,000 local preachers, who hold by the "unity of the Spirit in the bond of peace," and who are preaching a theology not sad nor sorrowful, and who are singing a hymnology whose versification of earthly existence is not a life-long sigh, but the Te Deum spirit prevails, and where the minor or melancholy mood waits forth, the soul of our Israel's sweetest singer soon comes back to the melody of the opening note:

O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my heavenly King,
The triumphs of His grace.

There are from fifteen to twenty thousand Indians under our care, about one-fifth of the entire Indian population. And, sir, it is worthy of note that certainly not one of the Indians under the care of our missionaries, and, I think, not one belonging to any Protestant Church, took up arms against the Government in the late rebellion in the North-West.

Concerning our Sunday-schools it is gratifying to know that of all the Protestant Sunday-schools in Canada and in the Island of Newfoundland—and there are few except Protestant schools—more than one-half are Methodist schools; more than one-half of the scholars are Methodist scholars, and nearly one-half of the teachers are Methodist teachers.

Another gratifying circumstance is the ever-increasing circulation of our Sunday-school periodicals. That circulation has reached an aggregate of over 220,000 copies each issue, or over one copy for every scholar in our schools. The moral influence of this amount of directly religious teaching is simply incalculable.

We take great pleasure in the age and standing of our *Christian Guardian*, the oldest religious weekly in the Dominion and the leading religious paper in the country. Though old in years, over half a century, it is strong as ever in editorial life, and going from strength to strength in circulating power. We also have a pardonable pride in the first-class literary excellence and influence of our monthly magazine. I do not mean a Sunday-school monthly—we have one—but our *Canadian Methodist Magazine*, devoted to religion, literature, and social progress; the only literary monthly in Canada, and officially, if not actually, the only Methodist magazine on the continent. The Church, South, by the kindness of Bishop McTyeire, is among the list of contributors to make the present volume as instructive and attractive as any of the issues of the twelve years of its useful life.

Thus lives and thrives and works to-day Methodism in Canada, "not



NAPOLEON BONAPARTE.

cowering," as William Morley Punshon said when representing her before the British Conference, "beneath any ancient shadow." She has taken the position which she ought always to take among the Churches—standing forth in her comeliness as the peer of all: "too kind to be the enemy, too proud to be the vassal of any, and too affluent in spirit and resources to be the poor relation of any."

Napoleon Bonaparte.

NAPOLEON BONAPARTE was born at Ajaccio, in Corsica, on the 15th of August, 1769. At the age of ten he was sent to the military school at Brienne, and first distinguished himself at the siege of Toulon. He became a great general even in his first campaign, for he gained six important battles in a few weeks. On the 20th of May, 1798, he set out for Africa, with 40,000 men, for the purpose of making conquest. Here he took Alexandria, fought the famous battle of the pyramids, and took Cairo. But as dissensions broke out among his troops, and, moreover, as the English and Egyptians both took up arms against him, he capitulated and returned to France. He was made first consul of the French republic shortly after his return, and in 1804 was raised to the title of Emperor of France and Italy.

During the course of his wars Napoleon attacked the Russians, Germans, Austrians, Italians, and English, and gained scores of brilliant victories. At length, after having sent fear and astonishment into the hearts of every nation in Europe, the great conqueror was destined, himself, to meet with ignominious overthrow. This defeat took place at Waterloo in 1815, in an engagement with the English under the Duke of Wellington. Napoleon was taken prisoner and exiled to the island of St. Helena, where he died, after a residence of six years.

Portrait of Rev. Dr. Rice.

A FINE Steel Portrait of Dr. Rice, size suitable for framing, has just been published, and will be sold at 50 cents per copy. The same portrait appears in the July number of the *Canadian Methodist Magazine*. Single copies not sold. Subscription for Volume XXIV., \$1.00.

THE Gospel is holy, because Jesus is holy, and the God of the grace of the Gospel is holy.