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BURYING OUR DEAD IN HOSTILE TURK: VIEW OF OUR CAMP.

THE CANADIAN
METHODIST MAGAZINE.
FEBRUARY, 1883.

THROUGH THE DARK CONTINENT.

BY HENRY M. STANLEY.

II.



INYAMWEZI PAGAZI.

UPON landing at Bagamoyo, on the mainland, on the morning of November 13th, 1874, we marched to occupy the old house where we had stayed so long to prepare the First Expedition. The goods were stored, the dogs chained up, the riding asses tethered, the rifles arrayed in the store-room, and the sectional boat laid under a roof close by, on rollers to prevent injury from the white ants—a precaution which we had to observe throughout our journey.

On the morning of the 17th November, 1874, the first bold step for the interior was taken. The bugle mustered the people to rank themselves before our quarters, and each man's load was given to him according as we judged his power of bearing burthen. To the man of strong sturdy make, with a large development of muscle, the cloth bale of sixty pounds was given, which would in a couple of months by constant expenditure be reduced to fifty pounds, in six months, perhaps to forty pounds, and in a year to about thirty pounds, provided that all his com-

rades were faithful to their duties ; to the short compactly formed man, the bead sack of fifty pounds weight ; to the light youth of eighteen or twenty years old, the box of forty pounds, containing stores, ammunition, and sundries. To the steady, respectable, grave-looking man of advanced years, the scientific instruments, thermometers, barometers, watches, sextant, mercury bottles, compasses, pedometers, photographic apparatus, dry plates, stationery, and scientific books, all packed in forty pound cases, were distributed ; while the man most highly recommended for steadiness and cautious tread was entrusted with the three chronometers which were stowed in balls of cotton, in a light case weighing not more than twenty-five pounds. The twelve guides, tricked out this day in flowing robes of crimson blanket cloth, demanded the privilege of conveying the several loads of brass wire coils, and as they form the second advanced guard, and are active, bold youths—some of whom are to be hereafter known as the boat's crew, and to be distinguished by me above all others, except the chiefs—they are armed with Snider rifles, with their respective accoutrements. The boat carriers are herculean in figure and strength, for they are practised bearers of loads. To each section of the boat there are four men, to relieve one another in couples. There are six riding asses also in the expedition, one for each of the Europeans—the two Pockets, Barker, and myself—and two for the sick : for the latter there are also three net hammocks, with six men to act as a kind of ambulance party.

At nine a.m. of the 17th, five days after leaving Zanzibar, we filed out for the town, as follows :—Four chiefs, a few hundred yards in front ; next the twelve guides, clad in red robes bearing the wire coils ; then a long file, 270 strong, bearing cloth, wire, beads, and sections of the *Lady Alice* ; after them thirty-six women and ten boys, children of some of the chiefs and boat-bearers following their mothers and assisting them with trifling loads of utensils, followed by the riding asses, Europeans, and gun-bearers ; the long line closed by sixteen chiefs who act as rearguard, and whose duties are to pick up stragglers, and act as supernumeraries until other men can be procured : in all, three hundred and fifty-six souls connected with the Anglo-American Expedition. The lengthy line occupies nearly half a mile of the path which, at the present day, is the commercial and exploring highway into the Lake regions.

Edward Pocock acts as bugler, because from long practice at the military camps at Aldershot and Chatham he understands the signals. The chief guide is also armed with a prodigiously long horn of ivory, his favourite instrument, and one that belongs to his profession, which he has permission to use only when approaching a suitable camping-place, or to notify to us danger in the front. Before Hamadi strides a chubby little boy with a native drum, which he is to beat only when in the neighbourhood of villages, to warn them of the advance of a caravan, a caution most requisite. For many villages are situated in the midst of a dense jungle, and the sudden arrival of a large force of strangers before they had time to hide their little belongings might awaken jealousy and distrust.

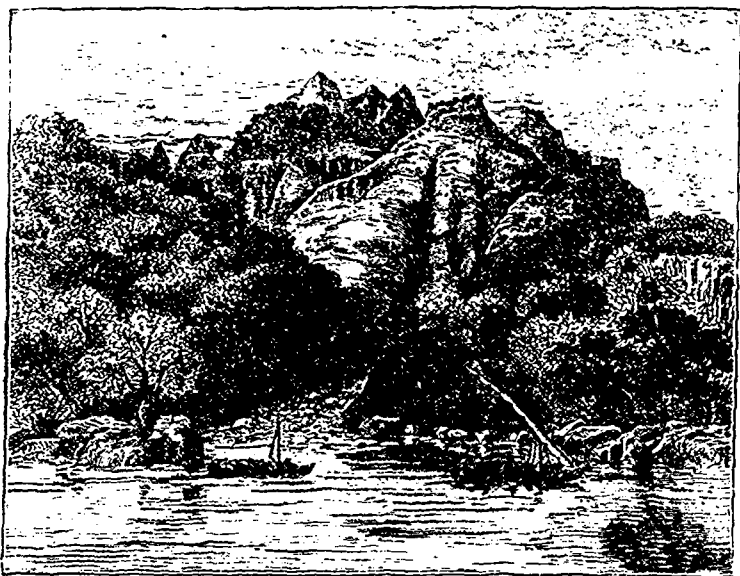
In this manner we begin our long journey, full of hopes. There is noise and laughter along the ranks, and a hum of gay voices murmuring through the fields, as we rise and descend with the waves of the land, and wind with the sinuosities of the path. Motion had restored us all to a sense of satisfaction. We had an intensely bright and fervid sun shining above us, the path was dry, hard, and admirably fit for travel, and during the commencement of our first march nothing could be conceived in better order than the lengthy thin column about to confront the wilderness.

Presently, however, the fervour of the dazzling sun grows overpowering as we descend into the valley of the Kingani river. The ranks become broken and disordered; stragglers are many; the men complain of the terrible heat; the dogs pant in agony. The veterans of travel push on towards the river three miles distant, where they may obtain rest and shelter, but the inexperienced are lying prostrate on the ground, exclaiming against the heat, and crying for water, bewailing their folly in leaving Zanzibar. We stop to tell them to rest a while and then to come on to the river, where they will find us; we advise, encourage, and console the irritated people as best we can, and tell them that it is only the commencement of a journey that is so hard, that all this pain and weariness are always felt by beginners, but that by and by it is shaken off, and that those who are steadfast emerge out of the struggle heroes.

Frank and his brother Edward, despatched to the ferry at the beginning of these delays, have now got the sectional boat *Lady*

Alice all ready, and the ferrying of men, goods, asses, and dogs across the Kingani is prosecuted with vigour, and at 3.30 p.m. the boat is again in pieces, slung on the bearing poles, and the Expedition has resumed its journey.

Grand and impressive scenery meets the eye as we march. Peaks and knolls rise in all directions, for we are now ascending to the eastern front of the Kaguru mountains. By a gradual ascent we reached the spine of a hill at 4,490 feet, and behold an extensive plain, stretching north-west and west, with browsing herds of noble game.



KUNGWE PEAKS.

(From a sketch near the entrance to the Luwulungu torrent bed.)

We crossed the plain on the 11th December. It is only six miles in width, but within this distance we counted fourteen human skulls, the mournful relics of some unfortunate travellers, slain by an attack of Wahumba from the north-west.

Desertions from the Expedition had been frequent. At first the chief detective, and his gang of four men, who had received their instructions to follow us a day's journey behind, enabled me to recapture sixteen of the deserters; but the cunning fellows soon discovered this resource of mine against their well-known

freaks, and, instead of striking east in their departure, absconded either south or north of the track. We then had detectives posted long before dawn, several hundred yards away from the camp, who were bidden to lie in wait in the bush until the Expedition had started, and in this manner we succeeded in repressing, to some extent, the disposition to desert, and arrested very many men on the point of escaping; but even this was not adequate. Fifty had abandoned us, taking with them the advances they had received, and often their guns, on which our safety might depend.

The following is a portion of a private letter to a friend, written on Christmas Day at Zingeh: "I am in a centre-pole tent, seven by eight. It has been raining heavily the last two or three days, and an impetuous down-pour of sheet rain has just ceased. On the march rain is very disagreeable; it makes the clayey path slippery, and the loads heavier by being saturated, while it half ruins the cloths. It makes us dispirited, wet, and cold, added to which we are hungry—for there is a famine or scarcity of food at this season, and, therefore, we can only procure half-rations. I, myself, have not had a piece of meat for ten days. My food is boiled rice, tea, and coffee, and soon I shall be reduced to native porridge, like my own people. I weighed one hundred and eighty pounds when I left Zanzibar, but under this diet I have been reduced to one hundred and thirty-four pounds within thirty-eight days. The young Englishmen are in the same impoverished condition of body, and unless we reach some more flourishing country we must soon become mere skeletons. Besides the terribly wet weather and the scarcity of food from which we suffer, we are compelled to undergo the tedious and wearisome task of haggling with extortionate chiefs over the amount of black-mail which they demand, and which we must pay. We are compelled, as you may perceive, to draw heavy drafts on the virtues of prudence, patience, and resignation."

A conspiracy was discovered at this place, by which fifty men, who had firmly resolved to abscond, were prevented from carrying out their intention by my securing the ringleaders and disarming their deluded followers. Twenty men were on the sick list, from fever, sore feet, ophthalmia, and rheumatism. Five succeeded in deserting with their guns and accoutrements. Frank and Edward Pocock, and Frederick Barker, rendered me

invaluable services while endeavouring to harmonize the large, unruly mob, with its many eccentric and unassimilating natures. Quarrels were frequent, sometimes even dangerous, between various members of the Expedition, and at such critical moments only did my personal interference become imperatively necessary. What with taking solar observations and making ethnological notes, negotiating with chiefs about the tribute moneys and attending on the sick, my time was occupied from morning until night. In addition to all this strain on my own physical powers, I was myself frequently sick from fever, and wasted from lack of proper nourishing food; and if the chief of an expedition be thus distressed, it may readily be believed that the poor fellows depending on him suffer also.

Having procured guides, on the 1st January, 1875, we struck north. We—the Europeans—were great curiosities to the natives. Each of the principal men and women extended to us pressing invitations to stop in their villages, and handsome young chiefs entreated us to become their blood-brothers. The son of a chief even came to my camp at night, and begged me to accept a "small gift from a friend," which he had brought. This gift was a gallon of new milk. Such a welcome present was reciprocated with a gilt bracelet, with a great green crystal set in it, with which he was so overjoyed as almost to weep. His emotions of gratitude were visible in the glistening and dilated eyes, and felt in the fervent grasp he gave my hand.

The last night at Mtiwi was a disturbed one. The "flood-gates of heaven" seemed literally opened for a period. After an hour's rainfall, six inches of water covered our camp, and a slow current ran southerly. Every member of the Expedition was distressed, and even the Europeans, lodged in tents, were not exempted from the evils of the night. My tent walls enclosed a little pool, banked by boxes of stores and ammunition. Hearing cries outside, I lit a candle, and my astonishment was great to find that my bed was an island in a shallow river. In the morning, I discovered my fatigue cap several yards outside the tent, and one of my boots sailing down south. The harmonium, a present for King Mtesa, a large quantity of gunpower, tea, rice, and sugar, were destroyed. By noon the water had considerably decreased, and permitted us to march.

The responsibility of leading a half-starved Expedition—as

ours now certainly was—through a dense bush, without knowing whither or for how many days, was great, but I was compelled to undertake it. In this critical position, many lives hanging on my decision, I resolved to despatch forty of the strongest men to Suna, a distance of twenty-eight miles. Pinched with hunger themselves, the forty volunteers advanced with the resolution to reach Suna that night. They were told to purchase eight hundred pounds of grain, which



WIFE OF MANWA SIRA.

would give a light load of twenty pounds to each man, and urged to return as quickly as possible, for the lives of their women and friends depended on their manliness. Three men had lost the road, and had struggled on till they perished, of despair, hunger, and exhaustion.

With the sad prospect of starvation impending over us, we were at various expedients to sustain life until the food purveyors should return. The Wangwana roamed about the forest in search of edible roots and berries, and examined various trees to discover whether they afforded anything that could allay the greivous and bitter pangs of hunger. Some found a putrid elephant, on which they gorged themselves, and were punished with nausea and sick-

ness. Others found a lion's den, with two lion whelps, which they brought to me. Meanwhile, Frank and I examined the medical stores, and found to our great joy we had sufficient oatmeal to give every soul two cupfuls of thin gruel. A "Torquay dress trunk" of sheet-iron was at once emptied of its contents and filled with twenty-five gallons of water, into which were put ten pounds of oatmeal and four one-pound tins of "revalenta arabica." How the people, middle-aged and young, gathered

round that trunk, and heaped fuel underneath that it might boil the quicker! How eagerly they watched it lest some calamity should happen, and clamoured, when it was ready, for their share, and how inexpressibly satisfied they seemed as they tried to make the most of what they received, and with what fervour they thanked God for his mercies!

At nine p.m., as we were about to sleep, we heard the faint sound of a gun, fired deliberately three times, and we all knew then that our young men with food were not very far from us.



THE EXPEDITION AT ROSAKO.

The next morning, about seven a.m., the bold and welcome purveyors arrived in camp with just enough millet-seed to give each soul one good meal. This the people soon despatched, and then demanded that we should resume our journey that afternoon, so that next morning we might reach Sunr in time to forage.

We halted four days at Suna, as our situation was deplorable. A constantly increasing sick list, culminating in the serious illness of Edward Pocock, the evident restlessness of the natives

at our presence, the insufficient quantity of food that could be purchased, and the growing importunacy of the healthy Wangwana to be led away from such a churlish and suspicious people, plunged me in perplexity.

We had now over thirty men ailing. Some suffered from dysentery, others from fever, asthma, chest diseases, and heart sickness; lungs were weak, and rheumatism had its victims. Edward Pocock, on the afternoon of the day we arrived at Suna, came to me, and complained of a throbbing in the head—which I attributed to weariness, after our terribly long march—and a slight fever. I suggested to him that he had better lie down and rest. The next day the young man was worse. He complained of giddiness, and great thirst. The fourth day he was delirious. By carefully noticing the symptoms, I perceived that it was unmistakably a case of dreadful typhus.

There were two or three cases of sickness equally dangerous in camp, but far more dangerous was the sickness of temper from which the natives suffered. It became imperative that we should keep moving, if only two or three miles a day. Accordingly, on the 17th January, after rigging up four hammocks, and making one especially comfortable for Edward Pocock, roofed over with canvas, we moved from the camp through the populated district at a very slow pace; Frank Pocock and Fred Barker at the side of the hammock of the sick European. Hundreds of natives fully armed, kept up with us on either side of our path.

Never since leaving the sea were we weaker in spirit than on this day. Had we been attacked, I doubt if we should have made much resistance. The famine in Uzoogo, and that terribly protracted trial of strength through the jungle, had utterly unmanned us; besides, we had such a long list of sick, and Edward Pocock and three Wangwana were dangerously ill, in hammocks. We were an unspeakably miserable and disheartened band; yet, urged by our destiny, we struggled on, though languidly. Our spirits seemed dying, or resolving themselves into weights which oppressed our hearts.

On arriving at the camp, one of the boat sections was elevated above Edward Pocock, as a protection from the sun, until a cool grass house could be erected. A stockade was being constructed

by piling a thick fence of brushwood around a spacious circle, along which grass huts were fast being built, when Frank entreated me to step to his brother's side. I sprang to him—only in time, however, to see him take his last gasp. Frank gave a shriek of sorrow when he realized that the spirit of his brother had fled for ever, and, removing the boat section, bent over the corpse and wailed in a paroxysm of agony.

We excavated a grave at the foot of a hoary acacia, and on its ancient trunk Frank engraved a deep cross, the emblem of the faith in which we all believe, and, when folded in its shroud, we



VIEW FROM THE VILLAGE OF MAMIOYA.

laid the body in its final resting-place during the last gleams of sunset. We read the beautiful prayers of the Church Service for the dead, and, out of respect for the departed, whose frank, sociable, and winning manners had won their friendship and regard nearly all the Wangwana were present to pay a last tribute of tears to poor Edward Poocek.

When the last solemn prayer had been read, we retired to our tents, to brood in sorrow and silence over our irreparable loss. The frontispiece shows this sad scene, and the general appearance of our camp—the sections of the boat, the tents and piles of stores, and the grass huts of the blacks.

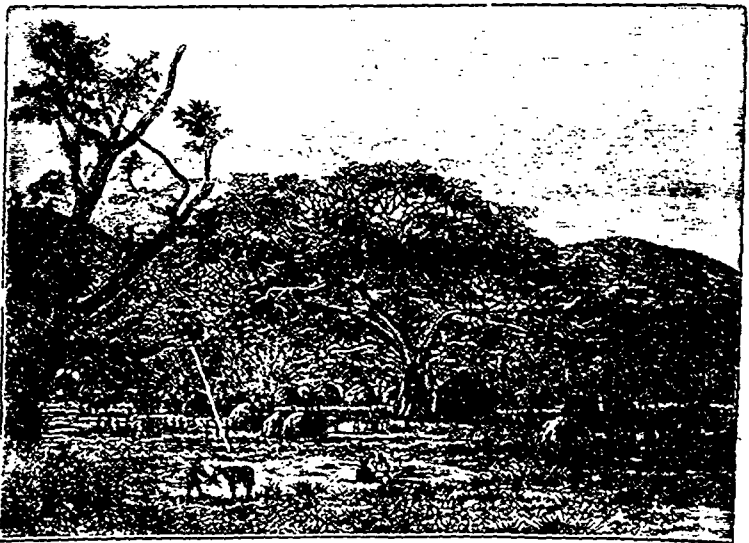
Descending into the basin of Matongo from Chiwyu with its

melancholy associations, we soon discovered that we had already lost the regular path, which would have taken us, we were told, to Utatura. But the natives, though they were otherwise tolerant of our presence, and by no means ill-disposed, would not condescend to show us the road, and we were, therefore, exposed to a series of calamities, which, at one time threatened our very existence. According to our custom the camp was constructed on the summit of a slightly swelling ground, between a forest and the fields in the basin. Everything promised at night to be peaceful, though anxiety began to be felt about the fate of Kaif Halleck, the bearer of the letter-bag to Livingstone, in 1871, who had lingered behind. He had not been seen for two days. Some suggested he had deserted, but "faithfuls" rarely desert upon mere impulse, without motive or cause. It was necessary therefore, to halt a day to despatch a searching party. Meanwhile Frank, Barker, and myself were occupied in reducing our loads, and rejecting every article that we could possibly subsist without. Our sick were many, twenty had died, and eighty-nine had deserted. While examining the cloth bales, we discovered that many were wet from excessive rains, and to save them from being ruined, it was imperative, though impolitic, that we should spread the cloths to dry. In the midst of this work a great magic doctor came to pay me a visit, bringing with him a good fat ox as a peace offering. He was introduced to my tent, and after being sociably entertained with exceedingly sweet coffee, he was presented with fifteen cloths, thirty necklaces, and ten yards of brass wire, which repaid him fourfold for his ox. Trivial things such as empty sardine boxes, and jam tins, were bestowed on him as he begged for them. While he stayed, I observed with uneasiness that he and his following cast lingering glances upon the cloths which were drying in camp.

But before retiring for the night, the scouts returned with the report that "Kaif Halleck's" dead body had been discovered, gashed with over thirty wounds, on the edge of a wood.

"We cannot help it, my friends," I said after a little deliberation. "We can mourn for him, but we cannot avenge him. Go and tell the people to take warning from his fate not to venture too far from the camp, and when on the march not to lag behind the caravan; and you, who are the chiefs, and in charge of the rear, must not again leave a sick man to find his way unprotected to camp."

The next day the magic doctor appeared about eight a.m. to receive another present, and as he brought with him about a quart of curded milk, he was not disappointed. He also received a few beads for his wife, and for each of his children. Half an hour after the departure of the magic doctor, while many of the Wangwana were absent purchasing grain, and others were in the forest collecting faggots, we heard war cries. I mustered a small party on the highest ground of the camp, in an attitude of doubt and enquiry, and presently saw a large body of natives armed with spears, bows and arrows, and shields, appear within a hundred yards on a similar high-ground outside the camp. We soon



OUR CAMP AT MPWAPWA.

discovered that one of the Wangwana had stolen some milk, and that the natives had been aroused to "make war" upon us because of the theft. They were informed that war was wicked and unjust for such a small crime. A liberal present of cloth was made, and the affair had apparently terminated.

But as this mob was about to retire peacefully, another large force appeared, and Soudi, one of our men, came hastily upon the scene. He had a javelin gash near the right elbow joint, while a ghastly wound, from a whirling knobstick, had laid open his temples. He reported his brother Suliman as lying dead near the forest, to the west of the camp.

We decided, nevertheless, to do nothing. We were strong disciples of the doctrine of forbearance, for it seemed to me then as if Livingstone had taught it to me only the day before. "Keep silence," I said; "even for the last murder I shall not fight; when they attack the camp, it will be time enough then." To Frank I simply said that he might distribute twenty rounds of ammunition without noise to each man, and depose our party on either side of the gate, ready for a charge should the natives determine upon attacking us.

The possible hostilities might have been averted, had not the murderers of young Suliman, advancing red-handed and triumphant, extorted from all the unanimous opinion that it would be better after all to fight "the cowardly Wangwana and the white men, who were evidently only women." They quickly disposed themselves, delivered large whoops of triumph, prepared their bows, and shot their first arrows. The Wangwana became restless, but I restrained them. We still waited without firing. The savages, not comprehending this extraordinary forbearance, advanced once more. The interpreters were requested to warn them that we should delay no longer. They replied, "Ye are women, ye are women;" saying which they twanged their bows. It was only then, perceiving that they were too savage to understand the principles of forbearance, that the final word to "fight" was given. A brisk encounter was maintained for an hour, and then, having driven the savages away, the Wangwana were recalled to camp.

Meanwhile Frank was busy with sixty men armed with axes in constructing a strong stockade, and on the return of the Wangwana they were employed in building marksmen's "nests" at each corner of the camp. We also cleared the ground to the space of two hundred yards around the camp. By night our camp was secure, and perfectly defensible.

On the morning of the 24th we waited patiently in our camp. Why should we attack? We were wretched enough as it was without seeking to add to our wretchedness. We numbered only seventy effective men, for all the others were invalids, frightened porters, women, donkey boys, and children. The sick list was alarming, but, try how we might, the number was not to be reduced. At nine a.m., however, the enemy appeared, reinforced both in numbers and confidence, for the adjoining districts on the

north and east had been summoned to the "war." Our position, as strangers in a hostile country, is such that we cannot exist as a corporate Expedition, unless we resist with all our might and skill, in order to terminate hostilities and secure access to the western country. We, therefore, wait until they advance upon our camp, and drive them from its vicinity as we did the day before. Our losses in this day's proceedings, were twenty-one



FRANK POCOCK. (From a photograph by the Author at Kayehji.)

soldiers and one messenger killed, and three wounded. As we had twenty-five on the sick list, it may be imagined that to replace these fifty men great sacrifices were necessary on the part of the survivors, and much ingenuity had to be exercised. Much miscellaneous property was burned, and on the morning of the 26th, just before daybreak, we resumed our interrupted journey. One day I shot a giraffe and a small antelope;

on the next, five zebra; and the third, two gnu, one buffalo, and a zebra. Meat was now a drug in our camp. It was cooked in various styles, either stewed, roasted, fried, or pounded for cakes. On the 10th of February we reached the hospitable village of Mombiti.

A fresh troop of porters was here engaged to relieve the long-suffering people, and with renewed spirits and rekindled vigour, and with reserve stores of luxuries on our shoulders, we plunged into the jungle.

During the second day's march, Gardner, one of the faithful followers of Livingstone during his last journey, succumbed to a severe attack of typhoid fever. We conveyed the body to camp, and having buried him, raised a cairn of stones over his grave.

Daybreak of the 19th February saw the refreshed Expedition winding up and down the rolling pasture-land, escorted by hundreds of amiable natives who exchanged pleasant jests with our people, and laughed recklessly and boisterously to show us that they were glad we had visited their country. "Come yet again," said they, as they turned to go back after escorting us three miles on our way. "Come always, and you will be welcome."

On the morning of the 27th February we rose up early, and braced ourselves for the long march of nineteen miles, which terminated at four p.m. at the village of Kagehyi. When the bugle sounded the signal to "Take the road," the Wangwana responded to it with cheers, and loud cries of "Ay, indeed; ay, indeed, please God;" and their good-will was contagious. The natives, who had mustered strongly to witness our departure, were affected by it, and stimulated our people by declaring that the lake was not very far off—"but two or three hours' walk." Ascending a long gradual slope, we heard on a sudden, hurraing in front, and then we, too, with the lagging rear, knew that those in the van were in view of the Great Lake!

Frank Pocock impetuously strode forward until he gained the brow of the hill. He took a long sweeping look at something, waved his hat, and came down towards us, his face beaming with joy, as he shouted out enthusiastically with the fervour of youth and high spirits, "I have seen the Lake, sir, and it is grand!"

Presently we also reached the brow of the hill, where we found the Expedition halted, and the first quick view revealed to us a long broad arm of water, which a dazzling sun transformed into silver, some six hundred feet below us, at the distance of three

miles. It stretched like a silvery plain far to the eastward, and away across to a boundry of dark blue hills and mountains, The blacks struck up the song of triumph :—

Sing, O friends, sing ; the journey is ended :
Sing aloud, O friends ; sing to the great Nyanza.
Sing all, sing loud, O friends, sing to the great sea ;
Give your last look to the lands behind and then turn to the sea.

Long time ago you left your lands,
Your wives and children, your brothers and your friends ;
Tell me, have you seen a sea like this
Since you left the great salt sea ?

CHORUS —

Then sing, O friends, sing ; the journey is ended :
Sing aloud, O friend ; sing to this great sea.

This sea is fresh, is good, and sweet ;
Your sea is salt, and bad, unfit to drink.
This sea is like wine to drink for thirsty men ;
The salt sea—bah ! it makes men sick.

Lift up your heads, O men, and gaze around ;
Try if you can see its end.
See, it stretches moons away,
This great, sweet, fresh-water sea.

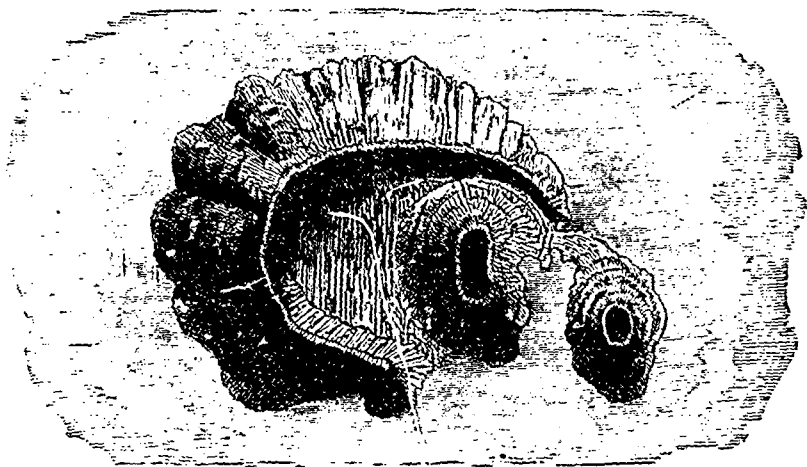
The song, though extemporized, was eminently dramatic, and when the chorus joined in, it made the hills ring with a wild and strange harmony.

In a short time we had entered the wretched-looking village, and Kaduma was easily induced to proffer hospitalities to the strangers. A small conical hut, about twenty feet in diameter, badly lighted, and with a strong smell of animal matter—its roof swarmed with bold rats, which, with a malicious persistence, kept popping in and out of their nests in the straw roof, and rushing over the walls—was placed at my disposal as a store-room, Another small hut was presented to Frank Pocock and Fred Barker as their quarters.

In summing up, during the evening of our arrival at this rude village on the Nyanza, the number of statute miles travelled by us, as measured by two rated pedometers and pocket watch, I ascertained it to be seven hundred and twenty. Our marches averaged a little over ten miles per day, or, including halts, seven miles per diem.

ABOUT SOME FIRE MOUNTAINS.

BY E. C. BRUCE.



BIRD'S-EYE VIEW OF VOLCANO AND VOLCANELLO; OR, PRIMARY AND SECONDARY VOLCANO.

WHAT is a volcano? "A mountain," says the geography, "that sends forth fire and smoke from the top." A volcano is not of necessity a mountain. In the beginning of a volcano it is usually an aperture in the earth's crust. This opening has sometimes been made beneath the ocean and in this case the volcano is not only not a mountain, but is below the level of the earth until enough matter is ejected from the opening to raise it to the level of the ocean. Some volcanoes on islands are but a few hundred feet above the general level of the island, and are by no means mountains. The height of a volcano depends on the material thrown out of the opening. If the ejected matter is lava in a very fine state, the height of the volcano will not be great. The volcanoes of the Sandwich Islands are illustrations of this class of volcano. If, on the other hand, the lava is very thick and viscous and great quantity of ashes and stone are thrown out with it, the volcanic cone will be of great height; such are Vesuvius, Cotopaxi, etc.

Again, a volcano is not a "burning mountain" as some of the text books say. The violent action seen in a volcano is in no sense combustion, though it looks much like it. Of the six hundred volcanoes, said to be found on the surface of the globe, more than one half are extinct, or have exhibited no signs of fire or smoke, or anything like them, since the dawn of authentic history. Neither does the eruption always occur at the top, but quite as often from its side or base. The present crater of Stromboli is some distance below its top, and one can look down into it from points higher up on the mountain.

Neither do smoke or flame issue from the volcanic crater as is popularly supposed. That which seems to be smoke is really condensing steam, or watery vapour, and what looks like flame is merely the reflected glow from the molten lava beneath. If the vapour were not there to reflect the light we should see no "flame" or anything suggestive of it. When Vesuvius is not in a state of eruption, or is inactive, as when we visited it a few months ago, it is easy to see that the apparant flame only exists where there is vapour to reflect it. In great eruptions, however, enormous volumes of steam are poured forth sometimes rising to the height of 20,000 feet, or about four miles; and when these are illuminated by the intense light of immense lava streams, overflowing the crater in all directions, and rolling down the sides of the mountain, it seems as if the world were on fire.

The tremendous nature of volcanic energy and its mountain-building work were both strikingly illustrated in the formation of Monte Nuovo, on the shores of the Bay of Naples, a few miles north of the city, in the year 1538. From a spot of level ground, we was told water at first cold but afterwards warm, began to issue; then the earth cracked open, showing incandescent matter within the fissure. Soon masses of stone, with vast quantities of pumice and mud began to be thrown up to a great height, and this continued for two days and nights, forming a hill more than four hundred feet high. Less violent eruptions followed at intervals during the next five or six days, when the volcanic action ceased and the place has been undisturbed ever since. Monte Nuovo is now a smoothly rounded hill, covered with a dense growth of pines to its summit; and as one rides past it on an excursion to Lake Avernus (itself no doubt the crater of a volcano, but now converted into a quiet and lovely lake with nothing to

suggest its ancient terrors,) you would never suspect that instead of being one of the "everlasting hills" which fill the landscape, it was the sudden product of volcanic forces, acting only some three and a half centuries ago.

Many theories of volcanic action have been framed but none of them are entirely satisfactory. Professor Judd, in summing up the results of the latest investigations on this subject, says: "We do not at present appear to have the means of framing a complete and consistent theory of volcanic action."

It is a curious fact that volcanoes, with scarcely an exception, are contiguous to large bodies of water. All oceanic islands that



EXTINCT CRATERS IN AUVERGNE.

are not coral are of volcanic origin, and many of them are still the scene of volcanic activity. There are two belts of volcanoes extending entirely around the globe, and nearly at right angles to one another. Where these cross or intersect each other is the region of greatest volcanic activity.

The proximity of volcanoes to the ocean has led to the theory that their action is due to the penetration of sea water through fissures or cracks in the rocky crust of the earth to the molten matter within. The chemical changes that would follow, together with the expansive force of the enormous quantities of steam that would be formed in the confined space are sufficient, we think, to account for all the phenomena. It is true there are

difficulties with this theory, but they are less than are found in any other of which we have any knowledge.

Stupendous as this action is when we look at some of its effects, still we should bear in mind that when compared with the vast bulk of the earth, it is of the slightest and most superficial character. A line the hundredth part of an inch thick, on a sixteen inch globe, would bear about the same relation to the globe that the highest mountains on the earth do to its size.

We give now a few particulars about some of the most re-



STAFFA.

markable volcanoes of the world — Monte Nuovo has been idle since the year of its birth, only a little smoke representing the once formidable life that filled its crater. But it may revive at any time, as perhaps, even may, after a far longer period of repose, its classic neighbours, Lucinus, Acheron, Avernus, and a host of others silent for many centuries, but still breathing heavily, and sometimes stentoriously. From 1500 to 1631, A.D., the crater of Vesuvius was as placid and pastoral as when Spartacus, the Roman Robin Hood, pranked it there gaily with his merry men in dells dense and fragrant with ilex and myrtle.

It was on the 29th of September, two hundred and twenty-one years later, and on the opposite side of the Atlantic, that Jorullo saw the light. It rose, and stands, fifteen hundred feet above the plain, thirty leagues from the coast and more than forty from any other volcano.

Jorullo appears to have burned for about a year, and to have



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ejected in that time four sheets of lava, and covered a tract four miles square, thenceforward known from its utter desolation, as the Malpays or Bad Lands. It, with five other cones reared at the same time, and somewhat less in height, emits in our day only a little smoke. The plain around it is nevertheless covered with jets of smoke and vapour from thousands of little fumaroles

three or four feet high, styled by the inhabitants *hornitos*, or ovens. This lava-strewn plateau was thought by Humboldt to have been raised five hundred feet above the surrounding level at the instant of Jorullo's appearance or just before it; but modern explorers agree in the opinion that what elevation exists is due to emissions of lava. It does not exceed a fourth of the distance from the original surface to the summit of the new mountain, nor does it amount in bulk to a greater mass than that repeatedly ejected at a single eruption elsewhere.

In July, 1831, in the open sea off the harbour of Sciacca, on the south-western coast of Sicily, the skipper of a Sicilian brig was astonished by the spectacle of a wave that swelled to the height of eighty feet, and when it subsided gave way to a dense column of smoke. This happened several times, at intervals of fifteen or twenty minutes. Scoriæ and dead fish floated ashore in great quantities. In twelve days an islet had been formed, crateriform in shape, and capped with a sheaf of smoke and ashes two thousand feet high. The greatest breadth of the mould was eight hundred feet. Its height was variable, but usually at the extreme point sixty feet. The materials ejected were too light to build a solid substratum or resist the action of the waves. Hence the short-lived island had in November disappeared. On the 25th of December the sounding-line showed twenty-four fathoms on its site. Etna's first outlying colony was a failure.

Traces of superficial volcanic action are perfectly apparent to the tourist of to-day in Germany, Hungary, Spain, Greece, and its islands. Lyell has made us familiar with the beautifully-marked groups of craters in Catalonia and Auvergne. In the latter are pointed out thirty-nine, besides some others less unmistakably marked. They all lie within a space of twenty-five or thirty miles. Lava, scoriæ, calcined stones and soil of the character due to the disintegration of such materials leave no doubt of the forces which have once been at work, even were the conformation of the country such as to admit of question on that point.

Very different in the conditions of formation are the traces of the same force we encounter in Staffa and on the coast of Antrim. The famous cave and causeway were shaped at the bottom of the sea, and the lava, crystallized into columns, subsequently upheaved by a movement extending over a wide area, and acting so

smoothly and uniformly as to cause little or no disruption. The pillars are as erect as when the whale swam about them.

The United States can claim but two active volcanoes—St. Helen's, a fellow-picket, far removed, of Jorullo on the line of the Cordilleras, and its file-closer on the north, St. Elias, a twin in height of Orizaba.

The eastern and northern coasts of the Pacific are formed by a volcanic range, as every schoolboy knows. Starting from Tierra del Fuego, it passes through Mexico and our western limits to Behring Strait. There, deflected south-westwardly, it makes stepping-stones of the Aleutian cluster, and goes through Kamst-



VOLCANIC LAKE, SOUTHERN ITALY.

chatka, Japan, and the Philippines to the Molluccas. There it divides—one branch turning westward by Borneo, Java, and Sumatra to Burmah, while a second threads the New Hebrides and New Zealand toward its culmination at the South Pole in Mounts Erebus and Terror, making a tolerably continuous oval.

Uphcavals and depressions on a great scale, and operating slowly over vast areas, has made broad gaps in these lines, and obliterated others formerly no doubt quite as clearly marked. No one of these rows of chimneys is at any time continuous and synchronous in activity; but the clefts supposed to underlie and be tapped by them reveal their continuity frequently by sympathetic movements involving points separated by thousands of

miles. Paroxysms in Hecla, Vesuvius, and Etna have more than once been palpably coincident. In 1835, Coseguina in Nicaragua and Aconcagua burst into eruption on one and the same day. They are separated by an interval of thirty-five hundred miles. What



TEMPLE OF SERAPIS.

vehicle of communication is it that travels with such velocity? Sound would traverse that distance named in about five hours. It is on record that Coseguina was heard at Bogota, eleven hundred miles as the crow flies. The atmosphere could not have accomplished this. The reverberation must have been conveyed along the crust of the earth through the secret speaking-tube of the fraternity. The mere concussion may have caused the explosions, by unsettling the equilibrium of the slumbering forces,

much as the Strockr is summoned into action by a pebble.

When the gases rising from the molten interior lake seek egress, they force their way in a broad sheet through the space between its surface and the underside of the incumbent shell, and the enormous tension cannot fail to tell upon the inelastic crust. As a rule, the volume of these fluids seems insufficient to produce a serious tremor unless steam be added to them by an influx of water. Even then, the vibration they cause before reaching the escape-valve is, even in extreme cases, relatively very slight. The most terrible earthquake does not compare, when measured by the body upon the surface of which it acts, with the twitch of a horse's skin in shaking off a fly. It is im-

perceptible to the eye of those who experience it in an open plain. Men and the lower animals are seldom overthrown by the movement of the soil. Their injuries are due to falling of walls, and less frequently to the sudden opening of crevices in the soil. These disruptions, a few feet across, dwindle to an infinitely small dislocation as they sink toward the centre of disturbance. Usually, the shocks last but a few moments, room for expansion into sea or air having been found by the imprisoned



CRATER OF NERBABU.

vapour. Sometimes they are repeated during days, and even months.

Of numerous and equally disastrous earthquakes in more recent years, none have eclipsed in the general mind that of Lisbon, November 1, 1755. The attack and instantaneous reduction of a European capital by a new and terrible invader made an impression that will yet be long in dying out. The accounts of eye-witnesses are abundant and full. Even in our day, a

hundred and twenty years later, new ones are discovered in private letters written at the time, and since buried in desks and chests. Many English were in the city, or on vessels in the Tagus, who could describe the event in its two aspects on land and water.

In this case there was no warning. At half-past nine in the morning a tremendous noise was followed by a shock which prostrated the most solid structures of Lisbon in an instant. Some minutes after the movement was renewed in a kind likened to that of a chariot rolling with extreme violence over a rugged surface. First and last, the terrible blow occupied six minutes. The bed of the river rose in several places to the level of its waters, and the great quay of the Prada was swallowed up with a crowd who had sought safety upon it. For a brief space of time the harbour was left almost dry, but the water returned in a billow fifty feet high, which swept many walls left standing. Toward noon another shock, more feeble than its predecessors, closed the tragedy, which was not confined to Lisbon. Oporto, Cadiz, and Madrid felt the shock at the same time, almost to a minute. Other towns, and some of the loftiest mountains of the Peninsula experienced it with more or less marked results, but it did not restrict itself to the bounds of Spain and Portugal, nor was its severity by any means measured solely by distance from any supposed focus. The convulsion is estimated to have affected an area equal to a twelfth part of the surface of the globe; not only was all Europe shaken, but a part of America and North Africa. Vesuvius, in eruption at the time, was suddenly silenced, and its column of smoke re-absorbed into the crater. Churches in Rotterdam were shaken ten hours after the Lisbon shock. Lakes and springs in many parts of Germany, Norway, and Sweden were affected. Westward across the Atlantic the vast oscillation took its way. At Madeira the sea rose fifteen feet. A billow, twenty feet high, is said to have entered the harbour of St. Martin's in the West Indies. On the 18th November the impulse reached New England. In Boston chimneys were overthrown or cracked, and among the farms stone fences had the like mishaps. The effects were felt on Lake Ontario.

In the oft-cited case of the Neapolitan ruin which antiquarians dub the temple of Serapis the alternate elevations and depres-

sions are probably slow. The preservation of absolute verticality by the remaining columns, and absence of dislocation in the pavement on which they stand and constructions around them, is at war with the allegation that the movements were due to a cataclysm.

From such facts we may conclude that the subterranean forces act with a steady, equable, and prolonged effort, as well as with sporadic and violent blows, and that they accomplish more by the former than by the latter method.

Are these forces, various in their manifestations, complex and distinct in their character? Are they all to be summarily ascribed to a molten interior? If so, does liquefaction by heat extend to the centre of the sphere? Has the shrinking of the earth from either pole and expansion at the equator, productive of a present difference in diameter five times greater than the height of the loftiest mountains, nothing to do with the erection of those mountains, of the long ridges they stud, and of the broader and more gentle plateaus upon which they stand? May not the assigned fluctuation of two and a half degrees—granting that to be its extreme amount—in the inclination of the equator to the ecliptic, perpetually changing, as it does, the distance of each point on the earth's surface from its centre of gravity, combine with the former influence in affecting gradually or suddenly the distribution of land and water?

THOUGHT AND ACTION.

I WONDER if ever a song was sung
But the singer's heart sang sweeter?
I wonder if ever a rhyme was rung
But the thought surpassed the meter?
I wonder if ever a sculptor wrought
Till the cold stone echoed his ardent thought?
Or if ever a painter with light and shade,
The dream of his inmost heart portrayed?

THE BASIS OF METHODIST UNION.

BY THE REV. A. SUTHERLAND, D.D.,

*Secretary of the Union Committee.**"The Bugles Sang Truce."*

THE bugles of the Methodist hosts have sounded a parley. The thunder of the cannonade and the rattle of small arms is hushed for a time. A conviction has been gaining ground that "some one has blundered," and that there has been a mistake in the plan of the campaign. Some of the regiments, it would seem, have occasionally mistaken friends for foes, and instead of keeping up a steady fire against the common enemy, have poured volleys into each other's ranks. Even when the mistake has been pointed out, the captains have been slow to acknowledge that any wrong has been done; and some have gone so far as to declare that this style of warfare is part of the general plan, and that the glory of the great Commander will be more effectually promoted thereby, than if each were employed exclusively in fighting the "world, the flesh, and the devil."

Shall the Blunder be Repeated?

But others (a large majority, I venture to think,) are of a different opinion. To them it seems clear that a great mistake has been made. They have been asking (and at last the question is heard above the din of battle), "*What have we been fighting about?*" We listen for an answer, but there is none. What we have been fighting about, no one can tell. Now that a truce is proclaimed, another question is heard: "Shall we perpetuate the old mistake?" and in many hearts the answer is becoming a fixed purpose, "*It must not be perpetuated!*" Of all kinds of war, civil war is the worst, and of civil wars none are so bad as when regiments of the same grand army turn their weapons against each other. As in the case of the Midianitish host, the result must be disaster and defeat.

What are the Facts?

Dropping figure, let us turn to fact. For fifty years, in the

Western part of the Dominion, two Methodist Churches have confronted each other. For a considerable part of that time, five such Churches have been in the field, not always fighting against a common foe, but sometimes quarreling about the spoil. Eight years ago two of these Churches united their forces, and although some prophesied disaster, the results of that Union have been most blessed. To-day this united Church and three others are consulting as to the possibility of a wider Union that shall embrace all the parts, and combine the divided Methodisms of the Dominion into one solid, compact body, mighty for good through the power of the Holy Ghost. Some eighty ministers and laymen from the several bodies have met in Council, and after much thought and earnest prayer have reached common ground. A Basis of Union—each part of which was adopted by an almost unanimous vote—has been prepared, and will shortly be laid before the various Quarterly Meetings and Conferences. That Basis presents the only ground on which it seems possible for the various bodies to meet; and if it be rejected as a whole, all thought of Union must be abandoned for at least a generation to come. In fact the conviction was almost unanimous in the Joint Committee, that Union must be now or never.

Gravity of the Question.

This question of the hour is grave; the issues are momentous; the responsibilities of Quarterly Meetings and Conferences are of the weightiest kind. That the question is one of absorbing interest in the circles of Canadian Methodism, we all know; but it has passed far beyond that limit. The Methodist press of two hemispheres is watching the movement; the daily press of Toronto—second to none on this Continent—devoted large space to a report of the Committee's proceedings; and even such a paper as the *New York Herald* wrote to a Toronto correspondent, asking to be put in possession of "full particulars of the movement." All this shows that the progress of Methodist Unification in the Dominion has an interest for multitudes outside of Methodist circles. The eyes of the Christian world are upon us; and this of itself should be sufficient to lead those who have to decide the question, to approach it in

the Spirit of the awakened Saul of Tarsus—"Lord, what would'st THOU have me to do?"

The Work and Spirit of the Committee.

It should be borne in mind that the Joint Committee was appointed to prepare a Basis of Union, and not to propose a method by which one Church might absorb all the rest. To make Union possible, there had to be mutual concessions, and an important part of the Committee's business was to ascertain how far, in the matter of concessions, the various bodies were ready to approach one another. They wisely decided to ascertain, first of all, the points of agreement, that they might the more readily determine whether the remaining points presented insuperable barriers to Union. The work, it must be confessed, was begun with some misgivings. The estrangements of the past seemed very wide; and to some it was doubtful if the separating gulfs could be bridged over. But these very misgivings and doubts led to increased prayerfulness; and this resulted in a firm purpose to prosecute the work in such a spirit that whether a Basis were found or not, the members of the Committee would part as brethren. This spirit, with scarce an exception, was maintained to the close; and to this, more than anything else, may be attributed the harmony of the Committee's proceedings, and the success of its work.

The Doctrinal Basis.

As had been anticipated, no difficulty was experienced in regard to matters of doctrine and usage. On these points it was found that absolute unity already existed; and so after brief conversation, and without discussion, the first thirty-three pages of the Discipline of the Methodist Church of Canada, covering Standards of Doctrine, Articles of Religion, General Rules, Ordinances, Reception of Members, and Means of Grace, were adopted *en bloc*, no change being necessary to harmonize them with the utterances of the other uniting Churches on the same points. This fact is, of itself, most significant, and furnishes one of the strongest possible arguments in favour of Union. In fact it changes the aspect of the whole question. Hitherto some have been asking "Is there any good reason why the Methodist Churches of this Country should unite?" But

in view of the fact above stated, they are now asking, "Is there any longer a good reason why they should not unite?" That Churches which are absolutely one in doctrine, general rules, and usages, should remain apart, is an anomaly which I, for one cannot even attempt to justify.

Two Test Points.

The question of a Doctrinal Basis being settled, the Committee prepared to grapple with what some considered the real difficulties, namely,—General Superintendency, and Lay Representation in the Annual Conferences. There seemed to be a conviction, general though unexpressed, that if common ground could be reached on these two points, all the rest would be comparatively easy. Now came the time for concession, and the time, moreover, to test the sincerity of professed Unionists. In the discussions in our own General Conference only one man, so far as I remember, openly declared himself opposed to Union; but not a few who felt it necessary to declare that they were Union men, argued strongly against it; while others, declaring themselves in favour of Union, indicated plainly enough that they were prepared to be dissatisfied with any basis that might be proposed. They were in favour of Union in the abstract, but they would concede nothing. The same thing, substantially, held true in regard to the other bodies. Like ourselves, they had Unionists and—Unionists. But when the Committees met face to face these Union-in-the-abstract brethren found themselves in a dilemma. If they declared themselves opposed to Union, they would not only have to face a very strong counter-current of opinion, but would put themselves in antagonism to the plainly-expressed sentiments of their respective Conferences. If they declared in favour of Union, they were at once met with the query,—“Well, what are you willing to concede in order to promote it?”

The Situation.

General Superintendency was the only question on which *all* the uniting bodies had something to concede. This will be better understood if we briefly review the attitude of each body in regard to this question. On the right of the line stood the Methodist Episcopal Church, with her system of Episcopacy

both in name and in fact. On the left were the Primitive Methodists and Bible Christians, the former, at least, so far removed from Episcopacy that a layman might preside, and sometimes has presided, in their Annual Conferences. In the centre was the Methodist Church of Canada, with a well-defined Superintendency running through her Circuit, District, and Conference organizations; but with a constitutional timidity that prevented her from calling a spade a spade, and with an unaccountable dread lest a system that had worked so admirably in the several parts, might become an element of danger when extended over the whole Connexion.

Solution of the Problem.

How were these seemingly diverse systems to be harmonized? Only by *mutual* concessions; there was no other way. The General Conference of the Methodist Church of Canada had expressed its willingness, in order to promote Union, to accept an Itinerant General Superintendency, provided it did not interfere with the duties of Annual Conference Officers. Some regarded this as a limit put upon the action of the representatives of that Conference in the Committee; others regarded it simply as an expression of the judgment and preference of the Conference at the time, and not as a finality; still, if the representatives of the Methodist Episcopal Church would accept it as satisfactory, so much the better. The reply of the Methodist Episcopal Deputies was in effect as follows: "Brethren, we are quite willing to meet you half-way, but we cannot abandon our cherished system for a Superintendency so limited as the one you propose, because by the very constitution of our Church, we are prohibited from doing anything to destroy the plan of our Itinerant General Superintendency. We are willing, for the sake of Union, to *modify* our system, but we cannot consent to *destroy* it; and we ask no more of you."

What will you Concede?

"Well, what will you concede; and what do you ask?" "We would much prefer," the Methodist Episcopal Delegates said, "to keep our system just as it is; but knowing that, if Union is to take place, this cannot be, we will concede two things,—the life appointment and the separate consecration. But we ask that

the Itinerant General Superintendent, whom it is proposed to appoint, shall be a reality, and not a mere figure-head; and that he shall have such a recognized place in the Annual Conferences as will constitute a real connection between these bodies and the General Conference."

What did the Primitive Methodist and Bible Christian brethren think of this? Well, they had been accustomed only to such Superintendency as is exercised by the Chairmen of Districts and the Presidents of Annual Conferences; but in such a Superintendency as was now proposed they could see no harm, and, indeed, they thought a little more Superintendency than they had been accustomed to might be a good thing for the Church. At all events, that no bar to Union might arise from their side, they were willing to accept the proposal of the Methodist Episcopal brethren.

The Vote.

Long and patiently the proposition was discussed, and opportunity was given to every man to say all that was in his heart. The more fully the question was considered the clearer it became that the Methodist Episcopal delegation was meeting the other Churches fully half way. At length a vote was taken, and out of a committee of some seventy members there were but eight or nine dissentients, at least three of whom were Methodist Episcopal delegates. When the conclusion was reached, a profound sense of relief was experienced. No one regarded the vote as, in any sense, a personal or party triumph, but each seemed to regard it as a decision to which they had been led in the fear of God. There was no noisy applause; but pent-up emotions found vent in the strains of the grand old Doxology, and then the Committee adjourned for the night.

Lay Representation.

On the question of Lay Representation in the Annual Conferences, it seemed necessary that three out of the four uniting Churches should change front a little. The Methodist Church of Canada and the Methodist Episcopal Church have each lay representation in the General Conference, but none in the Annual; the Bible Christians have ministers and laymen in equal numbers in the Annual Conference; while the Primitive

Methodists have two laymen for each minister in that assembly. Where a General Conference exists, the functions of an Annual Conference are necessarily very limited. It has no authority to legislate, and a large part of its business is of a routine sort, dealing with matters of ministerial character, qualification, and work. In view of these facts, there was a somewhat general opinion in the Committee that lay representation in the Annual Conferences would be a doubtful good, and would be lightly esteemed by the laymen themselves. But the laymen in two of the Churches had been accustomed to sit in the Annual Conferences, and there was reason to fear that in these two Churches Union could not be carried unless lay representation, in some form, was conceded. At first it was proposed that the representation should be very limited—two or three from a District, but it was felt that this was merely playing with the question, and if there was to be lay representation at all it must be in equal numbers with ministers. In this form the recommendation eventually carried.

Church Funds.

The only other question of serious moment was that relating to Church funds. Some of these were quickly settled. The Children's Fund, having no invested capital in any of the Churches, was relegated to the first General Conference, to make such arrangements as might be deemed expedient. In regard to the Contingent Fund, the Methodist Church of Canada alone has invested capital, and as this belongs to the three Western Conferences of that Church, it was left to these Conferences to decide what should be done with it; and any other action was referred to the first General Conference. The Missionary Fund was not so easily adjusted, as in one case there was a deficit of \$10,000, and in another of over \$18,000. It was agreed, however, that in both cases the debt should be paid before the Union was consummated, and thus the obstacle was removed.

As might have been expected, the Superannuation Fund presented the most serious difficulties. That men should be very sensitive in regard to a fund that made provision—scant, it is true, but real—for their old age, was but natural; and the most exhaustive discussions took place before a basis was

reached. Sub-Committees met, and pondered, and reported, but their reports did not seem to meet the case; proposition after proposition was made, discussed, and laid on the table; but at length the Committee saw, with tolerable clearness, all that the discussion involved, and embodied its judgment in a series of resolutions that for comprehensiveness and fairness must commend themselves to every unbiased mind. These resolutions require that the other uniting Churches shall provide an amount of invested capital equal, in proportion, to that now held by the Methodist Church of Canada; that income arising from collections and subscriptions in the congregations, and the annual subscriptions of ministers, shall be used in meeting payments to all claimants; that income arising from the invested capital now held by the Methodist Church of Canada for this fund, and from the Toronto Book Room, shall be used exclusively for the benefit of superannuates of that Church, until such time as the other uniting Churches equalize their Book Room assets and Superannuation Fund securities with those of the said Methodist Church of Canada; that no change shall be made in regard to the claims of any minister now holding a permanent superannuated relation; and that if in any year the income shall not be sufficient to meet the claims in full, then all claimants shall share in the deficiency in proportion to the amount of their respective claims.

Changes neither Numerous nor Radical.

Let us now enquire just what changes and concessions are involved in the Basis of Union as finally adopted, so that we may be in a position to determine whether they are of such a character as to call for an adverse vote from any Quarterly Meeting or Conference. I am persuaded that most people will be surprised that the concessions, as a rule, are so small, and the changes so few. During the sessions of the Union Committee, a great many proposals were made and published that were not finally adopted, while some things carried at an early stage were afterwards rescinded. From this circumstance, many have received an erroneous impression of what was really done, and it is the more desirable, therefore, that a distinct summary should be presented. It should be understood, moreover, that part of what is contained in the Basis is little more than a

statement of what has been the practice in all the uniting Churches in the past, and which they agree shall continue in the future, the changes being so slight as to call for no comment; while another part, referring to Church Funds, and Educational, Publishing, and Church Property Institutions, contains simply proposals for adjusting certain financial interests, and involves no particular "concessions" on either side. Divested of all extraneous matter, we get the following points:—

1. *Doctrine, etc.*—In Standards of Doctrine, Articles of Religion, General Rules, Ordinances, Reception of Members, and Means of Grace, no changes or concessions are necessary.

2. *The General Conference.*—No change is proposed in the composition or functions of this body as it has existed in the Methodist Church of Canada, and in the Methodist Episcopal Church. But the Primitive Methodists and Bible Christians, in coming into the Union, concede the transfer of legislative authority from the Annual to the General Conference.

3. *General Superintendency.*—On this point, if the Basis is confirmed, all the uniting Churches will make concessions. The Methodist Episcopal Church surrenders the life appointment and the separate ordination, or, as they prefer to call it, consecration. The Methodist Church of Canada concedes an eight years' term of office and an extension of authority, whereby such Superintendent may preside, in turn, with the President elected by an Annual Conference, and conduct an ordination service. The Primitive Methodist and Bible Christian Churches accept this arrangement as a necessary part of a general Union scheme.

4. *Annual Conferences.*—The Methodist Church of Canada and the Methodist Episcopal Church concede the introduction of lay representatives in equal numbers with ministers. The Primitive Methodist Church consents to one lay representative for each minister, instead of two. Equal lay representation being already the practice in the Bible Christian Church, no concession was necessary on their part. The two latter Churches also concede that certain questions shall be dealt with by ministers only, and that the Stationing Committee shall be composed entirely of ministers. The above change in the composition of Annual Conferences involves a change in the

election of laymen to the General Conference. If the Basis is confirmed, they will henceforth be elected by the laymen in the Annual Conferences, instead of in the District Meetings.

5. *Ordination of Preachers.*—The Methodist Episcopal Church relinquishes the ordination of deacons as a distinct office, and the ordination of local preachers; but Annual Conferences are to have authority to ordain probationers of less than four years' standing, when the necessities of the work require it; no change worth mentioning takes place in either the District or Quarterly Meetings; and all preachers who have been ordained in any of the uniting bodies, and are in good standing at the time of the Union, are to retain all rights and privileges conferred by such ordination.

6. *District Meetings.*—No change worth mention is made in the composition or functions of District Meetings, and no concessions were necessary.

7. *District Chairman.*—It is proposed that this officer shall be in name what he is in fact,—District Superintendent. The Methodist Episcopal Church relinquishes her plan of travelling Chairmen.

8. *Quarterly Meetings.*—No changes are proposed in the composition or functions of Quarterly Meetings, but the Primitive Methodist Church agrees that the Circuit Superintendent shall be *ex-officio* Chairman of the Quarterly Meeting, as is now the practice in the other Churches.

9. *Church Property.*—No concessions are necessary; but a plan is proposed of dealing with property that may not be required after the Union.

10. *Church Funds.*—In regard to these, the work of the Committee was simply to protect vested interests, and to prepare an equitable basis on which to adjust the various claims. Whether they have succeeded in this, the Church at large must judge.

11. *Book and Publishing Interests.*—The Halifax and Toronto Publishing Interests of the Methodist Church of Canada are to be maintained, and no difficulty is apprehended in the way of consolidating the other publishing interests at an early date after Union.

12. *Educational Interests.*—The Educational Institutions in

the Maritime Provinces are to remain unchanged. Those in the west having University powers, will be consolidated.

Points that will be Opposed.

Each, in brief, is the Basis of Union agreed upon by the Joint Committee. Much of it will be accepted without controversy; but there are three points that may elicit opposition. These are, 1. General Superintendency; 2. Lay Representation in the Annual Conferences; 3 The Superannuation Fund. On the first point some opposition may arise from two of the uniting bodies, namely, the Methodist Church of Canada, and the Methodist Episcopal Church; but in neither case is it likely to come from the laity. Ministers in the former body may possibly oppose it because of their dislike of Superintendency in any form, especially in a form that will in any way interfere with the absolute independence of Annual Conferences. Ministers in the latter body may possibly oppose it from a conviction that, in giving up the life appointment and the separate consecration, they are yielding the essentials of Superintendency. But both should remember that without mutual compromise there could be no Union at all; and, therefore, if each tenaciously maintains the ground indicated above, they must be content to be understood as saying—"We want no Union with the other party on any terms whatever."

In the matter of Lay Representation in the Annual Conferences, the opposition, if any, will probably come from Ministers of the Methodist Church of Canada. The Primitive Methodist and Bible Christian Churches have always had it, and will not object to it now. The Methodist Episcopal Church has not had it, but, so far as I can learn, they do not object to its introduction. The laity of the Methodist Church of Canada have shown no special desire for it; but as it will increase rather than restrict their privileges, it is not likely they will oppose it. Ministers of the latter body may object, not because they are averse to laymen taking an equal share with themselves in the business of the Church, but because they see no good likely to accrue from the measure, while on the other hand it will necessitate further divisions of Annual Conferences, or greatly increase the difficulties of billeting.

In regard to the Superannuation Fund, it is not easy to tell

from what source opposition may arise. Some may regard the proposed basis as unsatisfactory; but let them sit down and endeavour to draft something better, and they will probably find that the plan submitted by the Committee is as fair and equitable as any that can be devised.

Surplus Men.

One very common objection urged against Union is, that in the unavoidable readjustment of the work a large number of ministers will be on the hands of the various Stationing Committees for whom there will be no circuits. But I am persuaded this difficulty is greatly over-stated. The number of "surplus men" will be found to be much smaller than many suppose. A short time ago a minister of the London Conference (who, by the way, is anything but favourable to Union), referred to this point. He said some argued for Union on the ground that it would effect a great saving in men and money, "but," he continued, "I have been looking over the London Conference, and I can call up but two or three places where, if Union were consummated, it would be necessary to close a church or remove a minister." In like manner, a sub-Committee of the Union Committee, appointed to consider this very subject, reported that, in their judgment, not only would all the men now in the work be required, but more. I do not know on what data their conclusion was based, and am inclined to think that, like the minister above referred to, they took a too favourable view; but yet if the work of readjustment is carefully and conscientiously performed, and the rapidly-growing needs of the North-West are fairly met, the entire force now in the active work of the Uniting Churches will be quickly absorbed. At the time of the former Union there was the same outcry about "surplus men," and yet, after the Union, not one of the Conferences paused, even for a single year, in taking out new men; and even then the entries in the lists of stations of "one wanted," were neither few nor far between.

Economy in Working.

Suppose it to be true that, after Union, a certain number of men will not be needed on fields where they are now labouring, this difficulty will be met by a corresponding advantage in

another direction. Let us suppose a case—a real one—where ministers of three Methodist Churches occupy nearly the same ground, each receiving aid from the Missionary Fund of his Church. In the re-arrangement of the work two men are found to be sufficient. But two men can be supported on the ground, and the whole missionary grant thus saved will be sufficient to support the third man on a new field. This may be called an extreme case, or an extreme way of putting it, but it illustrates a state of things that will be found in varying degrees on not a few circuits. That the rivalries of the past have caused an unnecessary multiplication of men in the same fields, no one conversant with the facts will attempt to deny. How often in Stationing Committees have we heard the appointment of additional men urged solely on the ground that “we *must* give the people a preaching service every Sunday;” and when the question was asked, “Why must we do this?” the answer was sure to be, “If we don’t, the ——s will come in and take the ground.” And so, for a reason that we should have been ashamed to confess, men were multiplied, and missionary money that had been given to send the Gospel to the destitute was spent in increasing the privileges of those who were quite able to support their own ministers, and who would have supported them but for those wretched divisions that set altar against altar, and sometimes separated chief friends. As the Methodist Churches by their unwise, not to say unchristian, policy, have brought these evils upon themselves, they should not complain if some temporary inconvenience is experienced in getting rid of them.

Some Real Difficulties.

While in some quarters there may be a disposition to magnify difficulties, and even to conjure up ghosts wherewith to frighten the people, I am not ignorant of the fact that there are real difficulties to be encountered—difficulties that will require time and patience to overcome. The amalgamation of congregations, the division of circuits, the employment of all the men, the sale of surplus property, the finances necessary to carry on the missionary work of the Church, and meet the claims of her superannuated ministers—these are all questions affected by Union, and they must be grasped with a vigorous and steady hand. But our worst difficulties will be of another kind, growing out of the passions and prejudices of men. Old

wounds may break out afresh, local jealousies may hamper the work of re-adjustment, covetousness may make the difficulties of the position an excuse for withholding the necessary supplies, personal rights—real or supposed—may clamour for recognition; and all this will tend to embarrass the work of unification. If, therefore, the work is to be brought to a successful issue, it must be carried on with a calmness that no irritating word can ruffle, a patience that no delay can tire, a courage that no opposition can affright; above all, with a sublime faith that sees God's hand in the darkness, and a singleness of purpose in which self shall have no place.

Let Officials Inform Themselves.

As the Quarterly Meetings are to pronounce upon the Basis in February, 1883, it is of the utmost importance that every official member should inform himself of the real merits of the case without delay, so that he may be in a position to give an independent and intelligent vote. Let every such member carefully read the basis as finally adopted and published, until he thoroughly understands just what changes are proposed, and what the effect of those changes is likely to be. The final effect of the vote to be given no man can fully foresee. But this much we know, that he who votes for Union, does what in him lies to remove a standing reproach from Methodism and a hindrance from the cause of God; while he who votes adversely, votes to perpetuate the estrangements, the rivalries, the waste of men and money, that has characterized the past. It would be folly to suppose that any basis could be prepared that would fully meet the views of every one. The question is not, therefore, Is the present basis perfect? but, Are the objections to it of sufficient weight to lead us to reject it altogether? Let it be clearly understood, the basis now before the Church cannot be accepted or rejected *in part*;—as a whole it stands or falls, and upon its adoption or rejection by the Churches depends the fate of Union. Some will think otherwise. They will say, If the present basis is rejected, another can be formed. Doubtless another *can* be formed, but no one for a moment believes that it *will*.

On Whom Rests the Chief Responsibility?

Although the Basis of Union is to be discussed and voted upon in the various Quarterly Meetings, there can be no doubt

that the chief responsibility rests upon the Ministry of the uniting Churches, because upon the attitude they assume, the fate of the Union movement largely depends. There is nothing in the Basis of Union which infringes upon the rights and privileges of the laity, and hence nothing to which they are likely to take strong exception. But as we have heard prominent laymen remark more than once, much will depend on the way in which the subject is brought before the Quarterly Meetings. If the Minister takes a hostile attitude, it will greatly influence the vote. Our official members, as a rule, treat the opinions and wishes of their Ministers with respect, and it would be an exceptional case in which a Quarterly Meeting would carry a measure to which the members knew the minister was strongly opposed. All this but serves to show how great are the responsibilities of the hour. We are *making history*. Let it be a history of which we shall not be ashamed in the coming time.

A Parting Word.

I cannot close this paper without a word to those brethren, lay and clerical, in the various Churches, who through evil and good report have stood calmly and unflinchingly by the principles of Union. I do not mean the class who with very unnecessary emphasis declare on every possible occasion that they are Union men, and then proceed to argue vehemently against Union; but I speak to the men who by voice, and vote, and pen, have steadily maintained that the Methodists are—or ought to be—one all over the world. Brethren, yours has been no easy task. Those from whom you had a right to expect support have tried to weaken your hands, and have not been slow to attribute to you sinister motives and selfish aims. Be it so. You can afford to wait. History will do you justice. But should it not,—should your motives fail of just recognition from contemporaries, or even from posterity, you may rely with certainty upon what is far better,—the voice of an approving conscience, and the benediction of Him who said,—

“BLESSED ARE THE PEACEMAKERS: FOR THEY SHALL BE CALLED THE CHILDREN OF GOD.”

THE SYRO-PHŒNICIAN WOMAN.

Matt. xv. 21-28.

BY THE REV. JAMES MCCOSH, D.D., LL.D., D.L.*

President of the University of New Jersey, Princeton.

IN studying the life of our Lord, we may derive much instruction from His actions, as well as from His conversations and more systematic discourses. In saying so, I do not refer to the example He has set us, that we should follow His steps, so much as to the Divine skill and tact, knowledge and love, shown in every minute incident of His life. By noticing the special manner of His conduct in particular circumstances, we may obtain a greater acquaintance with the combined wisdom and tenderness of Jesus, and a deeper insight into the workings of the human heart. Every act of His life, and its special mode of performance, is worthy of Him who, under the influence of love came from Heaven to instruct us. Every word is precious—to adopt the image employed by the woman of Canaan, every crumb that falls from the Master's table may feed us. We shall find abundant illustration of this as we proceed to the consideration of our Lord's interview with the woman of Canaan.

Verse 21. "Then Jesus went thence and departed into the coasts of Tyre and Sidon." It is not for us to presume to point out all the reasons which induced Jesus to retire at this time beyond the Jewish territory. He may have wished to retreat for a season from the gaze of the inhabitants of Judea and Galilee, from the idle admiration of some, and the enmity of others, and to give them space to reflect on the sublime doctrine they had heard, and the wonders they had seen. But whatever other considerations may have weighed with Him, we

* On Sunday, the twenty-ninth day of last July, we heard Dr. McCosh preach this sermon at the opening of a little Methodist Chapel at the seaside town of Bar Harbour, Mount Desert Island, in the State of Maine. The chapel was unfinished, lathed but not plastered nor shingled, and the fragrance of water-lilies and cedar branches, with which it was decorated, mingled with the resinous odours of the new pine-wood, of which it was constructed. We were so impressed with the beauty of the discourse, and

can conceive that He had it specially in view, in passing this once beyond the Jewish territory, to show that the benefits to be derived from His mission were not to be confined to the children of Abraham, but to be extended to the nations of the earth. He now passes beyond the limits of Judea and extends His blessings to a person of a different race; and all to prepare the way for the full manifestation of that Gospel which is to be preached to every creature.

Verse 22. "And behold a woman of Canaan came out of the same coasts and cried unto Him." There may seem, at the first look, to be contradictory statements as to the race and nation of this woman; but they can easily be reconciled. This woman is said in the corresponding passage of Mark's Gospel (vii. 26) to have been a Greek. The Jews at that time were in the way of dividing mankind into Jews and Greeks, and called all heathens by the name of Greeks, whatever might be their extraction. Taking the epithet Greek in this sense, we are to take it as denoting that the woman was a foreigner, and had been an idolator. From the corresponding passage of Mark we learn that she was a Syro-Phœnician woman, "a Greek, a Syro-Phœnician," or an inhabitant of that part of Syria called Phœnicia. From the passage before us in Matthew we learn that she was a Canaanite, or a descendant of that race which had been devoted to destruction by the Lord, and who had been the foes of God's ancient people. Though the command had been to root them out of the land, several tribes had been allowed to remain in the land, where for ages they were thorns in the sides of the children of Israel. It is necessary to bear these facts in mind in order to the full comprehension of our Lord's conduct on this occasion. The woman who addressed our Lord was not only of an alien race, but of that race which was viewed with peculiar feelings of jealousy and enmity by the Jews, and she had been a heathen, bowing down before dumb images, the workmanship of men's hands.

with the catholic spirit which led one of the foremost divines of the Presbyterian Church of the United States to preach the opening sermon of a little Methodist Chapel in that out-of-the-way corner of the world, that we have obtained from Dr. McCosh the MS. of his discourse for publication in this MAGAZINE. We are glad to learn that through his kind services in connection with that chapel opening, the sum of \$400 was raised for the benefit of the Methodist Church in that town.

Somehow or other, we are not told how, light had begun to dawn upon this woman's mind. As living on the very borders of the land of Judea, she may have become acquainted with the Old Testament Scriptures; some friend may have opened to her this treasure, out of which she may have drawn for instruction and comfort. Her attention may have been directed to the new teacher who had appeared in these parts by the belief then universally prevalent, that some prince or deliverer was to come out of Judea. Or a report may have been brought her of the wonders which He had been performing in the immediately adjoining region. The simple but appropriate expression of her faith with which she introduces herself, "Have mercy upon me, O Lord, thou son of David," shows that she had attained some acquaintance with the character and mission of the expected One. By the blessing and grace of God, her knowledge may have been kindled into a flame by the fiery trial to which she had been subjected; being a tyranny of evil powers over the mind and body of her child, manifested in madness and bodily distemper, "My daughter is grievously vexed with a devil." The very malady with which her daughter had been visited, showed that she lived in an extraordinary age in the world's history, and seemed to indicate the coming of the extraordinary deliverer. She is prepared to recognize the prince foretold and expected, as the very Saviour that her urgent case required, and so she runs to Him and cries, "Have mercy upon me, O Lord, thou son of David."

Some of those now present have felt themselves, or may now feel themselves, placed in a position resembling in some respects that of the woman of Canaan. You may have been grieved with the waywardness and folly of some one in whom you feel an interest, but whom Satan has been leading captive at pleasure. Or, feeling the power of sin in your own hearts and fearing the consequences, lashed by the reproaches of conscience, and in dread of descending judgments, you may be longing to be freed from the chains that bind you. Like the woman of Canaan you have heard of Jesus; many a time has a mother recommended Him to you; you have read of Him in the Scriptures; ministers of religion, and teachers, have been speaking of the riches of His grace, and the efficacy of His blood. You have felt at a certain time in the past, or you do now feel, to some extent, your need

of Him. Perhaps breathings for something better than this world can give, say for higher wishes and tastes, or for greater security; perhaps compunctions and fears have risen up in your mind, you know not how. The business of life cannot scatter them; the pleasures of the world cannot charm them away. They raise their still small voice as opportunity for reflection comes, and as soon as the noise of folly ceases. Discovering that you need something to satisfy the wants of your immortal soul, you would venture to apply to Christ. You, above others, ought to look to the conduct of the Canaanite, for it should be yours. You ought to consider the conduct of the Saviour in this interview, for it may have been the same toward you in the past, or it may be the same toward you in the present. The reception which Jesus gave her was apparently unkind, and her entreaties were met by repeated refusals:—

FIRST REFUSAL.

“He answered her not a word.” Why, we ask, should the Saviour have given her so cold a reception? How are we to reconcile this with the usual gentleness and loveliness of His character? On other occasions He was ready to sympathise with affliction under every form. We read that they brought to Him the sick, the maimed, and the blind and He healed them all. On many occasions He answered them before they called, and heard them while they were yet speaking to Him. They did not need to lift their voices, they had only to touch the hem of His garment, “And as many as touched the hem of His garment were made whole.” Moved by grief of every kind, He was peculiarly susceptible of being touched by scenes of domestic sorrow, arising from the distress of relatives and friends. We have an account, for example, of His raising the dead on three several occasions, and in each case it was in compassion towards sorrowing relatives. It was when Jairus pleaded in behalf of his daughter with the importunateness of an afflicted father, that He first conquered the King of Terrors; and in dismissing the others from the apartment, He allowed the father and mother to remain that they might see the first symptoms of returning animation, and not be kept one instant in suspense. It was as He saw a mother following the bier of her son, he the only son of his mother and she a widow, that He wrought a second time the

miracle of raising the dead; He instantly stopped the bier, and hastened to restore the youth to the embraces of his mother. Agnīn, it was when His heart was being wrung with the pleadings of Martha and Mary, that He raised their brother Lazarus from the dead. The great Deliverer, who could, without being oppressed, bear the burden of a world's sins, on this occasion grieved in spirit, and was troubled. We do not read of His shedding tears upon the cross, when His body was being torn and tortured; the tears which He shed were over the grave of a friend. "Jesus wept."

Now we expect Him to be moved by like feelings, and to act in a similar manner when the woman of Canaan pleaded so earnestly for her grievously afflicted daughter. We are astonished when we read that He answered her not a word. He did not give her so much as a kind word, or a friendly look. He pursued His journey as if her voice had never reached His ear, or as if His heart were steeled against her complaint. Why, this coldness and indifference? Did He think He had done enough for careless and ungrateful man? No. He blessed those who cursed Him; and it was for the very purpose of benefitting those who were insensible to the goodness bestowed upon them, that He left the Father's bosom. Or was it that His bodily frame was weary with the journey? No. His bodily strength might be spent, but not His love which is infinite, like all His other perfections. When oppressed with the heat and burden of the day, He gave living water to a woman at the well of Samaria. He did not give a word of comfort to this afflicted woman, and yet when His body was in torture He said to the dying malefactor, "To-day shalt thou be with me in paradise." Or was it that His gentle spirit had soured by the indifference shown, and chafed with the opposition He had met with? We cannot for an instant entertain that supposition of Him from whom all the execrations of His persecutors could only call forth this prayer, "Father, forgive them for they know not what they do."

Why then this indifference, real or apparent? We think we can discover two considerations, which, when combined, will explain His conduct. First, the woman was not of the commonwealth of Israel. She was by birth a Gentile, and had been trained to the practice of idolatry. Now there is an order and progression in the administration of God, of which we may not

always see the meaning, but which has always a reason in the wisdom and goodness of God. In the good government of God it had been settled that the offer was to be made first to the Jews to whom pertained "the adoption, the covenant, and the promises." Here we have the first instance of aid invoked of Jesus by one not a Jew by birth, or by profession a worshipper of the true God. It was expedient when the dispensation of grace was to go beyond Israel, to justify the first exercise of it by the urgency of the case, and also to save the credit and honour of the Jewish economy, and to connect it with, and make it an introduction to the wider and more philanthropic system now to be introduced. When a Gentile is now to be admitted to the full blessings of the Gospel, it is expedient to show that it is in consequence of faith being found in the applicant greater than that of the Jews. It was in order to call forth, and manifest, and strengthen this woman's faith, that our Lord put it to the trial.

This was one reason to be found in the general providence of God. But this, it may be said, was scarcely a reason to this individual Deliverer. We may, I think, discover another reason in the particular providence of God. We sometimes hear people talking of there being a general, but not a particular providence over particular events, and individual men. Now I believe in both a general and a particular providence. I believe that the two, the general and the particular coincide, and are the same. The providence of God becomes general by its embracing every particular. God has so arranged everything that what is for the good of the whole Church, is also for the good of every believer, and what is for the good of the individual believer is also for the good of the Church at large. God has so ordered His providence that no one can face God and say, I have been obliged to suffer persecutions and humiliations which are not for my own good, but merely for that of the Church or the world. To one using that language I would say, You know not yourself as you ought, or you would discover that these trials were also for your own good. They may also have some bearing on the Church at large, or that of your circle, or your relations and friends; but they are also for your own advantage. So nicely adjusted, so delicately hung is the government of God that the interest of every individual believer is linked with the good of all others. No man is required to suffer merely for the sake of others, his crosses and

disappointments may also be the means of promoting his own individual welfare. The Saviour answered her not a word, not only because it was the ordinance of Heaven that the Gospel should first be proclaimed to the Jews, but farther, because the delay in granting the request tended to draw forth and confirm her faith. We shall discover how this latter effect was produced as we proceed with the narrative.

In the meantime I ask, whether God has not seemed at some particular time or times to act in the same way toward you. Under feelings of excitement or of anxiety you spread out your case before God and cried for mercy. You had heard of the love of Jesus, and the promises of the Gospel so free and full, and you were sure of an immediate and sensible answer. You thought that God would at once give you peace, and put you in full possession of the joys of the Christian. But you find instead that fears are agitating you, that conscience is reproaching you. In short, you discover no sensible answer to your prayers. The heavens continue shut and silent. Jesus answers you not a word. Brethren, do not therefore doubt of the efficacy of prayer, as you may be tempted to do in such circumstances, or of the power or mercy of Jesus. I beseech you to attend to the remainder of this narrative, it is written for your instruction and comfort.

We almost expect to hear of the Canaanite losing all her faith and courage upon being met by this silent denial, which seemed more discouraging than an open refusal. She is not even dismissed with a word or look of interest in her case. We almost expect to find this afflicted woman hastening to her home in anger or despair to bury her cares in solitude. But she gave way to no such temptations. As she thought of that home it brought to her mind only the recollection of the incoherences of that frenzied daughter, once, it may be, her hope and pride. She knew that there was power in the Saviour, she believed that under an indifferent look there might be gentleness and love. Undeterred by obstacles, she continued crying, even at the risk of receiving a second and more hopeless refusal. That refusal she received.

SECOND REFUSAL.

"His disciples came and besought Him, Send her away, for

she crieth after us! But He answered and said, I am not sent but unto the lost sheep of the house of Israel," verses 23 and 24. Her cries, it would appear, had awakened some compassion in the hearts of the apostles, in spite of their narrow Jewish prejudices; but it does not appear as if they had raised any such feeling in the breast of Jesus. It seems as if when the disciples became intercessors, it was only to confirm his indifference, and make her case more hopeless. The prayer of the apostles procured what her cries had not, an answer, but that answer seemed to shut and lock for ever the door of mercy. "I am not sent but to the lost sheep of the house of Israel." It is as if He had said, "I am sent, but not to thee; you are lost, but I am not come to find thee; you are comfortless, but I cannot be your friend; I am full of mercy, but it cannot be extended to thee; the decrees of Heaven, the counsels of God, and the good of the Church all forbid it." Oh, wretched woman! Oh, daughter of an accursed race, thy cries are in vain, they are foolish, they only fret thy patience. You may cease from your wailings and return to your comfortless home to listen to the foolishness and to the chidings of your frenzied daughter.

My friends, it is possible that God may seem in a time past, or at this present time, or at some future time, to act towards you in much the same way. When you cry to Him, so far from answering you, He may only be hiding His face in deeper clouds. You pray for light, but in looking round the whole horizon you do not discern a single streak; you see only gathering and thickening darkness. You look for peace, but instead your aroused conscience tells you more emphatically of your sins. Nay, you find everything against you; temptations laid in your way, and fate as it were opposing you. You hear, as it were, God saying that He cannot receive you, that His decree is against you. Oh, my friends, when you are thus tempted to despair, and to cast yourselves away in the thought that you are lost at any rate, we beseech you to follow a little farther the conduct of this woman. The narrative is exactly suited to your case, and may providentially have been cast in your way.

For you observe that this second cold reception did not damp the courage of this wonderful woman. It required, indeed, some ingenuity to discover that our Lord's language did not imply an absolute and unalterable denial. "I am not sent but to the lost

sheep of the house of Israel." It required some sagacity as well as strong faith to discover that the words did not render all farther entreaty utterly vain. But it has often been remarked, that earnestness always rouses and quickens all the energies of the mind. How often have I found a young man coming to use his faculties for the first time when visited with some affliction; say, on his being crossed by some disappointment in life; say, by the death of a father, or the loss of some expected honour; then he was made to feel his position, and to devote his whole soul to recover his ground. Thus it is that I have seen conversion, that is faith, awaken the powers that before lay dormant. If it does not strengthen the natural faculties of the mind it at least directs them better and with force towards a higher end. True, she might argue, Jesus was not sent with a precise view of preaching to the Gentiles, but He was not a servant, but a son, and might extend His commission unto other and not inconsistent fields. True, He was not sent, but could He refuse one who came to Him. She may have read in the Old Testament of Elijah visiting these coasts and blessing a poor widow of Zrepta; and she may have heard of Elisha curing the leprosy of the Syrian captain. She may have heard of the success of the woman of Samaria, to whom, though she was not of the seed of Abraham, Jesus had given living water. Whether she thought of all these things or no, her case was urgent, and she persevered in her quest. She may have had hope raised and sustained by that very one who seems to be so frowning upon her.

Thinking that before, while she cried for herself and her daughter, she may have been deficient in duty, and guilty in not paying the adoration and worship that were due to Him with whom she was dealing. "Then came she and worshipped Him, saying, Lord, help me." But even this prostration and this adoration were unavailing. Her importunity only led to a

THIRD REFUSAL,

in which there seemed to be not only coldness and indifference but even harshness and contempt. "It is not meet to take the children's meat and cast it to dogs," verse 26. Before Jesus seemed to tell her of the impossibility of extending mercy to her, but now He speaks to her in the language of disdain. The Jews children, and her race dogs! What language to come from

the promised Saviour! Ah, ill-fated woman, thy complaints bring no pity, they only expose thee to insults! Better at once return to thy home, and listen to the idle tale, the wild merriment or sadness of thy frenzied daughter, than thus expose thyself in public to One who adds reproach to misery, and contempt to suffering.

Possibly, some of you, my friends, have gone as far as this woman in begging mercy from God. You have come to Him again and again for peace, and assurance, and comfort, but He seems to be taking no notice of you. Your prayers vanish into air like your breath, and bring no return; He has answered you not a word. You persevered only to find that instead of encouraging you He has placed difficulties in your way. Overcoming these you bowed yourself more reverently, but He has only made you feel your own weakness. You expected to be delivered from fear and all sense of sin, only to find your convictions more numerous and poignant. Instead of being able to look on your sins as being cast into the depths of the sea, you see them rising before you as waves swelling one beyond the other. You begin to doubt whether you can be saved at all, your sins are of so deep a dye, and God is so charging you with them. You come to the conclusion that never so great a sinner has been saved. There may my friends, be something hopeful in these dark views of sin which God is giving you. Do not, we implore you, give yourselves up for lost, or allow yourselves to be tempted with hopelessness and ungodliness. This is the issue to which Satan would drive you, but this is not the end designed by Jesus in dealing with you. Look once more to this earnest woman. Prove the Lord this other time, and see if He will not open the windows of heaven, and pour out a blessing so that there will not be room to receive it.

In the answer of the Canaanite, we have another illustration of the acuteness and sagacity which true faith communicates. She knows that Jesus would never apply to her language which she did not deserve. What other epithet could she merit who had worshipped dumb images, and broken the holy law of God. She acknowledges the fitness of the Divine procedure more particularly in His plan of communicating salvation through the Jews. She puts in her plea on that very plan, and on the very supposition that she was unworthy. She

avails herself of the very distinction which our Lord had pointed out, and in a reply unsurpassed for simplicity, aptness, and beauty by any handed down to us from any age of the world, she said, "Truth, Lord, but the dogs eat of the crumbs which fall from the children's table." First she had implored, she continued to implore in spite of discouragement, now she worships and implores; she pays becoming reverence and pleads, having all the essential parts of prayer in this brief sentence. She honours Christ's truth and faithfulness, "Truth, Lord," and yet refers to His abundant grace, and argues from the very abundance of the grace, that there would be enough for her. Her view was much the same with that of the prodigal, when he came to himself, and in the midst of his misery began to remember his father's house, and to think there was in it bread enough and to spare. It is as if she had said "I am unworthy, you might justly cast me off in disdain, but with the Lord there is plenteous redemption; there is enough and to spare on that table which thou hast furnished in the wilderness; enough of the very richest dainties for all thy children, and crumbs to fall to a poor sinner such as I am."

Behold now the blessed result, "Jesus answered and said, How great is thy faith, be it unto thee even as thou wilt. And her daughter was made whole from that very hour."—Verse 28. Jesus sent her away not only with the assurance that her daughter was cured, but with an increase of saving faith. This woman would have been contented with the crumbs, with the healing of her daughter, but Christ took her to His table and gave a feast to her soul. She came for one blessing, and she went away with two, the one that was added being greater than that which she asked. She was like the paralytic who was brought to have his body healed, and went away with his sins pardoned also. So true is it that God blesses His people exceeding abundantly above what they ask or think. This woman returned to her household rejoicing in spirit, to welcome her daughter now in the vigour of health, and in the sprightliness of youth, and in soundness of mind; and for the first time for years pouring forth the affection of a daughter into the delighted ear of a mother, who had so long received no intelligent answer in return for hers. As the two spoke of the breaking of the fetters which had bound soul and body, would the mother not also speak

of another and spiritual thralldom, held over the soul by Satan, and of another freedom, the freedom of those whom the truth has made free. Would she not tell how Jesus in relieving the daughter from one bondage had relieved the mother from another and more powerful one, and would she not recommend this second as infinitely the more precious blessing of the two. And in speaking to and recommending to her daughter that Saviour who had visited their coasts, would she complain of His rudeness and harshness? Would she not rather dwell on the glorious issue in the blessing conveyed both to mother and daughter? Ever in her future life, when her spirit was harassed by trial or oppressed with fear, she would remember how the Lord had dealt with her, and the recollection would bear her up and cheer her, through life, and in death, till she was taken up to the everlasting fellowship with Jesus in Heaven.

We see herein the advantage of sincerity. This woman was in earnest, and therefore she succeeded. Many are not sincere in the petitions they put up. They would be disappointed if their prayers were answered. They pray for grace to make them better, but they do not wish to be made better. They ask for holiness, but they do not wish to become holy. Oh, that we had but a little of that earnestness in asking which Christ has in beseeching you to accept! Oh, that we, the beggars, had a little of that earnestness which the benefactor has in pressing His gifts upon us! If we only had this, He would bless us above what we ask or think.

We see also the need of importunity. The kingdom of heaven is taken by violence. We are not to give up because of one or two or three seeming denials. We are to ask: how long? Till we receive. We are to seek: how long? Till we find. We are to knock: how long? Until it be opened unto us. "Thou shouldst have smitten five or six times," said the prophet Elisha to Joash, King of Israel, when on putting the arrow of the Lord's deliverance into his hands, he bade him shoot, and he shot only thrice and stayed. So we say to you who may have asked without feeling that they have got an answer, "You should have asked more earnestly and repeatedly." We are to wrestle with God as Jacob did, "until the breaking of the day," "until the day-dawn and the day-star arise in our hearts."

VOLTAIRE AND JOHN WESLEY.

BY THE REV. E. A. STAFFORD, B.A.,

President of the Montreal Conference.

II.

If we would rightly appreciate these men, Voltaire and Wesley, and their life-work, we must take into account as a controlling influence the condition of the two nations to which they belonged. During the reign of Louis XIV., under the masterly manipulation of Cardinals Richelieu and Mazarin, the government of France had become a most perfectly organized machine, all pervading in its touch, and reaching more intimately into the affairs of the individual, and of private life than the world has ever seen elsewhere. The old, oppressive feudal relations, like iron chains still bound the people. A man was not of nearly so much consequence as the lap dog of some lady of the court. It was the grand Louis who said, "*L'état c'est, moi,*" "The state—it is I." And he had no more liberal thought than that every person, and thing, and right in the land should be subservient to his personal pleasure. If the people were worse than slaves, that was to his thought their providential destiny. The people, the toiling masses, had no influence whatever in the affairs of the nation; but they paid all the taxes. When the premonitory thunders of the coming revolution began to be heard in the distance, when the only history of the period was continual deficits in the revenue, Turgot, the brave and trusted minister of finance, proposed to tax the nobility and clergy the same as other ranks, in order to raise a revenue; but a great tempest of indignation and astonishment arose, and when it had passed, Turgot no longer had control of the finances. Why, these grand people asked, what was the use of being noble if they must pay taxes like other men? Life would not be worth having. These classes wished, as had been the habit in the past, to be maintained in luxury and idleness by the toil, and sweat, and tears, and hunger, and blood, of the despised millions. He would be in sympathy with all tyrannies who could not sympathize with Voltaire's abhorrence

of the French Government, and even with the polished shafts his wit hurled against it.

Then there was the Church, degraded and demoralized beyond what is credible to men who live to-day. It was bankrupt in religious principle and conviction; its chief guides were so vicious in life that no statement of their sins could be a slander; it was the nurse of the rankest superstitions; it ruled by judgments formed never in reason, but always in prejudice; it held over the minds of all men the darkening terrors of unspeakable torment, "burning ever, consuming never," for every act of disobedience to its authority. Within its pale, or without, individual thought was infidelity, and manly, independent action was a crime! Of the religious ignorance of the day one instance will furnish a striking illustration. The Baron de Breteuil was the reader—the literary man—the learned member of the court of Louis XIV. At dinner one day a gay lady ventured a wager that he could not tell who was the author of the Lord's Prayer. Now as he did not go to dinners prepared to pass an examination, his answer was not ready; but pretty soon a lawyer sitting near whispered in his ear, and then the learned Baron brought up the subject again, and said with becoming dignity that he supposed that every one knew that Moses was the author of the Lord's Prayer!

Now in another condition of things would France have given to the world just the same Voltaire it did give? Did not the abuses of the age both merit and inspire the pitiless hailstorm of mockery and satire poured indiscriminately against Government, and Church, and society? He hated one as much as either of the others; and as instruments of oppression they all deserved the severest condemnation of which the heart of man is capable. Here then we must find one factor of great importance in calculating the influences that made this Frenchman the man he was.

The very different state of things in the British nation was one element in determining Wesley's great career. Such a Government as that of France would no doubt have tempted an assault from such a man as Wesley. But the long continued conflict of the English people against the feudal impositions was just about at an end. The career of unparalleled prosperity upon which England entered during the twenty-years adminis-

tration of Robert Walpole was by this time at its height. The population of the country had been growing with unprecedented rapidity under the stimulus of great material prosperity. A country village arose as if by magic into a town, and towns were swollen into great cities. Artisans from the loom, and forge, and mine, were peopling the lone valley and silent moor.

But the Established Church, not to be compared with that of France at the same time, was in no sense awake to its responsibilities to these crowding multitudes. The parish churches had been built for a far less numerous generation now passed away. They were wholly inadequate to the demands of the time. It never occurred to the pleasure-loving clergy that a work of church extension would regenerate the kingdom. They read their stately services, and their diluted sermons, with a due regard to the proprieties of the sanctuary; but no enkindling passion ever thrilled the hearts of the living men who heard. Among these neglected people came Wesley with a heart throbbing with passionate feeling and sympathy; and with him, and after him came plain men of the people whose utterances were all aflame with intense feeling, and their sermons were as firebrands among the standing corn. And these newly arising conditions of life in the nation had as much to do with the far-reaching influence of his work, and its permanency, as the abuses in the French Church and State had to do with the gaining for Voltaire the ear of France.

But why, under these conditions of society, so much alike in the two nations, and yet in other respects so different, should Voltaire have become the rampant infidel, and Wesley the devoted evangelist? The latter was, in his way, as much at variance with the Established Church of England as the former with that of France. He saw selfishness, idleness, vice, and contempt of doctrine and morality in leading ecclesiastics as well as Voltaire. All around him, in England as in France, he saw the many neglected by the teachers of religion; without the encouragement in life, and the comforting support in death which Christianity alone could give. The Church was but a means for the aggrandizement of the few. But his plan was to seek purification from within rather than to employ scourging from without. Whips never yet cured a fever, but internal remedies have often aided a patient. Voltaire used the whips, Wesley the internal remedies.

And yet more, if abuse should ever drive a man into extremes, Wesley had this reason beyond anything Voltaire ever knew. His name was always regarded as a mark for satire, contempt, falsehood, without foundation or qualification, from great magnates in Church and State, as well as from blaspheming ruffians, drivelling drunkards, and foul libertines. It has yet to appear that this black hailstorm of causeless calumny ever led him to swerve in any degree from his appointed course.

The fact is, and explanation or apology can never alter it, that Voltaire brought to his times a bad heart, and through it looked upon all that he criticised, and was influenced by it in some degree in all that he said and did; hence circumstances similar to those that made Wesley a laborious evangelist made him a fierce-mouthed infidel.

It is no part of the design of this paper to trace in detail the events in the life of either of these men, the present plan being principally a study of influences; but the character of Voltaire's work cannot be properly estimated without considering the influence upon himself of his social relations. With women his intercourse was as depraved as even dissolute France would allow. He had a passion for seeking intercourse with men of note, as if ever reaching upward from his low origin. Boerhaave, of Leyden, was the most celebrated physician in Europe. Voltaire called upon him, stating that he wished to see him. The plain old Dutchman was not flattered by the attention. He coolly replied, "Oh, sit as long as you please, sir, and look at me, but excuse me if I go on with my writing." The nervous Frenchman, not enjoying this reception waited for his revenge until about ready to leave the country, then he sent back this graceful farewell: "Adieu canals, ducks and common people! I have seen nothing among you that is worth a fig!"

Frederick the Great, of Prussia, had a not uncommon weakness—he thought he could write poetry. Contemplating the benefits of mutual criticism he cultivated Voltaire, and brought him to the palace at Berlin. But incessant praise was the only condition of friendship with this vain man, and this was more than a great king could consistently give to a subject, so they soon quarrelled, and this polished light of the French world of literature, in withdrawing, stole some of the king's original poetry,

for which he was arrested at Frankfort. He then applied himself to the writing up of Frederick's private life, and so clothes it with falsehood that Carlyle protests in bitterness against so great a wrong to his loved hero. He quarrelled with Rousseau, whom he had sought out in retirement. Rousseau read to him a poem dedicated to posterity. Voltaire submitted a fear that it would never reach those to whom addressed. Rousseau had his revenge when in turn Voltaire read to him the "Epistle of Uranie," a most impious production, expressing the author's fast ripening contempt for religion. The critic advised him to suppress the work lest the world should think that he had lost all his prudence, and retained only his virulence. This ended their friendship forever!

It is plain that from such intercourse with his fellow-men, continued through life, nothing could result to the subject thereof but an ever narrowing selfishness, and an ever increasing vanity. Add this to the development of character we have already witnessed, and we have a pretty correct estimate of the man as he was.

A good deal has been said and written about the style of Voltaire's infidelity. We are told he was not an atheist, because he once said that faith in the existence of God was so necessary that if there were no God it would be necessary to invent one. Such a statement seems at first sight to indicate a very exacting Theism indeed; but examined more closely it really means nothing at all. A belief in God is necessary. But the demands of that necessity would be fully met by an invented God. Such an invention could not, of course, be a true God, but only a notion, living in prejudice, a terror to the guilty, a support to the confiding. But it is not necessary to invent such a god, because there is one already existing in the prejudices of the faithful. The language quoted to prove that he was not an Atheist, looked at in its true significance, shows that he had no strong conviction at all of the existence of God. He saw that men generally entertained the idea of the existence of the Deity; he believed that such a notion had its value, and he would not try to destroy it. That was not a very near approach to Christian Theism, certainly.

Much has been made of the fact that he built a Christian Church at Fernay, which he dedicated to God. This is certainly

true. He purchased a house there. The old church interrupted his view, and was altogether unsightly. He tore it down, with consent of the civil authorities, and built a new one. That fact will not do much to establish for him a Christian character.

Nor yet will another—the fact that he was offered a Cardinal's hat. Who offered it? Madame Pompadour, the accomplished courtesan who ruled Louis XV., and, therefore, the court and all France. But as she was not an ecclesiastical authority a doubt may be stated as to her ability to secure this dignity for Voltaire upon his acceptance; but it is very likely from the way things were done at that time that she could. However he declined the honour, undoubtedly not on the ground of consistency, but because of his deep-seated, and ever-growing malignity towards the Church.

But the controlling feature of his infidelity was hatred of Christ. This was no doubt intensified by his contempt of the priesthood who censured and opposed him. Him he cursed; them he stung in luminous words of burning sarcasm. His assaults upon the Bible are wanting in the simplest elements of honesty and truthfulness. He reads the Jewish law. A particularly vile crime is prohibited under severe penalties. He at once assumes and asserts that the Jews were in the habit of committing these abominations, though by reading the next line any one would discover that these warnings were to save the people from the vices of the surrounding heathen nations. Of course Voltaire knew that such representations were false. But when a man has let go all other moral restraints we cannot expect him to be very scrupulous about truth.

The closing scenes in these two lives, furnish, if possible, a more striking contrast than is found in their lives. Voltaire at eighty-four years, lying helpless, sending for priests, disclaiming the work of his whole life, and declaring his desire to die in the Church in which he was born; cursing and driving from him the friends who came to his side to prevent his having access to a priest, praying to the Christ whom he had cursed, and realizing that while he had gone through life crying, concerning Jesus Christ, "Crush the wretch," he was now himself the wretch that was being crushed, altogether made up a scene which led his physician to declare that "the

furies of Orestes could give but a faint idea of those of Voltaire" in his last hours.

John Wesley at eighty-eight lying down to die amid the friends whose love led them with him to the edge of the dark stream, using his last strength in the same efforts that had filled his whole life, singing the hymns that had solaced him in all his active years, and rejoicing in that Saviour whom he had ever trusted, contrasts with the former scene so forcibly as to compel, from even the most thoughtless, the reflection that, in the case of Voltaire, there must have been some tremendous mistake to result in the end in such bitter consequences!

When the audience has dispersed, and darkness is over all, frost gathering on the windows, and the door closed and locked, it is always appropriate to enquire after the results.

In 1836, John Quincy Adams published at Boston an edition of Voltaire's great philosophical work. In his preface he said:

"Even after the Bible shall be laid aside, for anything more than a book of antiquated curiosity, as being the fruits of ignorance, and filled with absurdities, contradictions, fable, and fiction, this work of Voltaire, being as it were a library in itself, will be read with interest, it being so fraught with useful instruction."

John Quincy Adams is dead! Voltaire is dead! The book so highly commended is to-day unknown by name to ninety-nine out of every hundred of the earth's inhabitants! Not one in ten thousand of all who live ever saw it! But in some way the Bible does find its way into the hands of almost every child! Its truths encourage men's hearts in life, and sustain them in death!

Voltaire would doubtless choose to be known to posterity through his literary labours. How his desire is realized appears from the language of a competent critic, who, writing of Voltaire says, "Of his dramatic pieces scarcely one rises to the highest line of dramatic art; his comedies like his epics are no longer read; his histories are sprightly and entertaining but not authentic; and his essays, both in prose and verse, with perhaps the single exception of his historical disquisitions, cease to instruct."

The above, from the writer of the article on Voltaire in the American Encyclopædia, is sufficient to indicate the measure of his influence, both at home and abroad at the present day.

Certainly no determining influence upon the French literature of his own day can be traced to Voltaire. He had not, like some who went before him, to create the literary taste which he fed, judged by his general habits in all directions he certainly will not be regarded as capable of this. But in respect to literary achievement he was peculiarly fortunate in living when he did. The taste of Paris had been created by a long line of laborious masters in literature; for with all the evil that must be said of Louis XIV. and his reign, this much good must be accredited to him, that his court encouraged literature. All the great classic names in French literature won their first laurels under his patronage. In stately procession they march through his court—poets, philosophers, historians, and preachers, a brilliant array. Corneille, Molière, Lafontaine, Racine, Boileau, Des Cartes, Pascal, Bossuet, Fénelon, Massillon, all these, some of whom by laborious effort made their standing by creating a literary taste, had passed the portals of the palace, wearing the crown of approval from the vain king, and from the gay gentry and grand dames, the *habitués* of the palace. The last of them had only disappeared when Voltaire came. He came to a field offering an easy conquest. The gates leading to literary glory were wide open. He had genius enough to enter and draw the popular gaze upon himself, and to hold it while he lived. But there are few of the names above mentioned who have not to-day greater influence in the world of letters than his.

When we leave the literary world little remains to be said of Voltaire's influence. Certainly the infidelity which is most felt in our time owes nothing to him. The study of his writings would never have created a John Stuart Mill, a George Eliot, a Herbert Spencer, or even a Renan. A Bradlaugh and an Ingersoll may indeed derive inspiration both in substance and expression from him. Of this fact his truest friends will not feel any particular pride.

As to the results of John Wesley's life it is enough to say that twenty-millions of people to-day acknowledge the influence of his work. Some of the noblest tributes ever paid to him have come from those who do not stand among his followers at all. Knight, Green, and May, in their histories of England, give such testimonies to the abiding influence of his life and labours, as could not fail to satisfy the most ambitious of men. The

present activity in all the churches, both established and non-conformist, has been again and again attributed, by unprejudiced men, to the direct influence of the Wesleyan revival. His work abides and grows like a stream steadily reinforced by mountain torrents!

Such a study as this reads to us its lessons as we proceed; but it seems in place to pause upon one thought that grows out of it. That is as to the prospects relatively of Christianity and infidelity. Men tell us to-day that there is danger of a moral interregnum that the Bible will for a time lose its influence over the human mind; that faith will become increasingly weak, and a dark night of unbelief will ensue; that even the motives that induce morality will lose their power. With reference to such fears it may be said that in the eighteenth century infidelity began a race with Christianity, under circumstances to an untold degree more favourable to itself than any that now exist. It had pretty well spread over a prepared soil. To-day neither is the soil ready, nor is its influence widely felt. It had as much a scientific basis then as now. The discoveries of Newton and Franklin were as much calculated to give it character and support as we are the more modern scientific development. Then the existing forms of Christianity were debased and low. Many of its most distinguished representatives were gross and selfish men. There was a certain excuse or apology for the assaults of the infidel. And yet in less than one hundred years a simple, earnest Christianity had so thoroughly aroused England that it swept farther back from infidelity than ever! But to-day Christianity is pure. The Churches are active. Every avenue of practical benevolence is open. There is on every hand a tendency to consolidation and unity of effort. It is a fact that every element of encouragement to infidelity one hundred and eighty years ago is absent to-day, with the exception of the tendency of scientific discovery, and that is now no more dangerous than it was then. If we may read at all from the past we will find at this time abundant encouragement to our faith as long as the Church of Christ remains actively alive. The standpoint of Christian faith to-day is incalculably better than when Voltaire and John Wesley began their marked career.

THE EDUCATIONAL SOCIETY.

BY THE REV. S. S. NELLES, D.D., LL.D.

President of Victoria University.

THIS Society was established in 1874, by the first General Conference of the Methodist Church of Canada, and has, therefore, been in existence eight years. During that period it has rendered important service to the Church, and, although the Conference of 1878 showed some disposition to modify the Society, it was decided to continue it as before. At the recent General Conference, in Hamilton, there was a very full and careful consideration of our educational necessities and methods, and the unanimous judgment seemed to be in favour not only of a continuance of the Educational Society, but of giving it increased prominence and attention. The President of the General Conference, being left free from local or circuit work, was requested to devote a large share of his time to our educational interests, and particularly in the way of endeavouring to increase the funds of the Educational Society. In harmony with this plan, educational meetings have been entered upon at an earlier period than heretofore, and have already been held in Montreal and other places, with a most favourable result; the receipts being about double that of last year. The General Conference fixed upon the sum of fifteen thousand dollars per annum as the amount to be aimed at, and there is now good hope of reaching even a larger figure.

As the design of this paper is partly to furnish information, I may mention that the funds of the Society are appropriated to the support of our Theological Schools and Universities, together with a certain amount of aid granted to candidates in training for the ministry of the Methodist Church. Such aid is not given except in cases of strong necessity, and only to those who have already been accepted and to some extent tested as probationers in circuit work.

It is believed that when the Methodist people come fully to understand the nature and claims of the Society, they will cheerfully respond in a liberal spirit, but there is need of line upon line; of frequent and explicit presentation of the matter, before a deep and permanent interest can be created. Our Missionary Society has now reached the sum of \$150,000 per

annum, which is a much larger amount per member than that raised by the great Methodist Church of the United States; but the Missionary Society has been brought up to this point only after long-continued and earnest general effort. Similar effort in behalf of the Educational Society, if wisely and perseveringly put forth, will easily produce the comparatively small sum of \$15,000 or \$20,000 per annum. There is no enterprise of the Methodist Church of Canada that just now demands more energetic exertion or more prompt liberality than this of Christian education. The importance of having a properly trained ministry it is scarcely necessary to argue, as all Christian Churches of the day are entirely agreed upon that point, and the true policy of our own Church evidently is to provide such training in the institutions established by our fathers, both in the Maritime Provinces and here in the West. These Schools are a noble legacy to us from the farseeing and devoted men who began the work of Methodism in America; and they have already rendered immense service to the Church in the education of many youth under religious influences, and especially in preparing hundreds of young men for the Christian ministry. They will no doubt render still greater service in the future, if the Church will so add to their resources as to enable them to keep pace with the progress of the times.

The late General Conference adopted a higher standard of literary culture as a condition of entrance upon our ministry, and this of itself is a reason why we should provide improved educational facilities; for to raise the standard of admission is to increase the number of those who will follow up a full university curriculum, and the number of those who will pursue a wide range of theological studies. The efforts now made by other denominations in behalf of their theological schools and colleges ought also to stimulate us to redoubled liberality and zeal. Very large sums have of late been contributed by our Methodist brethren in the United States for the further endowment of their educational institutions, and the leading religious communities of Canada are acting in a like manner. Even those smaller bodies which, from necessity or other causes, have no universities here, are found in the United States to take the deepest interest in maintaining in that country their several denominational universities. It is sufficient to name Yale,

Amherst, Brown University, the University of Rochester and Princeton, under the care of Congregationalists, Baptists, and Presbyterians respectively. And although some large secular and State Colleges have of late years grown up there is not one of these, thus far, that seems likely to supersede institutions like those which I have just named. Neither in funds nor in attendance is there any sign that the secular type will ever take the place of the religious or denominational one. The tendency appears to be in the opposite direction. The Churches of the republic have accumulated some seventy millions of property and money in their denominational colleges, and two-thirds of this amount within the last thirty years. Scarcely a month passes without some announcement of further gifts to such schools, and among the more recent ones are those of one million left by the late Isaac Rich, of Boston, for the Methodist University in that city; upwards of half a million given by Mr. George I. Seeney, of New York, to the Wesleyan University at Middletown; and some three hundred thousand dollars by Mr. De Paw, of Illinois, with the promise of a large additional sum, for Asbury College in that State. The following passage from Dr. Dorchester's excellent work on *Religious Progress* will give the reader a clear idea of how the case stands in the United States, both as regards the increase of colleges and the rate of attendance, with the relative advancement of the two kinds of colleges, denominational and non-denominational:—"While the population of the country increased a little more than three and a half fold, the colleges increased nearly eight fold, and the students seven and a half fold, or more than twice as much, relatively, as the population. The table shows that for this extraordinary educational progress the country is indebted chiefly to the Churches, the denominational colleges increasing more than ten fold and their students nine fold, while the non-denominational colleges increased only three and a half fold, and their students four fold. In 1830 the non-denominational colleges had thirty per cent. of the whole number of the students, and the denominational colleges seventy per cent. In 1878 the students in the non-denominational colleges had fallen to seventeen per cent., and in the denominational colleges they had risen to eighty-three per cent. of the whole number."

Some of the newer colleges in the Western States may as yet be rather feeble, but the same was once true of Oxford and other

great universities. These schools prepare their own way for still greater advancement. The eastern colleges, like Yale, Amherst, and others, are strong and well-equipped universities, and the western ones will not be long in overtaking them. They will advance as fast as elementary and intermediate education will admit, and there is no royal road by which more rapid progress can well be made, especially for the people at large.

In Canada we are yet far behind our American cousins in regard to educational endowments, but we are beginning to move, and, in several recent handsome gifts, have already some promise of a coming harvest of benefactions. We may name those of the Hon. Mr. McMaster among the Baptists, and of Mr. McLaren and others among the Presbyterians. Our Methodist brethren, in the eastern part of the Dominion, have raised large amounts for their University at Sackville; the people of Montreal have contributed considerable sums for the Wesleyan Theological College in that city; and the friends of Victoria University have been encouraged by the chairs established through the generosity of Mr. and Mrs. Jackson, and Mr. Dennis Moore, of Hamilton. Doubtless other wealthy laymen will ere long turn their givings in the same direction, but meantime this Educational Society affords the best possible channel through which the great bulk of the Methodist people may, by small annual contributions, put our colleges in a state of increased efficiency. While giving so largely for Christian missions, our friends should not lose sight of the fact that our missionaries and home labourers will need to be increased in number from year to year, and will, for the most part, absolutely require the educational advantages afforded at our colleges, while our colleges can only be sustained by the voluntary contributions of the Church. The only strictly foreign mission undertaken by our Church is that of Japan, and the success of our missionaries in that land is of a most gratifying character; but it should be borne in mind that the three noble brethren now labouring in Japan had to spend many years in academic training, both general and special, before they felt adequately prepared for their great life work. If we were to ask any of these men to-day what course they would recommend for other intending missionaries, we know well, from their testimony already given, that they would not advise a training less full and varied than that undergone by themselves. The time is probably not distant when our Church will greatly

enlarge the field of her missionary operations in foreign lands, and there will be a call for labourers. Where we now have one we should have many. In our own great North-West, the field has been almost thrust upon us, and we must meet the emergency. The Church needs a deepening of the revival and missionary spirit, and this when it comes will not diminish but increase the claims upon our educational institutions. The Methodist Church ever has been, and we trust will ever continue to be, a missionary Church. She has an interpretation of the Gospel eminently adapted to this work. She preaches with earnestness a free salvation, and lays emphasis upon practical and experimental godliness. In this direction, too, all the Churches are beginning more and more to move. The spirit of Wesley and early Methodism has infused itself into other denominations. In this we rejoice, but that kind of religion which is best for the masses will be best also for scholars and all the more highly cultivated classes. And we need men of trained minds, and well-informed minds, to explain, illustrate, and enforce our theological and religious views. It may not be necessary to insist on a full academic training for all ministers, but somewhere within our ranks there must always be a good supply of trained and scholarly men—men who shall enable Methodism to do her part in the critical and urgent work of defending and propagating, with the pen and otherwise, a pure and Scriptural type of Christianity.

The signs of the time are somewhat ominous and perplexing. The prevalence of doubt, and defection from the Christian faith in many quarters are such as to call not only for renewed earnestness in Christian work, but also for diligent study of the Holy Scriptures, and for great tact, with many forms of cultivated talent. Since the days of the Apostles the Christian Church has led the van in the world of thought as well as of practical benevolence. She must continue to do so and nothing can prevent her, but her own unfaithfulness or want of wise discernment. It will be necessary, however, to neglect no department of science or literature, for there is no branch of learning that is *not now* used more or less as a means of assailing or supplanting the Gospel of Christ, as a supernatural religion.

Over against the scientist or philosopher who works in antagonism to Christianity we must place other scientists and philosophers who shall be free from such unfriendly bias; over against

reviews like the *Westminster* we must place others of equal ability, but conducted in a Christian spirit. The same method must obtain in regard to other periodicals and works of literature. *The necessity is great and urgent*, and is even now none too fully met. The simple work of providing an adequate supply of periodicals and books for our Sunday-schools alone is one that is taxing largely, and will tax more and more, the energies of the Church. Some of our best writers and ripest scholars are devoting their time and talents to this important religious interest.

The Revised Version of the Scriptures, with other kindred studies, has given a new turn to popular inquiry, and whether we prefer the Old Version or the New, whether we accept one theory or another as to the inspiration of the Scriptures and the formation of the Canon, we can neither incline in new directions nor abide by the traditional and common views without the aid of scholarship, our own or that of others, to sustain and promote what we regard as the truth. "There are," says Augustine, "two grounds of certainty, reason for the few and authority for the many." There is some weight in this saying, but the lines are not to be sharply drawn, either between the use of authority and the use of reason, or between the classes that respectively depend upon them. In our day there is a constantly enlarging class of persons who incline to read and think for themselves. The Church can no longer expect, as in mediæval times, to carry the world by authoritative decisions; just as little can she expect, by anathemas or hard words of any kind, to win the day against those who distrust or assail the Christian faith. The press has become such an immense power, and in so many ways, and it is so capable of being made an ally of evil, that there is no obligation more sacred or imperative than that of employing to the utmost in behalf of true religion, this great instrumentality. The Church, therefore, must use her best endeavours to keep our educational institutions, whether higher or lower, under the wholesome influences of true religion.

In the world of thought and letters a great battle is being fought, and the humble and simple piety of the common people will not longer be preserved if the high places of vision, the vast fields of literature and science, the strongholds of intellect, and the persuasive power of eloquence and song be suffered to fall into hostile hands. We have referred chiefly to the training of

ministers, but the Church's obligation does not stop there. Here lies the great fallacy of those who would restrict the province of the Church to theological schools alone. It is forgotten that such schools provide only for ministerial education. Only candidates for the ministry attend or are likely to attend them.

But it is equally incumbent on us to look after the moral and religious principles of the youth who are destined to secular occupations. It is very easy for learned professors to lead them astray by skeptical plausibilities, and whatever admissions may be made in favour of particular teachers in non-denominational colleges, it must be obvious that the security is greater and more trustworthy where a living evangelical Church has the ownership and control of the college. Not that the security lies in any religious tests, or formal subscription to articles of faith; it lies rather in direct and positive supervision on the part of the Church which sustains the college. And it should be borne in mind that where the professor is of an agnostic or irreligious turn, then the abler he is, and the more eloquent and popular he is, by so much the more dangerous he is. But it is indispensable to have able and efficient men as professors, as well as men in full and hearty sympathy with the Christian religion. The true course is, therefore, to preserve our denominational colleges, and at the same time so to endow them that they will be able to afford the best possible educational advantages. Nor is it difficult to do this, for the greatest universities of Britain and America have been built up by private benefactions. There is money enough for this work, it only requires to be turned in the right direction.

There is always with some good Christian people a certain distrust and jealousy of any strong advocacy of education and learning. The very word scholarship seems to chill and repel them. It has an irreligious sound to their ears. They love and prize the dear old English Bible, but they forget that only scholarship could have made it an English Bible, and only the printing-press, the manufacture of cheap paper, and other achievements of profound thought, could have brought the blessed book to be the common boon it is to the multitudes at large. Indeed it is to the people most concerned for the progress of spiritual religion that we can appeal with the greatest confidence in this matter, for the leading religious reformations and revivals of the ages have come in a marked manner through the labours of cultivated and even university men. Of all the apostles the one of highest

gifts and culture was Paul, the only one indeed that could be called a university man, a man in fact in whom the riches and powers of three nationalities or civilizations seemed to meet; yet it is Paul who was the foremost of all the apostles in zeal, in labours, in sacrifices, and in missionary triumphs. The Revival of Letters and the Protestant Reformation, the Oxford origin of Methodism with the academic training and marked literary activity of the Wesleys and several of their coadjutors, the extraordinary revivals under the labours of men like Jonathan Edwards, with many similar facts, all alike tell the same story, and furnish ample disproof of the notion that there is any real antagonism between the cultivation of learning and an earnest spiritual type of Christianity. It is not culture that we need fear, but the lack of it; not learning but learning apart from religion, or so separated from religion as to be employed to the disadvantage of religion. If we have a jealousy or suspicion of bare intellectualism and unsanctified culture, then the obvious remedy is not to stand aloof from colleges but to endow and control them, and thus bring the world's thought into captivity to the obedience of Christ. It is not an ignorant and blind zeal that will counterpoise a refined skepticism, but a zeal enlightened and armed with all the resources of knowledge and persuasive speech. The great Head of the Church having deposited the Christian religion in books written in dead languages, has left the Church no choice in regard to the cultivation of learning. Neglecting scholarship she neglects the sources and standard of her faith, and even more than that, for she leaves her sacred books to be perversely handled by the enemies of the faith, and in the interest of infidelity. We cannot expect to "hold the fort" by leaving the enemy in possession of the arsenal. And among the enemies of the faith must be reckoned the ignorant fanatic as well as the polished skeptic. The more our Methodist people consider the whole subject the more will they be convinced of its importance, and in proportion as they love the Saviour and long and pray for the world's regeneration, in the same degree should they feel the obligation of employing their zeal, their liberality, their enterprise, and their utmost Christian skill in the direction of colleges, universities, and theological schools. To do this is to act in harmony with the genius of our holy religion, and in harmony with the general policy of the Christian Church, especially in the brightest periods of her history.

AT LAST;

OR, JAMES DARYLL'S CONVERSION.

BY RUTH ELLIOTT.

CHAPTER III.

THE next morning Mildred awoke with one of her painful headaches. She tried to rise, but the effort was too much and she sank back on the pillow feeling too ill and weak to move. Rousing Winnie, she told her to hurry down and awake James, as it was getting late.

The sun was shining brightly through the half closed Venetians, and the sky was clear and blue.

"Our first Sunday and our first fine day," said Winnie, peeping out. "You won't be able to go out, will you, Mildred?"

"Perhaps James will take you, dear. Go and see about his breakfast and ask him."

After smoothing the pillow, and closing the Venetians to exclude the light, Winnie ran downstairs, but soon returned with a cup of tea.

"James is not up," she said. "I knocked at his door, but he would not answer; so I went in, and found him fast asleep. I shook him and pulled his hair, and at last I shouted in his ear, 'It is half-past nine, James, and Sunday morning!' Then he awoke, and told me to get out of the room and leave him alone. When I said he wouldn't be ready in time for church, he burst out laughing, and now he has gone to sleep again."

Mildred could not help smiling at the child's melancholy tone and face. "Never mind, Winnie; I dare say he is tired. Go and have your breakfast, dear, and let him sleep as long as he likes."

She went downstairs, and after a while Mildred fell asleep. When she awoke it was past twelve, and her headache, after its usual capricious style, had departed. On descending to the sitting-room she met James coming out of his bedroom door.

"Holloa!" he exclaimed, on seeing her pale face and the dark rings round her eyes; "What's up, Mildred?"

"Only one of my bad headaches," she answered. "It is better now."

"Why didn't you send for me? I could give you something to stop it, very likely."

"I did tell you," said Winnie, drawing forward an easy chair to the fire. "I told you she had a dreadful headache, and you only said, 'Go back to bed, you little Goth;' you know you did."

"So you were a little Goth to awake me at that unearthly hour on Sunday morning! Fancy getting up at nine on the day of rest! But I never heard anything about Mildred's headache; you must have dreamed that you told me."

"I didn't dream it," answered indignant Winnie. "You were half asleep, and didn't pay any attention to what I said."

"That is because I am not accustomed to hear anything from you worth listening to," said James provokingly.

"She says a great many things that I like to listen to," said Mildred, fondly stroking the pretty brown head at her knee—for Winnie had taken her usual place on the rug. "I do not know what I should do without my little sister."

"Well, I think there are worse things than little sisters," yawned James. "What have you been doing with yourself all the morning, little one?"

"Reading—and looking out of the window."

"Nice lively occupation! What have you been reading? As your elder brother, and head of the family, I feel bound to look after your morals. Was it a Sunday book?" The scarcely-veiled sarcasm in the last words was lost upon innocent, unconscious Winnie.

"I think it is a Sunday book," she answered hesitatingly; "at least some of it is."

"Some of it! I like that! Pray how do you know which is and which isn't?"

"I think that part is good which makes me think of good things," replied Winnie, steadily, though shyly.

"Good things to eat? Oranges and cakes, and turkeys and plum-puddings."

"That is not what I call Sunday good things."

"Perhaps you will be kind enough to enlighten my darkness, and tell me what Sunday good things are."

"I think Sunday good things—at least that sort of good things—are those that make us want to go to heaven," answered Winnie, softly. "The book I was reading made me think of mamma."

“What book is it?”

Silently she placed a book of miscellaneous poems in his hand. Half laughing he opened it, and began to read aloud just where his eye fell.

“The blessings of her quiet life
Fell on us like the dew ;
And good thoughts, where her footsteps pressed,
Like fairy blossoms grew.

“Sweet promptings unto kindest deeds
Were in her very look :
We read her face, as one who reads
A true and holy book ;

“We miss her in the place of prayer,
And by the hearth-fire’s light ;
We pause beside her door to hear
Once more her sweet Good-night !

“There seems a shadow on the day,
Her smile no longer cheers ;
A dimness on the stars of night,
Like eyes that look through tears.

“Alone unto our Father’s will
One thought hath reconciled,
That He, whose love exceedeth ours,
Hath taken home His child.”

He stopped abruptly, and closed the book.

“Oh ! do go on,” pleaded Winnie. “I love to hear you read, and the next verses are so beautiful !”

“The next two verses are the best, I think,” said Mildred.
“Please go on, James.”

Hesitatingly he re-opened at the page, and continued,

“Fold her, O Father ! in Thine arms,
And let her henceforth be
A messenger of love, between
Our human hearts and Thee.

“Still let her mild rebuking stand
Between us and the wrong ;
And her dear memory serve to make
Our faith in goodness strong.”

The last two lines were marked, and James looked up. “Your

marks, Mildred?" He spoke coldly and indifferently, and Mildred felt a keen pang of disappointment. He had read the lines with such pathos and feeling that almost unconsciously the hope had sprung up within her that the memory of the beautiful life so lately in their midst would prove a link between him and the God whom she had loved and served. But he laid the book aside, with such utter indifference that her heart sank, and the newly-formed hope faded away.

"Did you mark them because of dear mamma?" asked Winnie, wistfully. "Do they make you think of her, Mildred?"

"Yes, dear; the last verse that James read seemed to me to be written for us."

"I don't quite understand those two lines; what do they mean?"

" 'And her dear memory serve to make
Our faith in goodness strong.' "

What does that 'Goodness' mean?"

"I think, dear, it means God, speaking of Him as the Source of all goodness and truth." Mildred glanced uneasily at James as she spoke, almost fearing that he might resent her remarks, thinking they were meant for him. But he had taken up a book, and was apparently absorbed in its perusal; so she went on in a lowered voice:

"It means, that when we see a beautiful life, like that of our dear mother's, it ought to take our thoughts up to Him who made it what it was. You know when we hear of any heroic deed we say, 'It was a splendid thing to do, and the man who did it is a noble fellow,' and there we stop. But if we traced that act still higher we should say, 'What a glorious Power it was that influenced that man!' and then don't you see we should have reached God Himself? A noble deed, a beautiful life, ought to carry us up to its Source, and not leave us at the man or woman through whom God is showing Himself to the world.' When we hear of unhappy, wicked lives, we instinctively shrink from them, feeling how evil must be the power which influences them to be what they are; and a pure and holy life shows us more plainly than any written creed the great and infinite goodness of God. Do you understand me, Winnie?"

"Yes," answered Winnie, earnestly; "I understand. But, Mildred, there are many lives that are not at all beautiful, and yet they love God, and try to serve Him; why is it?"

"One of the greatest problems of the age, propounded by the lips of a babe and suckling," said James, laying down his book with a mocking smile.

"If it be a problem, the answer is easily found," replied Mildred steadily, though the hot blood mounted to her face.

"Solve the mystery, then. Come, why are Christians so very unchristian? that is the question conveniently condensed. I, for one, am anxious to be informed on a subject which has often engaged my attention."

His bantering tone, half playful, half contemptuous, made it very difficult for Mildred to answer. Not that the contempt was for her—she knew her brother too well to imagine that; but it was for her subject, and in her humility she feared by her reply to do more harm than good.

"I think, James," she said, gently, "that the reason some people's lives are so far below their creed is that they have an imperfect or false idea of God. They believe that He is all-powerful, and all-pure, and holy; but they do not believe that He expects them to take Him for a pattern, and mould their lives and characters accordingly. They look upon Him as a Being to be worshipped and revered at a great distance and know nothing of a close communion and fellowship."

James elevated his eyebrows incredulously. "Do you believe in a close communion and fellowship?"

Not daring to trust her voice, Mildred bowed her head in silence. She had known a great deal lately of a close communion with God, and the subject was too sacred, too near her heart to be spoken of to those who could neither understand nor sympathise.

"Shall you go to church to-night, Mildred?" asked Winnie, irrelevantly, a few minutes after. "Will your head be well enough, do you think?"

"I'm afraid not; I do not think I ought to go out. Do you want to go, Winnie?"

"Yes; it doesn't seem like Sunday, staying in all day. Which is your church, James?"

"Have not got one, my child."

"Well, I mean what church do you go to?"

"I have service at home."

"Winnie looked mystified. "But don't you go to church ever! you do not have service here by yourself?"

"No; a friend generally comes in to help."

"Who preaches?" asked Winnie, sceptically.

"We take it in turns."

"I'd like to hear you preach, James!"

"Would you?"

"Yes; do you take regular texts out of the Bible?"

"Sometimes; my last text was, 'It is a people that do err in their hearts, and they have not known My ways.'"

"That is in the Psalms; when did you preach about it?"

"This morning."

"When you were in bed?"

"Yes, and since I came in here."

"You preached to yourself then; what did you say?"

"One thing was, that people talk a great deal of God, and yet have no truer knowledge of Him than your cat, Floss."

"This is like what Mildred has been saying."

"Exactly; she has been preaching from the same text."

"Oh, that is what you call preaching? Well, I like that sort of sermon. But, James, where are you going to-night?"

"I am going to have service with my friend in his rooms."

"Do you mean that you are not going to church?"

James nodded. "I promised to give him a look in this evening," he said, turning to Mildred. "I thought you and Winnie would go to church, and I intended running in after I had seen you safely there, and then coming for you when service was over. As you are not going out, I shall not stay long, but shall come back and spend the evening with you."

Winnie looked disappointed, and a sudden bright thought came into Mildred's head. "Winnie, we will ask Mrs. Lane to take you with her," she exclaimed. "Run down to her room, and see if she is going out to-night."

And Winnie, ran off delighted.

CHAPTER IV.

MRS. LANE gladly consented to take Winnie with her that evening. "But, my dear," she said, "I do not go to church; I go to chapel, and, perhaps, your brother and sister won't like you to come with me."

"They will not mind, and I should like to come," replied independent Winnie. "I used to go to chapel at home sometimes; papa and mamma never minded."

James laughed when she returned with the intelligence. "Well, chapel or church, it doesn't matter, does it?" said he mockingly. "Isn't she to go to chapel, Mildred?"

Mildred looked appealingly at him. "Go and get ready, dear," she said to Winnie; "I am glad Mrs. Lane will take you."

The door closed, and the brother and sister were left alone. In his usual restless fashion, James got up and paced the room.

"What a farce it is!" he said contemptuously. "I wonder if half of them succeed in deluding themselves, poor wretches!"

"Who?" asked Mildred, in surprise at the sudden outburst.

"Mankind generally," was the lucid reply.

Mildred was silent; she knew him too well to question him in his present mood.

"There are your respectable church goers," he continued, "wrapped up in their self-complacency and traditional security. They belong to *the Church!* they have been duly baptized and confirmed and are secure in the only fold. Then there are your chapel-goers who pride themselves on their superior piety, which no one can see but themselves, and they do whatever they like under cover of that piety. It's perfectly sickening!"

A loud ring at the front door bell made him pause and listen.

"Ericson and Charlie!" he exclaimed, as voices were heard in the passage below, and then rapidly-ascending footsteps.

James threw open the door, and in came the two young men.

Their unceremonious greetings stopped short as they observed Mildred, and the taller and evidently older of the two bowed apologetically.

"I beg pardon, Daryll; I had no idea you had company."

"Company! It is my sister. Dr. Ericson, Mildred; and this is Mr. Errol, known to the fraternity by the name of 'Charlie'."

The younger man laughed pleasantly as he returned Daryll's cordial shake of the hand, but his expression changed rapidly as his eyes fell upon Mildred's deep mourning garments. Intuitively he connected them with the fact of her being there, and Daryll's unexplained absence from the hospital, and knew that she had suffered some great loss.

Some natures are peculiarly sympathetic. The very sight of

sorrow in others raises within them a yearning to give comfort and help. Not by words only are our hearts touched; the language of the lips does not always convey the deepest meaning.

Very rare are these natures, and oftener met with among women than men. Such an one was Charlie Errol, and as Mildred met his earnest eyes she read the mute language of kindly sympathy. Towards this one, at least, of her brother's friends she felt drawn.

A more complete contrast, externally, than he presented to Dr. Ericson could scarcely be imagined. Errol's was a Saxon face, fair and almost boyish, with its absence of beard or whisker. A soft, tawny moustache relieved the otherwise excessive delicacy of his features, while the broad forehead spoke of great mental capabilities. Scarcely above the average height, his slight build gave him an appearance of physical weakness. He was not one you would notice in a crowd; very likely you would pass him by with an unobservant glance. But, once known, his face would never be forgotten. Philip Ericson was a different type altogether. Instinctively your eye fell and rested upon him. There are two kinds of mental power, and these two men possessed them. The one is the power of intellect, an indomitable will, and strong self-reliance. It attracts with irresistible force all classes of minds, and compels even reluctant admiration. The other sort comes with knowledge. You scarcely know the man possesses it, when, lo! you find yourself enchained and bound. It is the power of heart over heart; of innate honesty of principle; of nobility of character. The latter was the sort possessed by Charles Errol; the former by Philip Ericson.

"Draw up to the fire, Ericson. Come along, Charlie: here's an easy-chair for you, old fellow," said James, stirring the fire and breaking all the large lumps of coal after the usual fashion of men. "It is an age since we had an evening together."

"I fear we are intruding," said Ericson, in his somewhat stiff, formal tone. "We had no idea that Miss Daryll was here."

"Well, she won't eat you!" retorted James. "Bless you, she knows you already; don't you, Mildred? You have heard me talk often enough of Ericson and Charlie."

"My brother's friends are no strangers to me," answered Mildred, in her quiet, graceful way. "I am pleased to make their personal acquaintance."

"She has come to keep house for me—she and the little one,

my youngest sister, Winnie. It is better than living alone, Eric; the place looks home-like, doesn't it?"

"I should not have known it," confessed Ericson. "It is well to be you, Daryll. This is the first glimpse of anything really home-like that I have had for months. We bachelors in London lodgings miss the essence of home-life, Miss Daryll. I think it is a great pity. Medical students want a humanising influence to be brought to bear upon them, and nothing would be so effectual as home feeling and surroundings."

"Rawlins is trying for another sort of humanising influence," said James; "he has set a—open your eyes, Eric, my son!—a Young Men's Christian Association going!"

"What, in connection with your hospital?"

"In connection with our hospital!"

"Will it answer?" asked Charlie Errol.

"That remains to be seen: I dare say it will. Rawlins is very much liked, and he's an energetic fellow. There will be plenty to back him up."

"They have been at me to join ours," said Errol, "and I think I shall."

"*You!*" exclaimed Daryll, elevating his eyebrows in the extreme of astonishment.

Errol coloured. "I knew you'd chaff, Daryll," he said, good-naturally; "but the fact is, I believe the institution is beneficial, and improves the general tone of the students."

"How?" asked Ericson, laconically.

"Well, in the first place it sets a distinctive mark upon the fellows who join it; you know that they have some religious feeling, and that is something to know now-a-days. So much for number one. Secondly, it brings men of a similar turn of mind in contact with each other; it opens a channel of communication, and enables them to form friendships and acquaintances with those whose interests and school of thought are identical with their own. Thirdly, and, perhaps, the most cogent argument of all, it has a strong hold upon first year's men; mere boys, many of them, fresh from home or school, and ripe for any mischief. Left to themselves they naturally chum up to the most amusing set, which is after the worst in the hospital, and sink by degrees to its level. The Association continues the good influence which in many cases has been brought to bear upon them at home, and introduces

them to the steadiest and best set in the hospital, instead of the worst. Since my first year I have seen so many boys saved from ruin by good companionship, and so many lost for the want of it, that I have determined to lend all the weight of my most influential example to this useful institution."

"I grant your third argument, Charlie; but not the others," said Ericson, coolly. "I dare say it keeps boys out of mischief by surrounding them with an atmosphere of morality and so-called religion; but I condemn altogether the theory that men of any character and mind whatever are the better for being trammelled by a code of laws drawn up by any human authority. Your argument speaks against itself. You say that the restrictions of the society demand a certain course of action: thus you take away a man's free agency, and in a degree bind him prisoner to a system."

"Looking at it in that light," said Errol, "every one is bound prisoner to a system. You are, Ericson, only your boundary-line is drawn by yourself. Your life is guided by certain laws, though where you obtain those laws I know not."

"Evolved them out of his inner consciousness," suggested James.

"I obey the laws of my own nature," said Ericson.

"Exactly: that is to say, you act according to your own judgment, relying upon its infallibility," answered Errol. "Now I maintain that yours is the greatest of all bondage; you are bound hand and foot by laws that at any moment may lead you into deepest error. Human judgment is ever likely to err, and you acknowledge no higher power—you are guided by no unerring principle. You and Daryll, and men of your school, boast of your freedom from the shackles of religious creeds and traditions; but you are slaves, nevertheless—slaves to a very hard task-master, too!"

"Explain yourself, Charlie," cried James, rising and pacing the room. "I confess I do not understand you."

"My meaning is plain enough. No human being is left entirely to himself, but is subject to one of two powers—that which is from above, and that which comes from below; you know what I mean. Now, you withdraw yourself altogether from the guiding principles of religion and the Deity; ever searching after the truth, you yet blindly grope your way through the mazes of

your own nature *down* the stream, instead of *up* to its eternal Source. Having repudiated the Power from above, you *must* fall under the dominion of its antagonist; there is no neutral ground."

"In plain English, we are in the hands of the devil," said Ericson. "I beg pardon, Miss Daryll: we have drifted, I scarcely know how, into this argument, which must be far from entertaining to you. Charlie has taken us by surprise; he is coming out in a new character."

Errol bent forward, his face flushed with feeling. "I am very sorry if I have spoken more strongly than I ought before a lady, Miss Daryll. Perhaps you would excuse me if you had seen and heard what I have this last week. I have passed through a painful experience, and it is as yet very fresh in my mind."

HE LEADS US ON.

HE leads us on,
 By paths we did not know.
 Upward He leads us, though our steps be slow,
 Though oft we faint and falter on the way,
 Though storms and darkness oft obscure the day
 Yet when the clouds are gone
 We know He leads us on.

He leads us on,
 Through all the unquiet years:
 Past all our dreamland hopes, and doubts, and fears,
 He guides our steps. Through all the tangled maze
 Of sin, of sorrow, and o'erclouded days
 We know His will is done;
 And still He leads us on.

And He, at last
 After the weary strife,
 After the restless fever we call life,
 After the dreariness, the aching pain,
 The wayward struggles which have proved in vain,
 After our toils are past
 Will give us rest at last.

CIRCULAR LETTER.

To the Ministers and People of the Methodist Church of Canada, the Methodist Episcopal Church in Canada, the Primitive Methodist Church of Canada, and the Bible Christian Church of Canada.

DEARLY BELOVED BRETHREN AND FRIENDS:—As your fellow-labourers in the ministry of the glorious Gospel and Pastors of the flock of Christ, we greet you affectionately, in the name of the Father, the Son, and the ever-blessed Holy Spirit, praying earnestly that ye be enriched with all spiritual blessings in Christ, built up in Him, and established in the faith of the Gospel which has been declared unto you. And we are the more anxious concerning your welfare amid the agitations of our cherished Methodisms in these times, lest ye be led aside from singleness of purpose, humility of mind, and obedience to the truth, after the spirit of the world and the plans of men, and not after the mind and will of God. You all know that there has been an earnest desire, in many true hearts in our respective Churches, that the divided Methodisms of this country should be united into one Methodist Church, in order that the occasions for strife should be removed, that love might be the more abundant, that there might be less waste and better direction of the resources of the Church, and that the men God gives us to minister in word and doctrine might be better employed to spread the common Saviour's name. We have all mourned over the conflicting interests on oppressed fields of labour, the scanty support of the Ministry by small and divided Societies, the erection of many houses of worship that a united people would never have required, the rivalry of denominations carrying precisely the same doctrines, and for the most part the same usages, into new mission fields, and the envy and ill-will too often engendered by the perpetuation of these divisions. For the removal of these occasions of the reproach of the adversaries, for the

unity of the Spirit in the bonds of peace, for a wise and efficient direction of the resources of the Church in her men, her institutions, and her money, and for the consequent revival of the work of God, many sincere prayers have gone up from the members of all our Churches unto the living God, our Father in Heaven.

You also know that there are great difficulties in the way of the accomplishment of such a Union of the diverse branches of Methodism into one Methodist Church; difficulties, indeed, which no merely human thought, spirit, or plan could overcome. All the Churches have their cherished polity and principles of government and administration, second only in importance, in the view of good men maintaining them, to the doctrines of Holy Scripture themselves. Prejudices have arisen, and strong feelings have been stirred; wherefore, it is often difficult for the most honest purpose to obtain a calm, impartial view. Worldly motives intervene, and selfish aims. Sometimes doubt, suspicion, and party spirit bias the judgment. The remembrance of injury, real or fancied, discolours the ray and beclouds the vision. How we need to pray to be delivered from ourselves and the mere influence of circumstances, and to be enabled to see the truth in its own clear light, and feel it in its own comfort and glow! In view of these formidable obstacles, we are confident that you will rejoice with us and give glory to God that, in our consultations just closing, the greatest harmony and brotherly love have abounded; and, whatever the issue, we have been able to see more clearly eye to eye, and our hearts have been drawn together in the fellowship of the Spirit, and the fraternity of the Gospel of Christ.

The General Conference, and constituted authorities of our several Churches, have affirmed the desirability of Union, appointed committees of brethren, faithful and beloved, to confer as to a Basis of Union, and ascertain whether there be a common ground on which all the Churches interested could join in organic unity. The identity of our doctrines and rules of Society, and the similarity of our usages in many respects, gave us a favourable starting point. We could easily agree on the doctrines of the Holy Scriptures as understood by the people called Methodists, on the rules of our Societies as given by Mr. Wesley, the venerable founder of our common Methodism, on our usages of worship and means of grace, and on the excellency of the spirit of love. But the diversities of polity and principles of government, and the cherished peculiarities of the several Churches, gave to your committee the occasion of much study and prayer. One of the Churches has made prominent in its administration the maintenance of the rights of the Annual Conferences, and of the peculiar functions and privileges of the pastorate. Another has held unswervingly by the connexional idea, the supremacy of the General Conference, and the office and prerogatives of an Itinerant General Superintendency. The other two Churches have especially maintained the rights of the laity to representation in the Conferences and Courts of the Church. These central and fundamental positions of the Churches are reconcilable, are incorporated in the Basis of Union, and, in our opinion, will all be found to be elements of safety, solidity, liberty, and power. This basis, in its regard for cherished principles and inalienable rights, proposes that these central and fundamental positions be preserved and constitute the common ground of unity, while peculiarities of less importance, in a spirit of mutual concession, are in most cases handed on to be arranged by the General Conference and constituted authorities of the United

Church, should such Union, by your vote, allowance, and action, ever take place. The Missionary, Educational, and financial interests of the Churches, their Church property, Book Rooms, and publishing establishments gave us much concern, but we are persuaded that in them is no insuperable barrier to Union. The welfare of Ministers and Societies was in our thought to afford them all possible safeguards. The Superannuated Ministers are protected in their rights, and ordained men have secured to them the privileges and functions possessed within their respective Churches. It has been the careful and prayerful effort of your United Committees to discharge the sacred trust confided to them by their several Conferences and Churches; and guarding rights, principals, and important interests, to find if practicable according to their instructions, a basis on which the Methodist people of this Dominion might, under God, unite in one Methodist Church for the spread of Scriptural holiness over these lands. With some degree of confidence that so desirable an end has been reached, with many prayers for divine guidance of all the Churches, with reliance upon the intelligence and loyalty of our respective memberships, with an expectation that undue prejudices will be laid aside, and the great issues of the hour calmly and candidly considered, with an admonition that our respective peoples under their own constitutions keep united and in the spirit of charity among themselves, and with the assurance that for ourselves we are, in the fear of God, heart and soul with our people without constitutional action and decision, we commend the Basis of Union and all the interests that cluster about it to the honest scrutiny and thoughtful, godly determinations of the Churches, content to receive their solemn acceptance of it, or equally solemn rejection of it, as unto us the indication of Providence and the voice of God.

In the several Churches the Basis of Union will be presented for action to the General and Annual Con-

ferences, the Quarterly Meeting Conferences, and Official Meetings and Boards, and to the Societies and Members themselves, under the constitutional provisions in the respective Churches, and according to the direction of their separate constituted authorities, so that there may be the utmost fairness and freedom of discussion, that no improper advantage be taken, or unlawful bias given, and that the entire constituency affected in each case shall have the opportunity, under its own constitution, usage, and law, to employ voice and influence for or against its adoption, according to the solemn and conscientious conviction of duty, before God and His Church, in this important crisis of the history of our Methodisms. What greater dignity, what more weighty and awful charge and trust than this? Here is a vote passing far the importance of ordinary civil and political affairs among men. It involves much of the power, success, and destiny of the Church of God. What an immense responsibility is placed hereby upon every member and friend of our Zion. Shall we not be much in prayer before God, touching our present duties? Shall we not seek counsel of the Most High? Dare we allow personal or worldly feelings or issues, impulses of pride, jealousy, or ill-will to intervene in a business of this character? Are we not in duty bound to walk in the light as God himself is in the light, and seek to possess all the mind of meekness, obedience, and love that was in Christ, our Saviour and Lord? How else shall we discharge the solemn obligations of these eventful times? The past is looking upon us with its many breaches to be repaired, mistakes corrected, and ills remedied, notwithstanding its many successes, for which we joyfully give glory to God. The present is looking upon us in the cordial desire and interest of all Evangelical Christendom in this movement, and especially in the prayerful and brotherly sympathy and regard of all the Methodisms of both hemispheres. The future is looking to us with its enlarging demands, opening doors, and increas-

ing facilities in the work of God; with its call for the maintenance and spread of the peculiar doctrines of our Methodism, a free, full, present, instant, perfect, and eternal salvation to faith and obedience; and with its grand promise and prospects of the multiplying victories of the cross, for the economy of our resources at home, and the proper direction of our energies to the salvation of men here in this fast-peopling Dominion, and to the remotest parts of the earth. The missionaries and martyrs of all ages, the Holy Angels, Christ, the Head of the Church, and the Adorable Father, and Holy Spirit are looking upon us, that what we do we do it not as unto ourselves, but as unto the Lord; that we do our best to unite ourselves, our cherished principles and powers, our resources and enterprises in the love of God, and in the faith and hope of the glorious gospel. Seeing we are encompassed about by so great a cloud of witnesses, be it ours to lay aside every weight, and the sins that so easily beset us; and, whether accepting or rejecting the Basis of Union, let us decide every question regarding it as in the presence of the Lord, and in view of that day when every one of us shall give account of himself to God. Constrained of the love of Christ and zeal for the souls of men, we must cease unseemly strife, and on a basis of brotherly and mutual regard, and Christian honour and right—which we think the basis herewith submitted to be—we must be drawn together and established not only in the unity of the Spirit, and bonds of peace, but in an organic and visible unity to the confounding of the adversaries of Christ, the demonstration of the work of the Spirit, and the glory of God the Father. And as your pastors and servants, for Christ's sake, we shall earnestly and continually pray that the Holy Ghost descend upon us all, and fill us with the love of God, enlighten every mind, and purify every heart; and that He guide our Churches to the wisest and safest results, to the praise of His glory. And to God, the Father, Son, and Holy Spirit be praise forever.

Signed by order of, and in behalf

of, the Joint Committee on the Union of the Methodist Churches of this Country.

S. D. RICE,
President of the General Conference of the Methodist Church of Canada.

J. GOODMAN,
President of the Primitive Methodist Church in Canada.

W. PASCOE,
President of the Bible Christian Church of Canada.

A. CARMAN,
Bishop of the Methodist Episcopal Church in Canada—Chairman of Committee.

ALEX. SUTHERLAND,
Secretary of Committee.

TORONTO, December 6th, 1882.

CURRENT TOPICS AND EVENTS.

THE METHODIST UNION.

It will be seen from the report in our department of Religious Intelligence, that the General Conference of the Methodist Episcopal Church, at its special session held in the Town of Napanee, after full and free and animated discussion accepted the Basis of Union submitted by the Union Committee. Out of ninety-four votes cast only twenty voted against it, and of these only six were laymen. A subsequent vote on the question as a whole was still more nearly unanimous. It was objected by some that they were giving up all the cherished principles of their Church—the life Episcopacy, with its special ordination, the travelling presiding eldership, the diaconate and ordination of local preachers, and the veto power in the quarterly conferences. But it was felt that no body could go into the Union carrying all its peculiarities, that there must be the concession of some cherished features, and acceptance of some things to which they were unaccustomed if Union were to be accomplished; and for the sake of this great object, so devoutly to be wished, they were willing to yield much and to accept the Basis as it is.

The address of Bishop Carman at the opening of the Conference, for lucid exposition, for breadth of view, for nobleness of sentiment, and Christly spirit we have never seen surpassed. We hope and earnestly pray

that this all-important question when submitted to the other Church Courts which shall be called to pronounce upon it, will be discussed in the same Christian spirit, and with equal unanimity be decided in the same way. Before another issue of this MAGAZINE the question shall have received the verdict of the Quarterly Meetings of our own Church. We fervently hope that that verdict shall be a favourable one. To our mind there seems far less danger in Union accepted than in Union rejected. The Methodist Churches of this land cannot, even if it were desirable, go back to the position they occupied before the meeting of the Union Committee, in which brethren of the different bodies, face to face with each other and with difficulties which seemed to be insuperable, and as evidently under special Divine illumination and influence as any Ecclesiastical Council which ever convened in Christendom, overcame these difficulties which pertained not to mere finances and temporalities, but to fundamental principles and convictions.

We greatly admire the attitude taken by our brethren of the Maritime Provinces toward this question, both at the Union Committee and since. Though they have nothing to gain locally by this movement, for the effects of the disastrous rivalries which exist in almost every town and village in the west are not felt among them—and although, if the music

grants should be injuriously affected by Union—which we do not believe—they would feel the pinch more than any, so much of their work being mission work—yet without a discordant voice so far as we know, they heartily support this movement. As an illustration of that hearty support we quote the following from the editorial columns of the *Wesleyan*, the official organ of the Eastern Conferences :

“ Canadian Methodism is passing through an important period in her history. Her leaders, with encouraging words from without and opposing voices from within her borders, may well feel perplexed. Shall they advise advance or retreat? There can be, we think, no choice in the matter. It is too late to retreat with honour or safety from the position already taken. The French have a proverb: ‘It’s the first step which costs.’ That first step, through the influence of the Œcumenical Conference in London, has been taken. Possibly the Union idea may not have had time for development, but however that may be, Canadian Methodism has been the first to arrest the attention of others, and to call forth their plaudits by an effort at such concentration of forces and finances as would permit more extended evangelization. Can she now step back into the position she previously occupied? We think not. Can the several bodies, after having so nearly approached each other in the person of their representative men, go their separate ways, to cherish less jealousy than before? In some quarters there will have been approach, on the part of others rebuff, and the effects of this on human nature are not readily removed. Can a more convenient season ever be hoped for? Certainly one will never come when there will be less to be given up by some or to be accepted by others. No great movement in church or state, however delayed, was ever carried through without inconvenience in some quarters. Illustrations of this fact are most abundant. A right-about-face movement must cost us the respect of many of our neighbours. Each rival

Methodist Church in Canadian towns and villages, each spire that shall ornament (?) opposite corners in the new North-west, will remind the passer-by of the work which Methodism began and was not able to finish, though unprejudiced judges believed that work to be in accordance with heaven’s will. It may be questioned, too, whether we could carry back with us the full sympathies of some of our earnest men, whose time and money and deep interest, even partially withdrawn from our work, would be a more serious loss than any to be really suffered in the event of Union. There may be difficulty in advance, but we think we see much greater danger in attempted retreat.”

But we do not anticipate that this great movement, now that the most formidable difficulties have been overcome and a practicable Basis found, will fail of consummation on account of minor difficulties of detail of a purely economical character. We heartily concur in the following sentiments of the *New York Christian Advocate*, the organ of the great Methodist Episcopal Church of the United States, which may be regarded as the parent of two of the Methodist churches of this country: “ We cannot doubt that if our brethren of the various fraternizing Methodist bodies in Canada will generously waive their technical objections to some items of minor importance which are found in the proposed Basis of Union, and, in the spirit of concession which prevailed in the discussions of the large and able committee, adopt the Basis recommended, a most prosperous future for Canadian Methodism will be thereby inaugurated. Surely the preachers and people of the various branches in the Dominion can safely trust to the wisdom and grace of the united Church the early modification and adjustment of any of the minor questions which may be found to be necessary or desirable.”

Even the financial difficulties, we think, are not so great as are by some apprehended. According to the tables prepared with great accuracy from the official reports of the

several churches, by the Rev. J. S. Ross, M.A., and published in the September number of this MAGAZINE, the three Western Conferences of the Methodist Church of Canada raise for the Superannuated Fund the sum of sixteen cents per member. In the Methodist Episcopal Church the Ontario Conference, raises for this fund fifteen cents per member, and the Niagara and Bay of Quinte Conferences each ten cents per member. There will not be very great difficulty in levelling up as to annual givings to this fund, we judge. And as to the "levelling up" of the individual ministers before they come on the fund, that is their own proposition, made in good faith, and we have no right to doubt or object to it.

Then as to missionary income, according to the same tables, the London Conference—the richest Conference in the Connection—raises, of missionary money, an average of \$1.10 per member; the Bible Christian Church, an average of \$1.13 per member; and the Primitive Methodist Church, 89 cents per member. So that these churches, at least, could, without much effort, "level up," in their givings with the "Banner Conference" of our Connection.

Bro. J. S. Ross goes on to show that, in the Province of Ontario alone, there would be a saving of missionary money, as a result of Union, of over \$20,000 a year; enough to support twenty-five married men, at \$800 each, on mission fields. The judgment of the large and judicious Union Committee, who gave many days to the study of the subject, was that the missionaries would be better sustained as a result of Union than without it. We have all along been in favour of raising a special sustentation fund for tiding over any temporary difficulty that might be felt. Fifty cents each from the members alone of the uniting Churches, to say nothing of four times as many adherents, would raise a fund of \$70,000 and one member offered \$1,000 to such a fund. The Union Committee seemed to think such a fund unnecessary; but if it should

be, the United Church could easily double the amount.

Then the fear that a large number of men will be thrown upon the Missionary or Superannuated Fund is we think groundless. The sub-committee which investigated this subject, reported that for every man set free by the consolidation of circuits, there was a place where a man was wanted, and where he could be more profitably employed. The difficulty anticipated by Bro. Ross, arising from the unwieldy size of the Conference resulting from the presence of an equal number of laymen and ministers, is more imaginary than real. In the first place, even at the General Conference, there are not as many laymen attend as ministers, and if there is so little for laymen to do at the Annual Conferences as is asserted, a still less proportion will be present, and many of these will pay their own way at hotel, as many of them did at the General Conference. If the Conferences be found too cumbersome, we can surely trust the United Church of the future to provide a practicable way of holding its own Conferences. The "Basis" is not a cast iron discipline for all time. This difficulty, if it be a difficulty, surely should not block the way to Union. Still less, we think, should the alleged interference with the rights of the Annual Conferences. What does this interference amount to? The President of the Annual Conference retains during the whole year every particle of authority that he has at present, the only infringement upon his prerogative being that, *when he is present*, the President of the General Conference shall open the Annual Conference and preside, alternately, day by day, with the elected president, and assist him in the ordination service, and, in conjunction with him, sign the ordination parchments. As a matter of courtesy ex-presidents now frequently relieve the elected president. We see no great hardship or indignity in permitting the General Superintendent to do so too.

Of course there will be something in the Constitution of the United

Church that will be new to each of its former sections. But Methodism is not so wedded to the traditions of the past as to be incapable of modification to meet the exigencies of the times. From the very beginning Methodism has been, in a special sense, the child of Providence, and when she has most trustfully followed the leadings of Providence she has been most safely led. The very flexibility of her institutions will the better adapt her to meet the changing and evolving conditions of society from age to age.

We have the most sanguine confidence that the "basis" to be voted upon at the February Quarterly Meetings will commend itself to the calm and prayerful judgment of the vast majority of them as a practicable measure for bringing about a union of the Methodist Churches of Canada—a consummation that will redound, we are solemnly convinced, to the glory of God, the welfare of His Church, and the salvation of immortal souls. Let us approach the question in the spirit of the pastoral letter which we publish in these pages, a letter whose apostolic spirit and piety must commend it to every

heart and mind. And may the God of all grace so illumine our understandings and hallow our hearts, that we may do that which is well-pleasing in His sight, and which shall be for His honour and glory.

DEATH OF GAMBETTA.

The closing hours of 1882 were marked by the death of the greatest French statesman of the times. That was a strong and fiery will that, at the age of a little over thirty, roused France from the collapse of the shattered empire and girded her for a death struggle with the hosts of Germany. If ever words were half battles they were his. The electric eloquence that thrilled all France was felt in all civilized lands, and its memory will not soon perish. There was something volcanic in his fiery southern temperament, which was exhibited in his unbridled passions, as well as in his burning words. What a contrast between this turbulent nature, worn out by excess at the early age of forty-four, and the veteran statesman Gladstone, bearing, with light heart in his seventy-fourth year, the cares of an empire!

RELIGIOUS AND MISSIONARY INTELLIGENCE.

BY THE REV. E. BARRASS, M.A.

METHODIST EPISCOPAL CHURCH GENERAL CONFERENCE.

Our Methodist Episcopal friends have been the first to assemble in Conference since the meeting of the Union Committee in Toronto. The gathering was, properly speaking, a continuation of the General Conference of August last.

The place of meeting was the famous Methodist town of Napanee, and though the number in attendance exceeded one hundred, besides a considerable number of visitors, yet ample accommodation was found for all.

As usual Bishop Carman presided, and those of our readers who witnessed the manner in which that gentleman conducted the business of the Union Committee already named, will not need to be told that the duties of the chair were ably discharged. The Bishop was placed in a peculiar position, but whatever might be his own views respecting the matter in question, no one could say that he displayed the least partiality. He held the reins in his own hand, and was always prompt in his decisions.

Though somewhat familiar with

ecclesiastical gatherings, we never remember seeing greater despatch and more correctness in Conference proceedings. Both Ministers and Laymen gave evidence that they were familiar with the Government of the Church, and were always ready to state authority for the views which they expressed. The little book called "the Discipline" was in every man's hand.

Among the laity there were lawyers, merchants, medical men, a fair sprinkling of the honest yeomanry; so that there was considerable diversity of talent, but all were of one heart.

The Bishop's opening address, which occupied more than an hour in delivery, was a lucid, chaste, able presentation of the subject which called the Conference together. He felt the importance of the occasion, and earnestly besought his brethren that as a crisis was upon them, nothing must be done but with a single eye to the glory of God. Many were deeply affected, as was the Bishop himself.

The chief business of the Conference was to discuss the "Basis of Union." the document was read, and then considered, item by item. It soon became evident that there were at least some present who were resolved that every part should be sifted, and not a single sentence should be approved until it had been explained and made clear to all who wanted light.

There were those who contended that the Basis blotted out every vestige of the Methodist Episcopal Church polity. The General Superintendency was a lengthy subject of debate. The terms—Episcopacy, Episcopos, and Bishop, were analysed and presented in every variety of form. History was quoted. Ecclesiastical writers such as Low, King, Dr. Bangs, Dr. Stevens, and others were called to give testimony. John Wesley's views, Dr. Coke's, and Francis Asbury's consecration to the office in question, were all appealed to. It would be difficult to think of anything that could be said on this topic that was not said. Our brethren have been close students of

ecclesiastical history, and had read to good purpose. Finally it was agreed to accept of the terms of the Basis on General Superintendency.

The constitutional question was a perplexing one. Some contended that the General Conference had no right to accept the Basis until it had been pronounced upon by the people, at least in their official capacity. Others contended, that all the General Conference had to do was to pronounce judgment, and then submit the same to the Quarterly Meetings. The discussion on this question was the most exciting of the Conference. Some even wanted the matter to be submitted to all the members of the Church, male and female, young and old. Resolution after resolution was introduced to accomplish this, but, at last the vote was taken on the constitutional question, and only twenty out of ninety-four voted "nay." Some may say, Then twenty at least, six of whom were laymen, opposed Union; but to this we must say, No, as some of the twenty assured the writer that they were favourable to Union, but they wanted the people first of all to express their views. There were few, if any, who ventured to say that they were opposed to Union. It is evident that for weal or for woe, the Union feeling has taken great hold of the public mind, and those who set themselves in opposition are taking a position which involves serious responsibility.

On the whole we were pleased with our visit to our brethren of the Methodist Episcopal Church, and feel assured that if those present at the General Conference were fair specimens of the rest of their brethren, there will be no occasion to fear that the ranks of our Methodist Israel will not be greatly strengthened by their accession.

WESLEYAN METHODIST.

The Rev. Charles Garrett, President of the Conference, has undertaken a new movement, v.z., the erection of a Church, School, and Parsonage, at Epworth, in memory of John and Charles Wesley. He

wants \$30,000, \$5,000 of which the people at Epworth have agreed to raise. The President does not merely appeal to the rich men of Methodism to raise this amount, but to all classes in the Church. He would have every circuit in England to raise on an average \$50.

The zeal of the President for Temperance is known everywhere. Few men are better informed on this subject, and all that pertains to it. Recently he said at a Missionary Meeting, that while \$760,000 were contributed by the Wesleyan Methodists last year for foreign missions, Mr. Bass paid \$880,000 for the carriage of his ale.

Preliminary arrangements have been made for celebrating the centenary of Methodism in the Channel Islands.

Young Signor Conte, of Naples, has gone to Corsica to conduct the Methodist work at Bastia, where he has taken a hall for popular meetings. It was no sooner opened than crowded, and the alarmed priests are contemplating opposition meetings of their own.

EVANGELISTIC MOVEMENTS.

During the winter season most of the Evangelical Churches hold special services for the promotion of revivals of religion. Our exchanges of late have abounded with references to these services. Foremost is found the account of the visit of Messrs. Moody and Sankey to Oxford, where the clarion voice of the former produced a thrilling effect, as like Wesley in the same town one hundred and forty years ago, he called sinners to repent *now*. The singing of Mr. Sankey was something new in that classic city, and, as he sang the Gospel, not a few were led to receive the message, and rejoice in the liberty wherewith Christ makes his people free. Mr. Moody said that the two weeks he had spent in Cambridge and Oxford had been two of the happiest of his life.

The Rev. Thomas Harrison, of the Methodist Episcopal Church, United States, has seen at Decatur the most wonderful revival of his

life, two hundred and fifty conversions in fourteen days, sixty penitents at the altar, and forty conversions during a single service.

The Rev. Thomas Cook, the Wesleyan Evangelist in England, recently spent a week in Boston. He first formed a singing band of one hundred workers, and each night they paraded the streets singing for three quarters of an hour before the service. Services were held twice a day and three times on the Sabbath. The congregation averaged 1,100 each night. The afternoons were devoted to Christian experience and the Higher Life. Great good was done.

WOMAN'S MOVEMENTS.

Since the Woman's Missionary Societies were organised in the different Evangelical denominations they have collected \$4,500,000. There are fifteen of them, and their collections last year were about \$800,000. Those of the Methodist and Congregational Churches raised some \$120,000 each, the Presbyterian \$179,000.

The Philadelphia Conference of the Methodist Episcopal Church thus affirms. An examination of our Conference reveals the falsity of the idea prevailing in some minds, that the organization of Auxiliary Societies of the Woman's Foreign Missionary Society is detrimental to the interests of the parent board, seeing that in nearly all the charges where Auxiliary Societies have been organised there has been a liberal increase in the contributions to the parent board during the past year. This is probably largely due to the efforts of the Woman's Foreign Missionary Society in diffusing missionary intelligence through their Auxiliaries.

A General Conference of ladies connected with Zenana missionary work in India will be held the coming season.

Bishop Whipple, of the Episcopal diocese of Minnesota, declares his intention of licensing two women as lay readers, because no men can be found to fill the places. They are simply licensed to read the service and such sermons as the Bishop puts into their hands.

A lady recently died at Bristol, England, whose name was Miss Lutton. She was one of the most influential women in that city, and excelled as a class-leader. At one time she led seven classes every week. When verging on eighty years of age she still led five. Nearly all the Methodist ladies of Bristol have been under her spiritual care. She had a powerful physique, a cultivated mind, and remarkable grace and fluency of expression. Her rich nature was truly sanctified by the grace and truth which came by Jesus Christ. The memory of Miss Lutton is an inspiration. She died in the ninetyeth year of her age.

THE DEATH ROLL.

Canada has lost a distinguished citizen in the removal by death of

Sir Hugh Allan. The well-known Allan Line of Steamers, which ply between Montreal and Liverpool, is a monument to the zeal and perseverance of its illustrious founder. He was also known as the chief pillar of a church in Montreal which refused to amalgamate when the Presbyterian Churches formed one denomination.

The death of Alderman Carlisle, J.P., Belfast, has made quite a blank in Methodist circles. A few years ago he erected a Memorial Church in memory of his only son whose death, while yet a youth, was a grief to him. The edifice cost \$125,000. A few days before his death Mr. Carlisle arranged for the erection of school-rooms and lecture-room in connection with the said church, at a further cost of \$50,000.

BOOK NOTICES.

Pearls of the Faith, or Islam's Rosary; Being the Ninety-nine Beautiful Names of Allah, with Comments in verse from Various Oriental Sources (as made by an Indian Mussulman.) By EDWIN ARNOLD, C.S.I. Boston: Roberts Brothers. Toronto: Willing & Williamson. pp. 317. Price \$1.

This is a book of unique interest. In it Mr. Arnold gives us an insight into the religious ideas of a pious Moslem, analogous to that which he has given us of the better aspects of the religion of Buddha, in his "Light of Asia." Allah, the One God, has in the Mohammedan theology ninety-nine significant names or titles, for each of which an appropriate poem or legend is here recounted. Many of these are of extreme poetic beauty. The names are all descriptive of the attributes of the Deity, as the Merciful, the Compassionate, the Holy One, the Faithful, the Forgiver, the All-Knower, the All-Hearer, the Gracious One, the Nearest Friend, and the like.

In the poem on the name Compassionate—"for He is pitiful to small and great"—we are told how the Archangel Gabriel is sent from before the throne of God to prevent Solomon from falling into sin, and to help a little ant whose "worn feet fail in the falling rain." The story of Sayid galloping to death to keep his pledged word, reveals a noble ideal of truthfulness; and that of the spider and the dove delivering the prophet illustrates the special providence of God. Of deep significance is the legend of Michael, the Archangel, rebuking Abraham for refusing succour to an idolator, with its moral:

"Long-suffering Lord! ah, who should be Forgiven, if thou wert as we?"

The world of angels, and djins, and spirits, is very real in Eastern mythology, as is strikingly shown in many poems, notably in "Mohammed's Journey to Heaven." Over and over in varied form occurs the legend of the Recording Angels—the one swift to note in golden letters

every pious deed, the other regretfully writing,—after seven hours' delay for repentance—the evil ones. The death of the mighty Nimrod, stung by a grey gnat, illustrates the verse :

"O thou Abaser of all pride!
Mighty thou art, and none beside."

The legend of Ezra, impatient for the restoration of Jerusalem, falling asleep for a hundred years, shows that

"Time should not be
Reckoned 'gainst Him who hath eternity."

There are many other legends of Biblical characters,—as of Solomon and his wonderful signet and the Queen of Sheba, of Jonas, of Moses and the angel, of Adam quitting Eden, and others. The mercifulness of God is shown in His name "The Relenting."

"Praise Him Al-Tawwab; if a soul
repents,
Seven times and seventy, thy Lord
relents.

If one draw near
Unto God—with praise, and prayer—
Half a cubit, God will go
Twenty leagues to meet him so.
He is more tender than a nursing dove."

Of subtle significance is the legend of the four travellers, of diverse languages, quarreling about the food they should eat—when they all clamoured for the same thing, but did not recognize it under the different names they gave it.

"O loving King; long-suffering Lord;
Patient as Allah, and he loveth well the
patient."

Even Mohammed, the Prophet of God, is made to say,

"Except God's mercy cover me with
grace,
I shall not enter paradise."

In the notes is given much curious Eastern lore, e. g., the holy well of Mecca, Zem Zem, is identified as that revealed to Hagar when she fled with Isaac.

In these quaint legends, with their metrical varieties, the poetic skill of Mr. Arnold is shown to much greater advantage than in the "Light of

Asia." Indeed we know no nobler recent poetry than much of this volume.

Our New Way Round the World.
By CHARLES CARLETON COFFIN.
8 vo., pp. 524, and 200 engravings.
Boston: Estes & Laureat. Toronto: Wm. Briggs. Price \$2 50.

This is a new edition of a book which has been some time before the public, and which has been a sort of classic in its way. The causes of its popularity are not far to seek. The author carried with him the "seeing eye," a keen insight into men and things and institutions, and possesses a vivacious and vivid way of describing what he has seen. The book is not a mere record of the personal adventures of the tourist, like so many books of travel; but it gives a condensed account of the institutions, customs, religions, etc., especially of the far East—India, China, and Japan, which is very interesting and instructive. Go where he would round the world, he found almost everywhere the evidences of British supremacy. The gateways of commerce are in the keeping of Old England. Although in China and Japan, American enterprise is not far behind, if indeed it is not at times ahead. For instance, our author sailed a thousand miles on the Yanktse River in a steamboat built on the Hudson, and commanded by a Yankee skipper, that quite ran away from the heavy English built boats.

The English exports to China, however, were \$100,000,000, the American only \$289,000; but unfortunately a large quantity of the former was opium.

The account of the Chinese competitive examinations is very curious. Ten or twelve thousand students are confined for several days in as many cells in huge barracks. Only about one thousand attain the degree of B.A., "Beautiful Ability," and a still smaller number attain the highest grade, which opens the way to the highest offices. Old men of eighty, who have spent half a lifetime without success, have again presented themselves for examination.

In no country in the world is learning so honoured and so venerable, or are books and reading so nearly universal.

In Japan, after three centuries of persecution, it is estimated that there are more than 100,000 native Roman Catholics. At Papparborg is seen the precipice where 20,000 Christians were thrown into the sea.

The author bears striking testimony to the success of missions in heathen lands—all the more valuable that he seems to have been an impartial observer, and to have had no prepossessions in favour of them. The medical missions in Canton especially commanded his admiration. In one year 26,000 patients were treated, and the mission was a great moral force in the community. The aggressive policy of Rome was strikingly manifest. In China they have 700,000 converts, in India 1,250,000, as against 250,000 Protestants. But these converts may be said to be only civilized pagans, exchanging one superstition for another. The influence of the railway in breaking down the barriers of caste in India, and emancipating the people from its fearful tyranny, is simply marvellous. We have found the book one of the most interesting on these Eastern lands that we ever read.

Quintus Claudius. A Romance of Imperial Rome. By ERNSTECKSTEIN. From the German by Clara Bell. In two Volumes. New York: William S. Gottsberger. Toronto: Willing & Williamson. Price, \$1.75.

This is another of the admirable series of Foreign Classics which the enterprising publisher has brought within the reach of English readers. The success of this book in Vienna, where it first appeared, was quite phenomenal, the edition being exhausted in eight weeks. The story gives a vivid picture of Roman life in the time of the Emperor Domitian. The principal characters are TRINUS CLAUDIUS MUCIANUS, priest of Jupiter, a young Batavian, CAIUS AURELIUS, and a Christian slave, EURYMACHUS. Quintus Claudius, the

hero, is a youth sated with wealth and pleasure and yearning for a deeper peace and happiness than they can impart. Under the influence of EURYMACHUS, whose patience under affliction commands his admiration, he becomes a Christian. Under temptation, however, he renounces the faith, but, commanded to invoke the vengeance of Jupiter upon the accursed sect of the Nazarenes, he refuses and is condemned to death. In prison he is visited by his betrothed, but she fails to dissuade him from his resolve to die a martyr, when, she, too, confesses that she is a Christian. The tragic fate of death in the amphitheatre is averted by a remarkable train of circumstances, and the violent death of Domitian for a time delivers the Christians from persecution. The historic "keeping" of the story is admirably preserved. The author writes with that fulness of German erudition which is characteristic of Ebers and the new historic school. Copious foot-notes and citations from classical authors and explanations of ancient usages convince us that we are treading upon the solid substratum of historic fact, although the details of the superstructure may be the work of the imagination.

Heroes and Holidays.—Talks and Stories about Heroes and Holidays: or, Ten-Minute Sermons to Boys and Girls on the Holidays and on the International Sunday-school Lessons of 1883. Pp. 456, 12mo, illustrated, price, cloth, \$1.25; in paper, two parts, for each, 30 cents; both, 60 cents. New York: Funk & Wagnalls, Publishers. Toronto: Wm. Briggs.

We had the pleasure of reading this book in proof sheets and were so pleased with it that we made copious citations from it to use in our Sunday-school periodicals. We commend it to all Sunday-school workers. The sermons are by such well-known preachers as Rev. Mark Guy Pearse, Rev. Dr. Cuyler, Rev. Dr. Newton, Rev. Dr. Storrs, Rev. Dr. Corwin, Rev. B. T. Vincent, Rev. J. L. Hurlbut, and others of

note; but the greater number are by the Rev. W. F. Crafts by whom it is edited. It is illustrated with forty new cuts and many incidents and object-illustrations, making it a beautiful gift book. One of the strongest points of the book is its admirable illustrative stories which will fascinate the young people and assist teachers in illustrating the lessons. It will be remembered that the Rev. Wm. Briggs, our enterprising Book-Steward, is the exclusive agent in the Dominion for all of Funk & Wagnalls' publications.

Missions of the Methodist Episcopal Church South. By A. W. WILSON, D.D. Methodist Publishing House, Nashville, Tenn.

This little volume is the production of the late Missionary Secretary of the Church South, who was elected to the office of Bishop at the General Conference in May last. It is especially interesting to us from the fact that it was one of the last books which our revered friend, the late Dr. Summers, edited. The work contains a succinct account of all the mission fields now cultivated by the Methodist Church South. In no other book with which we are acquainted can be found such an amount of missionary information. There are chapters on Missions among the People of Colour, Indian Missions, German Missions, French and Cuban Missions, English-speaking Missions, China Missions, Mexican Border, Central Mexican, and Brazil, Missions, and a concluding chapter on the "Woman's Missionary Society." The progress of the Missions since the war has been truly marvellous, and is good proof of the vitality of the Church. There is also every probability of a still further extension, as persons of wealth are feeling their responsibility as they have never before done. The last chapter, containing an account of the Woman's Missionary Society, is especially interesting, and is a fine exhibition of what the sisterhood can do in furthering the interests of the Saviour's kingdom.

E. B.

Opium: England's Coercive Opium Policy and its Disastrous Results in China and India. The Spread of Opium Smoking in America. By the Rev. JOHN LIGGINS, Formerly American Episcopal Missionary in China. New York: Funk & Wagnalls. Toronto: Wm. Briggs. Price 10 cents.

This pamphlet is a tremendous indictment against the opium trade. Five thousand tons of the poisonous stuff are now imported into China yearly, and the profits to the Government of India are forty millions of dollars annually. The opium vice is more seductive and hurtful, the author asserts, than gin or whiskey drinking. It is a most formidable obstacle to Christians missions, and has elicited the most earnest protest of missionaries. The late Ecumenical Conference recorded its protest against the baneful trade. We hope Mr. Liggins' pamphlet will have a large circulation, and that it may so help to mould public opinion that the opium vice may be effectually stamped out. The pamphlet is a perfect mine of information on the subject.

Personal Reminiscences of Lyman Beecher. By Rev. Jas. C. White, M.A. New York: Funk & Wagnalls. Toronto: Wm. Briggs. Price 10 cents.

Old Dr. Lyman Beecher was one of the most remarkable men of his time. We have here a graphic delineation of his character—his oddities, his quaintness, his strange absence of mind, his genius, his simplicity. He was a grand old man. The book is good for as many laughs as it has pages.

A Beleaguered City—a Story of the Seen and the Unseen. By MRS. OLIPHANT. London: Macmillan & Co. Price \$2.

This is a rather tiresome allegory, constructed without much skill, designed to illustrate the relations of the visible and invisible worlds. The conception is unreal and fantastic, although considerable literary skill is evidenced in carrying it out.

Mrs. Oliphant's best work has been in the line of historic biography.

The Inspiration of the Bible. A Lecture delivered before the Theological Union of Mount Allison Wesleyan College, by the Rev. JOHN LATHERN; and a Sermon preached before the same Body, by the Rev. H. MCKEOWN, Wesleyan Office, Halifax. Pp. 65, price, 20 cents.

This able lecture deserves and should have received an earlier notice, but it has only now reached our desk. The author summarizes the current theological theories upon this subject, and proceeds to elaborate, explain and defend by lucid exposition and cogent argument, the Scriptural statement of the subject. This is one of the most important questions of the day, and we know not where else it is so succinctly and ably treated.

The sermon of the late Rev. H. McKeown, a devout and practical treatment of an important Scriptural theme, possesses pathetic interest as, we believe, the last published utterances of the brother who was so suddenly taken from us.

Christian Work and Consolation: the Problem of an effective and Happy Life. By ABEL STEVENS, LL.D. 12mo., pp. 202. New York: Phillips & Hunt. Toronto: Wm. Briggs. Price, \$1.00.

Dr. Stevens gives us, in this volume, a series of thoughtful essays, first, on Christian work, then, on Christian consolation or reward. He dwells with wise emphasis on lay activity in Church work; on the Christian meaning and aim of life; on the uses of wealth and of "the little talents"; on manners and their ethical importance; on the power of character, of enthusiasm, and of Christian love. A series of edifying chapters follow on peace in believing; on Christian assurance; the discipline of suffering; the joys of life and knowledge.

The whole book bears the impress of Dr. Stevens' wide reading and deep thinking, and is illustrated by numerous anecdotes and incidents from literature and life. Like everything Dr. Stevens writes, it will well repay thoughtful reading.

Winter Cities in a Summer Land—a Tour, through Florida and the Winter Resorts of the South.

This is a very handsomely illustrated pamphlet of 126 pages, giving a description of the Southern health resort, to which invalids fly to escape the rigours of a northern winter. It is published by the Cincinnati, New Orleans & Texas Pacific R. R. Co., and contains route maps, tables, rates—everything a tourist wishes to know.

The January number of the *Methodist Quarterly* contains an excellent article by the Rev. E. Barrass, M.A., on the late Dr. Ryerson, accompanied by a fine steel portrait. A late number of the *Wesleyan Methodist Magazine* had an article on the same subject from the same facile pen.

The January number of the *Atlantic Monthly* is of unique interest. It contains articles by Holmes and Whittier, a posthumous poem of Longfellow's, recently discovered, and a story by Hawthorne—such a conjunction of stars of the first magnitude can never occur in the galaxy of literature again. Longfellow's noble dramatic poem—Michael Angelo—of which only one third is given in this number, abounds in some of his most felicitous touches. Take for instance this fine simile of life:—

Whene'er we cross a river at a ford,
If we would pass it safely, we must keep
Our eyes fixed steadfast on the shore beyond,
For if we cast them on the flowing stream,
The head swims with it; so if we would cross
The running ford of things here in the world,
Our souls must not look down, but fix their sight,
On the firm land beyond.

The remainder of this noble poem—the last gift of the dead poet—will be awaited with deepest interest. Yet apart from this attraction, the *Atlantic* is unquestionably the ablest Magazine in America. It will be given to subscribers to the METHODIST MAGAZINE for \$3.20, full price \$4.