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## Lumbering in Canada.

This picture repre sents one of the most chameteristic Canadian scenes. The lumbering industry of Canadr is its most important one and engages the largest amount of capital. The following paragraphs describe the process of convrarting the living trees into the timber:-
"The air was cool and bracing, and fragrant with pine balm. The stately trunks rose like s pillared colomande, 'each fit to be the mast of some high admiral.' The pine needles made an elastic carpet under frot, and the bright sumbight streamed down chrough the openingsof the forest, flecking the ground with patches of golu.
"Soon we rearhed the nssigned limit, and the stalwart axe. men each solceterl his antagonist in this life and death duel with the anciert monarchs of the forest. The scarty brushwood was cleared. The axes gleamedhrightly
in the air. The measured strokes fell thick and finst, awaking strunge ect:ors in the dim and distant fonest aisios The whito chips few through the air, and ghastly wounds gaped in the trunks of the ancient pincs. Now a , veneriblo forest chief shivered through all his branclics, swnyed for a moment in incertitude, like blind Ajax tighting with his unseen foe, then, with a shad. dering groin tottered and reeler crnsh. ing dowa, skaking the earth and air in


LUMBERING IN'CANADA.
his fall. As he lny there, a prostrate gimnt that had wrestled with the storms of a hundred winters, felled by the hand of man in a single four, the act seemed like murder. As Latwrencestoorl with his foot on the fallen trunk of his Girst tree, but a moment before standinis grand and majestic and lorily as a king's son, like Suul muong the rrophets, he seemed guilty of sacrilegeof slaying the Lord's mointed. Ho followed in fancy its fate:
"' 'Mid shouts and checrs

## The jaidel steers,

l'anting heneath the grad,
1)mg down the weary willding road Those captive kings so straight and tall, To be shons of their streaming hair And, maked and hare,
To feel the stress and the strain Of the winh amit the recling main, Whosa ranr
Would reminil then forcvermore
Of thicir nativo forests they should not seo "gain.'
"But after a time his conscience be-
came seared and calloused to this tree murder, and as he swung his glittering axe through the air and it bit deep into the very heart of some grathl ohd pine, stoical benenth his hows as a forest sachem under the kulfo ot his enemy, a stern foy filled his soul, as ae felt that he with that tiny weapon was more than a match for the twweriug son of A nak. It realized the fairy tales of his boyhood, and he played the role oi Jack the 'Giantkiller over agam."

## The Arab.

Tus: Rev. H. M. Fiold, D.D., says: "The Arab knows the desert ins the Indian knowsthe forest. He is made for the desert as truly as the camel. His very physique fits him for long marches. He does not carry a suggle ounce of yuperfluous tlesh on his bones. In all my acquaintance with the Bedsween, I never suw one who was fat, like a negro. His only garments are a cotton | shirt and a sort of dressing.gown ce coarse haircloth, which serves tho double purpose of a cloak by dny and a coverlid by night. Thus lightly clad, but with sinews of steel, ho will march all day, and when night overtizkes him wrap himself up like a bundle, and lio down and sleep under the open sky. The Arabs eat but little, becruse they have littlo to ent; lut if a sheep bo set before them, they will gorge themsolves like anacondas:"

## A Word from Bermuda.

A combarondsets in these beautiful islands ivrites as follows.

1 nm in receipt of yume beautiful Manazipo for Junc, and it is even, if anyihing, handsomar thm any other; and the articles a we reple te wath loynity to our Gragions Surerngn. As stileti, we "Alethodists" are it traly loyal people, and in this msular and "old colonial possession" of Great Britain romarkable for such sentiments as are so will expressed in the ubly written aricles in this cument number. As regards the ilhstrations, I hase not seen any to rapaal those in the Camedian Mrethodist Jragazine for beauty. Our Charch in flourishing in Bermuda, and we are stathii, nailing ground, and our mimsters the hold of the hearts of the people.

Copies of the Jubilee number of the Magame c:an still be had at 30 cents each. Two benutioully illestated artioles, by Lady l3asses, will appear in early numbers of the llociazine.

- Our correspondent contributes the following Jubice poem, which has just tifty lines, one for each year of the Quecu's rejga:-


## EHFTY YEARS.

luty liazs:
Fifty years of a molle life,-
As Encen, as E:mpress! leluted wifo of cite who puated wath earth's strife In the flom of manhome's prime. Ha:il Dritain's monatcl: Queen of hearts As wefl as s:ablects, - froul sath parts Of thy vast liminire,-from all marts Of Comaneres, -ayo from every clime,
We pirdd olvediene to thy sway,Gilady thy novelcignt will ohey, Amd c delorate thy matal hay-
In t.... wa inshat in . wi i home. This the ? eat oi Jutinee : ath hal Qircan oi cat co. drict isln. each vale And hibl, man ce: the oflemons rale That irman the lolus Weos fantan come.
 Ewots th the dotane Soction mind, The Pa, tic wins in the reffinin,
Firom far lime men's shore.
Girt wht the rom land wheh brings
 Fandi, wor me me - The wlate wolld rings With the othal sung, -- linoore! Enearu!

## Fita ipase:

Fifty years of a well ofn ut hice,A nuticustiand nee fr mustrife Viaia cerery heosing tillod and rifu Wibh hapinaces, - -lis due to thee Our gracuas Suverepig amy Queen Who half a century's reiga has seen, Wh, may thy hife be everoreen In the hearts of all who suibjects be.

And oh, may choicest llegsugs rest From God the Father eyer blessid. Fhom , maty he grant our heart's reguest, Oh, may he grant our hearts re
In this our year of Jubilec, From our olld home, -from linghand dear, To distint Inuls, - from far and near We'll give one gruad unitexi cheer for our loved Quecn, -nlone to thec.

And may God grant in coming ycars, When usture tires of carthly carcs, Wheth thy lifo the hawenly prortal nears And thy domain is wrapped in gloom, That in that brighter, happiner laud, At his right hand forever stand,
The chosen of that glorious band, At rest in God's eternal home.
A. doxpynipar, s.p.

## A Sermon to Ģirls.

- It shall be $n$ short one. My-pulpit shall be an oasy chair. The sofa aind cricket shall be my pews. You ghal! be my audience, my choir, my inspiantion.
Come 1Bell, Eliza, Mạtt, and Dolim, let mo look into your cager eyes whisle 1 talk. Listen to my text.
"That our daughters he ns cornerstones, pulished after the similitudo of a palace."
It is a precious text to me. I wrant to mako jou love it niso. It speaks to me of the Book 1 love, of the joys 1 have had, of the mistakeys Ihave made. and it speaks in tho gentlo tones of my uld sumary teacher. Let me tell jou what it suys.

Giils, I want you to be cornerstones.

Cornerstones are the bust importwit part of a palace. Sometimes they we very heatiful. They ought ni ways to be strong, nad durable nad polished.
Ave jon, my ginls, polished, strong and dmable?
Are you the coner-stones in the pabace of Jesus? .
Are you polished?
I do not mean: are you beautiful? have you bright. eyes, or shing hair? have you lily complexion, or rosy checks 9 have you pearly teoth, or bewitching smiles, or graceful formi It is not of theso things I speak, when 1 :isk, Are you polished 9

Is your heart polished ?
Do your eyes sline with the thought of doing good to others? Do your cheoks flush prith the conscioustiess of pleasure given to some one else?

Do you give your smiles to the muhappy; the unfortumate, the weak?
Dows your whole face shine withthei 'ight of kinduess and sympaths'
Are you strong?
Not, have you strong muscles f -can you lift a heary weight? can you priac:ice octaves without weariness? can you walk a milo without aching liming it cau you sweep the carpets 3 can you wash? or can you churn the golden: butter: 9
To bo string playsically is desimaple, but this is not the strengtil F:ng nskiing you about.
Are you strong to resist temptation as it pushes.itsclf upon you $?$

Are you strong to walk the path of life? Are you willing to walk this. road though it may bo rough, up hill; and thorny?
Are you trying to induce others to walk with you, to give your strong arm to the weak one?
Are you willing to do not only that which is safe for you, but to walk always where it will be safo for your sister, your friend, your Sumday school scholar, to follow your cxample 3

Are you dumble?
Not, have you firm healthi do you inherit a strong constitution i do you expect to live a long lifes Not, is your beauty enduringi will your checks
fingeq ypur hair turn graya your. eyes Jose their syarkle? Not, is your memary anduring? do you rom mentyer tho books you reent, the fermaus you have hepred, tha songs you lave sung, the pictures you linve peon? Health, beouty, ant memiory aro-flosimble, but I do nut ask you of these to night.

Is your olyaractor enduring? Is your hope foumded on solidyock?
Do your thoughts of hostven-graî bright? Does your joy in the sotrvice increase with the passing dayss. Do. you Sool aternai lifo sphinging up in your inmost soul? dide yupy vords, jour theughts, four aceds filled with this primefyte of immortatity ${ }^{\circ}$

Are my questions too linat? Ts my sermon too personal?
Ah, my dear children, often I ask myself these same questions, and often 1 fear to answer.

Iat • a together ask God to help us answer them truly.-.I. II. J., in Golden Rulc.

## Begin With God.

Brast the day with God:
Ife is thy sum anil day:
He is the raliance of thy thasin, To him aidiress thy lay.
Sing thy first noug to God !
Not to thy falloweman:
Not to the creatures of his hame,
But to the Gloriups One.
Awake, cold lips, and sing !
Arise, hall kinces, and pray:
Lift up, 0 man, thy heart ami eyes;

- Brush slotbrulnesstavay!.

Look up boycid thego clouds;
Thinther thy pathray lics;
F. Mount up, anday, and linger not;
$\because$ Thy goal, is yonder skics.
Cast ovory weight asile!
Do lngtle with cach.sin:
Fighlit with the faithless vorld withont, The faithless heart within. •
Take thy first meal with Gor : He ig. thy heavenly food!

- Fecel with him, on bim ; he with thee

Will ferst in brotherhood.
Takotily firrt walk with Gad:
Let him go forth with thee; :
By struan, of sea, or mountian path,
Scek still his company.

## The first transaction be

tifth God jumiself above;
So shall thy buaincss prosper wecll, Aud all thy days le lova.
-Borar.
Suppose a man should establish a inakery in which, by the infusion of a poisonous drug into the dough; he would endanger the public health, how long would society hesitate befoce dealing with him? Would his business be considered a proper sulject of legisla tion? And n proposition to tax or regulate or license it would be received with derision. And ii from the bakerics poisoned bread should go out for a single day, and it was suspected that thero was a mutual undorstandiug nmong the bakers of the city to carry oll a trade of that kind, what a staru of indiguation would be aroused! If the command to stop that death-deal-
ang buabines aniount instintly ongopliçd iyith, an outrizod dommiuits
 yinh dy conointion ghil utorly wipo itgit And ye phepraproposuto prolifht by juw the bipo rof aspoish tlint ifs deatrojling bolihtid liodjestrda souls ef mion by the thougapa bomo
 and any that the Gest thing wo can do


## Sevig the ouren

 thatouno dhe Londouz diny she said:
 got woll "

Shortly after, when the Queen pis. ited the hospital, this remirk was repeated to ller Majesty, who deter mined to gratify the cbild's innodent wish.
"My dirling," said the Queen ${ }_{1}$ to the little ginl, after sho had sequ her, "I hope you will bo a little better now.".

The plensunt thought of having. seen the Queen might relieve the pain of a suttering child, but still no healing could really come from thie sighit.

But there is a ling, the very sight of whom will heal disease and testero the failing life. And those who arr faithful shall kehold his face." "Blessed are the pure in heart, for they shall see God." ""rinine cyes shatl see the King in has beanty, they shan behold thice land that is very far oll Aud tiee. inhabitants shall not say, I nom sick ; and the people that drell thieroin shall- ike forgiven their iniquity: ${ }^{\text {I }}$ Isaiah

## What Jesus May Say.

Two joung gind wero walking leis wrely home from school one plaisfant d:yy in early atutum, when one gus adkikecssed the other: "Edith Whatliznm, what will the girls sity whon they lfan that you have invited Mascric helly, tu your!party?"

ESHa, when mamma toll mo to invite Magenie, I asked her tho sumo question: She told me it made 211 diflerence -ubhat the givls said who thouglit Maggio a great deal bengath. then because she yas poor and fíce school-bills were maid by my father, and ste aslied mo if I Yould like to hear"wat Jesus would siy, oso she took lier Bible nad read to nic thes rords in ind the hing shail nupser :and say unto them, Inasmucti is ye have done it unto one of the least of theso my brethen, yo liage dane
 mistake."
Ah, dear readjprs!' neveras ask what this nud that one will say while you are doing what is rig̣ht, but filiat Jeșus, your King, vill, siny on the glorious resurrection plorning that will spon dawn upon us.
BLESQEP arin they, who got to Içus and invite ofhers th go withethin.

## The Queen's Jubilee Prize Poem.

"In Hoc Signo Vinces."
Frose west to cast,-from cast to west, The glad bells ring, doross the sea, They echo o'er the occan's breinst,
With sound of song and mingtrelsy; Wide as our world-wido eapire, swells The mellow music of the bells
That ring Victoria's Jubile I
Hack through tho mists of fity years, They bid tho lingering fancy tray, Through all thoir changing lippes aud fears, Through summers groen and wisticrs gray; And, lookng both wayn o'er the stream Of Time, we seo, as in a dream;
Than vision of a gala daja!
A chapel royal, through wilioso yaulted hoight Deep organ toncs majesticamuic pour,
While, through cmblizisted panes, tho suinbow light
Falls, in soft coloris, on tho marble flogr. On Britain's chivalry, ofelalies bright-
And efligios of kingsund!knights of yoro,
And a young prineciss, onitwhosa suna., hair A crown imperial rests-too atern a weight of carel'
In the dim splendonn of that aucient shriạe, Again themadidenstands, - butnotaloina;
Love's snowy blossoms with her jowel's. twine;-
A dearer kingion, - a morefitting throue, The crown of womanhond the most divine,
This fairer pageant gives her for her own;
And onward, now, intlove's sweet stiength, strate,
Stiallwalle with firmer thead,-wthe woman and the queen.
So rain its' course, throigh many a peateful yeir,
The happyidyl of a rogal lote,
Rich with all blessings humau hearts hold dear;
Norseti, in lonely majesty, nbove
all 16 ly lives, - but, with its radiance clear
Brö́dinito'er all the nâtión, like a dobe, Till fatecainielsudded;--dedf te pràjers und - tears;

And cut in twain the current of the tranquil years!
Tho woingn's heart clung, mourning, to the grave.
The queen must brate herself alone to bear The buyden of her station, - nud how brave The fetitit that triore sowell its load of care Ind bitter grief - He knows alone whogaive Tho balia to norrow, fird the strength to .prayen;-
Whose unsecn guidanee, thrbugh the light and dark:
suides mon'rint intions to th' appointel maris!
in must the streamof hmamprogress flow Througli tiyhty and shaulowy to thegress how dayt

Whiteilingoring avil'sinttes uswith lissmay,

- Wrong! rand.o.oppressiou,-dumb beastio helplessuryoe.
The dumelens inco upon their fellows lay, -
Whilo yet, through all the turnings, all the strifit
Still/'throingho our limpire'illows'a. tide of freab'ning difo 1 .
The fansky Hiludoo, derithith sithitering palm Coisces to misc onthbse dim shailowyiluys Of myśtic contemplatión,;sirtahnlike calin' Thatibrqouledoter the cralle of our race,Losç, iu music of the CGhistian panim,
Thic faring tomes of conquest and disgrace, Thl hd, too, citcil the noblerimpolist inghi,
 soyes: •
 Wherothorankion-brewatanvago chased
hisprfye
sut filty yoars agono, -great citics rise,

And a new empire, at the gates of day,
Owns, as the monder of its destmes
Thosea-queenisle, of not thern waters grey;
White, - where the sun hurns hot on Afruc's samils,
Now peoples wake to life, and streteh to it the er hands.
Our fair Domiuion spreads, from sea to sea, Het pine-clad momutains, prairies, streams, ahid lakes;
Whero late tho hardy Indian wandered free,
The throbling lifo of a young nation wakes,-
A greater liritain of the West, to be,-
Whilo yet no link of happy coneove breals With tho dear land from whence our fathers brought
Heir looms of high tradition, pocsy, and thought 1
Auld whon nnother fifty year have sped, Mry the old redeross flag still flont on high,-
The sacred sign of evil phantoms flel,-
Ol brokeh powcr, of wrong nami tyrumy, -
Whero'er its freo-iorn staudardbecarers tread,
Ne'er many the weak for rescue vainly cry, Novoice of brother's hiood for vengeance rise, Nor smoko of ruined liomes detile the clear ; blue skics!
First in the files of Yrogress may it be,
First in the march of Science, Freedom, Peace,
Bearing the truth that shall make all men
free, The brotherhood of man, whose blest'in. creaso
Shall werge in it, as rivers in the sea
All hearts in love, till every discord cease, And every warring symbol shalf be firred Before the ensign of a Federated'World!
So let the bells ring o'er the sea,
From west to cast, from cast to west, Dearing the anthem of the fiter Achuss' the ocean's azure breist;-
Achuss the ocean's azare breast;-
A world-wate song' of love aud hberty;--Victoma:-in this sy mbol bless the lrighter age to be:

- Agnes diautle drachar (Fidelis); in the Week:

Religious Scenes in China:
 cambying out a mabad. ful thient.
"Citucir-niciano" is very cönhion in Chima. The templess adreirtisëtheir warts' by posting on walls' in the neighbourhool square putces of yellow paper, wherton is the exact Chinhsiequiviont of the scriptimin; "Ask'rind ye shall reccive," togethici whith the name and'location of the 'Trmplemitiefr prayers's are alswas anisidered.

But there' ate alsd more personal forms of begging The writer of an article in The Youth's Compainton'lias seen in Peking a priest whosé chtek's had been pierced, and the teetfiknockd out so thate an iron rodd, as harge as one's middle tinger, could passe throngli, to project antinch or tivo beyond cither check. An iron half-circlo wis liniget to crich end of this, mud passed arbudn the back of the priest's headi Attaclied to the lialf-circle was an iron" chaiti, which was so long as to dratig on thie ground several feet behind him.
His lusiness was to go from house to house, beatily's smatl druim, asking help to repair a teinple. Synipatify would be wastud on htm. He vista "professionid cliurch-debt lifter" witi ${ }^{2}$ haid monthly wages aud ad cothmission
on his collections - and the rod and chaik were his stock in trade.
There was another way, still more peculiar. A priest stands in $n$ small box-liko scructure, placed in front of a temple, through the boards of which spikes lad been driven, so that the imprisoned priest can move no part of his body, except his righit arm, without. being pricked by a spike. With his right hand he rings a bell to draw attention to lis pitiable condition Chnritable persons give so inuch for the privilete of drawing out a spike.
The highest-priced spikes are those which point at the vital parts of the body. The priest is stipposed to stand in his kemel day and night until all the spikes are bought or drawn, but no one believes that he railly does so.
A single incident will show how much hardship and seif-inflicted sulfer ing some of these heathen will undery to fuhil a religious vow. One tolembli, hot and dusty afternoon in $18 \mathrm{it}^{1}$ the writer was resting at a wayside tea house to the southwest of Peking and saẅ approacliing a man and a woman. The man would first take one long step, then bring his other foot up and measure his whole length in the road.
Having knocked his head thice fimes on the ground, he rose, took another step, and again prostrated himself. The woman was his wife, and was waiting upon hipi. In muswer to questions, he said that he had made a vow that if Buddha would restore to bealth his son, who was desperately sick, he would make a pilgrimage to Wu-tai-shan and home again, a step and a prostration all the way.
Not more than three miles could be made in a day. Ite had travelled ahout 600 of the 2,000 miles of his duable jounces, and would be two years longer in completing his vow. As he was is years old, and almost worn nut, it was easy to see that he would not live to fultil it. A callous lump as large as an egreprojected froun his forehead; raised by his knocking his head upon the dusty, roal. Yet this man Was shocked:and angry at a suggestion that he should abandon his useless "Hilgriniage, and passed out of sighi measuring the road with his infirm bodiy.

## Methodist Jubilee Song.

"Aiwikn! Arisu!" Tho shont was heard "detiveraico is night !"
Whan' first the sons of Wesley fung theis babnars' to the sky
Tho work, for Christ their watchyord, and this their batale cry;-
. Tho Lord is marching on? Glory, glory, ballelujah,
The Lord"is marching ön.

At onco arose a shout of joy, from England's sunny dalcs
That wbld the sleceing echocs all through Scotland's hills innd vales,
And mughin stirring clarion tones, from all the.peplis of. Mu'es;

Tho Lord is marching on.
Tho mugool Cornish niuers licard the sous of jubijlec,
Tho Chanmel Ialnals caught tho strain and sang it glad and irce,

It burst in pealingt chorus from: the thilers of the sea,

## The Lord is marching ou.

The sons of Erin started when they heard the joyftul song.
Aeross the vecan billows, on glail wimls borno ulong,
And a thousam sturily voices swelled tho nuthem clear and strong,

The Lord is marching on.
So swift to enst and so swift to west, tho Gospel Rigual sped,
Untila anghty army had risen from the deal,
Shoutng with gliny meach soul, and joy uron cach head,
'The Lord' is marching on.
Then with a start and with a cry, with blood red thag unfurled,
Upon the ranks of evil the bamered host was hurled
For the spreading of the Kinglom, for tho congnest of the workl,

The Lond is marching on.
No more tho sin ciuseal sons of mon dinall mumro the smints darth,
Col time has nevetilighted tho hopes that then had birth,
thundred years of victory and glory fills the carth,
The Loritis marching on.

Oht brothers; while your hearts are swelling, start tha old time song,
Hing itwith a vigour that shall rollthe world along,
Vhig itas we ought to sing it,twenty millions stroug,

The Iorl is marchiug on.
The cöming of the kingdom. Oht thaglory it will bring,
Oh : through the vanlted Heaven let our praises peall auid ring,
For a glorious day is dawuing, 'tis the coming of the King.

## The Queen's Thanks.

The Home Secretary has received the following letter from the Queen:"I am anxious to express to my people my warm thanks for th. 9 kind-more shan kind-reception I mew vith going to and returning from Westin.inster Ubbey with all my children and grandchildren. The enthusiustic reception I mot with then, as well as on all these eventful days in London, as well as at Windsor, on the occasion of the Jubilee, touched me nost deeply. It has shown that the labour and anxiety of 50 lng years, 22 of which were spent in untroubled happiness, shared Find cheered by my beleved husband, nuitwhile an equal mumber. were füll of sorrow and trials borne without his sheltering arm and wise help, have heen appreciated by my people. This ieeling and a sense of duty towards my-dear country and my suljects who areso inseparably:bound up witlimylife, will encourage me in my task, ofteni, very difficult and-arduous one, during the remainder of miny life. The wonderful order preserved on this occusion, and the good behaviour of the enormous: multitude assembled, merits my lighest almiration. That God may protect and nbuudantly bless niy country is my fervent prayer."

Ir' is estinnated that nine hundred millions of the infinbitants of the globb fro tobaceousers:

## OUR S. S. PAPERS.

 pra traz-tontanz prarThe best, the cheapest, the inost elltertaining. the most populat.

 The Wes cran. Ilallias, neckly ... . Sunday. Sichool hamper, as 1p. Sin., monthly.. on ma herran heist Yuarterly; win sio

Me. Ver 100
onie nuld school

Epss
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Home and School
Rev. W. H. WITHROW, D.D., Editor.
TORONTO, JULY 30, 1857.

## $\$ 250,000$

FOR MIS8IONS
FOR TEM: YEAR 1887.
Methodist Missions on the Blood Reserve, Alberta, N.W.T.
[The following interesting letter is a reply from the Rev. J. McIe:m, to an inguiry fimm a member of University College Missionary Socicty.-ED.]

Mr deara Sir,-It affords me pleasure to comply with your request relistive to missionary work among the Indians, especinlly when the information is desired for such a worthy object as enlisting the sympathios and arousing the enthusiasm of a noble hand of students. Student life has charms for me, and the very name makes ne one with avery one of your fellow-students. Pernit me, then, in jotting down a few things to throw aside formality, and address the members of your socicty ins "fellow-studeats." The Blackfoot Confederacy comprises three tribes, namely the Bloods, Piegans and Blackfeet proper. The Bloorls number 2,200 , and are located on Belly River, south of Macleod; the Piegans, 800 , hawe their reserve on the Old Man's River, west of Mauleod : and the Bhackfent proper, between 1.300 and 1,500 , who live at Blackfoot Crossing, on the Cimadian Pacitic Railroad. In the summer of 1880, I found the Bloods camped at Macleod, and at once, with the aid of an inturpreter, began survices for them in the Metiodist church. These were the tirst regular services ever held amongst them, and I had the honour of beng the first Yrotestant missionary sent to labour amongst them. The old chiefs sat in church with their people smoking their pipes, occarmanally saym: "That is poos that is wered." My menpiretore nftomtimes got drunk, and I found it very dificult to labour successfully through
such an agency. In the nutumn of that year the Indims removed to Belly River, where they now reside, and, being placed in peculiar circumstimees, I was mable to remove my mission premises there. for fully a year 1 visited the reserve, conversing with the people in their lodges on religious matters and crected two buildings used as school and house for a sehool teacher. Afterwand 1 removed to the reserve where I now live. Our work has been carried on energetically, amid the dificulties consequent upon founding a now uission, the changed mode of living among the people, and their intense love for their mative religion.

Having baptized a few children in the early stages of our work, and these unfortunately having sickened and died, the Indians soncluded that the ceremonies of the praying man were injurious and none were biptizel for a long time. Living in their lodges with o.ly a few portable goods, they could not understand why the missionary required to have any furniture, or more than one suit of clothes, and oftentimes our red friends would gather around the mission-house and beg for everything they saw. We gave food to the sick, and then the healthy ones would beg incessantly. We gave them clothes, and when their friends died, they placed them in the graves with the corpses. The medicine-man's drum was the sounding death-knell of many of the red men.

My heart has been sad indeed as I have listened to their sad tales of suffering. Poorly clad and depressed in spirits, I have heard theon tell that a frew years ago they were rich, sound in body and contented in mind. Then the buffilo roamed the prairies in thousands, the millions of acres of land were theirs, but the happy days were gone The buffalo had departed, the white men owned their country and these were their masters. The faithful warriors of former years were deal, and soon they too must pass away. The mother's sad wail for the departed was at times very affecting. With one finger cut off, her hair cut short, limbs mutilated with a knife until the blood ran down, the hereaved mother would go out at sunset and wail bitterly for the lost. Some of these things still happen amongst us, but not to such a degree as in former years. Our missiomary duties are manifold. Religious traching in the lodges at stated times on Sundays as the location of the canns permit, and visits made at other times, are continually attended to. The nomadic habits of the people materially increase our labour, as they travel from place to place on the reserve. From three to six services are held on Sabbath. Entering a camp, the lolge of the chief is sought out, an Indian steps to the centre of the camp and calls out that the missionary has come, and the proplo aro to assemble for worship.
Should the people the at "home, tive


THE WHIP POOR WILL.
lodge is soon filled, and with deep nttention they listen to the Gospel in their own tongue. Seated on the ground the missionary proclaims the great truths as revealed in the Divine Word.
The pipes and tobacco are laid raside and reverently they bow their heads before the Great Father. We cannot point to names on a church register as notable conversions, but we notice the carnest countenance, and our hearts are cheered when we hear the confersions of men and women as thay sometimes interrupt the service by saying, "That is true." "I was in trouble yesterday, but I prayed to God and he helped me. I know God hears and answers prayer." In their hours of sickness they send for the missionary or come to the mission-houss for medicibe, which we are enublod to give them through the kindness of friends. The heathen customs a:d losing their hold upon the people. The light from above is shining gently in their hearts, and the time is coming when the songs of Puganism shall be replaced by tho noblo songs of the kingdom of light. Our missionary platform is, "Fear Gorl and honour the Queen," and we onjoy a measure of satisfaction in being able to state that the Blood Indians were loyal during the rebellion. We are "working and waiting." This is the Master's work. The missionary learns in his toil that he must inculcate the principles of selfhelp and thus aid the efforts of governments in elevating our brother in red.

Continually are we teaching tho Indians by precept and example, though on a very limited scale, the necessary. lessons in industrial arts, while my wife imparts lessons in domestic economy and materially relieves the sufferings of those that aro
sick. There is light boyond. It is not all sunshine, buit the shadewn lead us to God. Fellow-studente, 'pray for us!

Sonne of you may tread tho lonely path of missionary toil, and already you may feel the missionary fire in ${ }^{\text {h }}$ your hearts, keop it burning. Seeis the holy enthusiasin that comes from contact witli noble hearts. Henry Martyn in Persia, Carey and Duff in India, Wm. C. Burns and Morrison in China, Bishop Pattecon in the South Scas, and Bishop McLean in the Canadian North-west, are your forerunners. Study their lives; enulate their good deods, and noble, indeed, shall be your career.

Pray, my brother, for the red men of the west.

May your Missionary Society bo abundantly prospered, and University College rejoice in your toil.

Respectifully yours,
Joun MoLeax.

## The Whip-Poor-Will.

Tus Whip-poor-will is so called from the words supposed to bo uttered by it. To many of our readers the cry is familiar, breaking the atillness of the early summer evening with the demand that "poor Will" get his deserts. The picture here given of the Whip-poor-will will give you some iriea. how the hird looks when out fly-catching; very much as though the jaws-or; bills, should I say :-were out of joint. Swaiows have much the same kindi of mouth, which I think you might seo by watching carefully as they dart backward and forwand over the river upon a summer day, catching. Gies, gnats, or smaller winged insects.

Tres child is father of the man.


The Great Bell at Moscow.
Ws all, from our childhood, have heard of that great bell. I heve a book at hand which tells of some of the - 'great belli of Moscow. The reader can form solte idea of them when I state that.the largest bells in the towers of our churches in this coun'try rarely pass 6,000 pounds, while very large, bells only weigh from 2,800 to $: 3,500$ pounds. The first big bell - cast in LLoscow, 330 years ayo, whighed 36,000 pounds. They tell of 'oue which a Polish traveller saw in 16! 1 , of which the clapper was moved by twenty-four men. In 1636 a great bell was cast, which in a tire fell to the ground and was broken. That bell weighed 288,000 pounds. The circumference of its mouth was fifty-four feet, and ite sides were two feet thick. In 1706, in a fire, it fell to the ground. It was recast in $173 \overline{3}$. The lndies of Moscow threw their jewels and their treasures into the liquid metal. This innes an imperfection in the carting, 60 that a piece in the side of the bell was knocked out when the bell fell. It remained buried in the ground until 1836, when the Emperor Nicholas had it set upon a pedestal. The following are the dimensions of that Great Bell whose ringing, one would think, might shake the earth. It weighs 444,000 pounds! Its height in 26 feet and four inches, and its circumference 67 feet and 11 inches. The weight of the broken piece, which hies by its side is about 11 tons. But as large as that bell is, it is not big onough to hold the stump of a, tree which I saw in
the Mariposa Grove, in California Tree No. 205, according to Prof. Whitncy's table, in circumference at the ground is 87 feet and 8 inches, and that when it is much burned off on one side, and it was plainly formerly over 100 feet in circumference. Another tree 1 saw there was 67 feet two inches in circumference six feet above the ground.

## A Strange Funeral.

Ove day a missionary lady, walking through the Chinese quarter of San Francisco, saw hùndreds of people collected in one of the streets. As she drow nearer she found that the funeral of 3 wealthy Chinese merchant was in progress. A large canopy had been erected on the sidewalk extonding into the street, and upon this were placed the offerings for the dead And what do you think these were? Three large roasted pigs, five pyramids of oranges, platters of rice and meat, cakes, con fections, wine and tea At one end of this canopied platform were crouching upon their knees the three wives and the five children of the dead man; also five hired mourning women who were weeping and wailing in pretended grief. A long line of carriages made up the procession, which at length started; but the wives and children were not permitted to ride in a carriage, but were stowed away in an old express-waggon. The idea was that thoir grief was too great to permit them to ride comfortably to the funeral. -Children's Work for Children.

Jesus is the Bread of "Iifo.

## THE DISS OF WESLEY.

## VII.

I taink no one ever had so many kinds of happiness mixel together in their cup as I have.
I can bardly ever get beyond "adoration" and "thanksgiving" in my "acts of piety" now, except when I have to make "confession" of not having been half thankful enough.
Hugh is to be his father's curnte, and Parson Spencer told mother that it has always been understood that, after him, the living will be given to Hugh, so that we are to have the great joy, Hugh and I, of having it for our business in life, to do all the good wo can all our lives long to those who have known us from our childhood. All tho good we can in every kind of way. Other peoplite have it for their calling, the thing given them to do, to fight in the King's armies, or to make laws, or to make other people keop them, or to buy and soll, doing what good they can by the way, or after their work is done; but doing good is to be our business, profession, study, always, every day, Hugh's and mine. In the morning we are to think who there are around us to be helped or comforted, turned out of the wrong way, cheered on in the right. With others, maintenance, traffic, are necessary objects. We need not have one selfish object in life. The poorest must feel there is always one door in the parish from which they will not be turned away. Those who have sunk the lowest must feel that there is always cue hand that will not fear to be polluted by touching them to lift them up.

And all this will not be a romantic enterprise for us, but simple, plain duty, which is so much sweeter.
I hope I shall not be a hindrance to Hugh. I must not grudge his going out in the evening on any summons of duty, on stormy nights, even though he may seem wearied alrẹady with the day's work. I must z.ot let any womanish fears prevent his visiting the sick, even thin"gh the sickness be deadly contagious pestilence. Should I be less brave than a soldier's wife, or a poor fisherman's Men are meant to peril their lives and to wear out their strength in work, Hugh says; and if the parson'h calling were to be without its perils and toils, it would bo less manly than the sailor's, or the shephend's, or the miner's, or any other workingman's, and therefore less Christiar.
Easy things for me to intend; but not so casy to do, when the peril or the trial cones! Yot if we are to have the true blessing of out calling, We must go forth to it, Ilugh says, not as $\pi$ paradise, but as a campaign. And then it will be vie, flunas wol and that makes all the difference.
Yet how could I bear to take all this hinppiness if it wero to bring loss to mother, if I caught her tender eyes every now and then watching jive wist-
fully, and filling with tears,-and she so ferble. But this will scarcely take me from her,-not at all at first, for we are to have our honie under this deur old roof,-so that it will be ạl gain to mother and to father, too. And then I have some one to consult about everything. Because (and this is another especial blessing) Hugh knows already all about us all.' He has watched mothor as anxiously as $I$ have; and we can plan together about the best way of helping Jack.
Hugh said the other dny there is no doubt Mr. John Wesley would retegnize mother to be a nost saiatly woman, if he knew her ; and that he feels sure, if mother knew MTr. Jolin Wesley, his life of labour, his eititire devotion to God, his unlimited beiievolence and beneficence to man, his attaclument to the Church services, she would revere him as next to the Apos. tles. It is the greatest trial of Reformers, he thinks, that they have often to be blamed and misunderstood by the good men and women of their times.

He says if mother had lived in Martin Luther's time she might prob. ably have prayed for him in her convent as a prodigal, whilst living by the very faith he spent his life.to proclain.
One evening, about a fortnight since, Betty, nfter removing the supper, announced her intention of joining the Methodist Society which met in the village.
Mother said gravely,-
"You can do as you like, Betty; indeed, I suppose you will do as you like. This new kind of religion seems to make that a necessity for every one."
Very severe words for mother; yet mother being the gentlest of beings, is nevertheless in her gentle way abso. lutely impenetrable when once her mind is made up.
"Once for all, however, Betty,": she continued, laying down her scissiors, and spenking in the low, quiet tone neither Jack nor I ever thought of resisting, "I think it is ny duty faithfully to warn you. I do not uñderstand this religion of violent excitement and determined self-will. The religion I believe in is one which enables us to control our feelings and yield up our self.will."
"Missis," said Betty, "I may jab well speak my mind out at once, topo. If you mean that I couldn't keep back. my tears at the Sacrament yesterday, no more I couldn't, nor I scarce can now when I think of it. For blye blessed Lord hinself was there, and I felt as sure of it as that poor womatit who washed his feet with her tears. I felt it was the Lord himself giving: himself to me, and showing me he loved me, and had died for me, aníd that my sins were forgiven. Didn't old Widow Jennifer rouse up allithe town with her crying and sobbing when her poor lost boy came back. that was thought to be wreoked; "suid didn't he sob, too, bearded man that he was? And is it any wonder I should cry at finding my God? Sure enough, Missis, I was shipwrecked worse than Jennifer's son, and sure enough my God is more to me than any mother and son to each other. 0 . Missis, if you only knew how lost. if had been, you wouldn't wonder. You'a wonder I kept as quiet as I did."
Mother was silent some little tima Her kind, thoughtful oyes moicteped:
and then were cast down, and shd ofly shat viry gently,-
it know such assured peato and such jojs have been given to some, libety, but they were great saints, and 1 think it was gencrally just lefore their death."
"Wrell, Minsis," satd Totty, simply, "I atu sure I am mo great saint, and I dont know that I an like to die, but 1 how that none hut the Lord could give me joy lihe that, and if ats for hie, surely its for all. And John Nelson says our parsons say so every sunday:.
"'he parsons say every Sumday, every one may know theor sms are forgiten' exchamed muther.
"Every one who repents and be lieves," said Bety. "Mr. John Nel son made me sore how it bays in the Prayor Buok, She pardaneth and alo solieth all those whe trals repent and unfughedly beliew has líols (inapl. And if I ivor felt mothas truly in my life, Misis, live folt sury for mas siis. and hated them, and they say that is sepert.unce. Ahad it 1 behere angthing ${ }^{\text {an }}$ t . World, it is thint the blissed Lard a. wh the ('ross for sinmers, and Join Sielson says that is the Holy Gospel.
"Now, it the Prayer Book mukn you so content, Betty, siad mother, shifting her att.cck, " "hat do you want with those new-fanghed mect ings?"
"It's the meetings that make me understand the prayers, Moses;" said Betty, perssting.

I hope jou do muderstand chom, Betty, and are not deluding sourself," said mouther, und having thus reorered her rights to the last word, she aban doned the contest, and Betty retired.

In the course of the evening, as we were all gathered round the fire, father said, -
"JIy dear, I would advise you to have no more theolngical discussions with Betty. She turned your position neatly with her quotations from the Prayer-Book."

Mother coloured a little.
"You know, iny dear, wo pray every Sunday against schism as wril as against heresy, and I an very much afraid of people deluding themselves into a kind of religious insanity with this new relimion."
"My dear," said father, "I have seen a good many religions, and not too much religions in the world with all of them tomether. I am not much afraid of a schism wheh sends prople to church, nor of an insanity whieh makes them good servants. These are strange times. The Squire told me to diyy that they have sent poor Jolan Grecilield to prison, and when I ashed him why (for thongh the pron fillow was a sad drumkith and ill liver in years past, since he has talien up with the Minthodists he has herna as stroudy as Old Timer, her sain, 'Why, the man is well rimugh in other things, lat his impualace is not to be "bollue. Why, sir, he says he knows his sins are forgiven.' liut," continum faller, gravely, "thore are sme rill soldars who might think noor John Gran field's prinalty worth bearing if they could share his crime."
When father and I were left alone, he suld, -
"Ritty, it is a stratige world Here are men who set the whole ten colnmandments at defiance-impisoning a gond man for confessing lis sins and bolieving they aro forgiven. This
morning, when I wins odt befomd diwn looking for as sting shepp, I hiêtud $n$ sounl of grave, swisit shiging; and I found it was a conipany of poor tin ners, waitung around John Wesley's lodging to met a scimon before they went to their woik, nuld sitheind hyms cill he came ont. And herds butty, with a temper like the Furica, turhed sant, and your mother, with a life hike an angil's, bemoanhing her sims. It's a very stramge wowld, Kitly; but if Juhn Nolson came this way "gain, I would go and hear him. I'm not clear the stout lorkshireman mightn't preach ins pood a sermon as some other peoplo we know."

Hugh says Jom Nelson. is a wonderful promber, father," I said: "and somer prople think Ilugh's awn sere mons are lieautiful."
"Sn, lon' Ilughin Metlindist, tras" sud hather, pattmin my cheek. "But "ho sam that llughts sermons were not beautital!

The 1 Lall Farm is honoured at pres. cut by a most distinguishod gucat.
A fow days smer, Consin Exelyn amounced that it was her rosal pleasure to pay as a visit.

I shall come without a maid," she wrote. "for Stuls) is pernaded that the Cominh perphte are heothens, whe newer oflior a pratyor exeept that ships may be wrecked on there enasts; that they ties hatererns to marre's tails, to bring alout the sume resinlt, the poor salus motakang them for guidmg lights ; that when ships are thus wreked, they marder the crew."

Father shook his heat, and sad there was too much truth in what the maid said about the Cornish wrrekers. to make it a matter for a jest.
And now, Consm Evelyn has been here only a week, and has conquered every heart in the house.
In the evening we had a long talk, Evelyn and 1 , in my chamber, before we wrat to bed.
Evely" sum, "I like you all very much, liitty, but I am not sure that Leety is not tiac lest and wisest among you, and the gratest friend to me. Aunt Trevylyan spoils me by her ten derncss, and Uncle Trevelyan by his courteous defirence, and you by your humility. But Betty knows better. and slie has given me a bit of her mind, and I hasw given her a bit of mine. This morning I asked her to teach me to make butter, rud she sadi, 'Mrs. Evelyn, my dear, I'll teach you what I can, although I half think you ure nfter nothing luit is lit of play. But beforn we begin, I must tell you what's been on my mind for some time. You may play, my dear, with Master about his battles, and with Missis at learning to sew, and with me at making butter, if you like, Lut 1 can't abinle play about religion, and I can't think it's anything else when you talk alout Yarswn Wesley :and his wonderful words, with those lippet: and feathers, and lace and curls tlying about jour face, and trip ping on your high-heeled red shoes. The Bible's plain; and I marked a text wheh you'll be pleased to real.'
"She gave me her great Buble, nad I read: "In that day the Lord will take away the bravery of their tink, ling ormaments,' ctc. 'But, Betty,' I said, 'I don't wear any tinkling ornaments, nor noso jewels, n.? round tires like the moon, nor, bells on my tocs.
said Betty, very gravely, 'but I hink it's no langhing mattery ff that had been written in cur days, my dear, your lappets, and furbelous, mid hooly pretticaits would hase come in, sume cmough And it wess written for you and menn sure as if had been watten yesterday, so wove got to understand it. But Paron Wenley's sermons aro no rhatds platy, my den,; she concluded. 'and if you'd ielt them tear. ing at your hait as. I have, you'd bunw it : and till your do, Id rátliét not talh about, them.'
"And what did you"psy, Cousin Relyn!" I asked
"i wo angry," snid Etelyn, " for I thourht lietty harsh and uhcharitable, and I suid:
"I lime, felt Earson. Wesidy's vords, lit ty, and I habe lenened from him that pride nud vituity cans hido in other plares hersides lappets nad furbelows. It's a great warfage tre're in, and the onemy has wiles its well ins tiery darts; and it is not rlways so sure when wa have driyen thes chemy out uf sight that we have defented him. Wo niay hate driven hiin furthor ins; into tho 'Italel of out hearts, Betty;' I said; - anl one foe in the citadel is warse than nn enomy in the field:'"
"And what did. Betty answerq" 1 asked.
"she.answured nothing" said Eicelyn. "She saidr. Young folks were iery wiso in these llays? and then sho hwan to nive me my lcsson in making butter. But as fre was leaving...the dairy aterwards, she stid, "Mrs. Evelyn, my dear, I'm not going to say I'vo no pride or conceit of iny own. Maybe we'd better each look to our selves.' I gave her hand at hearty slake, and I kuow we shall be go wd frieads."
(Ifraryinal note. - I noticed after this that throughont her visit Cousin Evelyn wore the soberest and plainest dresses she had.)
Then, after a pause, Cousin Evelyn contanued, in it soft and derp tono:
"('ousin Kitty, I no longer wonder at your being the dear little creature wu are. I do not see how you could help growing up so good and sweet hare, in such a home. I lovo you all so much: Aunt Trovylyian has just weh in sweet, choice aromatic edour of sanctity' about her as old George Merbert would have delighted to enshrine in one of his quaint rases of perfume - thoss dear old hymns of lis; a kind of imgrance of flesh rose leaves and Oriental spices, all blended into a sacted mecnse. And dear Uucle Trevylyan and $I_{3}$ Kitty, have talks I am afraid your mother would think inther dangerous, during those long wn!ks of ours orer the cliffs and througlr the fields. He likes to hear about John Nelson and the Werleys and their strong, homely baymge, ana ther buace daring of molss and their patient emburance of toil and wearihess. He sanid one day le liad been used to think of religion as at fair robe to make woinen such as your mother (how he loves her, Kitty !) oven lovolier than they were by nature, to be rescrently put on on Sundays and holy days and, it was to be hoped, hereafter in Meaven. But of a religion for every day and all day, fiere niid now, to be worn by all and woren into tlle coarse .stuff of overy-day life-a roligien to be gitt about a man on the vattle Geld, and nt the mine, and in tho dshatug bost, he had scarcely thought tall ho met Jolin Nelson."

Wo.laye had a charming littlo ex cursim round-part of the const, father and biclyn, and 1 ; and on our wa home we were present at one of Mr Afesleys groat tield-pitachings at Guening Pit ; and as it catug in our wisy, so that mother could not br grizped, I am so glad that we dere thore. Bectuse I would not gol for thig, world auy where to grievo mother for'a religioks pheasure, more thati for nity gher pleasure. And althgugh Me. Wesloy's tield-preachangs ard in tinitely mope than a religions pleature to Botty and thousands of otheris, 1 do not seo that they; would bo so to Cousin Evelyn and me
We-starterl on two horses, I on a pillion bolund fathor ; Evelyn:dressed in as sober attire ns sho could tind in hox swardrobe, notito attract too nluch nttention. This, has it happened, was a great comfort, is $\Upsilon$ sliould not-nt all hava enjoyd Jier appieaping, in 'ans dainty attiro under DIr. Wesley'spene trating eyes nt. Gwennap:
How little the aixient miners thought, as they cut deep und wide into the lonely hillside of Carri Math, bow they were excavating a chipurch for tens of thousands! .Wlidy. wo arrived at the place thousanda of pooplo were there already, standing about in groups sonversing eagerlf, or sitting on the rooks and turf ingilence, waiting the arrival of the preagher Still, more and more continued to streamin-whole fumilies from lonely cottagey on the moors, the mother carrying the baby, and the father lead ung the little ones, lawing the home empty: conpatnies of tminers, with grim faces and clothes, from: the mines, fishermen, with rough, weatherbeaten faces from the shores. Few of the comatenances were dull ; many of theim were wild, with dark, dishevelled hair ; eage:, clark eyes ; and rugried, expressive fentures. Evelyn, whis pered,-
"If I were DIr. Wesley, I would infinitely rather preach to this wildlooking congregation than to a collection of the stony, sfolid finces of the midhand counties, or to a smooth-firect London audience. There is some fire to be struck out of thrso eyes. How historical the rugged faces ure, Cousin Bitty! Dark stornes, I think, written on some of them; but some story written on all. I should have thought John Melson would hard dono better than Mir. Joh Wesley hefe ${ }^{\text {j) }}$
He nupeared in lis ilameless olerical black, with the large silver buckles on has shoes-the hittle, coinpact man, with the placid, benevolent fuce. As he stood, the object of the eager gaze of those untaght thousands, so self. possessed, and clerient, and calin, I ahmost agreed with Fvelyn, and lowizel for the sturdy Yorkshirenan; withilis str'nart frame, his ready wit, has phain, pointed sense, his rugged elo quence.
But when he biegnan to speik that wish inmminately detsted. Trle cilhit, genisenuaily voice; tilo belf.postessed dimennor, male every woid coma with the force of a a worl of command. In a few mounents every stiv was hushed throughout that great assem. bly. Before tho prayer and prencling brifin, I had bribs'thilukfing thbir silitil a spiace cren thase thonstintls of lituman beings occupied'in thogreat streep of hilly mootlandz But ithon the sernon begnu, and I looked rouyd an the umphitheatere of carnest, intent faces, not the great hills only, but the
sky and farth scemed to grow insignificnut in licomiphitison 'with thity one of the listenipgo, (eathless sprits gathered there.
llofore Mr . Wgsley had--utterel
 on his benevolent face.

And berope I had thus looked and listuig doug X fotgot NIr. Wesldy hifiself attogether in the overwichming love nudjebade af;the pardonde nroclaimed.
It' vots 'the old, inexhaustible good nows, that all mon being lost and waudering ghaed (and, probably hat one presenthected to tinde thisprowel to thenti); the Good shepherd whad come to sqok 4yd tg save that which was lost: thin all Migh beng pinder sen-
tenco of dehth; he that might have claimed: tha forfaithath paid the wansom; that the way sto oternal joy, once closed by sin and the flaming sword of justice, pras-now and farever upen Zo all, cipe sword having Juga infied in the hient of him who thlt ingly ondered 吾 $\mu$ fimadf, for wa; the liames quenched in his precious blood Thó waiy was open to all; and most earnestly Mr. Wesley invited all to retarn back'to Gad byit this ${ }^{5 \prime}$ naw, guld Ifung Why? thenaud thioro.
Soon thie sound of sulidued weeping directed ry yattention once more to the inutitide aromid me. The niost part were "fistening with is close, silent abtention, *ith gravity and yuictness, discovered by fixed looks, wetpinis eycs, or surrowful or joyful comitelifnees;" others began to lift up their veies hloud-some softly some in piercing cries; at one time the whole multitude seemed to break into $a$ flood of tears, when the preacher's voice could scarce be heard for the wecpint around him. Many: hid their faces and sobbed; others lifted up their voices in ar, cestasy, and praised Goil. At moments a deap spontancons "Auren" arosa from all those thonwinds as fromone voice One or two, not wounen only, but strong men, sank down as if smitten to the gavth by hoghtning; and these were borne an ay -sometimes insensible, sometames enrulged as if will invard agony.
There was a ligmatater the semmon. I shall never forget its paver. It whined as: ife the sluice gite lind sude denly been bipened, anil the whole ient.up emptign, throughout that great, alunt, fistening assembly burst forth to once in a flowd of fervent smgng.
Yied to me now, zor I nm weak,

Sper to my hart, phe masings speak, Spak, or thoin never heace shale move,
Aud tell me if thy maid is love. And
Tis love 'tis love! thon diedst for me,
 Pure, miversul hove thou nit; Th nd to all, ithytuongh hove
 ands, wlio, but for Mr. Wesley, might rver havo known $a$ joy higher than uose of brutes'that perisfi, was ar jot rehtas I would. have walked barefoot hundred miles to slure. And then terwate do seg those whose feeliugsi - ercnme their natural reserve, going p to Parson. Wesley for oue shako of welcome, to ryhich they could only spond by a sobbing "The Lord bless a, all
out the grief of consciences nwakened to seo their sins, but not yet seeing the remedy ; and to observo Mr. Wesley"s lindly, patient, dsseriminating words for each ' As father said, when in the gathering dusk we were riding away among the slowly dispersing multi. tudes (who seaned scarcely able to tent themselves awny), -
"Men who do not know him mny talk lightly of those multitudes, as a buagring boy at home may talk lightly of a battle. Dut, right or wrong, it is no light mintter. There is power in these words, as there is in a battery or n thunder storm; and Kitty," he continued softly to me, ns I sat on my pillion behind him, "I believe in my soul it is power from Heaven. So help me God, I will never say a word against those men again."

The next evening, when we sat around the fire, mother said gently, in answer to our description of the icenc.-
"T'm only afraid that all this excitement will pass away, and leave the poor people colder aud hader tian it found them."
Father ieplied,-
"Dother, you are as good a woman as there is in the world, and a very gentle touch would set you in the way to Ileaven; but, I tell you, some people want a wrench enough to part soul from body to drag them out of the way to hell. Why; but for such preaching is this nine-tenths of those people would never have prayed excopt for an 'godsend' in the shape of a wreck, nud would scarcely inare thought of a chutch except as a place to be married in or buricd near."
"Weil, my dear," replied mother, "we shall see. ", By their fruits ye shall know them.'
"My dear," exclained father, becoming rather irritated, "I hare seen. [ do call it good fruit for ten thousand prople to be weeping for their sins, as people commonly weep for their.sor rows, and to feel, if it were only for that one hour, that sin is the worst sorrow, and the pardon of God and Ins love the greatest joy."
"Andif only ten of the ten thousman believe that tiuth and live by it forever, Aunt Trevylyan," said Evelyn, "is not that fruit?"
"Yes," said mother, gently, but not very hopefully. "I am very nold. of conventicles."

But afterwards when she was expressing the same drend of religious excitement, and these good feclings passing away, to Betty, Betty replied,-
"Bless you, Missis, of cuntrise it'll pass away, ninety-nine hundredths of it. And' so does the rain from Heaven, goos back to the sea, and down into the rocks, and no one knows wherre. But the few drops that don't pass awny make the fields green, and bring the harvest."

Everyother Sunday evening through the winter a few of our poor neighbours have long been used to gather round the fire in the hall, while mother reats parts of the evening service, especially the psalms and lessons, with such bits as she thinks they cian understand out
of the homilies, or sone of our few of tho homilies
Sunday books.
Last Sunday was the first day this winter our fittle congregition had assembled. Father hal zenerally found.
about the farm, but this evening he kept loorering in rin unsettled way about the room, while mother, also in an unsettlal and nervous wav, turned wer the leaves of the prayerbook. At last she called him to her, they spoke for a monent or two softly together, and when the poor old men and women came straggling in 1 saw a look of surprise on mathy faces as they whis pered to each other,-
"Thescuptams going to be parson to-night!"
There was a little tremor in his dear, deep, manly woice as he began,"Dearly In coved brethren:" but when he knelt down with us and said,-

- Huighty and mostmerciful Father, we have erred and strayed from thy ways like lost sheep," the tremulousness had passed, and deep and firm came out the words of confession and payer.
When the evening hymn mas sung (aud I never anjoy the evomig hym as on those Sundays when those poor old quavering voices jom us in it), and the neighbous had gone, no one made any remark on the change. Mothen sat very quiet all the evening. But now and then her eyes were ghstening. and whan as she went to bed, Cousin Evelyn ssad, mischievously,-
"Dear Aunt Irevylyan, I like jotur hitle conventicle very much."

Dother did not defend herself; she only said, -
"II am not too old to learn, Erelyn, and, certainly, not too old to have much to learn. But God forbid I should be setting my feeblo hand against any good work of his."

And from mother such words as these mean much.

Much as Cousin Evelyn admires our wild const scenery, her favourite excursions are to the cottages of the gishermen and miners in the hamlets around us.

To-dny we went to see old Widow Treffry, Toby's mother. We found her in a very rare attitude for her, thrifty, stirring, old creature that sho is. Slie was crouching close to the fire, with her elbows on her knees, while from the clamber within came, every now and then, the sound of a low morn:
"Is it the rheumatism again, granny?" I said.
" Worse than thati worse than that, Mrs. Kitty," she moaned, scarce moving or noticing cither of as. "Toby's gone mazed, clean mazed, all through the Methodists. He came home from one of their preachings last week like one olut of his mind, and so he's been ever since; bellowing like a bull one hour, and moaning like a sick baby the next." He saýs it's all along of his sins. And what they be worse than other falks. I can't see at all! The Lord is merciful, and if he sends us a 'godsend' now and then, he surely means us to be the better of it. It was not us whotraised the storm. And Toby noterrset :a false light upon the rocks, מor + gaye any man a push back into the sen, like some other folks. And if, as ho keeps crying out, ho didn't talso the pains he might always toibring atho drowned to life, it can't bo expected we shonld do the same for Indiths" and" popish foreignevs as for oum oymmesh and blood. Would they do: more for: us? Aud, if he has pieked up nstray bit of good luok now and
dead, or for the folks from London whocomeprowling nboutwhere they've no business, with their pensand paper, to rob them who've got the natural riuht to what the Almighty sends on the shore? Yesterday I got Master Ifugh to him, and he prayed like an angel, and did häm a sight of good for the time, but to diny he's worse than ever, he's gone clean mazed, and wears holl go and give up everything he ever got from a wreck to the justices. And that," continued the old woman, breaking inton wail, "that's whin I call throwing the Almighty's gifts back in lis face."

At this moment Toby's face appeared at the door of the inner chamber, pale and hagaral, and wild. But his voice was quite calm and stendy as he said, -
"Mrs. Kitty, I told Mas'er Hugh, and he said it was the right thing to Io, and Parson Wesley said the same, when I hend him on the moors. Ife widl the Bible spenks of 'the fire,' and of 'their worm,' and that that means that every simner who is lost in hell "ill have his own torment made out of his own sins. And he said that worm begins to gnaw at our souls now when we are wakened up to feel our sins. And the words hand scarcely left his mouth, Mrs. Kitty, when there was the knawing brgun nt my heart! And it has never stopped since. And If it has made me faint away hike a sick womau with the anguish, and has most chiven me mazed in a week, what would it be forever? For Parson Wesley said there's no fainting away, and no going mazed in hell. We shall always be wide avake to feel the torment. But, Mrs. Kitty; he suid there is a way of escape now for all, and for me. He said there is a way to have our sins forgiven. He said the Almighty gives his pardon as free as air, and the blood of the S-orid can wash all the sins of the world whiter than snow. But he and Daster Hugh both say, the Lord sees us through and through, and there's no way of making him believe wo are sorry for our sins but by giving then up, fund making up for them as far as we can. They say sin and hell go together, and can't be parted, nohow. So I've nought to do but to go to the ustices.
Evelyn was deeply moved, and whien we reached home and told mother, she wept many tears, and suid at length as she wiped her eyes,
"Kitty, my dear, I cannot make out noout the rubrics and the canons. They ivere made by very holy men; and Mr. Wesley does not seem to mind them as one would wish, and I camnot think it wise to set ignorant men up to preach and teach. But his words are thoso of the prayer-book and Bible. And his works are those of an sugel sent from God. And what can wo do but give God thanks."
"I used to be afraid," she continued, after a pause, "that Mr. Wesley's was blind; fanatical zeal, 11 meant but misguided; but the zeal can not surely bo fanatical which spends itself in labours of love; nor blizd smee it leads so many into the light."
"Mr. Wesley says," responded Eyelyn, "thant truc zcal isbut tha flame of loos, and that all zeal is false which is full of bitterness, or has not love for its inspiration."

Arid" mother said, thoughtfully, -
"Iliszeal will certainly stand that test. God forbid that ours should not."
(To bo continuied.)

The Widow's Mite.

R'us: Master sat in the temule Where the crowil befure him pansell Oier agalust the treasilly.

Whete the ublermgen wete wat
The hanghty prieat and Pharisec.
The meh and the poor were there. Allil the hatite of all like an opeal larok Thefure his sight lay base.
l.ike all open page before ham He tead earh heurt aright.
Susercet thonght or motive Wias liilden frem his sight.

He kuen who gave wath gruiging, And who uith prond display, And who with willing heart and hand frim out has store that day.

The widow from her scanty sture le:t une fiver farthatg fall,
Fet in the loving Master's sight Her gift has move than all.

Anill momehow thank the Master Sits just as he dad then
Over ugninst the treasury
To weigh the gifts of men
He knows who gives with grulging, And who with graud dispiay.
And he whor atess has luting grane, Just as the dud that day.
'The pwor from out their scanty store still bring their offering small,
Yet their humble gifis are counted much By him who weighe them all.

## LESSON NOTES.

 THMBU qUARTER. matthen.
A.1). 27] LESSON VI. [August sEM'S IN WALHEBE.
Matt $417 \mathbf{2 3} \quad$ Memory verses, 1820. (ioliden Text.
The prople which sat in darkness saw great light. Matt. 4. 16.

## O.fthise

1. Calling the Diseiples
2. Teaching the Yeople.

Tisire $2 ;$ A.l.
Pliacy- In (ialilee.
Ri'i.ard. -Same as before
(unscctini: Dinks.-Sèveralmonths pass pil. the first $y$ ear ut Christ $s$ mansiry 18 over. lexins bas heera puldinly puchasmed by John the lapptist at bethabara. Auilrew, Peter Jumes, John, Philip, and Nathanael have a. Enoulange. l has lains as the Messagh, Cana has wistacssed has first Haracle. The first passover, when he drove the truders from the temple, is over. Nicomlemus has leamed of the new birth; John hus been ciast intu prison: the Samuritan wpman has found a well of livius waiker : the wermon to his townsinen has been preabhed, and by them rejected, he has ione to Capernaum minixtry has bogun. Jesus is at the height thinixtry has bogun.
of his popularity.
Elafincatioys - From that cime-From the that when he conne to Capernaum to live. The Linydom of hearen in at handA repetition of Johus preaching. They rrere hahers - The phrase throws inght on the occupations of men who lived alout the Sra of (ialilee. Finhers uf mma A fine illustration of the tict of this womderful - mesher, hhu hibioself hoew huw w catelt wen. They innmediately lef-llut they hant some months lefore accepted him. anil pmls. ably had been disinissed to await his call. Symupomes - The Jewish house of worship, Whilh had become an institution since the
coptivity Borpel of the liurrom - The glat caplivity Pogpel of the hauphom - The glaut
nows that tho kingdoin hail como. Poevexued nows that the kingdonn hail come. Poexeexed ooich revis-Somo kind of spiritual possession and violent.

## Questions mor Home Stody.

1 Calling the Disciples.
When ulld Jesus enter activoly upon his work of preaching?
Where did ho spend his time after the Miptation, and beforo this lesson?
Hail he any diseuplea before this? John 2. 2. What fact can you name concernlug his novements after tho temptation!
When had he first seen Andre ${ }^{\circ}$ and Poter Who is commuly believed oo have been Aulrew's compranien at that time?
Why shonld theso four men have been so ready to fi low this simple call'
Had they ever brilany teaching concerning Jesus before this call?

## 2. Teaching the People.

How long hail Josus now been teaching publicly:
Whero was his teaching dono
What was the chnracter of the teaching he was now doing? Luke 4. 18.31.
How dhd ho zupport hie claim that he was the promisel Saviour?
How widely did his fame extend?
tmong what classes wero his earlest rienids:
How vide
ministry? ocapolis.
in this tour? ver. 23
What was the Jewish synagogue?
Phactical Txachings.
Frur men ready to follow Jesus at his all They are an example to us What is it, What do their hives teach us?
One word, one pronise, "Follow," "I enough Bot we have all his woudront words, and the Bible full of promises, and they are not enough. Why?
"He heatel chem," and to day ho is just the sume tender, loving, compassionate healer. He called four that day. He calls you wday He healemi multituden then He "ill heal you to (day, if !

Hists yor Hosif Stedy.

1. If you have or can get a Bible, with Robinson's Harmony in it, study all the events of Christ's life from last lesson to this as they occurred.
2 If you cammot get sucha oue, senil us Mhlhps\& Hunt fur Chantauqua Text-Book, No. 33, "The Life of Christ," am study it 3 Make a map of Yalestine, and, with a ref peocil, mark the pathuay of Jesus up to this tituc.
4 Write the names of all tho persons or classes of persons with whom Jesus hail talked of his kinglow op to this time. 5. Write the different places in which he hail lwen, and in which he hal wrought miracles.
Dheminal Sughothon.-Effectual callHy.

Catechisk Qubstion.
0 What do yuu call this wonderfut mystery:
The Incarnation of the Son of God. :- Where is the Redeciner called a Media
tor?
1 Tinothy ii. 5 . For there is one Goll mi Sicdiatur also botween tood and nell Himself man, Clrise J-sus.
A.D. 2f] LESSON VII. [Auguat i4 the beatitudes.
Math 6. 1-16.
Semory vertes, 3.11. Golden Texis.
Grace and tuuth came by Jesus Christ. Johu 1. 17.

Uething.

1. The Blessed One.

Timp_28A.D. A year since last leason.
Place - NearCapernaum, as is commonly supposed.
Rileriss - Same as before.
Convecrsina Lises. - Thework of preach. ing the foaspel has been going through the nouths which have passad. Here and there Wouderful miracles have been wrought apers have heen cleansed. Paralytics cave hecn maule to walk, sintthew, the ship. The fharisces have to theng apostlo. ship. The Pharisces have begun to ayray plucked on the Sableth, and the "withered
band" restored on tho Snbbath, have given occabion to work up an opposing publio sentiment. From Jerusalem, where ho had kept tho second passover, he has gono back teaching and healing, till he hns reachod Galilec, and thero has pullicly called and endowed, with a portion of his own power, the twelve nipoilies. Followed by great multitudes, he gocs through Galileo preach.
ing, and, in a mountain uot far from Caper. ing, and, in a mountain uot far fromn Coper.
naum, prenches the wonderful sennon on vur naum, pren
last lesson.
Explanations-Me icent un-Miat thir who deairel might follow and hear,
those without spectial intercst would sta. nway. Set-The ordinary posture for in. struction. Taught chen-Not ouly thic twelvn apostles, but the whole company of disciples. Poor in spirit-Those who nre humbly conscioua of their nwn spiritual neerla Mourn-In sorrow for ain. Com jorted-lisy the knowledge of their forgivo tess. Meedi-The mild and gantle. Itherr: the earth-Meaning "the lasil," that is, the cujoyments of Ghrist's kingdoun. Hunjer aul hirat - Intense, earncat desire atter tho right Fillat-Every one obtansa as much oooduess as ho really wanta, Pure in heariThoso whosoarm la wo hols. Prace-male -Those whoprevent and heal quarrola. Per drutet - Injured. wronged, becauso thoy ar llows onterpe so sal's people in the woll Lout bis, somp-Lost its teate or pesuliar quality of saltness as sometimes propens with the salt of Palestine Gaod for nothive - Of wo use for nuy purpose Liph of the - $\mathbf{c}$ rld - By poasessius Clirist, the true light Vio your rood erorlx disent deeda cannot bo hid. Glorify yo.cr father-Giving praise to him who inspires all our goodnoss.

## Questions ror Hoak Study.

1. The Blessed One.

How long had Jesus been engaged in his pulific work when he spoke the Sermon on he Monint
For whose benefis does it seem to havo heen specially spoken?
What was the charaster of his audiences in these discouraes! Luke 5. 17
To what classes of people had he become especially dear?
Whom hai he dechred to be the objocts of his mission:
What acts had he performed which maile dum?
Nu!?
Hat cleim was he now publecly nuking as to his own nature and destioy: Johus 9.47.

What is the character of the Sermon on the Mount, comparel with the religious teaching of his day ?

## 2. The Blessed Ones.

Upon how many classes of society are hessings pronounced in this lesson:
Why are these various classes bleased
What particular blessing was pronounct
pon the Twelie:
What is the full force of the metaphor of sult?
What, then, is the great purpose of the Christian disciple:
How is this work to be accomplishent: ver. 14.
Can a person bo a follower of Christ and
secp it a serect in his own heart!
What two reasons docs Christ give why this is not desirablo? ver. $15,18$.

## Hints poa Hoske Study.

1. Commit all these Beatitudes to mem. ory. Repeat them every day for the whole week.
2. Study the incidenta in the life of Jesus to thoroughly that you can tell the story cecuratoly.
3. Find another scenc on a mountain where a great lealer pronounced blessings, and note the differences.
4. Write twenty questions on the lesson uch as you would rask were you a tcacher and un your
號
caus up to this point.
Doctrinal. "Solowestion. - The Laghe of the world.
```
Catrchism Question.
```

8. Did the Relleemer givo his life for all ${ }^{1}$ Timothy i. C. Who gavo humself a ransoin for all?
9. What was the couree of oar Saviour's
history as miniation
exaftal to glory.

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