

PROGRESS OF THE CAMP.

REVIEW OF SATURDAY ON BARRIEFIELD COMMON.

Rain Interferes With Sunday in the Tented Village—The Church Parades—The Number Attending Divine Service, and the Nature of It.

It was a heavy shower. And fell on Saturday afternoon in time to cause the postponement of the commanding officers' review, which should have commenced at 2:30 on Barriefield common.

For the first time since the organization of the camp the rain interfered with its arrangements.

Lowering clouds about 2 o'clock travelled rapidly in an easterly direction. Brigade Major Galloway took the markers in position, and at 2:20 two companies of the 46th battalion and the 45th battalion, headed by their bands, marched to the field, taking up their positions. The cavalry and artillery corps were drawn up on the right of the infantry, and a union jack was planted at the saluting base.

While waiting for the 40th battalion the rain came down, and so heavily as to drench the soldiers. The 40th did not proceed to the field, and so escaped a wetting. There being every indication that the wet weather would continue the soldiers on the field were ordered to their tents, and they did not take up much time in obeying the command. They unburdened themselves of their accoutrements and made up their minds that they would not be called upon again that afternoon to parade.

But the shower was only a passing one, and soon the sun shone forth again. Great was the disappointment of the men when called upon to re-muster. They formed up in quarter column, facing the east, at about 3:15. On the right of the line was the cavalry, next the artillery and infantry. The infantry division, consisting of the 40th battalion, 45th battalion, and two companies of the 46th battalion, were under the command of Col. Cubitt. The brigade was in charge of Col. Boulton, commander of the camp.

He was ably assisted by Brigade-Major Galloway, who has been a great success in this position since the camp opened. As this was the first occasion on which the men had turned out as a brigade, they were anxiously reviewed by their commanding officers, who found no reason to complain of their appearance. The men looked clean and neat, their arms and accoutrements being well kept. The order was given to march past, and the brigade moved promptly towards the saluting base, the bands playing, during the movement, inspiring tunes. Col. Boulton sat on his horse "Louise," which by the way is twenty years of age, and closely watched the marching and wheeling. He was delighted with the way in which the respective corps acted. The Third regiment of cavalry came up first. The horses in this corps are in excellent condition, and are ridden by young men who made it a point to present a good appearance on the field.

Their arms and outfit were in excellent order. The batteries rolled by as follows: "A," Kingston, Gananoque, and Durham in order. The infantry did fair marching, but will no doubt acquit themselves much better this afternoon. The marching of the two companies of the 46th battalion were especially praised. The lines were very even. After a second march past the brigade was unexpectedly ordered to proceed to the front and headed the corps. They marched along Ontario to Princess street, up Princess to Clergy, along Clergy to Earl, down Earl to King, hence to Place d'Armes, and back to the camp grounds. During the mile of march the soldiers were inspected by hundreds of citizens.

Sunday in Camp. At an early hour yesterday morning there was considerable bustle and confusion in the camp. And what was the cause of it? The men were preparing to attend divine service in the city. No labor was spared in getting their clothing and belts in proper condition, and when the men marched off in detachments each looked bright, clean and cheerful. The officers wore their best uniforms, and some of them are exceedingly handsome and ostentatious.

The men for church and guard assembled in front of the staff officers' tents. Brigade Major Galloway was kept busy looking them over. After the guards had been told off the church parade was organized. Members of the Roman Catholic church (42 in number) marched off in advance, accompanied by "A" battery band. Later on the Protestant corps moved away as follows: Presbyterians, 265, Gananoque field battery band; Methodists, 385, 40th battalion band; Episcopalians, 328, 45th battalion band.

The cadets of the Royal military college, walked with the Episcopalians, and did some fine marching and wheeling. Their lines were as straight as a string. On arriving at St. George's cathedral the majority of the men were located in the galleries. Those unable to find pews were ushered into the centre aisles in the body of the building. The usual service was conducted by Rev. Mr. Cooke. Rev. Mr. Spencer recited the bible lesson and preached. His text was: "And he blessed him and said, Blessed be Abram of the Most High God, possessor of heaven and earth; and blessed be the Most High God, which hath delivered thine enemies unto thy hand, and he gave him tithes of all." Genesis xiv chap. 19-20 verses. It was very interesting, and forcibly delivered.

The volunteers who paraded to the Queen street Methodist church yesterday morning, under command of Major King, were in their seats before the hour for service began. They filled up the middle seats of the edifice. The building was completely filled when Mr. Horace Reyner, organist, had concluded a magnificent overture. Rev. Mr. Whiting stood behind the beflowered pulpit and opened with a suitable hymn. All the songs were appropriate. The sermon was also suitable and based on the words: "Fight the good fight of faith; lay hold on eternal life." The preacher spoke for half an hour. The closing hymn was C. Baring Gould's inspiring words, "Oward Christian Soldier." The choir sang excellently. The anthem was "Lift up Your Heads, O ye Gates," and the voluntary, "Hold the Fort."

In St. Mary's cathedral, Rev. Fr. McGrath, the preacher, made no special reference to military matters. Notes from the Camp Ground. The 40th battalion was drilled on the fort hill on Saturday. The Salvation army visited the grounds yesterday and held services. The main guard at the camp ground made twenty prisoners on Saturday evening. There is only one regulation bugle in camp. It is owned by bugler Pepper. Many visitors inspected the camp yesterday and remarked upon the orderly state of the tents. Major Drennan, of the Kingston field battery, has the most elegantly furnished tent in camp. Bugler Atkins, of the 45th battalion, was born in Kingston and served an apprenticeship at shoe-making. H. C. Graham, midland district, is hospital sergeant, and assistant to the principal medical officer, Dr. Sammers.

The duty band yesterday was that of the 46th battalion. It was not, therefore, asked to take part in the church parade.

Four companies of the 46th battalion were engaged in target practice on Saturday and could not participate in the review.

By the accident to Major McDiarmid, of the 46th battalion, on Friday his horse was not injured, but the major's tunic was torn in several places.

The sun has blistered the faces of many of the volunteers and taken the skin off them. "The noses that bloom in the camp, tra-la," is now the popular chorus.

It has been suggested that the officers of the Royal military college give a couple of lectures to the officers and men in camp; They would be appreciated.

Private Stillwell, of the 40th battalion, who was sent to the hospital last week, is an old soldier. He was attached to the 11th Hussars during the American war, and acted for a time as Gen. Wolsey's servant. He has the Cross of the Legion of Honour.

Capt. Sanderson, Durham field battery, sustained a loss on Saturday after the rain shower. His horse, which was kicked by another horse shortly after arriving in camp, and had one of its legs fractured, slipped and fell into a hole. When picked up it was found that the limb had been fractured in a fresh place. It had, therefore, to be shot, and the government will be asked to compensate the owner for its loss.

INCIDENTS OF THE DAY.

Paragraphs of Interest as Picked Up by Our Busy Reporters on the Street.

Moonlight excursion to Gananoque on Wednesday evening.

Oranges and lemons, fresh strawberries, every morning at J. Crawford's.

The people of Clayton are arranging for trotting and yachting races for the 4th July.

A pleasant time in store for those who attend Children of Mary's festival in roller rink on 29th.

This is the last lot picnic hams which we shall sell at 10c. per lb.; Armour cooked roast beef 15c. per lb. Jas. Crawford.

Strawberries and music at children of St. Mary's festival on Wednesday evening, in Roller Rink.

Several fine samples of iron ore have been sent to the city from the mines on the line of the K. & P.R.

A. J. McMahon calls special attention to his 18c. nun's veilings which are worth 25c. See adv.

The infant child of Edward Gaulin, turning to, was suffocated in its cradle by burning over on its face.

The hearing of the case of Betts vs. G. T. R. Co. has been postponed owing to the death of Chief Justice Cameron.

The Children of Mary hold a strawberry festival in the roller rink on Wednesday evening, June 29th.

Closing exercises in the schools on Wednesday under the guidance of the school management committee.

Next Sunday evening Rev. Mr. Timberlake, pastor of the Third Methodist church, will preach to young people.

The members of the Barriefield boating club participate in races at Cape Vincent on July 4th. Prizes total \$390.

At the funeral of the late Miss Hattie Vanness, of Wolfe Island, 465 persons and 115 teams were in the procession.

Annual picnic of the pupils of the Christian Brothers' school to-morrow at Channel Grove. Boat leaves at 10 a.m., 2 and 4 p.m.

Why will you cough when Shiloh's cure will give immediate relief? Price, 10c., 50c and \$1. W. J. Wilson, agent, Kingston.

Mitchell, smothered in Revels' sand pit, near Portsmouth, was buried yesterday.

For the best quality of Scranton stove coal, also for English (Newcastle) blacksmith's coal at lowest rates, go to gas works coal yard.

On Tuesday night the ladies of the Third Methodist will hold a strawberry festival. Tickets 25c. Good programme. Good concert.

Timber for the Collinsby rafting company is brought over the K. & P.R.R. from the north. It will be taken to Collinsby and made into rafts.

The Kingston & Pembroke RR. company is arranging to move its offices into their new quarters, opposite the city hall, this week.

Lieut. Colonel Boulton's horse "Princess Louise" was ridden at the review held here in 1872 by Lord Dufferin, then governor-general.

The children of the public schools assemble at their respective schools on Thursday, at 2:30 o'clock, and march to the cricket field in charge of the teachers.

Observe, the strawberry festival will not be held upon Regiopolis ground, but in the roller rink, on Johnson street, on Wednesday evening, the 29th inst.

The members and friends of the Lansdowne west circuit, (Rev. J. J. Haycock, pastor), have a jubilee picnic at Cliff's grove, Welsted, on the 29th.

Dry edgings, \$2.50 per cord; dry slabs, \$3 per cord; dry soft wood, dry hard wood, always on hand at Crawford's wood and coal yard; office foot of Queen street.

The appeal of the Bell telephone company, from the court of revision, which increased the taxable income to \$5,296, has been dismissed by the judge. Every appeal was dismissed.

The marriage of Frank Butland, of Cleveland, to Miss Mary Doyle, of Rideau street, occurred in St. Mary's cathedral. Mr. Jos. Waggoner and Miss Nellie Doyle waited on the happy couple.

Two officers and sixteen men of the Ottawa field battery arrived here to-day to do big gun practice to-morrow for the dominion artillery prizes. They are quartered at the barracks.

The address of the city corporation to her majesty has been illuminated by J. H. Birkett in a decidedly handsome way. It is in the hands of the special committee for transmission to the queen through the governor-general.

The results of the examinations at the Royal military college are being made up. It is said that Battalion Sergt.-Major Davis will head the list. Cadet Leslie, son of W. Leslie, of this city, also promises to take a prominent place.

We recommend Ely's Cream Balm where a cure for Catarrh is called for, and consider that we are doing the public a service by making its virtues known to those afflicted with this loathsome disease, for which it is in most instances a perfect cure. Peck Bros., druggists, Grand Rapids, Mich.

The "Isles of Pines," opposite the Thousand Island Park, idle for the past ten years, has been purchased by Mr. McCord, of New York. It is receiving many needed repairs. It is finished with native woods, finely carved and polished, and will be second to no place on the river.

Died in Chicago. To day notice was received of the death in Chicago of Mrs. Bagges, mother of J. J. Bagges, formerly of this city. The deceased lady was well-known here. She was 69 years of age. The funeral occurs to-morrow afternoon at Wolfe Island cemetery, on the arrival of the western express.

Fifty miles of the North-West Central railway will be built this season.

VARIATIONS OF OPINION.

SHALL THERE BE POVERTY TO THE END OF TIME?

The Question Referred to the Clergy, and Their Views Upon It—Quite a Difference of Opinion, we Should Say—Mr. Balmer Puts the Question, and Suggests the Correspondence.

KINGSTON, June 28.—(To the Editor): Allow me to bring before your readers some correspondence of a singularly interesting and important character. Its real importance will be appreciated when it is understood that it forms part of a debate now continent-wide, in which are involved grave social issues. I would, therefore, recommend these letters to the careful reading of the public, the more so that the diversity of opinion there displayed proves the want of any certain voice, as yet, on the subject from the pulpit.

Dear sir: At a time when specious appeal is being made to the teachings of Christ, with the object of discouraging the great movement for the abolition of poverty, it becomes important to have clearly known the opinion of those whose peculiar duty and privilege it is to expound those teachings, the clergy. Would you, therefore, kindly let me know, in the interests of the people, whether you would coincide or not with the following sentiment, (Toronto Mail, June 13th, 1887,) which is but a sample of a kind of biblical interpretation now being freely used in discussion all over the continent: "Christianity teaches that poverty always has been and always shall be."—Yours sincerely, ROBT. BALMER.

The above note of inquiry was sent to nine of our Kingston clergymen, who have kindly favored me with replies:

Rev. R. Whiting—You quote from the Toronto Mail: "Christianity teaches that poverty always has been and always shall be." I think it would be more correct to say, History teaches that poverty always has been, and though a thousand plans may be put in force to lift our race above its ills, christianity is the one great panacea. I agree with Henry Ward Beecher: "No man can tell whether he is rich or poor by turning to his ledger. He is rich or poor according to what he is, not according to what he has."

Rev. A. Spencer—In yours of the 15th you ask whether I would coincide or not with the following sentiment: "Christianity teaches that poverty always has been and always shall be." Stated in such a bald way this proposition certainly cannot be maintained. It is not true that "poverty always has been," and therefore christianity cannot teach it, since christianity teaches only what is true. There was no poverty in Eden, when one pair owned the whole world; and under the hopes inspired by christianity we look forward to a time when there will be no want and, therefore, no poverty. Christianity teaches what is an obvious fact, viz., that men's natural endowments are various and manifold, that some have ten talents entrusted to them, some only one. Out of this fact have grown the differing ranks and degrees in society, in which each individual finds his place according to the measure of the talents entrusted to him. There must always be a demand for unskilled labour under the present order of nature, and a large proportion of mankind will always be found exactly adapted to meet that demand. In this sense, and in this sense only, are the words of Deut. xv.ii., "The poor shall never cease out of land," and our Lord's saying, "The poor always ye have with you," to be understood as setting forth a necessary law of human society. In this sense the state of poverty is a blessed condition, with no hardship attending it, except such as is involved in the very nature of labour. On the other hand, poverty as it exists—that is, sordid, abject poverty—is one of the many bitter fruits of man's fallen condition, and may be expected to prevail in the world until men in general have learned to follow perfectly the example of Him who, though He was rich, yet for our sakes became poor that we through His poverty might become rich. The church's roll of saints is made up of those who have set themselves with all their might to follow that example; and it is easy to see that if all the world had been of that mind abject poverty would have been long since a thing of the past. The aim and tendency of christianity cannot be better set forth than in the great Master's golden rule: "Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets." Under the perfect working of this rule there could be on the one hand no oppression, on the other no envy; and the perfect sympathy pervading all classes thus linked together by divine charity, "the very bond of peace and of all virtues," would make abject poverty an impossible condition in any rank of life.

Rev. J. W. Sparling—"Christianity teaches that poverty always has been and always shall be." Do I believe that? Well, that depends upon what the writer means. That poverty always has been is a simple matter of fact that none can call in question, and Christ in conversation with his disciples merely states the fact. The writer in the Mail says, "and always shall be." If by "shall" the writer means simply to foretell, I think, in all probability, he is correct and I would agree with him. If by "shall" he would imply necessity, that christianity teaches poverty must be, I would dissent from his teaching. Poverty in this country, at least, is largely the result of man's indolence or sin. As long as sin is I fear poverty will be.

Rev. C. E. Cartwright—The sentiment, "Christianity teaches that poverty always has been and always shall be," rests upon very slight authority and has a twang of the "Cussed be Canaan" of the southern slave-holder. Our Lord's words, "The poor always ye have with you," do not imply more than that the apostles during their natural life would have the poor to do good to when they wished. But even if we assume our Lord to mean that as a matter of fact poverty should be always found in this life, this by no means implies that we are not to blame for it. The position of christianity towards poverty is very different from the present attitude of christendom. Mammon worship has warped our judgments so that our view of poverty and riches is essentially anti-christian. The life of lives was one "which had not where to lay its head," and the new testament, while admitting that the poverty of Lazarus was an evil thing, yet advises "that having food and raiment we should be therewith content," and this, too, in an age even more senseless than our own in selfish extravagance and waste. On the other hand the gospels view riches as a perilous condition. "How hardly shall they that have riches enter into the kingdom of God." "They that desire to be rich fall into a temptation, etc." So that christianity has no sympathy with the present tendency to honour riches independently of character or the manner of their acquisition, though it might sympathize with the difficulty of using them aright. There is a poverty that deserves to be poor. I once found a woman and child in want of the necessities of life who had in the previous six weeks expended her son's war bounty, one hundred and eighty dollars, treating

herself to lamb and green peas, etc., in February. For such nothing can be done until their natures change, but the principles which Christ taught: "Love one another as I have loved you," "Look not every man on his own things, but every man also on the things of others," "Masters, give unto your employees that which is just," war against poverty so far as it is in men's power to avert it. And until the mass of men recognize these as guides of life, until "the many are made righteous," Henry George's scheme, or any other, will merely transfer corruption and greed from one set of men to another.

Rev. Samuel N. Jackson—"Probably the writer you quote had in mind the words of our Lord when he said, 'The poor always ye have with you,' which I take to be the announcement of a fact and not a decree. Many other portions of scripture, such as 'Bear ye one another's burdens and so fulfil the law of Christ,' are opposed to the contention of the writer."

Rev. J. Mackie—"You are aware that the christian scriptures have often been appealed to in support of flagrant evils. Poverty is an evil which would have disappeared long ago with all evils, had the christian creed been carried into the conduct of all men. It is man against man, and as often, if not often, man against himself in many ways directly forbidden by the christian religion, that have produced and that foster this terrible plague in society. That voice of divine love which we hear in the home of Bethany, 'The poor always ye have with you,' is no inculcation of poverty, but a sorrowful prediction. The nationalization of land and taxation on it alone may be a wise and righteous policy, and destined before long to be carried out in all countries, but it is no remedy for poverty. It, like misery in every form, has its root and nourishment in transgression. Christianity has come as the one great panacea. We would welcome everything in the words and works of men that consciously or unconsciously are valiant for christianity, and we rebuke as perverters of the christian faith all, whether recognized teachers in the church or others, who seek to oppose any movement for the abolition of poverty by proclaiming that christianity is opposed to it."

Rev. S. G. Bland—"In regard to the proposition which you quote from the Mail, I confess it seems to me extraordinary that the perpetual existence of poverty, and consequently the comparative failure of all efforts to remove it, should be inferred as established by that religion of which one of the most immediate and manifest results is the increasing of the material welfare of society. I do not say one of the highest results, for of the works of the devil, which Christ came to destroy, poverty is not the chief; yet I fail to see how there can be any doubt that in destroying greed and injustice and laziness and vice, poverty also will be destroyed."

I am not aware of any scriptural teaching which can be cited in favour of the proposition in question except Christ's words: "The poor always ye have with you." (John xii., 8.) And here, I think, it would be unfair to press for the full force of the "always." The extent of its meaning is limited by the context. In contrast with our Lord's brief stay on earth it might be rightly said that the poor are always here, without any implication that the poor must always be here. Poverty, I believe, can only be abolished by the moral regeneration of men; but subordinately, too, and in harmony with the gospel, much can be done in preventing injustice and stimulating self-respect, thrift, industry and hope; and all efforts in that direction I am sure should receive from believers in christianity sympathetic consideration. And assuredly no material or moral good should be counted unattainable by those who believe in a revelation which holds before us (Acts iii., 21.) the promise of "the restitution of all things."

Rev. A. W. Cooke—"You ask me whether I coincide or not with the sentiment which is expressed in the following words: 'Christianity teaches that poverty always has been and always shall be.' I will reply to your question in as few words as possible. Christianity, I maintain, does not teach anything about poverty from such a point of view. Such a subject did not come within the scope of christian revelation. Christianity takes the world as it finds it, and simply recognizes the existence of poverty and gives precepts concerning the relief of the poor. It says not a word as to how long poverty has been in the world, and it is not necessary that it should, for ever since the formation of society, in any way or of any kind, poverty in some shape has existed. I am not aware that christianity says anything definitely on the question as to how long poverty shall last. But what we find in the new testament regarding the duties of the rich to the poor suggests that the poor will be always in the world. Christianity deals with the world and human life as they are, and the whole course of the world, the very structure of society, the nature of the human heart, the selfish dispositions of men, must be changed and sin destroyed before poverty is banished from the world and the poor cease out of the land. So long as there is a demand for labour, so long, i.e., as men need clothing to put on, food to eat, and houses to live in, there will be relative degrees of poverty, and labour will be required until the present course of life comes to an end. And christianity does not teach us that the present order of things shall be changed until the Lord comes. It suggests, therefore, that the poor will always be with us. I may add, though it may not have much to do with 'the text,' that it appears certain enough that the schemes of such men as Henry George and Dr. McGlynn will not relieve and banish poverty. These men openly advocated the assassination of the Emperor of Russia. Christianity does not teach that it is right to relieve the poor by shooting the rich."

Rev. J. K. McMorine—"You ask my opinion as to the statement, 'Christianity teaches that poverty always has been, and always shall be.' I reply: I. Surely it is not necessary to explain that our Lord's words in St. Mark xiv-7, are simply a contrast between the transient character of His visible and bodily presence upon earth, and the continuous re-appearance from age to age of the poor who are said to be types of Him. 2. So long as the mental endowments of men are various, and so long as a considerable proportion of the nominally christian persist in leading immoral lives, so long will vast differences in degree continue to exist in the wealth and comfort which individuals shall enjoy. 3. The apostles urge men to improve their social condition whenever possible (I Cor. vii-21) and the church of England teaches us to do our duty in that station of life into which it shall please, not into which it has pleased God to call us. 4. That world-wide love, which is the central principle of christianity, will ever teach men to respect the rights and to care for the circumstances of others. Hence it does actually and ever reproduce the spirit of sympathetic and brotherly help which was so grandly manifested in the earliest christian ages, and the more I John iv-21 ('And this commandment have we from him, That he who loveth God love his brother also'), rules men's hearts, the more will grinding poverty disappear from the world."

There are in the above letters a few points to which I trust you will allow me to refer in some future issue. Meanwhile let me

close this already lengthy communication with some brief, pertinent words from the leaders of the new crusade:

Rev. Dr. McGlynn, (first public meeting Anti-Poverty society, May 1st, 1887)—"It is not at all that I, a priest of the Church, should stand here to-night to speak in behalf of the cause that aims not merely to diminish tollivante, to soothe, poverty as best we may, but to do something better, to pluck out the heart of the horrid thing. I were recreant to my manhood, and still worse, recreant to my christian profession, and still worse of all, recreant to my christian priesthood, if I should falter and speak in any uncertain sound the word I am commanded to speak. Surely, I need hardly defend my position upon this platform, the one object of which is to abolish that poverty that Christ came into the world largely to abolish, that he sought to abolish by teaching men the new and better law of perfect equality among men, because all are equally the children of one common father."

Henry George, (second public meeting Anti-Poverty society, May 7th, 1887)—"The meaning of this Anti-Poverty society that we have joined together to inaugurate is the bringing into the struggle of democracy the religious sentiment, the sentiment alone of all sentiments powerful enough to regenerate the world."

Rev. Father Huntingdon, (third public meeting Anti-Poverty society, May 18th, 1887)—"It is very strange that Christ's apostles should have begun by instituting a state of things in which poverty was practically impossible. Yet that is exactly what they did. This is what was said of the state of things immediately after the ascension of our Lord: 'Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them down at the apostle's feet, and distribution was made unto every man according as he had need.' That does not sound like poverty. It is presumed that these men knew what the Master wanted. Let us see what, thirty years after that, St. Paul laid down as one of the rules for christians: 'For I mean not that other men be eased and ye burdened, but by an equality that now at this time your abundance may be a supply for their want; that their abundance also may be a supply for your want; that there may be equality.'"

Rev. Hugh O. Pentecost, (fourth public meeting Anti-Poverty society, May 22nd, 1887)—"We feel, as a gentleman who is sitting before me to-night said to me, 'When I read 'Progress and Poverty' I felt for the first time in my life what the fatherhood of God meant.' That is the way we all feel. The more we consider it, the deeper become our moral and religious convictions on the subject, and when it gets hold of us we can't keep our mouths shut."

Rev. E. M. C. Botterill, (Harrisburg, Pa., May 15th, 1887)—"I thank God for this new crusade, because it tells me that the succession of consecrated, convinced, resistless men is continuing, that there are men to-day who, for the regeneration of society, are filled with a magnetic sympathy; men ready, if they are cast out of the synagogue even, to make war upon poverty, both in its causes and in its issues; men like Dr. McGlynn, the brave, bold, beautiful priest of God, who by sacrifice has proved his apostolic succession as it never could have been proved by any diploma or parchment put into his hands; a man who has come to minister rather than to be ministered unto and to give himself a sacrifice and his life a ransom for many." Yours sincerely, R. BALMER.

THE JUBILEE SERMONS.

Rev. Mr. Sparling Upon the Victorian Era—Rev. Mr. Cumberland's Sermon.

A very large congregation assembled last night in the First Methodist church to hear Rev. Mr. Sparling preach on the "Progress of the Victorian Era." The preacher took for his text Proverbs, xxxi. chap., verse 29. His sermon was a magnificent effort. He said that all over the world, during the past week, people had been celebrating the jubilee of our beloved queen. They had celebrated the woman, wife, mother, and christian as much as the queen. People were apt to look upon the ruler of a nation merely as a figurehead, but took great interest and entered actively into all that concerned her people's interest. His eulogy on her character was very eloquent and soul-stirring. He contrasted Britain's progress for the past fifty years in arts, civilization, science, literature, material wealth, commerce, numbers, social life, and dwelt fully on the moral and religious phase of her progress. The facts and figures he gave were almost startling and showed what wonderful advancement had been made by us as a people. The music of the choir was in keeping with the subject of the discourse. They rendered the anthem by Gounod, "Praise ye the Lord." This solo during the collection was by Miss Fraleigh, also by Gounod, "The King of Love my Shepherd is." The choir is making rapid improvement under the leadership of Mr. Wodell. In the morning he sang "Come Unto me," by Coehen, following a sermon on the same subject. Mr. Sparling preaches next Sabbath evening on the lessons from the life and reign of Queen Victoria.

Rev. James Cumberland, of Amherst Island, in Cooke's church, delivered a patriotic sermon in connection with the queen's jubilee.

Burial of Mrs. Col. Villiers.

Yesterday afternoon the obsequies of Mrs. Villiers occurred, and a large number of citizens participated in them. A great many military men were in attendance, including the staff and officers of the 14th battalion. Lieut. Col. Villiers was accompanied by his brother and Major-General Sir Fred. Middleton as mourners. The hearse conveyed the casket to St. George's cathedral where it was received by Revs. Messrs. Cooke, Carey and Spencer. The solemn burial service was read, and then the procession reformed and proceeded to Cataragui cemetery. Lieut. Col. Boulton, Cotton, Cubitt, Rogers, Oliver, Fairtlough, Campbell and Dr. Mackenzie acted as pall-bearers. Messrs. R. A. Lucas, T. C. Hazlett, and Hugh C. Baker, of Hamilton, were present.

Playing Rugby Football.

The Kingston rugby football club must play at Peterboro on or before October 8th, and if it wins will meet the Ottawa team here. The final winners play at Toronto on the 22nd.

The Royal Military college club is pitted against the Ottawa college team at Ottawa, and if it wins will play Trinity college club here. Queen's university club plays the Toronto university team at Toronto, and if it wins will play either Upper Canada college or the Agricultural college team here.

A fire in the Chicago packing house did \$1,250,000 worth of damage.

Weather Probabilities.

Light to moderate winds, fine warm weather.