

# The Christian Guardian

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WHOLE No. 3605.

## The Christian Guardian

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REV. WILLIAM BRIGGS, D.D., Book Steward, Publisher.

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### Editor's Outlook.

**The One Dollar Price.** Just four years ago now, the one dollar price was introduced as a new policy in relation to our connexional organ. That we are reaching nearly twice as large a constituency as before the change, must be a matter of gratitude and rejoicing to every loyal Methodist. The Christian Guardian is without doubt the greatest one dollar weekly paper published on the continent. Those Annual Conferences which voted for the price to remain at one dollar should be especially vigorous in their canvass for the paper this year, and all our Conferences and circuits should see the advisability of making the paper financially more largely profitable. It has more than paid its way, and is now capable of making profits, in which the Superannuation Fund will be the direct gainer. The experience of the past four years shows us that in publishing a one dollar paper the Methodist Church entered a new and most important and far-reaching policy. The price of the paper now puts it within the reach of every Methodist family.

**The Napanee Bank Trial.** The treatment that a judge of the High Court of Justice received in Napanee is not only a stain upon that town, but also upon our whole country. We regret that such a disgraceful thing could occur. We commend the jury for their patience and care, and desire to express our high regard for the stalwart independence of the two jurymen who stood out against their fellows. Without expressing any judgment on the evidence as to whether they, or the ten, were right, we do applaud fidelity to conviction.

**New Westminster Fire.** A resolution was passed in the Toronto Methodist Preachers' Meeting, Monday morning, according to heartiest sympathy and co-operation to Rev. J. F. Betts, and promising to commend him and his undertaking to secure funds to rebuild his burnt-down church to the people of Toronto. It is too bad that Mr. Betts has to stay away so long from his fire-swept flock, and we hope the friends, not only of Toronto, but from all parts of the Dominion, will send in their contributions with as little delay as possible, so that we may send our brother back with the joyful possession of enough money to rebuild our church in New Westminster.

**West China.** From Bro. G. E. Hartwell, under date of October 10, we hear: "The missionaries in West China have passed through an anxious time. An incipient rebellion, a few days' journey away, is in progress, and all kinds of rumors are floating about. However, the missionaries are courageously doing their work. On Sunday, October 9, they had excellent congregations, well-dressed men composing the congregation. After the morning service, two presented themselves as inquirers. In the evening the young people of an official family were all out in force. They take great interest in all reforms. One, in conversation a few days ago, said they had joined a society not to bind the girls' feet, but all their neighbors and friends made fun of them, and think that they are strange people. About one hundred stayed for Sunday-school. The Golden Text is appropriate for these stirring times: 'Yet if

any man suffer as a Christian, let him not be ashamed.' I am off this morning for Cen Hieu, an out-station, partly to encourage the Christians, as some are a little frightened. We do not think there is much cause for anxiety in Chentu just yet. We are under the shadow of the Almighty wing."

**A New Saloon.** No inconsiderable indignation has been aroused over the attempt to establish a saloon on the corner of Anne and Yonge Streets, Toronto. There are already quite too many places in this neighborhood for obtaining strong drink. It is of special importance, because of the proximity to three colleges, to Carlton Street Methodist church, and to the Y. M. C. A. A vigorous effort is being made by the two latter to prevent the success of this attempt; and they should have the hearty support of every friend of religion and education, and of all who care for the moral tone of our city.

**Canadian Authors.** In Friday's issue of The Globe, Toronto, December 2, Mr. J. W. Bengough has a splendid cartoon, illustrative of the growth of Canada. The only fault we have to find with the picture is the absence of names as prominent in Canadian literature as those mentioned. William Kirby should be there; for his "Golden Dog" is the best Canadian historic novel that this country has yet produced. Egerton R. Young's books have had as large a sale as those of any other Canadian author. In Great Britain, with the probable exception of Gilbert Parker's "Seats of the Mighty," more copies of Mr. Young's "By Canoe and Dog-Train" have been sold than of any other volume by a Canadian author. Dr. W. H. Withrow's name also should have appeared. His "History of Canada," "Makers of Methodism," and many other interesting and instructive volumes are a credit to himself and to his country. Of Dr. Withrow's style we heard a prominent literary critic say: "The two men of the continent, whom I consider the masters of the purest English and style most chaste, are Dr. Lyman Abbott, of New York, and Dr. Withrow, of The Methodist Magazine, Toronto."

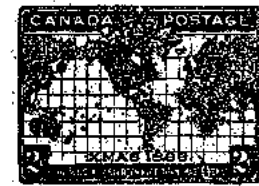
**An Orthopedic Hospital.** A hospital for the treatment of the lame, crippled and deformed has been opened on Bloor Street, a short distance east of Yonge Street. Toronto can fairly boast of many institutions designed to aid the sick and the needy, but hitherto there has been no hospital in the city, nor in Canada, designed exclusively for the treatment of a class in the community most worthy of sympathy. In the United States, and in England, there have, for a long time, been hospitals devoted exclusively to this work, and not a few of the wealthier Toronto citizens have gone to these special centres to obtain advice and have treatment.

The Toronto Orthopedic Hospital is situated in a most desirable locality; and whilst starting out with accommodation for a comparatively limited number of patients, the equipment for the care and treatment of these is the most modern and best in this particular line of surgery. As the need increases, it is proposed to enlarge the present building, and ultimately to construct cottages on land adjacent. Trained mechanics and specialized machinery are on the premises, for the purpose of providing all the necessary appliances. The wards are well-lighted and ventilated, and furnished in the most approved manner. Private rooms, well-lighted and furnished, are provided in a separate building for the accommodation of private patients. As many of these cases who live near at hand can be successfully treated without entering the hospital, an out-patients' department, also, has been organized. A gymnasium, especially fitted up for its particular purpose, is in charge of a competent directress. A training school for nurses has been organized, and is now in operation in connection with the hospital. Miss L. E. Appelgath is the lady superintendent. The following gentlemen constitute the Board of Trustees: Rev. John Potts, D.D., President;

J. J. Foy, Q.C., M.P.P., Vice-President; Waring Kennedy, Secretary-Treasurer; Rev. Frank Ryan, rector of St. Michael's Cathedral; Judge McDougall, Lieut.-Col. John I. Davidson, Rev. John Gillespie, rector of Church of the Messiah.

**Canada's New Postage Stamp.**

In these days of almost universal advertising, the Hon. Mr. Mulock, Postmaster-General of the Dominion, has hit upon a happy expedient to bring Canada prominently before the eyes of the world. His plan is nothing less than having given to us, in the new and beautiful postage stamp shortly to be issued, a bird's-eye view, on a map of the world, of the whole British possessions, with Canada occupying the central and most prominent position.



The appropriate motto is, "We hold a vaster empire than has been." This may seem to some thoughtless outsiders as savoring a little of the egotistical, and yet, when the sober facts are known, it is but simple statement of a truth. The British Empire now practically extends over 12,000,000 square miles. Of this mighty empire, vastly larger than that over which the Roman eagles flew, Canada has over three and a half millions of square miles. The world is only beginning to realize the possibilities of this young land. In its western prairie region it has the largest wheat fields in the world. Its forests of pine are unrivalled. Its mineral regions are only yet being touched, but enough has been revealed to show that in every part, from the Great Lakes to the Arctic Circle, and even far within, there are treasures of infinite value for generations yet to come. The coal mines of the western prairies, as well as those in the eastern Provinces and British Columbia and Vancouver, are placed where they are of incalculable advantage to the Dominion. The fisheries, not only of the lakes, but of the rivers and salt waters, are the finest in the world. Indeed, it may well be said of our Dominion there is every natural resource required to make of our beloved land, as is quoted in the legend on the stamp, "A vaster empire than has been."

This splendid view of the whole British Empire, which, for the paltry sum of two cents, is here to be obtained, will do much for the development of a greater love and loyalty for the magnificent empire of which Canada holds the strategical place as the centre.

Amidst our glorifications, it is well for us to bear in mind that it is "righteousness that exalteth a nation, while sin is a reproach to any people"; we can also truthfully say, "He hath not dealt so with any nation." Great Britain is not an accident. There is a God in history. His hand has been guiding her destinies, and crowning with untold blessing her people. She has had her faults, and has made many blunders, but Britain has ever had an open Bible and given to her people the privilege of worshipping God according to the dictates of their own conscience. She has hated with intense hatred that accursed thing called slavery, and has ever been in the van of nations to lift up humanity to its highest ideal. She has given to other nations an object-lesson, which they find difficulty in imitating, that of knowing how to successfully colonize the vast regions that in the providence of God have come under her control. Wherever her flag goes up, anarchy, oppression and tyranny cease. This is accomplished not by force of arms so much as by strength of her moral power. Many are the lessons which we ought to learn and take deeply to heart. God is the God of nations, as well as of individuals. Would we go on and prosper, it must be by a constant remembrance and loyal homage to Him who is King of kings and Lord of lords. Great indeed are our privileges, and great indeed are our responsibilities. He, who has exalted, can debase. He, who has lifted up, can humble in the dust. The lessons of history as to the rise and fall of nations should be well pondered over. They tell because the very weight

of their sins crushed them down. They might have continued unto this day. May we learn our lesson wisely and well, and as we become more and more familiar with this new stamp, which gives us as Canadians such a prominent position in our great empire among the nations of the earth, may we not be puffed up with vanity, but realizing our national and individual responsibility, be true to Him, whose we are, and whom we serve.

### The Social Hour in Church Life.

The question of getting the membership of a large congregation acquainted and cultivating good fellowship, brotherly sympathy and Christian communion, is an important and a grave one. It is grave in its neglect; it is important in its great influence, when properly managed. Much coldness and indifference exist in our large churches, because of its absence; and these are not only cues for contemptible slurs against the church of Christ, but they are the cause of many members, who, coming from smaller places, where love and sympathy reign, complain of coldness, and finding no personal sympathy, their Christian love is chilled, they become indifferent, and, in many cases, drop out of the church altogether. Spasmodic efforts have been made to correct this fault, and some earnest pastors have even hurried to the exit, and, by their personal wish to shake hands with the people, have made many delay their departure and occupy the time in cultivating the acquaintance of other church attendants. Some have resurrected the old-fashioned tea-meeting. The objections to this are, that it places so much extra toll upon the ladies, and demands their attention in waiting on or watching the tables, when their social tact is wanted elsewhere. And again, tea-meetings bring the financial, not the social, work of the church into prominence.

We think that Dr. Tovell, in Trinity church, Toronto, has inaugurated one of the best and most successful movements along this line. The gathering is known as a "Social Reception." The initial gathering was held last year with such success that another was held this year, with increased interest. The school-room of the church, beautiful at any time, was transformed into an elegant drawing-room. Graceful drapery, lamps, flowers and evergreens, loaned from the homes of the church members, contributed to the beauty, and created a home-like feeling in the place; while the large assembly presented a living picture of cheerfulness and good-will. Hand-shaking was the order of the evening; smiles the coin of exchange; and words of friendly greeting the pass-words of the moving company. There was no formal programme; but piano and orchestral music was alternately and continuously rendered, while the introductions and conversation went on. The pastor, the officials and the ladies of the church were all active in getting acquainted with the general membership, and in introducing these to each other. Towards the close, young ladies and young gentlemen served refreshments, and at half-past ten, in an informal way, the company broke up. On a smaller scale, but with equal success, we have seen the same method adopted in a country place. The little hall was draped, made home-like, and a very social time was spent, to the mutual advantage of all present.

We commend the social life of the Christian religion to the attention of the churches. The world-life is a struggle; heart-aches are everywhere; the chill of selfishness is felt on every hand. Let us have more than we have had of the sunshine of love and good will. Add to your church attendance, acquaintance with its other members; to acquaintance, kindly interest; to kindly interest, brotherly love; to brotherly love, "communion of saints," right here on earth.

The Methodist young ladies of Toronto are holding a bazaar in the interests of the Barbara Heck Memorial Residence for Women, of Victoria College, at the residence of Mrs. George A. Cox, 439 Sherbourne Street, on Saturday afternoon and evening, December 10.

The Deaconess Home and Training School, 257 Jarvis Street, Toronto, will be opened (D.V.) on December 12th, not the 15th, as we intimated in our issue of the 30th ult.

# THE CONDITION OF METHODISM IN CANADA.

## Practical Suggestions Modestly Made.

### Methodist Preachers and Their Critics.

Dear Editor,—Let us remind all concerned of a fact, either forgotten or overlooked. On the first Sunday in May, 1896, the Toronto Telegram sent its reporters to all the churches of that city, both morning and evening, to ascertain the exact number that were in attendance at the services of the day. The following are the numbers:

- Anglican—41 churches; attendants, 21,916.
- Methodist—40 churches; attendants, 36,656.
- Presbyterian—30 churches; attendants, 25,647.
- Baptists—19 churches; attendants, 10,074.
- Congregational—10 churches; attendants, 4,413.
- Roman Catholic—12 churches; attendants, 19,702.
- Miscellaneous—25 churches; attendants, 4,038.
- Hebrews—3 churches; attendants, 428.
- Salvation Army—6 churches; attendants, 1,117.

In the above statement it is shown that the attendance at the Methodist churches is 11,000 more than the next highest—the Presbyterian. From this we may infer that the Methodist preachers of Toronto at least do not preach "twaddle," nor feed their people on "sawdust." But would the above ratio hold good for the rest of this Province? We believe it would, for go anywhere, in city, town, country or backwoods, taking the lead and equally at home are those Methodist preachers of all grades. Indeed, they are in the best of company, as in the case of their blessed Master. "The common people hear them gladly."

To our mind the greatest need of the Methodist pulpit to-day is not more preaching ability, but rather, more attention to the reading and comment of God's Word, letting the congregation have their full share of singing, and particularly more study of, and gracious blessing in, prayer. This latter great subject was brought to our mind at that grand meeting at the late General Conference. The speech of the Rev. J. Bond was happy and able, the chairmanship of our church statesman was, as usual, beyond compare, but to some of us at least, present, perhaps the most impressive of that inspiring meeting was the devotional part led by Professor Antliff. His reverential reading of the Scriptures, and especially his powerful and helpful prayer, will comfort our souls for all time. We are glad to learn from a private source that it is the constant practice at the Wesleyan Theological College to impress earnestly upon the students the absolute need of continual Holy Ghost communion, and fellowship of the saints. Bros. Mills, Robertson, and all the rest of the critics, justly or unjustly, find fault if you like (nobody will scold or deny your right to do so), but with that criticism let your prayers ascend through Christ, that the Holy Ghost may descend in such power that Pentecost may be anticipated, and our grumbling be lost in wonder, love and praise.

W. THORNLEY.

### For an Outpouring of the Holy Spirit.

Dear Sir,—Having the privilege of being a recipient of your valuable Guardian, I notice that the subject of the "Decline of Methodism" seems to be fanning the holy sparks into flames. This, I trust, will melt away some of the icebergs, which are responsible for the decline of the Methodist Church to-day. I have been a constant attendant since early childhood, and always thought it was the church in which to live a Christian life. The members that did not work or pay, I thought they were missing the joys of a Christian life. But my own experience teaches me now that to be a member of a church is good, but to be a thorough converted Christian, and belong to the Great Church above, is better. This is the kind of members the Methodist Church lacks to-day. I am so thankful that I am one of those who has felt the quickening of the Holy Ghost, and that June 8, 1898, is my spiritual birthday. I was wonderfully baptized and purified, and had removed the sins which we inherit and increase, as we grow in years. I am thankful I still enjoy the divine fellowship which the children of God are heir to. Oh, for more of this wonderful salvation and keeping power! And instead of so much entertainments and socials, let us gather together for an outpouring of the Holy Spirit. It is my one desire to be so filled with the divine love and Christ-like Spirit, that when I speak to any one about the welfare of their soul, they will not have a chance to refer to my mistakes.

So many believers of to-day use so much idle talk and vain babblings. The Word tells us to walk as children of the Light, and reprove darkness, redeeming the time, for the days are evil. It is my prayer that the ministers and members of the Methodist Church will put on the whole armor of God, throw away "self-morality" and "idols of form," get on the breast-plate of righteousness, gird the loins with the truth, and be so strong in the Lord that old Satan will be cheated out of his share of the Methodist Church members. My prayer is this will be a winter of refreshing from the Lord, and that many thousands will be brought from darkness into this marvellous light and liberty of Christ. I have had a wonderful experience, and may some time be led to send it to your office. Trusting you will receive this in the Spirit, as it is written by the leadings of the One who feeds my soul on the Bread of Life; trusting you will be of great use in the vineyard of the Lord, and that you are heir to a mansion in glory, yours in the Light,

MRS. WESLEY BIRDSALL.

Canboro', November 13, 1898.

### Unworthy Probationers.

Dear Sir,—I am not a writer by any means, nor have I ever troubled the columns of The Guardian, because of my inability to discuss our church problems with the great men whose names appear from time to time. I have been a reader of The Guardian from my youth, and always take a deep interest in everything that pertains to our church's welfare and prosperity. I am glad of the letter of Dr. James Mills, of November 9, on the "Condition of Methodism in Canada." In this letter he has a grievance, and justly so, but as to the cure he may have written without second thought. I am a member of a Quarterly Board, and therefore may be pardoned if I speak boldly my convictions and experiences. I think the Quarterly Board is entirely to blame for the state of things of which Dr. Mills complains. The Quarterly Board is the starting-point for the young man in the Methodist ministry. Once through that institution, who can stop him if he passes his examinations successfully year after year? I have known young men to present themselves to the Quarterly Board for acceptance and recommendation, who were no more fit for the Methodist ministry than I am to be Prime Minister of England. Yet these same young men have their sympathizers and their advocates. I have known grand old men—veterans in the army of God, and pillars in the church—who have shown remarkable intelligence and clearness of mind in nearly every department of church work, who have been sadly deficient in wisdom and discernment when it came to the matter of passing a young man for the ministry. Dr. Mills says: "I think the Annual Conferences should avail themselves of their power to locate men . . . whether young or old." Supposing the Annual Conferences assert their prerogative, and set aside the unsuccessful and unacceptable—young or old—where would the evil be remedied while the Quarterly Boards are allowing the same class of men to enter the work annually. In that event we would require a Quadrennial Culling Conference. Colleges to blame. Mr. Editor, for the lack of preaching power and ability! No, never. Colleges cannot make brains, nor genuine piety, nor wisdom or common sense. Neither can the Quarterly Board, but they should be very, yea, exceedingly, careful, that every young man desiring to enter the ranks of the ministry should be possessed of all these graces and qualifications. Let me ask in conclusion, is there a Quarterly Board from the Atlantic to the Pacific who have not some time in their history allowed some young man or men to enter the ministry with whom they were not just satisfied?

W. B. DICKEY.

Rosemont, November 14, 1898.

### Some Practical Suggestions.

Dear Mr. Editor,—In recent numbers of The Guardian I have been following with interest the criticisms on the Methodist preaching of to-day.

My recollections of Bro. W. J. Robertson's faithful attendance at the services of his own church, which would prevent his hearing very frequently other ministers, lead me to the conclusion that his inferences were drawn chiefly from his experiences with his own pastors.

And having the honor of a place in the roll of the illustrious incumbents of St. Paul's Street church, and recalling not a few poor attempts at preaching to which I was compelled to listen, with no one else in the pulpit with whom I could divide the blame, I confess that I sympathize with Bro. Robertson, and admit the justice of his remarks, so far as I am personally concerned, nor have I any excuse to offer.

But in the more general application of the charge, I can only rely upon the wisdom and judgment of those who testify as to what they have seen and heard. And while there may be some justice in the complaint, I have been thinking of the cause and remedy. My knowledge of Methodist ministers leads me to the conclusion that—excepting perhaps the doctors—they constitute a body of men as hard-worked as any class in the community. An occasional exception does not affect this conclusion.

And the reason their industry does not manifest itself more frequently in mastery sermons, arises, in a large measure, from the fact that the stream of their energies is distributed over such a wide area as to render unfair the expectation that the current should be either very deep or very swift at any point.

That one man is to shape and direct nearly all the church's schemes, have an oversight over the spiritual interests of so many persons, share with such a number of people as consult him, their cares, sorrows and perplexities; and, also, to manage the temporal affairs of the church with the skill of a Finance Minister, visit the people from house to house, as though he had nothing else to do, and, at the same time, preach like an archangel, seems to me a little too much to expect, especially when, meanwhile, the same man is expected to present a respectable appearance to society, so that his congregation will not be ashamed of his old clothes; entertain more than people of his congregation who have twice the income; and, if on a poor charge, head most of the subscription lists for the religious and benevolent enterprises of the community, and meet his financial obligations like any other honest man, this, too, in many cases on such a pittance as would not secure the services of a third-class sewing-machine agent. And even this meagre income is quite often in arrears, and permanent deficiencies a not uncommon occurrence. The man who, under such circumstances, could be always thoughtful, sparkling and original in the pulpit, with brightness that does not accompany weariness, and freshness that comes from reading books that he cannot afford to buy, would seem to me out of place in such society as is usually found in a Methodist congregation. And even if the state of things is as serious as claimed by Bros. Robertson and Mills, I think I could make two or three suggestions which, if acted upon, would wonderfully improve matters.

In the first place, pay the preachers such salaries as will enable them to live as you expect, without having to consume their energies in devising plans whereby one dollar with them will go as far as two with you.

In the next place, relieve them of some of the financial burdens of the church, and such visiting as others may do as well as the preacher.

Thirdly, give them as many holidays as you do the public school teachers.

And, lastly, a few more encouraging words spoken to the pastor would, in many localities, be fruitful of happy and lasting improvement in the character of the sermons.

Situated as I have the good fortune to be, amongst one of the most generous, kind-hearted and appreciative congregations to be found in our broad Dominion, I have no cause for either complaint personally, or excuse for my own dull sermons; but I make these remarks on behalf of a number of my faithful, zealous and hard-working brethren, whose modesty restrains them from speaking for themselves.

S. CLEAVER.

Winnipeg, November 18, 1898.

### Woman's Missionary Soc'y.

All communications meant for this column please send to Miss M. J. CARTMILL, 103 Hughson Street North, Hamilton, Ont.

An auxiliary of the W. M. S. was organized in Kerwood, November 10, by Mrs. (Rev.) J. R. Gundy, of Strathroy, with fifteen members. Officers: President, Mrs. Jas. Richardson; Vice-President, Mrs. Harton; Recording Secretary, Mrs. McCallum; Corresponding Secretary, Mrs. (Rev.) A. H. Brown; Treasurer, Mrs. Henry Richardson.

### NOTES FROM THE FIELD.

"Norway House.—Your kind letter, Mrs. B., also ensigned, reached us by the H. B. boats. Very many thanks for your prompt and kind attention to our requests. Mr. McDougall failing to come as we expected, we left Nelson House a few days after receiving your letter. We came to meet a doctor, expected at Treaty time. We were eleven days on the long, wearisome journey, travelling early and late for nine days. The rest of the Sabbath was never more appreciated than the two we spent by the way. We used one canoe, had two of our Indians with us, kind, faithful men. Mr. Gaudin paddled after the first day, as hard as the Indians. He was afraid we might be too late to meet the doctor. He also carried our two little ones across the many long portages; one in a shawl, on his back, and the other in his arms. We spent one night at the home of Rev. E. Paupanakiss. He was not at home, but his wife and daughter gave us a warm welcome. We heard Mrs. Paupanakiss say, in Indian, of course, "Oh, the poor things, the poor things," speaking of myself and children. Soon such a nice tea was prepared for us, also a comfortable room and bed for the night; even the children were glad to find themselves in a nice bed. Mr. Gaudin had told me of Mr. Paupanakiss and family many times, and we were delighted to find them so kind and thoughtful. We hope to spend part of a day, at least, with them on our return. We arrived at this haven of rest all pretty well worn out. Rev. and Mrs. Nelson gave a hearty welcome, and made us feel quite at home. Here we found dear Mr. McDougall very ill indeed, as he had been during his journey to Oxford and back. Fortunately Mr. Nelson travelled with him, and a doctor was here. He was threatened with typhoid, but was able to leave his bed on Saturday, and though still weak, attended service Sunday afternoon. He sat in an easy chair while talking to the people. He also baptized our little daughter, Katherine Ida. The eldest, Frances Irene, is idolized by the Indians, many of whom she dearly loves. Mr. McDougall leaves in a few minutes. Just received the clothing. Many thanks. Will write later. "Anna O. Gaudin."

### NOTES FROM BISHOP FOSS.

"India is a dreadfully poverty-stricken country. Women are employed at the hardest labor at four cents a day. The best of skilled workmen get from ten to fourteen cents a day."

## Lugsdin's Fine Furs.

We need not use a word of boast in telling you of our collection of fine furs, and we need not waste words in telling you that nothing would make a better appreciated Christmas Gift than some one or another handsome fur garment from our immense stock.



- Alaska Sable Ruffs, fine, bright glossy skins, natural fur, 10" tails, shaped neck, special. . . . . 5.00
- 75 Electric Seal Capelines, 12 inches deep, Electric Seal and Persian Lamb combination, fancy brocaded satin lining, special. . . . . 18.00
- 200 Alaska Sable Ruffs, 36 inches long, 2 heads, 10" tails, full-shaped neck. . . . . 8.00
- 20 Choice Alaska Sable Capelines, 20 inches deep, large storm collar, lined with best brocaded satin linings, for. . . . . 25.00
- 10 Hudson Bay Sable Scarfs, 40 inches long, scarce goods, 10" tails and 2 heads, special. . . . . 37.00
- 150 Men's Persian Lamb Wedge Caps, all sizes, bright glossy curl, best satin linings, special. . . . . 5.00
- 100 Men's Beaver Opossum Capes, nice quality, well lined. . . . . 2 50

You can buy any of these lines by mail as satisfactorily as though you were shopping in the Show Rooms, and we will be careful and prompt in filling your order.

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122 Yonge Street - Toronto.

The condition of women shows the condition of things. The mass of them have no thought of such a thing as being the owners of their own bodies, minds or hearts. Girls at the age of eight or ten years are given in marriage by their fathers, without ever having seen their future husbands. If the man dies she becomes a widow, it may be at eleven or twelve years of age, and is the bond slave of her former husband's parents."

At Benares he had witnessed the bathing, for religious purposes, in the Ganges. It is the filthiest stream imaginable, containing the sewage of the whole country, with the dead bodies of all sorts of animals, the ashes from the burning ghats, where the dead are disposed of, and all sorts of unnameable filth; yet these people come for miles from all parts of the country to bathe, drink and carry away portions of it as especially holy—to drink by themselves and others. In the shrines he had found idols surrounded by symbols so obscene that they could not be mentioned. He felt, as he came away, that he was himself getting down into these waters, and being suffocated, yet "reaching after pearls."

How many in our luxurious churches deaden their consciences and sympathies, by thinking of the mercy of our God, and, therefore, that it will be all well with the heathen. They would not increase their responsibility by sending them teachers and the comforts of the Gospel.

They do not stop to reflect upon the fact that they increase their own responsibility immensely by selfishly enjoying the knowledge of God, and the redemption he has provided, also the comforts of Christian civilization, when they do not lift their finger to lessen the distresses of those who would gladly accept the Saviour, if they could only hear of him.

#### BOOK NOTICES.

—A MOONSHINER'S SON. By Will Alien Dromgoole. Illustrated by F. A. Carter. (The Penn Publishing Company, Philadelphia, Pa.)

An interesting story, beginning among the illicit moonshiners of the mountains of Tennessee, and ending in Knoxville. Joe, the hero of the tale, is a noble character, and no boy can read of his career of success after suffering, without being benefited. The book gives many interesting glimpses into the lives and homes of the quaint people of those mountains, who have no love for "Revenue."

From the New York Christian Advocate we are pleased to quote the following:

"We have read with the greatest interest the vigorous ESSAYS FOR THE TIMES, written by Dr. E. H. Dewart, of Toronto. Without undue conservatism, Dr. Dewart argues against the tendency to disparage the authority of the Scriptures, and no one with the least sense of justice will fail to see the strength of his position. It is a temptation we must resist to quote largely from these pages. Dr. Dewart is blessed with a clear vision of truth, and is capable of exact expression. While he is temperate and kindly in spirit, his blows tell. Thirty years ago he wrote a review of the life and letters of F. W. Robertson, and he is justly gratified to find that his appreciation of the man, and his estimate of the flaws in his theology, have stood the test of time. We recommend to the attention of our readers more particularly the essays on 'Questionable Tendencies in Current Theological Thought,' 'The Tübingen School of Criticism,' and 'What Should Ministers Preach?' The biographical papers upon Robertson and James Arminius are fine. The volume closes with a few original poems of merit. (William Briggs, Toronto, Canada. 12mo. Seventy-five cents.)"

—The November Gentlewoman comes to us a little late, but it is full of very interesting matter, especially for the ladies of our land. The leading article is by Mr. F. Hopkinson Smith, entitled, "The Greatest Success in Life." It is a bright article, and full of wise counsel. Mr. Smith says, "Anger is that which curdles the milk of human kindness, and sours it for all time." "Finally, the way for a young man to proceed to find out what is his groove, is to do everything which he undertakes with might and main—be it blacking boots, cleaning the sidewalk, or keeping accounts. Not to please his employer, but to please himself. Keeping tab on himself every day, and never allowing anything to go from his hands that he could make any better. He will then find a lot of people looking for him, for the scarcest thing which exists in the world to-day is a thoroughly capable, honest man. I have no doubt that there is not a railroad president in the world to-day who does not wish every week that he had just the man to fill this or that place. The man who is filling any position to the best of his ability will soon find a higher one open to him."

## THE STRANGE ADVENTURES OF ISRAEL PENDRAY . . .

—AN EARLY METHODIST PREACHER.

EDITED BY

SILAS K. HOCKING.

### XII. The Highway Robbery.

#### CHAPTER II.

With that, I took to my heels, and in the space of half an hour I had crossed the remaining portion of the downs, and found myself in the vicinity of some cottages. Here also was a good road, so that by the time the night fell I had reached my destination. From this village of St. Stephens I journeyed the next day, after visiting in their houses as many of our people as I could, to a place some four miles away called St. Dennis, a curious little village nestled at the foot of a hill, on the top of which, standing lonely and forsaken, was the parish church. Here I preached to a goodly number of people, and afterwards exhorted the members to be of good courage, and to hold fast with confidence to the end. The next morning I spent some considerable time in going in and out among the people, for I have always held it a truth that the work of a pastor is not less important than that of a preacher, and, indeed, in some cases the results are much more apparent. But having regard to my experience in crossing Meledor Downs, and now having to journey across the Gorse Moor, I deemed it wise in the first place not to delay my journey too long, and, in the second place, not to take the money myself, but to entrust it to the keeping of a farmer who was journeying thither the following day—a good and honest man, who I knew would take the money safely.

Now all who have traversed the Gorse Moor know that it is as wild a stretch of common as is to be found in the whole of Cornwall. Even the gorse is stunted, and the heather grows but sparsely; the soil is black and boggy, and the whole scene one of forbidding desolation. There is not a hedge or tree to break the depressing monotony. Scarcely a living thing is to be found upon it, for fodder is so scarce that even the cattle seem to avoid it. In various directions it is intersected by straight tracks—it would scarcely be correct to call them roads. One might spend a whole day on this lonely moor without encountering a single individual.

Keeping a sharp look-out, for I had not forgotten the threat of the footpads, I walked at a rapid pace with my face due north. For a mile or two I saw no one. Then I espied in the distance a horseman riding slowly toward me; but thinking it was some farmer journeying homeward, I felt no alarm. I did not imagine it could be my enemy of Meledor Downs, because this man was alone. Also, he was well mounted, whereas my previous foes were on foot and unarmed.

The wind was strong and bitterly cold, so I kept my head down and hurried forward as fast as I could. I heard the steps of the horse coming nearer and nearer, but concluding that it was only a farmer, I did not lift my eyes toward the rider. Presently a peculiar voice broke on my ears.

"So we have met again, Mr. Preacher."

I knew in a moment that it was the highwayman of Meledor Downs.

"So I perceive," I answered, with as much unconcern as I could command.

"I fancy you will not get off so easily this time," he said; "when we met before I was unmounted, neither carried I any arms. I have been wiser to-day. We meet in a lonely place, and you are entirely at my mercy."

"I wonder you are not afraid to meet me alone," I said, mockingly; "when you were two to one you were not a match for me even then."

"This is no time for jesting," he answered; "it would more befitt you to say your prayers."

"I have already said my prayers," I replied; "nor am I afraid of anything you can do."

"I give you credit for both courage and strength," he made answer; "howbeit, neither will avail you to-day."

By this time he had dismounted, and throwing his bridle-rein over his left arm, I noticed that he carried a pistol in his right hand.

"Now," he replied, "I wish you to empty your pockets at once."

"And what if I refuse?" I answered.

"Well," he said, "it will be easy for me to make a hole through your thick skull, then I can do it myself."

"You will not care to fire on the open common," I said; "people might hear the report and come upon you unexpectedly."

"There is no one within hearing distance," he answered; "and even if it were so, my horse is fleet of foot, and I could easily get away."

"What if I was to tell you that I do not possess any money?" I said.

"I should simply say that you lied. It is known that you have been gathering up money from various villages, and that you are even now on your way to Bodmin with it."

"And do you suppose," I said, "having the experience of the day before yesterday, I should keep the money still in my possession?"

"If you have it not it will be all the worse for you," he answered, "but let us waste no more time in words, for I am anxious to get on."

"I have not detained you," I replied, "you are at liberty to continue your journey as fast as possible."

"Come, come," he said, impatiently, "this is worse than foolishness. Empty your pockets at once."

Now, I had kept up this conversation for a set purpose, and most of the time I kept my eyes upon the robber, and shifted my position now and then that I might measure my chances. He also kept his eyes on me, but as he saw that I was quite unarmed, he evidently had no fear that I would attempt to escape.

It was a trying moment for me, for though I knew that murder was not the man's object, and that if I gave him what money I possessed he might let me escape, yet, on the other hand, I feared that when he discovered that my pockets were practically empty, that his anger might be so great that he might shoot me then and there. So I had to make believe that I had still the money in my possession, and that I wanted to keep him in conversation till some chance traveller might come that way.

"You need not look across the downs," he said, seeing that I glanced in this direction and in that, "no one is coming. If you kept me here an hour the chances are that no one would come. You had better be wise in time before I take extreme measures."

"Don't be so sure, Mr. Robber," I said, mockingly, "for who are these coming swiftly up behind you?"

In a moment he turned his head to glance over his shoulder.

That was my opportunity. Directly his fierce eyes were turned from me, I gathered up all my strength, and dealt him a stunning blow just behind his ear, and he fell to the ground as though he had been shot.

To wrench the pistol from his grasp was the work of an instant, and then I mounted his horse and galloped away, nor did I alight until we had got many miles beyond the common, and were in the vicinity of houses. Not wishing to have a horse that was not my own in my possession, I fastened the animal to a gate, and continued my way on foot. At Bodmin the story of my adventures created some considerable excitement, and I was blamed much for not riding the horse all the distance, for had I still the animal in my possession the constable said it might be the means of leading to the detection of the robber. As it was, he was allowed still to go at large. But God works even while men are idle. Though we could not track him, the All-Seeing Eye could do so.

And, indeed, this proved to be the case, for, a month or two later, while I was holding service in our preaching-house at Delabole, many miles distant, a man was seized in the middle of the service with violent convulsions, which caused him so much pain that his screams and cries could be heard a mile away.

Though the man's face was strange to me, I recognized his voice in a moment. He was none other than the robber who had twice attacked me and demanded my money. As soon as the first violent paroxysm abated somewhat, he staggered to his feet and made for the door, but before he could reach it, "the jerks," as the attacks were locally called, came on again, and even more violently than before. He rolled upon the floor, and cried out in great distress, while now and then he even foamed at the mouth.

Now, the sight of this strange manifestation caused great fear to fall on all the people, many of whom fell on their knees and cried mightily for mercy. But the robber uttered no prayer. His one desire seemed to be to escape from the place, but each time he tried the attacks came on with increased violence, until, in his pain and terror, he believed that he was going to die.

Now, I had by this time left the pulpit, and stood on the floor near the stricken man, and without letting him know that I recognized him, I exhorted him to confess his sin and pray for mercy, and by this time so strong was the fear of death upon him that he began to pray in a very loud voice. Now, as he prayed the pain seemed to leave him for awhile, but the terror of his soul seemed to grow greater every moment, and no joy of pardon seemed to come to him.

At length, he lifted up his head and made full

confession. He said that he had gone to the preaching-house, that he might find out the movements of the preachers, and also gain information that might assist him in robbing people's houses and stealing their purses.

Now, no sooner had he made this confession than the convulsions seized him again with even twofold strength, till he wallowed on the floor, and all his strength went from him. So greatly was he exhausted that we carried him at length to a neighboring inn, and sent for a doctor, who, when he came, said that the man was suffering from epileptic fits. But the robber cried out between his paroxysms of pain, "No, no. It is the judgment of God. It is the judgment of God."

Now, I and many others stood watching him hour after hour, and great fear and distress came upon us all. We prayed that if it were God's will his heavy hand might be removed. But it was not to be. For about three of the clock in the morning, while the man groaned and prayed, a violent jerk seemed to dislocate his neck. He grew suddenly black in the face, and, with a horrible gurgle in his throat, his spirit passed out into eternity.

It was the first case of the "jerks" that I had seen, and much was I impressed by it, and much puzzled also as to its meaning. But the villagers, who had seen other cases—though none so bad—did not hesitate to believe that it was a direct judgment from God.

So it came to pass that the fear of the Lord spread far and wide through all the district round about—rough and hardened men, who worked in the slate quarries, came in scores to our meeting-house and cried mightily for mercy.

So began a work such as I have never seen since I left Redruth. Thus again did God make the wrath of man to praise him, and the death of a robber led to the life of many souls.

(To be continued.)

The Hindu shastras have given us India; the Koran has given us Arabia, Turkey and North and Central Africa; the doctrine of Gautama Buddha has given us Burma, Tibet and Siam; the teachings of Confucius have given us enfeebled, distracted China. The Bible has given us Britain, Germany, the United States—nations which, though unhappily afflicted with numberless evils because the Bible is not yet allowed full supremacy in the individual and national life, are in the van of human progress, enlightenment and civilization. In five hundred years no really useful invention or valuable discovery has originated in any land outside the pale of Christendom. Neither Asia nor Africa for twenty generations has contributed a single idea from which the world is reaping comfort, enrichment or uplifting impulse. How is this? Are men blind that they fail to perceive the philosophy of such a state of things? Truly, the light shineth in the darkness, and the darkness comprehendeth it not.—Indian Witness.

## Gold Locket.

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## Personals.

Rev. Dr. Leonard, Missionary Secretary of the M. E. Church, will preach in Elm Street church next Sabbath evening.

Rev. Dr. Badgley, LL.D., of Victoria University, preached at the anniversary services of Georgetown church, November 27.

The Rev. David A. Moir, has been unanimously invited to continue for the fourth year as pastor of the Walkerton Methodist church.

The second anniversary of the rebuilding of the Emerald Street church, Hamilton, was celebrated last Sunday, Rev. Dr. Carman preaching the sermons.

Rev. John Maclean, Ph.D., has accepted an invitation for the fourth year from the Quarterly Board of the Neepawa Circuit, subject to the approval of the Stationing Committee.

Rev. Dr. Griffin, Treasurer of the Superannuation Fund, addressed large congregations in Gore Street and First Methodist churches, Hamilton, last Sunday, in the interests of the Fund.

Indirectly we have been informed of the death of a daughter of the Rev. F. E. Nugent, president of the Hamilton Conference. The Christian Guardian extends sympathy to our brother in his bereavement.

On Sunday and Monday, November 27 and 28, Rev. Dr. Carman attended the anniversary services of the Lundy's Lane church. On Monday evening Dr. Carman delivered his famous lecture, "Trade and Grow Rich."

On November 27, Rev. Dr. Henderson preached missionary anniversary sermons in Dundalk. Bro. Fallis expects, as a result, that the missionary givings of the people there will be an advance of fifty per cent.

On Sabbath, December 4, Edith May, second daughter of Rev. E. S. Rupert, M.A., Grahamsville, passed away in the full assurance of hope. The Christian Guardian extends sympathy to the bereaved friends.

The Book Steward was at Dundas last Sunday assisting Dr. Wakefield in church anniversaries. In the morning there was a fine congregation, but the severe storm interfered with the usual large attendance at night. The contributions were very liberal.

Rev. E. E. Scott, of St. Paul's, Toronto, preached Epworth League anniversary sermons in Galt on Sunday, November 27, and delivered a lecture on Monday evening, on "Christian Citizenship." The three earnest and eloquent discourses were listened to by large and appreciative audiences.

Mr. E. M. Morphy, of the old, reliable firm of jewellers, 141 Yonge Street, Toronto, has been a subscriber for The Christian Guardian for over fifty years. We should like to have the names of all who have been continuous subscribers of The Guardian for forty years or over.

Mrs. Jolliffe, wife of Rev. Wm. Jolliffe, superannuated minister, Bowmanville, died on Wednesday, November 30. Her life was a noble example of a useful minister's wife, unassuming, gentle, and yet very active; attending carefully to the home, and yet ministering to the needs of other homes, and helping in the work of the church. We express our sympathy to the bereaved friends.

## Church News.

### Montreal Conference.

Montreal, Mount Royal Avenue.—Rev. A. J. Belton, pastor. From Thomas Deacon, recording Steward, we hear that Methodism around the north-eastern part of Montreal is holding her own, and that, under the pastoral care of Rev. A. J. Belton, the church is prospering. On November 27, Thanksgiving services were held. Rev. Dr. Jackson preached in the morning; an open session of the Sabbath-school in the afternoon was addressed by Rev. W. E. Millson, and Mr. E. P. Heaton; and in the evening Dr. Antliff preached upon "The Prosperity of a Church." The pastor, on behalf of the trustees, appealed to the congregation for a thank-offering of \$135, to clear off the debts that had accumulated. The people responded most cheerfully, and help to the extent of \$165 was secured. This amount will place the Trust Board in good condition with regard to running expenses, and they hope soon to be able to wipe off the debt.

### Bay of Quinte Conference.

Rednersville.—Rev. W. J. Young, pastor. Our new church at Albury appointment, that has been in course of erection during the past summer, is completed and dedicated. The first service was held on Wednesday, November 9, Rev. A. Campbell, of Belleville, being the preacher. The opening services were continued the following Sabbath, when three sermons were preached, at 10.30 a.m. by Rev. Dr. Galbraith, of Belleville; at 2.30 and 7 p.m. by Rev. T. W. Pickett, of Newtonbrook, a former pastor. On Sunday, the 20th, two services were held, when Rev. B. Greatrix, of Trenton, preached in the morning, and Rev. S. A. Duprau, late pastor, in the evening. The church was dedicated in connection with the afternoon service on the 13th, by Rev. T. W. Pickett. The grand old Gospel, in its fulness and power, was preached by the above brethren, and was accompanied by the gracious influence of the Holy Ghost. The ladies of the church prepared a sumptuous dinner, which was served in the basement from eleven to two o'clock on the 9th, and although the weather was unfavorable, about 400 sat down to the tables, and over \$176 were realized. A platform meeting at close of

preaching service was held, at which W. W. Chown, Esq., of Belleville, presided in a most acceptable manner. Rev. A. Campbell presented the financial statement, which showed that the church cost \$4,000, which with the free labor furnished, and material from the old church, at a fair valuation, places the value of the new church at \$5,000. Bro. Campbell, in his own special way, succeeded in raising about \$1,300, which with the subscriptions and cash previously raised, leaves the Trust Fund in a most healthy condition. The financial outlook is bright and clear. The church is an exceedingly elegant and up-to-date building. While much encouraged by our material prosperity, we are looking and praying for that baptism of the Holy One that will not only equip for nobler service, but will result in the salvation of multitudes in this new temple of his grace. The church at Centre appointment has been thoroughly renovated during the summer. The whole cost is about \$400, which is paid with the exception of about \$50, that will be provided for by the Ladies' Aid, who have taken a very great interest in the work, and to whom the credit is due. The reopening services were held on Sunday, November 5. The Rev. Dr. Galbraith preached. The people are greatly delighted with their beautiful place of worship, and long for the divine seal of acceptance of their offering that will be realized by the salvation of souls.

Hastings.—Rev. F. Johnson, pastor. The members of the Hastings church this year decided not to have an annual dinner or tea; to meet incidental expenses, but to ask a free-will offering. On November 20 the pastor preached morning and evening, and the congregation placed on the plates the handsome sum of \$110, which fully came up to our expectations. The willing and liberal spirit thus displayed was most cheering and encouraging; for which we are grateful to God.

Apsley Mission.—Rev. C. W. Barrett, pastor. The first mile-post has been passed in the Apsley Mission's church-building effort. About two months and a half ago a vigorous effort was made by the pastor and people of the Foster's appointment to commence the erection of a church which had been talked of for some time. The effort was successful, and mechanics were immediately procured, who, with the ready assistance and co-operation of the people, labored faithfully till its completion. On Sunday, November 27, large congregations assembled to greet Rev. T. J. Edmison, B.A., B.D., who preached opening sermons, which were of a thoughtful, forcible and practical character, and were much appreciated by the people. Special music was rendered by the choir of the church at both services. On Monday evening, November 28, the ladies of the congregation served a New England dinner. At eight o'clock the chair was taken by Rev. T. J. Edmison, and a very excellent programme was rendered, consisting of addresses by Revs. James Batstone, James H. Sharpe (Presbyterian), and T. J. Edmison, interspersed with music, singing, recitation, etc. During the evening the chairman made an appeal for voluntary contributions, to be used toward the diminution of a debt remaining on the church. The friends contributed very liberally, and this amount, in addition to what was already on hand from other sources, placed the trustees of the church in a position practically independent. We express gratitude to Almighty God, our Father, for his presence and the manifestation of his favor toward us in our successful enterprise.

Cambray Circuit.—Rev. T. Spowdon, pastor. The anniversary services at Cameron on Sunday and Monday, November 27 and 28, were highly successful. Rev. G. W. Clarke, B.A., of Woodville, did splendid service, both on Sunday and Monday. In the programme, Monday evening, Mrs. Maude Earl Hame, soloist, of Gravenhurst, and Miss Davis, of Bobcaygeon, took part. Proceeds, \$60.

### Toronto Conference.

Avening.—Rev. Philip Jones, pastor. The Lord truly is gracious to us in special work on this circuit. We commenced at our Bethel appointment. Many in a backslidden state were reclaimed, and others were converted to God. We then visited New Lowell, of which mention has already been made. The next appointment was Airlie, where God has given to us proof of his smile and blessing. Many here have accepted Jesus as their personal Saviour. Divine power has been experienced in these services, and the church wonderfully blessed. Our next place to visit is Avening, which is the principal preaching place on this circuit. We are specially helped in these services by our true friend and brother, Mr. Frank Hill, the singing evangelist, of Toronto, in whom the people have great confidence. His conscientiousness and fidelity are used of God. Any person requiring assistance in special work would do well to secure Mr. Hill.

Sprucedale Mission.—Rev. C. B. Jeffrey, pastor. From Mrs. Pearce we receive the following communication: "Revival services have been held in connection with the Methodist church of this place for the past five weeks. Our pastor, Rev. C. B. Jeffrey, is to be congratulated for his perseverance and success in this good work. He was aided by Revs. Messrs. McAteer, of Emsdale, and Sinclair, of Starratt. We are very thankful for their assistance, and though the heavy work rested upon our pastor, it has not been in vain, as a rich harvest of precious souls has been gathered in and started on the straight path that leads to the better land; and those who had previously started were greatly revived and richly blessed." Mrs. Pearce ends her communication by strongly commending the fidelity and success of Mr. Jeffrey in soul-saving, and prays that those who have been brought in may be faithful unto the end.

Toronto, Gerrard Street.—Rev. A. B. Chambers, LL.B., pastor. In spite of the severe storm, a large congregation assembled in Gerrard Street church last Sunday evening. Previous to the sermon the pastor made a reference to the life and death of the late Rev. W. J. Barkwell, who was a former pastor of that church, and briefly emphasized three or four of the lessons from his life. The sermon was preached by Rev. E. H. Young, B.A., Assistant Editor of The Christian Guardian, after which there was a baptismal service, followed by the reception of about thirty into church membership.

Scarboro' Circuit.—Rev. John Vickery, Rev. A. J. G. Carscadden, pastors. Anniversary services were held at Centennial appointment on November 20 to 24. On Sunday, Rev. Mr. Keam, of Thornhill, a former pastor, preached to large congregations, afternoon and evening. The singing of the Law Family, of Pickering, in the afternoon, and the service of the Washington choir in the evening, were much appreciated. On the evening of Thanksgiving Day a very successful entertainment was held. The church was crowded to its utmost capacity, and the programme of song given by the well-known Whyte Brothers, of Toronto, interspersed with readings by Miss Weatherall, of Pickering College, was excellent. The entertainment, in attendance and character of programme, is regarded as the best in the history of the church. Proceeds, \$121.

Bracebridge.—Rev. H. Moore, pastor. Church anniversary services were held in Bracebridge November 26 and 27. Rev. J. Locke, of Huntsville, preached two eloquent, inspiring and uplifting sermons on Sunday, and on Monday evening gave an excellent address, after which Sheriff Bettes, the chairman, announced the desire of the trustees to raise \$1,000 towards the reduction of the church debt, and as a part of the Twentieth Century Fund. An expert could not have managed the affair more ably and successfully. The people gave willingly, liberally and cheerfully, and in a very short time the amount was more than realized.

### UXBRIDGE DISTRICT.

Having been appointed reporter for this district, I shall endeavor to give you such notes as I have gleaned from preachers, officials and newspapers in reference to circuit affairs. You have already noted our district Epworth League convention, which has proved a great stimulus to our local work.

In the Uxbridge News is reported Rev. J. J. Redditt's first appearance as a lecturer. The lecture, "Love, Courtship and Marriage," is described as "in every way successful and thoroughly enjoyable," also as "well and sensibly put; suggesting nothing impossible to live up to, if so desired." The entertainment was under the auspices of the League, to meet a note which they assumed, and the amount desired was obtained.

From Sunderland comes the news that "the talented pastor, Rev. S. W. Dean, is conducting special services."

On the Epsom Circuit, under the business-like direction of Rev. W. H. Learoyd, the Epsom church has been improved, and not only has the church been renovated, but the parsonage has also been beautified. The reopening services were eminently successful on Sunday, October 23. Rev. C. W. McColl, B.A., B.D., of Port Perry, preached morning and evening, and Rev. J. J. Redditt, our chairman, in the afternoon. The collections amounted to \$18. At a very successful hot supper and entertainment nearly \$100 was realized. The following rendered valuable assistance: Revs. W. B. Seccombe, J. H. Oke and W. K. Hagar, M.A. The last-named appealed very successfully for subscriptions, and the whole amount, covering expenses of church and parsonage, was completed, by the response of \$600.

The Vroomantou Circuit is actively at work, advancing temporally and spiritually. At Vroomantou reopening services were very successful. On Sabbath, Revs. J. J. Redditt and Mr. McKay preached to large audiences. On Monday evening a hot supper was served, and a bright and interesting programme given. Addresses by Rev. Messrs. Bridgman, McKay, Marvin and Redditt; music by the Sunderland Methodist choir, and the Leaskdale trio. Total proceeds from services, \$100.

At Udon, after beautifying the church, the reopening was successful beyond all expectation. On Sunday, Rev. Dr. Marvin, of Wilfrid, delighted his hearers. On Monday, after a most successful fowl supper, the Zephyr Orchestra and choir, and the Leaskdale trio, with Rev. Messrs. Heart, Reid, Strangways and Marvin, and Mr. R. S. Webster, as speakers, gave an excellent literary and musical programme. The result was highly satisfactory; \$116, to cover expenses of \$86 for repairs. The Rev. Mr. Berry must feel gratitude to God for these two successful results of his consecrated effort.

From Sutton West come echoes of victory during the last three years. After Rev. Alex. Martin's good work, Bro. Powell led this mission to independence. In the first year, revivals gave an increase of seventy to membership. Last year missionary givings were doubled. This year, as a result of the eloquent appeal by Rev. Dr. Henderson, this will be increased by more than a hundred per cent. On Sunday, October 9, the General Superintendent, Rev. Dr. A. Carman, preached church anniversary sermons at Sutton West, to the great delight of all. Instead of the old-time tea-meeting, a free-will offering brought the sum of \$37. In August, union evangelistic services were held, under the consecrated effort and telling words of Rev. Messrs. Crossley and Hunter. Much good was accomplished, and these faithful brethren will long be remembered in Sutton. As a result, Bro. Powell received into church fellowship as his part twenty-one persons, on Sunday, October 30. At the Virginia appointment a new brick

church has been built with half the money in hand, expecting to raise the remaining \$400 shortly. The parsonage has also been greatly improved inside and out, and better than all, no debt left. Bro. G. L. Powell is to be congratulated on his faithful work here, this circuit having been on the Mission Fund for nearly twenty years. A. P. Brace.

### Hamilton Conference.

Bright.—Rev. J. H. Dyke, pastor. Special services were begun here in the last week of October. Our Leaguers are working. On Sabbath, November 13, we received one who was brought to God. On Wednesday, November 16, Bro. C. H. Beddingfield and wife came to help us. They are musical evangelists, have met our disciplinary requirements, and are well known as successful workers in the Lower Province. Bro. Beddingfield has been a local preacher for nine years or more. He is a "Boanerges," while his wife is a "daughter of consolation." God has already blessed us. Entire sanctification has been soundly and powerfully preached and received by some; backsliders have been reclaimed, and about ten young people brought to God. We are still looking to God. The village has yet to be moved. We are looking for God's prophecy to be fulfilled in this place. Bright is no stricture, but the love of Jesus passeth knowledge. We are praying, believing and working for no ordinary revival. Ye that make mention of Jehovah, keep not silence, give him no rest till he make Bright a praise in this Province. Amen!

Woodstock, Dundas Street.—Rev. R. W. Woodworth, pastor. Our Epworth League anniversary services on Sabbath and Monday, November 20 and 21 will long be remembered for the success and blessing attending them. Rev. T. S. Linscott, of Brantford, preached able and practical sermons on the Sabbath, and addressed a mass-meeting of the Sabbath-school and young people in the afternoon. On Monday evening the addresses by Revs. S. B. Selery, B.D., R. R. Mackay, B.A., and W. B. Caswell, B.A., together with the singing by our choir, assisted by outside talent, were very much appreciated. Free-will offerings to assist the trustees in carrying their heavy burdens were taken up at all the services, and totalled the noble sum of \$623. We are glad to report that the financial condition of our church is gradually improving, and the congregation will be able this year to meet all the current expenses of the church, including the interest on the debt, without assistance from abroad. Our annual interest, which four years ago stood at \$1,022, has been reduced to \$596. It is cause for devout gratitude to God that after the long night of darkness and struggle the morning light is breaking, and the trustees now see the possibility of grappling with the situation, and handling the debt. We thank God and take courage.

Walkerton.—Rev. D. A. Moir, B.D., pastor. The "At Home" social in the Methodist church on Thanksgiving night, turned out to be a very pleasant affair. The attendance was estimated at over 400. In addition to the edibles, there was a good programme, consisting of singing, readings, recitations, and an address by the Rev. Robert Walker, of Norwich.—Walkerton Telescope.

Merritton.—Rev. T. J. Parr, M.A., pastor. The Thanksgiving services held this year in the Merritton Methodist church were of a highly interesting and profitable character. The people met not only to give thanks to God, but to present offerings for the support of his cause. The pastor had asked for two hundred dollars as a thank-offering, but the people went beyond this, and gave the largest free-will offering in the history of the church. The Sunday-school, under the superintendency of Mr. R. A. Gibson, entered into the spirit of the services, and contributed nearly twenty-five dollars of the total. The sermons of the day were preached by Rev. Wray R. Smith, of Grimsby, and were unique, interesting, and helpful expositions, appropriate to the occasion. The music of the choir, directed by Mr. Lloyd Richardson, was of unusual excellence at both services. The Sunday services were followed by a grand concert on Monday night, which was greatly enjoyed by the large audience present. Methodism in Merritton is harmonious, influential and growing in numbers, and the people are praying for the further descent of the blessing of the Head of the church.

### London Conference.

Wardville Circuit.—Rev. A. I. Snyder, pastor. From Mr. J. W. Watterworth, recording steward, we receive the following letter: On November 20 the new church at the Fleming appointment was dedicated to the service of God. Miss Morton, of Toronto, preached a very eloquent and impressive sermon at eleven o'clock, after which the pastor of the circuit, Rev. A. I. Snyder, made an appeal, and in a short time the whole indebtedness was provided for. At three o'clock the dedicatory sermon was preached by the Rev. H. W. McTavish, of Glencoe. The church is a beautiful little structure, built on the most modern design, reflecting great credit on the architect and contractor, and cost nearly \$2,000. Great praise is due our esteemed pastor, Building Committee, and especially to the Ladies' Aid of the church for their noble efforts in the building of the church. In fact, the Ladies' Aid assumed \$700 of the cost, and have paid nearly all of the amount. Praise waiteth for thee, O God, in Zion.

Gesto Circuit.—Rev. J. Calvin Reid, B.A., pastor. We have just closed a long and successful series of revival services at our Bethel appointment. The meetings lasted nearly six weeks. God was with us in mighty power, and

a great harvest of blessing has been reaped. The church has been stirred to a degree of spiritual zeal and energy seldom witnessed. Many have been led into a fuller experience of Christian life, and all have been working for God. Seventy souls have sought salvation. The glory of God has filled the place, and the prevailing spirit of religious zeal and conviction has been felt abroad in the community until few are left unsaved.

**SARNIA DISTRICT.**

Many good reports are to hand from the various charges of this district, and progressive work in many lines is being done. The new pastors upon the district were all cordially received, and are doing well. Evangelistic services have been, and are now being, held at various points, with most excellent results. Among them, Brook's appointment, Wyoming Circuit, under Rev. G. N. Hazen, B.A., has been greatly blessed, the church revived, and twenty or more professed faith in Christ for the first time. The Rev. J. A. Ayearst, of Oil Springs, rendered most efficient service for a part of the time. Now the pastor and people are planning for aggressive work in Wyoming. Good words and golden opinions are heard on every hand concerning the Rev. G. N. Hazen, B.A.

At Bridgen the work is reported flourishing and the energetic labors of Rev. E. H. Barnby, B.D., the new pastor, have contributed their due share to this favorable condition. The Leagues at all the points are active, and promise good results on many lines this year. The ladies and Epworth League of the Bridgen congregation have already raised considerable sums for benevolent and local church purposes, and the spiritual condition of the people is growing and deepening.

The "Willing Workers" gave a most excellent concert in the town hall on Thanksgiving evening.

The Rev. R. H. Barnby is fast gaining the affection of the people, and his thoughtful sermons are much appreciated by all.

At Theford the interest in the work is growing, and the cause expanding, and much gratitude is expressed both by the pastor, Rev. E. Holmes, and the people, for the many tokens of divine favor. The tea-meeting on September 27 was a grand success. The pastor presided during the programme, and addresses were delivered by Rev. Messrs. Bartlett, Ravenswood, Curry, of Theford; Whittag, E.A. of Forest, and Mr. Barron, editor of the Forest Standard. Music was furnished by the Theford and Forest choirs. The proceeds reached nearly seventy dollars.

From Oil Springs comes the report of a new light, the trustees having recently introduced acetylene gas. Satisfaction is expressed on every hand at the result, and why not so, for where should the light be brighter, or the whole surroundings more attractive, than in the church? Would that many of our less pretentious country churches would open their eyes to the need of more light. The pastor, Rev. J. A. Ayearst, is now planning for his Superannuation Fund, and expects to secure the whole amount. Everything is reported prosperous.

The most recent events of church interest from the progressive congregation at Forest have been reported, and it only remains to add a few words as to the outlook. Judging from past reports, we would expect this to be good, and so it proves. Progress seems to be the watchword. And while the pastor and congregation are planning and praying for special work, and a revival season in the near future, the ladies are arranging for a bazaar, the Sunday-school for a cantata at Christmas, the choir, under the efficient leadership of Prof. Fenwick, for a concert, and the trustees are preparing to extend the horse-shed. The deservedly popular pastor of this congregation, Rev. R. Whiting, B.A., has received a unanimous invitation from the Mitchell congregation, which has been accepted.

The two churches in Sarnia are in better condition than ever. In the Central, Dr. Geo. Daniel is going ahead in his own splendid fashion, and is highly appreciated by all. The new pipe organ has been completed, at a cost of more than three thousand dollars, and is admittedly the best instrument of its kind in the town. At the opening exercises in September, the people enjoyed a real treat, and the whole affair was a brilliant success.

Queen Street, under Rev. Dr. Mead, is accomplishing great things for so young a congregation. The parsonage, erected this summer, would do credit to a much stronger cause, and Sarnia can now boast two as good parsonages as are to be found in the whole of London Conference. The pastor's salary has been increased to seven hundred dollars, and the whole is being raised by their own people, while the congregation in town is contemplating a new church. Much praise is due this people for this successful effort and their determination to do still more.

The work on the Camlachie Circuit is in a fairly healthy condition. The special services at the Oban appointment were not fruitful in decisions for Christ, though at the reception service held on Sabbath, November 20, eight persons, previously connected with no church, but followers of Christ, were received on trial, and their names placed on the roll. For this we thank God and take courage. Services are in progress now at the Maxwell church, and we are hoping for still better things for our Divine Head.

At London Road West, the Ladies' Aid gave a very successful Thanksgiving tea and entertainment on Thursday, 24th. This society has just been organized, and promises much for the future good and unity of the people at this point. Last summer the trustees undertook the thorough repair of the church, and carried it through to the satisfaction of all concerned, at a cost of a little less than two hundred dollars, and it was to provide the small balance of this amount not secured by subscription

that the ladies provided their Thanksgiving entertainment, and they realized \$30 net, which just pays the bill. All our five Leagues are in a good active condition. The whole circuit, under the care of Rev. W. H. Graham and C. W. Morrow, promises well in every line for the year.

No direct reports have come to hand as yet from the other points.

W. H. Graham, District Correspondent, Camlachie, November 28.

**Manitoba and the Northwest.**

Church news communications from Manitoba should be sent to Rev. T. E. MOORE, 264 Nellie Avenue, Winnipeg.

The Ninga church, Crystal City District, Rev. Hiram Hull, pastor, held a very successful Thanksgiving celebration on Sunday, 20th inst., and the following evening. Rev. John Laycock, of Morden, preached special sermons on Sunday morning and evening, to large congregations. On Monday night a Thanksgiving supper was given in the town hall, followed by a concert and lecture in the church. Rev. Mr. Laycock, Presbyterian minister, newly arrived, acted as chairman, after words of welcome by the chairman, to which he neatly replied. The choir, under the competent leadership of Mr. George Vipond, and with assistance by Misses Huffman and McGill, of Killarney, and Miss Shearn and Mrs. (Dr.) Knight, of Ninga, and with Miss Nay as accompanist, rendered good service, which was enthusiastically appreciated. The lecture, which was by Rev. Mr. Laycock, on "Knick-Knacks and Trifles," was pronounced a treat. For an hour and a half he kept his audience in alternate tears and laughter.

A Thanksgiving Day concert was given in the Port Arthur church, on the evening of the 24th, under the auspices of the woman's auxiliary. Mrs. Meek, the president, read a short address, giving information about the work of the auxiliary, and an interesting programme followed. Solos were rendered by Mrs. Crooks, Messrs. Ashforth, W. A. Burrows and R. T. Shields; trio by Mesdames J. Crooks, N. McDougall and W. H. Langworthy; recitations by Misses E. Vigars and M. Brown, and a couple of anthems by the choir. A good collection was received.

The Ladies' Aid of Grace church, Winnipeg, achieved another great annual success in the giving of the Thanksgiving Day harvest-home children's concert. The large edifice was packed to the doors, and a repetition was given the following evening. The children were trained by Mrs. Billington, who, as the result showed, took great pains, and did the work with great efficiency. These entertainments, from year to year, show no diminution in popularity, and the ladies always have handsome financial returns for the benefit of some good cause.

The Eastland church, in the vicinity of Carman, which is in charge of a young man, under the superintendence of Carman, is reported in very satisfactory financial standing. The anniversary services were held on Sunday, 20th inst. Rev. Henry Lewis, of Rowland, officiated, acceptably at both morning and evening services. On Monday evening a tea was held, after which a good programme was rendered. Speeches were delivered by Rev. Messrs. Andrew Henderson, F. C. O'Meara, H. Lewis and Kearn; and the choir sang a number of selections.

Mr. Will Gibbens, evangelist, of Winnipeg, was engaged last week in holding services at Deloraine.

The interior of the church at Hamiota has been kalsomined, and very tastefully decorated by Mr. A. Lawrence.

Stormy weather throughout the west on Sunday, 20th inst., and sickness, necessitated some changes of arrangements for special services. The reopening service of the Edgeley church, near Qu'Appelle Station, with the sermon by Rev. J. H. Burrow, B.A., had to be postponed until last Sunday, on account of sickness. Stormy weather prevented the holding of the anniversary services at Greenville. The social, however, on Monday evening, was fairly well attended. Rev. J. Hoskin, of Grenfell, gave an interesting address.

Sunday, 27th, and Monday, 28th, were anniversary days at Wolseley; Rev. T. E. Holling's charge. Rev. W. A. Vrooman, of Moose Jaw, was the preacher announced for Sunday, and the lecturer for the following evening, his subject being, "Rip Van Winkle Redivivus."

The anniversary services of the Moose Jaw church were held on Sunday and Monday of last week. The pastor, Rev. W. A. Vrooman, preached appropriate sermons, and a special appeal was made in aid of the funds for church purposes. The congregation heartily responded to the extent of \$150. On Monday evening the Ladies' Aid gave an entertainment in aid of the church Building Fund, when Rev. Mr. Vrooman delivered his interesting and instructive lecture, entitled, "Rip Van Winkle Redivivus," which was highly appreciated by an intelligent audience. An excellent musical programme was rendered by the choir.

**A MANITOBA SUNDAY-SCHOOL.**

A correspondent of the Brandon Daily Sun writes that he is devoting the month of November to visiting the Sunday-schools adjacent to the city. On a recent Sabbath he had the pleasure of seeing the Chesley Methodist Sunday-school assembled. He found excellent organization existing, and very efficient work being done under the capable superintendence of W. J. Carruthers. Messrs. W. McCulloch, S. H. Henderson, N. G. McCulloch, W. Corey, I. Hind, Mrs. C. Banting, Miss Emma McCulloch, Messrs. W. Carruthers, Mrs. S. H. Henderson, and Miss Emma Stacey form the staff of officers and teachers. The school is held in the new, commodious, and attractive church, which forms one of the three important sta-

tions, under the eloquent and popular pastorate of Rev. Mr. McCulloch. The district is both popular and prosperous, and the enterprise and material wealth of the congregation is amply evidenced in the erection free of debt, of the new church which forms a prominent and admirable feature in a landscape of no ordinary attractiveness. The school is one of the few kept open all year. Its record of attendance this year is higher than any yet, fifty being the average. Five classes are taught, Mr. W. Corey very successfully conducting the Bible-class.

Each class is curtailed off, thus promoting the efficiency of the work to the fullest extent. In the way of literature, five of the church periodicals are distributed to the scholars every Sunday. Very stimulating is the service of praise, under the able leadership of Mr. N. G. McCulloch. Mr. S. H. Henderson is the active and efficient secretary. The superintendent is able and progressive, and alive to all moves in the direction of improved methods and work in the Sunday-school, which he manages as successfully as he does his well tilled farm, where the resultants of industry, thrift, and good soil are manifest in a home lacking no happiness, where the music of birds and the cherub voices mingle together, and the beauty of well-tended flowers rest and feast the eye. The future of the work is bright with promise under the guidance of one who can reverentially say, "We know where it is all come from."

**THE GALICIANS.**

The action of the Conference Special Committee in reference to work among the Gallician immigrants, in pursuance of the resolution of Conference, mentioned in a recent number of *The Guardian*, is thus reported by Rev. R. Milliken, assistant secretary.

Rev. Dr. Maclean reported on behalf of the committee appointed by Conference to collect information concerning the Gallician immigrants, and to consider the most effective methods of reaching and helping them.

Dr. Maclean outlined the history of these people, gave a description of their home-life, showing them to be both frugal and industrious, as well as being religiously inclined—spoke of their industry and perseverance in settling here, and thought that if they were properly looked after there was in them the possibility of good citizens. After listening to the report, the following resolution was unanimously passed by the committee:

"Whereas, several settlements of Galicians are located within the bounds of this Conference, some of which are without any religious oversight or help, and, whereas, a number of these people belong to the Greek and Armenian Churches, and, whereas, there has been an expressed desire on the part of one or more of these settlements for spiritual instruction at the hands of the Methodist Church; and, whereas, promises of financial help towards supporting a missionary have been made to the committee; therefore, resolved, that the president of Conference, Dr. Sparling, Superintendent of Missions, Mr. Woodworth, and chairman of Neepawa District, Dr. Maclean, be a committee to take such steps as may be deemed advisable for supplying the spiritual needs of these people, without incurring any financial obligation."

The following motion was also passed by the committee in connection with this matter: "That the committee appointed by last Conference, re Galicians, be continued, to report at next Conference."

**THE PLEBISCITE.**

In connection with the work of the Conference Special Committee perhaps it is necessary also to give prominence to the following motion:

Moved by Rev. O. Darwin, seconded by Rev. W. Ridgman, and resolved, "That this Special Committee of the Manitoba and Northwest Conference, in view of the majority passed in favor of prohibition in the recent plebiscite vote, would respectfully call upon the Dominion Government to enact such legislation as will ensure to them the prohibition they desire."

**PRINCE ALBERT NEW CHURCH.**

On Sunday, 20th inst., the dedication of the new church at Prince Albert, which has been erected under the pastoral oversight of Rev. Thos. McCrossan, B.A., B.D., took place under favorable circumstances. Rev. Dr. Sparling, Principal of Wesley College, officiated at both morning and evening services, assisted by the pastor and by Rev. A. Lee, of the Presbyterian Church, who closed his own church in the evening. The choir of the Presbyterian church also assisted in the rendering of a number of beautiful anthems. On Monday the Ladies' Aid Society of the church gave a dinner, which was spread in the old building, and an entertainment in the new one later on in the evening. At least three hundred people sat down at the tables, and enjoyed an excellent dinner. At the entertainment vocal and instrumental solos were received and appreciated, from Mesdames McGillivray, McCrossan and Fish; also a quartet from Mr. and Mrs. McCrossan, Miss Letitia Treen, and Mr. Metcalfe. A financial statement was read, showing an indebtedness of about \$700 still remaining. The chairman, Rev. Mr. McCrossan, then called upon Principal Sparling, who responded with an interesting speech, and closed by calling for voluntary subscriptions to wipe out the debt at once, and have done with it. The local paper, the Saskatchewan Times, says: "The witty and humorous remarks of the reverend gentleman had the desired effect, a most liberal response was made, and we are pleased to say the congregation will start with a clean sheet." The building is described as a handsome, square built structure, with the entrance and seating placed diagonally, giving it quite a unique appearance, the workmanship reflecting great credit on the builder, Alex. Holmes, and all connected with its construction.

Tuesday, November 29.

**Lord's Day Alliance.**

Thursday afternoon last, in the Bible House, was held a special meeting of the Executive Committee of the Toronto Branch of the Alliance, with representative friends of the cause. The object of the meeting was to discuss plans for a more effective organization. The chair was taken by Rev. Dr. Parker, and at his right hand sat Principal Caven, president of the Ontario Alliance, and the secretary, Mr. A. E. O'Meara. The first business transacted was the appointing of a treasurer, to fill the office of Mr. Duncan Clark, who resigned on account of poor health. Mr. James Knowles, Jr., was appointed to fill the vacancy.

Rev. J. G. Shearer, of Hamilton, who, at the recent annual convention, was elected chairman of a Permanent Committee on Organization for the Province, then addressed the meeting. He explained at some length the objects which this committee has in view, and gave a report of his success so far in reaching the other local organizations of the Alliance. He had already visited Ottawa, Brantford, Guelph, London and St. Thomas, and had, at these places, met with cordial support.

The plans of the Committee on Organization, as Mr. Shearer outlined them at the close of his address, are three: (1) The Alliance is at present bearing the burden of a deficit of \$1,000. This the committee proposes to raise through the local branches, and with it, by a special effort, a reserve fund of \$1,000 for future emergencies. (2) It is proposed that this appeal for funds shall be the last of its kind, and to that end the committee is asking the branches to increase their membership, and to make a systematic effort to have the membership fees cover all current expenses. (3) Then, after each branch is thoroughly organized itself, it will be asked to undertake the organization of a section of country contiguous to it.

A very interesting discussion followed Mr. Shearer's address as to what action the Toronto Branch should take on these matters. On motion by Rev. Mr. Scott, seconded by Principal Caven, the meeting endorsed the proposed emergency fund, and expressed its desire to bear its proper share.

On the subject of membership, much difference of opinion seemed to be manifested at first. Several members testified to the necessity of organization on this, the crucial point of the whole plan. Finally it was resolved, on a motion by Rev. Dr. Thomas, to leave to the Executive Committee the formation of plans for a large increase of membership, and the systematic canvass necessary.

The members of this branch were also in sympathy with the plans of organization of contiguous territory; but at Principal Caven's suggestion, this too, was left to the Executive Committee, to act after communication with the Organization Committee. In immediate furtherance of these plans for organization, as well as to carry on the general work of education, it has been definitely decided to hold a public meeting on January 12, 1899.

**Victoria Conversation.**

The annual conversat in Victoria College is a social event in Toronto Methodism. This year it was conspicuous by the absence of the city pastorate. Where some of the Toronto dailies secure their lists of names might be inquired into. But if the city pastors were absent, the prominent lay leaders of Toronto Methodism were present, and chaperoned the gathered youth and beauty. The beautiful and appropriate decorations were arranged under the direction of such friends of the college as Mrs. Dr. Sweetnam and Mrs. T. Eaton. A short but excellent programme was given in the chapel, by such foremost artists as Mr. Harold Jarvis, Miss Ella Ronan, Miss Jessie Alexander, Mr. Le Barge, and Mrs. H. M. Blight. The Victoria Mandolin and Glee Club each contributed a selection.

As usual, most of the evening was spent in promading the halls, enjoying the strains of the orchestras, patronizing the refreshment rooms, and examining the many rare and historic curios for which Victoria is now becoming noted. In one interesting glass case we noticed a register of the Conference of the date of 1853; a copy of the second edition of Wesley's hymns; the manuscript notes of a sermon by Rev. John Fletcher; Barbara Heck's Bible; copies of the minutes of the Genesee Conference, 1820—to which Canada was a mission field; of the first M. E. Church in Canada, published in Kingston, 1836; also, one of the Wesleyan Conference in Canada of the same date, published in Toronto. Disciplines of the Primitive Church, of the New Connexion, of the M. E. Church, and of the different churches as they steadily progressed to the happy union. A book of special interest is a copy of the third edition of the Discipline of the American M. E. Church, dated 1787. This copy, at one time belonged to Dr. Coke, and was by him presented to a gentleman in England. By some members of the family the book was brought from England to British Columbia. The friends in British Columbia presented it to Dr. Potts, who brought it to Victoria University.

An old volume of *The Christian Guardian* is lying on the table, in which there is the advertisement of the opening of "The Upper Canada Academy," the name that Victoria College bore till it was changed in 1841. A real Canadian treasure is in the relics of the work of that wonderful missionary, James Evans. There is a bit of birch bark, with marks upon it by which Mr. Evans taught an Indian woman to keep a record of the Sabbath days. These are but a few of the multitudes of interesting things in Victoria. In examining these, instruction was imparted, new interest in college work and Methodist history aroused, as well as pleasure received from the happy meetings and pleasant surroundings.

## The Family.

### GIVE US MEN!

Give us men!  
Men—from every rank,  
Fresh and free and frank;  
Men of thought and reading,  
Men of light and leading,  
Men of loyal breeding,  
Men of faith and not of faction,  
Men of lofty aim in action;  
Give us men—I say again,  
Give us men!

Give us men!  
Strong and stalwart ones;  
Men whom highest hope inspires,  
Men whom purest honor fires,  
Men who trample self beneath them,  
Men who make their country wreath them  
As their noble sons,  
Worthy of their sires!  
Men who never shame their mothers,  
Men who never fail their brothers,  
True, however false are others;  
Give us men—I say again,  
Give us men!

Give us men!  
Men who, when the tempest gathers,  
Grasp the standard of their fathers  
In the thickest fight;  
Men who strike for home and altar  
(Let the coward cringe and falter),  
God defend the right!  
True as truth, though lorn and lonely,  
Tender—as the brave are only;  
Men who tread where saints have trod,  
Men for country and for God;  
Give us men! I say again, again,  
Give us such men!

—Bishop of Exeter.

### A BLIZZARD.

BY REV. W. W. COLPITTS.

A great deal has been said and written about those blinding storms that sometimes sweep with resistless fury the western prairies; but, without the experience, no one, however vivid his imagination, can fully picture to himself such a storm, much less realize all that a blizzard means.

The penetrating wind, roaring and howling, shifting quickly from one point to another, whirls the sharp particles of snow into the traveller's eyes and nostrils, blinding and smothering; it often obscures in a few moments every vestige of track, rendering travel difficult and dangerous.

The wolves and foxes that roam the prairies, if far away from scrub or timber when a blizzard bursts upon them, burrow at once into the drifts, and there abide till the storm is over.

The grouse, or prairie chicken, flying swiftly, press their wings to their sides and plunge head first into the snow, and there are perfectly safe.

The Indian of the plains, if caught away from his "tepee," scrapes away the snow with his foot and wraps his blanket closely about him, creeps into the hole he has made, and is quickly drifted over, and, in the thirteen years of my experience in the west, I never knew one to perish.

But the white man caught out on the prairie often becomes utterly bewildered, wanders around until completely exhausted, sinks down, and perishes with the cold.

On my way to take charge of my first frontier mission, I received from the superintendent many valuable suggestions, and of these, the one receiving particular emphasis was, "Beware of the blizzards."

A man called at the parsonage one bright winter's day to tell me of the death of a settler some thirteen miles away, and I promised to go the following day to the funeral.

The next morning it was snowing fast. The wind had come round to the north-west, and the cold was increasing, and, though we lived in a village that was sheltered by a heavy belt of timber to the north, yet we could see that it was a wild storm. My family were reluctant to have me take the risk of going out upon the unprotected plain, but the habit of my life was upon me—never to miss an appointment.

I had a span of native ponies; these I harnessed to a sledge, having runners so wide that they would not sink in the snow, drew down my fur cap over my ears and eyebrows, turned up my collar, and fastened it across my face, till there was just a little peep-hole through which to see, wrapped my buffalo robes around me, spoke to the ponies, and in a moment we were out in the storm.

For some distance the belt of timber gave me a little shelter, and I began to think that the storm was not so bad as I at first feared, but once out in the open I saw that I must go on, for neither I nor the ponies could face the storm to go back. I had to shut my eyes, for, though I was so protected, yet the sharp particles of snow threatened to blind me. I had to trust almost entirely to my ponies to

keep the trail, as there were often times when I could see neither the team I was driving nor the trail I was traversing; but I knew by the steady pull on the reins and the motion of the sledge that I was going right.

I have heard it said that a drowning man's life all comes back to him in a moment of time. I know that as I sat in my sledge, holding on to the wraps and robes lest the gale should strip them off me, as hour after hour went by, all the stories I had ever heard of blizzards came back to me.

A man, whose acquaintance I had made only a short time before, had gone out one fine winter's morning about a mile from his barnyard to drive in some cattle that were grazing in the light snow. He was, as "Westerners" usually are, on a pony's back, and was only dressed in his ordinary clothes. Suddenly the wind shifted and blew a gale, the light snow rising in the air obscured everything, the cattle he was after ran in different directions, and were lost to sight. Where was home? He thought he knew, and turning his pony's head in that direction, he galloped on and on, but nothing familiar could he find; at length, becoming cold, and knowing that he was lost, he turned to go with the storm as his last resource. Suddenly borne down on the wind to him came a cry of distress; he turned to find two Mennonites with an overturned sledge, wildly gesticulating and discussing what direction to take. "Go with the storm, and you may find shelter somewhere!" was the advice of my friend. But they would not be persuaded, and he was obliged to leave them.

Towards night he struck a belt of timber; skirting along the sheltered side, he came to a barn-yard, with stacks and straw-roofed stables, and just beyond a dwelling-house, where he found a welcome. Great was his surprise to find that he had crossed the Pembina, and was in Dakota. Fleeing before the gale, his strong pony had carried him many a mile from home. He rested by the fire, had something to eat, and was dropping off to sleep, when there came a banging at the door, and a man badly frozen came stumbling into the room. It was one of the Mennonites that my friend had parted from in the storm. They went out to find the other frozen dead in the sledge.

How all that story, and others, with awful distinctness came to me as I sat in the sledge and urged my ponies forward! My feet, and hands, and face, were growing numb with the intense cold, a chill was creeping to my heart, and I was beginning to fear that I might pass the place where I was expected and not see it. Then, just as people dying of thirst dream of water even as they walk, so there came to me visions of warmth and home.

Suddenly a team dashed by me on the run; as it was on the windward side I heard the sleigh-bells, caught a glimpse of the team and driver, and above the roar of the storm I heard a voice saying to me, "Keep the straight trail or you are lost!" And team and driver vanished as quickly as they came.

Often since then have I seen a young man far from the old home and its blessed influences; around him swept a tornado of temptations. To many such have I been permitted to cry, "Keep the straight trail or you are lost!" or, opening the Book, have read, "Stand ye in the ways, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

The storm began to abate, I caught sight of the house of which I was in search, and, with the gladness that the storm-tossed sailor feels who crosses the bar and drops anchor in the harbor, I drove into the farmyard, and had my faithful ponies cared for, and found safety for myself.

For five hours I had an experience that I will never forget; for at the return of each winter since my hands swell with the cold, and I cannot endure exposure as before. I bear in my body the marks of a Western blizzard.

### MOTHERS' ORGANIZATIONS.

The organization of mothers' clubs and congresses is indicative of the growing comprehension by the mothers of to-day of the importance of child-training. At a recent meeting held in New York it was intensely interesting to see the many types of women, the many social grades, all interested in the one subject, the development of children. There is no question that the comparing of notes, the exchanging of experiences, by mothers must give light and suggestion to those struggling with peculiar traits, physical, mental, or moral. It would seem at times as if the church everywhere ought to foster and encourage this work; that it should endeavor to interest the teachers in the Sunday-schools to join with the mothers in these conferences that are seeking the way to create the right environment for the child. That the teachers of the day-schools are an imperative

adjunct to intelligent consideration of the whole problem of child study is so well understood that teachers have taken the initiative in forming Parents' Associations and Parents' and Teachers' Leagues. The ultimate end is the same for all, emphasis on the educational question being laid in the organization developed by teachers. The trend is in the right direction; what is needed, is that the whole movement shall be intelligently directed, not made to serve as a reason for more meetings, more organizations, more officers.—The Outlook.

### THE DINNER AT HOME.

The Montreal Witness prints this story of a poor woman who recently went to a saloon in search of her husband.

She found him there, and setting a covered dish which she had brought with her upon the table, she said:

"Thinking that you are too busy to come home to dinner, I have brought you yours," and departed.

With a laugh the man invited his friends to dine with him; but on removing the cover from the dish he found only a slip of paper, on which was written:

"I hope you will enjoy your meal. It is the same as your family have at home."

### STARTING A YOUNG MAN RIGHT.

"If more fathers would take a course with their sons similar to the one my father took with me," observed one of the leading business men of Boston, "the boys might think it hard at the time, but they'd thank him in after life."

"What sort of a course?" we asked.  
"Well, I was a young fellow of twenty-two, just out of college, and I felt myself of considerable importance. I knew my father was well off, and my head was full of foolish notions of having a good time and spending lots of money. Later on I expected father to start me in business, after I'd 'swelled' a while at clubs and with fine horse-flesh.

"Like a wise man, father saw through my folly, and resolved to prevent my self-destruction, if it were possible.

"If the boy's got the right stuff in him, let him prove it," I heard father say to mother one day. "I worked hard for my money, and I don't intend to let Ned squander it and ruin himself besides."

"That very day father came along and handed me fifty dollars, remarking, 'Ned, take that money, spend it as you choose, but understand this much; it's the last dollar of my money you can have till you prove yourself capable of earning money and taking care of it on your own account.'

"I took the money in a sort of dazed manner, and stammered out, 'I—why—I—I want to go into business.'

"Business!" exclaimed father, contemptuously, "what do you know about managing the mercantile business? Get a clerkship and learn the alphabet before you talk to me of business." And father left me then to ponder on his words. And that fifty dollars was the last money my father ever gave me, till at his death I received my part of the property by inheritance.

"I felt hard and bitter then, felt my father was a stingy old fogey, and mentally resolved to prove to him that I could live without his money. He had roused my pride—just what he intended, I suppose.

"For three days I looked about for a place to make lots of money. But I found no such chances, and at length I accepted a clerkship in a large retail store at \$400 a year.

"Another bit of father's 'stinginess' at this time was demanding two dollars a week for my board through that first year.

"At the end of my first year I had laid aside \$200, and the next year, my salary being raised \$100, I had \$500 laid by.

"One hundred cents meant more to me in those days than \$100 had previously.

"At the end of four years' clerking I went to my father with \$1,500 of my own, and asked him if he was willing to help me enter business. Even then he would only let me hire the money, \$2,000 at six per cent.

"To-day I am called a successful business man. And I have my father to thank for it. Those lessons in self-denial, self-respect and independence which he gave me—though hard at the time—put the manhood into me.

"Years afterward, father told me it cost him the hardest struggle of his life to be so hard with his boy. But he felt it was the only course to make a man of me. Many a time we laughed heartily over that little two-dollar board-bill."—Saturday Night.

Do you know that the woman whose memory is weak on texts, and scriptural facts, is often strong on her neighbor's millinery make-up?—The Michigan Christian Advocate.

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## The Children.

### IF I COULD BE A BOY AGAIN.

If I were a boy, I should want a thorough discipline, early begun and never relaxed, on the great doctrine of will-force as the secret of character, with faith in God as the foundation. I should want my teacher to put weight of responsibility upon me; to make me know and feel that God furnishes the material and the conditions, but that I must do the work of building my character; to fill me with the thought that I am not a "thing," a stick, a stone, a lump of clay or putty, but a "person," a "power," a "cause," a "creator," and that what I am in the long run, in the final outcome, I am to make myself.

If I were a boy with my man's wisdom, I should eat wholesome food and no other. I should chew it well, and never "bolt it down." I should eat at regular hours. I should never touch tobacco, chewing gum, or patent medicines; never once go to bed without cleaning my teeth; never let a year go by without a dentist's inspection and treatment; never sit up late at night, unless a great emergency demanded it; never linger one moment in bed when the time came for getting up; and never fail to rub every part of my body every morning with a wet towel, and then with a dry one. But all this takes will power. Yes, but that is all it does take.

I should never speak a word to anyone who might be worried about it, and only kind words of others, even of enemies, in their absence. I should put no unclean thoughts, pictures, sights, or stories in my memory and imagination. I should want to be able to say, like Dr. George H. Whitney, "I have never pronounced a word which I ought not to speak in the presence of the purest woman in the world." I should treat little folks kindly, and not tease them; show respect to servants, and be kind to the unfortunate.

I should play and romp, sing and shout, climb trees, explore caves, swim rivers, and be able to do in reason all the manly things that belong to manly sports; love and study nature; travel as widely and observe as wisely as I could; study with a will when the time came for study; read the best books; try to speak accurately, and pronounce distinctly; go to college and go through college, even if expected to be a clerk, a farmer, or a mechanic; try to be a practical, every-day Christian; help every good cause; "use the world, and not abuse it;" treat older men and women as fathers and mothers, the young as brethren and sisters in all purity.

Thus I should try to be a Christian gentleman, wholesome, sensible, cheerful, independent, courteous; a boy with a will; a boy without cant or cowardice; a man's will and wisdom in me, and God's grace, beauty and blessing abiding with me.

Ah, if I were a boy!—Bishop Vincent, in Success.

### DEER HUNTING.

"My dear," said a missionary's wife to her husband, at the breakfast table, "if you don't shoot something this morning, we will have nothing to eat for dinner."

Some of our missionaries, and many of our scattered settlers, are dependent every year for their "meat" upon the deer that roam in our forests. To hunt, to fish, to shoot have been the healthful pleasures of many of our boys, some of them even as big as ordained Methodist preachers, and in whose homes we have seen splendid antlers. These "boys" know a great deal about the deer, and in the "hunting season," which is on just now, they are away, having their outing.

To many of our boys and girls, who have seen the pretty fawns and the graceful does, it seems a very cruel piece of business to go into the woods and kill these beautiful creatures for pure sport. But when the settler, on the other hand, needs food, he should have a right to have venison for himself and the dear ones of his home.

There was a settler whose family was in need of food. The flour barrel was empty; the little salt pork that they had was all gone, and all that was left in the home was a little bit of cracked wheat, of which the mother made porridge, and dealt that out very sparingly. The father could not hear his children cry, and so he took down his gun and started off to the bush. He had not been a very good man since he had come out to the bush. He had got into a lumber camp, met with rough, swearing, card-playing men, and he had not the strength of character to resist the temptations around him. He fell. He learned all these loose ways and bad habits. This was partly the reason why he was so poor; for, after he had married, and

God gave him little children to love and work for, his old habits were so exacting, that when he had money, a lot of it had to be wasted in tobacco and drink.

But he could not bear to hear his children cry, and when there was so little in the house, he was roused to see if he could not get a deer and thus give the children some good venison steaks, and splendid broth, to make them happy.

On and on, into the bush, he tramped. The snow was deep; the bush was not pleasant to work through. By the sun he saw it was nearly noon; still he had seen no sign of a deer, and he was very hungry, but he thought the children in the home were more hungry, and so on he pushed. The darkness of a winter's evening began to gather around him. He could not go home to his hungry children. How they would look at him with their eyes! He could not, he would not go home without something. But he was getting very cold; he was tired, and very hungry. In despair he sat down on a fallen log, and clasped his hands over his ears. What a strange law "the law of the association of ideas" is! Long years ago, in a Sunday-school, a loving teacher had patronizingly and tenderly put his hand around a boy's head, patting him over the cheek and ear, and repeating the Golden Text of the day.

"Never forget that, Bill, never forget that

asked God's blessing upon his family, and the food they were about to eat.

Bill's conversion was a "sure thing," for his life proves it. When Sundays come around, he takes his children and his wife, when she can go, to the nearest school-house. Here, with the neighbors, Bill has established a Sunday-school, and he is trying to teach other boys and girls the blessed promises of Him who said, "Cast thy burden upon the Lord, and he will sustain thee." Y.

### THE STORY OF A LITTLE LIFE.

"What is your name?" asked the teacher. "Tommy Brown, ma'am," answered the boy. He was a pathetic little figure, with a thin face, hollow eyes and pale cheeks, that plainly told of insufficient food. He wore a suit of clothes evidently made for some one else. They were patched in places with cloth of different colors. His shoes were old, his hair cut square in the neck in the unpracticed manner in which women sometimes cut boys' hair. It was a bitter day, yet he wore no overcoat, and his bare hands were red with the cold.

"How old are you, Tommy?" "Nine years old come next April. I've learned to read at home, and I can cipher a little."

"Well, it is time for you to begin school. Why have you never come before?"

The boy fumbled with a cap in his hands, and did not reply at once. It was a ragged cap

first entered they could scarcely discern objects, the room was so filled with steam of the soapsuds. There were two windows, but a tall brick building adjacent shut out the light. It was a gloomy day, too, with gray, lowering clouds that forbade even the memory of sunshine.

A woman stood before a wash-tub. When they entered, she wiped her hands on her apron, and came forward to meet them.

Once she had been pretty, but the color and light had gone out of her face, leaving only sharpened outlines and haggardness of expression.

She asked them to sit down; then taking a chair herself, she said, "Sissy, give me the baby."

A little girl came forward from a dark corner of the room, carrying a baby that she laid in its mother's lap, a lean and sickly-looking baby, with the same hollow eyes that Tommy had.

"Your baby doesn't look strong," said one of the ladies.

"No, ma'am, she ain't very well. I have to work hard, and I expect it affects her."

"Where is your little Tommy?" asked one of the visitors.

"He is there in the trundle-bed," replied the mother.

"Is he sick?"

"Yes'm, and the doctor thinks he ain't going to get well." At this the tears ran down her thin and faded cheeks.

"What is the matter with him?"

He was never very strong, and he's had to work too hard, carrying water and helping me lift the wash-tubs and things like that. Of late he has been crazy to go to school. I never could spare him till this winter. He thought if he could get a little education he'd be able to take care of Sissy and baby and me. So I fixed up his clothes as well as I could, and last week he started. I was afraid the boys would laugh at him, but he thought he could stand it if they did. I stood at the door and watched him going. I can never forget how the little fellow looked," she continued, the tears streaming down her face. "His patched-up clothes, his poor little anxious look. He turned around to me as he left the yard, and said, 'Don't worry, mother; I won't mind what the boys say.' But he did mind. It wasn't an hour before he was back again. I believe the child's heart was just broke. I thought mine was broke years ago. If it was, it was broke over again that day. I can stand most anything myself, but oh! I can't bear to see my children suffer." Here she broke down in a fit of convulsive weeping. The little girl came up to her quietly, and stole a thin little arm around her mother's neck. "Don't cry, mother," she whispered; "don't cry."

The woman made an effort to check her tears, and she wiped her eyes. As soon as she could speak with any degree of calmness, she continued:

"Poor little Tommy cried all day; I couldn't comfort him. He said it was no use trying to do anything. Folks would only laugh at him for being a drunkard's little boy. I tried to comfort him before my husband came home. I told him his father would be mad if he saw him crying. But it wasn't any use. Seemed like he couldn't stop. His father came and saw him. He wouldn't have done it if he hadn't been drinking. He ain't a bad man when he is sober. I hate to tell it, but he whipped Tommy, and the child fell and struck his head. I suppose he'd 'a' been sick anyway. But oh! my poor little boy. My sick, suffering child!" she cried. "How can they let men sell a thing that makes the innocent suffer so?"

One of the ladies went to the bed. There he lay, poor, little defenceless victim. He lived in a Christian land, in a country that takes great care to pass laws to protect sheep, and diligently legislates over its game. Would the children were as precious as brutes and birds! Would that the law was more jealous of little waifs' rights!

His face was flushed, and the hollow were bright. There was a long, purple mark on his temple. He put up one little hand to cover it, while he said, "Father wouldn't have done it if he hadn't been drinking." Then, in his queer, piping voice, weak with sickness, he half-whispered, "I'm glad I'm going to die. I'm too weak ever to help mother, anyhow. Up in heaven the angels ain't going to call me the drunkard's child, and make fun of my clothes. And maybe, if I'm right up there where God is, I can keep reminding him of mother, and he'll make it easier for her."

He turned his head feebly on his pillow, and then said, in a lower tone, "Some day—they ain't going—to let saloons—keep open. But I'm afraid—poor father—will be dead—before then." Then he shut his eyes from weariness.

The next morning the sun shone in on the dead face of little Tommy.—Our Young Folks.



Illustration by J. E. Laughlin. —From "Pathfinding on Plain and Prairie."

### DEER HUNTING.

when you get stuck, 'Cast thy burden upon the Lord, and he will sustain thee.' "

Sure enough, here was Bill. He was sitting upon the log, and he was "stuck." He saw again the loving face of his teacher, and remembered how he had forgiven many tricks he and the other boys had played upon him. He wondered if God would be as forgiving!

"I'll try him," said Bill, audibly; "I'll try him. I can do nothing else."

Then and there, in the snow, beside the fallen log, he prayed to the Lord to forgive him his sins, and to send him something with which to feed his hungry children.

God did hear him, and gave him the sweet sense of pardon. Bill rose up from his knees a new man, and did not go more than a hundred yards before he saw a splendid deer come bounding through the forest. He raised his gun and fired. The deer dropped dead. Bill quickly cut off part of it, wrapped the rest of it in the skin, and swung it up into a tree as a "cache," so that it would be safe from any prowling beast, and where he could get it when he came back on the morrow. With his load he hurried home. You may be sure his wife was glad to see the venison, and she soon had a steak broiling on the fire. The savory smell had roused the hungry boys and girls from their cots. When the meat was ready, the father told them about his prayer in the woods, his old Sunday-school teacher, and, for the first time in his life, he knelt down and

with frayed edges, and the original color of the fabric no man could tell.

Presently he said, "I never went to school 'cause—'cause—well, mother takes in washin', an' she couldn't spare me. But Sissy is big enough now to help, an' she minds the baby besides."

It was not quite time for school to begin. All around the teacher and the new scholar stood the boys that belonged in the room.

While he was making his confused explanation some of the boys laughed, and one of them called out, "Say, Tommy, where are your cuffs and collar?" And another sang, "You must sleep in the rag-bag at night by the looks of your clothes!" Before the teacher could quiet them, another boy had volunteered the information that the father of the boy was "old Si Brown, who was always as drunk as a fiddler."

The poor child looked around on his tormentors like a hunted thing. Then, before the teacher could detain him, with a suppressed cry of misery he ran out of the room, out of the building, down the street, and was seen no more.

The teacher went to her duties with a troubled heart. All day long the child's pitiful face haunted her. She could not rid herself of the memory of it. After a little trouble she found the place where he lived, and then two kind ladies went to visit him.

It was a dilapidated house. When they

## Editorial.

### Dr. Lyman Abbott and Plymouth Church.

Our older readers will remember the profound sensation which was produced throughout the Christian world when the news was flashed across the continent of the sudden striking down by fell disease, of the great orator and preacher, Henry Ward Beecher. Speculation was at once rife as to his probable successor. The name of Joseph Parker, of City Temple, London, England, was most prominently mentioned. This rumor was strengthened by the fact that Dr. Parker was brought across the ocean to preach Mr. Beecher's funeral sermon. However, nothing came of it, and the only invitation extended by the church to a minister outside of America was sent to Rev. Joseph Berry, of Wolverhampton, England. This invitation Mr. Berry declined. Eventually, Dr. Abbott, who, at the time, was the editor of The Christian Union, and who had supplied the pulpit for some months, was entrusted with the full pastorate of the church. This occurred some eleven years ago. The position was one that only a man of the highest abilities could successfully fill. Dr. Beecher was an orator, who employed all the arts that usually are associated with speakers of his poetic fancy and imperial imagination. Dr. Abbott, as a speaker, is just as great a contrast as can well be imagined. His preaching, while impressive, is unimpassioned and colloquial. His manners are more of the drawing-room than of the rostrum. The fact that he has prevented that great Brooklyn church, not only from suffering the fate of Dr. Talmage's, but that he has kept it so well together in spite of its increasingly unfavorable position, is one of the best evidences of his abilities and worth.

Dr. Abbott, feeling the weight of years, and under medical advice, has sent in his resignation of pastor-in-chief of Plymouth church, the resignation to go into effect next summer. In future, he intends to devote himself exclusively to the duties of editor-in-chief of The Outlook.

While we cannot accept many of the teachings of his later years, notably regarding the Atonement, and with many of the orthodox friends of his earlier days, we regret his drifting away from scriptural truths which we consider binding and essential. His blameless life and beautiful character make it painful for us to have to so emphatically state our dissent from some of his teachings. We love him in spite of these aberrations. And who could help loving a man who, in taking farewell of a church, could write such as this:

"I love Plymouth church. Here, forty years ago, I first learned that God is love, not merely law; here first received the illumination which comes from the recognition of the glory of God in the face of Jesus Christ; here received the inspiration which renewed my earlier desire, to enter the Christian ministry. When, eleven years ago, I came back here, it was as a man comes back to the home of his boyhood. No other church, ever was or ever can be to me what Plymouth church is and has been. In my preaching of the Gospel of faith and hope and love I have but interpreted in words the spirit which ever abides within these walls. If I have ministered to you, much more have you ministered to me. Your faith has clarified mine; your hope encouraged mine; your love has inspired me in loving. With far better reason than Paul had in writing to the Romans, 'I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world; often shall I long to see you, that I may impart unto you some spiritual gift; that is, that I may be comforted by the mutual faith both of you and of me.' My love be with you all in Christ Jesus."

### Sanity in Social Agitation.

In the November number of Sociology, Mr. Gibson W. Small, of Chicago University, has a very suggestive article under the above caption. When social reform is so active as it is to-day, such a study of method is of much importance. Mr. Small, in the course of his article, points out four distinct stages in the process of all agitation. These are: (1) discovery; (2) persuasion; (3) individual adjustment; (4) social adaptation.

Specializing the application to the labor problems, which many enthusiasts are ready to solve off-hand, this very readiness is positive proof of the further need of discovery—and discovery of a strictly scientific kind. Our social fabric is by no means perfectly apprehended as yet, even by men who have spent

their lives in its study. It is a fact, sad but true, that such are not the authors of these ready-made schemes to save the world (socially speaking) against its will. Meanwhile, it ill becomes any of our social reformers to rail against society or the church, for not believing in the infallibility of these gentlemen.

We do not, by any means, wish it to be thought that social reformers are not in earnest, nor that their schemes are all astray. No doubt many features of rival schemes will, in the process of social growth, be woven into the woof of our environment. But what we do say is, that patience is necessary to sanity, and that insanity must bring inevitably its destructive elements into the result.

Patience is the great lesson needing to be learned to-day among the radicals. Discovery is not alone the obstacle to headlong progress. With it will probably go, hand in hand, the work of persuasion, of which we have illustration every day. But men are not built on the half-trigger plan; and, consequently, they do not immediately put into action the views to which they have given intellectual adhesion. Individual adaptation is a very necessary step before proceeding to social adaptation; and it is a step on which reformers must count.

In a short editorial it is impossible to treat sufficiently of the issues arising from these considerations. But a very timely application may be made to the recent plebiscite. That showed conclusively that the process of persuasion had, for the country as a whole, been successful. But it showed more. Not only is a majority convinced that prohibition is a practicable and necessary move, but that majority has declared that it is prepared for the consequent changes in the social environment. The plain inference, then, is this: It is time to agitate for the adaptation of the social organism to these conditions. Just at hand is the means for doing so most effectively. The body to be influenced is the Dominion Parliament, and bye-elections to that body are shortly to be held.

### Rev. W. J. Barkwell, M.A.

Very solemn and impressive were the funeral services of our late Brother Barkwell, on Tuesday evening, November 29, in the New Richmond church, McCaul Street. This was his last field of toil. The pulpit of this church was his throne, where, in his sweet, impressive way, he fed his people from the Word of God. Here, in this beautiful sanctuary, which he loved so well, were gathered his now stricken flock. With them had come up in large numbers, many from the different churches which in years past had loved him as he had ministered to them in sacred things. All mourned together their common loss. In large numbers the ministers of the city, and representatives of other churches, were there to show by their presence and sympathy how deeply they felt the loss of this beloved brother, and their sorrow for the bereaved and stricken church. Very beautiful and numerous were the floral offerings sent in from loving, sorrowing hearts.

The Rev. A. B. Chambers, LL.B., the president of the Toronto Conference, presided, and in touching, tender words referred to the great loss that had so suddenly come to them all. After the singing of a beautiful hymn, the Rev. Arthur Browning led the vast audience in prayer. Specially did he plead that that solemn service might be made a benediction, and that the baptism of the Holy Spirit might rest upon those still left to toil and wait. The Scripture lesson was read by the Rev. S. D. Chown, D.D. Addresses were delivered by Rev. W. R. Parker, D.D., the chairman of the district; Rev. Dr. Burwash, Chancellor of Victoria University; Rev. L. W. Hill, and Rev. W. F. Wilson.

From these addresses, which were very appropriate, we learn that Bro. Barkwell had long been a great sufferer, yet none but his most intimate friends knew this. Men met him in the daily walks of life, and were impressed with his sunny face and winning smile. Little did they know that, perhaps at the very moment when they were murmuring at some little trial or passing ill, that he, who was to them the comforter, was suffering in a way that they dreamed not of. As a student he was beloved, trusted, followed. As a pastor he was tender, considerate, faithful.

At the call of the president, Mr. Brandon, one of the trustees of the church, spoke a few words as the voice of the stricken, sorrowing church. They had loved him as a man who was true to all the best interests of the church. "He was a good preacher, a kind friend, and we miss him," added Mr. Brandon.

Mr. Barkwell's remains were taken on Wednesday, November 30, to Port Hope, for interment. His pall-bearers were the officials of

his own church. Messrs. Woodland, Carson, Corrigan, Dever, Talmadge and Dana. These, with a large number of friends, accompanied the body to Port Hope, where they were met by Rev. W. R. Young, of the Port Hope Methodist church, and conducted to the Union cemetery, where the body was tenderly laid away to await the call of the resurrection morn-

### The Toronto Class-Leaders' Association.

On Tuesday, November 29, the eighth annual convention of the Toronto Class-Leaders' Association was held in Elm Street church. There was a representative gathering of workers, and they earnestly discussed the condition of this important department of our church work. Without a doubt, whatever will deepen the spiritual life of the class-meeting and make it more effective as an agent for doing good, will benefit the whole church.

In another column we print one of the valuable papers that were read before this convention. From the illustration there cited, we might say, if one earnest man "let loose" upon that community could gather up such a large and active class, what could all our class-leaders do, if they were men of the same spirit and energy. Instead, then, of complaining of classes being depleted, they would be bothering the church trustees for larger class-rooms. The idea of placing blank class-books in the hands of consecrated men and women, and sending them out to gather up a class, is not new or local. Rev. Hugh Price Hughes, in the great Cardiff and Birmingham conventions, has been urging and advocating the same thing. Methodism has been very successful under the class-leader system, and it will be in the future if the church will only look out for consecrated, energetic and resourceful leaders, and set them to work.

If the class-meeting is to continue and flourish, its utility must be apparent. This is a practical age. Trees that bear no fruit and cumber the ground are neglected or ruthlessly destroyed. To let one's spiritual life go off merely in talk will appeal to nobody but the hopelessly predisposed. But if the class-meeting makes its members so energetic, loving and Christ-like that they must go out and visit the sick, relieve the distressed, and invite the sinner to the Lamb of God, who taketh away the sins of the world, people will say: Here is something practical, something of use, something good. The hour of class-meeting will then be looked forward to. We shall want to tell others how we are getting along, and we shall be desirous of hearing reports from the other parts of the field.

The division of districts among class members need not be confined to our cities. In our towns, villages and country-places, many people are hungry for practical sympathy and loving words. The pastors cannot teach all, and it would make no matter if they could; the church members should do their part in witnessing for Christ by deed and word. The suggestion to have the last ten minutes of the class-meeting hour reserved for the reports of the workers, is a good one. As a rule, the best workers of our church attend the class-meeting, and they desire to be more useful in the Master's work. Let their efforts be encouraged, and may the time soon come when deeds of mercy and love will claim equal place with professions of faith and hope.

### CLASS-LEADERS' ASSOCIATIONS AND CONVENTIONS—THEIR BENEFIT AND INFLUENCE.

BY REV. S. D. CHOWN, D.D.

The first impression I received of a class-leaders' convention was that it was an association of men who exposed the defects of the ministerial brethren, and fired into them on account of their delinquencies.

I must say that I was not benefited by that first convention, and its influence upon me was not of the happiest sort. I have no objection to laggards in the ministry being stirred up, but when a minister is fully employed, and is conscientiously distributing his time with a view of doing the most good, and forwarding, as far as possible, every part of the church's work, it seems unfortunate that he should be blamed for not doing the impossible, and for not overcoming conditions in the church which lay beyond his ability to rectify.

But since that time, I believe by common consent, that class feeling, as between minister and layman, has been allayed, and a very marked feeling of community of interest in promoting the best interests of the class-meeting has sprung up in the hearts of all parties to these conventions. The obliteration of any distinction of interest, and the very cordial sense

of brotherhood which has been since felt, have given these conventions an impact of religious power which cannot fail to be of great benefit to all our churches.

When I come to speak of the special benefits of class-leaders' conventions, they seem to me to bear a close analogy to the benefits conferred by the class-meeting itself. I have very little regard for the class-meeting simply as a tradition of Methodism, and on account of its traditional value. I have still less regard for it as a matter of form. It is sometimes used as a means of paying tithes of mint, anise and cummin by those who neglect the weightier matters of the law. We sometimes see persons careful and troubled about the class, who neglect the better part which would not be taken away from them.

Having said this much on one side—and, of course, there are always two sides to every question—I now most freely, frankly and fully declare my unstinted belief in the class-meeting as an essential factor in the building up of a church, and the development of the religious life of the people, and more necessary than ever in these last days.

The class-meeting is to me founded upon the most rational convictions of my nature. I could understand an objection being raised 150 years ago, when the masses had not achieved personal or political liberty, against coming together to discuss questions of mutual interest. It was not until after the Wesleyan revival that workmen held meetings to discuss their rights, and in those days I could appreciate an objection to discussing and advising upon the subject of religion. But the world has outgrown that day. Any one who takes enough interest in politics to attend a political meeting, or enough interest in a secret society to attend a lodge-room, or in literature to attend the meetings of a literary society, cannot object to class-meetings on the ground that they are unreasonable or unsuited to the times. He can object to them only on the ground that the subject of religion is not worth discussing, or the people who meet have not enough interest in the subject to make it profitable. With such people, fortunately, we have not to deal in the membership of the Methodist Church.

The man is out of joint with the times in which he lives, who does not welcome the interchange of thought in the class-meeting as a means of promoting religious life and work. I am aware of the objection to the class-meeting that it all ends in talk. I sympathize with this objection. At this point I think the class-meeting has degenerated. It was an evangelistic agency. It should be now, and may be made so, as effectually as ever. Permit a reference to my own church. We have twenty-one classes in active operation in Wesley church, all doing good work. But I wish to speak of one particularly. I met it the other evening for the renewal of tickets. The room was crowded to the doors. The leader of this class was given a blank class-book some time ago, and let loose upon the community. He was to find the dry bones, and prophesy to them. He now has a class numbering about one hundred; mostly gathered in by personal solicitation. The evangelistic spirit is so strong that out of 114 gathered into our church by hand-picking last year, 70 were garnered into this class-meeting by that method. The evangelistic spirit has had what might be called a phenomenal development in the history and life of that class. It has been its creative, and is now its formative, principle—a living illustration. I believe that it is the great work the class-meeting should do. Closely linked to this, and as a means of great assistance to the busy pastor, is district visiting. In the Toronto West District we have organized, by dividing the territory between the various churches, on a sort of parish plan. These divisions do not affect the pastor's work, nor determine which church the people shall attend. The purpose of the visitation is to see that no cases of moral or physical destitution remain uncared for in the district. It is going out into the highways and hedges, and, as far as possible, compelling the people to come in. For this work in our own congregation we are persuaded that the best and most effective unit of organization is the class-meeting. Ten minutes spent at the close of a class-meeting reporting work done, comparing notes, planning further work, and stimulating each other to continued zeal, is a remarkable spiritual tonic and inspiration. What such visitation unearths by way of families who have lapsed from church attendance, and individuals who have sunk into obscurity, who were once active and prominent in church life, would be a great surprise to any who have not engaged in it before.

My conviction, then, in short, is that the influence and benefit of class-leaders' conventions and associations lie principally in the direction, first, of unifying opinion by the contribution of the best wisdom of all, so as to reach the most efficient methods of developing the inner life of the people; second, of stimulating the evangelistic spirit and purpose of the class-meeting by kindling in each other's hearts a divine love for the souls of men; and, third, of arranging for the complete visitation of our city, that no person may have reason to say, "No man careth for my soul."



# The Sermon.

## A WEDDING PRESENT.

BY REV. T. DE WITT TALMAGE, D. D.

"Thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs."—Joshua xv, 19.

The city of Debir was the Boston of antiquity—a great place for brain and books. Caleb wanted it, and he offered his daughter Achsah as a prize to any one who would capture that city. It was a strange thing for Caleb to do; and yet the man that could take the city would have, at any rate, two elements of manhood—bravery and patriotism. Besides, I do not think that Caleb was as foolish in offering his daughter to the conqueror of Debir, as thousands in this day who seek alliances for their children with those who have large means, without any reference to moral or mental requirements. Of two evils, I would rather measure happiness by the length of the sword than by the length of the pocket-book. In one case there is sure to be one good element of character; in the other there may be none at all. With Caleb's daughter as a prize to fight for, General Othniel rode into the battle. The gates of Debir were thundered into the dust, and the city of books lay at the feet of the conquerors. The work done, Othniel comes back to claim his bride. Having conquered the city, it is no great job for him to conquer the girl's heart; for however faint-hearted a woman herself may be, she always loves courage in a man. I never saw an exception to that. The wedding festivity having gone by, Othniel and Achsah are about to go to their new home. However loudly the cymbals may clash and the laughter ring, parents are always sad when a fondly-cherished daughter goes off to stay; and Achsah, the daughter of Caleb, knows that now is the time to ask almost anything she wants of her father. It seems that Caleb, the good old man, had given as a wedding present to his daughter a piece of land that was mountainous, and sloping southward toward the deserts of Arabia, swept with some very hot winds. It was called "a south land." But Achsah wants a piece of land that is well watered and fertile. Now it is no wonder that Caleb, standing amidst the bridal party, his eyes so full of tears because she was going away that he could hardly see her at all, gives her more than she asks. "She said to him, 'Thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.'"

The fact is, that as Caleb, the father, gave Achsah, the daughter, a south land, so God gives to us his world. I am very thankful he has given it to us. But I am like Achsah in the fact that I am not satisfied with the portion. Trees, and flowers, and grass, and blue skies are very well in their places; but he who has nothing but this world for a portion has no portion at all. It is a mountainous land, sloping off toward the desert of sorrow, swept by fiery siroccos; it is "a south land," a poor portion for any man that tries to put his trust in it. What has been your experience? What has been the experience of every man, of every woman, that has tried this world for a portion? Queen Elizabeth, amidst the surroundings of pomp, is unhappy because the painter sketches too minutely the wrinkles on her face, and she indignantly cries out, "You must strike off my likeness without any shadows." Hogarth, at the very height of his artistic triumph, is stung almost to death with chagrin because the painting he had dedicated to the king does not seem to be acceptable; for George II. cries out, "Who is this Hogarth? Take his trumpery out of my presence." Brinsley Sheridan thrilled the earth with his eloquence, but had for his last words, "I am absolutely undone." Walter Scott, fumbling around the inkstand, trying to write, says to his daughter, "Oh, take me back to my room; there is no rest for Sir Walter but in the grave!" Stephen Girard, the wealthiest man in his day, or, at any rate, only second in wealth, says, "I live the life of a galley-slave: when I arise in the morning my one effort is to work so hard that I can sleep when it gets to be night." Charles Lamb, applauded of all the world, in the very midst of his literary triumph, says, "Do you remember, Bridget, when we used to laugh from the shilling gallery at the play? There are now no good plays to laugh at from the boxes." But why go so far as that? I need to go no farther than your street to find an illustration of what I am saying.

Pick me out ten successful worldlings—and you know what I mean by thoroughly successful worldlings—pick me out ten successful worldlings; and you cannot find more than one that looks happy. Care drags him to business;

care drags him back. Take your stand at two o'clock at the corner of the streets and see the agonized physiognomies. Your high officials, your bankers, your insurance men, your importers, your wholesalers, and your retailers, as a class—as a class, are they happy? No. Care dogs their steps; and, making no appeal to God for help or comfort, many of them are tossed everywhither. How has it been with you, my hearer? Are you more contented in the house of fourteen rooms than you were in the two rooms you had in a house when you started? Have you not had more care and worryment since you won that fifty thousand dollars than you did before? Some of the poorest men I have ever known have been those of great fortune. A man of small means may be put in great business straits, but the ghastliest of all embarrassments is that of the man who has large estates. The men who commit suicide because of monetary losses are those who cannot bear the burden any more, because they have only fifty thousand dollars left.

Blessed be God! we have more advantages given us than we can really appreciate. We have spiritual blessings offered us in this world which I shall call the nether springs, and glories in the world to come which I shall call the upper springs.

Where shall I find words enough threaded with light to set forth the pleasure of religion? David, unable to describe it in words, played it on a harp. Mrs. Hemans, not finding enough power in prose, sings that praise in a canto. Christopher Wren, unable to describe it in language, sprung it into the arches of St. Paul's. John Bunyan, unable to present it in ordinary phraseology, takes all the fascination of allegory. Handel, with ordinary music unable to reach the height of the theme, rouses it up in an oratorio. Oh, there is no life on earth so happy as a really Christian life! I do not mean a sham Christian life, but a real Christian life. Where there is a thorn there is a whole garland of roses. Where there is one groan, there are three doxologies. Where there is one day of cloud, there is a whole season of sunshine. Take the humblest Christian man that you know—angels of God canopy him with their white wings; the lightnings of heaven are his armed allies; the Lord is his Shepherd, picking out for him green pastures by still waters; if he walk forth, heaven is his bodyguard; if he lie down to sleep, ladders of light, angel-blossoming, are let into his dreams; if he be thirsty, the potentates of heaven are his cup-bearers; if he sit down to food, his plain table blooms into the King's banquet. Men say, "Look at that odd fellow with the worn-out coat;" the angels of God cry, "Lift up your heads, ye everlasting gates, and let him come in!" Fastidious people cry, "Get off my front steps!" the door-keepers of heaven cry, "Come, ye blessed of my Father, inherit the kingdom!" When he comes to die, though he may be carried out in a pine box to the potter's field, to that potter's field the chariots of Christ will come down, and the cavalcade will crowd all the boulevards of heaven.

I bless Christ for the present satisfaction of religion. It makes a man all right with reference to the past; it makes a man all right with reference to the future. Oh, these nether springs of comfort! They are perennial. The foundation of God standeth sure having this seal, "The Lord knoweth them that are his." "The mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, who hath mercy upon thee." Oh, cluster of diamonds set in burnished gold! Oh, nether springs of comfort bursting through all the valleys of trial and tribulation! When you see, you of the world, what satisfaction there is on earth in religion, do you not thirst after it as the daughter of Caleb thirsted after the water-springs? It is no stagnant pond, scummed over with malaria, but springs of water leaping from the Rock of Ages! Take up one cup of that spring-water, and across the top of the chalice will float the delicate shadows of the heavenly wall, the yellow of jasper, the green of emerald, the blue of sardonyx, the fire of jacinth.

I wish I could make you understand the joy religion is to some of us. It makes a man happy while he lives, and glad when he dies. With two feet upon a chair and bursting with dropsies, I heard an old man in the poor-house cry out, "Bless the Lord, oh, my soul!" I looked around and said, "What has this man got to thank God for?" It makes the lame man leap as a hart, and the dumb sing. They say that the old Puritan religion is a juiceless and joyless religion; but I remember reading of Dr. Goodwin, the celebrated Puritan, who, in his last moment, said, "Is this dying?" Why, my bow abides in strength! I am swallowed

up in God! "Her ways are ways of pleasantness, and all her paths are peace." Oh, you who have been trying to satisfy yourselves with the "south land" of this world, do you not feel that you would, this morning, like to have access to the nether springs of spiritual comfort? Would you not like to have Jesus Christ bend over your cradle and bless your table and heal your wounds, and strew flowers of consolation all up and down the graves of your dead?

"Tis religion that can give  
Sweetest pleasures while we live;  
'Tis religion can supply  
Sweetest comfort when we die."

But I have something better to tell you, suggested by this text. It seems that old Father Caleb, on the wedding-day of his daughter, wanted to make her just as happy as possible. Though Othniel was taking her away, and his heart was almost broken because she was going, yet he gives her a "south land," not only that, but the nether springs; not only that, but the upper springs. O God! my Father, I thank thee that thou hast given me a "south land" in this world, and the nether springs of spiritual comfort in this world; but, more than all, I thank thee for the upper springs in heaven.

It is very fortunate that we cannot see heaven until we get into it. Oh, Christian man, if you could see what a place it is, we would never get you back again to the office, or store, or shop, and the duties you ought to perform would go neglected. I am glad I shall not see that world until I enter it. Suppose we were allowed to go on an excursion into that good land with the idea of returning. When we got there and heard the song, and looked at their raptured faces, and mingled in the supernatural society, we would cry out, "Let us stay! We are coming here anyhow. Why take the trouble of going back again to that old world? We are here now; let us stay." And it would take angelic violence to put us out of that world, if once we got there. But as people who cannot afford to pay for an entertainment sometimes come around it and look through the door ajar, or through the openings in the fence, so we come and look through the crevices into that good land which God has provided for us. We can just catch a glimpse of it. We come near enough to hear the rumbling of the eternal orchestra, though not near enough to know who blows the cornet or who fingers the harp. My soul spreads out both wings and claps them in triumph at the thought of those upper springs: One of them breaks from beneath the throne; another breaks forth from beneath the altar of the temple; another at the

door of "the house of many mansions." Upper springs of gladness! upper springs of light! upper springs of love! It is no fancy of mine. The Lamb which is in the midst of the throne shall lead them to living fountains of water. Oh, Saviour divine, roll in upon our souls one of those anticipated raptures! Four around the roots of the parched tongue one drop of that liquid life! Toss before our vision those fountains of God, rainbowed with eternal victory. Hear it! They are never sick there; not so much as a headache, or twinge rheumatic, or thrust neuralgic. The inhabitant never says, "I am sick." They are never tired there. Flight to farthest world is only the play of a holiday. They never sin there. It is as easy for them to be holy as it is for us to sin. They never die there. You might go through all the outskirts of the great city and find not one place where the ground was broken for a grave. The eyesight of the redeemed is never blurred with tears. There is health in every cheek. There is spring in every foot. There is majesty in every brow. There is joy in every heart. There is hosanna on every lip. How they must pity us as they look over and look down and see us, and say, "Poor things, away down in that world!" And when some Christian is hurled into a fatal accident, they cry, "Good, he is coming!" And when we stand around the couch of some loved one, whose strength is going away, and we shake our heads forebodingly, they cry, "I am glad he is worse; he has been down there long enough. There, he is dead! Come home! come home!" Oh, if we could only get our ideas about that future world untwisted, our thought of transfer from here to there would be as pleasant to us as it was to a little child that was dying. She said, "Papa, when will I go home?" And he said, "To-day, Florence." "To-day? So soon? I am so glad!"

I wish I could stimulate you with these thoughts, O Christian man, to the highest possible exhilaration. The day of your chance is coming, is coming rolling on with shining wheels of the day, and the jet wheels of the night. Every thump of the heart is only a hammer-stroke striking off another chain of clay. Better scour the deck and coil the rope, for harbor is only six miles away. Jesus will come down in the "Narrows" to meet you. "Now is your salvation nearer than when you believed."

Man of the world! will you not to-day make a choice between these two portions; between the "south land" of this world, which slopes to the desert, and this glorious land which thy Father offers thee, running with eternal water-courses? Why let your tongue be consumed of thirst when there are the nether springs and the upper springs: comfort here and glory hereafter?

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## Epworth League.

### GOOD-BYE.

For the past three years two pages of this paper have been under the control of the Secretary of Epworth Leagues and Sunday-schools. This arrangement terminates with this issue. The Sunday-school lesson expositions will be continued under the direction of the Editor, but the Prayer-meeting topic expositions will be transferred to the new League paper, *The Canadian Epworth Era*. This is a favorable opportunity to express our thanks to *The Guardian* for the liberal space given to the young people's work during the past quadrennium, and also to the many friends who have expressed appreciation by kind words and in many other ways. In the interests of both *The Guardian* and the young people, it has been thought wise to pursue a different line of policy in the future, and no doubt the new enterprise will receive the hearty support of the church. We trust that many of the older people, who have regularly read the young people's pages in this paper, will become subscribers to *The Canadian Epworth Era*, and thus keep in touch with the Epworth League and Sunday-school work.

### THE NEW PAPER.

The new League paper, *The Canadian Epworth Era*, will be out next week. Send on your subscription to either of our Book-Rooms in Toronto, Montreal or Halifax, and thus be sure of receiving the first number.

The editor of the Halifax Wesleyan is an enthusiastic Epworth Leaguer, and takes every opportunity of helping the cause. In a recent issue of *The Wesleyan*, the following kind reference to our new paper appeared:

"So we are to have a new Epworth League paper. The General Conference, it will be observed, came to that decision. It will be a monthly issue, and much larger than *Onward*. The news will be received with much gratification by our young people. We need a stirring and strong publication, comparing favorably with *The Epworth Herald* and *Endeavor Herald*. This new departure will call for hearty support from our Leagues, and it will be given. The time is now favorable, and the field is full of promise. Our young people have been waiting for a paper they could push, and the new publication will succeed."

### THE CONSTITUTION.

We have received many inquiries for the New Epworth League Constitution, containing the changes made by the recent General Conference. We regret to say that it cannot be prepared until the Journal of Conference has been published, which will probably be a few weeks yet. The only thing to do is to patiently wait until about the first of January, when we hope to have the Constitution ready.

### FOR DISTRICT SECRETARIES.

Newly elected district secretaries should remember that it is their duty to send on list of district officers to the Conference secretary at once. This is important. Let it not be neglected.

### OUR NEW TREASURER.

Mr. J. W. Flavelle, having resigned the office of General Treasurer of the Epworth League, and Mr. A. E. Kemp having declined to accept the position, Dr. W. Earl Willmott has been elected by the Executive of the General Board to fill the place. We are exceedingly pleased to announce that Dr. Willmott has accepted the office. He will fill the duties of this responsible position to the satisfaction of the whole church.

### SETS, NOT BROKEN.

The Book-Room has received many requests for single books from the Reading Course. The invariable answer is, that the sets cannot be broken at the reduced price. If any persons desire to secure separate volumes they can be purchased at the regular retail price, as follows: "Fairland of Science," \$1.50; "Making of the Empire," \$1.25; "Everyday Religion," \$1; "Makers of Methodism," \$1. These are not mythical figures, but the actual prices asked for these books in all book-stores where they are sold. When the cost of the four volumes has been reduced more than one-half they must go together.

### A NEW BOOK BY DR. MARDEN.

Our young people who were so delighted with Dr. Marden's book, "Architects of Fate," will be pleased to know that he has just published another volume, entitled, "The Secret of Achievement." The Doctor's fund of incident, and apt illustration, seems to be inexhaustible, and the pages of this book are enlivened, like its predecessors, with many choice anecdotes. The author does not preach, but, nevertheless, very strongly impresses upon his readers the importance of character as an element of success in life. The following is the table of contents: "Moral Sunshine," "Blessed be Druggery," "Honesty as a Principle, as a Policy," "Habit, the Servant, the Master," "Trifles," "The Conquest of Obstacles," "How to Meet Life," "Self-control," "The School of Life," "Being and Seeming," "Defide," "Tenacity of Purpose," "The Art of Keeping Well," "Purity is Power," "A Home of My Own," "Making the Most of Life."

This book will make a very fine Christmas present for a young person. It is published by T. Y. Crowell & Co., New York. Price, \$1.50.

## PRAYER-MEETING TOPIC.

DECEMBER 18.—HOW TO ENJOY RELIGION.  
Nehemiah viii. 8-12.

BY REV. THEO. J. PARR, M.A.

On hearing the words of the book of the law, all the people wept. They should have rejoiced, for the final result of the truth is to make free and make glad. Nehemiah urged the people to prepare themselves for serving the Lord with a cheerful mind. Those early followers of Jehovah had the idea that many modern followers of Christ have, viz., that the service of God is sad, mournful and depressing. And this, in the face of God's word to the contrary. "Rejoice evermore." "Rejoice in the Lord always." "Blessed are the people that know the joyful sound; in thy name shall they rejoice." To the nature of true religion there belongs an inward joy, which animates, strengthens and supports the soul.

1. The nature of the Christian's joy. It is the joy of the Lord. (a) The Lord is its author. He creates it and establishes it in the hearts of his people on the fulfilment of certain conditions. This joy is no mere animal sensation. It is not "good spirits," nor "a good-natured fellow," as the phrase goes, for such a man may be utterly devoid of religion. It is not a natural gift, it is a spiritual gift. Paul enumerates it among "the fruits of the Spirit," and calls it "the joy of the Holy Ghost." (1 Thess. i. 6.)

(b) The Lord is the subject of this joy. His people not only rejoice by him, but they rejoice in him. The joy here spoken of is that which the believer feels in the recollection of God's goodness to him. The Jews at that time had special cause to thank God. Delivered from Babylon, they had prospered even to a miracle in the progress of their work. Their sorrows, however just, were not to exclude their joy. Such reason have all the Lord's people to rejoice in him. They have obtained a deliverance from sorer captivity, and have been delivered by more stupendous means. Every day is, as it were, a miracle. The progress of the soul's well-being is carried on in spite of enemies and obstacles; it is even expedited through the means used to defeat it. Surely, then, we, in the modern battle for King Immanuel, may say, as these old worthies said, "The Lord hath done great things for us, whereof we are glad." And these past deliverances and conquests are but pledges of what is to come. We shall ultimately prevail. I hear the battle-cry of Jehovah's hosts: I see them march to the fray, the clash of arms greets my ears; behold, the enemy is discomfited, dismayed, in full retreat. Jehovah has triumphed, his people are free, and I hear the conquerors say, "In the name of our God did we set up our banners."

2. How is the joy of the Lord our strength? (a) The joy of the Lord is the very strength of the Christian's profession. In proportion as one possesses Christ, and is working out his salvation, he feels satisfied with his portion, he glories in his choice, he is ready to avow it. He does not look with wistful eyes upon the pasture of the worldling, deeming that richer than his own. No! he is abundantly satisfied with his Father's home, and his Father's bountiful provision. He is a child of the King, and rejoices in his heritage.

(b) He will recommend his religion to others. Godliness, of course, begins at home, but it can never end there. This joy gives us confidence in our recommendations. We speak not from conjecture, or opinion, but from experience. "That which we have seen and heard declare we unto you." This adds conviction and force to our testimony. Men see what our religion has done for us, and what it can do for them also. Will anything recommend a master more than the cheerfulness of his servants?

(c) This joy will fit him for the discharge of duty. Fear and sorrow depress and overwhelm the soul. They enervate and benumb all our faculties. They block the way to encouragement. They disable us from extending any relief to others. They indispose us for the most necessary duties. We cannot pray or speak, or act or do anything with buoyant pleasure. The discouraged man is half-vanquished. But, on the other hand, joy exhilarates the soul, inspires, excites, elevates. It transforms our toil into our privilege and delight. The vitality of youth returns into the soul. We not only have life, but we have it more abundantly. Well might we pray: "Restore unto me the joy of thy salvation." Well might we resolve: "I will run the way of thy commandments, when thou shalt enlarge my heart."

(d) This joy will sustain in peril. Perpetually surrounded with temptations in the world, the believer is flattered and enticed to depart from his God. These he is to resist, steadfast in the faith. The joy of the Lord is superior to the joy of the world. Prohibition of desire, so far from killing it, increases it, and often gives it a new tendency. Having found the pure spring, continues Joy, the Christian no longer kneels to the filthy pool. Having tasted the grapes of Eschol, he longs no more for the leeks and garlic of Egypt. The palace makes him forget the hut. The effectual way of separating the heart from sin is to subdue an inferior good by the enjoyment of a greater. It is "the expulsive power of a new affection."

(e) Joy supports in suffering and death. Suffering comes to many, death to all. The Christian has the knowledge that he need not meet the one or the other alone. "I will not leave you comfortless, I will come to you." "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." When heart and flesh fail, the Lord will be our strength, and we shall leave the experience of earthly, spiritual joy, to learn

more of the meaning of the ecstatic word—for the Judge of all the earth shall say to the faithful, "Enter thou into the joy of thy Lord."

### BIBLE LIGHT.

Prov. xvii. 2; Psa. li. 12; Psa. cxix. 32; Heb. x. 34; Acts xvi. 35; Rom. v. 2, 3; 2 Cor. vi. 10; Psa. xxvii. 1; Isa. xii. 1-6; Phil. iv. 4, 13.

### WORTH REMEMBERING.

1. One must possess Christ before the joy of the Lord becomes his strength.
2. A man may have little spiritual joy, and yet be a Christian; but he is living in the valley of despondency.
3. It is a trivial nature that always wants the countenance wreathed in smiles. There may be sorrow on the surface, and joy in the depths.
4. Joy is a controllable thing. We can put ourselves in the shade or in the sunshine. Lack of faith brings joylessness.
5. A skeptical man cannot be a happy man. Giant Despair's Castle is in the way of skepticism.

### THE YOUTH'S COMPANION.

In more than half a million homes *The Youth's Companion* comes every week, the welcome guest of young and old. The best of fiction, poetry, sketches of travel, instructive articles, comment on current events, and selected miscellany and anecdotes fill its columns from week to week. The publishers promise that the volume for 1899 will surpass all former ones, in variety, interest and value. Among the two hundred distinguished contributors already engaged are Hon. John D. Long, Secretary of the Navy, Edward Everett Hale, Henry M. Stanley, Sarah Orne Jewett, W. D. Howells, Poultney Bigelow, Herbert E. Hamblen, Hon. Carl Schurz, Rt. Hon. James Bryce, John Burroughs, Robert Barr, Thomas Nelson Page, Bret Harte, William Black, Alfred Austin, Andrew Lang and Dr. William A. Hammond. All subscribers to the 1899 volume will receive *The Companion's* new calendar, exquisitely colored, with a border of stamped gold. The paper will be given free also from the time subscription is received until January 1, 1899, then a full year to January 1, 1900.

### ONE SHOT.

I heard once of an enterprising Northern firm that advertised a receipt to prevent scattering shot. A confiding Southern gentleman who was a lover of good hunting, and who had experienced trouble along this line, and desiring to possess this valuable receipt, sent the necessary half dollar, and in due time he received a reply, and this is how it read: "Put in one shot." The leader of a devotional meeting can learn a lesson from this. Let him put in one thought, but put it in such a way that it will be carried home by the audience. Let the leader avoid the error of preparing an elaborate, exhaustive, and time-killing address. It should be short, bright, crisp, sparkling and well prepared. In fact, everything connected with the devotional meeting should be short. Short talks, not sermons; short prayers—better by far a dozen sentence prayers than one of ten minutes' duration; short songs. In fact, everything short.—G. L. Hackney.

## Sunday-School.

### LESSON 12—DECEMBER 18.

#### THE CAPTIVITY OF JUDAH. Jeremiah iii. 1-11.

Golden Text.—"Ye shall seek me, and find me, when ye search for me with all your heart."—Jer. xxix. 13.

Home Readings.—Monday, Captivity of Judah, Jer. iii. 1-11. Tuesday, Complete destruction, 2 Kings xxv. 8-21. Wednesday, Sin and its punishment, 2 Chron. xxxvi. 11-21. Thursday, Refusing to be warned, Jer. xxxii. 1-5. Friday, Prophecy of Captivity, Jer. xxxii. 26-35. Saturday, Cry of the captive, Lam. i. 1-11. Sunday, Christ's warning, Luke xx. 9-18.

### EXPOSITORY.

1. "Zedekiah"—Son of Josiah, and brother of Jehohaz, "Reigned eleven years in Jerusalem"—He was a vassal of the king of Babylon, but in the latter years of his reign he rebelled, which was the immediate cause of his downfall. "His mother's name was Hamutal"—She is said to be "the daughter of Jeremiah of Libnah"—not Jeremiah, the prophet, of course. Libnah was a city or village in the southwest portion of the Holy Land, which was taken by Joshua immediately after the rout of Beth-horon (Josh. xv. 42).

2. "And he did that which was evil in the eyes of the Lord"—This is the ordinary biblical way of describing a king who failed to meet the divine requirements. The words imply, first, that he was a worshipper of false gods; and, secondly, that he was given to those immoral practices which always went hand in hand with such worship. Farrar says of Zedekiah: "The last king of Judah seems to have been weak, rather than wicked. He was a reed shaken by the wind. He yielded to the influence of the last person who argued with him; and he seems to have dreaded, above all things, the personal ridicule, danger, and opposition which it was his duty to have defied. Yet we cannot withhold from him our deep sympathy, for he was born in terrible times, to witness the death throes of his country's agony, and to share in them. It was no longer a question of independence, but one of choice of servitudes."

3. "Rebelle against the king of Babylon"—He threw off his dependency on the king of Egypt, and rebelled for support on the king of Egypt. This was contrary to the advice of Jeremiah; but this act was one of the means made use of by the Lord for the punishment of the king and his people, on account of their sins.

4. "Nebuchadnezzar came, he and all his army"—Jer. xxxiv. 1 describes the array as one of unusual power. Josephus says that this vast horde overran all Judea, wasting the land and taking the fortified cities, and subsisting upon the provisions of the people.

5. "So the city was besieged"—A regular siege was begun; the Babylonians pitched against Jerusalem, camped around it and invested it; built forts, or movable engines, towers that were filled with assailants who were armed with battering weapons and archers; these could be pushed up against the walls. The siege continued the better part of two years; unto the eleventh year; some historians give eighteen months as the time.

6. "And in the fourth month . . . the famine was sore in the city"—Geikie says: "Mothers were at last driven to murder and eat their children. The richest citizens, even ladies in their magnificent crimson robes, wandered about, searching for scraps in the dunghills. (Lam. iv. 5-10.) The houses were full of the sick and wounded; bloody fights between contending parties, as to surrendering or holding out, crowded the streets with fresh horrors; the roar of the siege night and day filled the air."

7. "The city was broken up"—A breach was made in the walls; the vision of Ezek. ix. 1-7 is supposed to be a description of the awful attack of the Babylonians. Josephus mentions the midnight as the time of the successful attack. Immediately, therefore, ascertaining that a successful entrance had been made into the city, plans which must have been already matured for flight, were put into execution. "The men of war fled"—The soldiers who formed the garrison which specially guarded the king and his court, by way of the gate, etc.; "a little unwatched postern between two walls near the king's garden"—Farrar. The king and his family fled in disguise, and bearing their most valued treasures, might have entirely escaped, had it not been that perhaps by betrayal, or their course being impeded in celerity by women and children, until their absence was discovered, led to immediate pursuit.

8. "The army of the Chaldees"—Near Jericho, in the plains below the city, he was overtaken, and his army at once scattered to save itself, and left him to his fate.

9. "Took the king and carried him up unto the king of Babylon to Riblah"—Nebuchadnezzar's headquarters were now at Riblah on the northern limits of Palestine, a point from whence he could direct the two sieges of Tyre and Jerusalem. "He gave judgment"—Referring to Nebuchadnezzar. As an absolute Eastern monarch the judgment would be in his hands. Zedekiah was brought to trial as an oath-breaker and a rebel. The treatment he might expect would not be that of a captured enemy, but of a malefactor.—Johnson.

10. "Slew the sons of Zedekiah"—Usually, in those days, the children were involved in the hapless fate of the father. They were slain before his eyes in order to add to the bitterness of his punishment. Pity was not a characteristic of an Oriental monarch.

11. "And put out the eyes of Zedekiah"—Not until he had seen his sons slain. Blinding was a common Eastern punishment. The Philistines blinded Samson; an Assyrian sculpture represents Sargon blinding a prisoner; the Shahs of Persia, until a recent period, blinded their brothers, when they ascended the throne. Ezekiel declared (xii. 13) that Zedekiah should not "see" Babylon, and Jeremiah (xxxii. 5) declared that he should be carried there. Both predictions were fulfilled.

### PRACTICAL APPLICATIONS.

1. The penalty of sin may be long delayed, but it is sure to come at last. Individuals and communities that rebel against God need not hope to escape the infliction of those just punishments that he has threatened against all wrong-doing.

2. It is one of the strange features of divine providence that it frequently makes use of ungodly men for the purpose of disciplining the people of God. So it was in the olden time, and so, doubtless, it is now. Nebuchadnezzar was, in a very true sense the instrument of God's anger against the Israelites.

3. God is a sure defence. As long as Israel obeyed the Lord it was protected against all foes. God made his people stronger than Egypt, Philistia, or Assyria. Nebuchadnezzar would have been as easy in his hands. The things for whose sake we turn away from God are silent and helpless in the hour of our calamity.

4. Sin exiles from the favor of God and the heavenly Canaan. As the Jews were driven exiles into a far-off land on account of sin, so still the impenitent sinner becomes an eternal exile. There is no place for him in the heavenly Jerusalem.

5. It is a sad condition when an enemy threatens the soul from without, and there is a famine within. Those who are spiritually fed are strong enough to resist the assailants.

6. The world in which we live still holds a great deal of cruelty and of sin, but it is a better world than that of Nebuchadnezzar and Zedekiah. In spite of all indications to the contrary, it is improving as the ages go by. Such horrible sufferings as were then inflicted upon prisoners of war would not now be tolerated or even thought of in any part of the civilized world. Let us thank God for the improvement, and pray that it may go on till every form of wickedness is banished from the earth.

In Memoriam.

Memorial notices must be brief, or they will be returned for condensation. A limit of about 200 words is suggested in all ordinary cases.

Correction.—In the "In Memoriam" notice of Mr. John Snyder, the first sentence should have read, "John Snyder was born August 8, 1828"—not "1898," as it there appeared.

BROWN.—James Brown was born in Scotland, July, 1841, and when five years old came with his parents to Ottawa, where he continued to reside until his death, which took place October 4, 1898.

McKee.—Mrs. John McKee, whose maiden name was Charlotte Campbell, was born in the township of Wellesley, county of Waterloo, Ont., November 18, 1847.

MANLEY.—"Our people die well," said Mr. Wesley. The death of Sister Manley, who departed this life in full hope of a glorious resurrection, is in confirmation of that assertion.

McLachlan.—Jas. McLachlan was born in Carleton, September 30, 1826, and died September 24, 1898.

father in the better world. Bro. McLachlan for years occupied the position of class-leader, and was always found very consistent and faithful in all his church duties.

"Servant of God, well done, Thy glorious warfare past, The battle's fought, the race is won, And thou art crowned at last."

WILLIAMS.—Benajah Williams was born in the township of Thorold, near Allanburg, Welland county, on the old Williams homestead, February 20, 1813, and died at his residence in Beamsville, Ont., August 29, 1898.

GADDY.—The subject of this memoir, Mr. F. G. Gaddy, departed this life at the General Hospital, Toronto, on September 1. He was born in Cornwall, England, in 1836.

YOUNG.—Mary Young was born in Kendal, England, in 1822, coming to Canada a year later. Her death occurred suddenly Friday, September 23. She was converted as a little child, and never lost her first love.

Sabbath before her death, in class-meeting, she spoke of her progress in the Christ-life, and hopes for the future, in tones of quiet confidence.

LOWES.—Mrs. Joseph H. Lowes, whose maiden name was Grace C. Uren, was born in the township of West Oxford, and departed this life on November 4, 1898, aged sixty-five years and eight months and twelve days.

EVERLEIGH.—Catharine Cole, relict of the late Wm. Everleigh, of St. Leonard, Que., and daughter of Rebecca Robinson and Wm. Cole, was born in the county Fermanagh, Ireland, on November 1, 1822, and died at the parsonage, Front Street, Strathroy, on September 13, 1898.

WARD.—Another glorious gem has been added to the crown of Methodism by the decease of Mrs. (Rev.) Joseph Ward, of Flesherton, who departed this life on October 8.

WARD.—Another glorious gem has been added to the crown of Methodism by the decease of Mrs. (Rev.) Joseph Ward, of Flesherton, who departed this life on October 8, at the early age of forty-three years.

Financial. Trusts Corporation of Ontario. SAFE DEPOSIT VAULTS. BANK OF COMMERCE BUILDING. King Street W., Toronto. CAPITAL, \$1,000,000.

FEDERAL LIFE A RELIABLE CANADIAN COMPANY. Hamilton, Ontario. JAMES H. BEATTY, DAVID DEXTER, PRESIDENT, MANAGING DIRECTOR.

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Books, Methodist Book Room. DIANE OF VILLE MARIE. A ROMANCE of FRENCH CANADA. BY BLANCHE MACDONELL. Paper, 50c; Cloth, \$1.00. Postpaid.

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CHURCH ANNOUNCEMENT MAT. Arranged by L. D. POST. Size 10 x 24 inches. Less than 6 copies, each, 25c.; 6 copies, \$1.20; per doz., \$2.00. Mounted on Rollers, each, 30c. WE PAY POSTAGE.

Legislation and History of Separate Schools in Upper Canada. From 1841 until the close of Dr. Ryerson's administration of the Education Department of Ontario in 1876. BY J. GEORGE HODGINS, LL.D., F.R.G.S. Paper covers, \$1.00; Cloth, \$1.25.

Practical Talks. By Rev. H. T. Crossley, The well-known Evangelist. The book is invaluable. It should be in every home and school. It contains about 400 pages. Excellent portraits of Mr. Crossley, and of Mr. and Mrs. Hunter and family are included in the book.

News of the Week.

Monday, November 28.

Spain has accepted the American ultimatum in regard to the Philippines.

Premier Dupuy has refused for constitutional reasons to postpone the Picquart court-martial till after the decision in the Dreyfus case.

Rev. Dr. Milligan, of Toronto, has been elected honorary president of Queen's Alma Mater Society.

The Governors of McGill University, Montreal, have passed a resolution affiliating Vancouver College with the university.

The classical library of Prof. Otto Ribbick, lately deceased, professor of classical philology in the University of Leipzig, has been presented to McGill University, Montreal.

The Mad Mullah has risen against British influence in the person of the Nawab of Dir; he was successful in defeating the small force which opposed him, but reinforcements are at hand.

The Lancet officially announces that the Prince of Wales has recovered from the injury to his knee.

Tuesday, November 29.

Navigation to Dawson City is closed by the ice in the Yukon.

The steamer Portland, of the Boston and Portland Steamship Co., was lost in Sunday's storm, with 100 passengers. Heavy losses are reported from all along the New England coast.

Mrs. Geo. Huddleston, aged 70, was run over and killed by a G. T. R. engine at Brockville.

Mr. J. E. Hopkirk, late of the Kingston postoffice, has been superannuated, and will receive \$700 per annum, and back pay amounting to over \$500.

A. C. P. R. official at Montreal denies the statement that the company is not amply equipped and prepared to handle the western grain business.

Hillyard Alway, son of Dr. Alway, of Bartonville, committed suicide by shooting himself through the head.

Lord Herbert Kitchener is advocating a Gordon Memorial College in Khartoum. The plan is supported in royal circles.

About 4,000 of the Russian Non-conformists, called Doukhobors, are expected to settle in the Northwest this year.

A number of British capitalists, in response to Mr. Chamberlain's invitation, will endeavor to revive the sugar industry in the West Indies.

Dr. S. P. Glasgow, of Welland, has been elected to the Medical Council for the counties of Welland, Lincoln, Haldimand and Brant.

Wednesday, November 30.

The funeral of the late Rev. W. J. Barkwell took place at Port Hope.

The Conservatives of North Simcoe have decided to put no candidate in the field for the bye-election to the Commons.

A plot to assassinate Prince Ferdinand of Bulgaria has been discovered at Sofia, and numerous arrests have been made.

Dr. P. Stuart, of Milton, has been elected representative to the Ontario Medical Council for the counties of Peel, Halton and Wentworth.

Mr. Edward N. Bell, barrister, of Shelburne, has been appointed a commissioner to investigate the management of Dorchester Penitentiary.

During the 13 years from 1885 to 1898, 108 persons have been condemned to death in Canada for murder. Of these 60 were executed, and 48 sentences were commuted.

An estimate of losses to shipping and vessel owners on the great lakes for the year places the probable figures at \$2,500,000. The year 1895 had hitherto held the record, with a loss of \$2,096,687.

The Irish societies of Montreal are up in arms against a proposal of the G. T. R. to acquire for railway purposes the lot of land at the entrance to the Victoria Bridge on which was erected the monument in memory of the 6,000 Irish immigrants who died of ship fever in 1847.

Thursday, December 1.

Lieut.-Col. Charles Magill, of Hamilton, is dead.

The Cobourg World has been sold to Mr. Thomas B. Lapp, J.P., of Baltimore, Ont.

The date of the next session of the Quebec Legislature has been fixed for January 12.

Archbishop Gauthier's parishioners in Kingston will present him with a team of hackney horses, sleigh, harness and robes.

Subscriptions have been opened at Cornwall for a monument to the late Dr. Bergin, M.P., in the form of a statue.

To Any College Without Cost

A little book for young women and for young men; an explanation of the plan by which young men and girls may obtain college, university or conservatory training without its costing them a penny, and the stories of some of those who have already done so. Free to any address.

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STREET PRICES.

Table with 3 columns: Commodity, Price per unit, and Price per bush/ton. Includes items like Wheat, Barley, Oats, Potatoes, etc.

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Very valuable Remedy in all affections of the THROAT or LUNGS

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TORONTO, DECEMBER 7TH, 1898

Our Christmas Catalogue

Every mail order buyer should have a copy. It is handsomely illustrated, contains 112 pages, and is filled from cover to cover with holiday ideas and suggestions that will interest every member of the family. We will mail a copy to anyone sending for it. Your name and address on a postcard will do it.

Umbrellas Our Umbrella For Gifts Department is ready for big holiday trade. It never before deserved your patronage so much. Finer qualities, better assortments, and greater values than we ever remember. A few price hints—

- Ladies' Umbrellas, taffeta silk covering, with steel rods and paragon frame, fancy horn and natural wood handles, with sterling mountings 2.00
Ladies' 23 and 25-inch Umbrellas, extra-fine gloria silk coverings, with fancy natural wood handles, sterling silver mountings, assorted styles 2.50
Ladies' 23-inch Umbrellas, with steel rods, paragon frame, in natural wood, pearl, bone and fancy silver handles, \$3.50 5.00
Ladies' Twilled Silk Umbrellas, with fancy silver and gold mounted handles, also in pearl and horn, with steel rods and best paragon frames, \$4 to 10.00
Men's Umbrellas, silk covering, with horn and Congo-crook handles, also in natural wood, paragon frame and steel rod 3.00
Men's Umbrellas, with Congo crook handles and silk coverings, silver mounted, assorted styles, \$2.50 to 3.50
Men's Umbrellas, with horn and natural wood handles, silver and gold trimming, twilled silk covering, \$5 to 10.00

Holiday Handkerchiefs



Gift-seekers will find our Handkerchief Department a most attractive spot. Better assortments or better values than we have would be hard to find. These hints may interest you:—

- Children's Plain White or Colored Border Hemstitched Irish Lawn Handkerchiefs, special, 10 for 25c. .25
Ladies' Plain White and Colored Border Hemstitched Irish Lawn Handkerchiefs, 8 for 25c, and 6 for 25c. .25
Men's Special Fine White Irish Lawn Tape-border Handkerchiefs, large size, ready for use, 4 for 25c and 6 for 25c. .25
Ladies' Pure Irish Linen Hemstitched Handkerchiefs, assorted hems, special, 3 for 25c, and 4 for 25c. .25
Men's Pure Irish Linen Handkerchiefs, hemstitched or tape borders, per doz., at \$1.50, \$1.75, \$2, \$2.25 and 2.75
Ladies' Extra Fine Swiss Embroidered Handkerchiefs, 18c, or 3 for 50c, 25c and 35c, or 3 for 1.00
Ladies' Extra Fine Beautifully Embroidered Pure-Linen Handkerchiefs, at 60c, 55c, 75c and 1.00
Japanese Pure Silk Handkerchiefs, hemstitched and initialled, these goods are exceptional value, 35c, 50c, 75c, also a special line .25
Plain Japanese Pure Silk Handkerchiefs, hemstitched, 15c, 20c, 25c, 35c, 50c, 75c, and \$1, also tape borders, large size, 25c, 35c, and 50c. .50
Cream and Colored Brocaded Silk Handkerchiefs, 25c, 35c, 50c, 75c, and 1.00
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- Ladies' Fine Black Cashmere Hose, full-fashioned, high spliced heels, double sole and toe, extra soft and warm, special, three pair for 1.00
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Ladies' Fancy Embroidered Black Cashmere Hose, in all the newest designs, at 50c to 1.00
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Ladies' Plaid Silk Hose, in fancy colors, also black and white checks, all sizes 1.25
Ladies' All-lace Lisle Hose, in fancy colors and black, all sizes 1.00
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- A Nickel Case, Silver Stiffened Case, Sterling Silver, 10k. Filled Case, 14k Filled Case, 10k. Solid Gold, 14k. Solid Gold, plain or engraved.

No extravagant prices here. Little enough to save you big money. Come and see for yourself.

Pillow Shams Never so attractive as now—especially those kinds that are appreciated as gifts. Over 35 distinct designs, at prices from 50c. up to \$4.50 a pair. To-day we tell you of six of them—

- Fine Applique Shams, with plain centres and fancy embroidered borders, or with hem-stitching. Per pair at .75
Fine Applique Shams, with fancy open work centres, neatly embroidered, finished with open work borders, handsomely embroidered. Per pair 1.25
Linen Pillow Shams, with plain centre, finished with 3 rows of fancy drawn border, per pair 1.50
Linen Pillow Shams, extra fine linen, fancy border of drawn work, and corners elaborately finished with fine drawn work, per pair at 2.75
Swiss Pillow Shams, open work, embroidered insertion, finished with open work; embroidered edge, per pair at 2.25
Swiss Pillow Shams, extra fine quality, plain centres, fine open work edge, and two rows of neatly embroidered insertion, per pair at 3.00

Holiday Candies We don't know when we were so well prepared to do the holiday trade in Candies. Our facilities for buying and selling never stood us to better advantage. These prices will be interesting, especially to the out-of-town friends who order by mail:—

- Christmas Candies in pairs of 33 to 35 pounds each, or in large boxes at 6c, 7c, and 10c a pound. (Full 25c. extra.)
Assorted Boxes of Candy, containing chocolates, caramels, buttercups, etc., in one pound box for 15c.
Hard Balled Nut Taffies, including peanuts, almond, walnut, and cocoanut, at 15c a pound.
Callard and Bowser's English Butter Scotch, a delicious and wholesome candy, 10c and 20c a package, or a large tin box for 75c.

- Maple Butter Scotch, a soft cream taffy, with almonds and walnuts, at 20c a pound.
Chocolate-dipped Almonds, in fancy box, at 40c a pound.
Finest Chocolates or Bon Bons, separate mixed, assorted in fancy box, at 50c a pound.
Finest Assorted Chocolates and Bon Bons, in fancy boxes, at 40c a pound.
Chocolates and Bon Bons, assorted flavours, in 1/2, 1, or 2-pound boxes, at 20c and 30c a pound.
Mixed Cream Candies, assorted flavours and shapes, in 1/2, or 5-pound boxes, at 15c a pound, or in fancy boxes at 15c a box.

Men's Fancy Slippers. If you wish to get an acceptable gift for a gentleman, don't fail to see our fine assortment of Fancy Slippers. Prices are varied enough to suit all purses:—

- Men's Velvet Slippers, with fancy embroidered fronts, McKay sewn soles, sizes 6 to 11. .60
Men's Imitation Alligator Leather Slippers, very neat, McKay sewn soles, sizes 6 to 11. .75



- Men's Fancy Leather Slippers, chocolate or black, kid lined, sizes 6 to 11. .85
Men's Chocolate Colored Dongola Kid Slippers, leather lined, flexible turn soles, sizes 6 to 11. 1.25



- Men's Dongola Kid Slippers, Rimeo-style, turn flexible soles, solid comfort, sizes 6 to 11. 1.50
Men's Choice Vici Kid Slippers, coffee color or black, turn soles, perfect fitting, sizes 6 to 10. 1.50

Smoking Jackets In Clothing the holiday interest centres in Smoking Jackets and Dressing Gowns. We have a rare collection of these winsome and comfort-giving garments, and the way they are finding new owners is a surprise to ourselves. Come quick if you want to buy before the best ones are gone.

- Men's Blue Beaver Cloth House Coats or Smoking Jackets, at 3.50
Fancy Camel's Hair Cloth House Coats, fancy silk cord trimming, at 5.00
Smoking Jackets, in mixed patterns, braid and cord trimming 6.00
Smoking Jackets, in green or brown broadcloth, silk facing, 7.50
Men's Tuxedo Coats, for evening wear, black broadcloths, satin-faced, 7.50

- Smoking Jacket or House Coat, in drab and fawn Venetian Cloth, silk facing and trimmings, very handsome 10.00
Smoking Jacket or House Coats, in fancy hair-cloth, bronze and crimson, very rich and dressy, at 10.00
Fine Brocaded Silk House Coats, in black and green, or black and red broche patterns, satin-lined, braid trimmings 15.00
Fancy Camel's Hair Cloth Dressing Gown, in broken patterns, in assorted colors, neatly trimmed, and with girdle 7.50
Heavy Chinchilla Cloth Dressing Gowns, in brown or tawn, with silk trimmings and girdle to match, 12.50
Extra Fine Camel's Hair Cloth Dressing Gown, latest London style, in newest colors and patterns, at 15.00

Orders by Mail Any of these articles may easily be ordered by Mail. Such orders must be sent promptly, so that goods may reach you before Christmas. Satisfaction guaranteed in every instance or money refunded.

T. EATON CO. LIMITED 190 YONGE STREET, TORONTO, ONT.

News of the Week. (Continued.)

Two British brigades have been ordered to the Swat Valley owing to the Mad Mullah's successes over the local tribesmen.

The West Elgin election case has been settled by Mr. Findlay G. McDiarmid, the member-elect, resigning his seat. Each party pays its own costs.

Mr. William Waldorf Astor has donated £5,000 toward the fund being raised at the instance of General Lord Kitchener, to found the Gordon Memorial College at Khartoum.

Emperor Francis Joseph, upon the occasion of his jubilee, the fiftieth anniversary of his accession to the throne occurring to-morrow, has granted full amnesty to all lese-majeste prisoners, and has remitted the remainder of the sentences of 540 other prisoners.

Friday, December 2.

The Lake Erie & Detroit River Railway has decided to erect a new swing bridge over the Thames River at Chatham.

Nominations for the Provincial bye-elections in Nipissing and North Hastings will take place December 20; election, December 27.

Thirty-seven people on board the British steamer Clan Drummond, from Clyde for the Cape of Good Hope, wrecked in the Bay of Biscay, were drowned.

The Quebec Harbor Commissioners have decided to grant exemption from harbor dues to any line of trans-Atlantic steamers making that port its western terminus.

Secretary Spaulding, at Washington, says Canadian commercial travelers do not come within the provisions of the alien labor act, and are free to do business in the United States.

The anti-Anarchist conference in session at Rome has practically abandoned the proposal to extradite Anarchists, which was one of the leading motives of the promoters of the conference.

Mr. Brierley, Managing Director, and Mr. Mackay, Secretary-Treasurer, of the Montreal Herald, have been sent for trial on a charge of libelling Chief of Police Hughes. The defendants are out on bail.

Disturbances were so serious after the adjournment of the Ponton trial that Judge Ferguson deemed it necessary to have the Riot Act read.

Saturday, December 3.

The new Imperial penny postage stamps are now on sale at Ottawa.

The House of Assembly, Cape Town, has unanimously passed a bill pledging an annual contribution of £30,000 for the Imperial navy.

The London city council and the Bell Telephone Company have made a new agreement for five years, and the People's Telephone Company has withdrawn from the field.

In view of the approach of the Christmas season, attention is directed to the fact that no parcel can be sent from Canada to any other country by parcel post unless it bears a customs declaration setting forth the nature of its contents and its value.

By direction of the Chamber of Commerce of the State of New York its committee on foreign commerce called on President McKinley and presented the memorial urging him to convene an international congress at Washington to consider the question of making private property on the sea free from capture in time of war.

In the Napanee bank robbery case, Mackie was found guilty and sentenced to ten years in the penitentiary; Ponton will have a new trial as the jury stood 10 to 2 for acquittal.

A London despatch says that Queen Victoria will spend the spring in France as usual.

The artesian well sunk in Winnipeg for water-works purposes, has proven a success beyond all anticipations. Though pumping water at the rate of 600,000 gallons daily, the level cannot be lowered more than four feet below the land surface. The well is only 35 feet deep.

The safe of the Spanish cruiser Maria Teresa, was opened Thursday, at Norfolk, Va., and was found to be filled with bags of Spanish and American gold and silver coin estimated at \$75,000.

The statement of revenues and expenditures for the Dominion to the end of November shows a total revenue of \$18,411,941, as against \$14,851,077 for the same five months last year, an increase of \$3,760,864. Expenditures to the end of November totalled \$12,892,627, an increase of \$977,402.

Catarrh Starts

With the Simple Cold in the Head—Neglect it and the Seeds of this Ruthless Robber of Health and Happiness are sown—Prevent the Seed Sowing by a Speedy Application of Japanese Catarrh Cure—Cures the Head Cold in a Minute.

Japanese Catarrh Cure attacks the disease no matter how violent or how long standing. It is just as potent in cases that have held the victim in chains for fifty years as the most incipient, and, to the diseased, almost unconscious presence of the malady. You take no chances in testing it, and the most disheartened sufferer has always this hope—it has cured others, and they have testified to it. It gives the fair trial and it does not cure me if I give the fair trial. But that's poor satisfaction to a man who would spend his last dollar for relief. Japanese Catarrh Cure is a guaranteed cure. It heals, soothes, allays inflammation, drives away the foul breath and the distressing headache, accompaniment, and never leaves a bad after-effect. Some so-called cures do. Japanese Catarrh Cure guarantees to cure or your money back. Find the guarantee in every package. 103

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can only be called up through the aid of instruments such as

The Karn Piano.

Clear and perfect pictures, not blurred and indistinct sketches, the result of imperfections common to other Pianos.

KARN IS KING. Sole Canadian Agents for Regina Musical Boxes.

The D. W. KARN CO., Limited, Piano and Organ M'rs., WOODSTOCK, ONTARIO.

MONUMENTS

Vaults, Mausoleums, Headstones, Crosses, etc. Lowest Prices in City. The McIntosh Granite & Marble Co., Limited, Telephone 4243. 324 Yonge Street.

WEBSTER'S INTERNATIONAL DICTIONARY. In its Various Attractive Bindings it Makes the Choicest Gift for Christmas. It excels in the ease with which the eye finds the word sought; in accuracy of definition; in effective methods of indicating pronunciation; in terse and comprehensive statements of facts and in practical use as a working dictionary. Specimen pages, etc., sent on application. G. & C. Merriam Co., Publishers, Springfield, Mass., U. S. A.

MILLER & KENT, YONGE ST.—ONLY DEPENDABLE FURNITURE.—THINKING OF XMAS. —We're all doing it—the glad season is near. Gift-giving is one of its delightful features. The day has gone by, however, when some trifle will serve as a gift to a friend. We appreciate friendship better than this. —We think to-day of a parlor or music cabinet—some new lines opened for the holiday season will delight the keenest critics of fine furniture. A China Cabinet is always in order. —The exquisite markings, the highly polished surfaces of the wood, and the graceful curves and carvings that are features of all goods sold here makes a visit to our ware-rooms a real pleasure. The Freedom of the Store is Yours. MILLER & KENT, 231-233 Yonge St., TORONTO

Happy Thought Range THE WORLD'S BEST. OVER 100,000 IN USE. NEVER has another cooking apparatus been manufactured that holds a record comparable to that of the Happy Thought. Many brilliantly named ranges have appeared in the past eighteen years, but have faded away, to be remembered only by their unfortunate possessors. But not thus with the Happy Thought. It has cleared a path through its competitors, leaving them in the distance, until now over 250 men toil daily in its production. Competitors Say: It's the name. But the name could not be retained without the merits. THE William Buck Stove Co., Limited, Brantford FOR SALE EVERYWHERE. R. BIGLEY, 96 and 98 Queen St. E., Toronto Agent.

ASTHMA Why sit up nights gasping for breath when you can be CURED. We have cured thousands with ASTHMALENE and can cure you. It is the only absolute cure. A trial bottle of sent FREE. DR. TAFT BROS., Dept. B., 50 Adelaide St. W., Toronto, Ont.

The Robert SIMPSON Co. Limited Directors: H. H. FUDGER, J. W. FLAVELLE, A. E. AMES.

The Thought of Christmas

permeates this store. The most matter-of-fact departments are putting on holiday airs. All have something new for Xmas, but those that are fairly bursting out with plenty and laughing in expectation are the sections devoted to the Children's Needs. Besides these are the beautiful displays of Fancy China—Leather and Celluloid—Xmas Books and Booklets and dainty things to wear. Holiday trade is now in full swing. You'll say these prices put a premium on early buying:

- Toys and Games. You wonder why we make these special prices on goods everybody will want within a few days. This is the reason. Please notice these are all large toys. We are going to have a Xmas trade such as we never had. Preparations for it have been big. There are really more new goods than we can show or sell in one week, hence those chances: 25c. Outfit for Soldier Boys. One Box of Six Metal Soldiers, painted uniforms, one trumpet 15 in. long, porcelain mouthpiece, one drum, 6-inch size, with sticks, all for .25. Bagatelle Boards. 100 American Bagatelle Boards, with two balls, size 8 1/2 x 1 1/2, regular .10. 25c kind, special .15. 15 large Bagatelle Boards, with brass pockets, pins, etc., size 10 1/2 x 26 and 14 x 34, regular 90c and \$1.25, special .25. A 25c Wash Set. One Wooden Pail with brass hoops, 1 wooden wash-board, zinc front, one clothes wringer, 3 for .25. Enamel Blackboard. We put on sale a tall enamel blackboard, 40 in. high and 21 in. wide. We think this board is the best fifty-cent value on the floor, but as an extra inducement, we will give with blackboard one brush eraser and 50 chalk crayons for .50. Bargain in Building Blocks. These are the imported European kind, walnut and white wood, and are especially suitable for building fine architectural designs. The one we offer is 9 1/2 x 1 1/2, and contains 123 blocks, our regular price is 75c, special .50. Boys' and Girls' Sleighs. On the top floor will be found all kinds of horses, doll carriages, sleighs, etc. As an instance of the value we offer there take these: Boys' Sled, hardwood, painted, striped and varnished, 28 in. long, 10 in. wide, with side hand grip, special .15. Boys' Coaster, full round iron shoeing, 44 in. long, 12 in. wide, with turned side hand rail, painted, striped and varnished. Special .50. Purses. Not only like leather, but real leather. The choicest imported skins are used for Portmanteaus this year. Be sure and see these. Main aisle, south side. Ladies' Card Cases. Seal Card Cases, seal binding, calf facings, one closed pocket and 3 open pockets. .75. Combination Card Case and Purse. Ladies' Purse with card case in seal, alligator, mounted or plain, with car ticket pocket, calf lining. 1.00. Ladies' Pocket-Books. Pocket-books in seal, morocco, leather lined, 6 pockets, outside plated, clasp, green, tan, brown or black. .85. Pictures for Xmas. Choice line of new Medallion Pictures, size 16 x 10 inches, gold frame, fancy brass corner, standard subjects, suitable presents for Christmas, have sold at \$5, this line while they last 4.00. Artotypes framed in 2 1/2-inch gold frame, size of glass 21 x 27 inches, good subjects, such as "In Love," "Madonna," "The Rites," each in white enamel or oak, suitable for the above pictures, each, \$1.00, 1.50, 2.50. Table Medallions, in great variety, from 25c to \$4.00 each, newest subjects and finest finish.

Fancy Goods Section. A table of Japan Goods, Papier Mache neatly decorated in gilt, silver, red and bronze colorings, consisting of the following:

- 200 Round Trays, 3 sizes and pattern, each .50. 84 Oval Trays, size 7 x 9 inches, landscape and floral decorations, each .75. 60 Round Trays, 8 inches wide, each .20. 60 Deep Square Trays, 11 1/2 x 9 inches, each .25. 24 Round Trays, 12 inch. wide, lacquered in bronze, with chrome decorations, each .45. 32 Handkerchief Boxes, 6 1/2 x 7 1/2 inch., each .20. 36 Glove Boxes, assorted, lock keys, and lid covers, size 10 x 12 inches, each .25. 20 Glove Boxes, lock and key, heavy material, each .45. Smoking Sets, 4 pieces, set .50. Smoking Sets, 6 pieces, including tobacco jar, set 1.50. Wall Portfolios, assorted sizes and patterns, each 75c and 1.25.

1,000 dozen Handkerchiefs. And at a price that startles anyone who knows the true value of a handkerchief. Here are the particulars:

- 1,000 dozen Swiss Embroidered Handkerchiefs, scalloped and hemstitched edges, fine muslin and dainty patterns, regular value 15 cents. .10. Black Silk Dress Nets, bobnet and fancy stripes, regular price \$1.25 and \$1.50, 44 inches wide .75. Ladies' White Lawn Hemstitched Handkerchiefs, with hand embroidered initials, regular price 7 cents each, 6 for .25.

Table Linens Needed, perhaps, before you can lay the table for the Xmas dinner. A safe line of goods from which to make a selection for a Xmas gift—good table linens are always acceptable:

- 68-inch Fine White Table Linen, warranted, grass bleach and all pure linen, in medium and heavy makes, choice range of newest dot and floral designs, Irish manufacture, guaranteed superior quality and finish, regularly sold at 75c, special per yard .50. 70 and 75-inch best quality Bleached Satin Damask, in large assortment of new scroll, conventional, dot and floral patterns, Scotch and Irish manufacture, regular prices \$1.25 to \$1.50, special per yard .75. 4 x 6 Table Napkins, soft grass bleach and Irish manufacture, warranted, all pure lined and superior quality, in all the newest patterns, regular price 32c, special per dozen 1.50. 20 in. Glass Towelling, in red and blue check, heavy, round, even thread, warranted all pure linen and Irish manufacture, regular price 12c, special per yard .9.

Furs for Men and Boys. Query father or brother, or someone else's brother, and you'll find an article of fur on the lists for Xmas. Sure—some suggestions:

- Men's or Boys' Black or Grey Imitation Persian Lamb Caps, in wedge or Dominion shape, even and medium, large curl, nicely lined. .25. Men's Caps made with Sliding Bands, in tweed, corduroy or beaver cloth, newest American shape, lined dark material, special .50. Boys' Nutria Beaver Caps, rich, even and heavy fur, wedge shape, lined heavy satin, fancy stitched with black satin sweat 2.50. Men's Persian Lamb Caps, even and glossy curl, selected German dyed skins, in drive, wedge or Dominion shape, satin linings. 3.50. Men's Choice Quality Goon Coats, evenly and heavily furled, natural color, no tipping or dyeing, lined quilted furmer satin, busts 48, 48, 50 and 52, special .30.00.

Cushion Top Novelties. The Drapery Section on the ground floor can offer some suggestions as to a handsome Xmas present. The largest variety of Japanese Cushion Tops, elegantly embroidered, some rich velours and art satins, fancy French scrims, etc.:

- Japanese Silk Tops, 22x22, handsomely embroidered, silk, olive, white and black. .75. Japanese Satin Tops, 24x24, handsomely embroidered, white, yellow, olive, pink, old rose, cardinal and black. 1.00. Real French Scrims, a beautiful variety of these popular goods, cream with colored borders, special .25. Art Satins—The richest goods for sofa, cushions and piano drapes, elegant coverings, special .85.

Shoppers from all over the country are sending here for their Christmas presents. Everything is so planned in our Mail Order Section that the greatest promptitude is assured.

The Robert SIMPSON Co. Limited SECTION 15, TORONTO, ONT.

Amongst an Army  
Of Competitors

## "SALADA"

CEYLON TEA  
STANDS SUPREME.

Lead packets only: 25c., 30c., 40c., 50c.,  
60c. All grocers.

BE WIDE AWAKE AND SEE THAT YOU  
GET SALADA.



### GOTTAGE PUDDING.

One cup sugar, one cup milk, half cup melted  
butter, one egg, one teaspoonful Cream Tartar,  
half teaspoonful COW BRAND SODA, one  
pint sifted flour. Bake three-quarters of an  
hour and serve with sauce.

JOHN DWIGHT & CO.,  
Manufacturers,  
Toronto, Ont.

Health is Best,  
Next Beauty.

The celebrated  
Yatis Corset is  
constructed  
with a view  
to both.  
Much more  
flexible than  
the ordinary  
corset, it is  
a perfect  
health-garment,  
yet so graceful  
in  
symmetry  
of design  
that it never  
fails to lend  
style and  
beauty to  
any form.



Yatis Corsets are guaranteed to  
give satisfaction or purchase money  
will be refunded.

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THE CROMPTON CORSET CO., LIMITED,  
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COWAN'S  
Hygienic Cocoa and  
Royal Navy Chocolate

Are becoming famous throughout Canada  
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OVERCOAT from

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Entire satisfaction assured.

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OUR WAR WITH SPAIN

ITS CAUSES, INCIDENTS, AND RESULTS. A reliable  
and exhaustive story of the war, Civil, Military, and Naval,  
from its beginning to the close. With many fine steel plates,  
maps, and choice engravings. By Hon. HENRY B.  
MUSSELL, assisted by SENATOR PROCTOR (Vt.)  
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Territory. Write for terms to the exclusive publishers,  
A. D. WESTINGTON & CO., Hartford, Conn.

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Liebig's Fit Cure for Epilepsy and kindred  
affections is the only successful remedy, and is  
now used by the best physicians and hospitals  
in Europe and America. It is confidently re-  
commended to the afflicted. If you suffer from  
Epilepsy, Fits, St. Vitus Dance, or have chil-  
dren or relatives that do so, or know a friend  
that is afflicted, then send for a free trial bottle  
and try it. It will be sent by mail, prepaid. It  
has cured where everything else has failed.  
When writing, mention The Christian Guardian,  
and give full address to The Liebig Co.,  
179 King Street West, Toronto.

## NEWS OF OTHER CHURCHES.

### CATHOLIC.

The new monastery of the Sisters Adorers of the Precious Blood, of Ottawa, situated on the canal bank, was, on November 18, formally dedicated and blessed by his Grace Archbishop Duhamel, in the presence of a large body of distinguished prelates of the Catholic Church, a large number of the local clergy and members of different religious orders, and a large congregation.

M. Theodore Dubois, director of the Paris Conservatoire of Music, has just consigned to the firm of Hengel the manuscript of a Latin ode in the form of an oratorio divided into three parts. The author of the ode is his Holiness the Pope. The oratorio will be performed in the Cathedral of Rheims towards the middle of December by an orchestra of 120 performers, and a choir of 200 mixed voices. Cardinal Langenieux, Archbishop of Rheims, has permitted the use of female voices for that occasion. The Pope is also composing a Latin song intended to celebrate the worship of the Redeemer for the end of the nineteenth century.

### ANGLICAN.

The renovation of the interior of the parish church at St. Thomas parish in St. John, Newfoundland, has been completed, and the result of the work is in every way satisfactory.

From St. George's, Dinorwic, in Rupert's Land diocese, and from St. Columbia, Buffalo Land, in Qu'Appelle diocese, comes the encouraging news that new churches have been dedicated. Both these parishes are, we understand, doing pioneer work.

The Provincial Synod has put itself on record on the question of religion in the primary schools in a tentative and indefinite way. The matter, as put in a communication to The Churchman, now stands thus: The Provincial Synod has appointed a committee, consisting of the bishops and representatives of the dioceses of the Ecclesiastical Province, and the members of this committee residing within any civil province, form a committee for that particular province. These sub-committees are instructed to act with any diocesan committees that may exist, and in conjunction with any other Christian bodies, to urge upon the governments the necessity of religious instruction, and to secure such concessions as are possible. Thus far the Synod is unanimous; "but," says the writer of this communication, "so far as Ontario is concerned, we are convinced that nothing can be accomplished without the co-operation of at least the Presbyterian and Methodist communions, and the first step to be taken is, in our opinion, to find out upon what terms they are willing to confer with us." As to whether any practical result will come out of this effort of the Anglicans will now depend upon other churches to a large degree. The two bodies mentioned above are not the only ones to be considered, however; and in the whole negotiation a great deal of conciliation and mutual concession seems inevitable.

The Canadian Churchman contains an account of the consecration of the collegiate church of St. George the Martyr at Jerusalem. The ceremony was performed jointly by the Bishop of Salisbury, representing Canterbury, and Bishop Blyth, of Jerusalem and the East. The Churchman thus comments on the ceremony: "The ceremony constitutes a new historical starting-point. Never before has the Anglican Church been able to represent itself in the East in its true character, as a faithful descendant of the Apostolic Church founded by our Lord on this sacred spot, and claiming by its authorized ritual and ceremonial an equal place in the sisterhood of Catholic Christendom."

Of course, this achievement is of some considerable importance to the High Churchman; but apart from this dramatic effect, there is not likely to be any important result in giving the Anglo-Catholic contention any serious place alongside the antiquity of the Greek Catholic and Roman Catholic Churches. Very little can be hoped for from the High Church standpoint, when the Latin church refused to be present at the ceremony.

### PRESBYTERIAN.

Rev. W. J. McCaughan was formally inducted into the pastorate of Third Presbyterian church, Chicago, on Friday evening, November 18.

As many as two thousand three hundred, admitted by ticket, have been in attendance at the services.

The Westminster announces that Rev. Joseph McCoy, late of Chatham, N.B., left Toronto early last week to take charge of the work at Cascade City, some twenty miles west of Rossland, and especially of the men employed on the new line of railway being constructed between Rossland and Cascade City. This is another outpost of Presbyterianism.

We are indebted to The Presbyterian Review for the following: The Synod of New York elected as its Moderator the Rev. Dr. A. C. MacKenzie, President of the Ladies' College situated there. Dr. MacKenzie, as many know, is a Canadian, and son of a pioneer Canadian minister.

The Westminster's report of the Northwest Synod shows considerable progress in the work in that field. Dr. Robertson, the Superintendent of Home Missions, gave briefly the statistics of the work in the West, comparing the present condition of things with the time when the first presbytery was organized—then there were nine preaching-places, now between Lake Superior and the Pacific coast 970; then about 200 communicants, now over 20,000; then a revenue of \$1,500, now \$301,000. The attendance at Manitoba College is gradually increasing, as is also the support of that institution in its immediate vicinity. The most pressing need at present is an increase in the theological staff. The Synod is to be congratulated on the success of its work in this part of the Dominion, where there is yet room for churches to grow freely without injuring one another.

### BAPTIST.

The British Columbia correspondent of The Canadian Baptist, Mr. D. Spencer, writes very interestingly of the struggle of the Baptist Church in those regions. The population is a floating one, and this has its effects on the character of the work done. This Mr. Spencer points out very vividly. He says: "A church here may call a pastor, and if he does not come quickly he will find the church which called him gone, and a new membership waiting to greet him. The pastor will go out to visit a family this week, and next week he will probably find family and home gone—nobody knows where. The camp of a hundred men are here today and gone to-morrow. The pastor preaches to a procession, and there is no hope for it but to do one's best, get the people together, preach to them, get them to give as much as possible, and hope for a settled population in due time."

The Canadian Baptist is authority for this: "In Great Britain during the last ten years the Baptists have increased 50,000, the Presbyterians 9,000, and the Methodists 23,000. The percentage of gain over the membership of 1888 is: Baptists nearly twenty-five per cent., the Presbyterians fourteen per cent., and the Methodists less than four per cent. The present membership of the three bodies is, 241,024, 71,444, and 748,557, respectively.

Mr. Davis, a Baptist missionary in India, writes of a tour of twenty-two days, during which he preached ninety times. Invitations came from the caste people for the preaching. When he had spent an hour among the Kamsalas, an invitation came from the weavers, and then an invitation from the farmers, and thus on till we were worn out, and yet full of joy, for the Lord was with us. The faces of the preachers fairly shone with joy. In two or three villages I conducted four days' special meetings with the Christians. We are expecting a number of baptisms this month of October.

### CONGREGATIONAL.

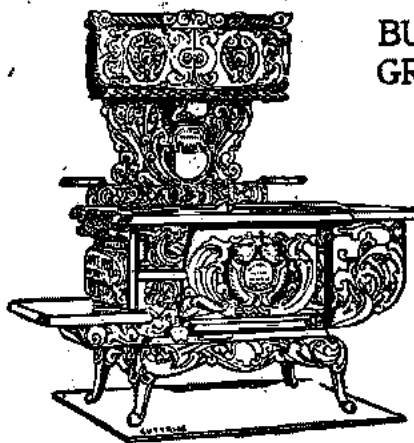
The Montreal Congregational Club has decided to publish a local paper in the interests of the five churches of that city.

The Canadian Congregationalist prints this interesting item from across the line: "At the late meeting of the American Board, it was decided to inaugurate a 'Forward Movement in Foreign Missions,' and \$3,500 was immediately subscribed to meet the salary and expenses of a secretary who should devote himself to the visitation of the churches." A new era of activity in foreign missions is looked for as the outcome of this move.

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GRANITE ROCKS OF

Experience.



For Fifty-five Years our  
Stoves have been very largely used.  
Scarcely a hamlet in this broad Dominion but traffics in our wares. Unequalled experience, large facilities, and special opportunities make great results possible. We claim for

### SOUVENIR RANGES

that they have reached perfection, that is, so far as perfection is known in the science and art of stove-building of to-day. The Aerated Oven is only one of their many special features.

THE GURNEY-TILDEN CO., LIMITED, HAMILTON, ONT.  
AGENCIES—Toronto, Montreal, Winnipeg.

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106 years old.

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5 years old.

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OFFICES IN EVERY CITY IN THE WORLD.

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sometimes. We would call your attention to the fact that we are the only makers in Canada of

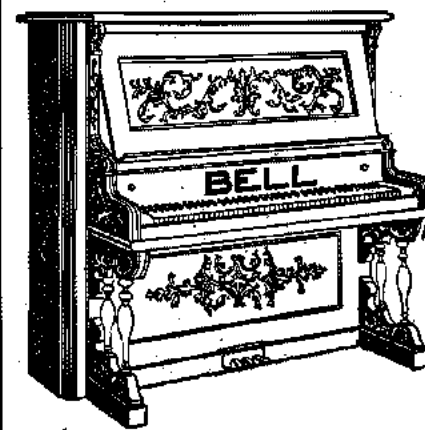
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The best of others  
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BUILT TO LAST A LIFETIME.

SEND FOR BOOKLET.

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**Think of the Comfort!**

This Patent DRAW-OUT OVEN RACK only found in the new

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**GLEANINGS FROM OUR PULPITS.**

A striking feature in the Gerrard Street church is the presence, for the size of the congregation, of so many young married men, a large number of whom take a lively part in the after-prayer-meeting. In such lies the hope of the world. May every church increase in the possession of active, godly, consecrated young men.

"God certainly sees us, knows us within and without, but it is as a loving Father, looking for us to turn away from our folly, to ask for his pardon, and be saved."

"We have, here a splendid definition of sin: a perversion of that which is right. There is a right use of all things that God has given to us; to pervert the right, and to misuse, that is sin."

"In this text we are called to confession, but not to priestly confession. For any man to claim the right to demand confession and the power to forgive sin, I believe is a machination of the devil. I am as much called of God to preach the Gospel, as properly ordained, and have as much of the Holy Spirit's power as any Romish priest, High Church Bishop, or Catholic Cardinal. I do not even exempt the Pope himself, and if any poor sinner came to me, I would readily forgive him his sins; but such power is no more given to me than it is to any boy in this audience. Such a claim is not backed by either reason or the Bible. But there is a confession that is demanded of us. It must be intense and personal. We are too ready to confess our neighbor's sins, our church's and our minister's, and excuse our own; but that will do us no good. There must be the heart cry, 'I have sinned, and I need salvation.' Friends may help you into light, and your trusted pastor may give you needed counsels; but there is a time when the most intimate friends must stand aside and let the sinner tell the story of his sin alone with God."

In Gerrard Street East, the President of the Conference, Rev. A. B. Chambers, is preaching the good old truths of God's immanence, omniscience and omnipresence, and is having a revival. His text was in Job xxxiii. 27-28: "He looketh upon men, and if any say, I have sinned, and if any say, I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light."

In Davisville, Rev. Edwin A. Pearson, B.A., is wrestling with the ubiquitous and eternal problem of "sin." He would rouse the hearts and energies of his people in the conflict, and warn them against mincing matters, or miscalling the enemy's actions, which only open the sluiceway of temptations.

"I am getting heartily sick and tired of the definitions and thoughts of sin seeming to prevail in many quarters to-day. Sin is that abominable thing' hated by God, then why trifle with it and call it mere error, or disharmony, or using the language of a present-day writer, 'a ripple on the ocean of God's love'? For the loose thoughts that are about, regarding the actuality and awfulness of sin, the modern drama, the imaginative literature of the day, the dance, the doctrine of necessary evil, presented by the modern evolutionist, and which was brought out during the late prohibition contest, and the modern newspaper, were all blamed of playing fast and loose with sin and crime.

"Giving soft names to great crimes robs them of much of their ugliness in the popular estimation; pecuniary obligation' for 'debt,' 'conjugal infelicity' for 'adultery,' 'defalcation' for 'theft,' etc. The modern paper, perhaps, upon the same page, will print the faces of a brutal murderer, who exhibited great 'nerve' as he went to the gallows, and an heroic fireman, who exhibited like 'nerve' as he risked his life to save others. The press failing to make distinctions, using soft and doubtful language to present hideous evil, and its recital of the nasty details of sins, is, to a very great degree, responsible for the low estimate people have of the evil and enormity of sin. No wonder people believe sin to be a mere mud-spot, which may be wiped off when the heart is so inclined."

That sin is no longer recognized to be a heinous thing, blame was also laid upon the shoulders of our preachers, for perhaps a hundred sermons are preached telling that "God is love," for one saying, "God is a consuming fire."

**HOW THE QUEEN SPENDS CHRISTMAS**



WHETHER QUEEN VICTORIA is at Osborne or Windsor she makes her Christmas a day of domestic joy and peace. The Christmas customs of the royal family circle, and the way in which the Queen gives and receives presents, are told by The Marquis of Lorne in the Christmas number of

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Publisher's Department.

The Growing Time.

The list of circuits from which new subscribers have been received last week is a longer one than any reported previously. It serves as an index of the work being done for the GUARDIAN. The growth, week by week, has been encouraging; but there are hundreds of circuits which have done nothing as yet. Unless these do something, the results which are hoped for will not be attained. New subscribers have been received during the past week from the following circuits:

- Auburn. Manotick.
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Aylmer. Mountain Grove.
Bond Head. Mount Albert.
Beebe Plains, Que. Mission City, B.C.
Broadview, N.W.T. New Lowell.
Castleton. Norval.
Caterquill. Norwich.
Cloyne. Oxenden.
Cobourg. Oxford Centre.
Chater, Man. Port Perry.
Cheam, B.C. Pickering.
Durham. Ravenswood.
Dugald, Man. Richmond.
Elkhorn, Man. Sauguen.
Exeter. Schomberg.
Fleming, N.W.T. Shedden.
Georgetown. Springfield.
Galt. St. David's.
Gainsboro, N.W.T. Shefford, Que.
Hamilton. Talbotville.
Heathcote. Thornhill.
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25—Cookstown.
Jan. 1—Florence.
8—Gulds.
15—Owen Sound.
22—St. Marys.
29—Rockwood.

DR. HENDERSON'S ENGAGEMENTS.
Dec. 11—Kingston (Sydenham Street and Queen Street).
12—14—Kingston District.
18—Clinton (Rattenbury Street and Ontario Street).
19—Godrich District.
25—Hamilton (Gore St. and Emerald St.).
Jan. 1—Trenton (Wesley Street).
3—1—Brighton District.
8—Toronto (Metropolitan).
10—Brampton East.
11—Brampton West.
15—Huntington.
16—Hemmingford.
17—Clarendville.
22—Bramford (Brant Ave. and Colborne Street).
23, 24—Bramford District.
29—Simcoe.
30, 31—Simcoe District.

DR. POTTS' ENGAGEMENTS.
Dec. 11—Barrie.
18—Toronto, Queen Street and Broadway Tabernacle.
25—Toronto, Central Church and Euclid Avenue.

TORONTO EAST DISTRICT.
The Methodist ministers of the Toronto East District are requested to meet in the Board Room, Wesley Buildings, on Tuesday, December 13, at 10.30 a.m. A. B. CHAMBERS.

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I desire to express my sincere thanks for the generous help already received. Will not our friends, who can, come now to our assistance. We are yet a long way short of the amount necessary to restore our burned-out cause, and can only reach it with your assistance. J. F. BETTS.

Artist. J. W. L. FORSTER STUDIO... 24 KING ST. WEST.

Births, Marriages and Deaths.

MARRIAGES. MOORE-DAWY—On Wednesday, Nov. 23, by Rev. Geo. E. Honey, B.A., B.D., in Gainsboro', at the home of the bride's parents, Norval B. Moore to Amelia, daughter of James H. Dawdy.

ANDREWS-JONES—In the Methodist church, Harrison, Dec. 1, by Rev. J. A. Jackson, assisted by Rev. John Saunders, M.A., Rev. Alfred Andrews, pastor of Methodist church, Rat Portage, Ont., to Caroline Matilda Jones, of Harrison, Ont.

DEATH. FISHER—On November 24, at her home, 121 Spadina Avenue, of heart failure, Elizabeth Wallis, beloved wife of E. G. T. Fisher, M.D., daughter of the late James Wallis, Yorkville, Ont., in her 58th year.

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