

# The Christian Guardian

Volume LXVII. No. 41.

TORONTO, WEDNESDAY, OCTOBER 7, 1896.

Whole No. 349

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he appeared at first with bent figure, and his face showing the marks of his extreme age. But as he spoke his voice became resonant as of old, his figure erect and rejuvenated. His words rang out clear and distinct to the furthest limit of the large hall. He spoke an hour and a quarter, with no signs of fatigue, and when he finished he appeared the Gladstone of twenty years ago, instead of the chieftain who had retired from leadership because he had over-lived the period of possible physical vigor. The hearers seemed to have been addressed by a voice from a higher sphere, calling them to a duty from which they had shrunk, but which heaven would not let them forget.

**Correction.**

We are sometimes in error, and are ready to correct such. A Presbyterian contemporary from over the line calls us to account thus: "The Christian Guardian quotes from an English paper, without correction, the statement that both McKinley and Bryan, candidates for the Presidency of the United States, are Methodist Church members. But it is a little too much to claim Bryan, especially since it is a well-known fact that he is, and has long been, an active member and office bearer of the Presbyterian Church." We trust that the English paper from which we quoted may see the correction.

**American Board.**

Many great leaders of religious thought in America will be in attendance at the eighty-seventh annual meeting of the American Board of Commissioners for Foreign Missions, which convenes in the First Congregational church of Toledo, Ohio, October 6. Dr. Richard S. Storrs, of Brooklyn, will preside over the deliberations of the body, which will be in session three days. The annual sermon will be preached by Dr. Edward N. Packard, of Syracuse, N.Y., Tuesday evening, October 6. Among the matters that will doubtless receive attention will be the Armenian massacres, and the destruction of the missions and educational institutions at Harpoot.

**Missionary Boards.**

That our own Missionary Board has difficulties to deal with from time to time no one will deny, but nothing so serious as indicated in the following:

"At a recent meeting of the Board of Managers of the American Baptist Home Missionary Society, it was decided that 'no appropriations for missionaries' salaries be made for the present for a period extending beyond December 31, 1896, unless the current receipts meantime shall be very considerably increased.' This is made necessary by the very serious situation of the society. The debt, steadily increasing, now exceeds \$130,000, and in the present peculiar financial condition of the country, it is becoming more and more difficult to borrow money to meet the maturing obligations. Under these circumstances, and in default of increasing receipts, the only course open to the society is to reduce its expenses. It is loth to inaugurate so severe a retrenchment, and yet there seems to be no other course to take. In view of this the Board took the action noticed above."

**Guardian Reading Clubs.**

The number of clubs formed exceeded our expectations, and we had not sufficient copies of one of the works, necessitating a substitution in a few cases. The books have all been mailed to the members. The number of clubs formed (sixteen), is not very large, but large enough to test the plan, and the distribution of them is most encouraging, one being in Cape Breton, one in the Birtle District, and one in the Brandon District, Manitoba, and another in the Port Arthur vicinity. We had hoped and expected to hear from such missionary territory

as Muskoka, Algoma, Nipissing, etc., but had no response. The members of the clubs will find direction for circulation attached to the fly-leaf of each book. Each member is responsible for reading a book within one month of its reception, and for mailing it, or otherwise sending it to the next reader.

Let the members keep the books in good condition. Several laymen joined with ministers in forming clubs, which was very gratifying, and we wish to laymen and ministers the greatest interest and profit in the reading. One of the books, namely, "The Mind of the Master," by John Watson, D.D., has been severely criticised by some, but generally commended. It will, at least, be stimulating. We will select or prepare during the season some comments and criticisms on the books, and will be glad to receive any such from the readers. Some have written us concerning these clubs too late to commence the reading in October. We have replied to such that they could form clubs of five, and begin with the first of November, ending with March, or if they were willing to continue the reading through April, could still form a club of six, and begin with the first of November. We will have some of the books still on hand, and can supply those who may not wish to miss the course. The books were: "The Mind of the Master," "The Spirit-Filled Life," "The World and the Wrestler," "Foreign Missions," "Moral Law and Civil Law," and "The Life of Peter McKenzie."

**The Sabbath.**

The Sabbath was made for man, and Jesus Christ is its Lord. The Sabbath has been desecrated by the baseball leagues in the United States, where the clubs have made engagements for Sunday games. A movement against this desecration has been undertaken in Massachusetts. The Good Citizenship Committees of the Christian Endeavor Societies in the neighborhood of Springfield have inaugurated the movement. The Springfield baseball club is called on to cancel its Sunday games, or lose all the patronage of these young people. The secularizing of the Lord's Day is promoted by many forces. Sunday baseball games have no defence. They do not mean recreation, but desecration and dissipation. The whole and constant and enthusiastic influence of the church should be aroused and used against secularizing the Sabbath.

**Vaccination.**

Quite recently we quoted on this page of The Guardian the comments of The Methodist Times, of London, on the report of the Royal Commission on Vaccination. Mr. Frederic C. Coley, M.D., for years physician to a hospital for children, with a very large out-patient department, replies to and criticises the position taken by The Times: "It is not unnecessary to inform the readers of The Methodist Times that the Commission found (by a majority of 11 to 2), that vaccination is an efficient protection against small-pox; that the degree of protection is greater the more thoroughly the vaccination is done; that after some years it ceases to afford much protection against attack, although the tendency to lessen the severity of the disease continues much longer, and may be never wholly lost; that revaccination gives renewed protection. They also found that sanitary improvements, isolation, etc., while undoubtedly useful, cannot replace vaccination. They regard compulsion as both just and necessary; and they suggest relaxations in the law mainly because undue severity defeats its own object by making martyrs of recusants. Their actual recommendations are that mere neglect of vaccination should be punishable by a fine, but that a statutory declaration of conscientious objection should be made a bar to prosecution, due precautions being taken to prevent abuse of this provision, repeated, prosecutions of the same offenders to be abolished. They further recommend that persons imprisoned for neglect of vaccination should not be treated as

criminals. As to the dangers attending vaccination, the Commission reports that: 'Although some of the dangers said to attend vaccination are real, and not inconsiderable in the gross amount, yet when considered in relation to the extent of vaccination work done, they are insignificant.'

He considers that the communication of serious disease by vaccination is no more serious as a count against vaccination than railway accidents are a count against railway travelling. Dr. Coley continues thus: "The Methodist Times says, 'The difference of opinion among competent doctors who have really studied the question at first hand is already so serious as to shatter the moral influence exerted by the profession when it was unanimous.' The real truth is that advanced scientific discovery and the accumulation of facts have caused the profession to believe in vaccination more thoroughly, while they understand it better than they did a few years ago. The medical unbelievers in vaccination are probably fewer now than ever. I do not know of more than one among them occupying a position of such eminence as to deserve the serious attention of his professional brethren."

**Dr. Beet and Mr. Olney.**

When the Rev. J. Agar Beet, D.D., was in the United States and Canada recently, he visited Mr. Olney, the Foreign Secretary for the United States. The object of the visit was that some understanding might be arrived at between the two English Armenian Committees and the American Government. Dr. Beet also conferred with the American Armenian societies. Mr. Olney spoke most unhesitatingly about Armenia, although he said the American Government could not formally interfere with European affairs. Morally they would do what they could, and the whole American nation was similarly minded. Mr. Olney gave Dr. Beet a written statement which he might publish, and it ran thus: "The Secretary of the State assured Dr. Beet that it would not be easy to overstate the deep sympathy of the whole American people with the unfortunate victims of lawless violence in Turkey, nor their infinite regret as well as surprise that the European concert has thus far failed in providing adequate measures for the safety of the Christian subjects of the Porte. While non-interference with European politics, direct or indirect, is the irreversible policy of the United States, any effort by the great powers concerned to secure to Christians in Turkey due protection to life, liberty and property would receive the cordial moral support of the Government and people of the United States." Dr. Beet had letters of introduction from the Dukes of Westminster and Argyll; and Mr. Gladstone sent a telegram saying that the Doctor would have a strong case for presentation "to the most generous nation on earth." These documents Dr. Beet duly presented to Mr. Olney.

Dr. Beet says that he fully appreciates the American Government's attitude in refraining from interference in European affairs. But he thinks it a very great thing to have received its moral support. He is convinced that Russia has more regard for the opinion of the United States than for that of any European power. The whole root of the matter, the Doctor thinks, is in Russia. The British Government should approach the Russian Government, for it holds the key of the situation, and if it refuses to co-operate the British Government should demand an alternative proposal. The mistake of the present Government, said the Doctor, has been its secret diplomacy. "With regard to Venezuela they did their work publicly, with happy results. We do not know what they are doing with regard to Armenia; but we know that they have not succeeded in settling the matter. These recent massacres are the result of what we have failed to do. The Turk has not suffered for killing Armenians, and having discovered that, he is likely to go on killing. These massacres are only what were foretold all through."



**Dr. Carman.**

The address of the General Superintendent henceforth is, Rev. A. Carman, D.D., Wesley Buildings, Toronto; or residence, 53 St. Vincent Street, Toronto.

**Explanation.**

We can report the General Missionary Board to a later point this year on account of the meeting being held in Toronto, in which case there is no delay for mailing. The large amount of space required to do this crowds out the Manitoba letter, and a lot of local church news from the present issue.

**New Periodical.**

For some time there has been discussion as to the establishment of a union missionary periodical representing the seven Congregational Missionary Societies. It has at last been decided to undertake it, and the first number will be dated January, 1897, but will be issued during the coming December. It will be called Congregational Work, will be of sixteen pages, and published monthly, excepting during mid-summer. Each society will be represented by a special editor.

**American Missionary Association.**

Much interest attaches to the celebration of the fiftieth anniversary of the American Missionary Association, which will be celebrated in Boston, October 20 to 23 inclusive. The sermon will be preached by the Rev. Lyman Abbott. The work of this association is chiefly among the blacks of the Southern States, although it has large and efficient branches among the Chinese, the Indians, and the mountain whites. Fifty years of honorable and useful history will be fittingly commemorated by the celebration to be held in Boston.

**Gladstone.**

The New York Independent has given another evidence of its laudable enterprise in having the whole of Mr. Gladstone's Liverpool speech on the Armenian question and Turkish misrule cabled and published in its issue of October 1. Mr. Gladstone's proposal is that the English Ambassador should be withdrawn from Constantinople, and the Turkish Ambassador dismissed from Liverpool. The proposal is criticised more than commended. The Independent adds a descriptive paragraph after the speech that to us is pathetic indeed: Mr. Gladstone had no difficulty in holding the eager attention of the four thousand citizens who, without respect of party, had gathered in Hengler's Circus, at the call of the Reform Club, to hear him. As he rose on the platform

# Living Issues

## AT HOME AND ABROAD

### AS TREATED DURING SEPTEMBER.

#### ROMAN CATHOLIC PROGRESS.

The Methodist Times of September 10 discusses editorially the subject of Roman Catholic Progress.

A Roman Catholic correspondent, with natural exultation, sends us a cutting from the Newcastle Daily Chronicle, and originally from a French newspaper, containing a statistical report of "Roman Catholic progress" in "non-Catholic countries," since the beginning of the present century. We do not in the least dispute the statistics of which our correspondent is so proud. We believe that they are substantially correct. If so, they are the most astounding confession of Roman Catholic failure and decay that we have ever read. It must not be overlooked that Roman Catholic statistics always include every man, woman and child that can by any means be identified, however nominally, with Romanism.

Bearing that fact in mind, let us realize the relative, and therefore the real, significance of these figures. The comparison is between 1800 and 1890. We begin with "England and Scotland." It is claimed that in 1800 there were in Great Britain 120,000 Roman Catholics, and that now there are 1,690,921. It is notorious that much more than 1,000,000 Irish Roman Catholics have emigrated from Ireland to this country. There are also more than a quarter of a million of French, German, Italian, and other foreign Romanists in England. It appears, therefore, that during this century English Romanists have not even kept up with the normal increase of the population. Without the inrush of foreigners English Romanism would be almost extinct. No other religious body in Great Britain has lost ground so heavily.

Even with the assistance of Irishmen, Frenchmen, Germans, Italians, and others, the Roman Church in England has not retained its natural increase. As Mr. Gladstone proved some years ago from the marriage and burial statistics, relatively to the increase of the population there are fewer Romanists in this island than there were one hundred years ago. The immense Irish emigration has saved them from practical extinction—that is all. The million gained in England is lost in Ireland. That is not a real gain. Relatively to the entire population, we never had so few Romanists on these islands since the Reformation. In consequence of the enormous Irish emigration to America, that is true absolutely as well as relatively.

But this is not the whole loss. Follow those millions of Irishmen to America. Do they remain Roman Catholics there? In the second and third generation they are lost in the immense mass of Protestants. That is admitted and lamented by the Roman Catholic newspapers of the United States, and is proved by the census returns. We have seen it stated in American Romanist newspapers that if the Roman Catholic Church had only retained in the United States the grandchildren and great-grandchildren of her Irish and European emigrants, she would have been able to claim today at least 25,000,000 of the citizens of the great Republic. How many does she actually claim? The Roman Catholic authority, quoted by the Newcastle Chronicle, says, "ten millions."

Yes, that is the official return of the last census; and let it be remembered that the total population is 63,000,000. The supposed gain of Rome in the United States is one of the most groundless of modern journalistic delusions. The Romanists exert an amount of power out of all proportion to their real strength, simply because they act together. When the immense majority of Protestants—forming five-sixths of the population—do the same, Romanism will be as impotent as it is in Scotland. In the United States during the present century Rome has failed to retain not less than fifteen millions of adherents, the descendants of a Roman Catholic ancestry.

If the significance of the disastrous figures from The Economiste Français, is not yet realized, contrast the progress of Romanism and of Methodism in England during the last ninety years. According to the statistics before us, we were about equally numerous at the beginning of the century. But how many Romanists are there now, not as the result of a natural growth, but as the result of an immense artificial and purely nominal increase, due to the emigration of more than a million Irishmen? Only 1,690,921. Why there are a million Wesleyan Methodist Sunday-school children! And the total number of British Methodists of all sorts, counted in the Roman Catholic manner, cannot be less than 3,500,000—and they are not emigrants and exiles, but Englishmen.

Now let us carry the war into the enemy's country, and inquire what progress Rome is making, not in what she calls "non-Catholic countries," but in those which she claims as her own. How short our memories are! How dull our imaginations! A few years ago France and Austria were supreme on the continent of Europe—France, "the eldest daughter of the church," and Austria, her mighty and relentless champion, east, west, north, and south. What do we see to-day? France piteously clinging to the skirts of Russia, and Austria the humble friend of Prussia. Are the Czar of Russia and the German Emperor the obedient vassals of Leo XIII.? And how does the Republic of France treat the parish priests of France?

How about the recent papal attempt to coerce the Protestants of Hungary?

Never once in European history have the Protestant and anti-Romanist powers been so dominant and so triumphant in Europe. Let us come even nearer home. If there is a spot where Romanism ought to be triumphant, it is in Italy, where the Pope has had his own way and endless resources for a thousand years. What has happened there within the last few years? The Italians took from the Roman Church in one day £150,000,000 of money. Her monasteries and nunneries are turned into schools, art galleries, and museums. Quite recently, local charities of an annual value of not less than £4,000,000 were taken out of the hands of the parochial clergy, and transferred to the municipal councils. No church has ever been disestablished and disendowed as Rome has been in her stronghold.

Romanists may call this confiscation and sacrilege. At any rate, it is startling and unparalleled proof that Rome, where she was strongest and best known, has been struck into the dust. No such calamity has ever befallen a Protestant Church. We scarcely realize in this country how low Rome has sunk. Even Martin Luther never dreamed that the day would come when a Roman Pope would not dare to show his face in the streets of the city in which his predecessors had reigned for a thousand years. Imagine the Anglican Church fallen so low that the Archbishop of Canterbury found it necessary to make himself a prisoner in Lambeth Palace! Would a handful of new adherents in New Zealand compensate for that?

How strangely oblivious are even good men of "the signs of the times." In awful fulfillment of his own prophetic words, the Son of God has been coming on the clouds of heaven, dispensing judgment to nations and to churches. As Mr. Kidd proves in "Social Evolution," all the nations which rejected the higher standard of the Reformation have been going down, down, down ever since. On the other hand, the nations which welcomed the Bible and the Christ have been going up, up, up. A few generations ago, Schiller—a German Protestant—in his "Thirty Years' War," predicted that a German Protestant could never be Emperor of Germany, and it seemed, indeed, impossible. To-day a Prussian is on the German throne, and his two allies are the Emperor of Austria and the King of Italy. And yet purblind journalists and celibate priests talk about "Roman Catholic progress!"

#### PLEBISCITE AND PROHIBITION.

Mr. Laurier, Premier of the Dominion of Canada, spoke as follows on the temperance question to a temperance deputation:

"I fully recognize the great importance of the meeting, and the delegation which I see before me, and of the object they have in view. I fully agree with every word spoken by Mr. Vidal and Mrs. Alexander, as well, when they said that the cause of temperance was, perhaps, the greatest and most important in all civilized communities at the present time. I am glad to say, though perhaps you have not yet reached the point you are aiming at, that I can bear my testimony to the fact that the cause of temperance has made immense progress in the last twenty or twenty-five years. As a gratifying evidence, I may tell you that as leader of the Opposition I have held no less than three hundred meetings in all parts of Canada, and I am here to bear witness that in all these meetings, with the exception of three, I never saw a man under the influence of liquor. Such a thing was impossible thirty or perhaps fifteen years ago. Let us hope that the leader of the Opposition twenty-five years hence will be able to bear the same testimony without making even three exceptions. But what is temperance? We are here as practical men. You hold that it is absolute abstinence. Many people believe that temperance is moderation, and this we cannot forget. When the Liberal Convention met here in 1893, having to deal, as we thought we had to deal, with the interests of our common country, we thought to have the opinion of the people properly tested so as to ascertain what the feeling of the country was, whether it should mean absolute abstinence, as you think, or moderation, as others think. We thought the taking of a plebiscite the best way, and we decided to divest it of every other question which might more or less bias the judgment of the people. We thought it better to go even further than Sir Oliver Mowat's Government went when it took a plebiscite in connection with municipal elections. We wished the question divested of every other consideration so that we might have the judgment of the people on this question itself.

#### THE LAW IN QUEBEC.

"There are other views. The people of Canada are not a unit on the question of abstinence or moderation, and there are all local interests. Take the Province of Quebec, which has had a prohibitory law which dates back from 1864. Previous to Confederation, municipal councils were empowered, and are still empowered, to enact such prohibitory by-laws with the municipalities. There is no need to appeal to the people, but the council itself has the right to enact a prohibitory law, and in some sections of the province this power has been largely exercised. In the counties of Lotbiniere, Drummond, Arthabaska, Portneuf and Megantic, the sale of liquor under the sanction of law is almost unknown. In Arthabaska, out of eighteen municipalities, there has not been a drop of liquor sold under the law, or a single license issued, except in two. In Megantic, out of fourteen municipalities, my impression is that the same thing is true, except in one municipality. In Lotbiniere there is not a single license, and the same is true of Portneuf. It remains to be seen whether the people there are in

favor of a change, and the plebiscite will show that.

#### A PLEBISCITE PROMISED.

"The plebiscite is part of the Liberal programme adopted at the convention of 1893. Our policy has been before the people who have pronounced upon it. It now becomes our duty to carry out our programme, and I say frankly it is our intention to do so. As to the time when it should be done, my answer is this: It is the intention of the Liberal party to carry out the letter every article of its programme within the very shortest possible limit. There is no intention to delay. On the contrary, speaking even politically, it is perhaps the best policy of all to deal with the question within the shortest time. It is not our intention this session, but I have every hope that next session, and not later, we shall introduce the legislation we have promised. This is a question in which the women are, perhaps more than the men, interested. Mrs. Alexander has not the right of suffrage, but all will admit that she could not influence the government of this country more if she had a vote than she can do simply speaking."

#### SUNDAY REST IN EUROPE.

The movement in favor of Sunday rest for the hard-worked wage-earners of Europe is making quiet but marked progress. A sketch of its most prominent features, as they have come under my observation here, in Paris and elsewhere, may interest the readers of The Independent.

There is no better place than Geneva to study the Sunday question. Here is the seat of the International Federation, which serves as a bond of union among all who are working for this end, and which, under the wise and effective guidance of its secretary, M. Deluz, has done much to secure the important results already reached. The Federation, which received a gold medal at the Paris Exposition in 1889, has just received a silver medal from the Geneva Exposition in the Department of Social Economics; the fourth recognition of this sort that has been given to it.

In France the movement is meeting with surprising success. It has suffered very serious loss in the recent death of the two eminent publicists, Jules Simon and Leon Say, both of whom were among the founders of the French Popular League for Sunday Rest, and its earnest advocates. In place of M. Say, from the beginning its president, the League has elected M. Cochin, a Catholic gentleman of high standing and ability, a member from Paris of the Chamber of Deputies. The League embraces men of all religious beliefs, Roman Catholics, Lutherans, Reformed, Wesleyans, and even Israelites. Besides the League, which deals with the Sunday question on its social and industrial sides, there are other associations for the promotion of the religious observance of the day. The whole movement has the warm support of the leading Catholic bishops. At the last reunion of the numerous Catholic workmen's associations, which crowded Notre Dame, the cause both of the rest and of the sanctification of the Lord's Day was effectively presented. The weekly rest was also on the programme of the congress "des Societes Savantes" last year, at the Sorbonne, when reports were presented on the existing laws of different countries on this subject. More and more it engages attention in public journals, and some even of the more radical organs do not hesitate to advocate it.

In Paris the casual visitor cannot fail to notice the larger proportion of stores closed on the whole or a part of the day. In certain of the better parts of the city the hairdressers, by common consent, now close at one o'clock from June to October. The masons and stonecutters have petitioned the Central Society of Architects against Sunday work on buildings, suggesting this amelioration as one means of avoiding strikes. Outside of Paris the most striking feature of the movement is the successful efforts that are made by employees in retail stores to secure their Sunday rest. From nearly every city the papers report the closing of the stores on Sunday afternoon, at the urgent solicitation of those employed in them. In a number of instances where there has been hesitation to comply with such request on the part of any, lists have been distributed and posted, of the stores that are willing to grant the Sunday rest, and appeal has been made to the citizens to aid the movement by discriminating in favor of such. A list is given of some twenty of the principal cities where recently the druggists have combined to close their stores on Sunday in turn, one or two being open to meet the necessities of the sick. The numerous trade and labor associations are giving the movement their hearty support. In one or two of the cities the Jewish storekeepers have been among the foremost in granting the Sunday rest.

Belgium, the busiest hive in Europe, while as yet it has no Sunday laws, is feeling the influence of the movement. There is an active Sunday Rest League at Brussels, after the plan of the Paris League, at the head of which is Baron Priss, and which, though composed chiefly of Catholics, embraces men of all faiths, including the Liberals. Much has already been accomplished in securing the voluntary closing of stores on Sunday in the principal towns. The State has set a good example by closing on Sunday the freight depots of the State railways, a measure which has reduced the number of freight trains running on Sunday from 1,640 to 138. The Post-Office Department issues postage stamps with a small coupon inscribed, "Not to be delivered on Sunday," and unless this is torn off, the letter or package is not delivered that day.

In Germany since 1891 numerous enactments restrict Sunday labor both in trade and manufactures, but many exceptions are provided for. In the recent Reichstag, the Committee on Pe-

titlions favored the postponement of all proposed changes in the Sunday laws of 1892 and 1895, until they should be further tested. Within the past year the Prussian Government has taken steps to relieve from all Sunday work 50,000 railway employees engaged in freight transportation. The Emperor William a few months since issued an order to the Prussian Minister of War for the purpose, as he says, of making known anew to his army his desire for the maintenance and progress of religion, in which it is directed that the soldiers shall have every possible facility and liberty for attending the services of religion. He directs that proper measures be taken to communicate his wishes to the army; "which," he adds, "I know to be one with me in a living and joyous faith." Similar orders have been issued by the Bavarian Minister of War.

In Baden an official report to the Chambers expresses satisfaction with the result of the suppression on Sunday of freight trains. The traffic is distributed almost evenly over the six working days. As perishable freight is excepted, public sentiment now sustains the reform.

The first year's experience in the suppression of Sunday freight in the Bavarian system has given satisfactory results. The fear of the blocking of the freight depots has not been realized, and traffic has adjusted itself to the new order.

In Austria, encouraged by the example of Bavaria (says a recent number of the Austrian Railway Journal), the Government proposes to adopt similar measures in the railways under the control of the State. At Vienna the Merchants' Association, having been consulted by the Post-Office Director as to the feasibility of closing on Sunday the boxes for receiving packages, samples, etc., at its June meeting unanimously, and with loud applause, adopted a resolution favoring the proposed reform, and inviting their Executive Committee to take measures to bring about, as soon as possible, complete Sunday rest in trade.

In the great lines of transportation the situation is better than in France. In a railway system of 70,000 kilometers (upwards of 40,000 miles), ordinary freight is neither received nor delivered on Sundays and fete days, and express freight is received and delivered only within certain fixed hours.

In Switzerland an order issued last year provides that there be but one distribution of letters on Sunday whenever local circumstances permit. This rule is now in force in all the cantons but Zurich, without serious complaint from any quarter. By a law passed five years ago freight trains are forbidden on Sunday. In March last the Federal Council notified the Paris and Lyons Railway to quit bringing freight to Geneva in evasion of the regulation, and that hereafter no freight would be received or despatched at the Geneva station. In Geneva and its immediate environs 1,000 stores are closed on Sunday, while 1,000 more are open the whole or part of the day. It is being felt that the liberty of Sunday rest can only be secured by a law which will compel the closing of all stores alike. A petition to the Federal authorities is now in preparation asking for a Saturday half-holiday.

In Italy a Sunday Rest League exists at Milan, with committees in other cities, which seeks to secure legal protection to the Sunday rest. The movement has extended to Rome, where a popular league was formed at a largely attended meeting held in July. The Minister of Posts and Telegraphs has issued an order closing on Sunday the post offices, even in the large cities, leaving open only the offices for the despatch, arrival and distribution of letters. L'Italie remarks of this that the wise decision of the Minister merits sincere commendation. At Naples, at a very large gathering of persons employed in trade, a committee composed of employers as well as of the employed was formed to bring about the closing on Sunday of the stores.

In Norway the Secretary of State, M. Lehman, is president of a Sunday Society, and advocates the cause in the public journals. The employees of the tramways have every other Sunday free; railway employees have one Sunday out of three. A law passed at the pressing demand of the bakers and confectioners secures to them Sunday rest beginning at six o'clock Saturday evening. Active movements are in progress among other classes of wage-earners to secure fuller rest on Sunday. Special efforts toward the same end are being made in behalf of those engaged in loading and unloading vessels at the seaports.

These facts, though far from giving a complete account of the situation, show clearly how wide is the interest felt on the continent in this question of Sunday rest, and how encouraging are the results already secured.—W. W. Atterbury, D.D., in N. Y. Independent.

#### LABOR AND SOCIALISM.

Edinburgh is this year the scene of the Trade Union Congress, which was opened on Monday. On Sunday the Dean of Ely and Rev. James Adderley preached labor sermons on behalf of the Christian Social Union, and general reference was made to the Congress from the pulpits of the city. A respected Edinburgh labor leader, Councillor James Mallinson, is the president. Last year a resolution was passed confining membership of the Congress to bona fide trade unionist workmen, and permanent paid working trade union officials. This will exclude Mr. Keir Hardie, and many of his Independent Labor followers, who, by the wholesale manufacture of representatives of insignificant bodies, for the last three or four Congresses have swamped the legitimate representatives of the really influential unions. Unfortunately, it will also exclude such veterans as Messrs. Burt and Broadhurst, who have grown gray in

the cause of labor, and will shut out the invigorating personality of Mr. John Burns. The Lord Provost gave a hearty welcome to the Congress in the Music Hall on Monday; 342 delegates were present, representing 171 societies, with a million members. The American Federation of Labor sent two delegates, the German trade unionists one, and the Board of Trade had a representative. The Parliamentary Committee's report, read by Mr. Sam Woods, dwelt on the legislative barrenness of the late Parliamentary session, so far as anything beneficial to labor was concerned, and compared this with the wholesale promises held out to labor before the general election. Referring to the late International Labor and Socialist Congress, it suggested, having regard to all that had taken place there, and the experiences of the past, whether it would be a wise and prudent policy for the Congress to identify itself in the future with any Congress of that character. The president's address, delivered on Tuesday, was a plea for steady advance on the well-tried lines of trade unionism. He gave Socialists credit for arousing the national conscience, and preaching that there is something mean in being a useless consumer of things that others produce; but they must ask the Socialists to bear with those who, feeling as keenly as they did that a remedy is needed, yet could not see that the remedies they proposed were calculated to bring about the desired result, and who believed that the social millennium would come by degrees, and only in proportion as more just ideas and kinder feelings pervaded all classes. By all means let them have a workers' political union, only let it be kept outside trade unionism. The strength of trade unionism hitherto had lain in the fact that it formed a common ground where workers of all shades of political opinion, of all creeds and of both sexes, could meet to take united action to improve their conditions of employment. They believed that the fight of trade unionism in the future would be for a living wage, and to establish the claim that, as labor was the chief factor in production, the remuneration of labor should be the first charge on production. The first step towards the formation of a political labor party in Parliament was to secure the payment of members and of returning officers' expenses. This should be made a test question at the next elections. After references to labor arbitration and employers' liability, Mr. Mallinson advised trade unionists to get a general eight hours' day for themselves, without waiting for legislation. By so doing they could show that trade unionism is not a played-out force. When they relied on the State to do things for them they lost confidence in their nerve and ability to do things for themselves. There was some discussion on the late International Congress, and a motion to delete the reference in the committee's report was defeated by 143 votes to 91. The Congress did not act wisely in expelling reporters of papers not produced by unionist printers, those ejected including the reporters of all the Edinburgh papers. A resolution instructing the Parliamentary Committee to draft a bill for a compulsory eight-hours' day in all trades and occupations in the United Kingdom was carried by an overwhelming majority. Another was carried instructing the committee to put pressure on the Government to include in its next sessional programme a bill to amend the law relating to conspiracy and breaches of the peace, with the object, among other things, of stopping the recent practice of judges of granting injunctions against leaders of strikes, in order to close their mouths, even when the applicants for the injunctions have no intention of taking the cases into court.—Christian World.

**THE DOMINION LABOR CONGRESS.**

Among the questions which came up for deliberation at the recent Dominion Trades and Labor Council meeting in Quebec, some of which have already received a liberal share of public attention, the one which was regarded as the most pressing for solution, and which therefore called for the closest consideration, was the restriction of coolie immigration to the Dominion from China. It was brought before the Congress in the form of the resolution that the Executive Committee of the Congress wait upon the Dominion Government and urge that the tax on Chinamen entering Canada be increased from \$50, as it is at present, to \$500 per head. The unanimity of the delegates on the necessity of excluding, if not altogether, at least as far as possible from the Dominion, this cheap class of unskilled labor, which is represented by the lowest and most ignorant citizens of the big cities of China, indicated that the workmen of the eastern provinces of Canada are beginning to see and dread the evil from which the white laborers of the Pacific Coast are suffering. Not a few of them expressed the conviction, which is shared outside the ranks of labor, that with the present influx of Chinese coolies, under the system of contract operated by rich Chinese merchants, Ontario and Quebec will very soon have a large Mongolian population, and that this population will represent a question which the Legislatures will find it very difficult to deal with. The decision of the Congress to petition Parliament to increase the tax is therefore regarded by the eastern delegates as a measure of self-defence, as well as an effort to ameliorate the condition of their western fellow-laborer. The deputation from the Congress will meet the Government in company with a deputation from British Columbia, being a petition identical with their own, and which will bear the signatures, it is stated, of over 20,000 residents of that province. It was specifically stated by the mover of the resolution, who comes from Nanaimo, B.C., as a missionary on this matter, that it is not expected that even this tax will prove a remedy for the evil, but it is hoped that it will operate as an obstacle

in the bringing into this country of these coolie laborers, and that it will at least be a decided move towards the goal of absolute exclusion. Mr. Smith, the mover of the resolution, said in part, that the strongest presentation he could make of his case was from the economic aspect of the question. Any one who had lived in British Columbia, or knew the conditions which existed there, would understand that it was impossible for a man to live and maintain a family under an income of \$3 per day. But the Chinese coolie laborer was willing to perform all kinds of manual labor for from eighty cents to a dollar a day. This being so, if capital continued, for its own advantage, to bring in this labor, one of two things had inevitably to result: either the Government must pass a restrictive law, which would meet the requirements of the case, or labor must completely abandon the field. Then, again, the Chinese coolie was able to live on less than twenty cents a day, and the difference between what he received and what he spent was proportionately greater, if it was not actually greater, than the savings of the white man. This difference the Chinaman had no intention whatsoever of leaving in this country or of investing in any way. It was saved with miserly closeness, and taken back to China. Not only did these people expend nothing in the country beyond what was absolutely necessary for their bare maintenance, but they would not deal with white tradesmen or patronize any industry if they could in any manner obtain what they needed from their own countrymen. Everything they did was done with the object of Chinese advancement and advantage. This in itself was sufficient to make them the most undesirable kind of residents, for citizens they would never become, and, while it might be important to bring population to that vast territory, what was more important still was the class of people which was brought. From the economic aspect of the question alone there was every reason why the influx of this people should be checked, and why the white people should protect themselves against the imposition of such a class upon them.

**OTHER RESOLUTIONS.**

Resolutions were carried endorsing the eight-hour movement, and expressing the opinion that at Government institutions of an industrial or charitable character the children should be taught agricultural pursuits, and not skilled trades.

The following motion was adopted without discussion: "That this Congress protests against the present system of taxation, which discriminates unjustly against industry, and in favor of speculation; we therefore instruct the Legislative Committee to call the attention of the Local Governments to this injustice, and to urge on them to rectify as quickly as possible this barrier to our prosperity, and to remove all assessments from improvements, and to assess land values only."

A long resolution was also passed relative to representation reform. Other resolutions adopted were:

"That as the value of the ballot system in elections depends on the secrecy of the same, and as the Ontario Election Act provides for a ballot which admits of interested persons tracing the votes of electors, be it resolved that it be an instruction to the Ontario Executive that it use its endeavors to secure such modification of the ballot in use in Ontario elections so as to make it absolutely secret."

"That the Trades and Labor Congress petition the Dominion Government endorsing a fast line of steamers of twenty knots or nautical miles an hour between Europe and Canada so as to compete with other countries, but not endorsing the giving of financial aid from Government funds."

"That this Congress enters its strongest protest against the granting of any public lands of the country by any of our Governments, Provincial or Federal, to any person or corporation for monopolistic purposes, speculative purposes or under any conditions other than those governing actual settlers."

"That this Congress draw the attention of trades unions and Trades and Labor Councils of eastern Canada to the overstocked condition of the labor market in all branches in Manitoba and the Northwest Territories, and also to the aggravation of such a condition by so-called cheap laborers' excursions during the harvest time to Manitoba, which are annually promoted by railway companies."

"That it be an instruction to the Executive Committee to watch the proposed Copyright Act, in which it states that books may be printed from type or stereotype plates imported into Canada. Also that they be instructed to prepare an amendment on the lines that the type shall be set in Canada, and that the plates shall be made from type set in Canada."

It is said that the late Rev. David Hill, a Wesleyan missionary in China, spent over one thousand pounds a year on missions in that country out of his own income, in addition to large sums contributed in a way which did not reveal the giver's identity.

Bishop Hartzell, the Methodist Episcopal Bishop of Africa, has had a very eventful career. When a student at Evanston he rescued four sailors from a watery grave. For eleven years he worked his way through college. When in the South he was four times laid aside by fever, so that his appointment to Africa will only add to his heroism.

Elijah Gammon, when a young man, was prevented entering the Methodist ministry by reason of a throat affection. He entered into business, and was very successful. He decided to lay his wealth upon the altar of service, for the education of young men to the ministry. The city of Atlanta, Ga., contains the institution of learning which he founded, where it is to be expected that thousands of young men will be trained for the ministry.

**VICTORIA COLLEGE INCOME FUND.**

The endowment is not sufficient to meet the financial necessities of Victoria College. It is thought that a Current Income Fund might be procured to give from \$6,000 to \$7,000 per annum for five years, and in the meantime the endowment might increase to such an amount as to effect harmony between expenditure and income. An effort has already been started with encouraging results. Last year the subscriptions and instalments on subscriptions netted \$1,000. Laymen and ministers, several of whom subscribed in connection with the federation effort, have given to the Income Fund, one minister giving a subscription of ten dollars a year, as long as he is in the active ministry. The plan is to make the subscriptions to cover five years—more or less, as desired by the subscriber. It is impossible to canvass our widely-extended territory unless at great expense. It is believed that Victoria has many friends who, when informed of the pressing need, will come to her assistance. Doubtless there are many who are thinking of bequeathing their estate to the college, but in the meantime the institution is crippled for need of funds. Let all the loyal friends of Victoria rally around the chief educational institution of our church, and help in this time of great need. Please send me cash from one dollar upward, or intimate what you are disposed to do per annum for a number of years. When you read this, ask the question, What should I do for Victoria? then do it without delay, and you will be blessed in the act. If any desire further information, I will be glad to furnish it. Kindly let me hear from those who are interested in the old historic institution of our church. JOHN POTTS. Victoria College, Toronto, Sept. 22, 1896.

P.S.—The Rev. E. A. Chown, B.D., at my earnest solicitation, has kindly consented to aid me in collecting the unpaid subscriptions to the college within the bounds of the Hamilton and London Conferences; also, to help in relation to the Current Income Fund. I know the ministers and laity of the church will appreciate his kindness in this matter. J. P.

**Woman's Missionary Soc'y.**

**ANNUAL MEETING OF THE BOARD OF MANAGERS.**

The fifteenth annual meeting of the Board of Managers of the W. M. S. will be held in Grace church, Brampton, Ont., on October 21, 22 and 23, commencing Tuesday, 20th, at 2 p.m. E. J. K.

Hamilton.—At the annual meeting of the Zion Tabernacle Woman's Missionary Society, the following officers were elected: President, Mrs. D. L. Brethour; Vice-Presidents, Mesdames Wing, Coleman and Smith; Recording Secretary, Mrs. Macartney; Corresponding Secretary, Miss Hope; Treasurer, Mrs. Attie. The interest in the missionary work has been well kept up during the year. The society has just forwarded to a mission in the Northwest a box of good, warm clothing. Rev. Dr. Hart's lecture on Tuesday evening was full of information, and greatly enjoyed by all present. The Christian Endeavor Society of Zion Tabernacle is educating a boy in that country. C.

Eglinton.—The Eglinton auxiliary and mission band has especial cause for thankfulness for the progress they have made during the past year. Their numbers and missionary zeal have increased, resulting in increased finances, having raised over \$126. The monthly meetings have been means of spiritual blessing and consecration to God. At the meeting held this month for election of officers, expressions of regret were tendered to the retiring president, Mrs. German, and the Recording Secretary, on account of their removal to the city, and the ladies had, with their usual kindness, provided a dainty tea, with fruit and flowers, for the occasion. A. Woodley, Rec. Sec.

London.—The woman's auxiliary of the Colborne Street church, London, held their annual meeting recently. The following officers were elected for the ensuing year: President, Mrs. Jackson; First Vice-President, Mrs. Pannock; Second Vice-President, Mrs. Crews; Recording Secretary, Mrs. W. L. Graham; Corresponding Secretary, Mrs. Hance; Treasurer, Mrs. Kerr; Miss Boyd, Assistant Secretary; Mrs. Swann, Auditor; Mrs. Pannock, delegate. On September 2 an open meeting was held in the lecture hall of Colborne Street church, London. Mrs. Gordon Wright, of London South, gave a very interesting address on "Systematic Giving," which was very much enjoyed by all present. A collection was taken up at the close. Cor. Sec.

A church silent on the question of temperance discredits itself as much as a church silent on the question of dishonesty.—Joseph Cook.

You can put into a minute of time only just so much manual labor, but you can add to the same minute thought and love.—James Freeman Clarke.

We fancy that we fall into darkness when we die, but, alas, we are most of us in the dark till then; and the eyes of our souls only then begin to see, when our bodily eyes are closing.—William Law.

It is said that, owing to the persistent work done in Italy during the last four decades by English and Scotch Bible Societies, there is no book so widely possessed and read in that country as the Bible. About 3,000,000 copies of the book, entire or in portions, have been distributed altogether.

**Class-Leaders' Column.**

**THE CLASS-MEETING.**

That class-meeting has been made a great blessing to the Methodist Church we think can be denied by none. That it has been of the same benefit to all pious people we think is open to doubt, and that all Christians are equally in need of this means of grace we do not believe; nevertheless, from some knowledge of the human heart, and the testimony of many of the most learned and pious of our people, we must assume that none can afford to live without the fellowship of the children of God found in the Methodist class-meeting—as no other where in the church. It is stated upon high authority that the class-meeting is better to-day than ever, both in the character of the service and the number who attend. We trust that this position may be correct, but there are not a few who believe that attendance upon class has fallen off in the latter days. Without staying to debate this point let us assume that it is true that both in attendance and tone the class character is lower than in the past. What can be suggested as a remedy? Originally the class was a place in which the members received instruction upon spiritual matters. This was the case all through the life of the Wesleys, and no doubt for long afterwards. But this is a thing of the past. I have attended class for many years, and while I have heard much about "feeling happy," and Christian experience—I have heard much encouragement and good cheer (all good enough in their place)—I have but seldom heard any real teaching upon the vital questions of the practical out-working of spiritual life. Many have been prepared to lay blame upon the leader, and, no doubt, he is somewhat guilty in the matter; but the blame must also, and principally, rest upon the member. How often has one heard the class member ask a question upon any matter pertaining to his religious life? This they did when they met Mr. Wesley and his leaders. The sin of the class is in telling, instead of asking. Hard things could be said of those who have always the same experience to tell, but the hard things should be uttered against the system which evidently crept into the class long before some of us were born.

Those who come to tell something inevitably drift into telling the same thing, and often in the same words. This produces monotony, which is repugnant to the ear and mind. This is the reason that many of our most cultured people—people not lacking genuine piety—are found absent from class, or who attend it as a matter of duty. Let us not be understood to speak a word against the utterance of "experiences" and testimony for the glory of God; but these should be incidents in class-meetings, and not the order first, last and always. It may be thought, by some, that the ordinary leader could not continue in his position were he plied with questions and inquiries from time to time. But it must be remembered that the average leader is the victim of the demoralized system I have described. In a majority of cases the present leader would rise to the needs of his flock, and it should be new life to his soul, and fresh marrow to his bones to be compelled to lead—not a meeting so much as a soul. We have few men incapable of the former, but most need training for the latter. Leaders are under-shepherds, and as such they have more to do than to "round up" the flock once every week. The needs of each sheep must be attended to, and Christ's sheep should be taught to make their troubles and doubts known by asking for light, such as a wise and tactful leader could give. All debate should be ruled out without fear or favor. Disputed questions should be settled in private with the leader or pastor.

"What a world of puzzling questions could be asked!" one will say. But many questions puzzling to a member could be answered by a judicious leader. Absolute control must be given to the leader. In the class at least he must have the last say. This should be freely granted where there is absolute confidence in the wisdom and integrity of the one in charge; and if these qualities are doubted by the member he should not remain in such a class.

It is worthy of notice that in times of spiritual awakening in the church, the classes fill up, and afterward many relapse into their former ways. The blame has been laid upon these people, for it is believed that they have lost ground. No doubt this is true; but why did they not continue if it was not because the class-meeting failed to supply what the soul cried out for, which was "the sincere milk of the Word"? Not so much the Word as the life of the Word. And this means more than critical exegesis of texts, or portions of Scripture, but the homely application of truth well worked into the soul of the leader. He is not to be a teacher in the common acceptance of the word, but one who has travelled the way, and can go ahead to lead. Methodism was never better than to-day if we look at her from all sides; but there is cause for sorrow that the class should be in such a condition as to leave any excuse in the lips of any member of our church. It is to be hoped that the leaders of our classes will introduce the question and explanation method, leading the way by asking distinct questions, and looking for definite answers. S.

Show me the man who would go to heaven alone if he could, and I will show you one who will never be admitted.—Feltham.

When death comes we walk down in the valley of shadows, knowing that we shall find there the shining footprints of the Saviour, and confident that in due time the morning light of the resurrection will break upon the spirit, and we shall be with God forever.—T. B. Thayer.



"For Christ and the Church."

This Department is edited by REV. A. C. CREWS, General Secretary of Epworth Leagues and Sunday Schools, to whom all communications relating to Epworth League work should be sent.

Office: Wesley Buildings, Toronto.

All orders for Charters, Constitutions, Topic Lists, or other League supplies, should be sent direct to REV. DR. BRIGGS, Methodist Book-Room, Toronto.

Collections for the Epworth League Board to be sent to the financial Secretaries of the respective Districts.

J. W. FLAVELLE, Esq., General Treasurer, cor. Front and Beach Streets, Toronto.

#### COMING LEAGUE CONVENTIONS.

Oct. 13—Collingwood District, at Thornbury.  
Oct. 16—Bowmanville District, at Orono.  
Oct. 16—Brampton District, at Brampton.  
Oct. 20—Lindsay District, at Cameron.  
Oct. 21, 22—Windsor District, at Essex.  
Oct. 22—Tamworth District, at Tamworth.  
Oct. 23—Picton District, at Wellington.

#### READING COURSE NOTES.

Zion's Herald says of Dr. Doherty's new book, "The Torch-Bearers": "The author has made an excellent book. He touches the salient points in the history of the church, and makes each story so interesting that the young reader will wish to go over the record again, and to pass to larger histories. Though written in a popular style the volume gives evidence of careful investigation."

The president of Wesley church Epworth League, Toronto, writes: "Those who took up the Reading Course last year had the benefits derived from systematic study with a definite aim in view, and the value of this cannot be overestimated. It is due in no small degree to the influence of last year's Reading Course that our League has recently started a mission in the city with bright prospects of success."

"We tried the Reading Circle last year, but did not have much success," remarked a pastor in our hearing not long ago. Upon inquiry we discovered that only one set of the books had been purchased for the use of eight persons, and the failure was explained. It is impossible to carry on a Reading Circle with much satisfaction unless each member has a set of the books. The reading should be done at home, and reviewed and discussed at the meetings.

Rev. G. R. Turk, pastor of Grace church, Winnipeg, speaks in the highest terms of the Epworth League Reading Course. He says: "This Reading Course can be taken up in any church where one person with intelligence and enthusiasm will take hold of it and push it." This is as true as the Gospel.

#### SMALL LEAGUES.

We have been visiting recently a number of small societies in country places, and have been delighted to find in some of them the work of all the departments worked most successfully. It frequently happens that the members of small Leagues get the idea that they can do nothing more than carry on the Christian Endeavor Department. This is a great mistake, and one that greatly injures the society. If the young people are in earnest, they can work the four departments, and get out of them a great blessing. Do not be discouraged by the fewness of your numbers. Remember that success does not consist in a large membership with crowded houses. The very best work may be done in a country neighborhood with less than a score of members.

#### THE PRAYER-MEETING.

There is apparently no uniformity in the methods adopted by our Leagues in conducting the weekly prayer-meeting. For the benefit of those who may not be altogether satisfied with the plan they are now following, we submit a few of the methods we have seen in operation in various places.

1. Prayer-meeting on Sunday evening with departmental meetings on week evenings, fortnightly. Where there is no evening preaching service this works very well; but where two regular church services are held, with Sunday-school in the afternoon, it is felt by many that the Sabbath is too much crowded to add a fourth service.

2. Prayer-meeting once a month on a week-evening, alternating with missionary, temperance and literary programmes. This provides variety, but scarcely meets the constitution, which calls for a weekly prayer-meeting.

3. Prayer-meeting regularly on a week-evening, with some other evening selected for literary and social meetings. This is open to objection inasmuch as it involves taking two evenings of the week for the League, and so long as there are only seven days in the week, it will be difficult to allow so much time to young people's meetings. Some provision should be made for our home life.

4. In many Leagues it is customary to have the devotional service as a part of every meeting. Let the first twenty minutes be occupied with devotional exercises, taking up the topic

at every service, and allowing the remaining time to be occupied with missionary, temperance or literary programmes. The Epworth League topics form a connected whole, with a leading thought running through from first to last, and we cannot afford to omit one of them.

Once a month the whole evening can be given to the prayer service, and at all other meetings it should have its place.

It is impossible to say which one of these plans should be adopted by any individual League, for what would suit one would be quite inappropriate for another, but in most localities we think plan number four will prove the most effective and satisfactory. We would like to hear from presidents as to the methods they pursue in regard to the prayer-meeting.

#### NOT AN EXPERIMENT.

A pastor remarked, not long ago, "The people of my church regard the League as a kind of experiment, concerning the success of which there is considerable doubt."

These dear brethren ought to know that the League has long ago passed the experimental stage, and is now firmly entrenched in the economy of the church and the affections of the people. There can be no doubt it has come to stay, and it may be adopted without any misgivings that it is only an ephemeral growth. "A League in every church" should be our motto.

#### JUNIOR WORK AT GRIMSBY.

During the summer Rev. Dr. Parkhurst, of Lima, N.Y., had charge of a Junior League at Grimsby Park, which numbered 100, with sixty in regular daily attendance right through the season. The meetings were very much enjoyed by young and old, and will doubtless result in much good. Twenty-two took the written examination at the close, and of these seventeen passed successfully. Gladys Sutherland, 560 Church Street, Toronto, took the first prize—a gold Epworth League badge; Julia Benson, 8 Torrence Street, Montreal, took the second prize—a Junior silver badge. Each of the twenty-two taking the examination received a certificate, and those who passed above eight per cent. added a seal to theirs.

#### BRADFORD DISTRICT CONVENTION.

This convention was held at Tottenham, September 16. The Leagues were well represented, upwards of 120 delegates being present. The first address was by Rev. W. E. Baker, followed by Mr. R. Large, of the Student's Missionary Campaign. They pointed out the necessity of Leagues uniting in prayer for the work of the missionaries; securing missionary literature in order that the members may be educated on missionary work, also bringing before our minds the plan of systematic giving. In the afternoon, Rev. R. J. D. Simpson gave us a very pointed and practical address on "Responsibilities of Vice-Presidents." Miss Keith led the Junior conference, giving us a beautiful exemplification of Junior work, and Miss Olive Niles, of Newmarket, read a grand paper on "Our Junior Pledge." Two very excellent papers were then read, the first by Miss E. Lowery, of Tottenham, on "Organization and Spiritual Power"; the other, "Present Service for Christ," by Mr. W. C. Henry, of Thornton.

In the evening the service began by Rev. F. Keam, of Tottenham, leading the consecration meeting. The large attendance gave unmistakable evidence of the zeal and earnestness of our League members in the work. The paper on "An Epworth Leaguer in Society," by the president, Miss V. Broughton, was very instructive. Two eloquent addresses followed—the first by Rev. J. Locke, of Bradford, on "An Epworth Leaguer in the Church," in which he stated that an Epworth Leaguer must be a true member of the church, and a pillar of it. The other was on, "Wanted; or, the Needs of the World," by Rev. R. A. Spencer, of Queensville.

The following officers were elected for the ensuing year: President, Mr. Alfred Miller, Newmarket; First Vice-President, Mr. W. C. Henry, Thornton; Second Vice-President, Mr. Jos. Fife, Alliston; Third Vice-President, Miss Annie Garrow, Aurora; Fourth Vice-President, Miss E. Lowery, Tottenham; Fifth Vice-President, Mr. N. C. Stephens, Bradford; Treasurer, Miss L. Fox, Aurora; Secretary, Miss E. E. Jackson, Newmarket; Representative for District to Conference, Rev. C. A. Belfry, Beeton. During the afternoon session the following important resolutions were presented and adopted:

Moved by Rev. John Locke, seconded by Rev. H. S. Matthews, "That whereas the constitution of the Epworth League provides that literary work shall be pursued by members of the society, and whereas knowledge along certain lines is essential to young Christians for growth in godliness to keep them abreast of these times and to give them extended influence as laborers together with God; therefore be it resolved that this convention strongly recommends and kindly urges every League in the district to arrange as a necessary part of its work, classes for the systematic study of the Bible, the doctrines and history of Methodism, and the Reading Course prescribed for the society, so that the winter months may be made profitable in this way, and the members of our Leagues thereby strengthened in Christian life and service."

Moved by Rev. Mr. Buchanan, seconded by Rev. C. A. Belfry, "That whereas we have three volunteers for foreign mission work in the Bradford District; and whereas we, as a district convention in meeting assembled, have already endorsed the plan of supporting a man in the foreign field, therefore be it resolved that we choose one of the three following: Rev. D. Norman, B.A., Rev. Ernest Baker, Mr. R. W. Large, whose name shall be placed on the pledge blank as our representative. The same to be

sent into active service as soon as funds can be raised, and he can be prepared to go. The selecting of the particular man to be left to the General Missionary Board of our church." Miss E. E. Jackson, Newmarket, Sec.

#### PRAYER-MEETING TOPIC.

Topic for October: The Friends of Christ.

OCTOBER 18.—THE INNER CIRCLE OF DUTY AND LOVE.

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

To friends of Christ in "the circle of duty," obedience is a cast-iron obligation; to the friends in "the inner circle," obedience becomes a willing and delightful service. "What must I do to inherit eternal life?" was the question of the wealthy young ruler to Christ, with the emphasis on "must." "I delight to do thy will, O my God," is the statement and experience of the Psalmist—with the emphasis on "delight." The wealthy young ruler belongs to "the circle of duty," so far as his conduct is recorded; the Psalmist, without the slightest doubt, belongs to "the inner circle of duty and love." The difference between "must" and "delight" is the whole difference between "the circle of duty," and "the inner circle of duty and love." Says an Oriental proverb: "Children who obey willingly are as ambrosia to the gods." Christianity teaches that those who obey willingly and cheerfully are acceptable—peculiarly acceptable to the only living and true God. By such a service we, in the words of Paul, "prove what is acceptable unto the Lord."

1. The home at Bethany, illustrating "the inner circle." John xi. 33-38. Often had Jesus resorted to the home of Mary and Martha at Bethany. He was a welcome guest. There was that mutual regard—reciprocated love that makes friendship more than a name. "Now Jesus loved Martha and her sister and Lazarus." So, on the one side, there was the Lord's love—a love which meant more than the universal love of the Son of God. It was love engendered by love. It was love that assures us that the sisters and Lazarus loved the Lord. We have several proofs of this. Here is one: "It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair"—a service which had its source in her love for the Saviour. The Bethany home was an inner circle, constituted by mutual love and willing service. This being the case, the tender sympathy of Jesus with his heart-broken friends is just what we might expect. "Jesus wept" is divine pathos, love weeping. An expression which gives an insight into the brotherly affection that binds the Master to his inner circle of friends—"love which was delicate as a woman's, strong as death, and bountiful as heaven."

2. One thing needful in "the inner circle." Luke x. 38-42. The words of commendation which Jesus spoke concerning Mary are noteworthy. "One thing is needful," said the Master to Martha. Not "one thing only" is needful, but one thing is needful in addition to what you already possess. You are rendering useful service, Martha—that is needful; yet that is not all. You also need "that good part" which Mary has chosen. And what was "that good part"? "Mary sat at Jesus' feet and heard his words." Oh, yes, that was the good part which the Saviour extolled. And what did it mean? Well, it meant instruction and communion. She "heard his words," and was instructed; she "sat at his feet," and enjoyed communion. Martha had overlooked this in the multiplicity of her household cares, and hence her friendship lacked tenderness and strength. We cannot remain long in the inner circle without constant instruction and helpful communion from the central point. Oh, how we permit even necessary service to take the place of needful communion! "We ought to be Martha and Mary in one; we should do much service, and have much communion at the same time."

3. Joyous reception of Jesus and his truth characteristic of "the inner circle." Luke xix. 1-10. This tax-collector could not have been long in the outer circle, if indeed he ever was there at all. Such a glad and willing reception of the Master and his message; such an immediate and unreserved conformity to the Master's conditions of friendship, would place him in close proximity to the object of his trust and service. The experience of men in entering the various circles of the Saviour's companionship is not uniform. Some advance slowly; time is necessary to progress. Others—and Zacchaeus seems to be an illustration—despise time and enter at once by the power of strong faith, and deep love, and earnest consecration into the inner circles. When he saw and heard Jesus, he saw and heard the divine man for whom his soul was craving. The love of God manifested in the face of Jesus Christ won his love. "The flood-gates of his being were opened, and the whole force that was in the man flowed forth in loyalty and obedience. He was brought into contact with that spiritual power which arrested his former course, and changed the whole current of his life." His cheerful resolution was then formed to do whatsoever the Lord commanded. Faith in Christ, confidence in his message, adherence to his truth, glad response to his commands, and earnest consecration to his service, admits to the inner precincts of the Saviour's friendship.

#### WHAT THE BIBLE SAYS.

1. Topic texts.—John xi. 33-38; Luke x. 33-42; Luke xix. 1-10.  
2. Sympathy of the inner circle.—Psa. xx. 1, 2; Isa. xlix. 13; Psa. xxxiv. 7, 17; 2 Cor. i. 3, 4.  
3. Communion of inner circle.—Psa. xxvii. 14; Jer. xxx. 21, 22; Heb. x. 22; Jas. iv. 8.

4. Cheerful obedience of inner circle.—Psa. i. 2; Eph. v. 1; Psa. cxix. 14, 16, 35; Phil. iv. 4.

#### POINTED TRUTHS.

1. Duty and love should run along together.  
2. By service we grow to love the one served.  
3. "The inner circle" do not need some office in the church or League to keep them faithful.  
4. Is duty a task-master? Enter "the inner circle," and it will be metamorphosed into an angel of love.  
5. "The inner circle" will not find greater enjoyment in entertainments than in devotional meetings and Bible study.  
6. "Many want the results of friendship before they have fulfilled the conditions on which friendship is possible."

#### UNIQUE SOCIAL.

To prepare a programme for a literary and social evening is no easy task, especially if you want to get something new and interesting. The Rattenbury Street E. L. of C. E., Clinton, was very fortunate however in the selection of such a popular programme as that given in the society on Monday evening. The pastor, Rev. R. Millyard, acted as chairman, and opened the meeting with singing and prayer; then followed a vocal duet by the Misses Goodwin, vocal solo by Mary Lough, and the distribution of autograph cards. These cards were cut the shape of the Maltese Cross, and neatly printed, on the top were the words, "Will you kindly write your name; give me your card, I'll do the same;" on the bottom, "Be sociable;" in the centre there were blank spaces for eight autographs. These cards were distributed, and each person asked to get the autographs of eight strangers. Never before have we seen such a sociable crowd, and for ten or fifteen minutes the room was a busy hive. After securing the autographs the chairman again called them to order for the balance of the programme. The mouth organ band gave two excellent selections; a quartet by Mrs. Chown, Mrs. Foster, Mr. H. Rorke and Mr. E. Davis; solo, Rosa Cuninghame; solo, Earle Seale. Then the audience were divided into pairs for an examination. A list of questions was printed on a slip of paper, and space allowed for the answer. The questions were all good, and we think everybody is wiser for at least having tried the examination. These were a few of the questions: Why are the hours from 1 to 12 like good Christians? A young man earns \$30 a month, and pays \$12 for board; according to Bible teaching what amount should he give monthly to the Lord? By whom, and where, was the Pilgrim's Progress written? Who is the General Superintendent of the Methodist Church? Where are the texts found for sermons preached in Rattenbury Street church on Sunday, September 20? Name the authors of the four following hymns: "Take my life and let it be," "Just as I am," "Oh, for a thousand tongues to sing," "Rock of Ages." How many books are there in the Old and New Testaments? Name the apostles and minor prophets. Twelve marks were allowed for each question, and the papers were examined by Misses Washington and Doherty, Messrs. Lough and Holmes. After refreshments had been served the results were announced by W. R. Lough. Misses E. Tebbutt and E. Cooper were the successful couple, they having received eighty-three marks. There were about 200 present, and everybody seemed well pleased with the evening's entertainment, which was indeed unique, and everybody was sociable.

#### A GREAT SUCCESS.

The second annual convention of the Epworth Leagues of the Methodist churches in the Milton District was held in Oakville. The church platform was beautifully and elaborately decorated with flowers. The delegation was large—some one hundred and thirty having registered. Burlington League sent a delegation of thirty-eight; Waterdown, Milton, Palermo and other places also had large delegations. In the evening the Oakville League provided a sumptuous supper in the Sunday-school hall, and the whole delegation sat down together. The programme was a good one and represented all parts of the district, everybody responding in a paper that did them great credit. After the Burlington League had reported, the delegation rose and sang a convention song, composed by their pastor, of which the following are the first and last stanzas:

"To Oakville we are going,  
With happy hearts and free,  
Our voices merry ringing  
In songs so full of glee.  
We're loyal Epworth Leaguers,  
Fair Burlington's our home,  
Christ is our Lord and Master,  
For him, and church, we've come."

"Toronto, '97,  
We also keep in mind,  
And look for mighty blessings  
On all this goodly land.  
Then rally round the standard,  
Of Christ, our Lord and King,  
And toil, all Epworth Leaguers,  
Till ye the blessing bring."

#### WOODHOUSE.

Woodhouse E. L. of C. E., Port Dover Circuit, is a country society, small in number, but we are doing some work for the Master. Each Sabbath through the summer we have placed flowers on the pulpit, then sent them to sick ones who have gladly received them. Our work for missions is growing. We give one evening prayer-meeting a month to the subject, and spend one afternoon sewing. We have started the talent system, and hope to realize an average of one dollar a member.

E. L. S.



All communications for this Department should be sent to the General Secretary of Sunday-schools and Epworth Leagues, Wesley Buildings, Toronto.

THE BOYNTON NEIGHBORHOOD.

By Faye Huntington.

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CHAPTER V.

Getting Acquainted.

That same evening Miss Harper and Rena Colburn sat together on the front porch in most friendly fashion, the young guest sitting on the step, leaning against her new friend with the most confiding air imaginable. Mrs. Boynton's guests still lingered, Miss Lee waiting for Mr. Boynton, who had offered to drive home with her and Miss Colburn; and Mrs. Loomis and Mrs. Carter would walk home together in the cool of the evening. It had been a long time since anything so bright as that afternoon's pleasure had come into Mrs. Loomis' life. They had all enjoyed the visit with their old friend, and their hearts had softened under the freshly awakened memories of the old days, and the many kindnesses of Mrs. Getman when she was their neighbor.

The subject of Home Classes has been brought up and explained to Mrs. Getman, who, seeing at once the advantages of the scheme, had thrown her influence in with Mrs. Boynton. But Mrs. Carter was not easily won. Her opposition was less marked than it had been in the morning, but she didn't see the use; she had no fondness for study, and was too old to begin; besides, she wanted Sundays to rest in; they were apt to have company, or go visiting, and she was not going to pin herself down to the Bible with a lot of children. They might study if they had a mind to, and she wouldn't wonder if the new boy who had come to work for Mr. Carter would like to take it up. She guessed he was one of that kind anyway.

Miss Lee was enthusiastic, and Mrs. Loomis grew interested and strengthened in her resolution to undertake the work, though in her heart she was sure that, if her husband should find it out, he would forbid it. But she was growing more determined to assert her right to teach the truths of the religion of her own parents to the children left by their negligent father so entirely to her care and management.

Mrs. Boynton gave a "tea" to the young people in honor of her sister. It was not a large party, for there was not material out of which to make up a large gathering. Rena Colburn, who spent half her waking hours at the Boynton homestead, was there as a matter of course; and Karl Winchell, who had been so unfortunate as to find Miss Harper out when he had called in accordance with his mother's suggestion and his own thought, now had the pleasure of making the young woman's acquaintance. In that neighborhood there was little of the caste feeling, and Cline Eastman's appearance at a social gathering in company with his employer's daughter surprised no one. There were half a dozen others, with Miss Melinda Lee to help Mrs. Boynton in the work of getting supper. The tables were set in the yard under the old trees, and tea was served a little later than the usual hour of country suppers in order to accommodate the farmer boys, who could only come after the day's work was done. The tea was simple, yet served with care, even with elegance; and some of those boys and girls had their first glimpse of real refinement as shown in the getting up and serving of a plain supper.

There had been no apparent effort to turn the conversation in the line of the proposed Bible study, and yet, as they sat at the little tables, chatting over their cups of chocolate, one and another were asking, "Are you going to join?"

Miss Harper, sitting at the table with Karl Winchell and Lillian Carter, with Rena Colburn by her side, was saying:

"I am very glad to know you, Mr. Winchell. I have already expressed to these young ladies my delight at meeting them. As I am to spend the summer here, and very likely other summers, I want to get acquainted with the people, especially the young people. You know a teacher gets in the way of being interested in all young people. Then we get the idea that we can help them, and we are apt to have our pet schemes to carry out."

"I see!" returned Mr. Winchell. "You are on the lookout for some one to test your theories upon."

"Exactly," was her quick response. "You are very ready at catching my thought."

"And do I strike you as being a good subject for your experiments?" he asked, laughing.

"Well, I was not thinking of you so much in that light as in the capacity of a helper. Of course, I expect you to be interested in my plans for their own sake, but I also want your influence in helping me to win the young people of the vicinity."

"I fear your estimate of my influence is beyond its worth. I do not count for much among the neighbors. I have been away at school ever since we moved here until two years ago, and, the fact is, I do not know much about the people."

"Then you and Miss Harper and I are on the same footing," said Rena Colburn. "We three can consider ourselves a committee to convert the Boynton neighborhood. Is that your idea, Miss Harper?"

"Oh, dear, no! Don't put it that way! We want to interest our friends here—those who seldom or never have the chance to go to church—in Bible study at home. That is the idea."

"Whew!" ejaculated Mr. Winchell, adding quickly, "Excuse me, Miss Harper, but isn't that quite an undertaking? I am afraid you do not know this neighborhood as well as I do."

"I only know that there are human souls here cut off from all religious privileges—some of them longing for sympathy and help, others not caring."

"I take it, then, that you consider 'religious privileges,' as you term it, an essential to human felicity?"

The tone, perhaps, more than the words, was a revelation to Miss Harper of the religious beliefs or non-beliefs of the young man. She was not disposed to enter into an argument with her visitor, but she must have looked her surprise, for he immediately added:

"Excuse me, Miss Harper, for so speaking. But if they do not care, why should you? 'Don't care' is a very comfortable boat to sail in; don't you think so?"

"But would you have the nation drift back to heathenism?"

"Not much danger of that while there are people like the Boyntons and yourself with your tugs headed the other way to tow the people back," responded the young man with a laugh.

"But there are some who do care—who really need our help and sympathy," said Miss Harper, still serious.

"Oh, I don't know! The people do not seem to me to call for much in that line. For the most part, I should say they are quite content."

"I beg your pardon, but I am afraid you do not know what you are talking about. There are women in this neighborhood on the verge of insanity because of loneliness and lack of outside interests. They have been turned back upon themselves until their minds are stagnant and their hearts are breaking. If they can be aroused to interests outside themselves, they may be saved for their families and the community."

Then, in reply to Mr. Winchell's questioning, Miss Harper gave him a brief outline of the plan. He listened politely, then said:

"But would not the end you have in view be reached better by some other plan? Why not take up something which will call out the activities of the people along the line of intellectual development? A Chautauqua Circle for instance, or something in the way of physical culture—a Delsarte class or a tennis club?"

"Those things are good, and will, I think, come in time. But I believe we need a foundation to build upon, and there can be none better than a knowledge of the Bible. If we do not find time in this world for the other things, it will not matter so much, but we cannot afford to do without the sort of culture which the proposed plan will give."

Then the conversation drifted away to other topics. Later in the evening some one asked:

"What hour will be best? Shall we all take the same hour?"

Mrs. Boynton replied: "We shall take the hour from three to four. That seems a convenient one for most people."

Then Karl Winchell, in an aside to Louise, said:

"Why, are you going to join? I supposed it was intended only to have people who never go to church; a sort of missionary effort among the heathen!"

Louise replied: "Of course we shall join. We do go to church generally, and hope to have a great many double X's on our record cards; but there are many Sundays in the year when my brother and sister cannot get out to church, if the reports which I have heard of snowbanks and mud are to be credited."

Meantime Lillian Carter was saying, "I'd like to join that society or circle, or whatever they call it, real well; but we haven't a Bible, and I do not suppose I could coax father to get one."

"That will be all right," said Cline Eastman. "You can use mine, and, if you like, we can all study together. I have been thinking that it would be a nice place to read and study down under the big butternut on Miss Lee's line. I could fix some seats and a rustic table, and perhaps Miss Lee and Miss Colburn would like to sit there sometimes, and Sunday afternoons you could take the children there, and we could study together."

As Karl Winchell was saying good-night, Miss Harper remarked:

"Then we may not hope for your co-operation in our scheme?"

"Really, I would not like to pledge myself to anything of the sort. I shall not oppose it, of course; but I am afraid I am not a very hopeful subject for you to experiment upon," was his lightly-spoken reply.

Mr. Winchell continued to make light of the plan. He could not be said to oppose. He never opposed anything. He was a well-educated young man, living on at home, partly because it suited him very well, and partly because of his invalid mother's wish. He called himself very liberal in his religious views. He did not play ball on Sunday, and this was the reason he gave:

"I respect the laws of the land, and the opinion and prejudices of a large class in the community. But if other people choose to play, I make no objections. I do not believe the Bible myself, but so long as many people do, they may as well be indulged in their beliefs. I have no ambition to set up as an advocate of any system of belief or unbelief. I want the privilege of believing or disbelieving as I choose, and other people may adhere to whatever absurdity they please."

After the guests had departed they sat down to talk it over.

"Well, Lou, what do you think of our neighborhood now?" asked Mr. Boynton.

"I think it is quite time the 'higher educa-

tion' of the Boynton Neighborhood had begun."

"Ah! You think you have discovered a mine of undeveloped talent?"

"Well, I think there are minds here capable of appreciating the beauties of our religion, and hearts that are hungering for something better than they have at present, and souls for whom Christ suffered that have not yet heard the Gospel. You know, brother, when I meet a bright intellect I long to give it a lofty ambition, even the loftiest; and when I meet a weary, struggling soul, I feel as though I must at any cost show that soul where to lay its burden. And both classes are here."

"Did you notice young Eastman much?"

"Yes; I observed him particularly because he wore a little ribbon badge with the letters 'Y. P. S. C. E.' I am much interested in that society."

"I think it quite likely that you are!" said Mr. Boynton, laughing. "I wonder if there is a society in which you are not interested."

"But I am especially interested in this one, and I made him talk about it, which he was very ready to do. He seems a bright fellow, and well educated so far. Who is he, and what is he doing here?"

"He is Mr. Carter's farm hand just now. He comes from a good family over the river. His father died last year, and left only a small property, and this boy has set out to take care of himself. I understand that he wants to study medicine, and is trying to earn money to take him through a course of study."

"What a pity, when there is so much wasted on rich men's sons who amount to nothing, that a boy with evident talent should have to spend his best strength earning money to fit himself to do his real work in the world!"

(To be continued.)

LESSON 3—OCTOBER 18.

SOLOMON'S WEALTH AND WISDOM.

1 Kings iv. 25-34.

Golden Text.—"Them that honor me I will honor, and they that despise me shall be lightly esteemed."—1 Sam. ii. 30.

Home Readings.—Sunday, 1 Kings iv. 20-24. Monday, 1 Kings iv. 25-34. Tuesday, 2 Chron. i. 13-17. Wednesday, 1 Kings x. 14-25. Thursday, Eccles. ii. 1-11. Friday, Eccles. ii. 12-17. Saturday, 1 Tim. vi. 9-19. Sunday, Matt. vi. 19-23.

EXPOSITORY.

25. "Dwelt safely"—It means much to dwell safely in that land. The dwellers in Armenia and Turkey know something of the lack of safety there now. For a person to enjoy the fruits of his labor in quiet and security is a rare thing in western Asia to-day, and it was so outside of Israel three thousand years ago. The Hebrew word for "safely" means also "confidently." He had confidence in his government that it would protect and not rob him, and in his neighbors that they would respect his person, his family and his property. "Under his vine and under his fig tree"—An expression which shows how little of city life there was in Israel in the days of Solomon. The expression is a common one to describe a time of comfortable peace.

26. "Horses for his chariots"—Mention is made of his horses and chariots to give an idea of Solomon's wealth and prosperity. Everything was on a grand scale. Only one part of the army—the cavalry—is referred to here. "Horsemen"—He had cavalry as well as war chariots in his army. The equipment was of most costly order. In the Oriental mind wealth and wisdom were not so much things acquired as gifts from God. The sacred writer here does not give special prominence to Solomon's wealth in money and treasures, but rather to the magnificence of his court, the peace of his reign and the stores of his wisdom.

27. "Those officers"—Who were referred to in verses 7-19. "Provided victual"—Raising what supplies were needed by taxation, the method of assessing which seems to have been pretty much left in their hands. The amount needed was, of course, immense.

28. "Horses and dromedaries"—The word "dromedaries" means "swift steeds." "Where the officers were"—Better, as in the R. V. margin, "where the king was." It is also possible that the meaning is "where it should be," that is, the place appointed by the king. "Every man according to his charge"—The barley was for the animals, since oats were not grown in the East. Barley bread is also common among the poorer people and the servants. There was system and precision in the gathering of this supply. Every man had his appointed duty, and he was held responsible for any remissness, delay or lack of abundance in the supplies. The twelve deputies over the districts had others under them, so that they carefully purveyed for the royal wants.

29. "God gave Solomon wisdom . . . and largeness of heart"—By wisdom and understanding the sacred writer would include two distinct things. The Hebrew word for wisdom primarily appears to have designated skill or perhaps knowledge, as in governing; understanding meant penetration or discernment, the result of the knowledge or of the skill. Then the gift of largeness of "heart" was from the Lord, a gift as important and more valuable often than wisdom itself. Eastern people meant by it a certain capacity of intellect as well as large emotional nature. The round of faculties shows the great variety and scope of the king's talents.

30. "All the children of the east"—The region on the Euphrates and between that river and the desert was the home of a class of men famous in all the ancient world for their wisdom. It is worth remembering in this connec-

tion that the beginning of most branches of modern science can be traced back to the Arabs who dwelt here. "The wisdom of Egypt"—A country in which there were mysteries requiring much time for their mastery, but these studies, though they included some knowledge of geometry and astronomy, were less in the line of modern science than were the studies of the East.

31. "Wiser than all men"—All the men who lived in his time. The names of some of them are given here, but we know nothing more of them, except that two of them are the reputed authors of some of the Psalms. "In all nations"—It was a strange thing for an Israelite to have any fame in foreign lands except for military prowess.

32. "Three thousand proverbs"—Poetical bits of a sort very like that which we have in the book of Proverbs. There are less than three thousand such sayings in the book of Proverbs as we have it, and some of those are not Solomon's. "His songs"—Most of them, very likely, about secular subjects, and for that reason lost to us. These words give us a glimpse of Solomon's literary work. He must have been a most diligent student, and also a most laborious worker. His literary activities seem to have covered almost all subjects that were then open for investigation.

33. "He spake of trees"—Probably the reference is to some distinct work on this subject. We know nothing of it, but the book was probably a collection of songs, describing in poetical rather than scientific form the appearance and habits of the various trees which grew in Palestine. "From the cedar . . . unto the hyssop"—The cedar being the type of grandeur, as we speak of the oak, and the hyssop a small and unattractive, though useful, plant.

34. "There came of all people to hear the wisdom"—From different countries embassies came. Solomon's fame for wisdom spread everywhere, and the people from all lands sought his presence to hear his words.

PRACTICAL APPLICATIONS.

1. The blessings of peace are very precious. In Solomon's time the people dwelt safely—every man under his vine and fig tree. There was no war to make them afraid. They went on with their work on their farms, in their homes, without fear of being disturbed by enemies breaking in upon them. We are enjoying the blessings of peace in our own country. We cannot be too thankful for this. David had fought battles and subdued the enemies of the kingdom, and Solomon's peace was the fruit of what David had done. The blessings we are enjoying are the results of the sacrifices and toils of those who have gone before us.

2. We should notice that Solomon's wisdom and largeness of heart were God's gifts to him. He was called to do a certain great work for God, and God gave him the wisdom and the ability necessary for it. We should never forget that all our talents and all our powers are God's gifts to us. We must not think that our powers are our own. We must not boast of them as if they were. We ought to be made humble as we think of them, because they indicate our responsibility.

3. Solomon's wisdom, wealth and understanding being gifts of God, he should have employed them for God and in behalf of men. He should not have used them for his own exaltation alone. Wealth used for display merely feeds a man's vanity, and starves his soul. Its possessor should feel that he is but a steward to employ it for his Lord.

4. It will be singularly unfortunate if any teacher is unwittingly misled by the title of this lesson into misusing the text for the purpose of extolling wealth in money, in imitation of Solomon. The sacred writer, here at least lays greater emphasis upon the wisdom of Solomon than upon his wealth; upon his equipments and royal state befitting his station than upon his money.

SINGING IN THE PRIMARY CLASS.

As the Jewish pilgrims on their way to the feasts at Jerusalem had their "songs of the going up" (songs of degree), with which they cheered their own hearts and praised God as they journeyed, so the little pilgrims on their way to the heavenly Jerusalem should also have their songs of joy, comfort and praise.

Aim.—To teach the children to worship God in song, and not for their own pleasure nor the entertainment of friends. It is therefore necessary that they should understand the words which they sing, and be in the spirit of the song. Sacred song will fail of its purpose if little ones blindly sing, "Black tides" for "Glad tidings," or "Three five us again" for "Revive us again."

Time.—Certainly not over one-fourth of the session should be spent in singing. It should not be done at one time, but at intervals throughout the session, in order to make restful episodes.

Number.—It is better to keep the children well practiced in a few songs than to have them half know a large number. Ten, or at least twelve, songs will form as large a collection as little children can keep in practice. They should be taught one new song each month, and about as often one that is worn out should be dropped.

Teaching a New Song.—1. Read over two lines, or at most one verse. Talk about it; illustrate its meaning on the blackboard or by stories or pictures.

2. Let the children repeat the words.
3. Have the air played on the organ or piano.
4. Let the teacher sing it alone.
5. Let the children sing it with the teacher, learning one or two lines at a time.
6. Let them try to sing it without the teacher.
7. Get the children to promise to sing the new piece at home through the week.

# The Christian Life

"CREATE IN ME A CLEAN HEART, O GOD."

Psalms lxxxiii. 19.

O for a heart to praise my God,  
A heart from sin set free!  
A heart that always feels thy blood  
So freely spilt for me!

A heart resigned, submissive, meek,  
My great Redeemer's throne,  
Where only Christ is heard to speak,  
Where Jesus reigns alone.

A humble, lowly, contrite heart,  
Believing, true and clean;  
Which neither life nor death can part  
From him that dwells within:

A heart in every thought renewed,  
And full of love divine,  
Perfect, and right, and pure, and good,  
A copy, Lord, of thine." —C. Wesley.

## SOUTHPORT CONVENTION.

How to be holy is an important consideration, and it is one of the blessed signs of the times that earnest efforts are being put forth in so many denominations to increase the tone of piety among their members. Holiness is power, and however desirable knowledge may be, it is of vital importance that there should be a proportionate increase of power, that the world may be won to Christ.

Among the many valuable periodicals that are published to fan the flame of piety, we give special prominence to "The King's Highway," and "The Guide to Holiness," both of which we always read with pleasure. The last issue of "Highway" contains a lengthened account of the Southport Convention, which has been held annually for several years past. The services usually continue a week, with three services a day. On the Sabbath previous sermons are preached in various Methodist churches of the town; then on Monday crowds gather from various parts of the country, so that the large tent in which the services are held is generally crowded to its utmost capacity. Among those who almost invariably take part may be mentioned the venerable Rev. E. E. Jenkins, D.D., W. H. Tindall (whose experience we detailed in a previous issue), J. Brash, T. Cook, G. A. Bennetts, W. Middleton, T. Champness and others, both ministers and laymen.

The late convention has not been less spiritual than those previously held. At the introductory meeting, which occupied the forenoon of the first day, Mr. Tindall stated that the vicar of a large parish in London told him that he and several clergymen met every Wednesday and spent the whole morning in prayer. The vicar said, "We do not talk about our plans; we don't discuss what we are going to do; no report is read of what we have done. We simply give ourselves the whole morning to prayer. Some people think that it is waste of time. Well, we have not found it so. We always find we can do more work in the parish, and very much better, than we did before." So, Mr. Tindall expressed the hope that as "each convention had been marked by some one distinguishing feature, he trusted that the most prominent feature of the present convention would be prayer." From what we could gather, we conclude that the wish of the president was largely realized, and that the convention was one of much prayer.

### SOME OF THE ADDRESSES.

Of course, every session was begun with devotional exercises. The first address was by the Rev. Dr. Jenkins, who took for his text the prayer of the apostles, "Lord, increase our faith." He gave many quotations, proving how the apostles lacked faith, and said, "A want of faith hinders work, and is the explanation of the failure of work." The Doctor, in explaining the prayer of the text, made good use of the instances in the Saviour's ministry, where the exercise of faith was the condition on which miracles were performed.

Rev. Mr. Tindall followed Dr. Jenkins with an illustrative address on the Pentecost, dwelling particularly on the fact that Pentecostal power gave an exaltation of personal character, a removal of timidity. The disciples talked to each other, and also to other people. Peter, of course, was prominent as the chief speaker, but the others were not idle. If there were no inquiry rooms, there were at all events a great number who were instructing the inquirers. In the application the speaker insisted that Pentecostal power was for all time. Christians could not obtain the power if they would not pay the price. "God will provide

the Pentecostal fire if we will provide the Pentecostal fuel." All our lusts must be consumed.

### THE OBJECT OF THE CONVENTION.

The great object is to promote holiness among all who attend, and through them to all the churches with which they are connected. This object is never lost sight of, hence all the addresses, whether delivered by ministers or laymen, related to some phase of this grand theme. Rev. Thomas Rider, when discoursing on Apollos, Acts xviii. 24-28, and his intercourse with Aquila and Priscilla, expressed the opinion that Apollos knew a good deal about the Scriptures, but was willing to be taught by those who were persons of deeper experience. And here is a lesson for all Christians, especially those who are starting in the Christian life. This is one advantage of attending Christian conventions; there is an exchange of thought, and the testimonies given impart instruction. Apollos was willing to learn from Aquila and Priscilla; so was John Bunyan willing to learn from the women in the marketplace. John Fletcher became all aflame as he heard a dear woman of God talk of being made free from sin. The desire was felt in his own breast that he might enjoy the same blessed experience. A layman told Dr. Fauler that he could learn more from the teaching of Jesus Christ in half an hour than he could from the Doctor if he preached like that until doomsday. The Doctor was offended, which proved that he was not willing that God should send by whom he would send.

### SINGING.

This was appropriate. Solos were numerous, such as, "It is try, but trust," "I will sprinkle you with water," "One thing I know," "My Father is rich in houses and lands," "It passeth knowledge, that dear love of thine," etc. No hymns surpass those of Charles Wesley for experimental piety, and it is a matter to be regretted that even among Methodists those grand hymns are not so much in vogue as they ought to be. I knew a minister who was a fine example of holiness, and at one time of his life he committed a considerable number of Mr. Wesley's hymns to memory, and often quoted from them in his public discourses. Singing and making melody in the heart unto God is an excellent means of increasing personal holiness. Too many assume a gloomy mode of appearance, and when they talk of themselves, they do not give sufficient prominence to their joys; but they are sure to expatiate on their sorrows, their trials and tribulations; and the consequence is, they do not give such a favorable recommendation concerning religion as they ought to do. This is sadly wrong. The world does not need books of Christian Evidence so much as it needs living witnesses to the power of saving grace. Christians need to learn that "Christ is their all in all," and that the full salvation which he promises will make them living epistles, known, read and seen of all men.

### CHRIST'S EXAMPLE.

No address delivered at the Southport Convention was on a more important topic than that now named. The speaker, the Rev. G. Campbell Morgan, referred to the fact that we know little about Christ's early life; but he believed that there was sufficient in the New Testament to prove that he attended the daily round of life, for at least eighteen years, as a carpenter. The people said, Is not this the carpenter? In his work as a carpenter there would not be the slightest flaw. He would exert no evil influence among his associates; "there would be no shoddy work done by him." This was his daily avocation, and he pursued it in such a way that he obtained favor with man, but he also grew in favor with God. Here was the divine side of his character. He also studied the Scriptures. In his human side his acquaintance with the Bible increased. He was not like those who pretend that they have no need to read the Scriptures; but how can they know the mind of God without reading or searching the Scriptures? There is no position in life but there we may live a life of faith in the Son of God, and exhibit the Christian temper, act out the principles laid down for every-day life. Make the best of the position you occupy, acting in all things as you believe Christ would act if he were in your place. Pentecost power would help you to do this.

### BE FILLED WITH THE SPIRIT.

This was the topic on which the Rev. Thomas Cook gave the concluding address. — See Ephesians v. 18. He said there is a difference between having the Spirit and being filled with the Spirit. It is our duty to be filled; we are commanded to be filled. Every command implies the ability to obey the command. Every exhortation to duty implies the ability to perform the duty. So here, we are to be filled with

the Spirit. All may thus be filled, no matter how weak we may be. The characteristics of the Holy Spirit are wind, water, fire. Look at these. They will enter every crevice. So we have only to make room, and any of these will come. And then, too, the Spirit is a gift. This is often lost sight of. Sunlight is a gift, it is given; but if a man closes his window-shutters, he must not expect that he can feel the sun, or enjoy the light. There are diversities and operations. Being filled with the Spirit starts a new era in a man's life. Our duty is to keep on being filled daily. Yield yourselves to God. Pray with Wesley:

"Come, Holy Ghost, all-quickenng fire!  
My consecrated soul inspire,  
Sprinkle with the atoning blood;  
Still to my soul thyself reveal,  
Thy mighty working may I feel,  
And know that I am one with God."

P.S.—Mr. Cook, at the close of his address, appealed to those who were ready to surrender all to God that they might be filled with the Spirit to stand up. Hundreds responded, and it is hoped that many received the blessing they sought. On the following Sabbath, at one of the Southport churches, where the Rev. J. Baker and T. Cook preached, more than forty persons went into the inquiry-room seeking peace with God. Why cannot we have similar conventions in Canada?

## Temperance Items.

From the figures given by Professor Peabody, of Harvard University, it would seem that over one hundred thousand different persons daily patronize the bars of Boston, and that the daily receipts are \$22,675.

Queen Victoria has signified her willingness to receive a petition protesting against the traffic in opium and spirituous liquors, bearing 7,000,000 signatures, collected by the W. C. T. U. all over the world.

The bar at the Commons of the Dominion Legislature has been abolished, and no intoxicating liquor is allowed to be sold within its precincts. The Senate bar is used by Senators only. Thanks to the vigilance of the temperance men of both political parties.

It has been stated that if all the money spent on liquor in Great Britain was given to the railway companies, everybody could ride free in that country, there would be nothing to pay for the carriage of goods, and a balance of sixty million pounds would remain.

Ambulances for the care of street drunkards are to be put in operation by the Salvation Army in New York city. These ambulances will patrol the streets of the slum districts at night, and will assume the responsibility of the care of any homeless drunkards, with a view to their reclamation and conversion.

The Scottish Reformer is authority for the statement that for twopence a week a certain liquor-seller in London guarantees his customers against the legal inconveniences of intoxication, defending them and paying the fine when inflicted. This is a scheme of insurance for the drunkard which the insured will hail, protection from the legal consequences of his imbibing. But it cannot prevent the drink doing its work.

Judge Dugas, of Montreal, in sentencing a prisoner, said: "Unfortunately liquor is the cause of many crimes, in fact, nearly all the crimes of professional burglars. You are exactly in the same position as those who are constantly being brought here. There is at least ninety-five per cent. of the prisoners brought here for a similar offence which is caused through drink. Many letters and petitions have been received in your favor. I believe you to be of a respectable family, and you have borne a good character up to the present time. At the same time liquor is no excuse for your action. You can be sentenced to fourteen years for the crime you have pleaded guilty to. At the same time I cannot close my eyes to the fact that you have borne a good character. It seems to me, though you bear such a character, you belong to that class of people who love liquor too much. It is a disgrace to civilization, is this liquor! liquor! liquor! I am sorry for it. You will be sent to jail for three months with hard labor."

### NARCOTICS PRODUCE CRAVING.

There are many narcotics which afford temporary relief, but there is a universal law of compensation. Narcotics of all kinds demand payment for the ease or pleasure they afford. They compel the dancer to pay the fiddler. For every exaltation there is a depression. When a narcotic is first taken, there is a stimulation of a most pleasurable nature, which is followed by nepenthe, sleep and dreams. Following these there is a brief season of conscious restfulness, and then comes the dreaded compensation—depressed spirits, pains and aches, simulated or real, and there is a disposition to return to the drug. This depression is inevitable, and each taking tends to a fastening of the habit. Narcotics create this craving much more quickly than alcohol does, and herein is their greater danger.—Ex.

"Tobacco is a filthy weed,  
It was the devil sowed the seed,  
It stains your pockets and your clothes,  
And make a chimney of your nose."

# The Family

## ARCADIE.

I travelled many winding ways  
That weary seemed to me,  
In cloudy nights and windy days,  
To find sweet Arcadie.

The shepherds stand on either hand:  
"We fain would go with thee,  
Save for our sheep, to that sweet land,  
That far-off Arcadie."

Along the self-same way I fare,  
And shepherds ask of me:  
"Hast found those green fields anywhere?"  
"Yea; but the people dwelling there  
Know not 'tis Arcadie."

—Arthur Willis Colton, in The Century.

## TWO PICTURES.

It was a warm summer morning, and Christy's window was open as usual; but her outlook was an inlook, for that was the view she liked best as she sat sewing day after day. She was so fortunate as to have a choice of views, which was a luxury unknown to most of the dwellers in the crowded old tenement, where no view at all—unless looking upon a solid brick wall could be called a view—was the rule. But the upper corner room, occupied by Christy and her sister Martha, had two windows, one looking out on a side street that led from a wide thoroughfare to the poorer parts of the city, the other opening on a narrow alley. This last was Christy's favorite; for, though she seldom cared to look down into the narrow passage with its heaps of rubbish, she could look directly across it into a window of the great building which fronted on a handsome street—the window of a studio.

What a world of wonder and beauty that room was to Christy! It was so well lighted that she could see far into it and catch the gleam of white marbles and rich bronzes. She had glimpses, too, of pictures—pictures everywhere; and there were gorgeous bits of coloring in draperies and old costumes. She could occasionally see the visitors that came to look and admire, and, best of all, because nearest and clearest, she could see the artist at his work.

If he had ever looked over at the old building across the alley, which Christy thought very improbable, since he had so many delightful directions in which to look, he would only have seen a pale girl sitting at one of its highest windows, and stitching busily day after day. He would not even have seen the crutch beside her chair, which told why Martha had to do all the going out, and why Christy was so often alone. He would never have guessed that his rooms made the chief pleasure of his unknown neighbor's life.

To-day there had come into it something so new and absorbing that for once Christy's hands dropped idly in her lap. A young girl was posing for a picture, and she was placed where the little seamstress could see her plainly. A girl with fair, flowerlike face she was, dressed in a quaint soft robe of white that clung about her slender figure, and bearing in her arms a weight of blossoms, as if she were but just returned from a ramble.

"As if she had been where such beautiful things grow. Oh, how lovely!" exclaimed Christy. "And somebody is going to have a picture of her just that way to keep always."

Sights and sounds of a nearer world broke often upon Christy's fairyland. The wailing of Mrs. Murphy's twins came with painful clearness and frequency from a lower room, and the maternal tenderness with which Mrs. O'Connell assured her Patsy that he was the "tormint" of her life, and would "come to the galluses yet," was heard all over the tenement many times daily. Poor Martha, too, often came home weary and discouraged because of careless employers who calmly asked her to "call again," instead of paying for finished work, or unreasonable ones who wanted marvels of stitching accomplished in impossible fragments of time. And there were sober councils, when Martha, with forehead drawn into anxious lines, and Christy, with pale face paler than usual, tried to plan how their slender purse could be made to meet the demands of the landlord and the baker.

But Christy tried to be hopeful, and she was always helpful. She had comforting words for Martha, and the table, however scant its provisions, was always neatly spread when the tired workwoman came home. In the safe shelter of that upper room the twins were left when their mother went to carry home washings. Mrs. O'Connell came there with her

lamentations, and even Patsy sought it as an asylum from merited wrath, while many of the other tenants knew it as a refuge or a resting-place from their various ills. Altogether, there was little time for dreaming in Christy's life, and her patient hands took up their work again after a few ecstatic minutes, but her eyes wandered constantly to the girl who lived in a world so different from her own.

"To have such beautiful things around her all the time; to live, really live, in a house where she can see all the pictures and flowers she wants, what would it be like?" mused Christy. "But I believe that I'd care most of all about being made into a picture. How strange and lovely that would seem!—to be made into a picture that would last and give pleasure to somebody always."

An uneven step was heard on the creaking stairs, a step that Christy knew only too well, for many a peaceful hour had it disturbed. Her face clouded a little at its coming just now, but this would be Granny Flannigan's last visit, and she must let her enjoy it.

"Yes, indeed, child, an' we're off; for thim that has nothin' to move takes little time for the movin'," said the old woman disconsolately. "Tim says that we'll have a better place nor this, but well I know the crayther don't be tellin' me the thruth. It's little good for him to be sayin' that things'll all come straight whin his own steps is that crooked wid drink that he nades a whole street to walk in. I'm sorry to be lavin' ye, Christy. Many's the time ye've helped me wid yer soft ways an' kind heart—the saints bless ye! An' wheriver we goes I'll always be seein' ye here so nate and comfortable like, wid yer face smilin' for iverybody—that's how I'll be seein' ye always."

Granny's apron was thrown over her face as she took her departure, and Christy's eyes were moist with sympathy. But there was a light shining through the tears. "Why, I have made a picture!" she said. "Granny Flannigan will carry one away with her. I believe that God is lettin' me make pictures all the time."

Ah, little Christine, that is what we all are doing day by day—making pictures of ourselves in other lives; to brighten or darken them, to help or to hinder. And a day is coming when all these hidden pictures shall be unveiled.—Kate W. Hamilton, in Forward.

#### THE GARDENER'S SECRET.

There was once, in the ages gone by, a gardener of rare patience and discernment. He would go out into wild places, and, stooping down, would detect some tiny plant of no moment to careless eyes, and would bring it home to his garden and tend it with such loving care that it would gain strength and beauty, surprising him and gratifying him with its generous responses to his tender fostering.

People heard of his beautiful plants and came to his garden.

"Ah, you indeed have a rare plant here!" they would say, pointing to one of his treasures. "That must be priceless in its worth."

"No, indeed," he answered; "it is just a wild flower, nothing more. There are thousands like it."

"But if we bring the wild flowers home they die," they answered. "How is that?"

"I cannot tell," he said, "unless it is that I care so much and that I have put my very heart's desire into the tending which I give them day after day and week after week."

Now, one day the gardener was in trouble; great sorrows had encompassed him, and the bright light had faded from his life.

It was nothing to him that his garden was beautiful, and that the fame of it had travelled first to one land and then another, and that many strangers sought to learn the secret of his subtle skill.

All this was nothing to him. Heavy hearted he went about his work, finding neither peace nor comfort until one early morning, when he was wandering listlessly in the desert, weaving around his soul a network of sad thoughts, his eye chanced upon a tiny white flower.

There was something in the whiteness of it which held him for a moment spellbound—it was as white as the surf of the fairy Pacific; as white as an untouched field of Alpine snow; as white as one's ideal of a pure mind.

He stooped down and deftly raised its roots, and, forgetful of all his sorrows, hastened home with his fragile burden.

But, alas! it was so fragile that at first he did not dare to hope that it would live. It drooped and drooped, and the gardener knew that he would lose his treasure.

"If I could only have saved it," he thought. "I have never cared for any flower so much as for this one."

Well, he saved it. And when at last it

raised its head and smiled to his care, he felt a gladness unspeakable.

"Little friend," he whispered, "I found thee in an hour of sadness, and together with thee I found courage and consolation, and, therefore, I named thee Friendship."

It grew up strong and beautiful, white as the surf of the fairy Pacific, white as an untouched field of Alpine snow, white as one's ideal of a pure mind.

Of all the plants which the gardener cherished this one called Friendship far outshone them all. Strangers could never pass it without a tender word of praise, and without asking the name of this plant, which looked so chaste and calmly beautiful, and when they had learned its name they all wanted it.

The rich were willing to pay any price for it, and those who had not money would fain have offered the best service of their minds, their brains, their hands.

But the gardener smiled always and shook his head.

"Nay," he said, "I cannot sell it, neither for money nor fame, nor anything which the world may hold. It is my very own—part of my own self. But go ye out into the wild places and ye will see many such plants. There they are for every one to take or leave. Only have a little care in the lifting of them, and in the nursing of them. They are very frail. Still, if you use every care you know your little white flower, Friendship, will grow up strong, revealing to you all the time new beauties and fresh delights. At least, thus it has been with me."

Then, so runs the legend of the gardener, those who were eager enough to take the trouble wandered into wild and lonely places and found the tiny white flower, as they thought.

But they often gathered the wrong plant and took it triumphantly to the gardener.

"See here," they said, "we have had no trouble with this flower. From the very first it nourished and grew apace."

The gardener looked at it and smiled sadly. "So many have made that mistake," he said. "This is not the plant Friendship, but merely its counterfeit, which, after a time loses its whiteness, and then it could not deceive anyone."

But others who came to the gardener had indeed found the real plant Friendship, only they could not rear it. They brought their faded plants to him and pointed to them sorrowfully.

"Mine did so well at first," said one of the strangers. "I felt so confident of success."

"Perhaps thou wert too confident, and so neglected it," said the gardener, kindly. "If thou tryest once more remember that thou must never relax thy watchful care."

"Ah, how can I ever hope for success now?" said the stranger sadly. "My heart is sore with disappointment."

"One never knows," said the gardener, "and if thou shouldst ever tend another plant, hasten to tell me how it has fared with thee and it."

The gardener lived to know that many, taught by him, had learned to find the fragile flower Friendship, and to rear it with success. Some had failed once and twice and thrice, and then succeeded, and others had failed altogether.

But there were many who had divined his secret, and he was glad; for he knew how much the world would gain of whiteness.

Then he died, and it is not known to whom he bequeathed his own beautiful plant.

Maybe you have it; perchance I have it. It is surely among us somewhere.—Beatrice Harraden, in Pacific Rural Press.

#### "MY DARLING."

These words in bright letters stood out in bold relief on the dashboard of a huge four-horse truck in a street blockade. The driver looked as unsentimental as possible; but he was not profane or brutal to his horses. Patiently he waited the loosening of the jam, while his neighbors filled the air with curses. Finding his horses restive, he climbed from his box and soothed them with gentle words and caresses. Then a bystander asked him why he called his truck "My Darling."

"Well," he said, "because it keeps the memory of my daughter, little Nellie. She's dead now; but before she died she put her arms around my neck and said:

"Papa, I'm going to die, and I want you to promise me one thing, because it will make me so happy. Will you promise?"

"Yes," I said, "I'll promise anything. What is it?"

"Then, fixing her eyes upon mine, she said: 'O papa, don't be angry, but promise me you will never swear any more, nor whip your horses hard, and be kind to mamma.'"

"That's all there is about it, mister; I promised my little girl, and I've kept my word."

When the blockade was lifted the big truckman resumed his seat, and was soon lost in the tide of travel.—Exchange.

## Children's Corner.

Breakfast Motto.—The Lord is good to all.—Psalm cxiv. 9.

Weekly Proverb.—More are drowned in the wine-cup than in the ocean.—German.

#### HOW A BOY MEASURED A TREE.

He is not a boy in a book; he lives in our house. He seldom says anything remarkable. He eats oatmeal in large quantities, and tears his trousers, and goes through the toes of his boots, and loses his cap, and slams the doors, and chases the cat, just like any other boy. But he is remarkable, for he asks few questions and does much thinking. If he does not understand he whistles—an excellent habit on most occasions.

There was much whistling in our yard one summer. It seemed to be an all-summer's performance. Near the end of the season, however, our boy announced the height of our tall maple to be thirty-three feet.

"Why, how do you know?" was the general question.

"Measured it."  
"How?"  
"Foot-rule and yardstick."

"You didn't climb that tall tree?" his mother asked anxiously.

"No'm; I just found the length of the shadow, and measured that."

"But the length of the shadow changes."

"Yes'm; but twice a day the shadows are just as long as things themselves. I've been trying it all summer. I drove a stick into the ground, and when the shadow was just as long as the stick I knew that the shadow of the tree would be just as long as the tree, and that's thirty-three feet."

"So that is what you have been whistling about all summer?"

"Did I whistle?" asked Tom.—Bright Jewels.

#### GIRL LIFE IN A MILL TOWN.

When Ellen was ten years old she was badly burned on the legs by an accident with a lamp, and she has never walked since.

I asked her if she ever went outdoors.

"Oh, no," she said pleasantly. "Sometimes, when it is very hot, I get down stairs to the back door. I've never been down street. I've never seen the town. I wish I could see what Main Street is like. I was only ten years old when I was burned, and I'd hardly ever been down street before that time."

I asked her if she could go to drive if I came for her with a carriage.

"I haven't any clothes of my own," she said, "but I could wear my sister's things."

The mother showed no special interest when I told her that I was coming to take her crippled daughter out. When she was all dressed for her little journey, the driver took her in his arms and placed her in the open phaeton.

It was a shabby little town through which we drove, but in it little Ellen saw the kingdoms of this world and the glory thereof.

"I don't know how to thank you for your kindness," she said gently, as she found we were finally returning to the tenement house which she called her home.

It seemed cruel to take her back. The driver lifted her with added tenderness out of the carriage, and insisted on carrying her up the outer steps into the house.

Ellen called out good-bye, and waved a timid farewell from the stairs, and I scarcely noted the mother's face or voice, for the girl's eyes were shining as I think I never saw any other human eyes shine.—Lillie B. Chace Wyman, in the September Atlantic.

#### A BOX OF ORANGES.

Carlton Moran had a box of oranges sent him by his aunt all the way from Florida. This was the first package that Carlton had ever had sent him in his name, and he was naturally much pleased with it.

The golden fruit lay upon its soft bed, with glossy leaves and lovely flowers filled in, making a pretty scene for one to look at; and then, too, the fragrance of the blossoms filled the room with a rare odor.

Carlton had two sisters younger than himself, of whose happiness he was very thoughtful, especially of Lida's, the younger one.

Jamie Dallas, a poor little deformed boy, had been invited to spend the day with the Morans, on the day the box was received, because Mrs. Moran was his teacher in the Sunday-school. Many were the exclamations of wonder and delight chorused by Carlton's sisters over what the box contained.

Jamie stood at a respectful distance leaning upon his little crutch, never speaking a word until Mrs. Moran said: "Jamie, would it not be nice to live in a country where the trees are covered with such fruit?"

Jamie drew a long breath before saying, "If the longing did not grow too great in seeing what you could not have."

The largest, fairest orange that Carlton could find was carefully chosen and given to Jamie, whose eyes shone so that it well repaid Carlton.

After Jamie had been taken home, Carlton said to his mother, "I usually give the best of everything to Lida; but to-day I gave the largest orange to Jamie, because it seems as though God did not give to him so much as to the rest of us. Mamma, why do you think he did so?"

"Perhaps God wants you to help others by passing around a portion of what he has bestowed on you. Did my boy ever think of it in that way?"

I wonder if other boys and girls have thought of it in that way? If they have not, it would be well for them to practice the rule that Carlton's mother gave him.—Sunday-school Evangelist.

#### A GRATEFUL NEWSBOY.

The saying of a French author, "He who receives a good turn should never forget it; he who does one should never remember it," was illustrated recently by a newsboy and a physician.

A physician who recently moved up town took an evening paper from a small newsboy, and dived into his pocket for the change.

"That's all right, doctor," remarked the little fellow. "I won't take no money. Don't you remember Jimmie, that you cured last winter with the fever?"

Then the physician recognized in the tall and sturdy boy a little lad whom he had pulled through a fever without payment. "But that's all right, Jimmie," he said, "and you must certainly let me pay you for the paper."

"No," said the boy, "I won't. Where are you living up here, doctor? I want to come and see you."

He hasn't yet turned up to see the doctor, but every morning and evening he slips a paper under the door, and to have a proper understanding in the beginning, with the first paper he scribbled a little notice, "Please doctor, accept these papers allus from Jimmie."—New York Herald.

#### THE GLORY OF BRASS BUTTONS.

Little Ruth Cleveland has not the exalted idea of her father's great office that she will possess later in life.

Saturday, the weather being balmy and springlike, one of the policemen who guards the private portion of the White House grounds took his little daughter with him to enjoy the pleasant surroundings. The little girl is not quite six years old. While the policeman was pointing out the beauty of the grounds to his little daughter, Ruth and Esther Cleveland, under the escort of their respective nurses, left the mansion for a run.

Ruth ran ahead of the nurse, and on discovering a girl of her own age, surveyed her from head to foot. After looking the little girl over, Ruth straightened herself up and said:

"My papa is President; who is your papa?"

The policeman's daughter replied, "My papa is a policeman."

Ruth glanced at the burly form ornamented with bright brass buttons, and hanging her head in an abashed manner, said: "I wish my papa was a policeman."—Our Dumb Animals.

#### BE NOT ENTICED.

I am going to talk about the power to say "No." "How is it you never go with any bad boy, or get into bad scrapes?" asked one little fellow of his playmate. "Oh," said the other, "that's 'cause I don't say 'No' easy!" He meant when he said No, he said it right out; not as if he was afraid, but as if he meant it. That boy had the power to say "No." One day three little boys were playing horse in the street. With a dash and a flourish they came prancing around the corner just by a grocer's wagon that was waiting there while the driver had gone into the house. Quick as thought one little fellow climbed up and picked off a red apple which he began to put into his pocket. "Hold on!" said one of the boys; "put that back." "Why?" "Because it does not belong to you." "But I am going to keep it anyway!" was the reply. "Well, then, you shall not be in our play," was the brave response; and, forthwith, he began taking off "the bride." This bold way produced the desired effect. The little offender tossed the apple back, and off they all scampered as though nothing had happened. That was standing up for the right, and saying No bravely. "If sinners entice thee, consent thou not."—Sel.

# Methodist Missions.

\$250,000.00 FOR OUR OWN.

ONE DOLLAR PER MEMBER

Asked by the General Conference of 1894 from Collections, Subscriptions, and Juvenile Offerings Alone.

## ORDINARY INCOME.

We mean by ordinary income, the income direct from the circuits in the three forms, collections, subscriptions and juvenile offerings, apart from legacies or other sources. The ordinary income for the four years preceding the General Conference of 1894 was as follows:

1890-1	\$198,334
1891-2	204,337
1892-3	202,304
1893-4	199,902

The income since the General Conference of 1894 is as follows:

1894-5	\$186,003
1895-6	183,479.55

## AVERAGE.

The average per member for the years of the quadrennium preceding 1894, respectively, was, \$2 4-5, \$3 3-4, \$0 4-5, and \$1 cents. The request of the General Conference for \$250,000 is a request for an average of \$1 per member. The request is reasonable, the church should respond. The standard should be reached this year. Dr. Sutherland and Dr. Henderson are going into the campaign vigorously. What do the pastors say? The pulpit is the point of power in this matter. What do the people say? The purse is the point of application.

# GENERAL BOARD OF MISSIONS.

## ANNUAL MEETING.

### THURSDAY MORNING.

The annual meeting of the Missionary Board opened at 9.30 a.m., and the devotional services were characterized by gratitude, faith and hope. The General Superintendent opened the meeting with a few words of acknowledgment for a full attendance and exhortation to those present. Dr. T. G. Williams was elected secretary, and the hours were fixed from 9.30 to 12 a.m., and 2 to 5.30 p.m. Rev. E. B. Ryckman, D.D., and Mr. W. H. Lambly were appointed assistant secretaries. The minutes of various meetings of the Executive Committee were read by the General Secretary, Dr. Sutherland, covering special grants; concerning certain estates and bequests; expressing appreciation of the character and services of the late Rev. John Shaw, D.D.; dealing with many letters from the foreign missionaries, and with Indian day-schools, Indian institutes, and the French Institute; covering the appointments of Dr. John Scott and Rev. A. C. Borden to Japan, Dr. W. E. Smith as medical missionary to China, Rev. Jos. Hall to Coqualeetza Institute, and Rev. James Henderson, D.D., to the position of Assistant Secretary of the Missionary Society; concerning several communications from the Woman's Missionary Society; expressing appreciation of the liberality and services of the late Hart A. Massey; dealing with and declining the proposal to open a new mission in Africa as beyond the power of the Executive; and arranging for the next meeting of the General Board at Toronto.

After the minutes were read, the report of the official visitors to missions in British Columbia was read by Rev. A. Carman, D.D. The official visitors were Dr. Carman and Rev. James Woodworth. Conversations were held with many Indians, and councils with the officials of the British Columbia Conference, and the Indian Department. The inroads of the Salvation Army on the missionary work at Port Simpson and Port Essington were referred to, and some correspondence was in hand to be submitted to a committee. The lack of native agency among the Indians, the failure to develop Indian workers among the Indian population, was emphasized. A full disciplinary organization of the Indian work, and a trained band of workers and local preachers, with a view to a self-propagating work, was suggested as the main requirement of the Indian work. The relation of the "Glad Tidings" to the prosecution, expansion, organization and oversight of the Indian work was dealt with in the report. Another important point was the relation of the Methodist Church to Government institutes for the Indians. Board adjourned in the midst of reading the report.

### THURSDAY AFTERNOON.

The reading of the report was taken up. The conferences touching the Indian work continued through three weeks. The relation of the Port Simpson District to the British Columbia Conference was discussed. The session of the Annual Conference calls the ministers of the district away from the Indian work for several weeks at the most important season, when the Indians are gathered at the canneries, and, on account of the distance and the uncertainty of the boats, it is possible, as it was actual last summer, that the members will not reach the

Conference. The hospital work of Dr. Bolton was most highly commended, and the ministry of the consecrated Doctor, who is also a local preacher, is one of the most efficient agencies for the salvation, perpetuation and development of the Indian race. The official visitors were hopeful when they considered the position attained by "home life," by "Christian marriage," by "Christian baptism," and by "Christian schools," and "industrial institutes," and by "Christian churches," and in consequence of these the Indian outlook is not as dark as is sometimes supposed, but the Gospel of the Son of God is sufficient for the preservation and elevation of the native races of this continent.

The General Secretary read certain correspondence from the Indian work, from Indians and ministers on the field, bearing on themes kindred to the report of the official visitors. On motion it was agreed that all correspondence in possession of the General Superintendent and of the General Secretary, bearing on Indian mission matters, be referred to the Committee on Indian Missions.

Senator Aikins, the lay Treasurer, read the financial report, showing the condition of receipts and expenditures. The receipts from ordinary sources are \$2,529 less than last year, but the income from legacies is sufficiently in advance to make the total amount received \$242,740.32, which is an advance of \$5,243 on the gross total. The ordinary income for the year is \$183,479.55; legacies, \$25,146.23; Indian Department, \$22,567.89, and miscellaneous, \$11,546.60. The expenditure is less than the previous year by \$8,345; the total expenditure is \$229,941.27.

The Treasurer's report was adopted. On request of Dr. A. Sutherland the Rev. James Henderson, D.D., read the abstract of the general report, which, it was agreed, should be presented at the annual meeting to be held in Sherbourne Street church. This abstract appears on page ten, and was heartily and unanimously adopted.

A memorandum was read by the General Secretary dealing with the domestic missions. The emphasis of the memorandum was that some of our domestic missions had enough members to warrant the expectation that they would be self-supporting. It dealt with the causes which contribute to the result that missions remain on the Missionary Fund, longer than is defensible. These are poverty, penury, ignorance of duty, force of habit, and the indefinite continuance of grants. The suggestion was made that all domestic missions, with a membership of 150 members, should be placed on a diminishing scale of grants. This memorandum was referred to the committee on domestic missions.

A Nominating Committee, consisting of Revs. James Woodworth, W. H. Heartz, E. B. Ryckman, I. Tovell, and Messrs. W. H. Lambly, W. Kennedy, W. F. Hall, was appointed, and the usual committees ordered.

The General Secretary read a communication from the estate of H. A. Massey, stating that a cheque for \$10,000 was received in full payment of the bequest made by the late Mr. Massey to the Missionary Society of the Methodist Church. This amount is to be invested, and the income from investment is to be used for the purposes of the Society.

### THURSDAY EVENING—PUBLIC MEETING.

The platform was the only well-supported part of the meeting. There was only a fair representation of the choir, and less than a fair audience. The audience in Great St. James', Montreal, a year ago, was not large, and Toronto Methodists have not done any better than Montreal Methodists. What is the matter with our Methodist people in the large cities? Any one of a score of towns or smaller cities would crowd the largest church on such an occasion. One is almost tempted to advise the Missionary Society to go to places where its anniversary will receive becoming and enthusiastic reception; but if the Methodist Church is to go where it is needed rather than where it is wanted, then the church must hold on even in Montreal and Toronto until the lukewarm are raised to the point of enthusiasm in support of the missionary cause. The ministers of the city and their friends, also the members of the Board and their friends, were present to make up the audience, but where, oh, where, were the rank and file of the Methodists of Toronto? Where were our Epworth Leaguers? Where were our Methodist bicyclers? A massing of their forces would have filled the church to overflowing. We have laid great emphasis on the denominational basis of the society, but where is the denominational loyalty? Does it exist in talk only or in fact? Or are the Leaguers so trained that they must have a separated meeting of their own before they will attend in numbers and with enthusiasm. The annual missionary anniversary in any Methodist church should call out every Leaguer. But the Epworth Leaguers were not slanders in this matter above hundreds of others. The platform, the addresses, and the cause deserved a full house. More connexional loyalty and Methodist enthusiasm will do good to Toronto Methodism. Since coming to The Guardian office we have seen no united demonstration of Toronto Methodism that has given us any satisfaction. We have refrained from complaints up to the present, but now it is time to speak. The fact is, that such an anniversary occasion as that of Thursday evening should bring an audience that would fill Massey Hall to overflowing. A missionary convention in Toronto is being planned for January, and we hope that pastors and people will make it such a demonstration as Toronto Methodism has never made for cause of missions—the greatest enterprise of a witnessing church.

In opening, Dr. Carman prayed for greater victories on broader fields, over mightier adversaries, to be achieved by our church in missionary work by the power of the Gospel.

Dr. J. J. Maclaren was introduced by the General Secretary as chairman of the meeting. The chairman said that he had studied the operations of other missionary societies that he

might be an intelligent critic and an intelligent officer and enthusiastic supporter of our own great Missionary Society. As far as his information went, no society was more economically conducted than our own. He said that the list of speakers was an evidence of the great extent and variety of our missionary work, one being from Newfoundland and another from China. Dr. A. Sutherland read the abstract of the general report, which appears on another page.

The president of the Newfoundland Conference, Rev. H. P. Cowperthwaite, delivered the first address. He dealt with the conditions of the work in Great Britain's oldest colony. Newfoundland is often thought of as a land of fish and fog and rock. He admitted that they had fish and rock, but thought that the fog feature was exaggerated. The Newfoundlanders is at home on the sea, but he is all at sea on the land. The settlements are found on the coast or on islands contiguous to the coast. Methodism is a great factor in the religious history of Newfoundland. In our work on the island there are 5 districts, 64 circuits, 72 ministers and probationers, 11,814 members, and 12,000 children in the Sabbath-schools. The Methodist population of the island is 54,000, being 4,000 of an increase during the past decade. The Roman Catholic population in the same period decreased about 2,000. This is another item of evidence which corresponds with the contention of The Methodist Times, that Roman Catholicism is comparatively a diminishing cause in the world. The Roman Catholic and Episcopalian are the other principal forms of church organization. The circuits outside of St. John are nearly all missions. The harvest of the sea is more uncertain than the harvest of the land, and the people are not financially prosperous. Newfoundland is looked upon by some as a kind of poor relation to the Dominion of Canada, but it is through no fault of the people that they are not wealthy, as they are industrious, self-sacrificing in their toil, and are very warm-hearted toward Methodism.

"We will now take a transit from the oldest colony of Great Britain to one of the oldest nations of the earth," said the chairman, as he introduced Dr. Hart. Dr. Hart said it was appropriate that he should be in the centre of the programme, as China claims to be in the centre of the earth. He had often been asked the question, "Are missions a success in China?" and made this the basis of a very practical address. There are three classes to whom he would not go for an answer, namely, to a "discouraged missionary," to a "globe trotter," or to an "opium merchant." He drew a picture of a young Kentuckian who came out to China some years ago under the M. E. Church. This young man, after some months, sent for Dr. Hart, and said that he had concluded that he was not fit for the missionary work. This conclusion had previously been reached by the missionaries, and the young man dropped out and returned to Kentucky. He would not go to such a one. He was glad to say that nearly all the missionaries working in China are hopeful and enthusiastic about missions in China. The "globe trotter" is in danger of touching for a few days at Shanghai, and then concluding that he knows all about China and its missions and missionaries. He may speak disparagingly of missions, but he speaks out of ignorance or from one-sided and inadequate information. The opium dealers also would be a poor source of information. They are engaged in a work that missionaries are compelled to antagonize at all points, and for this reason they look upon the missionaries as their greatest opponents. Opium dealers are no more likely to think well of missionaries in China than saloon-keepers are likely to think well of Methodists in Canada. Dr. Hart related out of his own experience how a native ministry was growing up amid the millions of the East. Methodism has 20,000 adherents, and between 5,000 and 6,000 members in China. While the last year was one of great trial, such as he hoped the missionaries would never have to undergo again, yet the prospects are brighter than they have been any time inside of twenty years. The missionaries in China now go out, not as formerly under the old treaty rights, but under new treaty arrangements in which the "favored nation clause" is very important, and under orders issued from the Emperor through the viceroys. The officials throughout China are now everywhere publicly committed to the protection of mission property and missionaries, and the transaction of public business as related to missions is carried through with great promptness. There are sixty thousand converts in Protestant missions. There were one hundred missionaries in China when Dr. Hart first went out, but there are now between 1,500 and 1,800 missionaries. In our own work there is much encouragement. Our missionaries are back on the fields from which the riots drove them, their dwellings are being rebuilt, the new church is dedicated, and, best of all, the first convert is baptized, and sixteen probationers are enrolled. Dr. Hart closed his interesting address by explaining one of their greatest needs in the prosecution and expansion of their work, namely, a printing press and plant. There is only one press in China west of Shanghai, and the proposal is that our Canadian Methodist Church should have the honor and the advantage of taking the first press away into the interior. Some special donations have been promised for this most important enterprise, and others will be appreciated and most effective in spreading Gospel tracts and Christian literature. Every missionary is a colporteur, and the supplying of suitable literature is one of the best means of preaching the Gospel.

Dr. James Henderson was the last speaker, and he gave us a ringing appeal. His address in full appears on the tenth page. The lack of enthusiasm in the meeting may be here best illustrated. We venture to say that the graceful, and eloquent, and worthy reference of the

speaker to Dr. George Young, if it had been before other audiences, in the United States or England, referring to similar missionary heroes, would have evoked the most enthusiastic response. We need money, but there are other things we need, and need most deeply, and ENTHUSIASM is one of them. The Student's Missionary Campaign Movement is a hopeful sign in this particular. The students have the enthusiasm, and the Epworth Leaguers ought to have, and it must become contagious.

### FRIDAY MORNING.

After devotional exercises, and the reading of the minutes, copies of the printed report for 1895-6 were placed in the hands of the members.

On the report of the Nominating Committee, committees were appointed (1) on domestic appropriations, (2) on French and Indian missions, and Chinese and Japanese missions in British Columbia, (3) on foreign appropriations, and (4) on memorials and special resolutions.

A memorandum was read by the General Secretary on Indian institutes and boarding schools in Ontario, Manitoba, the Northwest and British Columbia. The memorandum set forth that the policy of the Government was to operate boarding schools and industrial institutes rather than day schools on the reserves, and to invite the churches to co-operate in the work, and treat them impartially in the distribution of grants and assistance. The memorandum showed that especially in the Northwest Territories and British Columbia the Methodist Church was seriously discriminated against.

Dr. Jas. Mills expressed his surprise at such a condition of affairs, and Dr. J. J. Maclaren spoke of the assiduous efforts of Rev. Mr. Kettlewell in investigating documents and gathering information. Hon. Senator Aikins and Dr. A. Sutherland also took part in a general discussion. The general impression was that the matter should be fully brought to light, presented to the present Government, as it had been to the late Government, and urgently pressed and prosecuted to a more equitable and satisfactory condition.

### STUDENTS' CAMPAIGN MOVEMENT.

A deputation was received from the Students' Campaign Movement, which is a missionary movement among the Methodist students in all the universities and colleges. The effort is being made both on the side of the Board and of the students to keep this students' movement in close touch with the Society, and within the lines of the Board's operations.

Mr. F. C. Stephenson, a medical student, read a report of the origin, growth and nature of the students' movement within the Methodist Church.

The Students' Missionary Campaign was undertaken in March, 1895, and was aimed to set the students at work, distributing literature and delivering addresses during the vacation seasons. The motto is, Pray, study and pay. Two hundred and seven young men and women have been out in the work of the Students' Campaign Movement, and sixty-two of these have reported. Four hundred and thirty-five meetings have been held, 186 being in Leagues. One hundred and forty-five bands have been formed for daily prayer and weekly giving.

Cobourg and Windsor District Epworth Leagues have been sufficiently organized to report results to the General Secretary, and other District Epworth Leagues are being organized. Mr. W. T. Rush, a Campaigner, a Methodist medical student at Trinity Medical School, reported concerning the campaign work on the Chatham District. The difficulties in the way of prosecuting the work are the following:

First, there is the cost of postage and literature, and the distribution of literature, and there are no funds.

Second, there is difficulty in organizing Epworth Leagues on the plan of daily prayer and weekly giving because the young ladies are often organized already, and occupied by the W. M. S. plans.

Third, many of the "campaigners" have to earn money for support in college, and have been accustomed to use the summer vacations in earning sufficient funds. In giving their vacations to the campaign work they cannot earn funds for their support, and thus are necessitated to incur debts for college funds. The matter was referred to a special committee nominated by the General Superintendent.

Mr. M. Takagi, the Japanese student at Victoria College, was introduced to the General Board just before adjournment.

### FRIDAY AFTERNOON.

The General Superintendent gave ruling on a matter mentioned during the morning session. It was to the effect that the legislation of 1890 would have made the Assistant Secretary ex-officio a member of the General Board, but that the legislation of 1894 changed the basis so that only a General Secretary is elected by the General Conference, and, therefore, he only is ex-officio a member of the General Board.

It was moved by S. F. Huettis, and seconded by Mr. W. F. Hall, that the action of the Executive in appointing the Rev. James Henderson, D.D., as Assistant Secretary at the Mission Rooms be confirmed by the General Board, and the engagement be continued. The Rev. George Webber, and the Rev. A. Sutherland, D.D., spoke of the magnitude and importance of the work, and the suitability of Dr. Henderson to its prosecution. The General Secretary explained that some of the duties of the late Dr. Shaw had been transferred to Mr. Shannon, and a somewhat different service was required, namely, more vigorous outside and platform work. This was carried unanimously, as was also a motion that he be a corresponding member of the General Board.

A communication was read by the secretary, Dr. Williams, from the missionary at St. Jovite, which was referred to the Committee on the French Work.

The General Secretary took up again the problem of Indian institutes and schools, and



read some correspondence with the Minister of the Interior. After the reading, the General Superintendent spoke to the Board, pleading for solidarity of judgment on this question, and the most effective action on the part of the Board.

The General Secretary read a communication from Dr. McDonald, of Japan, bearing the information that a general desire was growing up among the Japanese that an official visitation of the work in Japan should be arranged for, and the spring of 1898 was suggested as the most appropriate time in view of the sessions of the Japan Annual Conference, and the next General Conference.

A large number of varied matters from the various parts of the work were referred to appropriate committees. The basis of appropriations was taken up and adopted as follows:

Ordinary missions of central Conferences—Ordained married man, \$750; ordained single man, \$400; probationer, \$350. (No exceptional basis for cities and towns.)

Newfoundland, Manitoba and Northwest, and British Columbia Conferences—Ordained married man, \$800; ordained single man, \$450; probationer, \$400.

FRIDAY EVENING.

This evening was given up to committee work. The members of the Board were very busy with the detailed work of the Board, preparing for the reports of committees, and for the appropriations.

SATURDAY MORNING.

The question of remissness, delinquency, or irregularity in making financial returns, or in ending lists to the Mission Rooms, was referred to the Committee on Memorials and Special Resolutions.

The General Superintendent brought to the notice of the Board the fact that there were difficulties in conveying property in Manitoba and the Northwest. The matter was dealt with by the General Conference Special, and referred to the General Conference Special. As the Missionary Society has much property in the territory referred to, the question was sent to a special committee.

On questions raised by Dr. Mills, Dr. Sutherland and explained that the cost of living for missionaries in Japan and in Central China was not equal, and, therefore, the basis of the estimates is higher for Japan than for West China. The cost of living on the Japan missions is similar to the cost of living on the coast missions in China, but the cost of living on inland missions in China is less. This explains the differences in salary in the two missions. The General Secretary also explained that the solution, and loss of advantages, and high cost of living on distant Indian missions was such that the Board had always decided that the Indian estimates should not be subject to discount, and even then the authorities find great difficulty in manning and maintaining the Indian work as ministers prefer the white work on smaller salaries. It was contended by the Rev. James Woodsworth that the difficulties of the Mission Board, when traced back to ultimate cause, were grounded in the fact that the Board was operating a greater extent and variety of work than the income could adequately support. More income or less extensive work must be the policy of the General Board. After some discussion of general principles, such as just referred to, the General Board went into the miscellaneous estimates.

When the Mount Elgin Industrial Institute was up, the Rev. W. W. Shepherd was called on, and explained that a new building had been erected costing \$28,000, \$19,000 of which was voted by the Dominion Government. The plans were originally designed by the Rev. T. T. George, who has a special aptitude in architecture, and the Government inspectors have declared the new Mount Elgin Industrial Institute to be a model institution of its kind.

SATURDAY AFTERNOON.

On motion of Dr. J. J. Maclaren a committee of five was ordered to report on certain items in the miscellaneous estimates, namely, on office and contingent expenses, rent, taxes and salaries. The General Superintendent nominated the following members on the committee: Dr. J. J. Maclaren, Dr. James Mills, and Revs. S. F. Huestis, I. Tovell, William Johnston.

From this point through the rest of the afternoon there was much earnest talk, but very little final action. The special committee on the Students' Campaign Movement reported to the Board through Judge Chesley. The report was under consideration serialim, and several items were voted, when the discussion of the movement opened such important problems that the whole report was recommended, and the special committee must report again to the Board.

SABBATH.

On Sabbath the pulpits of the city were filled by members of the Board, and services of a missionary character were held, but not the regular anniversaries.

MONDAY MORNING.

A communication was read from the W. M. S. Executive concerning the return of Mrs. Large to Japan. The matter had been before the Executive of the General Board, and the Executive of the General Board had communicated their judgment to the Executive of the W. M. S., that the time had not come for the return of Mrs. Large to Japan. The communication asked that the matter might be brought before the full meeting of the General Board. On motion of Dr. T. G. Williams, seconded by Mr. W. H. Lambly, the Board voted unanimously upholding and reaffirming the position taken by the Executive.

The General Secretary reported verbally on the nature and growth of the work among the Japanese in British Columbia, and the information was referred to the proper committee; also, a communication concerning the same, through Rev. R. R. Maitland.

The Special Committee on the Students' Campaign Movement again reported:

Your committee having conferred with the deputation representing the Students' Forward Movement in the cause of Christian missions, begs leave to report as follows: We recommend:

1. That the Board expresses its cordial sympathy with the students in their work, its gratification with their desire to place the work under the direct control of the church through the Board, and its belief that the movement, wisely guided, will result in stimulating and developing widespread interest in missionary work among our young people, and in securing substantial additions to the income of the Board.

2. That as those who have begun this movement have already achieved results in securing pledges of support sufficient to provide for the maintenance of at least one additional missionary in the foreign field, and have demonstrated that very much greater results must follow a continuance and enlargement of their work, and at the same time have done this by making greater sacrifices of time and money than can be continually afforded by young men who depend upon their own exertions for their living and their education, the Board should accept the trust thus evidently imposed upon it by divine providence, and make suitable provision for the guidance and maintenance of the movement.

3. That a man to be known as corresponding member of the Students' Missionary Campaign, be appointed by the Board or its Executive, to take charge of the work under the Executive Committee, remuneration not to exceed \$1 per day for the time of service.

4. That Mr. F. C. Stevenson be the corresponding member for the year now commencing, and that hereafter the said corresponding member be appointed annually from names suggested in the reports of those engaged in the campaign work during the previous year.

5. That the postage, stationery, etc., necessary for the work of said corresponding member be furnished by the General Secretary, and paid for out of the funds of the Society.

6. That the Board advise the gathering of voluntary contributions to provide for the remuneration at a rate not to exceed \$1 per day of service, of those students who spend more than four weeks in one season in the work of visiting Epworth Leagues and organizing bands therein of members pledged to pray daily and pay weekly for missions.

7. That the moneys already expended in carrying on the movement, of which detailed accounts have been exhibited to the committee, be recouped out of the funds of the Society in part to the amount of \$71.12 (spent in postage and stationery).

8. The following conditions are to prevail in the movement.

(a) It is to be distinctly understood that when it is proposed to visit the Leagues or young people's societies on our circuits, the campaigners shall first put themselves in communication with the pastors, and secure their approval before any steps are taken to hold meetings.

(b) It is also to be distinctly understood that while the Board will be glad to receive suggestions from those engaged in campaign work, and from contributing Leagues as to the sending out of agents for mission work in the foreign field, yet the selection and appointment of missionaries to the foreign field rests entirely with the General Board of Missions, in regard to the persons, the fields to which they may be sent, and the remuneration which they shall receive.

(c) It is also to be distinctly understood that, while Epworth Leagues and groups of Leagues may be encouraged by the Students' Missionary Campaign workers to raise money for particular missions or missionaries, yet the funds raised are to be paid into the treasury through the regular channels, and be at its disposal, and it shall be wholly in the discretion of the Board and its Executive, whether a new mission or an additional missionary suggested by the Leagues or campaign workers shall be established or sent out by the Board or its Executive at any time, or whether any mission or missionary supported in whole or in part by this movement shall be continued, removed, or withdrawn.

Just at the close of the morning meeting it was announced by the General Secretary that Dr. Hart's residence in Canada for a few months had restored his health, and he was therefore ready for vigorous deputation work or for return to China in the near future.

Enoch Pratt, who gave Baltimore its \$1,000,000 free library, died last week, eighty-eight years of age.

Sir Charles Russell, Lord Chief Justice of England, was asked by a Montreal interviewer, "Have you seen our Sunday newspapers?" He replied, "Yes; I think they are monumental and awful. It is something we do not have in England. Whenever I see one I am reminded of the case of an old gentleman, of Oxford, who read his paper with great care and thoroughness, but whose progress was so slow and whose paper so large that he was always six months behind the current issue."

Dr. Judson, the famous missionary, on being laid aside, some thought to divert his attention by reading to him what certain writers had said respecting him. One compared him to Paul, another to John, and so on. The modest old hero was amazed, and exclaimed: "I do not want to be like Paul or Apollus or any other man. I want to be like Christ. We have only one who was tried in all points like as we are, yet without sin. I want to drink in his spirit, to place my feet in his footprints, and to measure their smallness and shortcomings by Christ's footsteps only. Oh! if I could only be more like Jesus!"

Personals

Rev. J. Odery, Berkeley Street, Toronto, has been invited to remain a fourth year.

Rev. Caleb Parker, Bowmanville, has been invited to the West church, Napanee.

Rev. G. W. Kerby, B.A., St. Catharines, has accepted the invitation to Brant Avenue, Brantford.

Rev. S. D. Chown, Carlton Street, has accepted the call to Wesley church, Dundas Street, Toronto.

Rev. J. C. Speer, Broadway Tabernacle, has accepted the invitation to the Metropolitan church, Victoria, B.C.

Rev. J. Scott, D.D., and Rev. A. C. Borden, M.A., have arrived at Tokyo, Japan. All the party are in excellent health.

Rev. W. S. Griffin, D.D., has been compelled, through indisposition, to cancel his engagements for the months of October and November.

Rev. Dr. W. G. Blakie has intimated his intention to retire from the chair of Apologetics and Pastoral Theology in the New College, Edinburgh.

Rev. D. H. Moore, D.D., editor of The Western Christian Advocate, is to deliver the matriculation-day address at the School of Theology, Boston, October 7.

Rev. J. F. Ockley was elected president of the Methodist Ministers' Meeting in Toronto, the 28th ult., and the Rev. G. K. Adams was re-elected secretary.

Miss Jane Harrison, who was the first woman of England to receive the degree of LL.D., has recently been made a member of the Archaeological Society of Berlin.

Dr. E. G. Smith, a Baptist missionary in India, writes that no opium-smoking shop licenses are to be issued in that country after the close of the present official year.

Bishop S. M. Merrill is the senior member of the Board of Bishops of the Methodist Episcopal Church. He entered the ministry in 1846 and was ordained bishop in 1872.

Rev. W. F. Wilson attended the Christian Endeavor League at Rutland, Vermont, on September 29, and delivered a lecture at the special request of Mr. J. H. Baer, the General Secretary.

Rev. Dr. Maclaren, Manchester, England.—Nearly \$10,000 has been raised toward a permanent memorial to Dr. Maclaren, in connection with the approaching celebration of his ministerial jubilee.

Misses Hall and Passmore, young lady members of Queen Street East Presbyterian church, who are to leave for China next week to engage in mission work in the Presbyterian Church, were given a farewell reception on the evening of October 1.

Rev. Richard Bamforth, of Hallowell, Bay of Quinte Conference, was married in Miss Annie Lake, at the residence of the bride's parents, Kingston, September 23. Rev. Dr. Ryckman performed the ceremony. The Christian Guardian sends its congratulations.

Rev. Dr. Carman, General Superintendent, and family, were tendered a farewell reception in the parlors of Albert College, Belleville, on the evening of September 25, prior to their removal to Toronto. A well-written address was presented, which will be published in a future issue.

Rev. G. C. Grubb, the well-known evangelist, has been immersed by the Rev. F. B. Meyer, B.A. Before his baptism he thus addressed the audience: "I bless God that I have been brought to this day. I have now come to the end of a wilderness experience of twenty-one years."

Cardinal Vaughan is employing Roman Catholic local preachers to hold forth in the London parks and other open spaces on Sunday afternoons. They are educated men. Barristers, journalists and members of other professions are giving their services freely. They will be having a class-meeting next.

Mr. W. R. Parker, B.A., LL.B., son of the Rev. Dr. Parker, pastor of Yonge Street Methodist church, has been called to the bar by the Benchers of the Law Society. Mr. Parker took a foremost position among the students when prosecuting his university and legal course. The editorial staff wish Mr. Parker a successful career.

Dr. Stephenson has thirty-seven deaconesses at work in various districts of England, two in Ireland, and two in Johannesburg, besides sixty-one deaconesses called "Sisters of the Children," who are at work in the Children's home. Centres or institutes are now established at Bonner Road, Norwich; Gravel Lane, Manchester, and Leicester.

On Wednesday, September 30, Rev. Charles M. Marshall, of the Cedarville Circuit, was married to Violet, eldest daughter of William Orr, Esq., 22 Stanley Avenue, Cleveland, Ohio. The Rev. F. A. Gould, D.D., performed the ceremony.

Right Rev. Dr. Sullivan, late Bishop of Algoma, has accepted the position of rector of St. James' Cathedral, Toronto.

Revs. C. M. Tate and J. J. Redditt took part in the services of the missionary anniversary at Streetsville on the 27th ult. Mr. Tate also delivered his lecture on Monday evening on British Columbia, with illustrations. The Streetsville News speaks in terms of great commendation, both respecting the sermons and lecture. The "illustrations were simply grand."

The Rev. Hugh Price Hughes says "the Pope himself is the greatest schismatic and the most thorough-going heretic in the world. He and those whom he represents have added all sorts of preposterous dogmas to the Catholic

faith of our Lord Jesus Christ, and, so long as they adhere to these heretical dogmas, it is impossible for any scriptural Catholics to find common ground with them."

The marriage of Miss Belle Totten, eldest daughter of Rev. J. W. Totten, to Mr. G. H. Shipman, of Cannington, took place in the Methodist parsonage, 33 St. Paul Street, Lindsay, on Thursday, September 24, in the presence of a number of relatives and friends. The young couple left on the evening train for a trip to Montreal and other places. The usual congratulations were offered them during the day, and on their departure.

Church News

Wlarton District.—The financial district meeting was held in the village of Hepworth, on Wednesday, September 2, at 10 a.m. All of the ministers, with one exception, were present, and quite a few of the laymen. The necessities of each mission were carefully looked into and recommendations made in each case. Suitable arrangements were made for the missionary and educational anniversaries, and the superannuation assessment, with a slight change, accepted. An Epworth League convention was held on the afternoon and evening of same day. It was well attended, deeply interesting, and very profitable to all. We have, on the district, a fine staff of earnest, ambitious men, who have entered into their work for the year very vigorously, and are hopeful of good results.—W. S. Jamieson.

Wingham District.—At the financial district meeting it was resolved that each superintendent attend, as far as possible, his own missionary meetings. It was resolved that each superintendent be responsible for the educational work on his circuit. The arrangements, already partially made, for the holding of a District Epworth League and Sunday-school Convention in Wingham, October 21 and 22, were endorsed and completed; also, a committee was appointed to arrange for a class-leaders' convention, to be held during the year.

Uffington, Toronto Conference.—Rev. E. B. Service, pastor. The congregations are large. Some travel miles, that they may attend the services. The erection of a church is contemplated at South Falls.

Dorset, Toronto Conference.—Rev. W. H. Moore, pastor. Some progress has been made on this field during the current ecclesiastical year. There have been additions to the membership at each appointment, numbering thus far nine in all. A new Sunday-school has been organized at Ten Mile Bay, and is prospering. At Dorset about \$50 has been raised for the completion of the new church, which, after much effort, can now be used for worship, although about \$150 is needed to properly finish it, and this should be raised before dedication. The church was begun in good faith, with the understanding that the Great Gilmour Lumber Company were going to make Dorset the base of their operations for fifteen or twenty years. Their removal near the new Parry Sound Railway depleted the membership, threw many out of work, and generally dashed sanguine hopes to the ground. If any of your readers can send us help in our time of need, we shall thankfully receive it. The Presbyterian church has obtained aid from Toronto, and the English church from England, and are more complete. Contributions may be sent to Rev. W. H. Moore, Dorset P.O., or N. Langford, at same address.

Eglinton "Harvest-Home."—The "Harvest-Home" services at the Eglinton Methodist church were held on Sunday and Monday, September 27 and 28. On Sabbath the Revs. C. O. Johnston, S. D. Chown and Dr. Parker preached most excellent sermons to large and delighted congregations. Monday "Harvest-Home" supper was also a real success. A very excellent supper was provided by the ladies of the church, for which they received the well-deserved thanks of the congregation, and was shared in by a very large crowd of people. A meeting followed, presided over by Mr. P. W. Ellis, with addresses, readings and songs. The church was beautifully decorated, the decorations calling forth praise of every one, to the great credit of those who had charge of the decorations. A great many of the pastor's old friends from the city were out to the supper, and both enjoyed and contributed to the success of the event. In point of numbers, and every way, the services were an unqualified success. The proceeds were upwards of \$150.

Hensall, London Conference.—Revs. W. E. Kerr and C. C. Kaine, pastors. Sunday, September 6, the missionary anniversary services were held on this circuit. The day proved very unfavorable, but our deputation, Rev. James Henderson, D.D., from the Mission Rooms, and Reeve W. H. Kerr, of Brussels, did us such excellent service that the people responded with hearty liberality. Our subscription list already foots up nearly the givings of last year, and when the collectors have done their work, and the final returns are in, we expect to show a substantial increase over previous givings. Dr. Henderson won his way straight to the hearts of the people, and his stirring addresses will long be remembered. For two weeks we have been in special services at the Sexsmith appointment with encouraging results. Already over thirty have come out clearly into the "light and liberty" of God's children, and many others are deeply moved. The pastors are ably assisted by an efficient staff of local preachers. Former pastors will rejoice in the great and blessed work, which is being accomplished. "He that soweth, and he that reapeth may rejoice together."

## THE MISSIONARY IMPULSE AND THE MAGICIAN'S WAND.

**A\* Address by Rev. Jas. Henderson, D.D., at the Annual Meeting of the Missionary Society.**

The whole philosophy of the missionary movement is contained in the statement that when a soul has received the grace of the Gospel it must communicate what has been got or lose it. Grace can only flow in as it flows out. "When it has ceased to flow out, it has ceased to flow in." It is a divine something that cannot be imprisoned in the soul it has entered. Like its divine original, it must go out of itself to "seek and save that which was lost." It was this that impelled the early disciples to proclaim the glad tidings to all men, and led each to sweep through Judea, Macedonia, Asia Minor, as on wings of flame, until it could be said that they had fulfilled to the letter the words of the risen Lord, "Ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

The spectacle of men sacrificing their all for the sake of others was a strange thing in the eyes of the world, and is something which to the worldly mind is, to say the least, still enigmatical. Men have left home and friends to encounter the perils of the deep, and the hostilities of barbarous climes, but not always or altogether for such an altruistic purpose. The naturalist has gone to collect his specimens, the historian to accumulate his facts, the scientist to make his experiments, the philosopher to find new phenomena, and formulate new laws. Even the artist has gone to glean new imagery for his canvas, and the poet new inspiration for his muse; the trader has gone to find new markets for his wares, and the aspirant after fame greener laurels for his brow; but the sight of an aged apostle toiling along the highways and by-ways of Palestine, Greece and Rome, not to crush armies or conquer kingdoms, or accumulate wealth or pluck from the reluctant hand of fame the wreath of honor, but simply to lift men from the degradation and death of sin, was a phenomenon the world could not understand. These men had been with Jesus; they had stood near the cross; Pentecost had fallen upon them; each had received a blessing he could not bury in his own bosom, and on they sped, that band of brothers brave, across desert, through tangled forest, and over tumultuous seas, until the lone shores of Britain's distant Isle had been reached, and the land of our forefathers first glowed with the reflected light of Galilee. And it is the same Christ impulse that has stood behind every Christian movement, and has throbbled into existence every mission, at home or abroad. It was this that burned in the bones of Elliot, whose voice first woke the echoes to the sound of the Gospel in our American wilds. It was this that inspired the heroic Brainerd, as in much pain and exhaustion, he stumbled along from wild to wild, and camp to camp, to tell the old story of Jesus and his love to the Indian, with tears in his eyes and thrilling pathos in his voice. It was this that stirred the soul of Carey to go out to the land of the Hindu, and there, in the bosom of moral midnight, kindle the first star that shone in the Orient. It was this that caused a pulse of sympathy to beat in the heart of Frederick IV. of Denmark. One morning he learned from a letter of the spiritual destitution of the people of Tranquebar. The story touched his heart, and at once he sent for his aged chaplain, Dr. Lutkins. As soon as the latter entered the royal presence, he was greeted with the question, Who will go to preach the Gospel to the poor souls at Tranquebar? There was a pause, then these words came from the lips of the white-haired man, "If no one will go, O King, send me." Is there anything in all the records of chivalry to match all this in the sweep of its moral sublimity? Oh, this heroic passion for souls has transfigured sackcloth, has glorified the lowliest of earth, exalted them into a spiritual peerage, writ their names across the firmament, and caused them to shine as the stars of God forever.

One day Dean Farrar was preaching a sermon in Westminster Abbey on "The True Aristocracy." In the progress of his sermon he paused, and pointing over to a well-known grave in that "temple of silence and reconciliation," he said, "Not even the tomb of Sir Isaac Newton is dearer to the heart of the Christian world than is that of the cotton weaver, David Livingstone, who was found dead upon his knees in the central wilds of that Dark Continent he had gone out to save." Oh, what a divine thing this missionary impulse is! The artist has flung it into color, and it has come out in the shape of a rugged cross, supporting a starry crown. The poet has put it into rhythmic verse, and the result is, the words we often sing, "My heart is full of Christ, and longs its glorious matter to declare." God has wrapped it up in a human form, made it look earnestly through human eyes, and speak thrillingly by a human tongue, and we have a Martyn of Persia, a McKay of Uganda, and a McDougall of the great Northwest. Thank God, here is a fire not easily quenched, a force not soon spent.

Strange, the greatest opposition the pioneers of modern missions had to encounter was found within the pale of the Christian church. When Carey made his first missionary address before a convention of Baptist ministers he was interrupted by the president, who rose to his feet flushed with excitement, and cried, "Sit down, young man; when God undertakes to convert the heathen world, he will do it without your aid or mine." When the East India Company's charter was being renewed in the British Parliament, a member rose and moved for the insertion of a clause looking towards the evangelization of the Hindu, but suddenly he found he had unwittingly opened the sluice gates of all manner of invective and abuse; and whence

did the opposition come? From the laity? No. From the clergy. A certain bishop, in his spotless lawn arose, and deprecated anything like an interference with the religion and rights of the poor Hindu, and gave it as his opinion that Christ's commission was insusceptible of any such application. One day Lord Hastings found his chaplain in the act of giving a Hindu a religious tract, and he dismissed him on the very spot, saying, the man who would do the like would be rash enough to fire off a pistol in a powder magazine. In 1796 a member of the "General Assembly" moved a resolution to the effect that the scheme of converting the heathen world was highly preposterous; and in 1810, when the General Board of Missions applied to the Legislature of Massachusetts for a charter, one of the Senators strongly opposed the granting of the same, on the ground that we had little enough religion ourselves, and had certainly none to spare for the people of heathen lands. (See Bowes on Missions.) But, thank God, such a sentiment is all but extinct in the church to-day. Sir, we stand on holy ground. A new era of missionary activity is dawning. The portals of a new epoch are opening before us, and the young people of our Church are helping to swing it back on its golden hinges.

But it is held by a few that modern missions are a fake and a failure; that they have not yielded such a revenue, moral or material, as justifies their extension or existence. Such, however, was not the belief of such an accurate observer as Darwin. He declares that the history of modern missions is the story of the magician's wand. This is true, and it is true that the missionary has wielded more than one wand.

1. He has wielded the wand of commerce. Strike out from our business receipts the world over the direct and indirect results of missions, and you have reduced the revenue of the commercial world untold millions. The waters that kiss the shores of that group of islands, ever memorable as the death scene of Captain Cook a few years ago, had never foamed beneath the keel of a trade ship. It was a scene of savage solitude; but we sent a missionary there, and to-day Great Britain does a trade with one port to the tune of three or four millions a year. It took \$1,220,000 to evangelize the people of the Sandwich Islands, and infidelity, that never gives a cent for missions, has held this up as a flagrant piece of folly on the part of Christian fanaticism; but it forgets that the United States does a trade with those islands to the amount of several millions per annum. From the Consular and other reliable reports it has been shown that every missionary sent to Madagascar has resulted in adding \$60,000 a year to the commercial receipts of the island.

What key was it that unlocked the sable gates of Africa, and flung them open to the commerce of the world? It has been said that only for Stanley a veil of mystery would still have shrouded Central Africa; but only for Livingstone, a poor missionary found dead upon his knees in the dark depths of that land he had gone to enlighten and save, Stanley himself would have been still unknown. Thus a whole new orb of wealth has dawned upon the world of commerce, "enough to make every centre of business intoxicated with hope."

Wherever the missionary goes, he blazes a new path for the trader to follow, raises a highway for our cars of commerce, and opens new harbors for our ships of trade.

2. The missionary wand, also, the wand of a higher civilization. Strike out from the aggregate of human affairs in the civilized world the contributions of missions, and you uncivilize Christendom and relegate to the midnight shades of barbarism whole countries and continents, that are just swinging into line, and destined to keep pace with the advanced nations of the earth. What has civilized India? The heart of India is being tamed and subdued, not by the power of English bayonets or battalions, but by any power military, but by a power moral—the power which our missionary wields. India blazes on high as the brightest gem in Britain's diadem; but what power put it there and keeps it there? Canon Farrar said, years ago, that without missions in India, the "sagacity of a Lawrence, the strategy of a Clyde, and the courage of a Havelock would have failed to conquer and consolidate that vast empire of the East. For this we are more indebted to Carey than the cunning of a Clive or the sagacity and rapacity of a Warren Hastings.

And what mighty force was it that raised that "island empire of the East" to such a lofty plane, so that Japan has become the Great Britain—the golden sunrise of a new civilization to the whole Orient? Here is a young giant just awakening into the consciousness of possibilities undetermined, and a glorious destiny not yet attained. Springtide has come to the nation, and every pulse bounds with the presence of a new life, a life whose spark has been divinely kindled by the touch of the magician's wand. One who ought to know has said that "Christian ideas have already so permeated the institutions and populations of Japan, that from the Mikado to the humblest laborer at four cents a day, there is no man in the empire who does not feel the influence of the religion of Jesus Christ, if not as a spiritual force, at least as a creative energy in industry, politics and learning."

What a tropical wave of humanizing influence has swept over that "Land of Sunrise"! In days gone by Japan won a victory over Corea, and sent home the ears of 3,600 victims as a trophy of battle. But last year, during the progress of the war with China, she placed her best steamer at the disposal of the "Red Cross," a Christian organization, with permission to care for the wounded of the enemy as for those of her own battalions. It was then, too, that the Empress came down from her palace and illuminated with her presence and words of sympathy the cot of many a dying and wounded soldier in the hospital. And putting aside her jewellery and tinsels of royalty, with

her own hands she wound up bandage upon bandage for the use of those who had just been wounded on the distant field of battle. Well might Christendom applaud and nations wonder. What a transformation! Who did it? The missionary with his magic wand.

3. Again the missionary has wielded a creative influence in the realm of science and literature. Expunge from the world of letters the contributions of missions, and you have swept from the shelves of every library worthy the name some of its most valued contents, and you have blotted out of every complete atlas or map whole territories and empires that have just loomed up before the astonished eyes of the world as the discovery of the neglected missionary. It was a missionary who gave the first map of China to the world. It was a missionary who wrote the best book in any language, descriptive of the Holy Land. It was a missionary who gave us the most reliable work on the "Celestial Empire." It was a missionary who first introduced the "reading public" into the fairy, frozen regions of upper Greenland; and it was a missionary who won the prize established by Voltaire for the study of "African languages." A member of the Royal Societies of England has said, "Had it not been for the missionary Upper India would still have been a terra incognita." One of our leading reviews declares that our missionaries have rendered more real service to science than all the geographical societies together. All this accords with the genius of Christianity. It is her function to foster knowledge, unveil the truth, and prove herself the patroness of learning. She is the angel that rolls away the grave stone of stolid ignorance, and to the entombed intellect of man she cries, "Lazarus, come forth!"

But the wand which the missionary specially wields is the life-giving Gospel. He has waved over India's fertile plains and coral strand, and in that land where Carey was found one day weeping tears of joy over his solitary convert, are to be found nearly 200,000 natives, who have passed out of darkness into light. He has waved this wand over Burmah, and over one hundred thousand souls have leaped from their chains of spiritual slavery. Jaffa, Borneo, and the Celebes, whose homes were formerly adorned by the ghastly relics of victims slain and eaten, have also been touched by this Gospel wand; and those glades and groves which formerly echoed to the shrieks of men and women savagely butchered for a cannibal feast, echo to the beautiful songs of Zion. And this magic wand has been stretched over the Dark Continent, and now Africa's submerged millions feel the throb and thrill of a new life, and the sons of Ham are about to emerge from the house of bondage.

Everywhere the missionary has gone forth with something more potent than any magician's wand, with which he has touched the dead into life and charmed the rudest natives into love by its power. In these latter days nearly two million cannibals, savages and heathens have been translated from the kingdom of darkness into that of God's dear Son.

And is not the history of our own missions that of the magician's wand? In 1873 the church stretched forth this Gospel rod across the sea and touched Japan, and lo! an army of workers for God has sprung up bearing on high the same banner which John Wesley unfurled over his father's grave. There a whole Conference of Japanese are intelligently preaching the doctrines of our beloved Methodism, and as the result, many a dungeon has flamed with light, and the shackles of ages are sundered. And our missionary has waved this wand over the Indian tribes of the Naas River and the slopes of the Pacific, and over the boundless prairies of the distant North, and what miracles of grace have followed! Beneath its beneficent sway polygamy is passing away, the barbarities and horrors of tribal wars have ceased, and the potlatch, with its frantic rites and revelries, its dissipation, drunkenness and debaucheries, is being stamped out by Gospel influence and Christian legislation. O sir, when I think of the noble men and women who have gone out there with the Gospel message upon their lips, enduring the severance of the most tender ties, the privations of distant exile, the severities of a rigorous climate, and the hundred and one disabilities and dangers involved in associating with a barbarous people, I am compelled to say that we owe them a debt of gratitude which we have been too loath to recognize. It was there that Evans reduced the jargon of the savage to a liquid language which, with but slight variations, has become the "vehicle of Gospel truth to every Indian from the coast line of Labrador to the mouth of the great McKenzie River." It was there the heroic McDougall taught and travelled, preached and prayed, until, as it has been said, one cold wintry night he sank down exhausted upon the plains to die, with the prairie as his couch, the stars as his watchers, the snow as his winding sheet, and the wailing winds to chant his requiem.

And will you allow me, Sir, to refer to one of these honored brethren whom we have with us to-day—the man who was about the first to plant the standard of Methodism beneath the shadow of old Fort Garry—the man who withstood the arch-rebel to his face, and knelt down on the snow beside the unfortunate Scott just when his body was about to be riddled with the bullets of an infamous assassin—the man who rang the bells of welcome as Garnet Wolseley and his brave band of volunteers, amid tears and shouts of rejoicing on the part of the loyal citizens, were seen rushing with gleaming bayonets along the street to compel the fort in the hands of the rebels to surrender—the man whose name will appear "writ in letters large" whenever this tragedy is told, or its history written—I mean the Rev. Dr. Young, whom we all delight to honor. Oh, that the spirit of such men would kindle into a kindred flame the whole church of God. As I stand in our pul-

bits and on our platforms and try to portray the starless gloom that broods o'er heather lands, and excite an interest in the lost condition of the benighted millions living and dying without Christ, I am sometimes pained with the air of unconcern or lack of interest indicated by the languid look and listless attitude of some of my Christian hearers. There they sit, listening to my story, calmly, coldly, critically, as if it were all a fictitious tragedy I was reciting—as if it were nothing to them that the whole heathen world should be sitting at their door begging for the balm of Gilead to anoint its festering sores, or for the bread of life with which to satisfy the pangs of its spiritual hunger.

Oh, when a man feels this burning thought plunged into his soul, kindling his whole being into a flame—the thought of the Church's relation to the awful fact of a lost world—the sight of such heartless indifference on the part of God's people may well strike him dumb with amazement. When we reflect that there are tonight countless myriads groping in the dark who might have been rejoicing in the light of the Gospel if the Church had only done what all heaven is urging her to do; that they are being precipitated over the verge of life into a dark eternity, their path through life and death unlit by a solitary ray of Gospel hope—is not this attitude of practical indifference on our part, criminal? Yes, Sir, indifference in such a case is a crime against God and humanity. He is not blessed who does not bless. He is not saved who will not save.

B. Fay Mills tells us that one night, on the Northern Pacific, there was a train pushing through a blizzard. The station lights were blotted out by the dense sheets of snow that filled the evening air. There was a young mother with her babe on board who seemed very anxious not to pass the station for which she was bound. A gentleman, noticing the fact, inquired of her the name of the station at which she wished to disembark. On being told, he said he knew the place well, and begged her not to be anxious, as he would see her safely off. Onward pushed the engine, panting through the drifts and storm. The elements raged without as if hell were let loose. Presently they came to the station just next to the one the lady was bound for. Meantime the gentleman in whom she trusted had lapsed into a drowsy, dreamy condition. The train went on a short distance and stopped, when up he started from incipient sleep, and thinking this was the station, he stepped forward and said, "Here is where you get off; hurry, as you have no time to lose." The mother picked up her child, wrapped it in her bosom, went out, and was immediately swallowed up in the bosom of the stormy night. The train moved on. By-and-bye the conductor entered and announced the name of the station she had so often asked for. "What," cried the gentleman, "we have passed that, surely!" "Oh, no," was the answer, "we only stopped there in the middle of the prairie to get up steam." "My God!" he cried, "that poor woman is lost. I thoughtlessly gave her wrong directions," and then, in an agony he pleaded with the conductor to go back in search of mother and child. After some necessary delay they went back to the fatal drift, and after a long search they found the mother with her babe clasped to her heart, covered beneath the snow, but both were cold and stiff and dead.

O Sir, this tragedy is being enacted upon an infinite scale. As I speak to-night there are millions passing through life exposed to the pitiless peltings of its storms, hurried on by forces they do not understand and cannot control, anxious to know something of the tragic now, and the unspeakable hereafter; and borne upon the winds that sweep each ocean we hear the wailing of a multitudinous voice as it cries in the language of an old, "No man careth for my soul." And the Church is asleep, dreaming of wealth and pleasure and fame, while those she is called upon to save famish and die. Yes, it is the demon apathy that is paralyzing the Church, and is responsible for the Christless condition of the heathen world. It is indeed true we have only been playing at missions. We have only touched the surface of this great problem; only fired off a few random shots at the fort of the enemy; only driven here and there a few stakes along the borderland of vast territories unexplored, whole kingdoms to be won for the Lord and his Christ. It is not too strong language to say that this world will never be saved until we do it. Here the Human is essential as is the Divine. God can only touch this world into life through a human hand. We have read that a visitor to a glass manufactory saw a man moulding clay into the great pots which were to be used in shaping the glass. Noticing that all the moulding was done by hand, he said to a workman, "Why do you not use a tool to aid you in shaping the clay?" The workman replied, "There is no tool that can do this work. We have tried different things, but somehow it needs the touch of the human hand." And so in the work of saving souls and shaping crude humanity into the mould divine, there is needed the divine power that thrills in a human touch. An angel's hand would be too foreign—God's hand too great and glorious. Even the hand of the ascended Christ burns with too much splendor to mould our human world into a form of natural grace and beauty. Humanity needs the sympathetic touch of the human hand.

And now, Sir, what can be done to push the battle to the gate? What can be done to flash light into the dark places of the earth? What are we going to do this year by way of pushing on this world nearer the shining goal of a universal emancipation? As the problem now stands, it reduces itself simply to a question of dollars and cents. We have the men, but not the money we require. Give us the means, all that you can and ought to give, and in a few years we will move the shadow on the dial of destiny by whole centuries nearer the noon

hour of the world's millennium. What is the Church going to raise in the year we have entered? In the year gone we raised from all sources a total of \$242,740. Is this all our Church can do? Is this all the fruitage a consecrated church can yield? Have we brought all the tithes into the storehouse? Does every dollar of this money mean sacrifice on the part of each giver? No, Sir. The church still withholds the greater portion of what belongs to God. Let us this year strike for a higher figure. We must, in our givings this year, touch high-water mark. Let us have a total of \$275,000 for missions. Let our Church, from sea to sea, inscribe that upon her badges and banners. Let it ring out from every platform and pulpit and pew—\$275,000 for missions! And let every Epworth League and Christian Endeavor Society and Sabbath-school and Methodist in Canada say \$275,000 for missions! And if the Church in the spirit of self-sacrifice respond to this call, I believe heaven will open upon us, and the mightiest tidal wave of revival power that ever visited our Church will sweep over our land from the Atlantic to the Pacific, and God will pour out upon us such a blessing that there shall not be room enough to receive it.

**ABSTRACT OF THE ANNUAL REPORT**

**Of the Missionary Society of the Methodist Church for the year ending June 30, 1896.**

The report which we present this year contains material for our encouragement and reflection. It is, perhaps, well to remember that it is but a very small fraction of the work accomplished that can find its way into the annual statement. There are results that cannot be tabulated. Who can enumerate all the influences put in motion by the various agencies of our society, and who can anticipate the outcome? Omniscience alone is equal to such a task, and eternity only may supply the symbols by which those higher results can be expressed in their full and final aggregate.

Enough, however, is reported to suggest the unreportable, and to produce the conviction that Christianity is not yet a spent force, nor are modern missions a failure. Both from home and abroad comes the glad news of additions made to the growing empire of our Lord as the result of an aggressive evangelism, demonstrating that the old-time revival is not an effete institution, nor Pentecost a lost power. On many a field of labor has the Gospel authenticated its divine origin by its divine results. Still, as of old, the blind are made to see, and the deaf to hear, and the dead to live.

Of late our foreign work has been subjected to disturbing forces of an unusual kind, which at first seemed to threaten the progress, if not the existence, of the cause; but the outcome has confirmed our faith and put to flight our fears. Japan has emerged from the conflict victorious. Destiny has decided in favor of the minority. This is doubtless due to that higher plane of intelligence and efficiency to which the people, as a whole, have been raised in the last few years. Christianity is now being recognized by the most "advanced minds" as the important factor in the up-lifting of the nation, and is likely to receive a greater and more sympathetic attention than heretofore. In fact, the mass of the people are so under the control of the Christian sentiment as to justify the statement made by a good authority, that "Christian ideas have already permeated the institutions and population of Japan to such an extent that, from the Mikado to the humblest laborer at four cents a day, there is no man in the Island Empire who does not directly or indirectly feel the influence of the religion of Jesus Christ, if not as a spiritual force, at least as a creative energy in politics, industry and learning." Many are applying to our missionaries for Christian baptism, and more are coming, like those of old, who said to the disciples, "Sirs, we would see Jesus."

Rev. John Scott, D.D., from the Hamilton Conference, and Rev. A. C. Berden, B.A., B.D., from the Nova Scotia Conference, embarked in September for the Land of the Sunrise, with their sails filled with the prayers and good wishes of Canadian Methodism. Both these esteemed brethren will labor in the educational department, and are well qualified for the important position to which, by the Church, they have been designated. There are no gifts too great, no genius too resplendent, no wealth too affluent to be placed upon the altar of Christian missions. The very best are needed on the mission field.

The state of things in West China is greatly improved since our last report was issued. The storm of persecution has subsided, the sky is again clear, and the outlook full of promise. Our missionaries, driven off by the fury of an insane mob, had to flee for their lives, leaving behind them our mission property reduced to ruins; but their faith in God and their love for Christ and souls have survived that fiery baptism, and now, with renewed courage and consecration, they have returned to Chentu and Kiating, the scene of their former labors, and have taken up again the good work so inauspiciously interrupted over a year ago.

The Chinese authorities, whose culpable failure to suppress the rising of the mob and grant efficient protection to the persons and property of our missionaries, as well as our mission property, have been obliged to render full material compensation. Reparation has been rendered our missionaries, and our society has been indemnified for the loss sustained by the destruction of its property. We believe that out of the ashes of this fiery persecution, the cause of Christ, phoenix-like, will arise, the better for its burning; that out of the bosom of this calamity to our mission there will come a greater good. Certainly this outburst of Chinese hostility to Christian missions has had no intimidating effect upon the minds either of

our missionaries in China or those in Canada who purposed going there.

The Rev. W. E. Smith, M.D., a young man of education and consecration, sailed with his wife in September for Chentu, in company with Mrs. Hartwell and Miss Foster, to reinforce our missionary staff. Miss Foster goes out under the auspices of the Woman's Missionary Society. In the meantime, let our Church, on its knees, remember that brave band of heroes, who have left home and friends and native land "to seek and save that which was lost," and to place their Christian hearts against that great mass of human inertia to throw into it the pulsations of a new life—the life of love which Christ inspires.

Our Chinese work along the Pacific coast has received evidence of the divine approval and co-operation. It has been pushed with such zeal and vigor as, no doubt, to justify the statement in the report that has reached us, that the whole Chinese element has been brought beneath the "joyful sound," and many are giving practical proof of its civilizing and spiritualizing influence.

The efforts put forth upon our Indian missions are also receiving tokens of the divine recognition. The blending of the educational and evangelistic agencies employed by our Church are being divinely endorsed by their beneficial and comprehensive results. Our Indian boys and girls are being placed under a system of Christian culture which, in its scope, aims at fitting them for "both worlds"—for the life that now is as well as for that which is to come. A tidal wave of revival has swept through some parts of the field, and we have an instance of a whole village renouncing heathenism, and openly accepting Christ as Saviour, and enthroning him as Lord.

Our French work, despite its many discouragements, seems to be moving slowly but surely on the upward grade. There is no mission field where more tact, courage and consecration are needed than in that province so overshadowed by the Vatican. And there are none more entitled to the sympathy and support of the Church than are those brethren who, like a lone regiment, are laying siege to the strongest citadel of superstition and error that Rome has planted anywhere; for the Papacy is relatively stronger on the banks of the St. Lawrence to-day than on the banks of the Tiber.

While there are no special developments on the home field, yet the moral and spiritual results reported are gratifying. A few missions have attained the goal of self-support, while others are earnestly aiming at that desirable consummation. But many more we fear are suppressing their best energies by contentedly remaining in a state of dependence, putting forth little or no effort to realize the golden possibilities that lie within their reach.

In view of certain tendencies towards the individualistic idea, or selection of specific objects of missionary contributions, which have manifested themselves in more than one branch of our Church work, it would be well for us to keep in mind the old adage, "union is strength." "Concentration" is one of the mottoes we ought to inscribe upon our badges and banners. Let our Methodism be united here, if anywhere, and let the energies of our united Methodism be made to concentrate chiefly on one point—the glory of our Redeemer by the extension of his kingdom. And that there may be more of such concentrated effort amongst our people, let us in our doings and givings, as far as possible, move along connexional lines; then the "one shall be strong because of the many, and the many be strong because of the one." Above all, let us realize our relation as a Church to the awful fact of a lost world, and that the lost millions can never be saved apart from our interposition. It is a part of God's eternal and unchanging plan that man can be savingly touched only through man; the human can be reached only through the human; the lost saved only through the saved. The "vine can no more bring forth fruit without the branch, than the branch can bring forth fruit without the vine." That is, the Christ can no more save the world without the Church, than the Church can save the world without Christ.

**A PROHIBITION TOWN.**

During our vacation this summer, after doing Muskoka we decided to visit Parry Sound, and to our surprise found a Prohibition town, with five good hotels and not a bar-room in any of them. The liquor traffic is outlawed since the inception of the town, through the influence of Mr. Beattie, known as Governor Beattie, the founder of the town.

Mr. Beattie owned all the land upon which the town is built, and in making the sale of land to purchasers, each deed had a special clause prohibiting the sale of liquor for all time to come.

During my work of six years as Gospel temperance lecturer, and after visiting almost every town and city in Canada, it was indeed encouraging to find one town at least in our fair Dominion where the hotels were made to pay without the obnoxious bar-room.

In private conversation with the manager of one of the best summer hotels in the country, he told me that he had proved, after sixteen years' experience, that hotel business could be made to pay well without a bar-room, and that anyone saying anything to the contrary did not know what they were talking about. The rest of the hotels are carried on on the same principle, and the week spent in that town was a pleasure not soon to be forgotten, and I trust that the day is not far distant when the liquor traffic will be outlawed, not only in Parry Sound, but in every town and city in this beloved Canada of ours.

MRS. OWEN HITCHCOX,

County President W. C. T. U.  
Paris, August 26, 1896.

*Memorial Notices*

Memorial Notices must be brief, or they will be reduced before publication. A limit of about 200 words is suggested in all ordinary cases. Poetry, prayers, long genealogies, and accounts of funeral services, cannot be admitted. These memoirs should not be religious histories, but characteristic notices of the deceased, and must reach the office within two months of the person's death.

**BEARE.**—Harriet Beare fell asleep in Jesus August 30, 1896. Her maiden name was Abbott; born in Devonshire, England, October, 1823. When twenty-six years of age she came to Reach to be united in marriage with John Beare, who had preceded her to prepare a home in this country, then much of a wilderness. Together they have labored for forty-six years, making an eminent success of farm-life, and rearing an influential family, near Greenbank. Sister Beare was converted to God shortly after coming to Reach, and became a member of the first church in this part, viz., Bethel Methodist church, and has ever since, by her peace-loving, consistent life, exemplified Paul's ideal woman—Titus ii. 5. Our sister loved the house of God, especially the class-meeting, and has left her hopeful experience on the minds and hearts of many. Her children will fondly cherish her motherly solicitude for their well-being. Five sons and five daughters, a devoted husband, and many grandchildren mourn her removal. Sister Beare was very hopeful to join in worship in the new church being erected, but God called her, after a brief illness, patiently borne, to join with a daughter gone before in the sanctuary of the glorified.  
R. H. L.

**BULL.**—Harriet Bishop, wife of J. P. Bull, Esq., of Toronto, was born in Somersetshire, England, November, 1826; came to this country in 1844, and was married to her now sorrowing husband in 1849. Previous to her marriage she was a zealous member of the English Church, but in harmony with the thought that husband and wife being one should have one church home, she united with the Methodists, and that year, during a revival held by the late Rev. Lewis Warner, sought for and obtained a knowledge of sins forgiven. This blessing simply subdued and gave an intenser glow to a character by nature singularly sweet, gentle, and earnest. From this period until her death she continued a faithful member of that communion. Though always faithful in the performance of duties incumbent upon her in the sacred character of wife and mother, she never neglected her daily Scripture-readings, or her hour of private prayer. It was one of the inestimable privileges of my early ministry to be a member of her household for nearly a year. Her wise counsel, her kindly encouragement, but, above all, the inexpressible charm of her refined Christian womanhood, was a great benediction to me in that formative period of my life. Well do I remember her gentle charity. It was of the nature that "thinketh no evil," "suffereth long and is kind"; this it was that created a home atmosphere which none could breathe without being uplifted to something nobler. In a communication received from her pastor, the Rev. W. F. Wilson, he says, "I feel confident her lamp was brightly burning when the bridegroom called. She was a woman of singularly beautiful character, her sweet spirit, gentle voice and tender heart all combined to make her dearly beloved by all who were favored by her friendship. She will be greatly missed by our church, and in the home circle, where, as wife and mother, she was the inspiration and counsellor of those who were near and dear to her heart." She died at Preston, where she had accompanied her husband for the benefit of his health, August 11, after an illness of three days. She died as she lived, sweetly trusting in Jesus. She leaves an aged husband, one son and four daughters to mourn their loss, but they mourn not as those who have no hope.  
Austin Potter.

**DAVIDSON.**—Maggie Davidson, daughter of Mr. and Mrs. P. Davidson, of Bolton, exchanged mortality for life on September 8, 1896. She was converted to God under the ministry of Revs. J. Dennis and Matthew Nichol, April, 1871, and from that time until her death remained a consistent, earnest Christian. During the last year of her life she suffered intensely from cancer, which eventually caused her death. During these months of pain and torture our departed sister was wondrously sustained by divine grace, and no words of murmuring or complaint ever passed her lips. She has entered into that rest where there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."  
H. Harper.

**BRANDON.**—Susanna Brandon. "Blessed are the dead that die in the Lord," fitly describes the end of this much-loved and respected sister in Christ, who passed peacefully away to her reward on August 28, from the home of her daughter, Mrs. J. D. Carscadden, Tay township. She was the daughter of John and Ann Devitt, and was born in Fermanagh, Ireland, in 1817, and came to Canada with her parents in 1828. Married while residing at Whitby to Mr. James Brandon, and left a widow with six young children to battle with the world, her strength of character, energy and industry, under the divine blessing, enabled her to educate and train them up in integrity, and to-day the four remaining are respected, and rise up to call her blessed. She was favored with a godly parentage, and her life was constantly under religious influences. She was converted at revival services held in Devitts, Cartwright, and joined the Wesleyan Methodists, and remained a consistent member until God called her to join the church triumphant. Her house was ever the home of the messengers of the Gospel of Christ, and her welcome smile almost a benediction. She delighted in the services of the sanctuary, and as the handmaid of

the Lord, was ever ready for every good word and work. When the writer first met her on his entrance into the work of the Wyevale Circuit, where she had resided for fifteen years, he found her weak in body, but wonderfully clear and vigorous in mind, and thus she remained until the time of her departure. She bore her sufferings patiently, with becoming Christian fortitude, continuing "steadfast in the faith," until the end, when she passed quietly away to her reward, in the eightieth year of her age, to "rest from her labors, and her works do follow her."  
B.

**MORWOOD.**—Sarah Morwood (whose maiden name was Kirk) was born in Lincolnshire, England, August 6, 1828, and died in Markdale, August 11, 1896. Her parents were Primitive Methodists, and her father's house was the preacher's home in the neighborhood where they lived. Thus we see that from her birth she was blessed with the best of religious influences. In 1847 she was united in marriage with Bro. James Morwood, one of our much-esteemed local preachers, who now mourns the absence of a faithful and beloved Christian wife, but at the same time rejoices in hope of a blessed reunion in the sweet by-and-by. About the time of her marriage she gave herself to God, and joined the church of her parents. In 1857 she, with her family, came to Canada and lived some seven years in Toronto Gore, but in 1864 came to the township of Euphrasia, and settled on a bush farm. Here our sister took her full share of the hardships and toils of a backwoods life; but God was with her, leading, upholding and comforting her, enabling her always to triumph through faith in Christ Jesus. Her end was peace. "She rests from her labors and her works do follow her." Her testimony to the end was, "Jesus is precious, and his grace is sufficient for me."  
J. M. Simpson.

**CRAWFORD.**—Euphemia Sinclair Crawford, the subject of this memorial, was born at Kingston, Ont., July 5, 1837, and departed this life August 31, 1896. Her father, Captain Sinclair, some years previous to the birth of Sister Crawford, was sent by the British Government to Canada, and soon after arrival at Kingston made that city his home. At a very early age, our now sainted sister was the subject of divine grace, and when fifteen years old yielded herself to the wooing of the Holy Spirit. She was converted under the ministry of the Rev. Mr. Robinson, and united with the Methodist church at Kingston. On July 3, 1857, she was united in marriage to Cunningham Crawford, Esq., and to them have been born four sons and seven daughters. During the year 1871 the family removed to Point Edward, Ont., which has been their home ever since. All the members of her family survive her, and are active members. Sister Crawford's life was marked by faithfulness to God, and love for the church of her early choice. By her well-ordered life and godly conversation, she won the respect of all, and the love of those who knew her best. In her death her husband has lost a noble wife, the children a loving mother, and the church a faithful and consistent member. Her body lies in Bayview cemetery, but her life remains so rich a heritage that rubies cannot purchase it. Her four sons, assisted by the two class-leaders, were her pall-bearers.  
J. G. Fallis.

**SALT.**—Bertha Salt was the eldest daughter of A. Salt, Jr. She was seventeen years of age, and died September 18, 1896, at Parry Island parsonage. She was quite young when she became an organist at Alderville Mission. Her parents moving to North Dakota, she was there also an organist in the M. E. church for about three years. She was there taken sick last Christmas. Kind providence enabled her to travel with her parents last May from that distant country to Parry Island. Last month she was taken sick with lung affection. Special prayer was made on her behalf, and she was made happy. Her trust was in Jesus. In her last hours she said to her papa, "Be a Christian, and you will meet me in heaven." To others she said, "I see a reserved seat for me." She calmly passed away.  
Allan Salt, Sen.

**RYAN.**—Sarah Malynaux, beloved wife of Michael Ryan, was born in Drummond, Perth county, Ontario, in 1822, and died at Winnipeg, September 2, 1896. Her father, George Malynaux, was a soldier, who came to Canada in 1812. After the war he settled, with a number of others, in Drummond. Having been converted at an early age, Mrs. Ryan's intellectual, social and religious qualities, combined to place upon her the crown of leadership, and the annals of Perth record her activity in church and Sabbath-school work. In 1844 she was married to Michael Ryan, of Perth, and seventeen years ago they came to the prairie city of Winnipeg. Her husband died in 1860, leaving her with seven children, four boys and three girls. All are living to-day save one girl, who died in infancy. The boys are in business in this city. Our sister was always deeply interested in her children. Although they had all reached adult life, she showed the same affectionate solicitude for their welfare, and gloried in the knowledge of their salvation. Her religious life was practical and sincere. She was gifted with a bright, cheery disposition, and all who knew her felt the power of her Christian character and life. Three weeks prior to her death she was desirous to visit her friends and loved ones, little expecting, when she had thus accomplished her desire, that this should be her farewell visit on earth; returning home, it is supposed that she contracted a severe cold, which ultimately resulted in her death. During her short sickness everything was done that love could suggest, but the good Father, in his providence, deemed it best to call her to a higher, sweeter and nobler service. When passing through the valley of the shadow of death, she felt that Christ was precious to her, and was anxious to go to him who so loved her as to give himself for her.  
Com.

News of the Week.

Monday, September 28.

The weather was fine at Balmoral to-day, and the Czar took advantage of it to go out grouse shooting.

The telegraph operators of the C.P.R. went on strike to-night, and it is said that 700 men will be affected.

The Hamilton council has decided to grant the ten-year exemption on the cold storage warehouse, with the understanding that it be in operation by June next.

Reeve Scratch, of Mersea, was nominated by the Conservatives of South Essex for the vacant seat in the Ontario Legislative Assembly occupied by the late Hon. W. D. Balfour.

At Windsor Judge Horne sentenced Leon Lavoix, the butcher who bought stolen cattle, to six years in the penitentiary; Joseph Cook and William Harrington to four years, and Harvey Harrison to two years.

Tuesday, September 29.

It is reported that the Sultan has exiled his second wife, and a batch of courtiers and notables, who are suspected of treason.

The annual meeting of the Toronto Conference Branch of the Woman's Missionary Society of the Methodist Church is in progress at Collingwood.

Alderman George Fraudel Phillips, sheriff of the county of London, was elected Lord Mayor of London to-day to succeed Sir Walter Wilkin.

The West Kent Agricultural Society to-night at Chatham gave a banquet in honor of Mr. Hugh John Macdonald, who had come from Ottawa for the purpose of opening the Peninsular Fall Fair.

There were no new developments to-day in connection with the strike of the Canadian Pacific Railway operators. All trains are moving, although a little late. No difficulty is being experienced in obtaining operators, and to-night a break in the ranks of the strikers took place, several of the men who went out returning to work.

Wednesday, September 30.

The annual meeting of the Ontario Dental Association was opened to-day.

Mr. and Mrs. Joseph Chamberlain sailed from New York for Liverpool on the steamer Germanic.

Seven men were lost from the British cruiser Satellite in Dutch harbor during a severe storm.

Mr. Tarte announces that the estimated cost of the improvements to Collingwood harbor is \$200,000.

Georgia was visited by a cyclone which caused extensive loss of life and property. The city of Savannah suffered heavily.

During the storm to-day two fishermen of Belleville, Ont., father and son, Thomas and William Irwin, were drowned in Big Bay, near that town.

It is reported from Victoria that the British cruiser Wild Swan struck a submerged rock in Callao harbor while moving at full speed. Her fate is not known.

The strike of the C. P. R. operators is still in progress. From present indications it looks as though the company would win, as a number of operatives who went out when the strike was ordered, have made applications to be taken back, and in each case their request has been granted. Those still out claim that the company will accede to their demands.

Thursday, October 1.

The new SS. Canada, of the Dominion Line, sailed to-day from Liverpool for Montreal.

The population of Hamilton increased 834 during the year, according to the assessment returns.

Two freight trains collided last night at Philson, Pa., and a large number of tramps, who were stealing a ride, were buried in the wreck and killed.

The opening of the various colleges in Toronto took place to-day, the Rev. Provost Welch delivering the formal address at Trinity Medical College, and Professor Thomas Milne-Brown, of Harvard, at the Royal College of Dental Surgeons.

Lord Aberdeen is now a chief of the Seneca tribe of the Six Nations, his totem being the turtle, and his new name De-To-Ronh Tat-He, which, being interpreted, signifies Clear Sky. His Excellency visited the reserve yesterday, and replied to an address on the fair grounds.

A largely-attended caucus of Conservative members was held this morning in Ottawa, to discuss the question of a thorough reorganization of the party. It was decided to elect an Executive Committee of twenty-five members to represent the whole Dominion.

The loss of life by the great storm in the United States is much heavier than at first reported. As the reports come in from country districts the death-rate swells into startling proportions.

A telegram received at the Department of Marine and Fisheries from Commander Wakeham, at Gaspe, states that the fishing is good on the Canadian Labrador coast, and the inhabitants well off for the winter. There was no sickness nor distress. The Newfoundland Labrador fishery is bad.

The Government are able to dispense with the bill empowering them to appoint ad hoc Judges to the Supreme Court of Canada. Mr. Justice Gwynne has returned from Europe, and Mr. Justice King, whose absence as Behring Sea Commissioner was anticipated, will be able to be present at the October term.

Friday, October 2.

The Spanish Government has ordered sixty thousand rifles from a German manufacturer, to be delivered in November.

The Porte has ordered the formation of a flotilla of ten torpedo boats to defend the Dardanelles.

In consequence of an attack made on a French party under command of Gen. Galleni, a state of siege has been proclaimed in Madagascar.

Important changes have been made by order-in-Council in the grain standards, and the Winnipeg Board of Trade are entering a vigorous protest.

The Canadian Pacific steamer Manitoba was seized at Sault Ste. Marie, to satisfy unpaid fines for violations of the regulations of the United States Treasury Department for navigation of the canal.

In the House of Commons Mr. Fisher explained an item of \$20,000 to provide for cold storage for farm and dairy products. His scheme includes the payment of small bonuses to creameries that would provide cold storage besides arrangements on railways and ocean steamers.

More than fifteen thousand people attended Markham and East York County Fair to-day. His Excellency Lord Aberdeen was present, and delivered a most able address. A good programme of attractions was provided, which included a military spectacle by the Royal Canadian Dragoons.

There is very little news in the C. P. R. train despatchers' strike. The officials claim that the strike is practically over, while the strikers assert that they had prepared themselves for the struggle, and have several other cards to play if necessary. Much depends on the future action of the trainmen and engineers.

Saturday, October 3.

Li Hung Chang arrived in Tien-Tsin this morning.

The Czar and Czarina left Balmoral for France.

Lord Russell and his party sailed from New York for home on the steamer Etruria.

Mr. William Morris, the poet, designer and socialistic writer, is dead. He was sixty-two years of age.

Mr. Thomas A. Wardell, mayor of Dundas, was nominated by the North Wentworth Conservatives for the Local House.

Mr. J. M. Barrie, the Scotch novelist, arrived in New York to-day, and left for Ottawa, where he will be the guest of Lady Aberdeen.

The visit of the Czar and Czarina to the Queen at Balmoral ended to-night, when they took the Queen's special train for Portsmouth.

A powder magazine exploded at Bulawayo. Five white men were killed, as were also scores of Kafirs, who were camping near the magazine.

News from the Nile expedition confirms the report that Dongola is a most fertile province. The new area properly administered could not only pay its own way, but contribute handsomely to the cost of its reconquest.

Moreton Frowen, a leading bi-metallicist, of England, has arrived in New York. Discussing the monetary question he expressed the belief that the United States was strong enough to adopt bi-metallicism, and that European countries would follow the example.

The Canadian Pacific steamer Manitoba, which was seized at Sault Ste. Marie by the United States deputy collector of customs to satisfy unpaid fines, has adjusted her differences with the customs authorities, and cleared.

The House of Commons sat to-day, and discussed the fast Atlantic service amongst other matters. Concurrence over the Supply Bill was read a second time, and the House adjourned till Monday, when there will be a discussion upon the third reading of the Supply Bill.

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A Knight of the Nets.

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There are many who remember with what delight they read the chapters of 'Jan Vedder's Wife,' as that story ran through the Methodist Magazine, nearly a score of years ago. These, with the thousands of other admirers of Mrs. Barr's books, will eagerly welcome this splendid new story by her—and we can assure them they will not be disappointed.

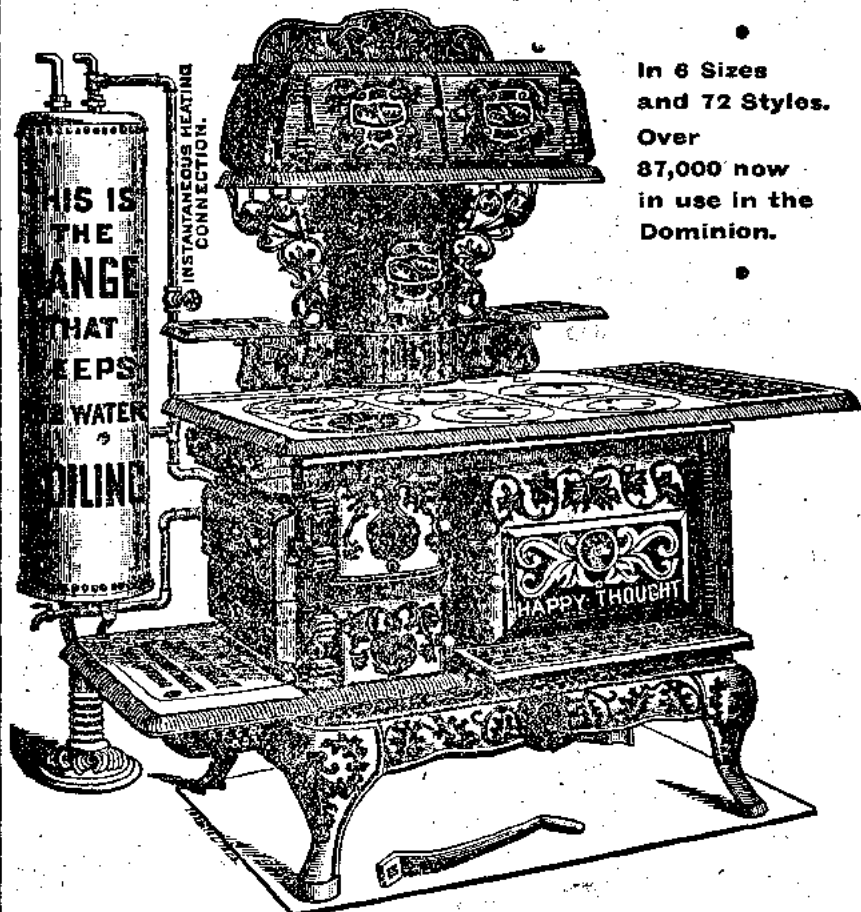
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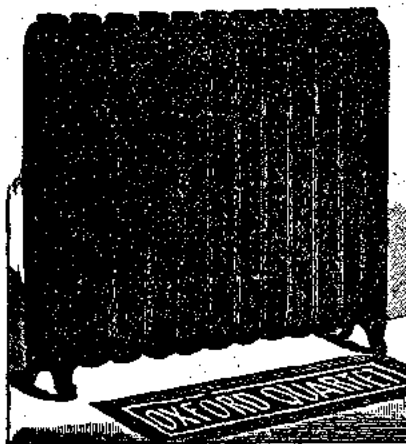
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Odds and Ends

"Big words an' fine clothes," said Uncle Eben, "is berry frequently alike in not kibberin' much dat rely 'mounts ter anything."

"How often do you kill people on this line?" asked a nervous passenger of a trolley-car conductor, one day. "Only once, sir," replied the conductor.

"That was tough on Davis." "What?" "He stepped on a banana peel, fell, and was arrested for giving a street performance without a license."

"And I suppose, like a brave soldier, you followed your colors." "Yes; whenever there was a battle, I noticed that the colors were flying, so I fled, too."

"Let's see," said the teacher. "Your name is Peter Marmaduke Jones?" "Yessum," said Peter. "But that ain't my fault. Poppy and mommy did it."

"Your friend, Van Dooze, is a great practical joker, I believe?" "Yes, but he isn't my friend any more." "What's the matter?" "I played a joke on him the other day."

Landlady—"You say your chicken soup isn't good? Why, I told the cook how to make it. Perhaps she didn't catch the idea." Boarder—"No, I think it was the chicken she didn't catch."

"Excuse me, sir," said Barker to a boorish traveller, "but what is your business?" "I am a gentleman, sir, that is my business." "Ah," said Barker, "I see. You are taking a vacation."

Johnny Chaffie's Sunday-school teacher is a lady. The other day she asked him: "Johnny, do you know what a miracle is?" "Yes, Ma says if you don't marry our new parson it will be a miracle."

French waiter (in London restaurant, to Yabsley, who has been trying to make himself understood in bill of fare French)—"If ze gentleman vill talk ze language he vos born in, I vill very much better understood."

The phrenologist—"Your bump of self-esteem is enormously developed." The patient—"I don't wonder. The other day my wife sent me down town with a piece of silk to match, and she says I did it better than she could have done it herself."

Judge—"The evidence that you called this gentleman a donkey is overwhelming. Had you not better admit the fact?" Accused—"Maybe I had. The longer I look at him, the more probable, it seems to me that I did call him a donkey."

"Now Willie," said the teacher, as school opened, "you may recite your geography lesson. Where is Afghanistan?" Willie hesitated a moment. "Don't you know?" asked the teacher. "Yes, I've got it in my head somewhere, but I can't lay my brain on it just this minute," Willie replied.

Mistress—"Mercy on me, what a kitchen! Every pot, pan and dish is dirty, the table looks like a junk shop, and—why, it will take you a week to get things cleaned up. What have you been doing?" Servant—"Sure, mum, the young leddies has just been down here showing me how they roast a potato at the cooking school."

"Why, Mr. Blivens," said that young man's landlady, "You have some very extraordinary ideas in preparing your food." "Do you think so?" "Yes, might I inquire why you dropped a lump of butter into the tea?" "Certainly. In this life the only chance of universal happiness lies in the hope that the strong may be taught to assist the weak."

A little boy was taken by his father into a cafe for dinner. As they were eating their dessert, the father handed the waiter a bill, which that worthy carried to the cashier's desk, returning presently with a little pile of change on a silver plate. Robby's eyes grew bright. "O papa," he said, "I'd like a plate of that, too!"

Mother—"Elsie, your sister tells me you took a second helping of pudding at Mrs. Brown's to-day." Little Elsie—"So I did, mamma." "Do you think that was right, Elsie?" "Yes, You know you have often told me not to contradict any one; and Mrs. Brown said, 'I know Elsie will have a second helping of pudding,' and I couldn't contradict her, could I?" Mamma smiled, and said nothing.

One day, while Millais was engaged in painting his famous picture, "Chill October," among the reeds and rushes on the banks of the Tay, near Perth, a voice came over the hedge. "Man, did ye never try photography?" "No, never," replied Millais, painting slowly. A pause. "It's a hantle quicker," said the voice. "Ye-es, I suppose so." Another pause. The final thrust was, "An' it's mair liker the place."

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VANDERBURG—GOODWIN—At the residence of the bride's parents, on Wednesday, Sept. 23, by Rev. Charles Deacon, Wm. A. Vanderburg, of Buffalo, to Lillie E. daughter of Mr. W. E. Goodwin, of Waterford.

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1. TORCH-BEARERS OF CHRISTENDOM: The Light they Shed and the Shadows they Cast. By Rev. Robert R. Doherty, D.D. \$1.00.

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2. MODERN MISSIONS: Their History, Progress and Prospects. (\$1.00.)

The Committee not being able to select any one book that fully met their needs, decided to prepare one for the Course. The result of their efforts cannot fail to be satisfactory. The volume contains striking chapters from some of the best missionary books known, together with original matter.

3. LIFE AND CONDUCT. By Rev. J. Cameron Lees, D.D., Edinburgh. (65c.)

This is a book on character building, and one of the best that has ever been published. It was written for young people and published in Scotland as one of the famous "Guild Series," and is now republished in Canada by permission.

Dr. Steel, Secretary of the Epworth League in the M. E. Church South, says of "Life and Conduct": "We had this book in our Course last year. It is one of the best volumes I know of to put into the hands of young people. It is pure gold, and I am glad that you have adopted it."

4. BARBARA HECK: A Tale of Early Methodism. By Rev. W. H. Withrow, D.D. (75c.)

The introduction of a story into a Reading Course is not altogether a new feature. The C. L. S. C. has had in its course Kingsley's "Hypatia" and other stories, and the Epworth League of the M. E. Church in the United States has an interesting tale in this year's bill of fare.

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**Household.**

**A HINT FOR CONSUMPTIVES.**

A person suffering from pulmonary consumption may be absolutely free of danger to his most intimate associates or his immediate surroundings, if only the sputum is disposed of with scrupulous care. The sputum, and the sputum alone, in some way is the source of danger; and common sense, good sanitation, humanity, and even the requirements of simple cleanliness, demand that this should be destroyed or rendered harmless. Dr. Lawrence Flick, of Philadelphia, who has studied this subject carefully, has expressed the firm conviction that with our present knowledge we have it in our power to completely wipe out pulmonary tuberculosis in a single generation, and he adds: "Were half the energy which is being spent in the almost hopeless task of searching for a specific cure for tuberculosis devoted to its extermination, the accomplishment would be assured."—Hermann M. Biggs, M.D., in Journal of Hygiene.

**MISPLACED ECONOMY.**

A physician relates a recent experience of his which effectively points a moral: "I was called in not long ago," he says, "to prescribe for a young matron, who, with no organic trouble, seemed to be rapidly running down. After a little investigation as to her habits of life, exercise, clothing etc., I asked her what she ate. 'Well, not very much,' she replied. 'I pinned her down. 'Breakfast?' I began, and she confessed to coffee and rolls. 'Don't any of you eat meat?' 'Oh, yes; my husband and brother, who lives with us, and my young son all have meat.' Luncheon she took alone, and was apt to have bread, marmalade, a cup of tea, and perhaps a piece of cake. Dinner was her best meal. I looked around her home. It was tasteful and pretty. She was daintily dressed, and I saw on the table a basket of sewing—evidently a woman's gown in process of making. "I thought I saw a glimmer of light. I emulated Sherlock Holmes. 'Will you pardon me if I ask if you are able to manage your household expenses on the allowance your husband makes you?' She looked surprised. 'Why, how did you know?' she began. Then she added, proudly, 'I not only live on it, but I save out of it.' That was exactly what I thought, for I've had these allowance patients before. In fact, I was the victim in my own home of the allowance system till I converted my wife. I've come to the conclusion that a weekly allowance sum for household expenses is to the average woman a great source of temptation. She will starve herself or her family surely, usually both. It is so easy to keep down the market bills by lopping off the food supply that it is done almost unconsciously. An extra frock or some pretty trifle for the home represents pounds of beef-steak that ought to have been eaten, as in the case I have referred to. My patient got well as soon as she began to eat heartily."—New York Times.

**Tired Feet.**—Drop four tablespoonfuls of ammonia and two of bay rum into four quarts of cold water. Soak the feet in this for ten minutes, then rub well with a coarse towel.

**To Wash Red Table Linen.**—Use tepid water with a little powdered borax (borax sets the color). Wash the linen separately and quickly, using very little soap; rinse in tepid water containing a little boiled starch, hang to dry in the shade, iron when almost dry.—Good Housekeeping.

**Black walnut furniture** is quickly cleaned by rubbing with a flannel cloth moistened with kerosene. Rub dry, then apply the following preparation: Mix together equal parts of linseed oil, vinegar and turpentine. Shake well, apply with flannel cloth and rub in well. Let the furniture stand a short time, then rub vigorously with dry flannel. Unless badly stained and marred, furniture will look better, treated in this way, than when coated with the heavier dressings.—Ex.

**To Clean a Brussels Carpet.**—First, have the carpet well shaken, then tack it down in a room where it is to remain, and sweep it as thoroughly as possible. Take a pail of hot water, put in two tablespoonfuls of powdered borax, wash the carpet all over the surface, using a flannel cloth. For grease spots or very dirty places use a scrubbing brush freely, and very little soap, taking care to rinse the soap off well after scrubbing. Change the water quite often. Rub the carpet well, after washing, with a dry cloth, and open the doors and windows so as to dry it as quickly as possible.—Ex.

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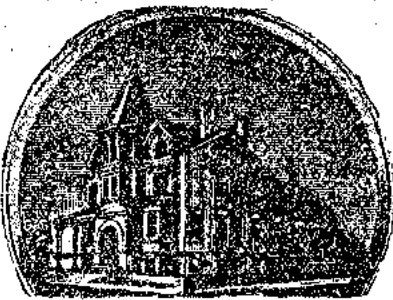
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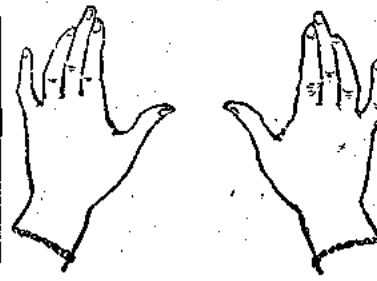
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### Farm and Garden.

#### GARDENS OF THE POOR.

"Pingree potato patches" have proved a success in Brooklyn this year. Last year the result of the experiment was doubtful, as the start was not made until the season was advanced. But this year everything has combined to make the little truck gardens for the poor on unimproved suburban lots a success.

About five acres of ground, comprising thirty-six 25 x 200-foot lots, are under cultivation, each beneficiary having charge of a lot. Last year there were only eighteen lots cultivated. Two lots were abandoned this year because their assignees secured work and gave up the patches.

The remaining thirty-four lots have been well tended, and thirty-four families are now getting fresh, wholesome vegetables where they would have been lucky to secure stale and inferior vegetables before.

C. E. McGee, who has truck gardens a mile south of the Pennsylvania venue station of the King's county elevated Road, is superintendent of a little body of amateur gardeners. The potato patches are only a stone's throw north-east of his house, on the road of the German-American Improvement Company, and right where he can keep his eye on them. It may be found necessary, however, to employ a watchman later, because it was the experience last year that, beginning at the middle of July, poachers from East New York came down and helped themselves at night.

The garden plots lie mostly in low ground, and the rains could have hardly been ordered better than they were this year. The result is that everything is green and thriving. A reporter visited the patches and was shown around by Mr. McGee. Two men were at work in their gardens. One man was hoeing his potatoes and another picking the last of his crop of beans. The latter was a German, who makes out an existence for himself and family in Classon Avenue, near the Wallabout Market.

"Do you find it difficult to get work?" asked the reporter of the bean-picker.

"Yes," he replied; "it's hard to get anything to do, except odd jobs."

"Is this gardening any help to you?"

"Sure it's a 'good thing,'" he said, smiling incredulously at the question.

"What are you going to plant in the place of those beans that you are pulling up by the roots?"

"Beans again. My boys can't get enough of them."

Then it turned out that he had two small sons who had steady work, and whose small salaries helped keep the wolf from the door.

"This will keep us all winter," he said, pointing to his potato patch.

The man with the hoe came up and handed the implement to Mr. McGee. To a series of questions he said he found it possible to get work only part of the time, and the truck garden was a great help to him. "The potatoes are doing finely," he added.

Then Mr. McGee gave two elevated oad tickets to him to go to his home and to return, and he started away.

The Brooklyn Elevated Company furnishes free tickets to those cultivating lots. In answer to a question, his man said that he thought he would try it again next year.

Only three of last year's gardeners came back again this year, but next year a larger proportion are expected to return, as the first year was a good deal of a failure.

Perhaps the two best cultivated plots are at the south-west corner. They are worked by East New York men, who live convenient to their plots. One of them, a German, has kept his lot almost absolutely free from weeds. His lot has strips of beans, turnips, just planted to replace peas and sweet corn, and the remaining half in potatoes. The other man, who is not new to the business, has potatoes, sweet corn, in three stages of growth; tomatoes, onions, radishes, beans, eggplant, cucumbers and sweet potatoes. This man pleased Mr. McGee so much with his quality of work that he employed him as a hand.

The potatoes have been infested with bugs; but the superintendent furnishes Paris green with which to get rid of the destroyers.

"I consider this experiment a success, so far as the poor people are concerned," said Mr. McGee. "It is helping people who have had nothing except odd jobs to do, like sweeping carpets, for three or four years. The health of many of these people has been improved greatly since coming at here once a day or once a week, as the case may be. At first they were pale and sickly; now they are unwell and healthy."

"The only possible criticism is that the Bureau of Charities makes nothing out of it. If the Bureau

would pay these men ten cents an hour for their work, and then dispose of the product, both sides could make some money. As far as a mere charity goes, it is a success, however."—New York Tribune.

#### A LONG DISTANCE TEST.

Under direction of the Government, samples of butter were shipped from Victoria to England and back in order to thoroughly test their keeping qualities. It speaks volumes for the perfection to which the Antipodes have attained in the matter of making, packing and shipping facilities when all the samples were found, after their 24,000-mile trip, to be in splendid condition. The striking qualities of one lot were its dryness and absence of salt, it being treated with only two pounds of salt and three-quarters per cent. preservatives to the one hundred pounds of butter. In another sample four pounds of salt was used and one-half per cent. preservatives. The Government expert at the final test felt prepared to pit the samples against any other butter in the world at that age.—Farmer's Advocate.

#### HIGH CHARACTER OF CANADIAN CHEESE.

The Elgin dairy report, under the heading, "A Policy the United States Should Adopt," says: "The course of the Canadian Government in relation to the dairy industry of the Dominion is a notable example of the wisdom of preventing fraud in food production. Canadian cheese exports have increased enormously within the past few years, and the cheese has secured an enviable reputation in the foreign markets. Prosperous factories are scattered all over Canada, some in localities so remote from the seaboard or the business centres that their existence is a surprise. All this is the result of a policy which absolutely forbids the manufacture and sale of an adulterated or diminished article. The Government goes even further, and supplements its prohibition of wrong-doing by instruction in well-doing. Competent men have been employed to instruct the cheesemakers, until now Canada has not only a pure product, but a uniform product—uniformly good."

Wheat is reported the crop of England this year, being particularly fine generally; but a great deficiency is reported in barley and oats; hay and grass almost an entire failure; hops lower in average than for four years; beans and peas below average, and not much better than last year; roots being also under average, but potatoes are a good crop. Canada will be able to furnish a supply for some of these deficiencies.

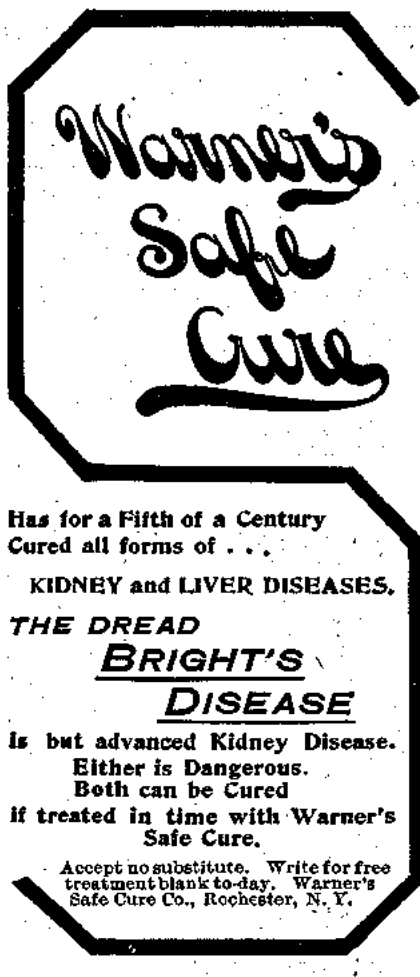
For many years past the Toronto Industrial has been noted for its grand display of sheep, and this year proved no exception to the rule, the number of sheep on exhibition being probably in excess of any previous year, while in several of the breeds the individual excellence was above the average. This Exhibition, together with the sweeping winnings of Canadians at the winter Fat Stock Show at Madison Square Gardens, is proof conclusive that the Canadian sheepmen are masters of their art, and are always found in the front rank.

Fruit, that "fine flower of commodities," as one old writer puts it, was strongly in evidence at the Toronto Exhibition, and did not a little contribute to the general success of the fair. It is questionable whether any other class of exhibits calls forth such a generous and universal tribute of admiration. There is a healthy and natural appeal to our best instincts in a fine display of fruit that rarely fails to meet with a ready response. That the interest in the commercial side of horticulture is rapidly spreading was abundantly evident by the innumerable questions put to those in charge of the fruit.

### Naked Pills

are fit only, for naked savages. Clothes are the marks of civilization—in pills as well as people. A good coat does not make a good pill, any more than good clothes make a good man. But as sure as you'd look on a clothesless man as a mad one, you may look on a coatless pill as a bad one. After fifty years of test no pills stand higher than

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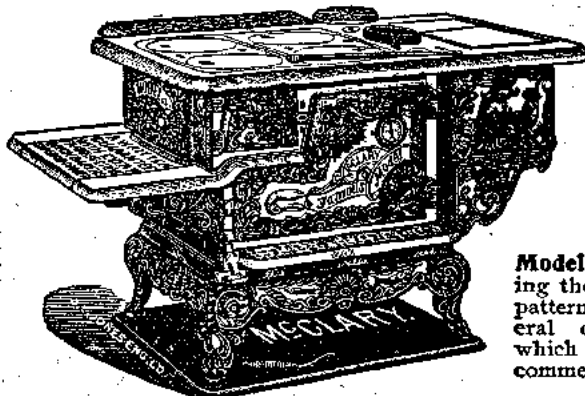
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Publisher's Department.

A RECENT addition to the admirable "Famous Scots Series" is a life of John Knox, by A. Taylor Innes. It will rank as one of the most readable biographies of the sturdy reformer yet written. The price is 50 cents.

OF recent issues, one of the best we have seen to place in the hands of a boy of earnest, ambitious purpose, is Marden's "Architects of Fate; or, Steps to Success and Power" (\$1.25). The book shows that it is the man with one unwavering aim who cuts his way through opposition and forges the front; that in this electric age, where everything is pushed or pushed, he who would succeed must hold his ground and push hard; that what are stumbling blocks and defeats to the weak and vacillating, are but stepping-stones and victories to the strong and determined. It is a book of inspiration towards character-building, self-culture and noble achievement.

THERE are few writers whose names are better known among Sunday-school library readers than is that of Hesba Stretton. There is none whose books have a higher moral tone and purpose. A new book of hers has just reached us. It is entitled "The Highway of Sorrow" (\$1.00), was written in collaboration with a well-known Russian author, exiled in England, and was written for the purpose of making more widely known the sorrows and martyrdom of the persecuted Stundists of Russia. These unfortunate people are suffering as bitter and unrelenting persecution as the Jews, and are without the powerful friends among their own race that the Jews have.

THE orders for the Epworth League Reading Course are coming in almost with every mail, but we are looking for largely-increasing orders as the books become better known. We may say here that anyone may secure the books by sending us \$2.00. The books are too generally useful to be confined to members of the League.

M. R. CHAS. A. WINTER, of Preston, a gentleman well known in western Ontario, as organizer of a series of very successful choir excursions, has prepared and published a very useful Choir Record, that should find its way into every choir. In addition to minutes of business meetings, the book records the attendance of members, the music rendered at church services, programmes of concerts or song services given, and a record of receipts and expenditures. Chapters on "Hints to Choirs" and "Duties of Officers and Members," will be of great practical value. We send the book postpaid on receipt of \$1.00.

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CONFERENCE MINUTES

Table with columns for Conference Name, Per Copy, and Postpaid. Includes Toronto Conference, Hamilton Conference, Montreal Conference, London Conference, British Columbia Conf., Japan Conference, Manitoba and N. W. Conf., Bound Minutes of the seven Western Confs., and postpaid price of \$2.50.

Connexional Notices.

GENERAL SUPERINTENDENT'S ENGAGEMENTS. Oct. 1-8-Toronto, Boards and Committees. 11-Janetville. 18-London, dedication. 20-St. Thomas, Alma College. 22-Essex, Epworth League. 25-Centreton.

DR. POTTS' ENGAGEMENTS. Oct. 4, 11-Newfoundland. 18-Halifax, Grafton and Brunswick Sts. 25-Perth. Nov. 1-Teeswater. 8-Metropolitan and Euclid Avenue. 15-Merriton. 22-Port Perry. 29-Chatham. Dec. 6-Listowel. 13-Carlton Street and Sherbourne Street. 20-Windsor. 27-Elm Street and Woodgreen.

MISSIONARY ANNIVERSARIES. GENERAL SECRETARY'S ENGAGEMENTS. Oct. 11-Oshawa, Metcalf Street. 18-Port Perry. 25-Toronto, Agnes Street. N.B.-November and December fully taken up. List will be published later.

DR. HENDERSON'S ENGAGEMENTS. Oct. 11-Aurora. 18-Toronto (Elm Street). 25-Fleesborton. Nov. 1-Oshawa. 8-Toronto (Queen Street). 15-London (Dundas Centre). 22-Lindsay (Cambridge Street). 29-Belleville (Bridge Street). Dec. 6-Ontario (Dominion ch. ch). 13-Richmond Hill. 20-Chatham. 27-Port Hope.

ENGAGEMENTS OF GENERAL SECRETARY OF EPWORTH LEAGUES AND SUNDAY-SCHOOLS.

Oct. 6-8-Ottawa. 11-Hamilton, Gore St. and Hannah St. 12-Toronto, Queen Street. 13-Collingwood District Convention at Thornbury. 16-Bowmanville District Convention at Orono. 18-19-Cannington. 20-Lindsay District Convention at Cameron. 21-Bethel, Thomasburg District. 22-Tamworth District Convention at Tamworth. 23-Pictou District Convention at Wellington. 25-Smith's Falls and Merrickville. 26-Merrickville. 27-29-London.

TORONTO CONFERENCE.

The Missionary Committee of the Toronto Conference will meet in the Board-Room, Wesley Buildings, on Tuesday, October 13, at 10 a.m.

SPECIAL COMMITTEE.

The Special Committee of the Toronto Conference will meet in the Board-Room, Wesley Buildings on Tuesday, October 13, at 2.30 p.m. A. LANGFORD, L. W. HILL, B.A.

MONTREAL CONFERENCE.

MISSIONARY COMMITTEE AND CONFERENCE SPECIAL COMMITTEE. The Missionary Committee will meet at Smith's Falls, Tuesday, Oct. 13, at 2 p.m. The Conference Special Committee will meet in the same place, Wednesday, Oct. 14, at 10 a.m. J. TALLMAN FITCHER, President. A. LEE HOLMES, Secretary.

HAMILTON CONFERENCE.

The Special Committee of the Hamilton Conference will meet in the Methodist church, Paris, on Tuesday, October 13, at 10.30 a.m. MISSIONARY COMMITTEE. The Missionary Committee of the Hamilton Conference will meet in the Methodist church, Paris, Tuesday, October 13, at 2 p.m. J. VAN WYCK, B.A. F. NUGENT.

MANITOBA AND NORTHWEST CONFERENCE.

The Annual Conference Missionary Committee will meet in Fortage la Prairie on Thursday, Oct. 29, at 9.30 a.m. A public meeting will be held in the evening, at which addresses will be delivered by Rev. Leo Gaetz, of Brandon, and Thos. Nixon, Esq., of Winnipeg. The Conference Special Committee will meet on the same evening at 7.30 p.m. GEO. W. DEAN, President.

LONDON CONFERENCE.

Meeting of the Conference Missionary Committee on Monday, October 19, at 10 a.m., in the Wellington Street church. Meeting of the Conference Special Committee in the same place on the same day, at 2 p.m. GEO. JACKSON, President.

TO PROBATIONERS OF MONTREAL CONFERENCE.

Shaw's Digest takes the place of Binney's Compend in course of study. Wm. P. HILP, Sec. of Ex. Board. Spencerville, Ont., Sept., 1896.

VICTORIA UNIVERSITY.

ANNUAL COMMENCEMENT AND CHARTER DAY-ANNUAL MEETING OF THE ALUMNI. The proceedings in celebration of these events will take place in the College chapel on Monday evening, Oct. 12, 1896, at 8 o'clock p.m. N. BURWASH, President.

WINGHAM DISTRICT.

MISSIONARY MEETINGS. Wingham-Local arrangements. Kincardine-" " Lucknow-" " Brussels-" " Teeswater-" " Ethel-Revs. E. A. Shaw and S. J. Allin. Fordwich-Revs. G. A. Gifford, Ph.D. Gorrie-Local arrangements. Wroxeter-Revs. T. W. Cozens. Rhuvale-Local arrangements. Ashfield-" " Bethel-Revs. W. W. Leech. Oct. 4. Ripley-Local arrangements. Bervie-Revs. A. Cunningham and B. L. Hutton. Tiverton-Revs. R. A. Hall and Dr. Gifford. Oct. 18. Whitechurch-Dr. Gifford. Belgrave-Revs. I. B. Wallwin, B.A.

MINISTERS' ADDRESSES.

Evangelist Robert McHardy, 564 Manning Avenue, Toronto. Rev. A. J. Belton, S.T.L., 389a Notre Dame St., Montreal. Rev. T. E. E. Shore, B.D., 42 Heward Avenue, Toronto.

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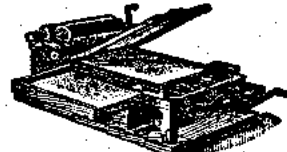
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BIRTLE DISTRICT.

MISSIONARY MEETINGS. Birtle-Local arrangements. Beulah-Revs. J. J. Crookshanks. Time to be fixed. Oak River-Revs. W. R. Hughes. Time to be fixed. Newdale-Revs. S. W. L. Stewart. Time to be fixed. Shoal Lake-Revs. J. Peters and J. J. Crookshanks. Time to be fixed. Rossburn-H. A. Ireland. Time to be fixed. Russell-Revs. H. J. Millar. Time to be fixed. Binscarth-Revs. J. Hellyer. Time to be fixed. Saltcoats-Revs. A. B. Hames, Ph.B. Time to be fixed. Yorkton-Revs. A. B. Hames, Ph.B. Time to be fixed. Sheho-Revs. F. B. Richardson. Time to be fixed.

WESLEY COLLEGE.

Birtle, Beulah, Roseburn, and Binscarth ask for local arrangements. Oak River-Revs. F. B. Richardson. Time to be arranged. Newdale-Dr. Sparling. Time to be arranged. Shoal Lake-Revs. Prof. Riddell. Time to be arranged. Russell-Revs. S. W. L. Stewart. Time to be arranged. Saltcoats-Revs. I. J. Millar. Time to be arranged. Yorkton-Revs. J. J. Crookshanks. Time to be arranged. Sheho-Revs. C. A. Wright. Time to be arranged. On motion, each superintendent was held responsible for educational meetings. A. B. HAMES, Chairman. J. J. CROOKSHANKS, Fin. Sec.

WIARTON DISTRICT.

MISSIONARY ANNIVERSARIES. Wiarton-Local arrangements. Tara-Arkwright-Oct. 18, Revs. Jamieson and Ottawa. Dobbin-ton-Oct. 4, Rev. J. H. Harnwell. Allenford-Oct. 18, Rev. S. W. Holden. Herworth-Local arrangements. Clavering-" " Kemble-" " Colpoys Bay-" " Lion's Head-" " Dyer's Bay-" " Tobermory-" " Cape Croker-" " It was resolved that each pastor be responsible for his own Educational services. C. E. STAFFORD, Chairman. W. S. JAMIESON, Fin. Sec.

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TORONTO PREACHERS' MEETING.

The Methodist ministers of Toronto and vicinity will meet in the Board Room, Wesley Buildings, on Monday, October 12th, at 10.30 a.m., when Revs. R. N. Burns, B.A., and W. F. Wilson will give an account of their vacation trips. Visitors cordially welcomed. GEO. K. ADAMS, Secretary.

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All the worthy patterns of our friends across the pond are copied by our skillful artist. Such smart, stylish creations are gettable nowhere else in the Dominion. Our people just know what to put on and what to leave off to make the hat just right. They know just where a bright color should be and they know when a subdued shade is best. The result is that they make what the ladies call a "perfectly lovely hat"-and the extra stylishness is not charged for-you pay for nothing but the hats. This season we have an unusually well-selected line of unique, up-to-date novelties and trimmings. We want every one who can to come and get acquainted with this stock. You'll not be urged to buy-except by the goods themselves.

J. SUTCLIFFE & SONS

182 and 184 Yonge Street 6 and 8 Queen Street W.

SIX STERLING SILVER

COFFEE SPOONS

To your address, postpaid, for TWO DOLLARS, or if you prefer them in a silk-lined leather case, add FIFTY CENTS extra.

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is one of the prettiest examples of the silversmith's art. We guarantee the quality 925/1000 fine.

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