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Guardian Canvass.

Remember that a beautiful illustrated and colored calendar is given free to every one sending in a new subscriber, with the renewal of an old subscription.

A copy of the "Premium Bible" has been placed on the Editor's table this week. Cuts may be made very showy and deceptive. We have the actual book before us, and can therefore testify without hesitation to the beauty and strength and value of this Bible. Better value cannot be secured.

The work on this Bible is done in England, and not in the United States. It comes from the presses of one of the best and largest Bible publishers in the Old Country. The type is large and remarkably clear, and the binding very strong and durable. In the supplement accompanying this issue further particulars are found. A Bible can be had for canvassing, to be returned if not sold. Let your people see the premium. In the supplement this week will be found full particulars as to all premiums.

If any minister has sickness in his home, or is constantly engaged in special services at some appointment, and cannot attend to the canvass of his circuit or charge, for these, or for any other serious reasons, we suggest that he make known the fact to the Book-Room, and send the names of some suitable persons, one for each appointment, with their addresses. The Book Steward will correspond with these, and the work will not be neglected. The next ten weeks will largely determine the extent and success of the canvass.

Transfer Notices.

The General Superintendent intimates that, in view of his prospective trip to Japan, under order of the General Board of Missions, which must be undertaken in March or early in April, it is desirable that all transfer notices be in his hands at the earliest date practicable.

Forward Petitions.

We would remind those who have received copies of the petition to the Provincial Legislature, sent out by the Ontario Lord's Day Alliance, that action should be taken, and the same forwarded through the local member without delay, as the Legislature was convened on November 30, and all petitions should be presented early in the session to have effect.

Rossland.

It will be noticed in our Church News columns that the Methodist church at Rossland is seeking to be of service to the mining population. The latest enterprise of the church is the opening of a reading-room, which, as a social centre, brightened with the news of the world, will be a counter-influence to the saloon. The

reading-room will be open and warm day and night. It will cheer the hearts of mothers and fathers to know that our Methodist churches are thoroughly alive in these far-away places, seeking to promote the comfort of the body, the brightening of the mind, and the salvation of the life.

Peace Sunday.

The Peace Associations in Europe and America have agreed to observe December 19, the Sabbath before Christmas, as "Peace Sunday," and request ministers of the Gospel of all denominations to preach on Peace and Arbitration on that day.

Brotherhood.

On the second page, "G. W. H.," one of our ministers, discusses, in a second letter, the subject of "Brotherhood in the Methodist Ministry." His proposal is that the higher salaries shall be taxed to provide a fund which shall bring up the lower salaries to at least \$750 for each married ordained minister. His first proposal was for a tax of one per cent. By actual arithmetic, which is a good thing to cure some theories and imaginations, he finds that his earliest expectations were visionary, and that one per cent. will provide very small relief. He proposes now to make a two per cent. tax. "Our beloved brethren on hard domestic missions" will then draw part of their salaries from this new and additional source—part from the people of the mission (which is voluntary), part from the Missionary Society (which is voluntary), and part from this "tax-on-higher-salaries fund" (which is not voluntary, but legislative). How would such a legislative tax, which could be increased indefinitely, affect the voluntary portions of ministerial support? If every domestic missionary were assured of \$750 a year by a tax on the higher salaries of his brethren, how would he feel, and how would the members of the mission feel?

This suggestion of legislative socialism is not a new thing. We need not be frightened at it. We have it in Methodism already. Our Superannuation Fund is partly sustained by a tax on ministerial salaries. By our legislation we tax our ministers' salaries and help to support our superannuates. The superannuated minister gets a portion of his pay from the contributions of the circuits (in which the voluntary principle is preserved), a portion from the Book-Room (which is voluntary), and a portion from the tax on ministerial salaries (which is not voluntary, but legislative). This is done for one class, namely, superannuates; and now "G. W. H." proposes to do it for another class, namely, domestic missionaries.

Naturally our brother who writes would be pleased if we could unconditionally agree with this proposal, and enthusiastically push it forward. There are so many who wish the Editor to use his "great influence" to push something right through that it forces us to be critical in our first attitude to all such proposals. The influence of the Editor is highly extolled, when some one wishes his special views pushed forward. Proposals, such as we are considering in this case, always spring out of sympathetic, restless and aggressive natures. We must turn them over in the light of reason and Scripture. The implication is, that brotherhood is defective where there are such "high salaries" and such "low salaries" as in the Methodist ministry. The proposal is, that this defective brotherhood shall be improved by a tax on some, namely, on the higher salaries. Whether it is defensible in this particular case or not, it is evident that tax-tables and arithmetic will never perfect any brotherhood. It is also evident that the increase of the legislative and taxing process, drives out, or dries up, or makes unnecessary to that extent, the voluntary process.

The community of goods practised in the earliest Christian community as recorded in the

second chapter of Acts, no doubt gives impetus to the brotherhood impulse in every Christian, and often is wrongly used to support legislative communism. Hackett, in his commentary on Acts, shows by the construction and the tenses that the sale of property for the common good was "a recurring act." They did not alienate their property at once to make a common fund, but parted with it as occasion required for the common good. Again, what they did was entirely voluntary, and not in the nature of a tax or a church requirement. This is made clear by the case of Ananias. He was under no necessity to sell his piece of land. There was no rule in the church requiring it. Nor, after selling it, was he called upon by any law of the church to give the whole of the proceeds, or any part of them, to the apostles. His freedom in relation to his property was not interfered with by the church. The case is clearly stated thus: "While it remained, was it not thine own? and after it was sold, was it not in thine own power?"

The brotherhood of the early Christian church was beautiful, and is needed still, but it was voluntary, not compulsory—it was shown within the church by gifts and not by taxes. Selfishness had no place in the early Christian community, and the love of property gave way before the love of men. That is what we need. Social Christianity is delightful to contemplate with its willing gifts and joyous services, but taxes and laws and arithmetic will not build such a community. We must not be understood to suggest even that "G. W. H." proposes to put mechanics in the place of dynamics, or taxes in the place of love. We have simply elucidated some general bearings of the proposal to tax the higher salaries in order to promote brotherhood in the ministry. Voluntaryism is the great principle of non-established churches, and not taxation. Surely voluntaryism shall not break down in Methodism.

Yukon Notes.

A Lecture.

Mr. William Ogilvie lectured in Toronto, on Saturday evening last, under the auspices of the Canadian Institute, on the Yukon, its routes and riches and requirements. Prof. Coleman, in moving a vote of thanks, said that, though we have not many warlike heroes, we have "heroes of peace" in the civil service. Mr. Tyrrell, who explored the Hudson Bay region, and describes his experiences in his book on the "Sub-Arctic," is one of them. Mr. William Ogilvie, civil engineer and surveyor, who has been several years working on the boundary between Alaska and Canada, is another.

First Discovery of Gold.

Gold was discovered in the Klondike proper by Robert Henderson, Frank Swanson, and a man named Morrison, in July, 1896. They were prospecting on Indian Creek, but not finding much, passed over the divide, and getting good prospects at Gold Bottom, they went to work. Provisions running short, they went up to Forty-Mile, where they met "Siwash" George and two Indians, whom they told of their find. "Siwash" George and his companions crossed over the high ridge to Bonanza, across to Eldorado, and down into Gold Bottom, where they did a half-day's prospecting. Returning they struck into Bonanza, about ten miles beyond, and in a few minutes panned out \$12.75, and located a discovery claim, and adjoining claims for the Indians.

Miners and Meetings.

There are in the country to-day, as near as he could figure out, from five to six thousand miners. He did not anticipate much danger from starvation, as those who have not provisioned themselves can make their way to points where provisions may be obtained.

The men in there were of all nations under heaven, pretty nearly. In the early days there had been no cliques, no factions, no politics, but since the saloons had been started, things had been different. Affairs were managed by miners' meetings, and the miners' meetings were dominated by the bar-room loafers, whose

votes were cast, regardless of justice, for the man who treated oftenest. Mr. Ogilvie told some very amusing stories of the miscarriage of justice in these meetings. They had finally fallen into disrepute, and the industrious miners were very pleased at the arrival of the Canadian police. He said a hundred thousand people would go into the Yukon district next year, and fully ninety thousand would have to come out again for lack of provisions. The facilities for transportation could not possibly carry supplies sufficient to keep them.

Immense Wealth.

As illustrative of the richness of some of the claims, Mr. Ogilvie estimated that 100 claims on Bonanza will yield \$30,000,000; that one claim, No. 30, on Eldorado, will yield \$1,000,000, and that ten others will yield from \$100,000 upwards each. These two creeks alone he confidently expected to turn out \$70,000,000. The lecturer asserted that he could safely say that there is no other region in the world of equal richness, there being no less than \$100,000,000 in sight to-day from placer mining alone, in a district of about thirty-five miles long and twenty miles wide. He produced a bottle containing 993 of coarse gold, which had been given to him by a miner on Eldorado, as the product of a single pan of earth washed by himself. The method of conducting operations was described at some length, and the lecturer announced that he had been commissioned to test a new method of thawing the frozen earth by means of a jet of steam, which it was thought would be more economical of fuel, and less dangerous.

Natural Features.

On the lower slopes, and along the rivers, the country was very well wooded, but there was not any more than would be needed for the development of the country, and the Canadian Government should take immediate steps to insure its preservation. Circle City, in Alaska, had been built of Canadian timber, because there was little or no timber on the lower stretches of the river. Great herds of thousands of caribou, he said, roamed the tops of the ridges. He had shot six in ten seconds. The scenery of the mountains, rising ridges above ridge, snow-clad, for thousands of feet, was grand and sublime, scarcely to be surpassed in the world. The silence among the hills was awful. A man could hear his heart beating as clearly as he could hear the ticking of his watch at his ear. In summer the mosquitoes were worse than anywhere else in the world. They were actually maddening; fire and smoke only made them more active. Once he had bared his hand for an instant, and killed twenty-seven on the back of his hand with one stroke. Men had to work with gloves on, and netting over their heads.

Sturdy Canadianism.

As a Canadian he appealed to Canadians of all political parties to throw aside everything else and unite in getting into that country an all-Canadian route, and to see, so far as they reasonably and justly can, that the benefits to be derived from the wealth of this great country are secured for Canadians. He also referred to the fact that some Canadians who are out there are apparently ashamed of their nationality, and talk as though they were Americans. This practice he deprecated in scornful terms, and appealed to Canadians to boldly announce their citizenship, and assist in maintaining the national sentiment and honor.

No one can tell the far-reaching influence of a popular hymn filled with the love of God. It is illustrated in some measure by Miss Charlotte Elliott's hymn, "Just as I am." A correspondent of The British Weekly mentions an incident showing its great and widespread usefulness: "When Miss Elliott died there were found in a drawer more than a thousand letters she had received, thanking her for light and blessing received by the writers from this hymn. They had doubtless been to her a cause of joy and praise to God, but her diffident and retiring nature restrained her from any but the most general reference to what she had written."

Book Notices.

All books noticed in these columns can be had by sending to William Briggs, Methodist Book and Publishing House, Toronto.

—THE STORY OF MY LIFE; OR, THE SUNSHINE AND SHADOW OF SEVENTY YEARS. By Mary A. Livermore. Published by A. D. Worthington & Co., Hartford, Conn. Price, \$2.50.

"This new and superbly illustrated book is the crowning life work of the famous Mary A. Livermore, and, as she herself states, it is the last that will ever come from her pen. It is a thrilling narrative of her life from infancy to old age, portraying the sunshine and shadow of seventy years of a most marvellous career, told in her own words. When a young girl, struggling to support herself, she took in 'slop-work,' made shirts, and subsequently learned the trade of a dressmaker, at which she worked for twenty-five cents a day. At eighteen she 'ran away from home like a boy,' and spent three eventful years on a Southern slave plantation—years full of comedy and tragedy, and packed with thrilling experiences. She tells of the eventful Christmas night when she wandered into the church of a strange young preacher, who soon afterwards became her husband. Their comical experiences in their first attempt at housekeeping, and the many trials and tribulations that followed, are marvellously entertaining. Mrs. Livermore threw her whole heart and soul into measures for the relief of sick and wounded soldiers, and spent four years as a nurse in the Union army. Her intellectual greatness and nobility of character led her to rise from those thrilling experiences to become the best known woman of America, and opened the way to her phenomenal platform career, that has continued for more than thirty years."

—METHODIST IDYLLS. By Harry Lindsay. London: James Bowden, 10 Henrietta Street, Covent Garden, W.C. Cloth, \$1.25; paper, 75c.

This charming 12mo. volume of 395 pp., is one of the James Bowden's Colonial Library, and is issued for circulation in the Colonies, and must not be sold in or imported into the United Kingdom. It is a most interesting production, and few who commence to read it will cease until they have read the work through. It may be said to contain about a dozen independent stories, though all somewhat related, in which several characters pass under review, most of whom are graphically portrayed. Those who know Methodism in the rural districts of England will be captivated with "Aaron Priestley's Stewardship." "Jessie Stallard" is a truthful sketch of some of the old-time Methodists who were a little too stern in their manner. "The Making of a Minister" is admirably portrayed, and will please young theologues. "Ned Thornbury's Love Story" will suit the young people of both sexes. It is true to life. I confidently recommend this book, having read every word of it. The author is to be congratulated in that he has not written a sentence of which he need be ashamed. A suitable Christmas present. E. B.

—BE YOUR OWN LAWYER; OR, TREASURES OF THE LAW OFFICE. By a Barrister-at-Law. Edited and published by W. H. Auger, B.A. Toronto, 1897.

With the object suggested in the title of this book, most people will be in hearty accord. If there is any kind of knowledge more than another which the average citizen can profit by, it is that which enables him to understand the technical and main features of our business laws, and to get along as much as possible without legal help and expense. The object of this book is to supply, in a condensed and convenient form, that knowledge. The contents include the mercantile or business laws of Canada, in concise form, with hundreds of hints, cautions, warnings and suggestions, together with all the important legal and business documents, the mining laws and regulations of Ontario, British Columbia and the Yukon district of Northwest Territories up to date, September, 1897. The work forms a ready and useful reference for magistrates, professional and business men, landowners, farmers, contractors, etc.

BOOKS RECEIVED.

—From The Pilgrim Press, Boston: A Son's Victory: A story of the Land of the Honey-bee. By Fannie E. Newberry, author of several works. Price, \$1.50.

Links of Gold. A story by Harriet A. Cheever, author of several books. Price, \$1.25.

The Young Capitalist. A story by Linnie S. Harris, author of "Bertha's Summer Boarders." Price, \$1.25.

The Benhurst Club; or, The Doings of Some Girls. By Howe Benning. Price, \$1.25.

A Bunker Hill Failure; or, A Failure that was a Victory. By Anna F. Burnham. Price, \$1.

—From James A. O'Connor, 142 West Twenty-first Street, New York. The Converted Catholic, being the bound volume for 1896 of this valuable monthly. Price, \$1.50. The regular subscription price is \$1 per year.

—From Garretson, Cox & Co., Buffalo, N.Y.: Current History, Second Quarter, April 1—June 30, 1897, illustrated. Price, \$1.50 per annum, or 40c. single copy.

—From the United Society of Christian Endeavor, Boston and Chicago: The Great Secret—of health, beauty, happiness, friend-making, common-sense and success. By Francis E. Clark, D.D., president of the World's Christian Endeavor Union. Price, 30c.

—From The Carswell Publishing Company, Toronto: The Light and the Lure. A story

in which love and philosophy are strangely intermingled, and in which many striking situations occur. By Marx Hawthorne. Elaborately illustrated. Price, 25c.

—From George N. Morang, Toronto:

"Quo Vadis." By Henry K. Sienkiewicz. Price, cloth, \$1.50; paper, 75 cents. This is an elaborate novel, and one of the most widely read of recent publications. The story is laid in the time of Nero, the first century of the Christian Era, and gives pictures of the opening scenes in the conflict of moral ideas with the Roman Empire—a conflict from which Christianity issued as the leading force in history.

Heart Songs. By Jean Bléwett. This exquisite collection of poems by a gifted Canadian authoress will be noticed at greater length in a future issue.

PAMPHLETS.

The Book of Daniel, in the Light of the Higher Criticism. By I. D. Steele. Price, ten cents.

Our Pioneer Fathers; Their Trials and Their Triumphs. A bit of local Scotch history. By Rev. W. A. Mackay, B.A., D.D., Woodstock.

Baptismal Regeneration in the Church of Scotland. An open letter to Dr. John Macleod, of Govan. By Dr. Theophilus.

BEST SELLING BOOKS.

Book News, published by John Wanamaker, Philadelphia, gives a list each month of best selling books at the Wanamaker stores in Philadelphia and New York, and at other stores where many books are sold. It might be anticipated that the more 'trashy and worthless books of the day would be the best sellers in the great centres of population like Philadelphia and New York, but the evidence collected from these stores goes to show that that is not the case. Speaking of best selling books, Book News asks: "Which are they? Not the books of to-day—excepting, of course, 'Quo Vadis,' and 'Hugh Wynn'—but the four or five hundred 'standards' that include the 'new books' of ten to twenty years ago." Of the three thousand or more books digested by it each year, Book News says: "So few run the gamut of popular favor, that an average reader may easily keep up with them. Newness is not the chiefest virtue of a book."

In the monthly lists, published by Wanamaker, the old favorites are not given at all: it is only the new books that are listed. But even among these it is pleasing to notice that the best books of the day are not neglected, but hold a sure place. For instance, among the best sellers for the past month are such works as Lord Hallam Tennyson's memoir of his distinguished father, "History of Our Own Times," by Justin McCarthy; "Life of Nelson," by Captain Mahan; "Soldiers of Fortune," by Richard Harding Davis; "Captains Courageous," by Rudyard Kipling; "Equality," by Bellamy; "St. Ives," by Robert Louis Stevenson, etc.

It is most gratifying to know that of the new books which are being constantly brought out, it is not the "yellow" variety that is most in demand, but those that give food for serious thought, and that are written by the best literary workers of the day. That is all gratifying, but it is especially encouraging to be made aware that even the best of the current books do not at all displace the old standard works of the best writers in the language.

SOMETHING NEW.

W. A. Wilde & Company, publishers of Sunday-school literature, 25 Bromfield Street, Boston, make this announcement:

"Last year we supplied a good many Sunday-school teachers with small unmounted photographs, which were used to great advantage in the class, for illustrating the Sunday-school lessons. A picture of this kind adds greatly to the interest of the lesson, and the attention of the boys and girls is most easily arrested and held by methods which appeal to the eye, and through the eye to the understanding of the child. We have prepared for 1898 a series of sixteen pictures for each quarter, from paintings by famous artists and views from nature, there being one picture for each of the regular lessons of the quarter, and in addition, four views of places referred to in the lessons. They will be of value after the quarter has passed, as furnishing reproductions of some of the most noted pictures in the world. Each illustration is printed in monochrome colors, on a separate card seven by nine inches in size, with full text, giving name of artist and description of pictures, and the whole set of sixteen enclosed in a neat, substantial portfolio. Price, postpaid, with cloth portfolio, 50c.; heavy manilla portfolio, 35c. Sold only by the set."

Sir Edwin Arnold's recent marriage to a young Japanese lady was the chief topic for at least one day, as none, save the venerable knight's intimate friends, knew that he contemplated this step, and that the bride-elect had been in England for some time, completing her education, and becoming conversant with the Western manners and ideas. She is a very quaint and charming little lady.

Sir Wilfrid Laurier is engaged in collaboration with Mr. Bickles Wilson on a history of the Hudson Bay Company, compiled from the archives of the company. Book News says it will be a most interesting and important work, as it will be the record of two and a half centuries of hardship, perils, court intrigues, English and French, and State secrets. It is expected that it will be ready for publication in the spring.

Woman's Missionary Soc'y.

All communications meant for this column please send to Miss M. J. CARTMELL, 163 Hughson Street North, Hamilton, Ont.

MISSIONARIES WANTED.

In accordance with the decision of the Board of Managers, our W. M. S. requires for Chentu, China, a medical missionary (who is, we believe, in view), and a nurse. Also, for the Crosby Girls' Home, Port Simpson, B.C., one to superintend the sewing department—a dressmaker desired. Applications to be made to the corresponding secretary of the Branch. Let us all remember our instructions, "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." E. S. Strachan, Field Cor. Sec.

We are asking for more missionaries for China. The Easter thank-offering is to be devoted to China, and the founding of "The Jennie Ford Home," for orphan children. Our members will, therefore, be especially interested in the following "obstacles and encouragements" to mission work there.

Should not every lover of souls bow in prayer that the great Viceroy of that vast empire, Li Hung Chang, may be borne into the kingdom, and be the means, in God's hand, of saving China, in this critical hour of her history? It is a significant fact that he has appointed Marguerite Whong (a young Christian and fruit of missionary labor) to represent China in the "World's Congress of Representative Women," to be held in London, England, in 1898.

LETTER FROM LI HUNG CHANG.

The very remarkable letter from Li Hung Chang, to the Rev. Gilbert Reid, founder of the missions to the upper classes of China, is published in the Japan Mail as follows:

"Having on various occasions gladly shown my interest in the good work recently organized by you among the educated and official classes of China, through whom the masses may readily be enlightened by means of Western knowledge; and knowing also of the many years of self-denying labor you have devoted to the welfare of the people of China, it is with pleasure that I offer you this testimony on the eve of your departure for the United States.

"I have admired the bold and tireless energy with which you have faced the difficulties of your present task. It is unfortunately true that suspicion, prejudice, and self-sufficiency are peculiar traits of educated Chinese, especially noticeable in their estimation of other countries—perhaps because of the isolation of China from Western influence for so many centuries; but, whatever may be the case, the lamentable effect is seen in the present backward state of China among the nations of the world.

"The social, educational and official systems of China have tended to give to the educated classes control of the destinies of the nation. Whether such a monopoly of power be good or bad, need not now be considered; it exists, and the practical question is how to turn it into beneficent and useful channels.

"You have set about solving this problem in a way that should commend itself to every friend of humanity. Unquestionably, if you can give to the blind leaders of our people light and learning enjoyed in the West, they, in turn, will lead our people out of their darkness. I think I may claim to have many friends in the United States, where you now go. The cordial reception I met with wherever I went there made a deep impression upon my heart, and has greatly endeared your people to me. If it would interest them to know that I regard you highly and will give you a helping hand in your future efforts to bring more light into the world and encourage brighter aims and aspirations, you may use for that purpose this letter from, Your friend, LI HUNG CHANG.

"Senior Guardian of the Heir Apparent, Classical Reader to His Majesty the Emperor, Senior Grand Secretary of State, Minister of the Foreign Office and Earl of the First Rank."

The Baptist, Methodist and Presbyterian missionaries are all greatly pleased at the co-operation of the greatest statesman of China.

LI HUNG CHANG AND THE BIBLE.

Some time ago The Christian Herald published an extract from the letter of a missionary in China, in which it was stated that a number of missionary ladies had presented the Empress Dowager with a handsomely bound copy of the Holy Scriptures. Shortly after that presentation, as was afterwards learned, a number of ladies of the Imperial court procured copies of the Bible, and began to study it, roused to imitation, partly by the example of the Empress Dowager, and, no doubt, partly by curiosity. Another significant link in the same chain of circumstances is furnished in a recent letter from Dr. Coltman, the well-known medical missionary stationed at Peking. He says: "At a recent visit I made to his Excellency Viceroy Li Hung Chang, I found him reading a beautiful Russian leather bound copy of the New Testament. The old gentleman was so intent on his reading that he did not notice me for several minutes. In a little while he raised his eyes, and looking attentively at me, said, 'Dr. Coltman, or as he addressed me in Chinese, 'Man Tai Fu, do you believe this book?' 'Your Excellency,' I replied, 'if I did not believe that book, I should not have the honor of being your physician.

I thoroughly believe it.' 'Are you sure it is not all rumor and report?' he again asked. 'Very sure,' I replied. 'How do you know?' he continued. 'By a test given in the book itself.' Does it not say in the book that a bad tree cannot bring forth good fruit, nor a good tree bad fruit? Your Excellency has admitted to me previously that the condition of the people in Western lands far surpasses anything in the East, and I can assure you that the happiness and prosperity of the various nations you have recently visited are in direct proportion to the nearness with which they live to the precepts taught in that book. Would that your Excellency also believed it.' 'Why, I believe that you would like me to turn Christian!' he said, in a half-joking, half-earnest tone. 'Not only you,' I replied, 'but your young Emperor, and all his people.' 'We have Confucius,' he replied, 'and you have your Jesus; are they not much the same?' 'By their fruits ye shall know them,' I replied. Here visitors arrived, and the Viceroy had to give them his attention; but as a servant took the book to place it in his library, he said: 'Don't carry it to the library; take it to my bed-room table. I wish to look at it again.'"

HAMILTON CONFERENCE BRANCH.

Treasurers of auxiliaries will please remember that they are to make their quarterly returns to Mrs. Florence Millar, Drawer 31, Brantford, she having been appointed Branch treasurer at the annual meeting in October. A. H.

Class-Leaders.

All communications intended for this column should be addressed Secretary Class-Leaders' Column, Christian Guardian Office, Toronto.

ENCOURAGEMENTS VS. DIFFICULTIES IN LEADING YOUNG PEOPLE'S CLASSES.

A paper read before the Toronto Class-Leaders' Convention, November 18, 1897, by Mr. George W. Blackwell, of Parkdale church.

The subject assigned to me is a very difficult one to deal with in a manner that will be productive of special help to those of us who are engaged in the work of leading young people's classes. It has been a problem of the past, to which has been paid a good deal of attention, and yet we find, in most of our churches, large numbers of good young people, who, as a rule, do not attend the class-meeting. Let us see if we can discover some of the difficulties that stand in the way.

First. Is the class-meeting an attractive place for young people? If not, how can it be made so? One of the first difficulties is to secure suitable leaders for this particular work. Young people are very quick to be attached to or detached from the person who is put over them as leader. One of the necessary qualifications is to command the confidence, respect and esteem of the entire community for Christian character and purity of life and conduct. To this should be added a bright, cheerful, affable disposition that would, in a large degree, win the affection of the members for the leader as a preliminary step in winning them over to Christ and the church. By this we mean that the leader should seek to have his members feel that he is so interested in their welfare, both temporal and spiritual, that they will be led to look on him as a real and personal friend, in whom they can unhesitatingly confide in times of discouragement and difficulty. By this means they are drawn out to love and respect the institution that you and I may represent.

Second difficulty—the way in which many of our classes are conducted. Reference has already been made to the class being attractive. We would now say that if the class-meeting is not spiritual, it is nothing. If it is noised abroad in the community that Jesus is to be found there, that the power and presence of the Holy Ghost is ever present, it will not be difficult to retain the young people in the classroom. That is the great attraction, after all. Then, the meeting should be bright and cheerful, and full of sunshine, and whether some of the members speak in class or not, let them be made to feel that they have some part in every meeting, and that they are receiving good by being present, so much so, that when they go from the meeting, they will talk to their absent class-mates and others about the good time they have.

Another difficulty that arises to discourage the young in the class is too many stereotyped experiences. Let the leader guard against such and prevent as much as possible.

Again—so many worldly attractions to allure away our young people, as our youth must have some amusement and recreation. Let us seek to direct their thoughts and inclinations into other channels before asking them to give up their customary means of enjoyment, and be prepared to offer them something better in return. Let us seek to direct their amusements rather than suppress them.

The question has been asked, Is our Epworth League a help or a hindrance to the class-meeting? We would say, all depends on how the League is conducted. The League that is largely of an "entertaining" character will be detrimental to the class, or if it leans too much towards the literary. A League that carries out the spirit of the constitution will be helpful to the class. Many young persons are educated to take part in our League meetings, that would be slow to do so in the class, and we do not think that those who take part at the League wish to substitute that for the class-meeting.

(To be completed in a future issue.)

Personals.

The General Superintendent intimates that, in view of his prospective trip to Japan, under order of the General Board of Missions, which must be undertaken in March or early in April, it is desirable that all transfer notices be in his hands at the earliest date practicable.

Rev. J. T. Morris, of Davenport, has been invited to remain a third year.

Rev. W. T. Keough, B.A., Rawdon, has been invited to remain a third year.

Rev. S. Judson Kelly has been invited to remain a fifth year at Glanford.

Rev. W. R. Young, Port Hope, preached missionary sermons in Bridge Street church, Belleville, last Sabbath.

Rev. W. J. Ford and Dr. Daniel preached the anniversary sermons of Centennial church, London, on Sunday last.

Hon. J. Woolley was the temperance orator at the Pavilion, Toronto, on Sabbath last. Hon. George A. Cox presided.

Rev. R. R. Wilson, B.A., Grand Valley, has gone to his reward. He died of hemorrhage of the lungs. He was ordained two years ago.

Rev. J. C. Nethercott writes to say that the special work at Staffa is progressing very favorably. The pastor is assisted by Mr. H. Viner.

Rev. Dr. Fawcett, being called to Guelph in consequence of the illness of his father, preached in Dublin Street church last Sunday morning.

Rev. Dr. Galbraith, though a member of Toronto Conference, has taken up his abode in Belleville, and for some weeks has been acting as agent for the Bible Society.

Rev. Dr. Bowman Stephenson is preparing a scheme for taking all Methodist children from the various workhouses of England into the "Children's Home" in London. Noble work.

Rev. R. Hobbs, Askin Street, London, has not only been asked to remain another year, but the Quarterly Board has added \$100 to his stipend. Such honor have not all the saints.

Rev. J. Hudson Taylor, the founder of the China Inland Mission, spent last Sabbath in Toronto, and preached in Central Presbyterian church in the evening, which was crowded to the doors. Mr. Taylor is on his way to China for the tenth time.

Rev. Dr. Burwash, Professor of Practical Theology, Victoria University, preached to large congregations in Elizabeth Street church, Barrie, November 28. In lieu of the anniversary tea the collections were relied upon, which amounted to more than double the proceeds of former years.

A minister in Quebec says, "I hope to double the Guardian subscription list. I spoke to a man who has been a Methodist for fifty years, who said that I was the first minister who ever asked him to subscribe." Brethren, push the canvass. The church expects every minister to do his duty in this respect.

Rev. Dr. Berry, from England, when speaking at the Ministers' Meeting in Chicago, a few days ago, said: "Dr. Hugh Price Hughes and myself have made speeches all over England together, and without surrendering any of our convictions, for we had none to surrender." Of course, principles was meant.

Rev. G. W. Kerby continued his series of "Sermons Picked Up," in Brant Avenue church, Brantford, Sunday evening, November 28, his text for the occasion being found on the market-place. The sermon was an appeal for honesty in commercial life, for religion in business. The church was crowded to the doors.

Dr. Liddon compares Sundays to shafts in a long tunnel, which admit light and air at regular intervals to travellers who are passing through it. Though we pass the Sundays all too soon, their influence does not vanish with the passing, but extends through the week, and gives us strength to journey towards our eternal home.

Rev. Clarence E. Webb, who was a member of the Detroit Conference, M. E. Church, became, after his seminary course at Evanston, a member of the Episcopalian body. Lately he was urate at St. Mark's, Denver. At the Colorado Springs Conference he came back, at a great loss of financial prospects, and is now a charge of work at Alamosa. He says, "there is no place like home."

Rev. Michael Fawcett, the aged minister who ministered in the Norfolk Street church, Guelph, on Sunday morning, November 28, was taken suddenly ill that night, and now lies in a precarious condition at the residence of his niece, Mrs. Pickering, Northumberland Street. As Mr. Fawcett is over eighty years old, there is one question as to whether he will rally from his attack, and his relatives and medical adviser from Toronto have been sent for.

Rev. J. W. Totten, Warkworth, delivered a lecture in Dartford on Thanksgiving evening, a "Character Building." The evening was unfavorable, yet an excellent audience was present. The service in the afternoon of that day in the same place, was well attended. The contributions in behalf of the newly-formed ladies' Aid were very satisfactory. The special services here have been well attended, and have resulted in good. The Sabbath congregations are excellent.

Rev. Hugh Johnston, D.D.—The Christian Herald of last week contains a well executed portrait of our old, genial friend, and a photo of the Metropolitan church, Washington, of which he has been pastor for the past five

years. The President of the United States, the Hon. W. McKinley, is a member of this church. The congregation contains many of the leading members of Congress, and it is the church in which visitors to Washington are almost certain to worship when they remain over Sabbath.

Dr. Stalker told an old but good story at City Road chapel in May last. The driver of a fine team had called his horses by the names of the principal denominations. Being asked why, he gave his reasons thus: "Well, that one yonder is very good, but he won't be touched with a whip, so I call him 'Congregationalist.' That one is 'Baptist,' because I never saw such a beast for water. This one, 'Episcopalian,' is a fast-rate worker, but he thinks he's doing it all himself. I call that one 'Presbyterian,' because, though he has no show he has a good deal of go, and that one in front is 'Methodist,' he's such a willing beast, and he gives all the rest a capital lead."

President Raymond, who is to attend the next General Conference of the Methodist Church, told a good story at the Methodist Congress in riveting his exhortation to preachers to preach the Word, and to be chary of announcing their adherence to undemonstrated theories. He said that a young pastor, in a college town, was embarrassed by the thought of criticism in his cultivated congregation. He sought counsel from his father, an old and wise itinerant, saying, "Father, I am hampered in my ministry in the pulpit I am now serving. If I cite anything from geology, there is Professor A, teacher of this science, right before me. If I use an illustration from Roman mythology, then there is Professor B, ready to trip me up for any little inaccuracy. If I instance something in English literature that pleases me, I am cowed by the presence of the learned man who teaches that branch. What shall I do?" The sagacious old man replied, "Do not be discouraged. Preach the simple Gospel—they probably know very little of that!"

Church News.

Montreal Conference.

OTTAWA DISTRICT.

Dominion Church.—Rev. Dr. Saunders, pastor. A week or two of special services were held in October, and were very largely attended. They were much enjoyed, and resulted in much good. The Thanksgiving social was well attended and very enjoyable.

East-End.—Rev. Foster McAmmond, B.A., pastor. The anniversary services were held on Sunday, November 21, Rev. D. G. Conner, M.A., (Presbyterian), of West Winchester, preaching morning and evening. He also gave an eloquent recital on Monday evening, of which fuller reports will likely be furnished.

Bell Street.—Rev. W. J. Wood, pastor. Two weeks' special services, in which the pastor was materially assisted by Rev. Messrs. Winter, McAmmond and Lawson, resulted in about forty conversions. The pastor had been for some time preparing the people for this work by holding evangelistic services on Sunday evenings.

Billings Bridge.—Rev. J. Lawson, pastor. Very much improved congregations and collections continue, and though no special revival services have yet been held, several have manifested a desire to live a Christian life, and some have given evidence of a change of heart. The Epworth League at the Leitrim appointment is prospering, several new members being added recently. The Ladies' Aid gave a Thanksgiving supper and concert on the 25th, which was very successful in every way.

Metcalfe.—Rev. Fred. G. Robinson, pastor. The following comes to us from this circuit: The new pastor and his family were received with great kindness in June last, a social being held to welcome them. The work in the circuit is encouraging, and a revival of religion is looked for during the coming winter. On October 10, interesting and instructive missionary sermons were preached by Rev. James Lawson to large congregations. The receipts were very encouraging. The writer wishes to add that Bro. Robinson seems to be the right man in the right place, and with such good churches, good congregations and good church workers, he and his estimable wife will doubtless do excellent work for the Master, and for Methodism.

Riceville.—Rev. W. J. Ellis, pastor. Good news comes to us from this circuit. The pastor held five weeks' special services at George's Lake appointment. There was a large attendance, the best of attention to the pastor's practical and inspiring sermons, and about fifty presented themselves at the altar of prayer. Quite a number professed conversion, and a goodly number professed to consecrate themselves entirely to God. Backsliders were reclaimed, and much good accomplished in many ways. A young people's class of thirty members has been organized, and the Epworth League will soon be reopened. The quarterly services in November were larger than formerly, members of other churches also communing at the Lord's table. The finances are also very satisfactory.

Nepean.—Rev. R. F. Oliver, pastor. The anniversary services at Skead's Mills were conducted on Sabbath, November 14, by Rev. Geo. McRitchie and Rev. James Elliott, B.A. The following evening Rev. Dr. Saunders, the esteemed chairman of the district, gave his popular lecture on "Cranks," to an appreciative audience. Bro. Oliver is to be congratulated on the success of the services throughout.

J. L.

Bay of Quinte Conference.

Pi-ton, Main Street.—Rev. D. S. Houck, pastor. We held our annual thanksgiving service yesterday, November 28, when a thank-offering was asked from the people. Large congregations enjoyed and were profited by the able sermons of Rev. C. W. Watch, of Brighton. The people came willingly to the help of the officials, and notwithstanding the fact that within the last eight months nearly \$500 have been raised for church repairs, yet the handsome sum of \$165 was placed upon the plates by a willing people. We are now looking forward to evangelistic services in January, when we hope and pray for showers of blessings.—Com.

Belleville, North (Bleeker Avenue).—Rev. J. J. Rice, pastor. This charge was set off as a mission by Bridge Street church nearly forty years ago. During its existence it has had times of prosperity, alternating with great depression. Last Conference the present pastor found it in a condition of absolute disintegration. There was the Bleeker Avenue church edifice free of debt—its indebtedness having been liquidated some years ago, under the pastorate of Rev. Amos Campbell. But the building was much out of repair, and the running expenses account was some \$60 in arrears. As to congregation, there was nothing left, the few who continued up to Conference having been led to suppose that the station would be closed, and with this in view, the minister found no one to receive him. The house had been given up and parsonage furniture sold, and not a soul gave the incoming minister any encouragement, by way of getting house or furniture, or in any other way. Having got at length a home, the work of hunting up the people began; and, as the little congregation grew, the desire to improve the church edifice grew with it. The roof had to be renewed in order to save the ceiling. This was done, and then the rain-stained ceiling and walls were cleaned off and frescoed; the wood-work outside and in had to be painted, seats oiled, chandeliers repaired, cushioned chairs upholstered, and choir removed from the rear to the head of the church. All this could not have been accomplished without much practical sympathy from friends belonging to Bridge Street, and other philanthropic people, for it has involved an outlay of \$350. Of our entire expenditure about \$100 remains unpaid; but, with the hearty co-operation of a loyal congregation, now in full sympathy, and inspired with new courage, the payment of our balance of debt is assured. The church anniversary was held on Sunday, November 21. The Rev. C. E. McIntyre, chairman of the district, and Rev. Newton Hill, preached, both of whom delighted the full congregations present on the occasion. Our annual supper, on the evening of Thanksgiving Day, was seriously affected by unfavorable weather, but, was, nevertheless, successful to an unexpected degree. By six o'clock guests began to arrive, and at seven the invitation to the supper-room was given. Every available seat was occupied in a few minutes. After the second and third sittings had got through, the regular programme in the body of the church began. In the meantime, F. E. O'Flynn, Esq., with his efficient Bible-class orchestra, had rendered some fine selections, to the great gratification of all those awaiting the close of the feast. At nine o'clock the Rev. Amos Campbell, a former pastor, took the chair. He at once put himself on excellent terms with those who thronged the sanctuary, in a pithy address. The choir gave an opening chorus, and Dr. Cade led in prayer. The previously-arranged-for Thanksgiving offering was taken up, amounting to \$35. Rev. N. Hill, for five minutes, spoke with his usual fluency and acceptance. Wm. Johnston, Esq., superintendent of Bridge Street Sunday-school, gave an interesting resume of Bleeker Avenue church. At every anniversary tea for over thirty years the speaker had been a guest. Mr. Johnston declared that the church edifice had never looked so attractive as now. Dr. Cade, with his well-rounded sentences, gave great delight to a most enthusiastic audience. The Rev. C. E. McIntyre took as the basis of his remarks this distinctive feature of Methodism, that a field of labor once occupied, was never abandoned; and he assured his hearers that this charge, with its possibilities of usefulness to an otherwise unprovided-for people, it had not entered into the minds of the Methodist ministers, at any rate, to abandon. Rev. Mr. Trotter, of the Reformed Episcopal Church, followed, in an interesting and appropriate address. Letters of apology, for unavoidable absence, were received from Revs. V. H. Conser (Baptist) and T. J. Thompson (Presbyterian). Interspersed with the addresses was music by the choir, of which Miss Anne Hunter is organist, and solos by Mrs. J. J. Rice, Miss Lottie Watson and Mr. Herbert Taylor. The music was highly commended by the several speakers. At ten o'clock, this interesting anniversary was brought to a close with the National Anthem and the benediction. It was an occasion equal in interest to any in all the history of this charge, and a gratification to all concerned.

Campbellford.—Rev. T. M. Campbell, pastor. "The best of all is, God is with us." The Lord gave us a real revival last March, and fifty were added to the church, nearly all of whom remain. The Rev. J. E. Robeson, and the Rev. Peter Addison, each gave us ten days of valuable help through the meetings. At the church anniversary last year, the trustees asked the congregation and Sunday-school for \$200, to apply on the principal of the debt, and the response was \$260. This year, after beautifying and recarpeting the church, the Board asked the congregation and Sunday-school to give the same as last year, and the

collection, when counted, reached the sum of \$318. Besides this sum, the Ladies' Aid Society added \$67, and the Epworth League \$25. Last year the pastor asked for \$25 for the Educational Fund, and \$30 was given; this year he asked for \$30, and \$40 was given. The pastorates of my predecessors, Rev. Messrs. Jolliffe and Parker, were greatly blest, and we have reaped much of both temporal and spiritual good from their sowing. This is a spiritual church, with the largest proportion of consecrated, intelligent co-workers I have yet found—kind to their pastor, and characterized by a high sense of honor in giving to the cause of God. The future of this church is well assured, with a League of 130 members, and a large and well equipped Sunday-school, which occupies both basement and auditorium. We are trusting this year may be as the past, but more abundantly spiritual.

Bath.—Rev. D. Williams, pastor. On Sunday evening, November 28, the pastor called for a thank-offering, and when the plate was passed and the money counted, it was found that the congregation had given \$58 and some cents. We think that was very good for Bath, and surely ought to clear the church of debt. Rev. Mr. Williams is becoming very popular among the people. He is very kind-hearted and generous, and always willing to aid and help in any way he can.

Peterboro', Mark Street.—Rev. J. E. Moore, pastor. Mr. W. Matchett, principal of the public school, writes as follows: Sunday was a great day at the Mark Street church. At seven in the morning the pastor, Rev. J. E. Moore, Ph.B., conducted a very profitable Pentecostal service. Many were present, anxious for a fuller baptism of the Holy Ghost. At ten o'clock the class meetings were very well attended, and proved very helpful. At the usual eleven o'clock service the pastor's subject was "Power from on high." He preached an able, earnest and practical discourse from Acts 1: 8: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." There was a large and attentive audience present. The Sunday-school at 2.30 was well attended, all the teachers and officers being present. All the members of the congregation, young and old, will be welcome at the Sunday-school. The special services, which have been so successful, will continue this week. On Thursday evening the meeting will be in the nature of a Thanksgiving service. Song service each evening at 7.30, and the evangelistic service at eight. Every one welcome.

Toronto Conference.

Temperanceville.—Rev. H. R. Lee, pastor. The new church was opened on Sunday, November 21. The Rev. A. C. Courtice, B.A., B.D., Editor of The Christian Guardian, preached morning and evening, and delighted the large congregations with his eloquent and impressive discourses. At the close of the morning sermon the dedication service was conducted by the Rev. A. C. Courtice, assisted by the pastor, Rev. Herbert R. Lee. During this service the trustees of the church formally handed the church over to the Toronto Conference for the conducting of divine worship. In the afternoon a platform meeting was held, at which addresses were delivered by the Rev. Walter Amos, of Aurora, and the pastor, Mr. J. H. Beynon, superintendent of the Sunday-school, took the chair, while the school occupied the seats in the centre of the church. The church at the evening service was taxed to its utmost capacity to hold the large audience, while scores were unable to gain admittance. The reverend gentleman took for his text Gal. vi. 9, "Be not weary in well doing." The music for the different services was furnished by the choir of the Victoria Square Methodist church, and charmed the audiences with their beautifully-rendered selections. On Thanksgiving Day, November 25, a service was held at 2.45 p.m., conducted by Rev. J. R. Wilkinson, of Victoria College, after which a dinner was served by the ladies in the basement, followed by an entertainment in the church. The Richmond Hill Methodist church choir furnished the music, vocal and instrumental. Addresses were delivered by Revs. J. R. Wilkinson, C. T. Cocking, and George McCullough. The Hon. E. J. Davis had consented to take the chair, but being unable to be present, the pastor filled that position. In spite of the rain and muddy roads the church was packed to the doors with an audience who, if hearty applause is any indication, were delighted with every item on the programme.

Toronto, McCaul Street.—Rev. W. J. Barkwell, pastor. The three weeks' services conducted by Rev. A. Ranton closed on the 6th inst. It was estimated that 1,800 persons were present, and many others could not obtain admittance. The services throughout have been eminently successful. Mr. Ranton is a well qualified evangelist. A large number of new members have been received, and others are to be received hereafter.

Toronto, Gerrard Street.—Rev. A. B. Chambers, LL.B., pastor. Anniversary services were held November 28, with gratifying success. The morning service was conducted by Rev. G. J. Bishop, who preached an able and appropriate sermon, which greatly benefited the church. In the afternoon the ordinary Sunday-school exercises were suspended, so as to bring the school into line with the special work of the day. Rev. J. W. Graham, B.A., of "Fred Victor" Mission, delivered a very earnest and profitable address, which interested both the young and old. The school showed its appreciation of being identified with the anniversary by giving the largest collection ever con-

tributed by its members and friends. The edifice was crowded at the evening service. The sermon, by our everywhere popular Rev. Dr. Briggs, held the attention of the audience throughout, and was characterized by depth of thought, range of illustration, elegant diction, and spiritual power. The collections at all the services were liberal. The pastor and officers give thanks for the success of the day, and are looking hopefully into the future.

Woodbridge.—Rev. John J. Ferguson, B.D., pastor. Our people decided this year to substitute for the annual entertainment a thank-offering, to be put upon the plate. The date chosen was December 5. Rev. J. P. Ockley, of Toronto, occupied the pulpit for the day with great acceptance. The contributions amounted to \$110, a sum double the amount raised at last year's fowl supper.

Hamilton Conference.

Walkerton.—Rev. David A. Moir, B.D., pastor. The Ladies' Aid gave a very successful "national" social on November 25. The programme was full of instruction. Proceeds, \$40, toward reduction of parsonage debt. The auxiliary of the W. M. S. gave an enthusiastic missionary evening a few nights ago, to a large congregation. They received a generous contribution, and sent two boxes of supplies to our mission field. Three weeks of special services, have been held, the Epworth League heartily co-operating; results, a quickening of the spiritual life in all branches of church work.

London Conference.

London, Hamilton Road Church.—Rev. J. G. Fallis, pastor, writes: On October 31 and November 1 Harvest-Home services were held. Sermons were preached by the Rev. R. I. Warner, M.A., principal of Alma College, St. Thomas, and Rev. E. B. Lanceley. The sermons were very effective and characteristic of the men, strong, logical and up-to-date, and will be long remembered by the congregations. On Monday evening the ladies of the church provided an excellent tea. Short addresses were given by the Revs. George Jackson, the esteemed chairman of the district, T. W. Blatchford and T. T. George. The church has been under mortgage for over twenty years. Rev. J. A. Ferguson, my predecessor, did a good work here. He succeeded in raising most of the money by subscriptions from the people. The mortgage was paid up and lifted off the church about two weeks ago, and presented to the congregation on Sunday evening, by the pastor. The congregation rose up and sang, "Praise God, from whom all blessings flow." The Official Board is resolved to ask no more grants from the Missionary Board after this year. At the last business meeting the Board added \$100 more to the pastor's salary. Prosperity is attending the work here.

Hensall.—Revs. W. E. Kerr and I. McKelvey, pastors. We are just closing a very gracious revival service at Bethesda appointment. Over thirty have sought and found peace in Christ. Practically the whole neighborhood has been reached, and the church has been greatly quickened. The church choir rendered invaluable aid by their cheerful, constant services. The pastors have been heartily seconded in the work by the people. Praise the Lord! On Friday evening, November 12, Conductor W. K. Snyder was with us in Hensall church, and favored us with his admirable lecture, "Life on the Rail." The audience were delighted. Conductor Snyder is a master of mimicry, and can hardly fail to please an audience.

London, Colborne District.—Anniversary services were continued last Sunday, under the auspices of the Ladies' Aid Society, who supplied the music. Mrs. H. Ruthven Macdonald supplied the pulpit both morning and evening, and delivered two very excellent addresses.

Aylmer.—Rev. J. Livingstone, pastor. The Blenheim News contains a notice of services held at Aylmer on Thanksgiving Day, November 25, and respecting the Methodist church, says: A large audience partook of the tea provided by the ladies, and listened to an excellent solo by Miss Telfer, and the lecture by Rev. James Livingstone on "Imagination." That gentleman, always eloquent, has improved with the years, and in point of language and diction is excelled by few lecturers in the Province to-day. His effort was listened to with marked appreciation, and was awarded a vote of thanks on motion of T. B. Shillington and Rev. J. M. McLaren, which was suitably acknowledged. Mr. Livingstone, during his pastorate here, left many warm friends, who embraced the opportunity of welcoming him very cordially on his reappearance here.

Exeter, James Street.—Rev. Dr. Willoughby, pastor. The Exeter Advocate says: Some smiled on Sunday, November 28, when the pastor of James Street Methodist church asked for \$72 for superannuated ministers, and said that he was going to get it that day. The Doctor smiled at night when he warmly thanked the contributors, and said he had the entire amount. It was easily done. Sixty or seventy persons signed sums small and large, and a large number put silver on the plate, and thus the total. A very large crowd assembled in the evening to hear number eight of the "Prodigal" series. Men of all ages, and from long distances listened eagerly. This course of sermons, the most impressive given in Exeter, will not soon be forgotten. The sermons have been well prepared, and are well illustrated. They are full of suggestions. Strong temperance principles have been inculcated. We learn that an unusual number of young men and boys have become pledged total abstainers, and that none

too soon. The results of the earnest pastoral and pulpit work are shown in many ways. The members who attend the services should encourage the pastor by helping him in every way possible.

Listowel.—Rev. Dr. Williams, pastor. The Sunday-school anniversary sermons were preached November 21, by the Rev. A. K. Birks, LL.B., of Stratford. The children were delighted with the addresses given to them, and the parents and friends were edified and deeply interested. The annual entertainment was given on the evening of Thanksgiving Day. Though the weather was unpropitious, the attendance was large. The rich and varied programme was carried out with great skill and acceptability by the youthful performers. The school, under the able management of Dr. Bruce and his efficient staff of teachers and officers, is prospering, and doing a good work among the young people of the town. Two other Sunday-schools are also conducted with success by this congregation.

Blyth.—Rev. W. Rigby, pastor. The anniversary services were held Sunday, 21st, and Monday, 22nd November. Rev. Benj. Clement, of Clinton, preached morning and evening, and will be welcome at any time he may return. On Monday evening addresses were delivered by Rev. S. J. Allin, of Brussels; W. H. Kerr, editor of Brussels Post, and Rev. B. Clement. The addresses were able and appropriate. The financial receipts, straight giving, without intervention of a tea-meeting or other source of income, were \$161.72, leaving a small amount—about fifty dollars—to be met during the year to wipe off all indebtedness.

British Columbia Conference.

Rossland.—Rev. C. Ladner, pastor. The formal opening of the reading-room, situated underneath the Methodist church, took place on November 25. It is a fairly large room, 18 x 24, and is very cosy and homelike in appearance, and does credit to Rev. Mr. Ladner and his co-workers, who were instrumental in fitting it up. The room was well filled, there being quite a number of young men present. Rev. Mr. Ladner occupying the chair. The chairman, after opening, recounted the obstacles that had to be overcome before the reading-room was successfully completed, and extended the most cordial invitation to the young men of Rossland to use the room and make themselves at home. R. C. Watson spoke briefly on the elevating tendency of good literature, and the demoralizing effect of pernicious books. Rev. Messrs. Gandier and Robinson, of the Presbyterian and Baptist churches respectively, expressed congratulation at the completion, and sincere well wishes for the future of the reading-room. Messrs. Hungerford, Casselman and Mills spoke briefly in a similar strain, and the meeting was then brought to a close. The room was well supplied with magazines and papers, and being centrally situated, will doubtless be well patronized. It will be open day and night, and kept warm and comfortable. Young men having a little spare time cannot do better than drop in and spend a pleasant evening there. All are welcome.

WESTMINSTER DISTRICT.

Dear Editor,—At the request of the chairman of district, Rev. Jos. Hall, I report the progress of the work on this district.

At New Westminster Central, the superintendent, Rev. Coverdale Watson, whose severe illness during last Conference necessitated the appointment of an assistant for the year, is gradually recovering health, much to the joy of his family, his charge and his many friends. Rev. A. W. Crawford, B.A., who was secured as his assistant, is also filling the office of professor in Columbia College. He is to be commended for his energy, his faithfulness and his cordiality.

At Ladner (Rev. W. D. Misener, pastor), and Langley (Rev. E. Manuel, pastor), missionary services were held the forepart of the month, with encouraging results, the offerings in both places being in the neighborhood of thirty-five per cent. in advance of last year.

At Chilliwack (Rev. J. H. White, pastor), very successful Harvest-Home services the first of the month betokened the spirit of hopefulness and reassurance which is pervading this valley, so long a sufferer from floods and hard times. The good harvest, and the promising outlook for the Province, will, undoubtedly, greatly stimulate all Christian effort. Bro. White is doing a good work, both in and out of the church, and has the hearty support and sympathy of a truly loyal people.

The Coqualeetza Epworth League held its anniversary meeting on Wednesday evening last. As in former years, it took the form of a valley League rally. The attendance was good, the programme well sustained, and we look for the Leagues here to shortly be in line with the Forward Movement for Christian Missions.

Rev. Robert Irwin, who has been pursuing a post-graduate course in one of the American colleges, has returned to the Province, and is at present visiting his brother, Mr. B. Irwin, Chilliwack. He will, in all probability, find some opening for work shortly in this rapidly developing Conference.

W. H. BARRACLOUGH.

A missionary in India read to a poor woman "God is love." "Read that to me again!" she exclaimed. "Read it slow. Put my finger on the place. Oh, give me a book like that, and teach me to read it! I'll say it all the time until you come again." In India the people are taught in their religions that the gods are always angry with them, and they have to do something all the time to propitiate them.

Manitoba and the Northwest.

Church news communications from Manitoba should be sent to Rev. T. Morden, 464 Nellie Avenue, Winnipeg.

FURTHER PROGRESS CHRONICLED IN THE CHURCH BUILDING AND IMPROVEMENT LINE—MORE ANNIVERSARIES, SHOWING THAT THE PEOPLE REJOICE IN PROSPERITY IN THIS NEW COUNTRY.

A new church will be opened at Elva, Deloraine District, next Sunday. Rev. C. Teeter, of Deloraine, will preach morning and evening. Work on the new church at Reston, Deloraine District, has been postponed till spring. The parsonage is fitted up, and will shortly be occupied by Rev. A. W. Kenner and wife.

The Yorkton Enterprise has the following local item: The Methodist church has been repainted inside, carpeted up the aisle, and furnished with a further supply of chairs. The services of this church have been so well attended that there was not seating accommodation for the congregation, a deficiency which is now obviated.

Reference is made to the new church at Kingsley, Crystal City District, by the Manitou Mercury, in its last week's issue in the following terms: The Methodist church recently erected speaks well for the energy and generosity of the contributors, and is a substantial testimony of the devotedness of the district. The interior is well finished, furnished, and lighted with large lamps possessing magic power and futurity. One half-mile north of the church, on the farm of Mr. Wallace, a large hall has been built by the L. O. G. T., and though scarcely finished, is free from debt. This hall, when completed, will be a favorite spot for entertainments and social intercourse.

At a meeting of the Zion church Quarterly Board, Rat Portage, last week, stewards for the year were appointed. Mr. H. Langford was elected recording steward. Arrangements were made for the opening of the new church on December 19.

ANNIVERSARIES.

Rev. Oliver Darwin's church, Fort William, was the scene of a most enjoyable entertainment last Tuesday evening, when the congregation and friends assembled to celebrate the sixth anniversary of the birth of Methodism at that place. A large company sat down to dinner. Afterwards a brief service of song was held; and, after prayer, reports were read as follows: Sunday-school, by Mr. J. A. McKenzie; Epworth League, by Miss Cranston; Ladies' Aid, by Mrs. McCaul; finance, by the pastor. The church is now \$400 better off than this time last year. Every one of the above reports was encouraging. The remainder of the programme included an anthem by the choir; Miss Maude Livingstone, presiding at the organ; addresses by Rev. Mr. Ireland and Rev. J. W. Saunby, and a solo by Mrs. McNally.

The Ladies' Aid of Deloraine held a supper in the basement of the new church on Thursday, and realized \$163, which went to help furnish the new edifice.

Anniversary services were conducted at Boissevain on the 21st inst., by Rev. J. W. Bell, B.D., and were a decided success, notwithstanding the severity of the weather. Collections were taken on Sunday, amounting to \$60, and at the anniversary dinner on Monday evening, \$110 was received at the door. The Manitou Mercury says that the Boissevain Methodists have probably the finest church along the Pembina division.

The anniversary services at Birtle, Rev. A. B. Hames, Ph.B., pastor, resulted quite satisfactorily. Rev. Dr. Maclean, of Neepawa, preached able and instructive sermons on the Sabbath, and on the following Monday delivered a lecture on "The Other Fellow," which was full of inspiring and suggestive thought. The thank-offerings were liberal. The pastor writes, "Peace and prosperity prevail amongst us."

The following local item from Neepawa appears in the Neepawa Register: The anniversary services in the Methodist church last Sunday were well attended. Rev. A. B. Hames conducted both morning and evening services, delivering very able addresses upon both occasions. The collections, which were in aid of the Building Fund, were liberally responded to.

The anniversary and reopening services of McDougall church, Winnipeg, were successfully held on Sunday last. Rev. Hugh Pedley, of the Central Congregational church, preached in the morning, and the pastor, Rev. J. M. A. Spence, in the evening, to good congregations. Last evening a very enjoyable social reunion was held. After supper, Mr. R. T. Riley took the chair, an excellent musical programme was rendered, and several addresses were given. The visiting ministers who took part were Revs. Prof. Stewart, John Hogg (Presbyterian); S. Cleaver and J. C. Walker. The interior of the church has been greatly improved, as well as the grounds outside, the decorator, Mr. W. R. Talbot, having done very satisfactory work; while the new illuminant, acetylene gas, is hailed as a great improvement, attended by a very large reduction of the expense.

A Harvest-Home celebration was held at Sidney, Portage la Prairie District, with a success which was very gratifying to the pastor, Rev. H. S. Hastings, and to the Ladies' Aid Society, which had charge. Over two hundred adults partook of the supper. Rev. Messrs. Wilson and Cross, and Capt. Van Etten, of South Dakota, who is conducting a temperance campaign through the Province, preparatory to the plebiscite vote, were the speakers. The receipts of the evening, \$110.30, are applied to reduce the debt on the church.

The Saskatchewan Times gives the following account of an effective appeal to the conscience of an offender against the laws of God and man: The Methodist people at Birch Hills had an unpleasant experience last Sunday evening. On coming to the church Mr. Endicott (Rev. Charles Endicott, of Kinistino mission), found that the lamps had been stolen by some mean persons. Fortunately lights were procured, and the service was proceeded with. Before the services commenced the preacher gave a very forcible address on the incident, and ended by asking that the lamps be returned before noon next day. We are pleased to learn that the request was granted.

The Daily Graphic, of Portage la Prairie, says: The Hon. Clifford Sifton has given \$1,000 toward the building of the new Methodist church to be erected in Brandon next summer at a cost of \$30,000. The Minister of the Interior is an old-time member of that church, and a generous giver to its support.

Rev. John McDougall returned from the north last night. He went as far as Pakan, and was accompanied by Rev. C. E. Somerset, of Red Deer.—The Herald, Calgary, November 27.

DELORAINÉ NEW CHURCH.

In connection with the opening of the new church at Deloraine, further services were held succeeding the dedication Sunday, of which a report has already been published. On the second Sunday, at 11 a.m., the Rev. W. Bridgman, of Virden, under whose pastorate here the erection of the edifice was arranged for and commenced, occupied the pulpit preaching an appropriate sermon of characteristic uniqueness of thought and illustration from 1 Kings vii. 22. At 3 p.m. the Rev. P. Fisher, of the Presbyterian church, preached an earnest and thoughtful sermon from Matthew vi. 33. At the evening service the Rev. Andrew Henderson, of Winnipeg, gave an eloquent discourse from Eph. vi. 17. Large congregations were in attendance at all the services, that in the evening taxing to its utmost the seating capacity of the church. The music furnished by the choir, assisted by Miss Leggett, of Napinka, enhanced greatly the interest and impressiveness of the services during the day. The collections during the day showed the generous sympathy of the people towards the enterprise, aggregating over \$77.

The Deloraine Weekly Times says: A pleasing feature of the Sunday gatherings was the presence of all the Protestant clergymen of the town on the pulpit platform, taking part in the services. On the Monday evening there was a special entertainment for the children. When the plan for building was entered on boxes had been given to the children, in which to collect money to be applied to furnishing the Sunday-school. The banks were opened, and the proceeds announced, the total amount being \$186.20. The acoustic properties of the new edifice have been fully tested in these services, and found very satisfactory. The heating arrangements are not yet completed, but promise to be all that could be desired. The lighting will be acetylene gas, but the apparatus has not been put in yet. The auditorium presents a pleasing appearance, and when entirely furnished will doubtless be one of the most attractive and commodious audience-rooms to be found outside the cities of our Province. The architect, Mr. Lang, of our town, is particularly proud of his achievement in this particular building, as every point seems to answer its purpose exactly, and the whole plan scarcely capable of improvement. The contractors have done their work according to specifications, and in a manner reflecting credit upon their workmanship and integrity. The Ladies' Aid is deserving of great praise for the taste and enterprise they have manifested in furnishing the auditorium. The circular pews of latest pattern, the "gem" of a pulpit, the pulpit chairs upholstered in crimson plush, and the handsome communion table make a fine appearance, and greatly add to the beauty and comfort of the interior. The basement is not yet finished. It will evidently be a fine room for Sabbath-school purposes, being well elevated, well lighted and cheery. It is seated with chairs of substantial build and handsome design, which were paid for by the Sabbath school. Altogether the church is a credit to the enterprise of the congregation, and well suited for their purposes. It will be one of the most conspicuous of the public buildings of our town, and one that will indicate the enterprising spirit of our people.

Lethbridge.—Rev. W. P. Goard, pastor. The Thanksgiving entertainment given in Weste church on Thursday evening, November 25, by the Ladies' Aid, was a decided success. The church was completely filled, and all heartily enjoyed themselves. The chair was taken by Rev. Mr. McKillop, pastor of the Presbyterian church here, who opened the meeting with short address. Then followed several musical selections, all of which were well received. The principal feature of the programme was the lecture by the pastor, Rev. W. P. Goard, who took for his subject, "Things Worth Knowing." The whole address was full of instruction and amusement, and was but another signal proof of Mr. Goard's success as a lecturer. The season was a most enjoyable one. After the programme was finished refreshments were served.

Winnipeg, Tuesday, November 30.

My friend, you may be only a penny candle but do not smoke or go out; shine. You may be only a very humble private in the vast army of the Lord; yet the most brilliant commander-in-chief would be powerless if he had not thousands of private soldiers to do the fighting. Christ's battles must be fought and won by the rank and file. The negro that carries the water-pail behind the regiment has his place.—Dr. Cuyler.

The Family

GIVING.

The flower shines not for itself at all;
Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal;
And it lives in the life it sweetly loses.
No choice for the rose but glory or doom;
To exhale or smother, to wither or bloom.
To give, is to live;
To deny, is to die.

—H. W. Parker.

FOR LOVE SAKE.

There sat just in front of me at church a few Sabbaths ago a young couple. The white hat, with white ribbons, nodding plumes and white lace, and the dainty white kid gloves, combined with the rosy cheeks and sparkling eyes of her who seemed little more than a child, and the speckless broadcloth and dainty tie of the manly form by her side, all bespoke that a new craft had just been launched on the sea matrimonial.

In the honest, manly pride of the one, and the shy, tender glances of the other, it needed no seer or prophet to tell that the craft had been manned and set sail "for love sake."

As this is only a representative instance of the many that are daily starting out on this voyage of life, let me who, for love's sake, once occupied the same position, talk with you for a little time. It matters not how long you have been married, or whether you are married at all.

In the frailty of our human nature there are some things that we need to con over until they become a part of ourselves. In the few happy months of your acquaintance—let us hope it has been years—each has striven to make life as pleasant and happy as possible for the other, nervously anxious lest some discordant ailment should arise that might lessen the regard and esteem with which the one was almost hourly hoping the other entertained for him or herself. The time comes when you think you know each other perfectly, and there is a brief flutter of white silk and orange blossoms and bridesmaids, with a stately form by your side, a few well-spoken words, and a brief prayer by the man of God, and you know you are married.

Most writers, after giving long accounts of courtship and engagements, drop their subjects at the hymeneal altar, and you are left to wonder what the after life proves to be. One author, in whom I was once interested, gave his audience at the close of his work the privilege of thinking the married life of his hero and heroine was happy if the reader would have it so, or otherwise if they preferred.

I would have all married life happy, and I wish I might say something for love sake that would dispel the clouds as they arise, and let in the sunshine on all the years of married life.

You have been brought up under different circumstances. Perhaps what was held in high esteem in one family was not regarded in that light by the other, or what was looked upon indifferently in one household would excite horror in the other, so we see there must be a common ground on which our young friends can stand to ensure domestic tranquility, and that position can be defined in no dearer language than "for love's sake."

In our affections has God placed the stronghold of our character. Cicero said he saw the right way and approved it, but sadly adds: "I follow the wrong way." Only in the love of the right way, for the reason that it is right, is one safe. It was because in our human nature we are so easily led by our affections that intermarriage with heathen nations was so strictly forbidden to the Jews in ancient times. It was in this way that the Israelites were led away from the worship of the living God into idolatry, and the same is ever true. Whatever we love we shall imitate, and so, if our lives are constantly being rectified by God's unerring word, differences of opinion will bring no discordant sounds into the harmony of our newly-married couple. The home established by love, and from it shall emanate all that is pure and beautiful. "Except God build the house, they labor in vain who build it." God is love, and if the new house or new home is founded on this principle, it will withstand the floods of temptation, the storms of grief that in the course of life are sure to assail it.

The foes from within are the ones to first make their appearance, and they will show themselves in avarice or anger, or envy or

jealousy, or passion. Little knows he of his own heart who cannot say with Solomon, "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." Let nothing but the kindest, loving words fall from either one's lips, for be assured that the time is surely coming when the memory of every loving tone, every thoughtful kindness, will be dearer to the one who is left than rubies or choicest pearls.—Mary N. Allen, in Michigan Christian Advocate.

THE SILVER BELL.

There is a pretty story beautifully told by one of our writers, of a king who, when he came to his throne a young man, had a silver bell made and placed high in a tower of his palace. This bell should be the means of telling his subjects that he was happy, and it should be rung by no one but himself.

Day after day the people listened for the silver bell, but it did not ring. Weeks passed, and months, and years, but no tone of the bell was ever heard. At last the king, grown old in his palace, lay on his deathbed. His weeping subjects gathered around him, and he learned how all the years his people had loved him; and then he was happy, and in his joy, with dying hands, he rang out the silver bell.

The story is a sad one; but is not this the way we often do with our own happiness? We imagine that we cannot be happy unless we have these or those things, and we do not let ourselves enjoy to-day, but chase after tomorrow's pleasures. To-morrow some great good will come to us, but who can enjoy the common things we now have? So the days go on in discontent till we lose the power of enjoyment.

This is all wrong. There is enough of beauty and of blessing all about us to make us glad now, if we will but look for it.

My dear friends, let us make the most of what we have, as our right and title to the enjoyment of larger things. If we have a kind word to say to any one, say it now when it can do him good. If we expect to perform kind acts, let us get about them now, when they can do us good. Let the joy-bells ring every day of our lives, and see how much lighter all tasks will be.—Prof. O. E. Olin.

A SANITARY REFORM FOR THE MIND.

It is easy to demonstrate that the mental health of the community is a much higher concern than the physical health and comfort. The analogy suggests the extension of protection. Take such a detail as the teeth in the mouths of the community. If there is needed a license for the practice of dentistry, why not a license for the practice of literature? If the teeth are ruined, science is capable of furnishing a new set, and our blessed tariff lets them in free of duty, which is more than it does for a set of literature; but there is no way of getting a new set of mind, if the mind is once demoralized by reading year after year slovenly and untrained writing. A person may have the conceit that he is capable of cutting his own eye-teeth, and so he may be in matters of business, but no young mind of a person who can read is safe against the daily demoralization of bad writing. If the intellect of the public is of equal importance with its bodies, surely it is worthy of equal protection. Notoriously it does not get it in the matter of reading. I am not speaking now of vicious literature; that comes under the head of morals. But men and women, boys and girls, are daily making books and newspapers who do not know how to write, who have neither skill, training, nor conscience in the matter. They deluge the reading world with a false product which does irreparable injury to the unprotected public.—Charles Dudley Warner.

DON'T REPROVE AT BEDTIME.

To send children happy to bed should be one of the mother's most ordinary tasks. No little one should dread the bedtime hour, nor fear the dark, nor be allowed to go to rest under a sense of disgrace or alienation from household love. Whatever the child's daytime naughtiness may have been, at nightfall he should be forgiven, and go to rest with the mother's kiss on his lips, and her tender voice in his ears.

Hardly anything can be worse for a young child than to be scolded or punished at bedtime. The mother does well to be a little blind at some things, remembering that a good deal of childish culpability is superficial only, and washes off almost as easily as does the dirt which the evening bath removes from the skin.

The main thing with children is to have them well started with good principles, which they will carry through life. Obedience, truth, unselfishness, purity, are essentials, and these can all be lovingly cultivated, and will flourish in the right home atmosphere.

When the nursery brood is undressed and in bed, the lights turned low, the room quiet for the night, the mother, or nurse, or elder sister, or the kind auntie, who is still found in some fortunate houses, should have a little fund of stories on which to draw for the small listeners' pleasure before they embark on the train for dreamland.

Imagination is very active in little children, and occasionally one meets a mother who does not understand the child's world, having forgotten her own early days and their illusions, or who is afraid that fancy and its imageries will lead her child into deceit. While the most exact and rigid truthfulness should be practiced in our dealings with children, and they themselves should be taught to shun equivocation and every form of lying, still we need not fear to let imagination give them pleasure.

They early learn to discriminate between the false and the true—or, perhaps, it would be better to say that they learn to find the truth wrapped in the husk of the story. The same stories, with variations, have, in all ages and climes, been taught to children, and they have their origin in the needs and the heart of the race. Children thrive on stories, and are the better able to grasp other literature if early fed on these.—Philadelphia Times.

IF JESUS WERE TO COME TO NEW YORK.

The question of the appearance of Jesus in New York as he appeared in Judea takes two forms. First, What would be his judgment of the city? The question has only one possible answer. Doubtless his condemnation would fall most heavily upon the well-to-do and prosperous, who have taken his name and do not his work. Doubtless the grief that he felt over Jerusalem would be little abated over New York. And yet he would find more to approve, more to be hopeful about, in the modern world represented by New York than he found in the world to which he came. Second, How would he be received? Doubtless he would be a hated disturbance to the majority, as his living presence is now where it is felt in its reality. Doubtless he would be despised and persecuted as a fanatic and a disturber by the high and mighty and the hypocrites as by the rabble and the profligates. Doubtless neither the common morality in living nor the business morality would welcome the test of his justice and purity. But he would find more who are living in his spirit, more who would follow him gladly, than he found at his coming in Judea. He would find more charity and brotherly kindness, a higher standard of life, than he encountered in the society in which he began his mission, than existed in the Rome that crucified St. Peter, or in the Middle Ages that built the magnificent temples in his name.—Charles Dudley Warner, in Harper's Magazine for December.

DOMESTIC MANNERS AMONG THE MOUNTAINEERS OF NORWAY.

I had given up all thought of doing anything in life but jump from one sharp boulder to another, when, as we suddenly rounded a crag, Vigdal stopped again, and turning to the left, entered a door that seemed to go into the rock. It was a solitary saeter, or stone hut, standing in the lonely valley by itself, and quite different from the club huts we had already seen. Two hunters with their wives live here during the summer months, the men hunting reindeer and their wives keeping house. The hut consisted of a few feet of earth enclosed by a wall of stone, six feet thick, six feet high, and covered by a foot of earth laid upon boards. Inside a partition divided the space into two rooms, the one nearest the door for cows, dogs, and kettles, and the other, with the earth for a carpet, for cooking, eating, sleeping, and general living apartment.

The room was now quite as full, not as comfortable, but as square feet of space allowed; and supper being over, Vigdal asked us if we did not want to get off our wet clothes and go to bed. We glanced at the two women, but Vigdal did not seem to see anything unusual in their presence, and forthwith began to undress. He hung his outer clothing by the fire, and then got into one of the beds with his wet under-clothes on. Even the presence of the two women could not force us to do this, and after looking inquiringly at our guide again, we gathered ourselves into a corner and pre-

pared for bed, with some doubts as to the conventionalities of Norway.

We might have spared ourselves the worry. The women took not the slightest notice of us, but went on clearing away the supper and washing the dishes. When we were in bed they took our clothes and calmly hung them one by one in a semicircle before the fire. Whether the women were going to spend the night in the hut or not did not now seem so important an affair as the solution of where they were to sleep. But this was soon settled, when Vigdal, on being anxiously questioned, said that they were going a mile or two up the valley to another hut. And our wonder at Norwegian customs increased as we thought of the storm in full force outside, and the calm manner in which Vigdal had made us part agents in turning out these kindly hostesses.—From "Reindeer of the Jotunheim." by Hamblen Sears, in Harper's Magazine for December.

WOMAN'S SPHERE.

They talk about a "woman's sphere"
As though it had a limit!
There's not a place in earth or heaven,
There's not a task to mankind given,
There's not a blessing or a woe,
There's not a whispered "yes" or "no,"
There's not a life, a death, a birth,
There's not a feather's weight of worth,
Without a woman in it.

—Kate Field.

JAPAN AS A NAVAL POWER.

The Western powers are beginning to view Japan's activity in navy building with amazement. A generation ago she had literally no navy. Even at the beginning of the last war with China, her modern equipment was confined almost exclusively to a half-dozen unarmored cruisers—the best of their class, to be sure—and fifteen gunboats. The war brought many substantial additions to her navy, and now she has no less than forty-eight sea-going vessels in commission, including two first-class battle-ships of 12,800 tons each. These figures are not so imposing, absolutely considered, except as an evidence of quick growth; but the additional modern war-vessels that Japan is building in England, Germany, and the United States are of such magnitude and excellent construction that Mr. Charles A. Cramp, our own famous ship builder, pronounces Japan's progress to be more notable than that of any other country in the world, except England.—Scribner's.

PROFITABLE LOSSES.

The following good speech is nearly a verbal report of one heard at a temperance meeting:

"I have been thinking since I came into the meeting to-night, about the losses I've met since I signed the total abstinence pledge. I tell you there isn't a man in the society who has lost more by stopping drink than I have. Wait a bit until I tell you what I mean. There was a nice job of work to be done in the shop to-day, and the boss called for me.

"Give it to Law," said he. "He's the best hand in the shop."

"Well, I told my wife at supper-time, and she said:

"Why, Laurie, he used to call you the worst. You've lost your bad name, haven't you?"

"That's a fact, wife," said I. "And it ain't all I've lost in the last sixteen months, either. I had poverty and wretchedness, and I lost them. I had an old ragged coat and a shockin' bad hat, and some waterproof boots that let the wet out at the toes as fast as they took it in at the heel. I've lost them. I had a red face, a trembling hand, and a pair of shaky legs that gave me an awkward tumble now and then; I had a habit of cursing and swearing, and I've got rid of that. I had an aching head sometimes, and a heavy heart, and worse than all the rest, a guilty conscience. Thank God, I've lost them all."

"Then I told my wife what she had lost.

"You lost an old ragged gown, Mary," said I. "And you had trouble and sorrow, and a poor, wretched home and plenty of heart-aches, for you had a miserable drunkard, Mary, Mary, thank the Lord for all you and I have lost since I signed the temperance pledge!"—Chase City Progress.

Every day of meeting sorrow superbly makes the life more grand. Every tear that falls from one's own eyes gives a deeper tenderness of look, of touch, of word, that shall soothe another's woe. Sorrow is not given to us alone that we may mourn. It is given us that, having felt, suffered, wept, we may be able to understand, love, bless.—Anna Robertson Brown.

Children's Corner.

"HIE-SPY."

O when Bob and I
And Frank and Fred play "Hie-Spy,"
Round and round the barn we run,
Laugh and shout—it's such fun!
In and out and up and down—
Just the best old barn in town!
That's when Bob and I
And Frank and Fred play "Hie-Spy."

From a corner in the mow
To our glossy bossy cow
There's a shute to slide the hay
Where I hide myself away;
Wondering where I can be,
How they hunt and hunt for me!
That's when Bob and I
And Frank and Fred play "Hie-Spy."

Loud I call, and off they go,
Thinking I am far below;
Then I cry again, and now
They declare I'm in the mow,
And yet where they can't see,
So at last I'm "in free!"
That's when Bob and I
And Frank and Fred play "Hie-Spy."

—Clinton Scollard.

WHY THE BOYS CHANGED THEIR MINDS.

"Where are you going, Ned?"
"Down to the orchard to look for a bird's nest."

"What for?"
"Why, you know our teacher, Miss Graham? She has a collection of nests. She was showing them to my sister and me the day we went there on an errand. I thought that maybe I could find something down in our orchard that she hasn't. So many birds build there. Will you come along, Jack?"

"Why, yes, of course. I'll help you look." Ned was hurrying along in the direction of the orchard, and Jack soon caught up with him. In a few moments they were among the trees, looking first at one, and then at another, in the hope of finding something very unusual.

"There's a beauty, Ned; let's take that."
"That's so; it is a beauty, and no mistake." The boys were now standing under the wide-spreading branches of a low tree. Their attention had been taken by a delicate little structure woven of thin blades of dried grass, shaped somewhat like a basket, and fastened securely to two of the outer branches. The sunlight resting on it made it look almost as yellow as gold. Its fragile contents, light-greenish eggs with curiously shaped spots of brown, added to the beauty of the picture. The nest was so low as to be easily examined.

"It's tight enough. How shall we get it without spoiling it?" Jack inquired.

"Wait!" and Ned lifted a warning finger. The boys drew back just as a yellowish bird darted out from among the branches, and took up a position in a tree close by. It was followed by another, a lovely creature in chestnut and black. Both seemed greatly alarmed, but the former only fidgeted about on the tree while the latter gave expression to its feelings in notes that were decided, but not unmusical.

"I know that bird—the one in chestnut and black," whispered Ned; "it's an orchard oriole."

"What's the light one?" asked Jack.
"Why, that must be the female oriole, and that is their nest."

"But ain't the same kinds of birds alike?" Jack inquired, wonderingly.

"Oh, no, father says they seldom are; that is, the male and the female. The male bird in most cases is prettier. Just see how we have frightened them! Let's hide where they can't see us, and watch what they do."

"Yes, perhaps they'll go to the nest."

The boys stepped softly behind a large tree near by. There they could see the nest without being seen by the birds. But it was several minutes before the timid creatures recovered from their alarm. They hopped about uneasily from branch to branch, looking this way and that, as if to make sure that no enemy was near. Then the female oriole quietly slipped into the nest, and her mate went as near to it as he possibly could. Every little while he would glance at her and seem to say, "Don't you be afraid. I'm here and I'll protect you."

"Doesn't he seem proud of the nest?" whispered Ned.

"Yes, and see how contented she is sitting there on those eggs."

"Say, Ned," went on Jack, after a moment's thoughtful pause, "it seems to me it would be a kind of a shame to take that nest away from them."

"Just what I was thinking. They'd feel

awful, I suppose. Let's don't. I never thought much about how they'd feel."

"Neither did I. All right, we'll let them keep it."

The boys watched awhile longer, and then started for home.

"I wonder that Miss Graham would take the nests," Jack remarked on the way.

"Well, I was thinking that she probably takes them after the birds are done with them. I remember now, too, that she spoke of getting them late in the fall, and I'm sure she wouldn't do anything to hurt the birds, because she loves them so."

"But don't you suppose they want the nests another year after all the trouble they take to build them?"

"I hardly think they do. Besides, Jack, the nests are blown about so, and so much spoiled by the storms of winter that they can't be worth much the following spring. They mostly blow down, too, so I think it is all right to take the deserted ones."

"Then we can watch that orchard oriole's nest, and take it for Miss Graham after the birds leave it."

"Yes. It won't be so pretty then, I suppose, but she'll appreciate it. I wonder now that I ever could take a nest while the birds were using it, but I didn't think. I won't any more, though."

"Neither will I," Jack said decidedly.—New York Observer.

RECIPROCITY.

"Charlie!" called Helen, running into the library, "won't you come help me fix my wheel? It's a lovely day to ride."

"I'm finishing a story," said Charlie, hardly looking up. "Wait a few minutes!"

"May I look, too?" and Helen put her arm around Charlie and began to read.

"Oh! I hadn't finished!" she cried, as Charlie turned a leaf.

Charlie's little demon, temper, sprang up.

"Who was reading first, I'd like to know! I never saw anything like girls! They can't do anything without bothering some boy to help."

Helen's eyes filled; but she didn't say a word, not even when Charlie called after her, "Don't go off in a huff, sis! I'll help you in a minute."

When the minute, a rather long one, was up, Helen had gotten herself and wheel ready, and had gone up the street.

"Where's Helen, mamma?" asked Charlie.

"Gone to spend the day with Mabel. It was too pleasant a day to stay indoors."

"I thought she wanted me to ride with her."

"She thought you didn't want to bother."

"Hohum!" yawned Charlie. "I'd fixed my mind on that, and now I don't know what to do."

"Where's Rob—or Fred?" asked mamma.

"Both away! Not one of the fellows is home."

Charlie lounged around all day, rather a doleful boy, considering his lofty way of looking down on Helen's head. He missed Helen the more because she had done without him.

"I think I'll ride up for Helen," he said after supper.

"I'd like it, too," said Charlie, to himself.

To Helen he said, "I'll never say a word about girls needing boys again. I just felt lost without you."

Helen's eyes filled with tears again, happy ones. "I guess every one needs every one," she said.—The Sunbeam.

FAIR PLAY.

There are two little words that are dear as his honor

To the every-day boy whom we meet at our school.

He may walk round the street with a chip on his shoulder.

But if you join battle, fair play is the rule.

All he asks of a comrade, a foe, or a neighbor,
This every-day fellow; whom you and I know,
Is that friendship be loyal, and battle be open,
And fair play be practiced with friend or with foe.

Only cowards and braggarts would seize an advantage

That was not allowed in the rules of the game;

Our boy is as brave as the knight of the tourney:

He asks but fair play, and he renders the same.

—Margaret E. Sangster, in Harper's Round Table.

You needn't pack up any worries. You can get them anywhere as you go along.—A. D. T. Whitney.

Memorial Notices

Memorial Notices must be brief, or they will be returned for condensation. A limit of about 200 words is suggested in all ordinary cases. These memorials should not be religious historians, but characteristic notices of the deceased, and must reach the office within three months of the person's death.

STAPLES.—Susannah, daughter of Richard and Ann Matchet, passed away from earth on October 31, at Laxton. Mrs. Staples' conversion was very distinct. When but thirteen years of age, while attending a little prayer-meeting in her father's house, she cried to God for mercy, found peace, and was made happy in the Lord. In 1864, at a camp-meeting in Peterboro', she made covenant with God to be wholly his. She knew the blood cleansed from all sin, and that the Holy Spirit had sealed the covenant. In 1856 she was united in marriage to her now sorrowing husband, Mr. George Staples. She leaves two sons and three daughters to mourn their loss, but they rise up to call her blessed. She had the joy of seeing them all converted; the youngest twelve years of age, believed and trusted in Christ the day before his mother died, and realized that he had found one whose love was even greater than that of a mother. Mrs. Staples was a woman of deep piety. Her greatest concern was to keep right with God. Many were her conflicts and triumphs in the Christian life. She loved the Methodist Church and all its ordinances, and was ever anxious about the spiritual welfare of her family. She was not called to endure great physical suffering previous to her death, being ill only a few days, when the summons from on high called her to join those "which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." J. A. C.

VANDUZEN.—Hannah Melissa Munroe, beloved wife of Rex Vanduzen, was born June 25, 1872, and passed home, September 16, 1897. Born at Walsh, she was brought up by devoted and Christian parents, and lived her life in the reverence and love of God. At the time of her marriage she reconsecrated herself with her husband to Christ, and both looked forward to a long life together. But their married life was short on earth; less than two years passed, and she was taken home. But her memory is sweet and blessed, for she was a faithful daughter, wife and Christian. For long months, slowly sinking with wearying disease, she was wonderfully patient and cheerful, and a striking rebuke to many who, in the enjoyment of health, are yet ungrateful and complaining. The redemptive power of her influence over the whole church and community, and all her friends, was great, strengthening us above all in the virtues of patience, cheerfulness under suffering, love of life, and love of God. For this she shall be forever blest. A. E. L.

CURRY.—The late William Curry, born of godly parents in New Glasgow, P. Q., came to Huron county in 1849, and took up a farm on what is known as the Parr Line, Hay township. Nine years ago, under the ministry of Rev. E. A. Fear, he was led to see his need of a change of heart; yet is it a striking illustration of his strong, independent character, that not in the revival service, but while reasoning the matter out alone, he accepted Christ by faith, and received the divine witness of forgiveness and acceptance. Since his conversion he has taken a deep interest in church work. For several years he was a faithful steward and recording steward on Hensall Circuit. He became a close, critical Bible student, and delighted in nothing more than instructing others in the Word. On August 31, after six weeks' illness, he passed peacefully to his reward. The body was interred in Troyer's cemetery, and a fitting memorial service conducted by the pastor in Hensall Methodist church the Sunday following. K.

JONES.—Edward Jones was born in the township of March, Ottawa District, in the year 1883. In his boyhood he removed with his parents to McGillivray; and in 1886 was married to Miss Jane Lamport. After an honorable life spent in agriculture, he at length retired, and settled in Exeter, where he died November 10, 1897. He and his wife joined the Methodist Church about forty years ago; and they regularly "met in class" before they were converted. About a year later they "tasted that the Lord is gracious" under the ministry of the Rev. Mr. Dignam. From that time Bro. Jones never wavered, either in piety toward God, or uprightness toward man. He was honored as a class-leader, steward and trustee. During the last year of his life he was an invalid, yet rarely was he absent from any of the means of grace. In his increasing feebleness, and in much pain, he was patient, hopeful, loving and "strong in faith, giving glory to God." Bro. Jones leaves a beloved and faithful wife, and five sons and a daughter, who "sorrow not as those without hope." Charles Smith.

MOOR.—Robert Moor was the son of Sylvester and Jane Moor, born December 28, 1861, in the township of Metcalfe, Middlesex county. He was an affectionate and obedient son, never giving an hour's trouble to his parents; of a quiet and amiable disposition, and withal cheerful and free with those who knew him best. It was not until last December that he came forward to the altar of consecration, and publicly gave himself to God, and then, in a short time after, joined the Methodist church at Springfield appointment. His after Christian life, all too short, was marked by moral beauty, strict consistency, and true devotion.

The church and the neighborhood feel that they have sustained a great loss in the sudden removal to the "better land" of Robert Moor. His fatal sickness was very brief, scarcely two days. No words from his lips in that hour of departure to dear parents, brothers, sister and friends; for, from the hour he was stricken, until God took him, he was unconscious; but his consecration, his open Christian profession and his humble reliance upon the mighty Saviour, spoke to all hearts of his meekness for "the inheritance of the saints in light." C.

DEVLIN.—Walter Dwight Devlin was the son of John and Margaret Devlin, born June 23, 1833, in the township of Ekfrid, where he resided until Jesus carried him home, September 23, 1897. Trained carefully and prayerfully in a Christian home, he, when seven years of age, publicly professed Christ, and joined the Methodist church at Appin, where constantly and devotedly he used the means of grace. Especially did he love the Sunday-school and class-meeting. But his greatest delight and help was in pious converse with his precious mother. He was a remarkable Christian boy, so wise and so entirely consecrated, while his ambition was ever to be an "evangelist." His last sickness was but two weeks—very severe, but borne with great patience and resignation. "Walter," said his mother, "if Jesus wants you, are you ready and willing to go?" "Yes," said he, "for although I love you all, yet if Jesus calls me, I am willing to go." His young soul was full of song and prayer, and he was engaged in both as long as strength would permit, and then he urged others to sing and pray for him. "To the work, to the work!" and "Jesus, lover of my soul," were his favorites. After singing the above, he crossed his hands and said, "That's all; heavenly Father, take me." He lingered for a short time, but his every breath was prayer until it was lost in praise in that land where the flowers fade not. The old homestead is very much poorer, but heaven is richer. C.

CLEMENGER.—With feelings of deepest regret, we chronicle the death of Ann Blakeley, wife of the late John Clemenger, which took place at the residence of her son-in-law, Thomas Johnson, Banda, September 29, 1897. She was born in Ireland, came to Canada in 1832, and settled in county Cavan. When quite young she possessed a missionary spirit, went to study for a missionary, but, owing to her mother's ill-health, returned home. When married she made Toronto her home for a time; then moved to Cookstown, where she threw open her house for divine worship to all denominations (Protestant). Through her influence the first church was erected in the village. She afterwards moved to Mulmur, where again their home was a preaching place. A church and school-room was erected through her untiring efforts. In 1893 her husband was stricken with paralysis of the brain, whom she nursed tenderly, praying that God would spare her to care for him. After his death she sank rapidly, and in less than two years she joined her beloved in the home above. It was my privilege, as pastor, to visit her, and found her always cheerful and happy in her Saviour. Four ministers, representing four denominations, took part in the funeral services. P. Jones.

COSFORD.—Mary Cosford, whose maiden name was Bettinson, was born in Cornwall, England, May 4, 1830. She came with her parents to this country, and located in Peel township. She was married to the late John Cosford in March, 1852, by Rev. Ezra Adams. She was converted in early life while yet a young girl. She proved a model wife, mother and neighbor, and was held in the highest esteem by all who knew her. She was a zealous and consistent member of the Methodist church at Hollen. Her Bible was her constant companion. Her life was useful and exemplary. She was in the truest sense "a good woman." Her illness was of short duration, but the messenger found her ready "to depart and to be with Christ." She passed away early on the morning of October 27, 1897, leaving four sons and three daughters to mourn the loss of an affectionate mother. J. Webb.

SHORTEN.—In ripeness of years and fulness of work, Grandma Shorten passed to her reward. Her maiden name was Jane Evans. She was born in the county of Donegal, Ireland, in 1804. As a child, before her conversion, she often was led to class by her mother, and listened in wonder and eagerness to the experiences of Christians. In 1830 she, with her family, emigrated to Canada, and settled near Quebec. Here she was converted shortly afterward, and felt all the power of experiences that hitherto had filled her with awe. Another event of great importance marked the first years of her stay in Canada, viz., her marriage to Richard Shorten, a faithful, godly man, who, for nearly sixty years, walked with her in the divine way. In 1836 they removed to Sawerville, where, seven years ago, her life partner passed home, and since then she has "only waited" for her Master's call. This came August 23, a few days after her ninety-third birthday, when she quietly fell asleep. She has been a quiet but earnest worker in almost every department of church service. In later years the feebleness of extreme old age kept her much confined, but the halo of peace, joy, and unselfishness ever rested upon her. Her holy converse was always a benediction during a pastoral visit. Her life was praise, her faith strong; she was never harsh. Her influence will long linger in our midst. She leaves behind her two sons and three daughters, for whom her last prayer was offered. J. D. E.

The Christian Guardian

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REV. A. C. COURTICE, B.D., Editor.
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EDITORIAL

Faith.

It is Trust With the Heart.

The conditions under which men receive the Gospel Righteousness are Repentance and Faith—Repentance for sin, and Faith in the Lord Jesus Christ. This faith is the trust of the heart—sincere and direct trust in the glorious person of the Son of God. It must go deeper than an orthodox adherence to forms or statements of truth. Its essence is "Trust in a Person." "It does not so much express the mental relation to mere abstract truth as TO TRUTH COMING FROM A PERSUADING TO A PERSUADED INTELLIGENCE. Hence it is not a merely intellectual act, but a moral state, and a motive power which is never perfect until it obeys."—(Burwash.) What puts the ungodly or sinful man into a position of acceptance with the heavenly FATHER is this opening of vital connexion with the SON. This trust in Jesus Christ and the accompanying gracious acceptance with God is technically described as "Justification by Faith," and sometimes it is said to be by "faith alone." Paul says that it is by faith apart from the deeds of the law, or, that is, without works; but we do not conclude that this justifies any one in saying it is "by faith alone." Jesus and his disciples urged men to repent, as well as believe, and James says, "by works a man is justified, and not by faith only." We must keep the Scriptures harmonious. It cannot be said that James treats of some other justification than Paul, for both of them are treating of the one case of Abraham and his acceptance with God. There is no conflict as we see it, but one supplements the other. Paul insists that the condition of acceptance was Faith, or trust in God's promise. James insists that Faith is a vital, moral energy in a man. It is Faith apart from deeds of law, apart from legal righteousness, but not Faith without fruits or results. The vital energy and moral content of faith is made clear in such expressions as "obedience of faith," "work of faith," and "faith working by love." "For as the body, apart from the spirit, is dead, even so faith apart from works is dead also." Some writer has endeavored to get all around the truth in this statement: "It is faith alone which justifies; but the faith which justifies can never be alone." We must lift up, before all the people FAITH IN JESUS CHRIST as the wise and gracious condition of acceptance with God, and we must lift it up as something deeper than the easy assent of the understanding, as a spiritual conviction, a moral state and a motive power.

Why?

It is natural to ask why this condition of Faith is insisted on, but the question must be proposed in humility and reverence. Our heavenly Father knows the conditions of his kingdom, and the reasons for his will and ways with men; whether we can understand them or not. It is therefore with perfect trust and reverence that we must ask the question why "Trust" is the condition of acceptance. We raise the question here partly because it has been raised, and we think often unsatisfactorily answered. Mr. Moule, the beauty and spirituality of whose writings we have often admired, and whose thoughts we have quoted for Guardian readers, seems to us to fall in his treatment of this theme. Writing of Faith, he says: "And even this is left to man only that he, a responsible being, may have a conscious and willing part in the matter; not with any suggestion that faith carries any merit with it. For in its proper nature it cannot; and this is especially plain in this case, where Faith is the acceptance of immense mercy; and, in any view, the admission of the idea of merit would at once negative the exclusion of boast-

ing. But this exclusion is, says St. Paul, the direct and proper result of 'the law (or, institute) of Faith.'"

We do not wish to establish any "merit for faith," by which it would destroy grace, but we do wish to show the "worth of faith," by which it exhibits the wisdom and righteousness of God. If faith is the act of a conscious, free and responsible being, how can it be otherwise than that faith has worth? If unbelief is possible as a wrong course, then faith is a right choice, where wrong choice is possible. It has the worth of being right—of being at least a beginning of righteousness. If unbelief were impossible, faith would have no moral worth. This is the first view that we wish to present, namely, that viewed in the light of human freedom and responsibility, "Faith" is a free exercise of a moral being, an exercise to which the mind is persuaded but not forced, constrained but not compelled. "Faith in Christ" is the right choice of an object of Trust, and is the beginning of the co-operation of man with God in the overcoming of Sin. There is another view, and that is in the light of God's wisdom. God has chosen Faith as the foundation of man's salvation, and that choice assures its appropriateness, worth and power. Has God chosen a talismanic charm or an outward badge for the mark of his people, or has he chosen an inner principle of moulding and sanctifying power? Most assuredly the latter. The kingdom of God cometh not with observation. It is not constituted by badges or banners. It is Faith and its fruits; peace, righteousness, and joy. The whole material universe is kept together in harmonious movement under God's law of gravitation. The spiritual universe is to be held in harmonious life, unbroken by sin, under the law of social gravitation, which is faith or mutual trust between spirits. Any true spirit deserves to be trusted. How much more the Father of our spirits? If we receive the witness of men, the witness of God is greater.

Some Characteristics.

Taking the case of Abraham as an example, and the fourth chapter of Romans as guide, we can easily gather some features of faith.

IT IS FAITH WITHOUT WORKS.

"For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt."

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Faith is not idle, but it does not work for salvation. It works out of love, and walks in the path of obedience. It takes and trusts and sings along its way.

IT IS FAITH WITHOUT DISTINCTION.

"For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

"For this cause it is of faith, that it may be according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham."

Believers in every age inherit the promises, whether Jew or Gentile. In every nation he that feareth God and worketh righteousness is acceptable to Him. God is no respecter of one age above another, or of one nation above another, neither is he a respecter of persons.

IT IS FAITH WITHOUT SIGHT.

"Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken. So shall thy seed be."

The promise to Abraham when he was nearly a hundred years old was for a son that was not in sight, and for generations yet unseen because unborn. He took the name Abraham (father of a multitude), when he was ninety-nine years old, and when his wife was grieving because of being childless.

IT IS FAITH WITHOUT DOUBT.

"He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. And being fully persuaded, that what he had promised, he was able also to perform."

Triumphant Faith in the Old Testament and in the New is ever presented as without wavering. Obstacles stand in the way that would make one waver, and considerations arise that would suggest doubt. But "Faith" never wavers. "What mountains of difficulty Abraham had to put out of the way! What discouragements the Syro-Phoenician woman had to press through! But great faith has wrought

wonders in all ages. We read of its triumphs in the eleventh of Hebrews.

Exhortation.

God expects substantially the same faith from us. "It was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification."

Severity.

In some quarters Archbishop Cleary's severity and fulminations are lightly esteemed, because of the Archbishop's personality. We have no acquaintance with his personal peculiarities that would lead us to put any special interpretation on his words, or give them any other than serious consideration. The formal and authoritative utterance of an Archbishop must, in any case, be taken most seriously, no matter who the person is that prepares or delivers the same. However easily Archbishop Cleary's severity may be explained away, the personal element cannot wave aside the whole Roman Catholic authority of the Province of Quebec. A reporter of the Montreal Witness called at the Archbishop's palace in Montreal to find out if the authorities there were as severe as Mgr. Cleary. The evidence given below rests on a reporter, but it is so definite and authoritative that we give it full credence and publicity.

"THE CHURCH LAW IN QUEBEC."

"A reporter called at the Archbishop's palace and asked if the religious authorities of the ecclesiastical Province of Montreal had promulgated as severe rules as those laid down by Mgr. Cleary. 'From all time,' was the reply, 'the Catholic Church has always shown the greatest severity on this subject. All the councils held by the various bishops of Quebec, and notably the Sixth Council of Quebec, have been very explicit on this point, and their decisions should not leave any doubt in the soul of a true Catholic respecting the injunction made to Catholics not to take part, even as spectators, in the diverse religious ceremonies in Protestant churches.' Let us translate the paragraph which deals with this question: 'It is absolutely prohibited, and this implies pain of mortal sin, to Catholics to assist at the baptism, at the marriage, at the offices or other religious rites or at the sermons in heretic or Protestant churches. If they so assist, they cannot take part in either the church or in the cemetery.' Thus then, it is perfectly clear that any Catholic who assists at a religious ceremony of any kind in a Protestant temple commits a mortal sin."

"Definition Criticised."

Rev. Richard Hobbs writes: "Perhaps The Ram's Horn has erred in not constituting the Rev. J. McD. Kerr one of its judges. But it is very evident that he does not understand the definition in question, with the merits or demerits of which I have nothing to say. He seems, for the moment, to lose sight of the humanity of Jesus Christ, and confounds 'infinity' with 'eternity.' The God I sought to define is the God who was made flesh, and dwelt among us. 'God was manifested in the flesh,' hence the human side of the definition; and if Bro. Kerr will only study the meaning of 'infinity,' he will have no difficulty in finding the one who said, 'I am the resurrection and the life,' and 'He that hath seen me hath seen the Father.'"

We noticed that Bro. Kerr did not keep accurately to the definition which he criticised. The definition spoke of human perfection carried on to "infinity," but Bro. Kerr changed it to "eternity" in his criticism. There is a difference, for one goes forward on a dead level, and the other goes upward. To carry human perfection onward to eternity or onward to infinity is quite different. The one goes onward simply, the other goes upward.

The Common Cup.

BY RICHARD T. ELY.

The Godward side of the Lord's Supper draws us to heaven, and bids us contemplate in humility the infinite yearning love of our Father revealed to us in our blessed Lord and Saviour, and so to receive the bread and wine in remembrance of his death and passion "that we may be partakers of his most blessed body and blood."

The manward side of the Lord's Supper draws us to our fellows and bids us love men as Christ loved men, giving ourselves for them even to the extent of washing workmen's feet in our passion for the service of man; bids us spend time and substance, strength of body and mental faculties, to seek and save the lost.

In the Lord's Supper we sit at the table of him who is Lord of lords and King of kings, and among us human beings, weak and erring human beings, "miserable sinners," equality swallows up inequality. We, so far below him in power and holiness, in our humility and penitence fail to recognize what must then appear to be insignificant differences. Let not the prince presume at this table to jostle and push the beggar. "My brother," "My sister," these words must, at such a time, be the na-

tural mode of address. This mode of address undoubtedly arose spontaneously, but, continued in absence of a spirit of fraternity, became such a hollow mockery that generally even the pretence has been dropped, and too often nothing distinguishes the cold formality of Christians partaking of a common meal from that of worldly gatherings. Some way or another, whatever progress has been made in other respects, there has been sad retrogression in this vital matter of fraternity, when we compare the present with certain earlier periods, although now we may be—God grant it!—again advancing in the Christ-life when we compare the present with a nearer past.

Yet, what can be more disheartening than the use of individual communion cups here and there? Is not the meaning of the Lord's Supper thereby half lost? Indeed, may we not say that to the worldly-minded this innovation must seem like a caricature of the sacrament? The loving-cup still passes from mouth to mouth in many a social gathering in every land, and signifies fraternity outside the church, but within the church hundreds of little glasses on huge trays are carried about, or other new devices are employed to avoid what is after all little more than an imaginary danger. And if, after all, in this service of Christ, one soldier of the cross among ten times ten millions should perish—and for so great a danger as this there is no scientific proof—what then? Is our earthly life so precious that it must be so saved at all hazards? To those who think so, the words of Christ apply: "Whosoever will save his life, shall lose it."—"The Social Law of Service."

Inexcusable Ignorance.

Editor Guardian: Dear Sir,—A few days ago I received a communication from a friend of our Missionary Society, which reads as follows:

"Might I suggest that you publish in Guardian, and, for that matter, keep it standing, the table of comparative percentage of cost of departments annually published in report. A Toronto lady, visiting here, remarked, 'It was very discouraging in regard to church funds, how much was taken for those managing—that she was told only two per cent. went to foreign missions at all.' I replied, 'I thought she was misinformed, and turned to the last report I had, and found for that year that more than ten per cent. went to the purely foreign work of Japan and China alone, to say nothing of twenty-seven or so to Indian, and the outlay to French and Chinese in Canada. While believing that from the average wage-earner's standpoint of cost of living, less might well be applied to cost, I think that the true facts, as to what actually is laid out on the work, might well be kept prominent. The old story of the cent and the dollar seems to be current yet amongst some.'"

A certain writer propounds the question, "What is the difference between a cat and a lie?" and answers, "A cat has only nine lives." Some lies seem to have surprising vitality, for, although you may kill them a hundred times, they spring up again as lively as ever. These misrepresentations respecting missionary expenditure have been corrected times without number, but still they are repeated. As a partial contribution toward a more correct understanding, I append the percentage table which my correspondent asks for:

Percentage Expenditure.

Showing how every dollar received last year was divided between different departments of the work.

	Cents.	Mills.
Domestic Missions	34	8
Indian Missions	30	2
French Missions	3	0
Chinese Missions, British Columbia	1	6
Japanese Missions, British Columbia	0	2
Japan Mission	10	5
West China Mission	2	9
Mission Property	4	3
Affliction and Supply	0	4
Superannuated Missionaries	1	4
Circuit Expenses	1	2
District Chairmen's Expenses	0	4
Annuitants in consideration of Dedications	0	6
Interest, Discounts, etc.	1	5
Publishing Charges	2	0
Travelling Expenses	0	7
Conference Committees' and Treasurers' Expenses	0	4
Superintendent of Missions, Manitoba and N. W. T.	0	6
Salaries	2	1
Rents, Postage, Telegrams, Stationery, etc.	1	2
	100	0

Note.—For the purpose of greater distinctness the expenditure is here given in detail. The amount given for domestic missions would be about 40 per cent. of the whole expenditure, instead of 34.8, if each department of mission work bore its share of circuit and chairmen's expenses, interest, publishing charges, travelling expenses, salaries and office expenses.

Trusting that the above table will be carefully pondered and remembered, I remain, Yours faithfully, A. SUTHERLAND.

Mr. J. Stuart Coleman, of the Children's Aid Society, writes to say that the Society has several little children for whom homes are wanted. It is a great work to provide Christian foster-homes for fatherless little children. Address, J. S. Coleman, 32 Confederation Life Building, Toronto.

The Sermon.

THE REALIZING POWER OF FAITH.

BY THE REV. MARSHALL RANDLES, D.D.

"Thy faith hath made thee whole."—Matt. 9, 22; and verse 29; "According to your faith be it unto you."

It is often said that the present is not an age of faith. Then so much the worse for the age. So far as the age has got rid of the superstition which endeavored to pass for Christian faith, it is well. But so far as it has got rid of real faith in Jesus Christ it is a matter to be deplored. There are those who seem to think that faith is a sort of fifth wheel to Christianity—superfluous—needless—the absence of which would be an advantage. Provided that the ethics and worship and comfort of Christianity might be retained. That is, improve Christianity by emasculating it! You might as well talk of improving the superstructure by removing the foundations! Take away the faith which is thought to be superfluous, and your ethics, your worship, your enjoyment of Christianity will not even be retained—to say nothing of improving it! You will get rid of a principle as central, as vital to the Christian religion, as sap to the fruitfulness of a tree, as gravitation to the order of the material world. The nation that has lost its faith—whatever its wealth, and statesmanship and civilization—is impoverished, weakened for all the highest purposes of a nation. A church that has lost its faith—whatever its prestige—is dead. The man that has lost his faith in Jesus Christ is bankrupt in spiritual character and power. The human existence which God has granted in this case, capable of such splendid possibilities—to begin with, the image of God himself—is frustrated, undone. Mark, I am not talking about opinions or logical conclusions, or correct propositions, or articles of a creed, but of that wilful, resolute, ethical faith which lays hold of its object, and clings to it in spite of every opposition—which in fact is the principle which differentiates Christianity from every other system in the wide world, religious, moral, or philosophical. If it were so—that faith is so superfluous a thing, how can we account for the fact that Jesus Christ and his apostles made so much of it as the very secret and centre, the necessary element of true religion? Why did they set so much store by it if it is a thing we can dispense with without loss? I imagine Carey in India—Moffat and the Shaws in South Africa—Calvert and Wilson in Fiji—Morrison in China—and many others, missionaries of the cross in our times—without faith; what would they have done? The fact is, they never would have taken a step to go thither in the absence of this faith. Imagine Paul, if you can, without this faith, of which he made so much, and at once the noble and sublime character of the man vanishes out of sight.

Take these two cases from which the sentences I have read are taken. Exquisitely beautiful is this scene of this woman, weary of futile attempts to staunch her disease, coming to the conclusion that if she can but touch even the clothes of the Great Healer, she shall be healed, pressing through the crowd. The eye and the voice of Jesus turn upon her, not in rebuke, but in commendation—"Be of good cheer!" Equally touching and beautiful is this other instance of the two blind men pressing after Jesus and crying, "Son of David, have mercy upon us!" and when they seemed to be overlooked, following Jesus into the private house and pressing their prayer. Here again it turns upon faith—"Believe ye that I am able to do this?" Their answer is quick—"Yea, Lord!" and he said, "According to your faith be it unto you," and he touched their eyes, and their eyes were opened. Now the one great truth which gleams out of these two brief but pregnant sentences is what may be called the realizing power of faith—a faith that makes things real to them that believe. That is the thought which I desire to accentuate and emphasize, and if I can, to leave as a working principle in the mind of every listener.

Allow me to spend a few minutes in expounding this truth. The object of faith in Christianity is God—what he is, what he has done, and what he has said he will do in the future. It is all in these three things when we speak about God as the object of believing. But it is God in Christ for us. We do not know God as a Saviour except in Christ. The fullest and the only adequate revelation we get of God is in Jesus Christ, who is the image of the invisible God—"God manifest in the flesh." And hence it was that Jesus could answer Thomas by saying, "No man can come unto the Father except by me." Much as we talk about any way to heaven if we are only seeking it, no man can come to the Father except by him. For the same reason, he could answer Philip, who desired a manifestation of what God was—"He that hath seen me hath seen the Father." And for the same reason John could proclaim, "No man hath seen God at any time; the only begotten Son, who was in the bosom of the Father, he hath declared him." God in Christ is all that you see of his glory and majesty in nature, plus the higher and brighter and broader glory revealed to us in the scheme of redemption by God the Father, Son, and Holy Ghost. So that the surest and shortest way for man to God is through Jesus Christ. Accordingly Jesus says, "Ye believe in God, believe also in me."

Now, faith, if I may attempt something like a brief analysis of its nature, is in the first place vision, sight, seeing, beholding. These two blind men saw Jesus by faith before they

saw him with their eyes. It was because they saw him by faith that they were enabled to see him with their bodily eyes. As the young man with Elisha in Dothan could see nothing of the defence from the Syrian army until God opened his eyes, and then he saw multitudes of horsemen and chariots of fire—so when God in mercy opens a man's eyes by way of giving him the vision of faith, things come into view that perhaps he had never dreamed of—things that he thought to be only shadows and conjectures—more magnificent than the most splendid scenes of earth to him when he discovers them. They are seen not dimly but very often with a vividness more impressive than even the great mountain or the wide sea. God in his incomparable majesty, in his glorious holiness, in his government of the visible and invisible worlds, in his dealing with the lost race for time and eternity, reveals himself—unfolds himself—only to the eye of faith, to the vision of faith, with a vividness and power which often takes entire control and dominion of a man—so real does God in this aspect become to him who thoroughly believes. Things that seem to be lost in the hazy distance of time and space are here and now to faith substantiated. There are men who study science in its various branches. It is well that they should; they benefit the world by it. There are men who study science while they ignore the Author of the nature they study, and sometimes imagine that their knowledge of science is the sum of human knowledge; encircles all that man can know that is worth knowing; and they suppose that the great masses of unlettered men and women are imprisoned in dense ignorance. But we could find them thousands and tens of thousands of unscientific men and women whose outlook by faith is into a greater world, a more real world, than the world of nature, and more abiding—men and women whose faith enables them to range at large in a sphere more abiding than anything the science of this world can know. But just because faith is vision, it cannot subsist upon ignorance, as some of its friends, as well as its enemies, have supposed. As soon as ever it attempts to do that, it degenerates into superstition. The eye can see. But the most perfect eye in the world cannot see without light. So faith cannot see without some revelation. This is recognized in the Scriptures. Faith is the faculty, but its medium is the Word of the Lord—"The testimony of the Lord is sure, making wise the simple." Hence, when Jesus demanded faith from those who listened to him he did not demand it simply as a blind, unintelligent confidence, without furnishing any ground for it—as, for instance, when he says, "The same works that I do they bear witness of me."

But further than this, faith is not simply vision, it is trust; it confides in its object, grasps it, and makes it its own. So it is appropriation. The result of this, as a reflex influence of such a vision, such a holding upon its object, is that it has an overmastering effect upon the character and conduct of the believer. It is something like the golden rays of the setting sun seen upon the face of the beholder—with this difference, that the rays of the sun reflected upon the face are all upon the surface, whereas, in this case, the object of faith penetrates and renews the inmost nature of the man who believes. Then you very justly and reasonably ask, When a man professes to believe in God through Christ, what sort of a man does it make of him? Does it make him like Christ? Does it put into him the mind of Christ? Does it bring him into harmony with the character and purposes of Christ? And though his profession be as loud as thunder, if that be not the result, his profession shows either that he is deceived, or attempting to deceive, that he is either something of a fool, or a knave, or both, for, in a broader view, every knave is a fool. You know the effect it produced upon Saul of Tarsus and his contemporaries. After describing some of the foulest characters, he says: "And such were some of you." They are saints whom he is addressing. "Such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus, and by the Spirit of God." This effect shows that faith is fruitful of action, or, more correctly speaking, a man acts according to his faith, his conduct corresponds to his faith. So it was in the case of Abraham. Abraham believed in God, but the evidence that he did so was not in his saying so, but in his works, as St. James tells us. So with Moses, "By faith he forsook Egypt." How by faith? The writer goes on to tell us, "Not fearing the wrath of the king, for he endured as seeing him who is invisible." Now, this principle holds all the world over as to a man's acting according to his faith. A man living in the deep valley being told that, up above, the great reservoir is beginning to burst, if he believes will hasten to a place of safety. If he did not, you would say he did not believe the report. So also a merchant buys or sells as he believes the reports of the state of the markets. So it is here. If a man really, in his heart, believes that his supreme and essential interest lies in his accepting the kingdom of God in Jesus Christ, he will act accordingly, and all the outgoings of his conduct will correspond. Wherever the result is wanting you will say, whatever the profession of faith may be, the faith itself is really absent. And that is the reason why sometimes in the New Testament to believe and to obey are used interchangeably—the cause and effect are so near together. Sometimes it is called believing, sometimes obeying, because faith or belief always tends to produce obedience. Clearly, therefore, Christian faith is much more than imagination. Imagination can picture things to our minds and so aid us in recalling the things of history, but cannot meet

the deep needs of our nature. It cannot reconcile us to God. Imagination sometimes puts together a number of qualities and attributes, and creates a God for itself such as a man wants. He must not have this attribute, he must have that other attribute, and so something is formed which is said to be God, and is worshipped, and which, not being God, is as truly idolatrous as when a man worships a stock, or stone, or carved image. If that be religion a man might just as well in his hunger imagine a piece of bread and suppose that his imagination will satisfy his hunger. Nothing can satisfy it but the reality; and the imagination does not ensure the reality.

It is a very different thing, and a much greater thing than opinion, which says: I think. Faith declares: I am sure. Opinion says: It may be so. Faith says: It is, so. Nay, it is more than knowledge. Knowledge is a matter of intellect—rational, logical—it may be a matter of reason. Whereas faith is a matter of character, principle, moral principle. A man may have the knowledge of a thing, and yet not be controlled by it. Whereas faith is essentially practical to the man who has it. It draws him into action. It draws him into that attitude which draws toward himself the object of his faith, that he may be ruled and blessed by it.

These three—Knowledge, Opinion, Imagination—all have their places in connection with Christianity, but not one of them, nor all, can take the place of saving faith. They may be non-moral—that is, have nothing to do with the moral character, all being intellectual or sentimental; whereas faith is pre-eminently ethical. It may be that these—Knowledge, Opinion, Imagination—contemplate; but faith appropriates. They perceive ideas, whereas faith turns the ideas into being, into character and conduct. Well, that may suffice for the present as an exposition of the nature of this faith—that it is a realizing power.

Theological Conference, 1897.

Any one attending the Third Annual Theological Conference of Victoria University, would be vividly impressed with the fact that Methodism has awakened to realize her true relation to society as a force making for higher culture and for freedom of thought. In these days it is perilous to stand still. A review of our theological and ecclesiastical position is forced upon us, by the irresistible critical tendency of the times. Happy are the people whose most eager thinkers are guided by a mind at once so tenacious of the truth that has found an assured place in the moral reason of man, and so anxious to penetrate the unknown, as that of Chancellor Burwash. Caution and courage are of equal value in the inevitable mental conflicts of to-day, and these are pre-eminently combined in the learned Principal. He has won the enthusiastic loyalty of every student who has enjoyed his wholesome and stimulating influence.

The programme of this year dealt with questions more vital and fundamental than any of its predecessors. The discussion of the missionary problem, led by Rev. F. A. Cassidy, M.A., while frank, full and sympathetic, only emphasized the need of more light. It is to be hoped that in both General and Annual Conferences a much more extended and thoughtful consideration of the principles, methods and results of the missionary work of our church may afford illumination, and awaken the enthusiasm which, by common consent, we all believe should be felt by every member of the church. Business discussions in the General Board and in the Executive Committee, however honestly conducted from a business point of view, do not emit those living influences which are needed to touch the life of the common people in Methodism. Each member of an Annual Conference should, during the few days spent together, catch the flame of missionary zeal, and carry it to every circuit in the connexion.

The chief characteristic of the recent Theological Conference, however, was the large amount of time and attention given to the foundations of the Christian faith, which the Divine Being has laid in the moral intuitions, and in the spiritual experience of man. Chancellor Burwash, with a breadth of vision and a profound philosophical insight which were equally admirable, discoursed upon "The Nature and Method of Divine Revelation."

Dr. Carman, with rare felicity of illustration and vigor of thought, set forth the historic "Ground of Certainty for the Christian Religion."

The Rev. James Elliott, B.A., of Ottawa, one of the younger members of the Conference, showed remarkable dialectic skill and cogency of reasoning in his paper on "The Philosophical Basis of Christianity." From the standpoint of the Idealist philosophy, Bro. Elliott's production was a pronounced success, but it was felt that the "Basis" must be laid in a broader psychology than was presented, and a fuller recognition of the valuable results of other schools of philosophy. A satisfactory synthetic philosophy is yet to be wrought out.

Other papers of great value were those of Rev. J. E. Lancelley, on "The Two Sermons of Jesus Christ, the Sermon on the Mount, and the Sermon in the Upper Room"—one setting forth the constitution of the kingdom of heaven, and the other the privileges of the subjects thereof.

The Rev. John McLean, M.A., Ph.D., of Neepawa, who is known as a valued contributor to the Canadian Institute meetings, and those of the British Association for the Advancement of Science, sent a paper on "Language and Religion," in which he proved that religious ideas were inherent in the roots of all languages, that there are no agnostic languages,

and that infidelity, while opposing Christianity, was compelled to use language whose very origin and structure witnessed to the truth of religion.

The Rev. Dr. Ryckman, with that exactness of statement and clearness of style for which he is noted, contributed a most stimulating paper on "The Value to a Minister of Studies Outside the Realm of Theology." The freshness, vim, and mental alertness of Dr. Ryckman were an object-lesson, impressing the wisdom of his words.

A singular happiness of manner and diction, a penetrating critical acumen, a love of truth for its own sake (which is so attractive to every student), and a charming balance of judgment, all seemed to be fused in the paper, equally warm and luminous, presented by Rev. Prof. Wallace on "Objective and Subjective: A Study in Paulinism."

A remarkably useful paper was contributed by Dr. John Burwash, on "Illustrations of Biblical Expression." It showed that he had made a very exhaustive study of the science of expression, based upon the emphasis revealed in the grammatical forms used in the original Greek. His work in this special department is bearing excellent fruit in the education of our divinity students.

Dr. Rose's paper, on "The Basis of Membership in the Methodist Church," was strong in its diagnosis, clearly revealing the inconsistencies within the Discipline, and between the Discipline and the Ritual of our church in relation to this subject. In its therapeutics it was not considered so satisfactory. The whole question should be treated reasonably, courageously, and with as near an approach to finality as possible by the next General Conference, so that our basis of membership should be made identical with that laid down in the New Testament. Immeasurable benefits would flow from such a course.

The annual lecture of the Theological Union, delivered on Tuesday evening by the Rev. S. G. Bland, B.A., on "The Christology of Paul's Letter to the Colossians," irradiated with sweetness and light a subject which, in other hands, might have proved uninteresting. The perspicacity and force with which some of his statements were made aroused slight ripples of opposition, but it was felt that the essay was a notable contribution to, and a powerful demonstration of, the truth of the profoundest theology of the New Testament.

The discussion by Dr. Henry Hough, of the question, "Would the Single Tax Cure It?" was the strongest arraignment of the theory of the late Henry George, to which we have ever listened. No argument of its supporters was evaded or unfairly dealt with. As he proceeded, the paper developed surprising strength, until it seemed unanswerable. Certain it is that no vital position of the essayist was disturbed during the discussion which followed, and the great majority of the large audience went home feeling that while present systems of taxation are far from perfect, the Single Tax must be supported by much more commendable arguments than at present, before it can hope for general acceptance.

One of the pleasant features of the gathering was the interdenominational fellowship it afforded. Prof. G. L. Robinson, of Knox College, presented a very scholarly paper upon a confessedly difficult subject, "The Book of Judges," which was highly appreciated by the Conference.

His contribution to the discussion, as well as the parts taken in it by Dr. Milligan, Prof. Clarke, of Trinity University, and Dr. Hume, of University College, were much appreciated. The substitution of the inductive method for the dogmatic, both in philosophy and theology, has constituted all thinkers an intellectual brotherhood, bound together by the strongest ties of fellowship in the pursuit of truth.

S. D. CHOWN.

Correspondents to the religious weeklies in England are discussing the mode of administering the Sacrament. Three forms are under discussion, namely: (1) The present form of common partaking from a few cups, one or two or four; (2) the new form of individual cups, where a very small wine cup of glass or silver is provided for each communicant; and (3) a proposed method of dipping, wherein each communicant would break, or have broken for him by the administrator, a piece of bread, and would then dip it in the wine and partake of both elements at once. All objections to the "common cup" disappear in the third form, and "individual cups" are not necessary.

Ex-Alderman Bell, of Toronto, died December 6. He was a member of Crawford Street church. While on the Aldermanic Board Mr. Bell was a member of many important committees, but it was as chairman of the Fire and Light Committee that he became very prominent, introducing many valuable innovations into the fire protective system of the city. He was also, at various times, chairman of the Manufacturers' Committee and of the Court House Committee, and had been a member of the Board of Trade since 1885. During the last four years he had retired from his former business as a coal and wood merchant, the business being now conducted by his son, Mr. William Bell. The death of the prominent ex-alderman will be regretted by a host of friends throughout the city of Toronto.

Hon. W. E. Gladstone says: "Talk about questions of the day, there is but one question, and that is the Gospel. It can and will correct everything needing correction."



"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.

Have you seen the Epworth League Calendar for 1898? It is just what your League wants.

We would be glad to receive League programmes from the local societies. As soon as your list of topics is published, kindly forward one to this office.

If you are thinking of a Christmas present for a young person, or an old one, either, for that matter, what could you find more appropriate than a set of the Epworth League Reading Course?

The pledge is the Magna Charta of Christian Endeavor. It has developed the heroism of the young people. It has made the timid brave, and has conquered an unworthy timidity. If it has made no martyrs, it has certainly developed a multitude of confessors—a multitude that is now numbered by millions.

We regret to announce that "Nita Nasmith" has been ill, and has not found it convenient to write the instalment of "The Bell-Town League" for this week. In reply to a number of inquiries as to who "Nita Nasmith" is, it may, perhaps, give added interest to the story to say that this is the "nom de plume" adopted by Rev. J. E. Lanceley, of Brampton.

The Wesley Guild, of England, has more variety in its services than our Epworth League. The weekly devotional service is the class-meeting, which is usually held on Sunday. During the week the meeting takes the form of a lecture, concert, debate, etc. Some splendid programmes are being published in The Methodist Times.

Try and vary the consecration meeting as much as possible. If the roll-call has become formal and monotonous occasionally, drop it, or manage it in a different way from what you have been accustomed. A very profitable service might be held by asking the members to mention some thought from the sermons of the month that had been helpful to them. Try almost anything to get away from the hum-drum and parrot-like repetition of verses of Scripture in response to the roll-call.

THE VETERANS.

Among the best friends of the League are to be numbered the old ministers of our church. They have been quick to recognize the benefits of such an organization among our young people, and their sympathy is manifested by their frequent presence at League gatherings, and in many other ways.

At a League anniversary in Guelph last week we met Rev. William Savage, who is in his eightieth year, and yet is wonderfully active and vigorous. During sixteen days he had delivered twenty-seven addresses and sermons, many of them being given to young people's societies. The venerable preacher seems to be as much of a boy as if he were sixty years younger.

At Prince Albert we noticed, in the audience, the Rev. Father Philp, who is in his eighty-seventh year, and, of course, is rather feeble. He scarcely ever fails, however, to attend the Sunday services and the weekly prayer-meeting, and maintains an active interest in every department of church work. In this respect he is a worthy example to the younger members.

God bless the old veterans of the church. We owe them a debt of gratitude that never can even be expressed. What a shame it is that we dole them out such a meagre pittance, and do it so grudgingly!

LEAGUERS, ATTENTION!

This is message number two from literary vice-president of Hamilton Conference, League. Message number one urged "A Reading Circle in every League," and "a set of books for every Leaguer." This message is intended to advocate the use by our Leaguers of our denominational paper, The Christian Guardian. Every intelligent and progressive Methodist will read the representative paper of his church. Indeed, as a condition of being an intelligent and progressive Methodist, the denominational paper must be read. Church doctrine, church polity, church institutions, church usages, and church news are there represented in various forms. Wholesome reading for young and old is there found in attractive garb. Helpful and instructive editorial leaders and comments appear. Two whole pages are especially devoted

to Epworth League and Sunday-school work. The General Secretary sends his official messages and other literary contributions through these pages. The Epworth League topic is fully expounded from week to week. The Sunday-school lessons receive comment and illustration. The news of the week is reviewed. Suggestive hints for home and farm, for health and well-being and progress are made. The column of wit for dull moments smiles every week. Books are reviewed, and magazine contents represented. What a feast of good things every week! Secular papers, many of them, are not safe guides in morality and religion. Some are positively pernicious and degrading. Now, Leaguers, for a motto, "The Christian Guardian, our own church paper, in every League family, and a copy subscribed for by every League." Thus each Leaguer will have constant access to all that is indicated in the foregoing, and every League will have a copy on file for general use in preparation of the topic or for extracts to read in the League meetings. The literary interests of our Leagues would be greatly enhanced by the adoption of the foregoing suggestion. Act immediately.

THEO. J. PARR.

P.S.—The Christian Guardian sent from now to the end of 1898 for \$1, to any address. At the next meeting of the League, let the president open a subscription list, and with enthusiasm advocate this important matter.

THE READING COURSE.

Rev. R. H. Bell, of Cathcart, says: "In the interests of a sturdy, intelligent Christian manhood and womanhood, I pray for a large circulation of this year's Reading Course."

Some of the Reading Circles are taking up only one book. It is a better plan to study two volumes at once, as it provides variety. "With the Poets" might be used to good advantage in every meeting by having readings and recitations of choice selections.

Rev. J. Dyke, of Edmonton, N.W.T., writes: "I have been carefully reading the Epworth League Reading Course for 1897-98, and am constrained to say that it can only be accurately represented by the word 'superlative.' The books are strikingly adapted to the mental and moral needs of young Christians. The various subjects are so presented as to bristle with inspiration for true culture and practical usefulness."

The League at Paris recently spent a delightful evening with "Architects of Fate." One of the members of the Reading Circle gave a synopsis of the book. Quotations were written on slips of paper, and read by the members. One of those present says that "it was one of the best meetings of the year."

AMONG THE LEAGUES.

An Epworth League of Christian Endeavor has been organized at Second Peninsula appointment, Lunenburg Circuit. The pastor writes that "the membership is small, but reliable." That is better than having a large number who cannot be depended upon.

A very pleasant entertainment was given by the Epworth League at Stirling, on the evening of Thanksgiving Day, in the basement of the church, one object of which was to provide social enjoyment, surrounded by moral and religious influences, for the young people of the town, who might otherwise be tempted to spend the closing hours of a holiday amid scenes of a less helpful character. Notwithstanding the very unfavorable state of the weather, the venture was a decided success, the large room was well filled, a delightful time spent, and \$25 added to the League funds as the result of a small admission fee charged.

The corresponding secretary of Smith's Falls League writes: "Our last consecration meeting was one of great interest. About ninety were present, twenty-three of whom joined the League that night. It had been thought well to surround the reception of new members with a little ceremony, and, accordingly, on this occasion, the candidates coming forward were received with a standing vote, appropriate singing, a brief charge, and hand-shakes from the pastor and president. The League has prospered markedly under the able and devoted presidency of Mr. F. A. Jones, principal of the public school. The different committees, notably the Lookout Committee, are doing good work, and looking forward to a winter of profit and growth."

The third annual Epworth League convention in connection with the Birr Circuit, was held at Birr on Thanksgiving Day, as usual. Notwithstanding the inclemency of the weather the three sessions were well attended, and the convention throughout was a decided success. Many very interesting and profitable addresses were rendered, from which all present derived great blessing and help. Among others, Rev. W. E. Kerr, of Hensall, took an active part in making the programme a success. During the afternoon session important steps were taken relating to the missionary and temperance questions. The Leagues of the circuit (Wesley, Birr and Ilderton), united in a resolution to the effect that they would adopt the plan of systematic giving, and expressed the desire that the other Leagues of the district join in the support of a home or foreign missionary. The resolution was sent to the vice-president of the district, requesting him, if possible, to secure the co-operation of the

district League. The success of this annual convention is largely due to the efforts of the pastor, Rev. R. J. Garbutt, LL.B.

SUGGESTED PROGRAMMES FOR JUNIOR MEETINGS.

BY MISS PHEONE MATTHEW, PORT HOPE

CONSECRATION MEETING.

Hymn—"Wonderful Story of Love."
Prayer.
Bible lesson, Eph. vi. 10-17. (Read by president, who is the leader.)
Talk by superintendent on the Christian's armor.

Concert verse, "I can do all things through Christ, which strengtheneth me." Phil. iv. 13.

Hymn—"Take my life and let it be consecrated, Lord, to thee."
Pledge repeated in concert.

Roll-call.

Hymn and prayer.

SHEPHERD MEETING.

Hymn.
Concert verse before prayer, "The Lord is in his holy temple: let all the earth keep silence before him." Hab. ii. 20.

Prayer.

Twenty-third Psalm repeated in concert.
Blackboard illustration, and talk by superintendent as gleaned from "The Shepherd Psalm," by Rev. F. B. Meyer.

Hymn.

Birthday pennies dropped into box, and a birthday book-mark, presented by society.
Song, "Hear the Pennies Dropping," sung during ceremony.

Hymn and prayer.

THE TRUE LEAGUER.

"A livery man in conversation with Henry Word Beecher once said of one of his horses, 'He will work anywhere you put him.' Beecher replied, 'I wish he was a member of my church.'"

There are some members of the Epworth League and similar organizations who work splendidly while in office, but when their official term is out, it is marvellous how rapidly their enthusiasm evaporates. This is all wrong. The ideal Epworth Leaguer will work with all his might, in office or out, in a prominent position or a humble one. He has learned obedience as his first Christian lesson.

THE MINISTER'S PART.

The question so frequently asked as to whether the minister should take an active part in the operations of the society, was answered very clearly in the question box of a recent convention:

"I think he should, whenever possible. Most ministers are crowded with work; but by mingling with the young they get refreshment and help that well repays the extra effort. I think the minister should, if possible, not only attend, but take part in the meetings of the society as one of its members. He should not always take charge of the meeting, or usually take up much of its time, though, of course, frequently it may be wise for him to give an address or to lead the minds of the young people in a special direction. The ordinary meeting ought to be in the hands of the young people, so that they feel their responsibility for it. If the minister takes all upon his shoulders, the very object of the organization is defeated, because then the young people will not be developed. The only way to develop strength is to use it. Generally speaking, the minister should keep behind the curtain, and exercise his power, in part at least, through others.

BEHAVIOR AT CHURCH.

There is no law in this country requiring any person to attend divine worship, but there is a law requiring those who attend to behave themselves in a becoming manner. Strange as it may seem to young people, there are men and women who attend church for the sole purpose of worshipping God, and it is to protect this class from being disturbed in their devotions that laws are enacted to regulate the conduct of those who attend to while away the time, see who else is there, or for any other purpose than divine worship. As a rule, there is no malice in the one who misbehaves, but just a reckless disregard of the proprieties of the place, and the rights of others, and this makes it all the harder to control. If a man or woman were to wilfully and contemptuously disturb a religious assembly almost any law-abiding citizen would be ready to prosecute, but where the disturbance is the result of whispering, tittering and laughing, even church officials are slow to enforce the law, chiefly on account of others, whose feelings they do not wish to wound. This being the case, how much better it would be for all, if those who do not care to listen to the singing, the prayers and the sermon, would remain at home, and not disturb others who do wish to hear.—Exchange.

COTTAGE PRAYER-MEETINGS.

There are lonely, invalid saints who have been praying alone for years. The services of the sanctuary, the sweet communion of assembled Christians have been denied them, but these have continued to pray for the church and for the families of which many of the young people are members. What more delightful service could be rendered than that of holding a cottage prayer-meeting in

these forgotten homes? Let enough young people—not too many, so as to tax the seating capacity of the humble home—go as sympathizers, as friends, as Christians, and there have prayer. Some wanderer in that family may be reached, some neighbor may be touched, while the unfortunate will be comforted. The devotional and charity and help departments may together do great good in any community.—St. Louis Christian Advocate.

PRAYER-MEETING TOPIC.

Topic for December: Paul's Doctrine of the Holy Spirit.

DECEMBER 19.—"THE WITNESS OF THE SPIRIT."

Rom. viii. 4, 15, 16; Rom. iv. 17; Rom. xv. 13.

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

It is reasonable to suppose that, when a man forsakes sin and gives his heart and life to God, he will have some evidence that his sacrifice is accepted. The deluded worshippers of ancient Greece and Rome, after praying to some idol, would await a reply, and having heard the answer from what they supposed to be the lips of the god, would depart, satisfied that their petition had been heard.

Not deluded as these ancients were, we are sure, from certain testimony, that our prayer has been answered of God, that he has accepted us as his followers, and that we have the privilege of sons of the highest. In other words, it is possible to know beyond the possibility of mistake, that we are Christians. It would be strange if it were not so! Must we go wearily through this world without the assurance that God has accepted those who by faith in Christ come to him? Must we be forever uncertain whether or not our peace is made with God, and that all is well for the present and for the future? We present for your consideration and comfort, Epworth Leaguers, certain truths, and reflections thereon from the Word of God, which will lead us to the restful conclusion, the joyous assurance that "we know that we have passed from death unto life."

1. The assurance of God's Word. In the Bible, which is the Word of God, we find the distinct declaration that if we repent and believe we shall be saved. We are told that if we come to Jesus he will in no wise cast us out.

The promises are explicit, certain, plain. God does not, will not, cannot, deceive. And when we comply with the conditions, we may be sure that we are received by God, and are Christians in the New Testament sense. To illustrate: When a lad, father asked us boys to pile wood, and under the last stick there would be found five cents. We worked away, and father arrived in time to see the last stick piled, and gave us the reward. We fulfilled the conditions and received what was promised. So God, the eternal Father, promises that on the fulfillment of conditions, we shall be saved. We have his word for it, and that is enough.

2. The testimony of our own hearts. The foundation of this testimony is laid in numerous texts of Scripture, which describe the marks of the children of God. "As many as are led by the Spirit of God, they are the sons of God." That is, as many as are led by the Spirit, into all holy thoughts, and righteous actions, they are the sons of God. Our hearts testify to us, whether we are thus led. And when we are thus led, we conclude, on the assurance of God's Word, that we are the sons of God.

Take some passages from the first epistle of St. John. "Hereby we know, that we do know him, if we keep his commandments." Our hearts testify whether or not we keep God's commandments, and if we do (on the basis of faith), then the word assures us that "we know God." "Whoso keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him." "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." "Hereby we know that we dwell in him, because he hath given us of his Spirit." Now, here are plainly set forth the marks of the followers of Christ: "If we keep his commandments"; "Whoso keepeth his Word"; "Every one that doeth righteousness"; "and as many as are led by the Spirit of God"—if these works are evident in our hearts and lives, then we have God's word for it, that we are the sons of God. This may be called rational evidence, the witness of our own spirit, our reason, our understanding. If, then, we have the consciousness that we are inwardly conformed by the Spirit of God to the image of his Son; and that we walk before him in justice, mercy and truth, doing those things which are pleasing in his sight, then we are assured by the testimony of our hearts to these things that we are the children of God. Take an illustration: Oxygen is a colorless, tasteless, odorless gas. It sustains life, and supports combustion. It forms twenty per cent. of the atmosphere. By composition with hydrogen in the proportion of two to one, it forms water. When these characteristics exist, the element is oxygen. So, when the characteristics mentioned in the foregoing exist, the person is a Christian, and he possesses the proof in himself.

3. The testimony of God's Spirit. How does the Spirit of God "bear witness with our spirits that we are his children." It is hard to find language in the words of men to explain



LESSON 12—DECEMBER 19.

JOHN'S MESSAGE ABOUT SIN AND SALVATION.—1 John i. 5-10, ii. 1-6.

Golden Text.—If we confess our sins, he is faithful and just to forgive us our sins.—1 John i. 9.

Home Readings.—Sunday, John i. 35-42. Monday, John xix. 25-27. Tuesday, John xx. 2-9. Wednesday, Acts iv. 13-20. Thursday, Rev. v. 6-12. Friday, Psa. li. 1-11. Saturday, 1 John i. 5-10. Sunday, 1 John ii. 1-6.

EXPOSITORY.

5. "God is light"—Light, in the Scriptures, is the emblem of purity, truth, knowledge, prosperity and happiness. As the sun is the light-giver of the universe, and chases away darkness wherever his beams fall, and has in itself no darkness, so it is of God, especially as manifest in Christ. In the imagery of the Scriptures he dwells in light unapproachable, his presence is always manifested by brightness and light, and the New Jerusalem is filled with light. Christ is the light of the world. Not so much the physical, as the moral and spiritual light. The knowledge of Christ everywhere chases away darkness. The enlightened races are those which have the most knowledge of Christ. The darkest spots of earth are where he is unknown. "In him is no darkness at all"—Neither sin nor ignorance having part in him in any wise. He is Truth, and he is Life, as light reveals the physical nature about us, and is essential to growth and development.

6. "If we say"—There were some in that day, as now, who claimed that sin belonged to the body and not to the spirit, so that one could be a Christian while committing sin. "The errorists who say this are never, in this epistle, far out of John's sight. Thrice in this brief summary does he allude to them with an 'if we say.'—Whedon. "Have fellowship with him"—communion of heart with God, which is the privilege of every disciple. "And walk in darkness"—That is, lead lives of moral impurity and wrong-doing. "We lie"—Our life is a lie. "The professing Christian who talks about union with God, and yet is walking in darkness, who wilfully deceives himself, who shrinks in hatred from the revealing light, not only says that which is false, but leads a life which is entirely false and hollow and unreal—a life of semblance and of death."—Farrar. "And do not the truth"—The moral truth of the divine commandments reproduced in the Gospel.—Whedon. It is true that Christians sin. But it is equally true that just in proportion as they give way to sin they become spiritually dead. The measure of spiritual life is the measure of freedom from sin.

7. "If we walk in the light"—The "if" here is very important. There can be neither fellowship together nor cleansing, unless we walk in the light; that is, unless we are following Christ. Sin has no true fellowship. "The blood of Jesus Christ cleanseth us from all sin"—We may be cleansed from sin; a term which implies not merely forgiveness of sin, but the removal of sin itself, and its moral effects, from our being. Wonderful change! the sinner so cleansed that he may become a companion of the pure and holy God!

8. "We have no sin"—Some did say that: some say it now; they make the work of Christ of no effect. For if man has no sin, he needs no Saviour. Our own sense of truth, the universal conscience of man, shows the falseness of this position. We are liars before God and before men if we say that.

9. "He is faithful and just"—Mark the significance of these two words in connection with forgiveness. God is faithful to his promises; faithful to his own nature and to ours. He is likewise "just." Many so exalt the love of God that they blot out his justice. The forgiveness comes through the mercy of God, the repentance of man and the sufferings of Christ. The latter were an expression of a holy law, showing to the universe that God is just. Or it may reverently be said, God has covenanted, made a contract with man, that on repentance and faith in Jesus Christ he will be forgiven. God is just in fulfilling his covenant also.

10. "We make him a liar"—Since God has uniformly asserted the sinfulness of men, and made no distinction between sins, whatever the provocation, or the occasion of their performance.

1. "We have an advocate with the Father" The term "little children" may be a term of endearment or tenderness, not one implying infants in age. The apostle urges them not to live in sin; yet if they fall into sin, they have an Advocate, one who may successfully defend them when accused by the adversary. It is the custom in the East, in most cases of dispute or dissension, to have a mediator. If a buyer and seller cannot come to terms, a third person might decide between them. If the conduct of a son causes his father to disown him, the youth may go and ask one or more of the relatives or friends to talk with his father and ask him to forgive and receive him again. Sometimes he does not do this; but the relatives and friends themselves, when they hear of the matter, go and plead with the father, without being requested to intercede. Yes; we have an Advocate, one who

stands for us before God to plead our cause, to make intercession for us. He has a right to speak for us, for he is holy and sinless. What, then, should we do when we have stumbled into some sin? Should we despair and give all up, and say there is no use in our trying to go on? No; we should flee at once to our Advocate and beseech him to plead for us, that we may be forgiven. His intercession the Father always hears.

2. "He is the propitiation of our sins"—He is the one "propitiation," the one who has given himself to reconcile us to God; to appease justice; to heal broken law by paying the penalty it imposed on us offenders, and his propitiation is sufficient for the sins of all the world. How infinite it must have been!

3. "Hereby we do know"—It is of vital importance for us to know whether we have part in this propitiation. The test we may easily apply to ourselves; it is that we keep his commandments.

4. "He that saith"—is a liar—"This commends itself to our notions of common-sense, since the very proof of knowing, understanding and cultivating communion with him, is the readiness with which we keep his words. On the contrary, whose keepeth his word follows obediently his directions, governing his conduct by his precepts, and availing himself of the exalted privileges to which his faith entitles him.

5. "Whoso keepeth his word, in him verily is the love of God perfected."—"Hath the love of God been perfected." One who has learned to obey the commandments thus proves that the love of God has been working in him, and has transformed his character. The word "perfected" means complete, filled out. The keeping of our Lord's directions is the cultivation of a perfect love, since on love is based the entire divine code (Matt. xxii. 37-39). When life, in thought or deed, is harmonious with the word of God, there is a glowing love for him and for our fellows; perfect life is perfect love; the flame within us is communicated from without. "Hereby know we that we are in him"—If we are found sincerely doing God's will it is an evidence that we are in Christ by faith, and that his Spirit is in us.

THE INTERNATIONAL SUNDAY-SCHOOL LESSONS.

Synopsis of an address delivered at the Provincial Christian Endeavor Convention by Rev. A. C. Crews.

The International Sunday-school Lesson plan, with which we are now so familiar, and which works so satisfactorily, has been the growth of years. It has won its way in the face of many prejudices, and has had to battle with much determined opposition. To convince people that the Sunday-schools of an entire community, of various denominations, could successfully study the same lesson on the same day, was an exceedingly difficult task. It seemed to conflict with denominational interests, and when it was first proposed, any number of objections were urged against it.

No one man can be named who deserves the honor of being regarded as "originator" of this scheme, but there are two names more prominent than any others in relation to it, and to whom the credit mainly belongs. These are Mr. B. F. Jacobs, of Chicago, and Bishop John H. Vincent, both leaders in Sunday-school work. Mr. Jacobs proposed to make the lessons uniform, not for one locality or one denomination, but for the whole United States. Bishop Vincent improved on this idea by suggesting to make the uniform system international and world-wide.

It is difficult to realize how totally destitute of system were the Sunday-schools of thirty years ago. As compared with the present, very little attempt was made at systematic study of the Scriptures. A large part of the time of the Sunday-school hour was spent in repeating passages of Scripture that had been memorized. Whole chapters were committed to memory, and the best scholar was the one that could learn "by heart" the greatest number of verses. It was soon discovered that the portions memorized were almost as quickly forgotten, and very little benefit resulted. It was generally felt that something better was needed.

As early as 1866 Dr. Vincent commenced the publication of a monthly known as "The Sunday-school Teacher," a special feature of which was a system of lessons called "Two Years With Jesus," which included studies in Matthew, Mark, Luke and John. These lessons were accompanied by notes, quotations, maps and illustrations. There was a single text of Scripture to be memorized, which was called "The Golden Text," and "Home Readings" were also provided. Thus it will be seen that the leading features of the present "international plan" existed in embryo, and only slight improvements have since been made. Quite a large number of schools in Chicago and vicinity at once adopted this plan, which was worked with considerable success. The Chicago men, with characteristic enterprise, began to talk up the advantages of the scheme, and kept up a constant agitation on the subject.

Bishop Vincent shortly after this resigned his position as editor of The Teacher, and commenced the publication of the "Berean Series of Lessons," especially designed for his own denomination. The Teacher was, however, continued by Dr. Edward Eggleston, and soon attained a circulation of 35,000 copies.

Mr. B. F. Jacobs at once became interested in the plan outlined by Dr. Vincent, and developed by Dr. Eggleston. He reasoned thus: "If good for all classes in a school, and for all the schools in all denominations in a city,

why not good for the schools of the whole country?" He began at once to advocate the uniform lesson plan at institutes and conventions, and to urge the religious papers to commence the publication of weekly lesson notes.

A series of lessons for 1872 was agreed upon. The plan was submitted to the National Sunday-school Convention held at Indianapolis, April 16-19, 1872, and after free discussion adopted with practical unanimity.

Dr. Vincent said that although his denomination was in the sixth year of the Berean system, proposing to cover the whole Bible in seven years, they were ready to break every stereotype plate, abandon their selections, and begin de novo on the broadest platform. When the vote was taken, an overwhelming majority voted "aye," and ten only said "nay." The convention then sang, with great enthusiasm, "Praise God, from whom all blessings flow," and proceeded to other business.

The history of the movement since then is well known. The leading Sunday-school periodicals and religious papers instantly fell into line, and published expositions of the lessons. Canada and England soon joined, thus making the national uniformity international, and now this series of lessons reaches the world round, and is taught more or less in every land, and in a large number of the languages of the earth. The object is to cover the whole Bible in seven years, by the alternate study of Old and New Testaments.

The advantages of the plan are manifold:

(1) It secures the study of the whole Bible. If left to their own selections many schools would go over some portions of Scripture many times, while others would be entirely neglected. (2) It provides for systematic study, and this is necessary for the best results, inasmuch as the Bible is a systematic book, having one divine plan.

(3) The international system has brought within the teacher's reach the very best lesson helps. The most expert biblical scholars have been secured to prepare the weekly expositions. The old commentaries are not to be compared with the "up-to-date" helps provided in a paper like The Sunday-school Times. On account of the large circulation, these are brought within the reach of the poorest teacher. This is an advantage of considerable value.

(4) The uniform plan of lessons has advertised the Bible, and led to its wider use. In almost all the religious papers, and in very many of the secular dailies and weeklies, the Sunday-school lesson is treated, and thus brought to the attention of the people. Thousands are now studying the Bible regularly, who, before the introduction of the present system, seldom thought of it. The development of the "Home Department" still further enlarges the constituency of Bible students.

(5) The international system has greatly promoted interdenominational fraternity. The churches have discovered that it is possible to agree on many subjects, and that the number of things upon which they positively disagree is surprisingly small.

Organic union of the churches is, in the opinion of many, not desirable, but unity of feeling, unity of purpose, and the unity of Christian fellowship are of the highest value. This unity is greatly promoted by the Uniform System of Bible Study.

There are, of course, objections to the plan:

(1) The most frequent is, that it is a "hop-step-and-jump" method of Bible study, lacking in thoroughness and continuity. To a certain extent this is true, but almost any plan of Bible study for Sunday-schools would be open to the same objections. It is manifestly impossible to take up every chapter of the Bible and study it minutely. If it were attempted, the seven years would be gone without getting over more than one-fourth of the Scriptures.

Certain portions must necessarily be omitted, but if teachers and scholars make it their business to carefully read the intervening chapters during the week, an intelligent idea of the whole will be obtained.

(2) Occasional objections come from the extreme ends of the school, the "Primary Department" and the "Bible-Class." Some teachers find it difficult to adapt the lessons to the very young mind, but many primary teachers have demonstrated that it is quite practicable. With the attractive pictures that are now prepared for the use of the infant class, it is possible to make the lesson interesting to even the youngest. The Bible is a textbook intended for all. As Bishop Vincent remarks, "It is a stream where a bird may sip or an ox may wade." Some of our Bible-classes have expressed a desire to take up something a little heavier than the lessons provided by the International Series. They would like, for instance, to study critically and continuously, chapter after chapter, a book like Isaiah, and see to master it. There are possibly a few classes which might do work of this kind with profit, and without decimating their numbers, but for the great mass of senior scholars, the present method is much better.

(3) It is sometimes said the International Lesson System, by using "leaves," crowds out the Bible itself. Not necessarily. The leaves are not by any means an essential feature of the system, and it is quite optional with a school whether they are used or not. Every scholar should be encouraged to possess and use a Bible of his own.

The objections to the system need not, however, be further dealt with, as they are far outweighed by the advantages. The plan has evidently come to stay. It may be modified somewhat, and possibly amplified, but destroyed never. It is an inspiring thought that all over the Christian world millions of earnest seekers after truth are prayerfully studying the same portion of God's Word at the same time.

the deep things of God." But it might be said that the testimony of the Holy Spirit is an inward impression on the soul, whereby the spirit of God directly witnesses to our spirits that we are children of God. "That Jesus Christ hath loved me and given himself for me; that all my sins are blotted out, and that even I am reconciled to God." You notice that this is different from the witness of our own spirit. The witness of our own spirit is based upon certain characteristics inward and outward, certain changes in the manner of thinking, and the manner of acting. The witness of God's Spirit is a divine communication to the soul of its acceptance with God. It is clear that the witness of God's Spirit must precede the witness of our own spirit. For knowledge of acceptance with God must precede knowledge of the changes which follow acceptance. Here's an illustration: Suppose in apple tree to be conscious of its existence, and of its actions. The tree is planted, and begins to grow. It is conscious of life, the life that makes it grow. The second year it puts forth flowers and bears fruit. It is now conscious of bearing fruit. It was first conscious of existing life; and then conscious of producing fruit. So with the Christian, he is first conscious of divine life, imparted to him by the Holy Spirit; then he is conscious of the fruits which are produced as a result of this life, this divine life within. The first is the witness of God's Spirit. The second is the witness of man's spirit, the testimony of our own hearts, or the indirect witness of the spirit of God.

4. How may we distinguish the true witness from a delusion? How does the Spirit of God witness with our spirit, so as to exclude all doubt on our part, as to the gracious fact? First, as to the witness of our own spirit, the soul evidently perceives when it loves God and delights in him; just as when it loves a friend and delights in his companionship. He that loves God, that delights in him with a humble joy, and obedient love, is a child of God. Thus a Christian man can in no wise doubt of his acceptance with God, of the fact that he is a child of God.

Second, as to the certainty of the witness of God's Spirit. How can we be assured of this? It cannot be explained. The manner of its taking place cannot be understood, but the fact is undoubted. God gives a believer the testimony of his adoption, and while it is present to the soul, he can no more doubt the reality of his sonship than he can doubt of the shining of the sun, while he stands in the full blaze of its light and glory. Thanks be unto God, who giveth us to "know whom we have believed," who hath sent forth the Spirit of his Son, crying, Abba, Father. If we have this blessed hope in ourselves, let us purify ourselves even as he is pure. While we behold that manner of love the Father hath bestowed upon us, let all our thoughts, words and works be a spiritual sacrifice, holy, acceptable, to God through Christ Jesus.

WHAT THE BIBLE SAYS.

John xiv. 16, 17; Rom. viii. 14-16; Gal. iv. 6; Heb. x. 15, 16; John xvi. 13; 1 John ii. 5, iii. 24, 10; Ezek. xi. 19, 20; Ezek. xxxvi. 25-27; John 12; Heb. xiii. 21; Rom. v. 5; 2 Cor. iv. 6; 1 Peter ii. 9.

THOUGHTS BY THE WAY.

- 1. Hold a testimony meeting; let the experiences related bear, especially upon the witness the Spirit.
2. God not only saves, but gives his people the knowledge of salvation. The Holy Spirit is a spirit of light, and does not work in darkness.
3. Do not look for uniformity of experience, spiritual process. With some the witness the Spirit begins at a particular time; and with others its beginning is in such quiet ways that the soul at first is almost unable to mark it.

THE HOME SOCIAL.

The Pittsburg Christian Advocate recommends the "home social": "Let a series of social gatherings be held during the season the houses of the members of the chapter. It would be well to appoint a committee and trust it to arrange for the entire series, fixing appropriate dates and settling the place for each social. A distinctive character could be given to each gathering, such as would make it unique and avoid the bugbear of sameness. By holding these socials at private residences many profitable features may be introduced into the exercises which would be of place in a church. In arranging programmes for these socials a committee should see to it that there is variety, life, entertainment, sociability, and something which will be profitable. This will require thought and no small degree of care, the results will amply repay the trouble. Membership in the chapter is held too lightly in many cases. The way in is too easy to impress the new member with a sense of personal responsibility, and of the value of membership. As a slight contribution to the end of raising the actual 'market-value' of league membership, we think that these socials should be limited to the actual members of the chapter. When those who do so many good things, and give nothing by way of labor in return, once see that there are some doors which are open to members of the League only, they may begin to consider membership in a new light."

Let the self-denial gaily and cheerfully; let the sunshine of thy gladness fall on things and bright alike, like the sunshine on the Almighty.—James Freeman Clarke.

News of the Week.

Monday, November 29.

Immense damage is reported from gales that swept the coasts of England.

The estate of the Duchess of Teck, cousin of the Queen and mother of the Duchess of York, is valued at £35,471.

Ross Mackenzie, of Toronto, the well-known railway man and lacrosse player, died at Nelson, B.C.

Engineer Courtney, Conductor Dunn and Brakeman Dalton, of the G. T. R., lost their lives by suffocation in the St. Clair tunnel.

The Liberals of South Wellington held a convention in Guelph to nominate a candidate for the Ontario Legislature, Mr. John Nutrie being chosen.

Messrs. Blair and Tarte are looking over the Parry Sound Railway in connection with the proposition to have a traffic arrangement between the company and the Intercolonial for reaching the seaboard from the West.

The Board of United States General Appraisers has fixed December 15 for the trial of a number of cases arising out of the assessment of discriminating duties on imports admitted into that country through Canada, a number of collectors having disregarded Attorney-General McKenna's decision.

Tuesday, November 30.

Sir Henry Arthur Blake has been appointed Governor of Hong Kong.

Ten of the leading Canadian banks will to-morrow begin to pay out more than \$1,400,000 dividends.

Mr. G. H. Bertram, the Liberal candidate, was elected in the Centre Toronto bye-election by a majority of 250.

Martin Thorn was found guilty of murder in the first degree at New York for the killing of William Guldensuppe.

Lieut.-Col. Strathy, of the Fifth Royal Scots, Montreal, has been dismissed for criticising Major-General Gascogne in the press.

Mr. James Shouldice, Warden of Bruce county, is the Conservative candidate in the centre riding for the Legislative Assembly.

In the honor list of Cambridge University just published, Dr. Hamilton Wright, of Montreal, gets a scholarship of the value of fifty pounds.

The Provincial Board of Health has notified the Mayor of Montreal that all public school pupils must be vaccinated as a precaution against small-pox.

The fourth and last session of the present Ontario Legislature was opened, when the speech from the throne was read by Sir Oliver Mowat.

Stories of wrecks, fatalities, and damage done as a result of the gale in England continue to be received. All the bays and ports are full of shipping more or less seriously damaged.

Wednesday, December 1.

Mr. Victor Gladu, M.P.P. for Yamaska county, Quebec, is dead.

The French Government was defeated in the Senate, and the Minister of Justice, M. Darlan, has resigned.

Mr. J. S. Duff, of Cookstown, was nominated by the Conservatives of West Simcoe for the Legislative Assembly.

The Grand Trunk Railway has received five hundred freight cars, of sixty thousand pounds capacity each, for general use on the system.

The Italian Minister of Finance announces a surplus of 34,000,000 lire for the last year, and an estimated surplus of 40,000,000 lire for the current year.

Premier Sagasta read telegrams from Havana, and from various towns in Spain, congratulating the Government upon the issuance of the autonomy decree.

The United States Minister to Turkey has renewed the demand of the United States for an indemnity from the Turkish Government for the pillage of American missions in Armenia.

Messrs. T. Carpenter & Son, of Winona, have sent a consignment of Canadian apples and pears to the West Indies, via Halifax, the shipment consisting of 200 boxes of fruit.

Sir William Van Horne has received a gift of magnificent china vases and plaques from the Emperor of Japan as a token of appreciation of the courtesy extended by him to the Marquis Ito during his progress through Canada last summer.

(Continued on next page.)

The City Ministers' Carriage.

A goodly percentage of the ministers in Toronto ride bicycles—and not a few of them make use of the silent steed in making their pastoral calls on week-days. City pastors are usually the fortunate recipients of stipends that permit of this type of modern luxury and usefulness. But it must be remembered that only a very few of the citizens keep a horse and buggy, while in the towns and villages nearly every one who is anybody has a horse and carriage—the expression is a worldly one.

The story is told of an eloquent young divine in Toronto, who was in receipt of a stipend of \$2,000 a year, who was so forcibly reminded of the long distances on his former circuit in a northern county, that he forwarded, by express, as a Christmas gift to his successor a strong bicycle of the roadster type. As the pastor of the country congregation is only in receipt of \$600 a year, the gift is a singular appropriate one. It is a suggestion for Christmas gifts. In this case the wheel was not a new one, but it was made as good as new before being shipped. It was specially adapted to road riding, having a strong frame, and being fitted with the tires that can be detached and repaired at the side of the road without any other tools than one's hands. It is scarcely necessary to mention the name of the tire. But the tire is the most particular part of a wheel, more especially on country roads. In England ninety-eight per cent. of the tires in use are manufactured by the original makers of pneumatic tires—they having paid Dr. Dunlop a large fortune for the exclusive manufacture of his wonderful invention.

Insurance Thought.

A contemporary well says: "Many people ask: 'How much insurance ought I to carry?' The question can only be answered by asking another: 'How do you want your wife and family to live after you are gone? Do you want them to have the comforts they have been accustomed to, or are you willing to have them go shabby and hungry?' Remember that you will not be here to advise and regulate the expenditure, and that with your death, except in unusual cases, the earning power stops. Your wife will heartily co-operate with you in making up the difference sufficient to leave your family well provided for and comfortable, rather than by neglect in doing so leave them to a life of pinching economy. While the difference in payments between a small and liberal endowment policy is counted by hundreds, the difference in results is reckoned by thousands. It is very rare that we get too much of a good thing. Men are often heard to lament that they had not taken more insurance when the opportunity offered."

After perusing the above, the man who thinks enough of his family to provide for their present welfare should seriously consider the matter of life insurance, and act at once to make ample provision for their future welfare by procuring a policy of life insurance in that strong and successful company, the North American Life.

The compound investment policy issued by the North American is a very liberal contract, and contains many desirable advantages.

For full particulars address Wm. McCabe, Managing Director, Toronto.

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News of the Week.
(Continued.)

Mr. William Van Horne announces that the C. P. R. will build an incident line to Rossland.

Thursday, December 7.

Navigation on the St. Lawrence is sed. This is seventeen days later than last year.

Jundas Liberals have nominated W. B. Lawson, barrister, to oppose Mr. J. P. Whitney.

Dr. Tweedale, of Langton, is the conservative candidate in South York for the Legislative Assembly.

Mr. J. W. Garvin was nominated the Legislative Assembly by the conservatives of West Peterboro.

Gen. Pendo, a Spanish commander Cuba, has been killed by the insurgents, who have captured the village of Guisa.

West Wellington Liberals met in convention at Palmerston, and selected Mr. Robert Scott, of Minto, as their candidate for the Legislative Assembly.

Stormy weather continues on the British coast, and several more shipwrecks are reported. The Margate boat capsized, and ten of her crew fourteen men were drowned.

Mr. J. P. Whitney, leader of the opposition, and Hon. A. S. Hardy, premier, delivered important speeches in the Legislature on the address in reply to the speech from the throne.

Mr. A. S. White, Collector of Customs at Montreal, states that the business in that city is better this month than for many years. The Customs collections for November were thirty thousand dollars in excess of what they were for the corresponding month last year.

Friday, December 8.

It is reported that the Emperor of China will fight in preference to submitting to the German demands.

Editor Pettypiece, of the Forest Press is the Liberal candidate for the Legislative Assembly in East Lambton.

President McKinley made a fast away trip from Washington to Canton, Ohio, to visit his mother, who is dying.

The Conservatives of North Norfolk have nominated Mr. Oliver Peterson, of Windham Centre, for the Legislative Assembly.

The German Naval Department has instructions to Kiel to despatch artillerymen, with field guns, and 600 marines, to China.

The imposition of the death sentence upon Martin Thörn, convicted of the murder of William Guldenpe, took place at New York.

The Leeds and Grenville counties have decided to remodel the jail and build a new jailer's residence at Brockville, at a total cost of 200.

William Kern, of Waterloo, Ia., has made a confession that he murdered his father under the influence of Mah Pales, his sweetheart. The confession was obtained by the deves, who haunted him with a ghost of his murdered father.

Saturday, December 4.

The Army bill will take precedence of all others in the coming session of the British Parliament.

A combination of fifteen thread manufacturers has been formed in addition to the Coates.

Frank entered the office of the Milton Herald and attempted to murder Mr. R. B. Harris, treasurer.

An independent party at Monck nominated Mr. S. A. Beck, of South York, for the Legislative Assembly.

There is to be an immense pilgrimage to Ireland next year from the United States, to celebrate the rising of ninety-eight.

James Sweetman, of the Third Battalion Band, Hamilton, died of a cold contracted at the Thanksgiving day manoeuvres in Toronto.

The Emperor William's insistence in getting the Navy Bill has evoked the ire from the Cologne Volks-Zeitung, that there is a chasm between the Emperor and the nation's representatives.

George W. Ross delivered an important speech before the British League, in favor of preferential trade. He also pointed out the necessity of reciprocity with the United States.

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Prospectus of the Volume for 1898 and Sample Copies of the Paper Free.
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Odds and Ends.

"I know why bees never sit down," said Walter. "Why, my dear?" asked his mother. "Cause they have pins in their coat-tails, and they're afraid to."

A clergyman, famous for his begging abilities, was once catechizing a Sunday-school. When comparing himself—the pastor of the church—to a shepherd and his congregation to the sheep, he put the following question to the children: "What does the shepherd do for the sheep?" To the amusement of those present a small boy in the front row piped out, "Shears them!"

Little Clarence—"Pa?" Mr. Callipers—"There, my son; stop right where you are! I do not know who Cain's wife was, nor why Monday does not come on Friday, nor why some people can wiggle their ears and others cannot, nor anything of the kind." Little Clarence—"O pa! I wasn't going to ask any such foolish questions; I just wanted to know why people always write 'fnis' without the final 'h.'"

"Papa," said an inquisitive boy, "don't fishes have legs?" "They do not," answered papa. "Why don't they, papa?" "Because fishes swim, and don't require legs." Then he asked, "Papa, ducks have legs, don't they?" "Why, yes, ducks have legs." "Well, ducks swim, don't they?" "Yes." "Then why don't fishes have legs, if ducks do? Or why don't ducks not have any legs, if fishes don't?" Papa gave up.

A young student in a certain theological seminary persuaded a fellow-student to listen to him while he rehearsed a sermon. His subject was "Light." With a violent gesture with the right arm he said: "Blot out the sun." With a similarly frantic movement of the left arm he roared: "Blot out the moon!" Then, with a combined gesture, made up of both arms, he bellowed, "Blot out the stars!" But it was enough. The auditor arose to leave with a hoarse, cruel whisper: "Turn off the gas."

A Georgia paper the other day somewhat infelicitously remarked of the late Gen. Avery, of Atlanta, that although he was a great journalist, he was an "ideal gentleman." This suggests to the Montgomery Advertiser the old-story of the editor and the barber on a steamboat. When the editor offered to pay for his shave, the barber drew himself up, and remarked, "We don't never charge editors nothin', sah." "But you can't carry on your business unless you charge for it," persisted the editor. "Dat's all right, sah," replied the darkey. "We makes it up off'n gentlemen."

It is related of a certain divine, whose matrimonial relations are supposed not to have been of the most agreeable kind, that one Sabbath morning, while reading to his congregation the parable of the Supper, in which occurs the passage: "And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused." And another said, I have married a wife, and therefore cannot come," he suddenly paused at the end of the verse, drew off his spectacles, and, looking on his hearers, said, with emphasis, "The fact is, my brethren, one woman can draw a man further away from the kingdom of heaven than fifty yoke of oxen."

"Gentlemen, you do not use your faculties of observation," said an old professor, addressing his class. Here he pushed forward a gallipot containing a chemical of exceedingly offensive smell. "When I was a student," he continued, "I used my sense of taste," and with that he dipped his finger in the gallipot, and then put his finger in his mouth. "Taste it, gentlemen, taste it," said the professor, "and exercise your perceptive faculties." The gallipot was pushed towards the reluctant class. One by one the students resolutely dipped their fingers into the concoction, and with many a wry face, sucked the abomination from their fingers. "Gentlemen, said the professor, "I must repeat that you do not use your faculties of observation; for had you looked more closely at what I was doing, you would have seen that the finger which I put in my mouth was not the finger I dipped in the gallipot."

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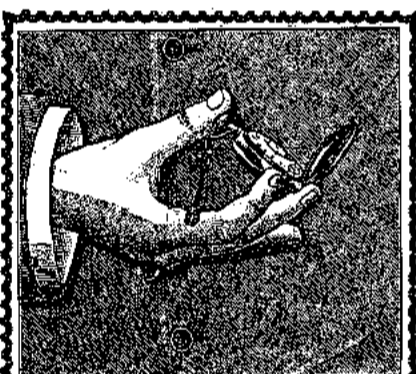
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The Farm.

POULTRY FOR THE BRITISH MARKET.

A very timely and practical bulletin has just been issued by the Dominion Department of Agriculture on the dressing, packing, and shipping of poultry for British markets. As the bulletin points out, this trade is as yet scarcely past the experimental stage. Only occasionally has any effort been made to establish a regular business in this line. There is no doubt, however, but that a large trade in dressed poultry for the British markets can be developed if only proper methods are adopted in dressing and shipping. The quality of the poultry must also be good, and when the trade has developed somewhat, a regular supply must be kept up during the season. Sporadic efforts will never amount to anything. When a customer is obtained, he should get his supply regularly. If this is done, he will learn to depend upon this one source for his supply, and if the quality is the best, he will have no excuse for seeking a supply from any other source.

The bulletin deals more particularly with the shipment of turkeys. Regarding the prospects for developing this particular line of trade, the bulletin says:

"The exportation of turkeys from Canada to Great Britain is hardly yet past the experimental stage. Most of the shipments have been sent more as an occasional venture than as part of a regular business. One importer of poultry in Great Britain says: 'Everybody thinks he is qualified to pack and ship poultry; whereas, as much as any other article of food, it requires the skillful handling which can be given only as the result of experience.' It will be prudent for a beginner to send only small trial shipments early in the season, and thus open up a trade which can be enlarged as it is found profitable.

"If turkeys be prepared, packed, and shipped according to the requirements of the British markets, they will, undoubtedly, meet a good demand, and secure prices equal to those of the turkeys imported from France and other continental countries. The price varies from year to year, and also at different times of the year. Wholesale, the range of prices may be from five pence per pound, up to nine pence and over per pound, for the finest quality of birds, in the best condition."

Further on it states: "The demand is usually good from about December 1 to March 1. The reception of poultry in the British markets is affected by the condition of the weather much less now than formerly. Cold storage facilities in the several cities in Great Britain enable the handlers to guard against deterioration from mild or soft weather on the arrival of the birds.

"For the Christmas trade, birds of large size command a relatively higher price per pound than small ones. Cock turkeys of the largest size should be marketed before Christmas. The demand for hen turkeys continues until March."

It then goes on to give specific details as to the manner of killing the birds; how they should be treated immediately before killing; the methods of packing and preparing for shipment. Cleanliness must be observed in every particular, and special attention given to grading the birds and to having those put in a box as near one weight as possible. Instructions are also given as to shipping turkeys in feather.

In reference to the trade in geese and ducks, the bulletin says:

"Geese are in demand in Great Britain for a longer time after Christmas than is usually the case in markets on this side of the Atlantic. It is not probable that a profitable trade of large volume can be developed in them in the near future. The supply of ducks, chickens, and fowls in Canada is hardly yet sufficient for the demand of the Canadian home trade."

The same methods of preparation are advised in regard to chickens and fowls as with dressed turkeys, and altogether the bulletin is a very valuable one indeed, and should be in the hands of every poultry breeder and dealer in the country. Write the Department of Agriculture at Ottawa for a copy.

SECRETARY WILSON AGAIN.

We have had occasion frequently to refer to that indefatigable hustler, Secretary Wilson, of the United States Department of Agriculture. His annual report has recently been issued, and it is needless to say that it is one of the most concise and yet comprehensive reports of its kind

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that has come to this office for some time. The report in itself does not deal so much with the work that has been accomplished during the year, but is full of plans and methods of development along every line of agriculture, and if one-half the schemes proposed are carried to a successful issue Secretary Wilson will have accomplished more since taking office than all his predecessors put together. Not a single phase of agriculture, or of anything affecting the welfare of the agriculturist, seems to be lost sight of. From the development of the markets for farm products down to the nature and tillage of the soil on the farm, comprehensive and definite lines of work are outlined, which, if carried into effect, should place the American farmer on a plane equal with, if not ahead of, any of his competitors. This report is well worth considering by our Department of Agriculture, lest the good work it is doing may be outclassed by its greatest competitor.—Farming.

SELECTED POINTERS.

Winter is at hand, and everything should be put in shape for it. The spring is supposed to be a busy time, but there is no season of the year so busy as the short days of the fall, so get a hustle on.

See that the stable floors are all right. Replace all broken or worn-out plank. (This should be done during the summer, on wet days, when you are loafing.)

Look the cow ties over, and have the broken ones repaired. A few cents spent now may prevent a nasty accident later.

Replace all broken window panes with new ones; don't use straw or a piece of board instead. Let in plenty of sunshine; it is the best thing that comes into the stable.

See that all the stable doors swing properly on their hinges, and that all fastenings are in repair. Close any large cracks around the doors.

If the stable is a frame one, and the walls are only one thickness of boards, line up the inside with building paper, and, if you can afford it, add a lining of lumber also. But add the paper anyway; it is very cheap, much cheaper than hay or grain for keeping stock warm.

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MILLS, MILLS & HALES. BARRISTERS, ETC. Have removed to Wesley Buildings, over Christian Guardian Office. Telephone 1412.

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Barbara Heck Memorial Fund. (Received to December 1) The Treasurer of the Barbara Heck Memorial Fund, Mrs. M. Cox, 439 Sherbourne Street, Toronto, begs to acknowledge the receipt of the following subscriptions: Previously acknowledged \$1,310 29 Mrs. T. G. Blackstock, Toronto 25 00 Mr. J. L. Spink, " 25 00 C. and B. " 25 00 Mr. W. D. Matthews, " 10 00 Mr. H. Shaw, " 10 00 Mr. G. M. Miller, " 10 00 Mr. J. Carruthers, " 10 00 Mr. P. R. Miller, " 5 00 Mrs. Fred. Cox, " 5 00 Mrs. R. Neill, Peterboro' 10 00 Mrs. A. L. Davis, " 5 00 Harmony Church, Stratford 3 50 Mrs. C. H. Goodham, " 25 00 \$1,439 89

Connexional Notices.

DR. HENDERSON'S ENGAGEMENTS. Dec. 9—Little Meida, 12—Quebec District, 13—Quebec District, 14—Montreal, Sherbrooke Street and Westmount, 25—Toronto, Queen Street and Parkdale, Jan. 2—Goderich, North Street, 9—Dundas, 16—Collingwood, 18—Rosemont, 19—Allison, 22—Toronto, Sherbourne Street, 30—Napanee, East and West, Feb. 6—St. Mary's, 13—London, First, 20—Kingston, Queen Street, 27—St. Thomas, First, Mar. 6—Toronto, McCaul Street, 13—Brantford, Brant Avenue, 20—Ridgeway and Glencoe, 27—Sault Ste. Marie, 29—Thessalon, 30—Bruce Mines, Apr. 3—Ingersoll, Charles Street, 10—St. Thomas, Central, 17—Prescott, 21—Mitchell.

ENGAGEMENTS OF GENERAL SECRETARY OF EPWORTH LEAGUES AND SUNDAY-SCHOOLS. Dec. 9—St. Catharines District Convention, 12—Brantford, Wellington Street, 13—Mount Pleasant, 14—Welland District Convention, 15—Canfield, 19, 20—London, Colborne Street, 26—Orangeville, Jan. 2—Arthur, 3—Laurel, 4—Mono Mills, 9, 10—Oakwood, 11—Vroomanston, 16—Toronto, Elm Street, 17—Toronto, Central, 23—Eglington, 25—Hamilton District Convention at Hamilton, 30—Toronto, Woodgreen and Berkeley Street, 31—Toronto, Sherbourne Street.

GENERAL SUPERINTENDENT'S ENGAGEMENTS. Dec. 12—Guelph, 19—Little Britain, 26—Little Britain.

DR. POITTS' ENGAGEMENTS. Dec. 12—St. Thomas, 19—Hamilton, Gore St. and First Church, 26—Toronto, McCaul Street, 7 p.m.

GENERAL CONFERENCE FUND. Once again the attention of Chairmen of Districts and Superintendents of Circuits is called to the importance of forwarding returns of General Conference Fund collections. Up to date only a small percentage of circuits has been heard from, with the exception of the Manitoba and Northwest Conference, which has paid in full the amount of General Conference assessment for this year, as well as for each previous year. Other Conferences are a long way behind. W. S. GRIFFIN, Treasurer.

METHODIST MINISTERS' MEETING. The Methodist Ministers of Toronto and vicinity will meet in the Board Room, Wesley Building, on Monday, December 20. A paper will be presented by the Rev. W. H. Hincks, LL.B., on "Expository Preaching."

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RAT PORTAGE. Our new church is to be dedicated by Rev. S. Cleaver on December 19. Supper will be provided in the lecture room, with lecture by Mr. Cleaver. ALFRED ANDREWS.

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Births, Marriages and Deaths.

BIRTH. BROWN—At the Methodist parsonage, Fort Rouge, on November 30, the wife of Rev. S. R. Brown of a daughter. MARRIAGES. ARMSTRONG—MILLER—On Nov. 25, at the residence of the bride's mother, by Rev. F. W. White, B.A. Mr. Hamilton Armstrong, of Napanee, to Miss Helen E. Miller, of Napanee Mills. McINTOSH—BROADBENT—At the residence of the bride's father, Mr. J. Broadbent, Merchant, by Rev. H. Kenner, on Nov. 2, Mr. John A. McIntosh, Merchant, of Morris, Manitoba, to Mary Jane Broadbent, of Thornhill, Man. Brantford, Ont., papers please copy. ACHESON—COSFORD—At the residence of the bride's mother, Mrs. Cosford, 33 Cathcart Street, London, by Rev. W. W. Sparling, brother-in-law of the bride, assisted by Rev. R. Hobbs, Mr. George Acheson, of Goderich, to Miss Ella S. Cosford, third daughter of the late Rev. Thomas Cosford. DEATH. HUDSON—On Friday, December 3, at Barrie, Albert Hudson, infant son of Rev. G. and Mrs. Hudson, aged four months and twelve days.

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The following is from the Toronto Globe of Nov. 16: THE WHEEL NEW CANADIAN RECORDS. The following list of records were made on Clevelands, fitted with Dunlop tires, at the Toronto Island Track. Fred Robinson, 1/2 mile, paced, flying start, 26 seconds; Fred Robinson, 1/2 mile, paced, flying start, 56 seconds; Fred Robinson, 1/2 mile, paced, flying start, 1:25; Fred Robinson, 1 mile, paced, flying start, 1:53; Fred Robinson, 2 miles, paced, flying start, 4:10; Fred Robinson, 3 miles, paced, flying start, 6:14; Fred Robinson, 4 miles, paced, flying start, 8:23. Boys' record—F. A. Harrington, 1/2 mile, paced, flying start, 29 4-5 (world's record); 1 mile, 58 (world's record); 1 mile, 1:29 2-5 (world's record); 1 mile, 1:59 2-5 (world's record). Hutchings and Middleton, 1/2 mile, paced, flying start, 27 seconds; 1 mile, unpaced, 26 seconds. McEachern and Thompson, 1/2 mile, unpaced, 54 seconds. Hutchings and Middleco, 1/2 mile, unpaced, flying start, 1:25 2-5; 1 mile, paced, 1:53 2-5; 2 miles, unpaced, 4:31; 3 miles, 6:49 2-5; 4 miles, 9:11; 5 miles, 11:26; 1 mile, 1:57. Cassidy and Meekan, 2 miles, standing, 4:39 1-5. Gordon and Tucker, 1 mile, unpaced, flying start, 2:01 1-5; 2 miles, 4:22 3-5.

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