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travel, pleasure, or rest, but upon an important mission which we shall try to make clear, since we are able to commend it to the favorable consideration of our readers. In 1890 the Wesleyan Conference, having respect to the centenary of John Wesley's death, authorized an appeal to Methodists throughout the world for the purpose of renovating and improving the chapel at City Road, and putting the graveyard and monuments it contains into becoming condition. The committee to carry out the purposes made a careful examination, and reported that the graveyard, John Wesley's tomb, and other monuments were in a dilapidated state, that the foundations of the chapel were giving way, the interior fittings were unsightly and inconvenient, the ceiling too low; and generally that the chapel was unworthy of the historic past, and of a representative Methodist centre. On the basis of this report an appeal was made stating the objects to be, to put the graveyard in a suitable state of preservation, to erect a new tomb to the memory of John Wesley, to repair and restore his house, setting it apart for the preservation of Methodist antiquities, to reconstruct the organ, to raise the roof and restore the chapel. They appealed for £10,000, but that sum proved inadequate. Up to the present time £15,800 have been obtained, nearly the whole of which has been derived from British sources. Contributions from abroad were seven monoliths of French Jasper, which support the gallery, each costing one hundred guineas, and a few small subscriptions. Only what appeared to be necessary has been done, yet an expenditure has been made of £17,900, leaving a deficiency of about £2,000, or \$10,000. The actual situation of Wesley's chapel is this: There is no wealth in the congregation. Attendants of means and position long ago migrated from the city centre to the suburbs. The usual source of income from seat-rents is inadequate to meet the demand. In view of the circumstances, and upon the theory that this chapel is in the fullest sense cosmopolitan, it was thought desirable that Mr. Brown, in his official capacity, should visit the United States and Canada, to endeavor to raise by personal application, by Sunday sermons and week-night lectures a sum of £2,000 to supply the deficiency, and by the same means to raise at least £1,000 to carry out the special object of erecting a new tomb to preserve to the end the memory of John Wesley.

The Arbitration Outlook.

Too much emphasis cannot possibly be laid on the importance of the signing of a general arbitration treaty by the representatives of the English and American Governments. Whether the treaty be ratified at once or not by the United States Senate, or whether it be ratified in some modified form, it stands forth unrivalled as the greatest diplomatic and popular achievement of the century. It is not only a diplomatic victory, but a victory of the people, both of Great Britain and the United States. There is a tendency in some quarters to regard it merely as a great feat of diplomacy. That is a mistake. Undoubtedly success had been impossible, but for the patient and painstaking endeavors of Lord Salisbury and Secretary Olney. Too much praise cannot be bestowed on these men for overcoming all the difficulties that stood in the way, some of which had been pronounced by learned and experienced men to be insurmountable. But, at the same time, it seems equally certain that such a diplomatic task would never have been undertaken, much less pushed along so rapidly to a successful consummation, had it not been for the emphatic way in which the peoples of both nations declared in favor of peaceful international methods. The sentiment against war and in favor of arbitration is not a thing that has sprung suddenly into being. It began long before the attention of diplomatists and politicians was directed to it. The forces that have been making for peace during many years are real forces, forces that did not originate with rulers, but with the people themselves. The treaty that was signed on January 11 is something more than a mere business proposition entered into by plenipotentiaries; and if the United States Senate fails

to appreciate these facts, it will no doubt be more or less forcibly reminded of them in due course.

It was not to be expected that the treaty would be absolutely satisfactory to all parties. It was necessarily tentative, and was, therefore, framed to cover only five years, in which time its defects can be remedied by mutual agreement. The American Senate will make a serious mistake if it begins a process of higgling and delay, or yields to the pressure of reprehensible motives from without. The comments on the treaty, of the English press, are eminently favorable to it. And now that a slight prospect of the treaty's being balked in the United States Senate is apparent, the American press is speaking out with no uncertain sound in its favor. It is to be hoped the wishes of the majority of American citizens will not be disregarded now in this matter by their governmental representatives. But be that as it may, the cause of arbitration cannot, at this late day, be defeated, even by the Senate of the United States. It has won a distinct triumph, one that removes the probability, if not the possibility, of resort to the arbitrament of arms by Great Britain and the States. An object-lesson has been given to the world, and it is worthy of remark that there is already talk of other arbitration treaties which would, if effected, be almost as far-reaching as this one in their beneficent results to civilized mankind.

Strange.

The following letter from a Methodist in Toronto sounds strange. We trust that our ministers outside of this benighted city will not allow the members of the church to remain in ignorance of our publications and literature. Perhaps light will dawn in Toronto after awhile. This is the letter:

"Dear Mr. Editor,—I beg to make a suggestion concerning our Magazine and Christian Guardian. I have now been a member of the Methodist Church in Toronto for six years, and have been very regular in my attendance at church, both on Sabbath and on week-nights. Our church numbers over 200 members, and during all this time I have not even once heard an announcement at our church as to our connexional literature. I did not know until four years ago of the existence of a Magazine, and no doubt there are many similar to myself, for how can we know unless some one informs us. My suggestion is, that the minister announce from his pulpit on some Sabbath that you publish both a weekly Christian Guardian and a Methodist Magazine, and show a sample to the people. I should have been glad if I had received such information four years ago. I only then got the information by seeing a copy of our Magazine in a house when visiting some friends in a village some miles distant. Pardon my intrusion, but our Magazine and Christian Guardian are worth knowing, and afford good and substantial reading."

Water Power and Electricity.

The development of water-power in the Dominion of Canada for the production of electricity, is becoming one of the great problems before the Canadian public. The electric power would be used in manufacture and in lighting and heating, and in locomotion. Hamilton, St. Catharines, Welland and contiguous towns should feel the impulse of Niagara's power, as well as Buffalo and American towns. Niagara is not the only centre of great water-power. The rush of water at the Sault, the fall of the Muskoka waters from the Muskoka lakes into Georgian Bay, the fall of the Ottawa, and its tributaries, all of these are instances of immense power and unlimited possibilities for the Province of Ontario. The Province of Quebec is full of water-power going to waste. We are more particularly interested just now in the course that may be pursued by the Ontario Government. The exclusive right to develop water-power on the Canadian side of the Niagara Falls has been sold to the Cataract Company of the State of New York, for \$25,000 a year. The Cataract Company is bound, by agreement, to develop power on the Canadian side by the first of May next, and to have 10,000 horse power ready by November, 1898. We understand that the Cataract Company, who have neglected the

Canadian side up to the present, are asking for an extension of time, that it may not be necessary for them to produce power in Canada by the first of next May. The Ontario Government should insist on Canadian development, and Canadian development calls for the use of the water-power that is so prolific, and the freest and cheapest possible distribution of the benefits to the people at large, and not to speculators merely. Indeed it becomes a serious question whether the Government should not take up the production of electricity in the interest of the people as a department of its operation. We have been, and still are, decidedly opposed to the communistic proposition that the Government should be the only land-owner, and the only capitalist. The development of electricity, however, from the water-power of the country, is so simple an operation, and one in which the people generally are so deeply interested, that it would seem clearly an act of wise foresight on the part of the Government to keep this matter out of the hands of monopoly, and in the hands and under the power of the people. Enterprise and leadership seem to be called for in this instance rather than extreme caution and delay.

Education vs. Tobacco.

Dr. Potts sends us the following:
"I was in Montreal on the 17th inst. While in the vestry of St. James' the following letter, enclosing thirty dollars, was handed to me. I think it is a lesson for many, and ask the favor of its publication in The Guardian."

"Sunday, January 17, 1897.
Rev. Dr. Potts,
Secretary Educational Society Methodist Church."

"Enclosed you will find \$30, result of hearing a sermon last 'Educational Sunday,' evening service, St. James' Methodist church. During service reference was made to 'self-denial, and illustrated by 'poor woman in Toronto and her denial savings.' An appeal was made to lady hearers re bonnets, etc., and to men, less cigars and their etceteras. The enclosed is the result of less cigars and the etceteras. To your young men (not being a member of your church), go and do likewise, and when Educational Sunday again comes, you will have an alabaster box (that was the term), no matter how small, to offer to your Father in heaven. Your own health will benefit by it, and I am sure Dr. Potts' heart will be glad."

Our Hero Missionaries.

They have journeyed far
On a stormy tide
To the friendless shore
And the strange hillside,
Where the wild winds sigh
And the darkness creeps;
For their hearts are sad
With the world that weeps,
And theirs is a love
That never sleeps.

Where the stress is great
And the battle long,
They strengthen their faith
With psalm and song;
And if for guerdon
They have defeat,
The hymns of their angels
Are ever sweet,
And they take their rest
At the Master's feet.

God is the source
Of their secret strength,
They trust in him,
And they see at length
That morn is breaking
After the night,
And the harvest-fields
Are gold and white,
While shines around them
God's fadeless light.

But who shall follow
Where they have led?
Who live and labor
And love instead?
Oh, hearts of youth,
Earth waits for you,
Be strong and brave,
Be firm and true,
Faithfully promise,
And nobly do!

—Marianne Farningham, in Christian World (London).



Subscribers who have not renewed have a privilege before them. Please renew.

The Provincial University.

An influential deputation from Toronto University waited on the Provincial Government the other day to ask for a grant of \$20,000 to meet the estimated deficit for the current year. From addresses made by gentlemen on that deputation it was brought out that the university is in a position where it will either have to be aided financially by the Government to the extent asked for, or else be compelled to lower the standard of efficiency. There are, we should think, very few friends of education and of the public good, who would be disposed to favor the latter alternative. Since our local Government has long since been committed to the business of furnishing higher education in this Province, it is only reasonable that it should either continue to do so in an adequate, not to say generous, manner, or else go out of the business altogether. It is satisfactory to note that the institution has been managed with the utmost economy consistent with efficiency, and that it has made wonderful progress in the last few years. But it costs money to conduct a great institution like Toronto University. There have been several causes for an unusual deficit at the present time, among which may be mentioned the large expenditures for buildings, etc., which were necessarily encroachments on the endowment incidental to federation, to which the Government was pledged. Another cause is the general decline in values, and the rate of interest, which has materially affected the University's receipts, and an apparently unexpected outlay of \$158,000 to Upper Canada College, which had to be taken from the endowment.

The Government's course in the matter has not yet been announced, but it is fair to presume that the rather exceptional needs of the University will not be overlooked at this juncture by its Governmental patron.

In Honor of Wesley.

We join with the New York Christian Advocate in welcoming the brother mentioned, and recommending his mission. The Advocate says:

"The Rev. William J. Brown, Senior Superintendent of Wesley's chapel, London, has arrived in this country, bringing credentials and commendations of the highest order from the Rev. Marshall Randalls, D.D., president of the Wesleyan Conference; the chairman of his district; the Rev. Charles H. Kelley, ex-president and delegate to the General Conference of our church; the Rev. W. F. Moulton, M.A., D.D., ex-president, and the Rev. William Arthur, M.A. Such credentials should insure the Rev. Mr. Brown a courteous reception from every branch of Methodism in the United States, as should also his own character and reputation had he come merely as a visitor. But he comes not for

The Missionary Convention.

By The Reporter.

Do you ask me if I was at the services? Well, that will appear in due time. I could make up a report by reading the Toronto dailies, and questioning the preachers. By the way, did you notice that one of the great morning daily papers gave four columns to reporting the Sunday services, and two columns to a report of the meetings on Monday, but another great morning paper only gave two scraggy half-columns to the Sunday services, and no notice to Monday's meetings at all? The evening dailies squeezed in some small paragraphs. The tide of commercialism and raining and politics and municipal schemes, and accidents and murders and amusements flowed on into columns and columns, and only one paper in Toronto paid any serious attention to the Methodist Missionary Convention. How long will Methodist subscribers to these papers continue supine and meek and mild and mum, while God gets a paragraph, and Mammon gets a column, and Methodism is ignored? The reporter recognizes that the papers are trying to meet the demands of the public, but fears that at times they defy and degrade the public taste rather than serve and elevate it. By the way, the reporter was informed that at the time of the recent Theological Conference at Victoria University there was a boxing contest and sparring exhibition in California, and that the latter had columns of report, while the former was all but unnoticed. Even the paper that has merited our thanks this time was all unbalanced in favor of the world, and of godlessness, at that time, so it is not safe for us to mention any names or bestow any praise.

The Sunday services and the Methodist Preachers' Meeting were referred to in the last issue of The Guardian. The reporter noticed one omission in the reported services of the visitors, no doubt because of lack of space and hurry in preparation. No report was given of the faithful service of Dr. J. E. Williams, of Buffalo. At Sherbourne Street church on Sabbath morning he spoke of the progress of redemption through periods marked by the names of Enoch, Abraham, Moses and Christ. The reporter is indebted to The Globe for the following outline of a portion of his thought: "But between the Old Testament and the New there is a great difference. The Old is full of war and tumult, the New breathes the spirit of peace. The Pentecost, the coming of the Holy Ghost to the apostles in the upper chamber, was the turning-point in the religious life of the world. From that day men have gone forth, the Holy Spirit illuminating the written law. In the fourth century it would seem that the church had been taken up to the pinnacle and shown the nations of the earth, and had been offered away over them, and had yielded to the temptation. In the sixteenth century, the Monk of Erfurt had given a new impulse to the religious spirit. But his dispensation was incomplete. It remained for John Wesley to make of Christianity the force it is in this century. His work had loosened the tongue of woman, and the consequences have not yet reached their utmost of good result. Dr. Williams spoke of the hope that Anglo-Saxon civilization would complete the work of Christianity. He was proud to learn of the recent agreement of a treaty of arbitration between England and the United States, and hoped nothing would be allowed to interfere with its adoption and operation. The speaker also referred to the presence with him of Rev. Dr. Dewar and Rev. Dr. Sutherland, by the side of whom whole bands of workers had fallen since he first knew them in the ministry."

What may be the general financial result of the appeals on Sabbath, the reporter cannot say, but has gleaned from the pastors that many of the churches will make splendid advances on last year's contributions.

W. M. S. Meeting.

Did you ask if I was present at the W. M. S. meeting on Monday afternoon? Sometimes the women exclude the men from their meetings, but on this occasion the women cordially invited the men to be present, and the men in large numbers found their way to the meeting, and among them the reporter, so you know now that the reporter is a man, and did go to a meeting. A woman on a platform, a woman speaking or preaching, is to many an attraction, and to some an offence and a delusion. Methodism has always listened for the softening cadence of the woman's voice, and for the wise counsels of the mother-heart, ever since Susannah Wesley advised her son John.

Mrs. J. B. Wilmott presided in the absence of Mrs. Gooderham. Messrs. Southcote and Easton sang two duets, and Miss Roman two solos, all of which were greatly enjoyed. Mrs. Wellington White, from New York, gave interesting details of missionary life in China. She is the widow of a missionary who spent ten years in the Celestial Empire in connection with the Presbyterian Church of the United States. Since her return she has been engaged in the churches endeavoring to create greater interest on behalf of the Woman's Missionary Society. Last year she spoke at 280 public meetings. On Sabbath last she addressed large audiences in two of the city churches. Her address this afternoon was exceedingly interesting. She began by remarking that the first command given to women was to go and speak to men respecting the Saviour's resurrection. She thought that now the command was for them to go to their sisters with the Gospel, or to send them the Gospel, which alone can elevate them to their proper position

in society. Christ was now looking at them from his throne, and knew whether they were doing all they could on behalf of their less-favored sisterhood. Chinese women were under the influence of crushing superstition. The response to the call was not always according to means and ability. This was illustrated by the experience of some collectors. A number of women were appointed to visit in a given district, and to solicit weekly offerings for missions. One lady was asked to give ten or five cents weekly, but she refused for various reasons, though her house was elegantly furnished, and she was arrayed in most costly apparel. Another lady was called upon, and though very poor, with an invalid mother, she expressed her thanks for the visit. In conversation she said she had long desired to know what she could give up for missions. There was but one luxury in the house. It was a little bird, which was her mother's companion, and it sang so sweetly, and did her mother so much good, that they could not part with it. They owned a hen, however, and the profits from the eggs were offered for the missionary cause. The wealthy lady before mentioned bought all the eggs at double price, and thus indirectly she helped the cause. The owner was able from the savings to present \$25 to the funds.

At a mission school in China some native young Christians contributed, by hard pinching, enough money (\$2 per month), to send a native Bible-woman to a distant heathen city. Daily prayer followed the Christian worker, and in one year she returned with a number of heathen women, to whom she had read, who wanted to see the young Christians that had sent the Bible-woman. This native Bible-reader was instrumental in bringing many of her sisters to the Saviour. Mrs. White insisted upon more self-denial and earnest prayer.

The collection was taken, a few questions were sent to the platform in writing, which Mrs. White answered very satisfactorily, and then Bishop Galloway was introduced. He mentioned the case of a young lady in the South who offered for the mission field, and on a day appointed, her friends met to bid her farewell. Some of them were sad at the prospect of losing her from their society, but she heroically said, "Oh, be not sad; I feel as though this was my wedding day; I am married to Christ, and the work of my Lord." Bishop Galloway thought that they were all too selfish. He was reminded of what Paul said respecting his wish to have fruit of the people in Rome, to whom he was a debtor. How did he become a debtor? Simply because, when he was converted, he became a member of the whole Christian brotherhood. It is the same with us. What did they mean by the prayer, "thy kingdom come." If we do not do our utmost, such a prayer is worthless. Bishop Galloway told of a young Brahman, of whom he heard in India, who was met in his rambles on the banks of the Ganges, and on being asked what he was doing, and how he could go among those of lower caste than himself, "Oh," said he, "I'm looking for a Redeemer," and there are millions of heathen just like him.

Epworth League Gathering.

The Epworth League missionary mass meeting in the Metropolitan church found the reporter among the young people. The meeting was run on schedule time, like a railroad train, and superintendents and secretaries and visitors, all alike, had to submit to the orders of the chairman, Senator Cox. Mr. Cox never sets a bad example by making a long speech. If I should say that Dr. Carman was full of fire, and Secretary Crews abounded in practical information and suggestion, and Dr. Henderson supplied beauty and humor and sympathy, and Dr. Williams clinched it all with spirituality and prophetic hope, you must not misuse my amateur descriptive effort by concluding that Dr. Carman was noisy, and Mr. Crews dry, and Dr. Henderson ethereal, and Dr. Williams sentimental. The General Superintendent went up to the point of outlook from which to marshal the forces, and gave a bird's-eye-view of the plan of campaign. (1) The origin, progress and purpose of Christian missions is to establish the kingdom of Jesus Christ among men, and thus re-establish the kingdom of God on earth. (2) The nature of the kingdom must be understood that the plans, agencies, spirit and method may be true and successful. (3) By the fall and sin of man the world is in revolt against God, and must be won back. (4) The church is a divine institution, and is indispensable in the process of setting up the kingdom. (5) The fact, course and triumph of the kingdom are often spoken of in Scripture. (6) We can know something of this kingdom, and therefore proceed with intelligence and confidence in recommending and establishing it, because the kingdom of God is within us, righteousness, peace and joy in the Holy Ghost.

The Rev. A. C. Crews, General Secretary of the Epworth League, said that the strongest feature of the Epworth League movement in Canada was its growing interest in missionary work. This was due to two causes, to the organization of the Missionary Department, and to the Students' Missionary Campaign. Two hundred young men in Canada, a band of student volunteers, were offering to go to the mission fields. The coming missionaries are the educated young men of the colleges, and this accords with apostolic example, for it was the educated apostle who became the great missionary. The Students' Volunteer Movement put emphasis on three truths: (1) Giving; (2) giving systematically, and (3) praying. Daily prayer and weekly giving are joined in a consecrated life, and at least two cents a week is aimed at by the members. The secretary spoke of encouraging advances in some districts, especially the Cobourg District, and called on the Leagues of the three Toronto districts to raise \$3,000 a year.

Dr. Henderson, the Assistant Missionary Secretary, laid on the Leaguers the responsibility

of bringing fire, fervor and force to move the machinery of the church. We have machinery enough and need the power, the enthusiasm, the personal life and love that will vitalize our organization. At the time of the awful accident on the Thames, London, Ont., a few years ago, there was a boy who endeavored to save his sister, and in his effort to do so, went under the water the third time himself. A strong hand seized and rescued him, but the little sister was drowned. On the day of the funeral, he stood beside the coffin, oblivious to all surroundings, and when aroused from his reverie by the movement to put the lid on the coffin, he laid his hand on his sister's cheek and said, "I would have saved you if I could, dear sister; you know I would have saved you if I could." It will be a sad thing if the church has to reverse that heroic assertion in her relation to the great non-Christian part of humanity, and say, "I could have saved you, but I would not." The mission cause calls for the heroism of hope, and not of despair.

Dr. Williams, of Buffalo, clinched it all in a splendid appeal, saturated with spirituality, personal experience and prophetic vision. The breath of the new life known as the Methodist revival came upon the young at first. The reporter was greatly lifted up when Dr. Williams reminded the vast audience that a delusion he once entertained was completely dispelled by history and facts and present forces. The Holy Club at Oxford was not made up of old men, as he once thought, but of young men, some of them in their teens. Young life has great possibilities. The whole world is growing younger as it becomes Christianized, becoming younger with every turn on its axis. When Christ came, everything was old, men and their thoughts and their systems. It is written in the book of Esdras that the times were waxing old. There was a feeling that systems were worn out. Jesus was young. He never became old that the charm and freshness and hope of youth might always attach to Christianity. Jesus is making the world young again. It is said sometimes that the old people stand in the way. "All that the old people need to do," said the speaker, "is to sit on the safety-valve and keep us young people down to work, and we will give them a great ride." All that are in the contest, whether they stand or whether they fall, so be their face is to the foe and their armor used, all will be in at the victory and answer to their names in the grand review of the judgment.

Missionary Breakfast.

Did you ask me if I was at the missionary breakfast? To be sure, I was awake at six, up at seven, down town at eight, and over to the Metropolitan at nine, for, mark you, I am getting into the swing of the convention. Every feast whets my appetite for more; even the breakfast did not spoil my relish for dinner. It is said that ham sandwich has become a permanent feature of the church work. It is the unfailing symbol of refreshments and sociability. The ham sandwich in this case was cold turkey and tongue, potato rolls and bread. If these did not fully satisfy, pancakes and syrup made a good supplement. No elaborate and multiplied courses prolonged the season for refreshments. There is a time to invoke the divine blessing, there is a time to eat, and a time to stop eating, a time to speak and a time to stop speaking. All these were admirably observed. The time to stop eating soon arrived, and thanks were returned to the Giver of every good and perfect gift. The conversation at the tables was very brisk, and the weather was not the only subject of discourse. The reporter overheard the talk on several themes, such as family health, bacteria, electricity, water-power in Canada, the Chicago diversion of water from the great lakes and the Niagara and St. Lawrence outlet to the Mississippi channel.

Senator Aikens presided, and was supported by the visiting speakers and the General Secretary. To reproduce the speeches at this breakfast is too delicate and too difficult a task for the reporter. Besides, the Editor of The Guardian is very strict and definite in the amount of space he will allow to the reporter, because he says that he does not want other church news and personals and obituaries and correspondence crowded out and made stale. Therefore, look out for condensation. The man who spoke the longest, and finds his speech most condensed, must grumble the loudest, and complain to the Editor, for it is not possible to get at the reporter.

The chairman reminded the 188 persons present that a previous missionary breakfast was held twenty-eight years ago, when the Rev. George Young, the Rev. E. R. Young, the Rev. Peter Campbell and their wives, with Rev. George McDougall and his wife returning, were sent out as a missionary contingent to Fort Garry and the west. When the missionary arrived at Fort Garry, there was no church and no parsonage. To-day there are between thirty-five and forty thousand people in Winnipeg, seven Methodist churches, and a Methodist college, with about one hundred students. There is a Conference for Manitoba and the Northwest, with 115 ministers, three of whom are Indians, and 16,131 members. If the next twenty-eight years are as fruitful as the past twenty-eight, there will be a great advance.

Dr. Carman spoke of condensed power. There is condensed power in a genuine watch spring or in a loaded gun barrel, and there is, or ought to be, condensed spiritual power in every church, in every body of organized Christians. The day of Pentecost brought enough of the electricity of heaven to the earth to let us know that the circuit was complete, and the battery was charged, and everything was ready for the work. "Go ye into all the world and preach the Gospel to every creature."

Dr. Sutherland said that this breakfast was intended to introduce the social element into the series of services. The presence of the speakers from the United States is indicative of good feeling between Britain and America. It

is often said that there are heathen at home that need our attention. Most of the heathen at home, however, are heathen from choice. There is one peculiar kind of heathen at home, and that is the kind that does not believe in missions to the heathen abroad. These services should mark a new era in our missionary work. There are calls for extension from many quarters. There is an urgent call from the west coast of Vancouver on behalf of Indians who have no missionary. There is a call, urgent and clear, from many sections of British Columbia, from the rapidly-filling mining districts of Canada. There is a call from West China for extension, and a call from Japan to take up new work in the island of Yezo. The proposal, however, is that this new work in Japan shall be assumed mostly by the native Japanese Methodist Missionary Society, and only be assisted from our general funds. This will call out the resources and develop the spirituality of the church.

Mrs. Wellington White said that this was her first missionary breakfast, and that she was unaccustomed to all the honor that was being shown her. She delighted to see such a company. In China the men and the women took their meals separately. The only reason why men and women sit together in equality and sociability was that the love of God in Christ had made them fellow-heirs of the grace of life, and the responsibility of service. Mrs. White said that her visit was due to the personal friendship, and invitation, and persistence of Mrs. Wallace. I am sure that very many hearts are thankful to Mrs. Wallace. The returned lady missionary further explained the sorrow and strain that come upon the workers when word is sent from the missionary authorities to retrench, and she instanced one case in China where the natives decided that, if the poor Americans could not go on with the work, they would increase their givings beyond a tenth, and give, in addition, one month's pay to the struggling cause.

Bishop Galloway came from the land of magnolias and roses. While the mercury was very low, he testified that he found very warm hearts. He spoke of the friendly relations between Great Britain and the United States, and between the three great branches of Methodism on the American continent. The American Methodists were children of the Oxford Club, of Aldersgate Street, of City Road and Bunhill fields. It was American Methodism that gave Freeborn Garretson to be a pioneer in Canada. It was significant that Freeborn Garretson was converted on horseback. The Methodists have been a moving people with travelling preachers ever since.

Dr. Leonard said that in 1739 the first Methodist society was formed by John Wesley in the city of London, and by multiplication, division and increase, this first society had grown into thirty-one distinct ecclesiastical organizations, with a membership of seven millions four hundred and forty thousand, and moulding about twenty-seven millions of people. He had been thinking about this missionary breakfast, and concluded that it was an evidence of Christian progress. He had lately read the Life of John G. Paton, the Presbyterian missionary to the New Hebrides, and he concluded that there was a vast difference between having a missionary for breakfast and having a missionary breakfast. That was the wide difference between barbarism and Christianity, and we, in our ancestors, had come all that distance. The appetite for stories seemed to be good, as well as for turkey, and the Doctor had to keep abreast of the demand. He told of a minister of another religious body who was appointed to a new charge, and after his arrival he found one very rich man in his flock. The Foreign Mission anniversary came around, and the pastor appealed to the rich member to head the subscription list. He was put off, however, with the remark, "I never give to foreign missions." The anniversary of the Home Mission Society came on, and the pastor tried the rich member again for a subscription. He was refused this time because the Home Missionary Society spent money in the far west and south, when there were plenty of needs just in the neighborhood. In the spring it was decided to put a new fence around the graveyard next to the church. The pastor felt sure of the rich man's assistance in this, and confidently asked a subscription. He was disappointed, however, for the rich man said that the fence was not needed. The people in the graveyard can't get out, and those out of it do not want to get in, so the fence is of no use. Refusals and excuses often simply cover up selfishness. In every heart where the love of Christ reigns and is perfected, there will be a world-wide love.

Dr. Williams, of Buffalo, went back to the times of John Sunday and Dr. Lachlan Taylor, to the times when he was a boy, and his father was a young Canadian Methodist minister. He said it seemed as though it were before the flood, and then, when he mentioned remembering the opening ministry of Dr. Briggs and Dr. Potts, the audience immensely enjoyed the inference that these brethren were venerable indeed.

This brought Dr. Potts and Dr. Briggs to the feet in due time, and their brief addresses revealed their youth and ardor and aptness in a way that pleased the assembly, and crowned the meeting at its close.

It was remarkable that the Rev. E. R. Young and Mrs. Young, and the Rev. Geo. Young, were present at this breakfast after twenty-eight years of service.

Before the closing address, Dr. George Young was called on, and spoke most effectively and affectingly of the fathers and brethren who bade him farewell and wished him God-speed in a similar gathering twenty-eight years previously. They were mostly gone from earth, but the work was going on as vigorously as ever, and growing to marvellous proportions.

General Mass Meeting.

The climax was reached in the great mass meeting of Methodists in Massey Music Hall on Tuesday evening. If a speech or a sermon does

not proceed to a climax, it lacks one of the qualities of power. A series of meetings, whether of a convention, or a Conference, or a revival, should deepen and broaden in influence, as many minds come to be of one accord in one place. The climax was reached with five thousand people present, and the reporter was there. So were several other reporters, for the papers of the city had learned that there was a Methodist missionary convention going on.

Here are two incidents worth noting: The reporter for the Toronto World must have been drawing on his imagination when he reported the meeting, for he said that "Dr. Williams and Mrs. Wellington White also gave addresses and spoke of the great work being done, and the hopeful outlook." Neither of these distinguished visitors were called on to speak at the evening meeting. A regular reporter came up where The Guardian reporter was sitting, and said with authority, and some warmth and indignation, "Where is a chair; can't I get some accommodation? I tell you that this convention has made no provision for the reporters; it serves them right if they haven't had much notice, and it would serve them right if I just cut them off with a paragraph and went home." One of the nineteenth century rulers was asserting himself, and, of course, I trembled. However, as Dr. McLaren was just passing he was asked for a chair, and very obligingly made his way to the platform, and handed down a chair to make the reporter comfortable, and the meeting opened. The Mission Rooms were represented in the music as well as on the platform, because the accountant, Mr. J. N. Shannon, presided at the organ. The singing was most hearty and uplifting. The Rev. G. J. Bishop read the 96th Psalm, and Dr. Potts led in prayer. Dr. J. J. McLaren, as chairman, lost no time in getting at the real business of the gathering, namely, the presentation of Christian missions.

Rev. Dr. Sutherland stated that his remarks would be brief, and merely introductory to the other speakers. These missionary gatherings, and the addresses of the able speakers from abroad, were intended to start the people on the way of benevolence; to excite them to contribute towards the redemption, and enlightenment of heathendom. There was abundance of evidence, he said, that the heart of Toronto Methodism was in sympathy with missions, that the people were loyal to the work of spreading the Gospel. Missions, the speaker said, were not a fad, as some contended, and would not die out. The feeling in their favor was never so strong as it was to-day. The movement for the reclamation of the heathen world was only 100 years old, and when it first began had to confront the ridicule of the world, the apathy of the church, and the antagonism of the whole heathen world. Since that time it had covered the earth, had invaded all lands, and translated the Gospel into over 300 languages and dialects. To carry it on it required the financial support of Christian people. The question now is, "what ought we to do?" In the first place, we had here to meet the needs of the home mission work. A special fund of eight or ten thousand dollars was required for the new settlements in British Columbia; money was wanted for the work among the Indians; and money, too, was required to carry on the labor of converting our fellow-countrymen in the Province of Quebec. Then, too, the foreign work must be extended, and Methodism must do its share with the other churches. Before closing, Dr. Sutherland produced a donation he had received from some little children, patients in the Home for Incurables, who had sent a contribution to the Foreign Mission Fund of about a dollar and a half, the sum total of many pennies treasured up by suffering little ones.

Dr. Leonard was introduced. His theme was "The Kingdom." He developed the subject somewhat as follows: After the wilderness temptation Jesus preached the kingdom of heaven, and gave direction to his disciples to preach that the kingdom was at hand. The Lord's Prayer is the great missionary prayer. "Thy kingdom come; thy will be done on earth as it is in heaven." These are the missionary petitions, and come before the more personal petitions for daily bread and forgiveness. We often reverse this order, we pray for all men and for the coming kingdom last. The coming of the kingdom means the best things for us, and for our families and our communities, churches and countries, as well as the best things for the world. The kingdom about which Jesus talked was to be set up in this world and life, and not in some other world or future life. The kingdom of heaven or of God has come, and is already set up and partially established and developed on the earth. It is to be perfected. Men may be in a sense in the kingdom enjoying many of its benefits, while they are not of the kingdom. A man could be in the Republic or the Empire as a man, but not be of the Republic or Empire as a citizen. Sometimes an earthly kingdom is cheated in receiving a citizen, because he does not imbibe the spirit of the people, or the genius of their life and institutions. He remains a foreigner in his sympathies, aspirations and purposes. The kingdom of heaven cannot be cheated so, for every one entering must enter by a new birth. What is called for in establishing the kingdom of heaven fully in our civilization is Gospel leadership in economics, in industry, in sociology and in citizenship. Between the Atlantic and the Pacific Oceans, on the North American continent, we have the best civilization in the world. The British and the American civilizations lead the world. There is no slavery in British dominions or on American soil. The prize-fight was balked in Texas by a special session of the Legislature, and no prize-fight is legal on American soil. The Louisiana Lottery was voted out by the people of the State. The American saloon is the next foe of civilization that must go down. Whence came this Anglo-Saxon civilization? It is the fruit of Chris-

tian missions to the heathen, for our forefathers were pagan, and it is the growth of twelve centuries of Christian teaching and training. Our ancestors offered human sacrifices, and were bloody butchers. Their heaven was Wallahalla, where they were to feast on the flesh of the wild boar, and get drunk on mead. The very names of the days of the week remind us of our pagan origin. We have Sun's day, and Moon's day, and Tuie's day, and Woden's day, and Thor's day, and Friae's day, and Saturn's day. It is a good thing that some Christians believed in foreign missions when our ancestors were pagan. Then, again, the non-Christian civilizations need the Gospel of the kingdom. Dr. Leonard was privileged to visit China, and he considered the Celestial Empire one of the greatest on earth. A Chinaman is a remarkable man. He has marvellous power of accommodation to cold or hot climates, and he is always industrious and self-supporting. A Chinaman abroad never begs or gets drunk. He is the business man of the East. China has a most fertile soil and abounding wealth of coal, iron and metal beneath the soil. The people have had the three great ethnic religions, Taouism, Buddhism and Confucianism, and their history goes back of Moses or Abraham. It seemed as if God had said, "I will give a superabundance of my best gifts through nature to this nation, and let the world see what natural gift and light can do without the Gospel." The Chinese are lower down than they were twenty-five or fifty years ago. They need the Gospel of the kingdom. Jesus Christ must have China for his inheritance. It would mean the salvation of the whole East, and the settlement of all Eastern questions. Eastern civilizations must be permeated with the leaven of our Western civilization, and that leaven is the Gospel. Dr. Leonard is no pessimist in his missionary outlook. He expected a great jubilee on this earth—a jubilee over the world's redemption, over the setting up and complete establishment of Christ's kingdom in every land. Chicago might desire to have it, but he did not think they would get it. Jerusalem seemed the most fitting place. When the representatives of the nations were gathered, he would suggest that the Doxology be changed to Coronation, and that they all sing:

"All hail the power of Jesus' name;
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."
Then they should divide into companies, Jews and Gentiles. The Gentiles should sing:
"Ye seed of Israel's chosen race,
Ye ransomed from the fall,
Hail him, who saves you by his grace,
And crown him Lord of all."
God's ancient people should sing in response:
"Sinners whose love can ne'er forget,
The wormwood and the gall,
Go spread your trophies at his feet,
And crown him Lord of all."
And then all should join in loud acclaim:
"Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all."

Dr. Hart, the superintendent of our own West China Mission, was introduced, and his modesty, spirituality and heroic life consecration to mission work were evident in his few words: "I am proud to carry the Gospel to the Empire of China," he said, and asked us to pray and work for the conversion of China to Christ. Bishop Galloway was the last speaker. He had a great task before him, but a splendid preparation for it in a vast sympathetic, expectant and responsive audience. He was the man for the occasion, splendid in physique, musical in voice, poetic in description, forceful in argument and expression, and mighty in personal faith and hope. The Bishop said that the great opportunity of his life was his missionary tour around the world. In opening, he gave a most beautiful description of his departure from Vancouver on the Empress of China. The Canadian city left in the wake, and the snow-capped mountains made glorious by the setting sun, the vast ocean ahead, and the calm waters around, the vaster sky with one sun-painted cloud hovering over the ship like a crown of gold, and presently, with silver moon and shining stars, and all reflected in the waters of the Pacific—all this was pictured in polished phrase and with musical tones, such as type, ink and paper cannot reproduce. Then the Bishop started in on his main theme, which was, "Hopeful Signs in the Orient." The very first of these to strike the traveller is the modernizing and westernizing of Japan in a few years. To enter the port into which Commodore Perry sailed in 1853, and to look on the church which stands on the place where the treaty was signed opening the ports of Japan to Western commerce, is to find a transformed Japan from that which existed only forty-four years ago. The Mikado, the 124th sovereign in unbroken line, has abdicated his absolute claims, and given a constitutional government to the people in which absolute religious liberty was an element made secure. The Gospel of the missionary has an open field and a fair chance. The awakened opposition to Christianity throughout the Orient is a second hopeful sign. The priests of the native religions cannot hold the people with senseless idols and sensuous ceremonies, and are bestirring themselves to educate young men to meet the Christian missionaries. The decaying shrines and neglected temples in Japan and China are another hopeful sign. The Bishop, in all his travels, only saw one new temple in process of erection. Near that temple was a coil of dark rope, which was made from the hair of female devotees. Such devotion tells us that the woman's superstition and sacrifice will long hold on to the heathen faith, and it is a call to the women of Christian lands, not

for a like gift, but for similar ardor. There is hope on the woman's side, for the Lord Christ can open the hearts of the Lydias. A fourth hopeful sign was the faith and hopefulness of all the missionaries of all the churches. Discouraging words are not to be heard on the foreign fields, but only at the home end of the work. The Son of God will win China, and will win Japan if the mighty, hopeful, conquering faith of the missionaries is any sign. Then a fifth hopeful sign is the fact that Christian missionaries forget their ecclesiastical differences in heathen lands. Missionary enterprise is putting a premium on Christian unity. There are no ecclesiastical or theological pugilists in the foreign fields. The Bishop here introduced another beautiful description of how, in the city of Jerusalem, the tones from a church bell and a Moslem minaret and a Turkish hugh were harmonized to his ear as they were echoed back from the surrounding hills. He thought that an Olivet faith would harmonize the differences of earth. The evangelical results were very encouraging, and constituted another hopeful sign. Native converts have multiplied from dozens and scores into thousands and tens of thousands. From the days of Morrison in China, and Carey in India, there has been marvellous progress. Morrison toiled into the seventh year of his work to get his first convert. Statistics here can tell a portion of the tale. The seventh and last hopeful sign, of which the Bishop spoke, and one which moved and melted the audience, was the character of the converts. The question is often asked, Can you make good Christians of Japanese and Chinese and Indians? The answer comes in unmistakable cases of genuine conversion and heroic fidelity to Christ. The Bishop met, while in the East, an old man, a noble type of the Samurai class, who himself and two sons were members of the Christian church. One of the sons was first converted. His father commanded him to retract from Christ, and not bring dishonor on the family. The son reminded his father of his filial loyalty through life, but said that he could not forsake Christ. The father again appealed for the family honor, but was again gently and firmly refused. The old military sire of the Orient drew his sword and told the son that he must recant, or the sword would fall, for he would not stand the disgrace: better see his son dead than see him a Christian. The son said: "Let the sword fall, father, if you think that you should kill your son." The sword fell, but not upon the son; the sword of the Spirit fell upon the father, and the family entered the fellowship of believers. The Gospel cannot fail in the great empires of the Orient when such testimony is given for Christ, any more than it could fail in the Roman Empire, where Paul was imprisoned, and John was banished to Patmos. Companions "in the tribulation and in the kingdom and patience of Jesus Christ" have not ceased in the earth.

The Bishop had taken us afar, and now he brought us home, via New York, and, like the distinguished visitor himself, we met no storms and missed no meals. The Methodists had a great missionary convention, and no pessimistic speeches. The atmosphere was never "blue as indigo," but always bright as Olivet. They had missionary meetings where they met, not to talk mournfully of the wickedness of the world, or the badness of human nature, but hopefully of the Gospel and its world-wide design and energy, not the Gospel of despair, but the Gospel of hope and victory.

"Oh, that with yonder sacred throng,
We at his feet may fall;
We'll join the everlasting song,
And crown HIM Lord of all."

Class-Leaders.

THE CLASS-MEETING.

BY "99."

(Continued.)

After lunch, Mr. Digmire returned to the office. He was somewhat worried over some business problems that afternoon, and when five o'clock came, he went home to dinner in not the best frame of mind.

As the evening advanced he felt sorry he had promised to go over to the parsonage. It was in his mind to send Osborne over on his wheel to ask the pastor to excuse him; but he had not the cowardice to do it. He was a man of strong principles, and shrank before such a temptation.

The hour came. He said nothing, even to Osborne. In fact, he was glad that it had so occurred that his son could not readily attend. Eight o'clock found him, knocking at the parsonage door.

Mr. Jacques himself opened the door, greeted him warmly, and inquired after Osborne. "He was kept at home by the unexpected visit of his cousin and friend, who drove over from Coalton Hill this afternoon," was Mr. Digmire's answer. Mr. Digmire was moving in the direction of the parlor, when the pastor said: "Come up-stairs into the study; we are just going to have a friendly chat, and it is a nice, quiet place."

The two went up-stairs. A cosy fire was burning in the grate, and Mr. Digmire was given a large arm-chair, into which he sat himself with a feeling that he almost dreaded the heart-searching that might follow.

Fortunately—providentially, let us believe—the conversation began about Osborne.

Mr. Jacques began it.
"I am sorry your son could not be with us to-night," was the pastor's remark.
"Well, really, I don't know as I am, pastor; I have been greatly stirred by his marked interest in this interview, and I think he is much disappointed at not being here. He is a boy of strange ambitions, and he said some strange

things to me to-day," was Mr. Digmire's response.

In answer to Mr. Jacques' further inquiry, Mr. Digmire rehearsed the conversation which took place during the afternoon, winding up with the remark, "I think he must be going to be a preacher."

"Why so?" said Mr. Jacques. "Why should not a young man want to know his human destiny as a soul among men without him being on the road to the apostolate?"

The preacher then spoke of his experience as a man. He said that it was more to him than his ministerial life. He said that he had a personal life with an individual probation, which was even before and preparatory to his sphere of life as a preacher. Should he be prevented from ever preaching again he would have a Christian ambition to live before the light of God's searching eye a pure, honest career as a witness in whatever sphere he temporarily labored that God saves the soul of man, and gives him a fellowship with himself out of which his thoughts and deeds should be wrought on the higher plane of a heavenly life on earth.

"Well, now," said Digmire, "there we are, and I suppose that applies to me as it does to every man. But, pastor—"

"Don't call me pastor now," said Mr. Jacques. "I'm talking as a man. Call me brother, or call me Jacques, if you will."

"All right, then. That is better, I confess. I was going to say that I have a steady consciousness that I ought to stand in the world where I live and move with the ever-present feeling that as a Christian I should have a business—a purpose, over and above the simple devotion to right doing. I have associates whose principles are no less honorable and just than my own, who make no profession of religion at all, and, indeed, who give no attention at all to what we call spiritual concerns. Yet I am conscious that I am only known, with them, as a fair dealing and trustworthy man. Tell me how am I to take on and declare more, and what more am I responsible to declare?"

This was a clear break into the life of the kingdom. Mr. Jacques proceeded to answer, when a knock came at the door, and Osborne was ushered in. His chums had started for home, and as it was only half-past eight, he could not resist the temptation to come down.

(To be continued.)

Roman's Missionary Soc'y.

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

THE SABBATH QUESTION.

A returned missionary is first impressed by the sweetness and restfulness of home. Then immediately follow the delights of worshipping God in the great congregation, hearing in her own tongue the precious truths concerning God and his kingdom. What a privilege she finds it, to join with so many in prayer and the ascriptions of praise! Then comes the impression of the great number of workers, and the fear of interfering with the task another is doing, or should be doing. Soon comes the appalling conviction that few realize the vital importance of spiritual things, and that there is a division in the camp. The spiritually-minded are burdened by the momentous issues of passing events, while the multitude of church members look only on what would be pleasing, and likely to gain the approval of non-Christian people, believing that if they are only pleased they will be won, and that desired results will be brought about somehow. Yet, to check this aimless living, hoping for results when the conditions are not met, God has had it expressly recorded, "A man is not crowned, except he strive lawfully." Surely He must be grieved, and say, as he watches us to-day, "My people do not consider." For instance, the missionaries are doing all they can to have the Sabbath of the Bible established in heathen and non-Christian lands. When they come home, they are inexpressibly pained by seeing many Christians, and even ministers, ready to support those whose hearts are at enmity against God, as if they could discern what is best for themselves or the nation. God never contradicts himself. "When God saw everything that he had made, and behold, it was very good. God blessed the seventh day, and sanctified it." (Gen. ii. 2, 3.) When he descended upon Mount Sinai, and gave Moses instructions concerning the commands upon "the two tables of testimony, written with the finger of God," he said (Ex. xxxi. 15), "Who-soever doeth any work on the Sabbath Day, he shall surely be put to death." Christ taught that "the Sabbath was made for man, and not man for the Sabbath," also, that "the letter of the law killeth, but the Spirit maketh alive." He fulfilled the law and made it honorable," and commands us to do the same, and, moreover, to "search the Scriptures," meaning the Old Testament Scriptures. If "not one jot or one tittle shall in anywise pass from the law till all be fulfilled" (spiritually), what are we, in our day, to understand by the prohibition above mentioned, and the penalty attached? If Christ sanctioned works of mercy and necessity, what about the penalty when those are exceeded—because there is no idle threat or useless restriction in the Bible? Christ by precept and example taught that the Sabbath should be especially devoted to the study of the "Word of God," and worship in the "house of prayer." If it is taken instead for the daily newspaper, idle resting, or selfish pleasure, what will be the inevitable result? Will it not be spiritual death? What else, or how else could the loving heavenly Father better teach people in the infancy of the world that the death of the body only expressed what took place in the soul when his righteous laws are broken?



"For Christ and the Church."

This Department is edited by REV. A. C. CREWE, 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 Beacomb Streets, Toronto.

COMING LEAGUE EVENTS.

July 15-18—Third International Convention at Toronto.

A meeting of the Executive Committee of the General Epworth League Board was held last week, when preliminary steps were taken to arrange for a great Dominion convention to be held in Toronto at the time of the International gathering.

Rev. Dr. Clark has secured a gavel to be used at the next International Christian Endeavor Convention, the historic shoemaker's hammer, which the pioneer missionary, William Carey used when he was known as "The Consecrated Cobbler."

Our office was honored last week by a call from Bishop Galloway, of the M. E. Church, South. He says that the young people of the South are taking great interest in the coming International Convention, and will attend in considerable numbers.

In looking over League programmes that have been sent to this office, we notice that the books of the Reading Course have provided the material for a number of profitable literary evenings in the League. This is a good plan. Let all the members of the League have some of the benefit which has been enjoyed to a larger extent by the members of the Reading Circle.

It is really too late in the season now to organize a Reading Circle, as the work cannot be completed with any kind of satisfaction before the summer holidays come on. Besides this, the books can no longer be supplied. For those who are contemplating organizing a Circle the best thing to do is to wait a few months, and start in early next year.

If your League is at a standstill, and the members scarcely know what to do, take this copy of The Guardian into the League meeting, and read to those present the items of information on this page, showing what other young people are doing. It cannot fail to be stimulating. The record of what our young people are doing in the various churches, this week, ought to satisfy the most prejudiced individual that the League is a magnificent institution, doing glorious work "for Christ and the church."

We intended taking a census of the attendance at League meetings in Toronto churches during the week commencing January 10, and sent out postal cards to the corresponding secretaries requesting them to count the number present, and let us know. We regret to say that the plan has had to be abandoned, as out of thirty-seven Leagues, only fourteen replied, so that no correct idea could be obtained of the total number of persons attending the League Meetings. We do not feel particularly bad about this, however, as this is about the average number who send replies to communications. Of all letters sent out to League secretaries, Sunday-school superintendents and pastors, not more than one-half are ever answered.

EVANGELISTIC EFFORTS.

Two of the Leagues of St. Thomas have undertaken to regularly supply the services of a church in the outskirts of the city.

At Thornbury a load of Leaguers go out two miles from town every week to hold a cottage prayer-meeting. Several have been converted at these services.

The members of the Hainsville League, Matilda District, have been holding special prayer-meetings, at which four persons have sought and found forgiveness.

Yonge Street League, Toronto, has a "Personal Workers' Class," which includes a few earnest members, who unite to study, pray and work for the salvation of souls.

The Trowbridge League rendered valuable assistance to the pastor in revival services. All who attended the congregation, and others not attending any church, were visited and cordially invited to attend the meetings.

TEMPERANCE WORK.

Nearly all our Leagues hold an occasional temperance meeting.

The Port Dover League frequently takes up a temperance topic, and uses the total abstin-

ence pledge in the meetings. A large number have signed it.

The Cookshire League distributes temperance literature, and uses the pledge.

Every time there is a fifth Monday in the month, it is devoted to temperance in the Paris League.

All the members of the Glenholme E. L. of C. E. are members of the Royal Templars of Temperance.

The members of Wellington Street League, Brantford, are seeking to prohibit the sale of tobacco to minors.

The young people's societies of Newmarket take charge, in turn, of a Gospel temperance meeting on Sunday afternoon.

MISSIONARY ACTIVITIES.

The Yonge Street League, Toronto, has eighty members contributing two cents per week to missions.

The League of Parliament Street church, Toronto, has increased its missionary givings from \$25 to \$130.

The League at Inkerman conducts a missionary meeting every two months on Sunday morning in the church.

Sherbourne Street church, Toronto, has a Giving Band in the League, which averages seven cents each week per member.

The League at Inkerman is trying to establish a missionary library, and already has sixteen good missionary books.

Sherbourne Street League, Toronto, gives \$100 a year to the support of two Indian children in the Coqualeetza Home at Chilliwack.

The Wall Street League, Brockville, has taken up the Missionary Campaign Movement. There are forty-eight members giving ten cents per month.

The League at East Toronto averages six cents per member weekly for every member of the League. This is probably the best record of any League in Canada.

All members of the Grace church, Winnipeg, E. L. of C. E. are asked to subscribe one-half cent per day for missions. They now have \$150 on hand ready to forward to the Mission Rooms.

WORKS OF MERCY.

The E. L. of C. E. at Napanee raised \$30 for the Armenian fund.

The Windsor League has a sewing circle, which has provided clothing for a number of poor people.

Wall Street League, Brockville, has been instrumental in relieving many poor people during the past year.

Mizpah League, Dunham, Que., has undertaken the care of the cemetery grounds, keeping the walks clean, and the grass cut.

The Holstein E. L. of C. E. is gathering papers and periodicals to send to poor schools and other places where they may be needed.

Quite a number of Epworth Leagues have taken up generous collections for the relief of the Armenians. Cobden League gave \$23.

The St. Paul's, Brampton, League visits the county poor-house frequently, and once a year an old people's service is held at the church, when conveyances are provided for the old folks.

The League at Parkhill has a very active Relief Committee, which distributes delicacies among the sick, sends baskets of good things to the poor, and has clothed a number of ragged children, enabling them to attend Sunday-school.

LITERARY DEPARTMENT.

Wesley League, Portland, conducts a weekly normal class.

The London West society is studying Tennyson during the present winter.

Zion church E. L. of C. E., Toronto, circulates a penny series of "Methodist Stories Retold."

Listowell League edits a paper, and puts a copy of The Christian Guardian into each of the hotels.

Bulwer League has taken up the study of geology and British history in the Literary Department.

The James Bay League has been having papers on "The great men of our day in various spheres of life."

The League of Merrickville conducts a Bible study fortnightly. At present the members are studying the epistle to the Romans.

In the League at Woodgreen there is a young ladies' class of eleven, and a young men's class of eighteen, both taking up a four years' course of Bible study.

The following topics have been considered by Trinity League, Goldsmith Circuit: "A Talk on Botany," "Picnicing in Palestine," "Systematic Bible Study."

MONEY RAISING.

The E. L. of C. E., at Cowansville, helped to pay for electric lights in the church.

The Glenholme, Man., League recently bought an organ, and presented it to the church.

The League at Bright has raised \$200 for the new church, principally by voluntary offerings.

The Alvinston League has kept the parsonage in repair, and has assisted the Sunday-school.

The young people at Laurencetown have provided the church school-room with Bibles and song books.

The League at Galt has had the church basement painted and decorated. They now have a bright, cheery League room.

The Burford League has been aiding the trustees in the work of decorating the church, and gave \$50 for the purpose.

VARIOUS METHODS.

At Morrisburg a good choir has been formed, which has been of great help in brightening the prayer and other meetings.

The Dartmouth League hold their prayer-meeting on Sunday evening after public service, and take up the same subject that the pastor has preached upon.

Two of the members of the Paris League have offered to give the society a wall pledge if every meeting during the term is started on time. Punctuality is now the rule.

To prevent members taking the back seats at Wellington Street, Brantford, the last three or four rows of chairs are removed and piled away. Those who attend thus get together and feel more sociable.

The League at Walkerton is divided into three parts by alphabetic arrangement of names, for the purpose of holding socials in the homes of members. These gatherings have been of an informal character, and very successful.

THE ARMENIANS.

Quite a number of our young people's societies have taken up liberal collections for the relief of the Armenians. It might help the collection if, when it is taken up, some information about these unfortunate people could be supplied. It may be obtained in cheap form in a little book called "The Rule of the Turk, and the Armenian Crisis," published by G. P. Putnam's Sons, New York, and circulated by the National Armenian Relief Committee, 63 Bible House, New York.

THE MISSIONARY CAMPAIGN.

We are glad to hear of the success of the Students' Missionary Campaign. Everywhere these young workers have gone, there has been a great increase of interest in our missionary work. The following districts have organized for systematic work, with a view to supporting a worker in the foreign field in the near future: Toronto East, Toronto West, Toronto Central, Bowmanville, Palmerston, Cobourg, Cannington, Brantford, Matilda, Brockville, Chatham, Wingham, Bradford. All money contributed for missionary campaign purposes should be sent to the District League treasurer, who will forward to the Mission Rooms. This will enable the district treasurer to keep an eye upon the various Leagues, and know what they are doing, and thus present a more comprehensive report to the annual convention.

CANNINGTON DISTRICT.

The Epworth League annual convention of the Cannington District, which was held in Oakwood village, January 14, was an unqualified success. The high degree of efficiency characterizing the papers, the genial sociability, and the deep, stirring spirituality, combined to render the occasion one of the most blessed and spirit-stirring in our experience, and reflected much credit upon the participants and Executive. Mr. B. Snell, of Toronto, gave two papers along the line of missionary campaign work, which were much enjoyed. The officers appointed for the ensuing year are: Honorary President, Rev. B. Greatrix; President, Rev. J. R. Real; First Vice-President, Miss Foster; Second Vice-President, James Graham; Third Vice-President, Mrs. (Rev.) W. B. Tucker; Fourth Vice-President, Mrs. H. Shipman; Fifth Vice-President, Mrs. (Rev.) J. R. Real; Secretary, Miss L. Smith; Treasurer, W. S. Loyd; Conference Representative, Rev. J. A. Connell. J. S. McMULLEN, Secretary.

The Epworth League without spirituality is Samson shorn of his locks. It is bulk without life—a giant whom anyone can bind. We believe most heartily in the departments of mercy and help, of intellectual and social culture. They are necessary for the League, just as they are necessary for the individual. He who despises the things of the mind despises the very means by which God would lead us to the higher, diviner life. He who neglects to be merciful and helpful to those about him is not following him who "went about doing good." But there is danger of making the means the end of life.—The Epworth Herald.

Young man, how do you spend your Sabbath? Do you go fishing, hunting, bicycle riding, and read the Sunday papers? Do you say the churches are old fogy, and the ministers no good? Do you say that religion is all right for the women, but not the thing for the men? I'd like to see the family such a man would have. It would be a dark day for this Republic when we turned the Sabbath into a day of recreation. I tell you we can't live without the Sabbath and the Bible.—Burdett.

PRAYER-MEETING TOPIC.

Topic for February: The Christ of Isaiah.

FEBRUARY 7.—IMMANUEL, GOD WITH US. Isa. vii. 14; Isa. ix. 6, 7.

BY REV. THEO. J. FARR, S. A.

The prophets foresaw and foretold the coming of Christ as the world's great Deliverer and Conqueror. In Isaiah are found many references to the event which not only state the certainty of the Messiah's appearance, but describe his person, his character, and his work. The topic Scriptures give us the first of Isaiah's prophecies concerning the coming King. Remarkable it is that seven hundred years before Jesus appeared, the sacred seer drew his portrait, and described his mission. This is divine and marvellous in our eyes.

1. Christ Immanuel, Isa. vii. 14. The prophecy of this verse has its local associations. It was spoken to King Ahaz when Judah was threatened by the combined attack of Israel and Syria. Isaiah declared that both the hostile kings would be destroyed, before a child, that was to be born, should grow up to know enough to choose between good and evil, that is, within three years. These kings were overthrown, and Judah delivered. The child referred to was named Immanuel, God with us, and was a living proof, a continual sign, a growing assurance to the people that God was with them in unceasing love, and help and salvation. This far-off vision, which became reality, is used as the sign and type of a greater Immanuel, who was to bring a greater deliverance, and who would forever be the assurance that God would be with his people. The name Immanuel, famed in history, in the life of the church, and in individual experience, has a complete fulfilment as applied to the Messiah, the Christ that was to come, who is God with us, saving us from our sins, and restoring to us the divine image. The name Immanuel includes the mystery of the Incarnation: (Schell.)

(a) God in the form of man. 1 Tim. iii. 16.
(b) Man with all the attributes of God. Matt. xxviii. 13.

The name Immanuel includes the mystery of redemption:

(a) God with men to save them. Matt. i. 21.
(b) God with men to bless them. 2 Cor. viii. 9.

(c) God with men to make them like himself. 2 Cor. iii. 18.

2. Christ, the Wonderful, Isa. ix. 6. The word "wonderful" here applied by the prophet to the coming Messiah is derived from a Hebrew term, meaning to separate, to distinguish, to make great. It is used here to indicate the remarkable assemblage of qualities that distinguish the Son of God—qualities which make him the Prince of the Four Names; the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. The Messiah was wonderful in all things, as illustrated by the following:

(a) It was wonderful love by which God gave him, and by which he came. John iii. 16; John x. 11.

(b) The manner of his advent was wonderful. Isa. vii. 14; Luke ii. 13, 14.

(c) His humiliation, his self-denial, and his sorrows were wonderful. Philip. ii. 7, 8; Isa. liii. 3.

(d) His mighty works were wonderful. John i. 3; Luke xix. 37.

(e) His death, resurrection and ascension were wonderful. Luke xxiii. 44-46; Mark xvi. 8; Acts i. 9.

(f) His salvation is wonderful. Heb. ii. 3.

3. Christ, the Counsellor. Christ is counsellor, it may be, as a person in the Godhead, and as such, is concerned in all the counsels of eternity—a great thought, and mysterious as it is great. There is another application of the word which comes closer to us, and it will appear when we consider the meaning of the term. Counsellor denotes, says Barnes, one of honorable rank, one who is fitted to stand near kings and princes as their adviser. It is expressive of great wisdom, and of qualifications to guide and give counsel to the human race. Christ as counsellor is thus the one who can give wisdom, which shall be the secret of true success, a thought especially helpful to all young people ambitious for a prosperous life. There is no other counsellor whom youth may trust for guidance, instruction, inspiration and security in the midst of the many allurements that tempt toward evil.

4. Christ, the Mighty God. Christ is declared to be the mighty God is an announcement of his divinity. The prophet could not have intended to call a mere man God. He must have recognized, though not so clearly as it was seen in later times, that the Messiah would be more than man. The doctrine of the Trinity may not have been clear to him, but he could conceive an incarnation of God. And he announces, in his own way, "God manifest in the flesh." Notwithstanding much controversy, it still remains an obvious fact that the natural meaning of the expression is to denote a divine nature. The name God is often applied to Christ, setting forth his divinity.

5. Christ, the Everlasting Father. The literal meaning of this name for the Messiah is the Father of Eternity, and has been variously explained to mean, "the Man abiding forever," "the Father of the future age," "the Father of the everlasting age." Everlasting Father as referring to Christ would imply that "the Messiah will not, as must be the case with an earthly king, leave his people destitute after a short reign, but will rule over them and bless them forever." The great idea which the name conveys is that of duration—our Saviour, the Redeemer of mankind, shall abide forever, his rule, his power, his love, shall know no end. What safety, what honor to be part of the kingdom which shall be eternally permanent,



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

MONTHLY REPORTS TO PARENTS.

The day schools send monthly reports to parents, showing the progress made by their children during the month in the various subjects they are studying. Why could not the same plan be adopted in the Sunday-school to good advantage?

Mr. J. W. W. Stewart, of Dunn Avenue Sunday-school, Parkdale, Toronto, has devised a class record, in connection with which monthly reports are sent to the parents of his class of boys between the ages of twelve and fifteen. These show how many Sundays the scholars have been present, whether on time or not, and the amount of the offering, lesson prepared or unprepared, and some reference to conduct.

This seems to be a practical and valuable plan. Its advantages are obvious. Sometimes boys are sent to school, but remain away unknown to their parents; some start from home in good time, but it is late when they enter the school-room, having loitered by the way; others forget their offering, and many fail to prepare the lesson. The monthly report does much to remedy these things by calling attention to them.

MONTREAL SUNDAY-SCHOOLS.

We had a call, last week, from the Secretary of the Methodist Sabbath-school Association, of Montreal, who supplied us with a copy of the yearly statement of the Montreal Sunday-schools, published specially for the annual New Year's rally. From it we learn that there are twenty-five Methodist Sunday-schools in Montreal, with 536 officers and teachers, and 4,650 scholars, being a decrease of four officers and teachers, and 270 scholars as compared with last year. The largest school in the city is that connected with Centenary church, having 693 scholars; and 60 officers and teachers. The next in size is the St. James' afternoon school, having 63 officers and teachers, and 501 scholars. The missionary offerings of the schools are very creditable indeed. The twenty-five schools have contributed \$2,304.36 to missions, which is probably not excelled by the schools of any city or town in Canada.

THE LIBRARY.

A correspondent writes as follows: "Could you in some way call the attention of superintendents and officers of the Sabbath-schools to the importance of choosing good books for the library? It seems to me that there is too little thought given to this department of our Sunday-school work. What books should we have in our Sabbath-school libraries? What is the object of the Sunday-school library? These are questions that should be carefully considered. What is the use of teaching the children to be strong and firm, and then put in their hands a book which is not? What is the use of teaching them total abstinence, and then send them home to read a book that pictures the hero and heroine sitting down to a banquet where the wine flows?"

These plain words of our correspondent call attention to a most important matter. Some of our Sunday-school libraries have been selected hastily, and without special care. The other day we happened to pick up a book from the parlor table in one of our Methodist homes, and found upon it the imprint of the local Sunday-school library. Looking over it somewhat carefully we found that it was a most unsuitable volume to have in any church library. (1) It was a sickly sentimental story, having no good moral whatever. (2) It had no literary merit, and was full of French and Latin phrases that most readers would not be able to understand. (3) It referred to wine-drinking frequently, without the slightest condemnation. (4) It commended dancing, and spoke of it in such a way as to lead the reader to suppose that it was a very proper amusement for young people. (5) It spoke sneeringly of Methodism, and caricatured Methodist services.

Just think of a book of this kind being in a Methodist Sunday-school library, and yet it was a volume written by an author whose works are to be found in our libraries by the score. We would advise pastors and superintendents to spend a little time looking over the book shelves of the Sunday-school. We shall be surprised if they are not more than astonished at the character of some of the literature which they will find there. This is a subject which will bear a good deal of ventilation, and we purpose giving special attention to it now that we have more space given to the Sunday-school Department.

WORKING IN THE DARK.

An evangelist is always doing this, a pastor need not. A Sunday-school teacher is a pastor, not an evangelist.

Given six or seven boys and a Bible, a teacher ought to get nearer to those boys' heart than their own father and mother, their teachers, ministers, schoolmates, or any other person or persons whatever. That is to say, it is his business to do so, or be trying to do so. He needs to know all about those boys. So far as they are concerned, he must take all knowledge to be his province. Each boy's heredity

and environment is a matter of deep personal concern to such a teacher. It isn't of much use to talk on general lines till you have a special knowledge about the sort of homes your scholars come from. The minister's son sits touching elbows, very likely, with the boy who "gets licked" every time he comes to Sunday-school. The same sort of exhortation is not effective in both cases. Then you want to know how they spend their time week days. Not all boys are in school every day from nine till four, even in this happy land of compulsory schooling. It is astonishing how long and frequent the spells of semi-truancy are in many poor families. The children's help is needed, and the parents manage to avail themselves of it in one way or another. What is the daily life of these unschooled or half-schooled children? What do their eyes see, their ears hear? What is the atmosphere daily breathed in by sensitive souls and bodies?

Even in the commonplace, respectable lives of ordinary children, there is room and call for a legitimate curiosity. The details of their lives ought to be quite familiar. It is a good thing to go, note-book in hand, like a census-taker, and under pretence of jotting down street and number, or some such item, make hasty entries of the number of children in the house, father's business, cats, dogs, and other pets, if any, number of unprotected aunts living under the same roof, etc. All such recollective information, carefully treasured and pondered, will assuredly make a difference in your teaching, and it will also go far to attach the heart of the sensitive small boy to you, as nothing else can be relied upon to do. He will not be insensible to the subtle flattery of finding you really interested in him. It is something he is not used to, and it has its charm. Remember his dog's name, and he may remember the Golden Text for you next Sunday.—Anna Burnham, in Superintendent and Teacher.

LESSON 6—FEBRUARY 7.

TRUE AND FALSE TEACHING.

Acts iv. 32-37; Acts v. 1-11.

Golden Text.—"Man looketh on the outward appearance, but the Lord looketh on the heart."—1 Sam. xvi. 7.

Home Readings.—Monday, Acts iv. 32, to v. 11. Tuesday, Acts ix. 26-29; xi. 22-26. Wednesday, Acts xiii. 1-13. Thursday, Josh. vii. 16-26. Friday, 2 Kings v. 20-27. Saturday, Matt. vi. 1-18. Sunday, Matt. xxiii. 23-33.

EXPOSITORY.

32. "Of one heart and soul"—Animated by common feelings and desires, united by faith to the same Head, and in this common life united with one another. "Had all things common"—This does not mean that all property was thrown into one common stock to be administered by and for the community, for the rights of personal ownership are constantly recognized (v. 4), but only that every one held whatever he possessed, not for his own personal enjoyment, but for the general good; he was a steward for God, using the trust and talent committed to him to feed the children of God. This was not compulsory, but purely voluntary.

33. "With great power"—This means not merely eloquence and force of argument, but great spiritual power. The power of the Holy Ghost was in them.

34. "As many as were possessors sold them and brought the prices"—Not all at once, so as to get a large stock of ready money, but one after another, from time to time, as there was need, and as the spirit of liberality prompted.

35. "Laid them down at the apostles' feet"—The apostles probably sat together at the public meetings. Laying the money at their feet implied that they were to have entire charge of its distribution. "Distribution was made unto every man"—Unto each, according as any one had need. Only those who were really in need received assistance from this general fund. The meaning is not that all things were held in common by all believers, but that cases of real distress were supplied.

37. "Having land (a field), sold it"—Probably a farm is meant, at least some landed property. Barnabas is probably mentioned here as an example of many others who showed their liberality by disposing of their property and devoting the proceeds to the needs of the church.

1. "Ananias, with Sapphira"—We now have an instance in sharp contrast to that of Barnabas. The name Ananias is applied to three different persons in the Acts: 1, a worthy disciple of Damascus who was sent to open Saul's eyes, Acts ix. 10; 2, the high priest before whom Paul was arraigned, Acts xiii. 2; and 3, this Ananias. Ananias and Sapphira were outwardly members of the company of believers, but they loved the praise of men, rather than the approval of God.

2. "Kept back part of the price"—The Greek for "kept back" means literally "set aside" or "appropriated" from the price. It means that they laid aside a part secretly for their own use. Thus the whole was professedly devoted to the Lord. "Brought a certain part"—Or, "brought some part," implying a small part. They kept the larger share, and this in some sense aggravated their guilt. It was an acted lie. The appearance was that of large-hearted self-denial. It covered a covetous, lying scheme more likely to deceive than a spoken lie.

3. "Why hath Satan filled thy heart?"—The question implies, first, that the enemy of souls, the father of lies, had instigated the sin, and secondly, that Ananias could have repelled and escaped the suggestion (James iv. 7). Satan's part in it shows the heinousness of the sin, but is no excuse for the human guilt.

4. "After it was sold, was it not in thine own power"—He need not sell, and when sold, the money was still his own. It was the basest of sins; therefore, to pretend to give all and keep a part. This was not a lie to men, but to God.

5. "Ananias fell down, and gave up the ghost"—Peter spoke no formal sentence. He merely exposed the sin of Ananias. The narrative gives the impression that this sudden death was a "visitation of God." It brought great awe upon the community.

6. "Young men arose, and buried him"—In eastern countries the burial follows very soon after death. The body would be prepared for burial by winding the mantle or cloak or a sheet about it, in accordance with eastern custom; and it would, as is their custom, be buried immediately after death.

7. "Three hours after, when his wife"—It seems strange to us with our modes of life that the sudden death of a husband should not come to the ears of the wife. But this is less marvellous under the eastern modes of life, and the comparative seclusion of women there. Three hours after means after the time that Ananias came in with the money.

8. "Sold the land for so much?"—That is, Did you sell the land for the sum you have laid down here before us, and for no more? Perhaps pointing to the sum still there. This question was intended to arouse the conscience of Sapphira, and lead her to confession. The question failed to arouse her callous conscience. She declared, as before agreed with her husband, that the amount given was the sum for which they sold their land. This declaration unwittingly revealed the lying plot. All who heard it, and knew about Ananias, now perceived that it was a deliberate scheme to deceive the church.

9. "How is it that ye have agreed together?"—Another proof of a deliberate and concerted conspiracy. "To tempt the Spirit"—To tempt is to try, to put to the test. They had acted as if the Spirit could be deceived. "The feet are at the door"—The young men were just returning from the burial of Ananias. Peter saw the result; she must follow her husband. Filled with the Spirit, Peter foretells what would at once come to pass; she would be carried out.

10. "The young men came in, and found her dead"—The swift judgment was announced rather than pronounced. Sapphira fell down and died, was carried out and buried beside her husband.

11. "Great fear came upon the whole church"—Not the fear of man, but an awe of God's presence and power.

PRACTICAL APPLICATIONS.

1. Hypocrisy always follows in the wake of true piety. Wherever sincere believers in Jesus Christ are found, hypocrites are also likely to be found. Barnabas and Ananias belonged to the same congregation.

2. The spirit of ostentation, the desire to stand well in the esteem of men, is fatal to all simplicity and strength of character. If we are right in God's sight, it matters little what men may think of us; and if not, then the good opinion of man or angel is a small matter.

3. Concerted sin is of special heinousness, because it implies deliberation and "set purpose." Two persons must have reached an awful stage of depravity when they can bargain and agree with each other to enter upon the prosecution of a scheme which they know to be wicked and immoral.

4. We are all in danger of keeping back part of what we profess to give to God. We say we lay ourselves on his altar. We say it in our prayers, we sing it in our hymns. Young people, in their consecration meetings, profess to give themselves to God. We all need to watch lest we keep back for our own use something we have thus said we would give to God. Ananias and Sapphira did this intentionally, and thus their sin was very great. But we should try not to fall in our consecration, even unintentionally or in weakness.

5. Lying is a terrible sin, though it be only to men. It is degrading and dishonorable. There are no "white" lies, as some people fancy; all lies are very black. But to lie to God is far worse than to lie to men. We must watch ourselves most carefully in all our relations with God, lest we tell him what is not true. We must be careful that our professions of religion are real and sincere, that we really pray when we say our prayers, that we really worship when we sing our hymns and join in the services of God's holy house.

CHILD-SAVING WORK.

The following is a summary of the work done under the guidance of Rev. C. W. Watch, Brighton, for the year ending December 31, 1896:

Number of children received—By transfer of guardianship, 25; from Children's Aid and other societies, 8; from institutions, 7; from other sources, 3. Total received, 43. Placed out for adoption, 33; placed out under agreement, 4; returned to Shelter, 3; placed in homes second time, 2; left home without consent, 1; died, 1; still in Shelter, 6; number of homes visited by workers, 24; number of applications received for children, 125; average age of the children dealt with, five years and seven months. Number of children placed in various Provinces: Ontario, 30; Quebec, 3; Manitoba, 1; Northwest Territories, 3; Bermuda, 1. Amount of money received to support the work, \$297.93.

In addition to the above a great many cases have been dealt with, and employment found for friendless young people. In all an average of one case a week has been helped. The workers are all unsalaried.

WHAT THE BIBLE SAYS.

1. Christ Immanuel.—1 Tim. iii. 16; Matt. xxviii. 18; Matt. i. 21; 2 Cor. viii. 9; 2 Cor. iii. 18.

2. Christ, the Wonderful.—John iii. 16; John x. 11; Luke ii. 13, 14; Isa. liii. 3; John i. 3; Luke xix. 37; Heb. ii. 3.

3. Christ, the Counsellor.—Philip. iv. 8; Eph. ii. 20-22.

4. Christ, the Mighty God.—John i. 1; Rom. ix. 5; 1 John v. 20; Heb. i. 8.

5. Christ, the Everlasting Father.—John viii. 58; Col. i. 17; Rev. i. 11, 17, 18; Heb. i. 10, 11.

6. Christ, the Prince of Peace.—Luke ii. 14; Luke viii. 48; John xiv. 27; Philip. iv. 7.

THOUGHTS BY THE WAY.

1. There are six terms applied to Christ in the topic. Appoint six members a week beforehand to prepare a brief explanation of each name.

2. What events, from current history, furnish a striking comment on Christ as the Prince of Peace?

3. If Christ had not been Immanuel, God with us, he could not have been Jesus, the Saviour.

4. Christ is the wisdom of the Father, and is made by the Father to be wisdom to us.

5. The Prince of Peace rules by love, so that wherever his government is, there shall be peace, both in the individual and in the nation.

READING CIRCLES.

According to reports sent in to this office, there are thirty-four Reading Circles fully organized as follows:

Table with 2 columns: Circles and Membership. Lists various churches and their membership counts.

Total 576. There are doubtless many Reading Circles from which we have not yet heard. As we are exceedingly anxious to complete the list it would be considered a favor if every Reading Circle would report to this office, giving number of members in the Circle, and name and address of secretary.

GENERAL EPWORTH LEAGUE RECEIPTS.

BRAMPTON DISTRICT.

Weston, \$2; Thistleton, \$1; Inglewood, \$1.75. Total, \$4.75. Rev. C. A. Simpson, Inglewood, Fin. Sec.

ST. CATHARINES DISTRICT.

Welland Avenue, St. Catharines, \$3; Thorold, \$2; Virgil, \$1.25. Total, \$6.25. Rev. Dr. Clarke, Thorold, Fin. Sec.

BOWMANVILLE DISTRICT.

Simcoe Street, Oshawa, \$5; Newcastle, \$1; Hampton, \$1. Total, \$7. Rev. G. W. McColl, Oshawa, Fin. Sec.

GALT DISTRICT.

Galt, \$5; Hespeler, \$5; Sheffield, \$1; Ayr, \$1; Waterloo, \$1. Total, \$13. Rev. J. S. Colling, Elmira, Fin. Sec.

MISCELLANEOUS.

Fredericton, N.B., \$5; Norwich, \$2.60; Thamesville, \$3; Bracebridge, \$2.35; Oakland, \$1; Escott, 25 cents; Grace church, Merlin, 50 cents; Westport, \$1.40; Lambton Mills, \$1; Bethel, Thomasburg, \$1.45; Tweed, 25 cents; Rutherford, \$1.50; Lacolle, Que., \$1.50; Fleming, N.W.T., \$1.50; Glenboro', Man., \$1; Mount Pleasant, Vancouver, \$1; Zion, Romney, 60 cents. Total, \$25.90.

The Christian Life

TRUST.

When obstacles and trials seem
Like prison walls to be,
I do the little that I can
And leave the rest to Thee.

I have no care, O blessed God,
For all my care is thine;
I live in triumph, Lord, for Thou
Hast made thy triumphs mine.

And when it seems no chance nor change
From grief can set me free,
Hope finds its strength in helplessness,
And gladly waits on Thee.

Whitby. —Thos. Wray.

MR. MOODY'S APPEAL TO THE CHURCHES.

Before closing his services in Cooper Union, New York, on December 11, after a series of the most remarkable evangelistic meetings on record, Mr. D. L. Moody issued the following trumpet-call to the churches of America:

Never during the past century has the church of Christ had such an opportunity for the spread of the Gospel as now presents itself. Never has the world manifested a greater interest in religious teaching. All substitutes for Christianity have proved a failure, and the nation is seeking once more for the old paths, the good old way. Let the church arise and make ready for the work.

First, let us have a revival of righteousness among ourselves, and then open wide our churches to those whom we have so long neglected. There were 3,000 churches in two denominations alone last year that reported no accessions on profession of faith. Is it the will of God that millions upon millions of dollars are expended upon these places of worship, to be used but once or twice a week, while our neighbors are needing his message?

Is it not time that the church should arise? If we refuse to work in his service be assured he will turn from the regular channels and find servants who will do his bidding in spreading the Gospel to every living soul.

During the remaining days of this year let us all wait upon our Master for a special preparation for the coming winter, and when the New Year opens, why should not every Christian church in America begin the season with a thirty days' service of Gospel meetings? Why not set aside all other diversions, and church work itself, during January, in a united work for the spread of the Gospel?

The world needs it sorely, and was never more ready to receive it, and it is the privilege of the church to proclaim it. If every church will but answer to this appeal with open doors and hearty response; if every pastor will exert himself to spend and be spent in the Master's service at this special season; if every officer will give his sympathy and co-operation to the work, the church will have cause to remember January, 1897, both in time and through eternity. —D. L. Moody.

THE REVIVAL NEEDED.

You ask me to give a forecast for 1897. What should be done and what can be accomplished? This is a difficult matter, and requires wisdom and caution, for it partakes somewhat of prophecy, and I am not a prophet. But I am deeply interested in my country and our race, and shall speak in general terms. Judging from my standpoint, the essential thing for 1897 is the general revival of religion, such as we had in 1857, that swept the country, and prepared us for the war that soon came on, and those terrible times through which we passed. What I mean is a revival of private virtue and public morality—the two indispensable things for the safety and prosperity of communities. No matter what may be a man's religious belief, he cannot escape these moral obligations. They are older than the church, older than the Bible; they are as old as the race. And every man, whether Jew or Gentile, Catholic or Protestant, believer or unbeliever, if he is a patriot and philanthropist, is bound to do his best to bring about this glorious revival. Every newspaper and pulpit and university should be consecrated to this purpose for 1897. My opinion is that the inspiration of such a movement must come from the religion of our Lord, the only hope of humanity, and hence the Commandments and the Sermon on the Mount should be the daily practice and meditation of every true citizen. Out of this should come the federation of all the churches, without regard to sectarianism or sectionalism. What the church of all denominations now demands is not less godliness, but

more philanthropy. The church is weak to-day, because too much attention is given to ceremonials and too little to practical charity. As there will be no sect in heaven, so there should be no sectarianism on earth. Out of this happier condition of society will come a revival of commercial honesty and legislative integrity, and the wickedness of party strife will give way to a patriotism that will be a new era in the history of our republic. This should be, and I trust will be, the power and glory of Mr. McKinley's administration, and every citizen in the country should take an honest pride in making his administration a glorious success for the welfare of the entire country. And I trust this year of 1897 will be pre-eminently conservative in the preservation of whatever is good, and radical in the destruction of whatever is evil. We are a fast people because we live in a state of feverish excitement, and everybody, ministers, editors, authors, statesmen, are compelled to be the slaves of this abnormal craving after curiosity and nervous excitement. Let us call a halt and resolve that moderation is an element of power and a true source of happiness. The truth is we are burning ourselves out. We do not live out half our days. Before men are forty they are exhausted. The competition is so intense that the battle of life is to a finish. Let us change all this, and with sobriety in our habits and moderation in our customs, and charity toward all men, and true devotion to God, be a healthier, wealthier, wiser people.—Bishop Newman.

SPIRITUAL POWER: WHENCE IT COMES, AND HOW TO GET IT.

Spiritual power is not inert, even among other influences. It utters its protests and exerts its restraints wherever Christianity is known, and as the Gulf Stream current affects climate, it tempers the moral atmosphere of the world. If what we have is good, how much better would more be! It is known by its fruits. Spiritual power lifted the world out of its depth of depravity when He came who is the life and light of men. Spiritual power inaugurated the Reformation, when superstition and formalism had corrupted the church. Spiritual power turned profligate Florence into a Bethel under Savonarola's preaching. Spiritual power has precipitated all the great revival epochs in the annals of the church. It is the Pentecostal gift, the Holy Spirit's indwelling. Our Scripture lesson (Phil. iv. 4-13) itemizes its expression. It is the spiritual joy, spiritual peace (there is no other peace), discernment and quest of "whatever things," by divine standard are the best, and calm content through acquiescence in God. It is more God, all God, filled with his fulness. It is, as Spurgeon says, "Religion on top." A devoted servant of Christ once addressed earnest words to an entire stranger who soon after related the interview to a friend. "If I had heard him," said the latter, "I would have sent him about his business." "If you had heard him," was the reply, "you would have thought that was his business."

"My business," said William Carey, "is to labor for the kingdom of God; and I make shoes to pay expenses."

Spiritual power is not hard to obtain when conditions are complied with. Lay aside every weight. No man can serve two masters. Jacob did not have spiritual power when he was overreaching Esau, and tricking Laban. It came to him when he let go his hold of these things, when he gave up wrestling in his own strength with the angel of the covenant, and hung in weakness upon his heavenly visitor. Power with men comes from power with God. Those that wait upon the Lord shall renew their strength.—Selected.

MATERIAL AS WELL AS SPIRITUAL.

Yes; there is a close connection between the material and the spiritual in Christ's kingdom, as there is between the body and the soul in man's nature. A revival is often conditioned upon the "bringing of all the tithes unto God's storehouse," by making up financial deficiencies, etc. Consecration is never complete till it covers a man's substance, as well as himself. Worship throughout the Scripture is never completed without material sacrifice.

Then, on the other hand, spiritual-mindedness tends to temporal prosperity. And that, too, through means other than those employed by the world, and generally against serious odds besides. It is a mistake to abuse the body or insult the world.

Many who are not at all spiritual are nevertheless "emotional," though their emotions are of the selfish, worldly, panicky, frivolous sort. Then again, some who are very spiritual are not very emotional, but intelligent, sagacious,

philosophical, calm and self-contained, hence it is a mistake to confound spirituality with emotion, or even to class them together as some do who would make apologies for their spiritually-minded friends by speaking of them as "emotional persons." Real spirituality is superior to and supreme over both emotion and intellect, and when one is fully abandoned to the Holy Ghost, he will move upon all these parts of our being as a skilful player on the strings of a harp.—Christian Standard.

Love is not a thing of enthusiastic emotion. It is a rich, strong, manly, vigorous expression of the whole round Christian character, the Christ-like nature in its fullest development. And the constituents of this great character are only to be built up by ceaseless practice.—Prof. Drummond.

TEMPERANCE ITEMS.

More towns in Connecticut voted no license than license, 97 to 71. Hail to the coming day when there shall be no license in town, or country, or State, or nation.

The Rev. Father Lacoste, parish priest of Hull, gave the hotelkeepers of that city public warning from the pulpit on a recent Sunday that he intends prosecuting a vigorous campaign against all violations of the liquor license law.

It is stated that before the death of Hon. W. D. Balfour he framed a number of amendments to the Ontario Liquor License Act, and one of them was the granting of only one license to places of 1,500 population. It is said that legislation along this line will be introduced at the forthcoming session of the Legislature.

The Manitoba Branch of the Dominion Alliance has been formally notified of the decision of the Comptroller of Inland Revenue in favor of its position for the closing of a brewery at Neepawa by withholding the Dominion license. Sir Henri Joly de Lotbiniere has decided not only to refuse to renew the license, but also to decline in future to grant brewery licenses in any local option town.

The Good Templars of England have initiated a movement which we commend to the fraternity in America. The Grand Lodge of England has petitioned the managers of the public libraries of England to place among the books in the libraries certain scientific and other temperance works, believing that the introduction of such literature would prove of incalculable benefit to every community.—National Temperance Advocate.

Toronto Sunday is as quiet as could be desired, and the churches and Sunday-schools are well attended—a state of things full of promise for the future. In this great and beautiful city the strongest denomination are the Methodists; next come the Presbyterians; next the Episcopalians, then the Baptists. We have in the city twenty-five congregations, many of them large, strong and liberal, and some still weak but hopeful. These churches are helpful one to another; and each takes an interest in all, and all in each. Toronto is rich in pulpit power, and in pastoral vigilance and faithfulness.—The Messenger.

To this Province of Ontario may yet belong the honor of practically solving the liquor problem without a prohibitory law. According to the statement made during last session in the Legislature by Treasurer Harcourt, the number of licenses to sell liquor is steadily decreasing. In four years the decrease has been nearly 400. Out of a total of 820 municipalities; 190, or about one-fourth of the whole, issue no licenses. Were it not for the cities and towns comparatively little drinking would be done in Ontario. The old roadside tavern is gone from most places. Public opinion, if wisely and steadily directed against the traffic, will soon reduce it to a minimum in Ontario. God speed the day. One-fourth of the Province has no licenses now, and that is something to be thankful for.

Among the various lines of temperance work in New York, there are few if any more useful than the lunch waggon conducted by the Church Temperance Society of the Protestant Episcopal Church, of which there are five, all at prominent places. The society also intends to erect at Riverside Drive, a temperance saloon for bicycle riders, and additional saloons as fast as possible on roads most frequented by wheelmen, with the hope of counteracting the pernicious influence of the drinking saloons. The general plan was copied by Mr. Robert Graham, from a booth he saw in Belfast last summer. The cost of each will be only \$1,200, and any profit from the sale of refreshments is to be devoted to the expenses of six free ice-water fountains, now being erected.—Independent.

The Family

Walter Gibbs, the Young Boss.

By Edward William Thomson.

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CHAPTER VI.

Rising Water.

Rough navvies, wholly uneducated, much given to horse-play and brawling, yield quickly to courage and audacity a loyalty that kindness can with difficulty win from them. Though Walter had been ashamed of losing his self-control in dealing with Schlitzer, he soon felt that his combative nature had inspired him wisely, for his readiness to strike a man far bigger than himself had fixed him more firmly than ever in the admiration and confidence of his men. They were, for one thing, quite sure that no boss in need of money would have ventured to carry things with so high a hand.

If Walter had been older and more philosophical, he might have been in no wise pained by the evidence that he had won by the wild wrath of a moment what his indulgence of the men had not wholly secured. But their ingratitude rankled in his young heart. He began to doubt whether any of the gang but Jorrocks and Meigs were sincerely attached to him. And this gave him a new air, stern, peremptory, hard.

Under the coldness that had come into his blue eyes the men, like so many children, winced. But they obeyed. His mere demeanor drove the work up to the 15th of November as it had never been driven before. Moreover, the men, feeling the approach of winter, when work for them would be scarce, keenly feared discharge, now that they knew their pay was secure if they worked on.

Rain began to fall on the fifteenth of the month. Up to this time the weather had been unusually dry and fine. Loon Lake, low as it had been in October, had continued to dwindle. Imagine a vast and very shallow saucer, with an uncommonly deep depression in its middle. This depression may stand for Loon Lake, and the shallow sides of the saucer for the two-miles-wide low hay land that lay on three sides of the water.

Into this great meadow of wild hay the rain poured, not from the sky only, but in little streams from the wet surrounding forest, and more or less distant hills. Walter, sitting in the shanty, with all his men idle and under wages, moodily listened to the downpour on the roof of accops.

A hundred dollars would not pay for the direct loss by each day's rain, to say nothing of the loss of profits unearned, and the danger that the job might not be finished as contracted for. Yet the fears that soaked into the young boss with three days of steady downpour were trifling to the dismay with which he read a letter that came on the morning when fine weather had returned.

His mother wrote from St. Augustine, Florida. His father, she said, had so far recovered that she had read to him that letter in which Walter asked for a cheque and authority to use the moneys Mr. Hebdon had paid, or should thereafter pay, on the contract—the letter in which Walter had given some account of his work on the job.

"Your father was greatly pleased on the whole," Mrs. Gibbs wrote, "and I send you the cheque for the money in Mr. Bemis' hands, and the papers your father signed. But he seemed a good deal puzzled because you did not say anything about the dam. He said, of course, you must have built the dam when you concluded to take out the deep rock, and he wondered you had not said anything about it. He worried over this all night, and next day the doctor positively forbade him to do any kind of business, or even let his mind run on business."

"Indeed," the letter went on, "the whole matter fatigued your father so much that he had a sort of relapse, and has again sunk into that curious, listless, sleepy, indifferent state he was in before. You had better write and tell us all about the dam, so as to ease his mind when he recovers interest again."

"We expect to be home before Christmas, for, physically, your father has picked up wonderfully. It is only that his brain is still suffering from some sort of pressure due to the blow on his head. But the doctor says he will certainly be quite well before Christmas."

As the young boss read the letter his brain

fairly reeled with sudden perception of what he had neglected. He had not pondered enough on the engineering of the contract. He had been too much absorbed in the actual excavation, the difficulties of supply, and the troubles with Hebdon and about money. He had never reckoned that Loon Lake would probably rise in November, but had thought of the hay-land as flooded in spring only. He now experienced that dreadful daze of the mind which comes when one suddenly understands that he has overlooked a fatal danger that was "right under his eyes," as it were.

A rise of nine feet in Loon Lake would, he knew, send a thin stream of water down the bed of the creek in which his men were excavating. A rise of one foot would bring the surface of the water as high as the bottom of his excavation, though it would be then held far back by the very rock he meant to take out.

It was now clear that he would need a dam across the creek up near the lake, in case it rose more than one foot. He would need this dam to keep water off the shoaling upper end of the deep rock he meant to excavate. The men could not drill and blast in water. And if they should not get out all the rock upon the first of January, his father and mother would be utterly ruined, and deeply in debt.

The outlet creek, in which he was excavating, ran like a deep gash through the clay of the hay-land for half a mile. Its head connected with the lake by a sort of bay two hundred yards long. The upper end of the eight-foot-deep excavation would stop about half-way up this bay, which was a hundred and forty yards wide at that point. Therefore he must build a dam one hundred and forty yards long, and high enough to hold back any probable rise of the lake in November and December.

Now Walter saw very clearly that the enormous price his father was getting for the deeper excavation had been intended to cover the cost of the dam, and the risk that it might be carried away.

With bitter regret he reflected that he might have erected the dam on dry land or rock if he had foreseen the need. Could he do so now, after three days' rain? Taking Sam with him, he went up the creek, and found that the water had already risen three feet in the deep depression of the lake and outlet bay. The hay-land was still unroofed, but he must build his dam in two feet of water. How high it must be he could not tell, for he had never questioned any one as to the rise of the lake in autumn.

Walter, though feeling almost at his wit's end, explained the situation to Sam.

"It will take a good many men to run up the dam," said Walter. "I can't take a man off the job. These navvies don't know how to build a dam, anyhow. It's mighty little I know myself. I guess the best plan will be to rig up a lot of stout three-legged trestles, give 'em a slope to the front as lumbermen do and plank them."

"But plank won't hold back water," said Sam. "It would leak through the cracks."

"Yes, plank alone wouldn't do. But we can fill clay in front. Or, say, we can fill in the front with hay, and throw mud in front of that. Hay? Why, I guess that's what Jaffray was thinking of!"

But straightway he reflected to himself, "Surely Jaffray would have warned me if he'd seen I needed a dam."

The truth was that Jaffray had never really given his mind to the engineering effect of the deepening of the excavation. There were some things, he admitted later, which even his experience had not taught him. The use to which he designed to put the fact that the marsh grew vast quantities of wild hay was quite unconnected with dams.

"Well, Walt, I guess it will be all right," said Sam, soothingly. "You can build the dam. I can see myself that your plan will work. All I've got to say is, go at it. There's no time to be lost."

"I'm afraid time enough has been lost already to knock the profits off the job," said Walter. "But I'll go straight to the Carry, and try to get men together. The worst of it is that the river-men are mostly gone to the woods already, or on their way. Oh, Sam, I've been working under a terrible blunder."

"Well, who could have thought it? It's queer father never mentioned the dam to you."

"Only when he was delirious. Don't you remember, Sam? I thought it was the Buckstone Bridge dam he was crying out about when he was so ill. I guess he never really expected he would go deeper than four feet, and so he didn't talk about the dam to me. My, I've been an awful fool!"

"Never mind, Walt. Pile in; it will come all right. We've got to finish the job somehow. Let's get a big gang together right away."

But Walter did not reply. A long silence fell on him. He sat down on the still dry bed

of the creek and looked more than ever desperate. When he spoke it was to say:

"Sam—more men—fifty, perhaps! Perhaps for a week or more. And more rain may come any day. The expenses may be heavy. The dam may be very hard to build if the water rises fast, and all the money spent on it may be wasted. And at whose risk? Who's advancing our money?"

"Mr. Gemmill, of course," said Sam. "What then? Don't be bothering him!"

"Why, I must tell him about this. He may not approve. I dare not put him in deeper without explaining."

To confess that, after all, he had misrepresented affairs to the banker! To confess that he had been ignorant, unforeseeing, rash, neglectful! To confess that this great trouble arose from his blind undertaking of the deep excavation! Surely it would destroy Mr. Gemmill's confidence in him. Could it be believed that the banker would risk more money in his hands? And if he did not—if he required an immediate abandonment of the work—what then? The sick father and the dear, hopeful mother would be utterly ruined and heavily in debt!

"But why should you be in a hurry to tell Mr. Gemmill?" asked Sam, unconsciously expressing the very temptation that was tearing at Walter's sense of honor. "The lake mayn't rise more. Get a big gang together and pile in."

Walter reflected again in silence. Why give up, why confess before trying what he could do? Was it wise to alarm the banker? Mr. Gemmill might take a more gloomy view than the risks warranted. He might stop the work, whereas boldness might pull it through.

Yet the still small voice kept up the struggle. It whispered very clearly, "Mr. Gemmill trusted you. You're in duty bound to tell him of this at once. He should have the choice of withdrawing or going on."

"That's all nonsense," said Sam, angrily, when Walter again spoke his mind. "What's the use of scaring Mr. Gemmill out? You haven't tried anything yet. Who knows but you can get men right away? Don't funk this way, Walter."

"I don't think I'm funking, Sam. I'm trying to see what's right, and sensible, too. It's a new case. I'm in a great difficulty. I've got Mr. Gemmill in with me; he thinks it's all plain sailing; what would he have a right to think if I should bring the contract to a greater loss than can be incurred by stopping now, and had never told him I was in this fix?"

"But you don't know you are really in a bad fix. It may be easy to put up all the dam that's needed. Inquire. And above all, don't waste time. Why, you might put Mr. Gemmill beyond all risks by piling in on the dam to-morrow."

This was the consideration that battled most strongly against Walter's prompting to inform his backer. By energy he might still save the contract and make a profit. He might thus be acting in Mr. Gemmill's best interest. But by telling him the danger he might frighten the banker into choosing to bear the losses that immediate stoppage would involve, rather than boldly taking a new risk that might bring him out with a profit.

The humiliation of telling the case to his backer seemed harder the more he thought of it. Could he not avoid that?

He took out his note-book and tried to estimate the losses to come of stopping now. He estimated, too, the far greater losses to come of going on, building the dam, and after all failing to complete the job in the contract time. And the greater the danger of loss, the greater his obligation to inform the banker!

It was a hard quandary for a youth whose disposition, like Sam's, was all for action, all for grappling with the difficulty and the risks. At last Walter thought of a middle course. He might go to the Carry at once and see if men were to be had. He would consult any of them who understood the building of dams, as nearly all river-men do. Then he would be able to decide whether the magnitude of the enterprise required the disclosure to Mr. Gemmill.

As Walter almost resolved on this course he felt pricked in conscience. It did not seem perfectly frank to Mr. Gemmill. But he told Sam what he intended.

"That's right," said Sam. "What's the use of bothering Mr. Gemmill? Keep dark and do the best you can."

Keep dark! At the words Walter's soul rose in revolt. Keep dark! Conceal the truth from his benefactor! Play the sneak to him! Sam had hit the bull's-eye of Walter's honor. But he did not rebuke Sam. He wanted no more talk, no more temptation.

"Sam, I won't keep it dark. I will at once write the precise truth to Mr. Gemmill. If he can't trust me any longer so much the worse for

me. Anyhow, I'll do all I can to deserve to be trusted."

"And you won't be. And the job will be stopped. And father will be ruined. You're a fool, Walt," said Sam.

"Don't let us quarrel, Sam," said Walter, holding out his hand. "I've got enough to worry through without that. You wouldn't have me go against my conscience."

"Only I wish you hadn't that kind of girly-girly conscience—that's all," said Sam, looking still vexed, though he was secretly glad of the strong grasp of Walter's hand.

Walter drove at once to Elbow Carry, that he might catch the afternoon mail. He felt disinclined to tell Jaffray at once about the need for a dam. It was a matter so much for Mr. Gemmill's decision that the young boss resolved to disclose nothing of his difficulty to the tavern-keeper until he should have received the banker's reply. It was not till he had written and posted his plain statement that he went to the landlord of the "Royal Arms."

"I've been thinking of increasing my force again," said Walter. "Do you suppose I can get a gang of river-men together quickly if I want them for a few days?"

"No, sir, you can't," said Jaffray, holding his eyes firmly together. "Peter Black has hired every man in sight. He's coming up to-morrow himself, and he's had two agents here these three days. They've got a hundred men together, and he's expecting to bring another hundred from Garroch and thereabout. You'll have to pay big money to get men for any short job. Peter Black's hiring 'em for all winter."

The Carry seemed overrun with shantymen, but on going among them Walter found Jaffray's report true. They were mostly "going up" for Peter Black, a very enterprising young lumberman.

Walter felt dismay creeping more and more deeply into his heart. Even if Mr. Gemmill should consent to the building of the dam it was doubtful if men enough could be assembled to do it speedily. Nothing but very high pay would hold them even one week from going to the backwoods for the winter.

Walter felt that Mr. Gemmill ought to know this, too. So, about the middle of the afternoon, he telegraphed these words to the banker: "In reference to my letter posted this forenoon, I find river-men will be hard to get and must be paid about double wages for a short job."

The young boss now felt that he had done all he could to inform his backer fully. On that point his conscience became easy. The effect was to set him thinking calmly about what he should do in case the banker should tell him to go on with the dam.

He soon saw that he should need no manufactured material for the work if it were built on the plan he had sketched in talk with Sam, except about three thousand superficial feet of three-inch plank, and some kegs of heavy spikes for the three-legged trestles. Hay, mud, and light timber for the trestles he could obtain close by the dam site. Walter quickly found that he could buy the plank at a saw-mill, and the spikes at one of the stores.

The next question was as to getting these materials quickly to the dam site in case of Mr. Gemmill's consent. Had Jaffray plenty of waggons and teams likely to be disengaged for the morrow? With this question he went to the tavern-keeper.

"No," said Jaffray. "You know I haven't got a great bunch of horses on hand at this season. When the time for teaming men that drive the river has passed I sell off some horses and send more to the woods. And every team I've got is engaged for to-morrow and three days after, to take Peter Black's men and supplies over the Carry to the steamboat landing on the upper reach."

"That's bad," said Walter, gloomily, for insurmountable difficulties seemed to arise on every hand.

"What are you wanting teams for anyhow, young man?"

"It's possible I may have to build a dam, sir," said Walter, thinking it best to explain to some extent.

Now a hint was as good as a long story to the shrewd tavern-keeper. Before his mind's eye the map of Loon Lake, its hay-lands and its outlet creek suddenly spread.

"Thunder and lightning!" he cried, as if aghast. "I tee-totally forgot you'd need a dam. But of course you will—on account of going so deep with the excavation! Jerusha, here's a pickle! There'll be six feet of water to fight. Why didn't you get at this before?"

"I never thought of it at all, Mr. Jaffray," said Walter, wofully. "Seems as if I had been stone-blind."

"Don't get scared, son. A man can't think when he's scared," said Jaffray, kindly, laying his hand on Walter's shoulder. "Come into my back room, and tell me just how things stand."

While the young boss explained the situation and all his proceedings, Jaffray sat winking furiously. He closed his eyes at the conclusion of the story for fully five minutes, and was deeply buried in thought. Finally he remarked, decisively:

"I'm going to try if I can pull your chestnuts out of the fire, or water rather. Certainly they're in it pretty deep. No men to be had—water rising—why, if there's more rain soon there may be a stream over your work before you can say Jack Robinson. I guess you'll have to drop this job right away."

"That's ruin," said Walter.

"Oh, I guess not," smiled Jaffray, with much winking. "But I ought to have had more time to work on Hebdon's mind. I was reckoning to stop you about the middle of December."

"What do you mean, Mr. Jaffray? You've hinted at this before, but I never could understand your meaning."

"I mean that Hebdon went into that contract

like a blind man. He's a kind of crank, and green as grass anyhow. He hadn't been here a month, he hadn't examined the contract that his dead uncle made, he didn't know what obligations he inherited with his estate. He got it into his head that he'd do wonders by draining that hay-land, and before I'd heard anything about it he made the contract with your father. Now I'm going to remind Mr. Hebdon of the existence of Windy Jim."

(To be continued.)

BEECHER'S LESSON IN SELF-RELIANCE

Henry Ward Beecher used to tell this story of the way in which his teacher of mathematics taught him to depend upon himself:

"I was sent to the blackboard, and went uncertain, full of whimpering.

"That lesson must be learned," said my teacher, in a very quiet tone, but with a terrible intensity. All explanations and excuses he trod under foot with utter scornfulness. 'I want that problem; I don't want any reason why you haven't it,' he would say.

"I did study two hours."

"That's nothing to me; I want the lesson. You need not study it at all, or you may study it ten hours, just to suit yourself. I want the lesson."

"It was tough for a green boy; but it seasoned me. In less than a month I had the most intense of intellectual independence and courage to defend recitations.

"One day his cold, calm voice fell upon me in the midst of a demonstration, 'No!'

"I hesitated, and then went back to the beginning, and on reaching the same point again, 'No!' uttered in a tone of conviction, barred my progress.

"The next—and I sat down in red confusion.

"He, too, was stopped with 'No!' but went right on, finishing, and, as he sat down, was rewarded with 'Very well.'

"Why," whimpered I, "I recited it just as he did, and you said No!"

"Why didn't you say 'Yes,' and stick to it? It is not enough to know your lesson; you must know that you know it. You have learned nothing until you are sure. If all the world says "No," your business is to say "Yes," and prove it."—Ram's Horn.

HE BEGAN AT HOME.

A great many boys no sooner leave school than they begin to hunger for the great world outside. Home becomes distasteful, ordinary tasks tedious, and the freshest, most active period of the young fellow's life is wasted in reaching forward to a greater future or in vain regrets. Not so the man who succeeds, wherever his post may be.

A young man who had been born and brought up in a New England country town began to prepare for college, and decided that after his college course he would go to the Pacific States and begin life in the spirit of a pioneer.

During his two years of preparation for college he was the most active member of his own church—which was declining in numbers, owing to the removal of many families to the city—and of the Village Improvement Society, which had become a social feature of the town. Through his efforts the church was repaired, and its lawn and churchyard beautified. He marked historic places on the old roads, and set up new guide-posts. He secured a drinking fountain for the public square, gave entertainments in the poorhouse, and set out an orchard on the old farm home.

An old farmer, with crumbling buildings and sinking walls, met the young man one day under the cool village elms, and said to him, "They tell me that you are going to college."

"I hope to go."

"And then out West?"

"Yes; that is my purpose."

"Then, if you are going away to leave us all, what makes you take so much interest in these affairs of the old town? What you are doing will never do you any good, and we'll all be gone if you should ever come back."

"I think we ought to try to be of some service in the community in which we live," said the young man. "All places are endeared to us where we have tried to do good. They make pleasant memories. I am sure, if I have done anything for the benefit of the old town I shall not regret it."

This young man graduated well and went to the Pacific slope. He succeeded in life. With his good sense and eager, unselfish spirit, it could hardly be otherwise. He became mayor of a young city, was sent to Congress, and did much for the development of his own State. It was success organizing in his soul that prompted him to secure the fountain for the square in the old, elm-shaded New England town. Seeing what ought to be done, and then doing it, is the way that success begins.—The Wellspring.

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TO PUBLISHERS: Books to be noticed must be addressed to the Editor. The prompt mention in our list of "Reviews" will be considered by us as an equivalent to the publishers for all notices received. The interests of our readers will guide us in the selection of works for fuller notice.

TO CORRESPONDENTS: Do not use abbreviations; write proper names with extra care; do not write with pencil, if ink can be had; do not use pale ink if you can get black; write only on one side of the sheet; do not put matter intended for the Editor and business items on the same sheet; in obituaries leave out irrelevant matter, poetry, and prayers; avoid personalities; condense. No manuscripts returned unless stamps are inclosed by the sender for that purpose.



NO SKEPTIC, CRITIC, OR PESSIMIST.

A genuine Methodist, or, for that matter, a proper Christian, should not be a Skeptic, a Critic, or a Pessimist in his thought toward Christian Missions, at home or abroad, but a Believer, a Supporter, and an Optimist.

Another proposition of equal importance we wish to place alongside the foregoing, and it is that every Methodist should support, strengthen, and expand his own Missionary Society, and not give his zeal, or divert his money to other Societies.

The propositions above will furnish sufficient matter for editorial remark in this issue. They were fundamental in the Methodist missionary convention just held in Toronto, which was a great success. The attendance at the meetings was very large, the speeches good, and the enthusiasm deep and decided. The success was built up on a genuine interest in the cause of missions and not on any newspaper boom. The experience and the remarks of "the reporter," as revealed on the second and third pages, throw some light on the relation of the daily papers to Methodist movements. Between modern Methodism and the modern press there should be the utmost friendliness. We do not know what provision the missionary authorities made for reporters through the series of services, but we are sure that the officials of the Methodist Mission Rooms are always obliging to the daily papers, and if there was any oversight, it was unintentional. We are also of the opinion that if such a series of meetings had been political, or if they had been prosecuted by some other churches, that double the space would have been given. Some day the kingdom of Jesus Christ will dominate the press as much as it does now the pulpit.

Christian missions must be very near to the heart of Jesus Christ, and for that reason should live in the constant thought of the Christian. Christian missions have their inspiration primarily from the mind of Christ, and not from the condition of the heathen. "The love of Christ constraineth me," is the motive power of the Christian missionary abroad, and of the true missionary worker and giver at home. As Dr. Leonard said, wherever the love of Christ is perfected, a world-wide love is born in the human heart. The love of Christ, like the love of God, is intimately associated with the condition of humanity, which is bad enough. That condition is better known to Christ than to us, and the stoop of his love to the cross and the grave is better evidence of how serious and awful that condition is than any description or surmising outside of Holy Writ. The love of God is primal, perennial and powerful. We love him because he first loved us, and we love one another, and the whole world, because his love is perfected in us.

Where would one go to find a genuine skeptic on missions. Illustrious men of science, such as Charles Darwin on the one hand, and William

J. Dawson on the other, have been supporters of foreign missions. The pioneers of extending commerce are the companions of the missionaries, so that intelligent merchants, manufacturers, and shippers are the friends of foreign missions. One must hunt up a professional secularist or infidel, in order to find a genuine and positive unbeliever in missions. There are many apathetic Christians, and a multitude of non-Christians, who give no thought to the matter, but such are not downright skeptics. By going abroad one might find genuine opponents of Christian missions. Bishop Galloway pointed out to us that Buddhist priests in Japan and China were waking to the fact that they must fight these Christian missions or lose their people from the ancient superstitions. We might safely conclude that the Sultan of Turkey, Abdul, the cruel, is a genuine unbeliever and active opponent of Christian missions. The sword of Islam is one of the bitter unbelieving forces that Christianity will have to reckon with as the crescent goes down before the cross. If these lines fall under the eye of any unbeliever, may the bad company he is in move him toward the patient, loving Christ.

The critic of missions is another character. He is a defective Christian at home or a traveler who has picked up some inadequate information or some half-truth, and has jumped to unfair and unwarranted conclusions. Any man who leaves out of account the almighty power of the Holy Ghost, and the infinite love of Jesus Christ, or who forgets the small beginnings of Christianity in the Roman Empire, is liable to become critical on foreign missions. There has been an unusual amount of criticism of mission work for some years in daily, weekly and monthly periodicals, and as a result, there is a certain amount of doubt in many minds as to whether mission work is needed or wise in the great empires of Asia, or amid the tribes of Africa, and as to whether it is really successful where it is undertaken. The criticism is sometimes turned against the missionaries and their lives and methods of work, but more frequently, perhaps, among us, against the Missionary Boards and authorities at home, on the ground that they are unduly expensive or extravagant. We have heard of a contributor who enclosed one dollar and a note, explaining that ten cents were for the heathen, and the ninety cents were for sending it out. Another contributor, however, of whom we read recently, can beat the one just mentioned. A clergyman in England had taken an offering for foreign missions on Sabbath, and on the following Monday went into a store kept by an old lady of his parish. Previously he had always been cordially received, but on this occasion was treated very coolly. He inquired the cause. The lady shopkeeper said: "Yesterday was your missionary day, and I put a sovereign into the collection. I marked that sovereign, and already I find it back in my store. I have long suspected, and now I know that them heathen never get a cent of the money." Where does the money go, and how is it apportioned? Without arguing the case as to expense of management, we simply present the facts as regards our own Missionary Society. If \$1 is given, about thirty-four and a half cents go to the domestic missions, thirty-one cents to Indian missions, a little over three cents to French missions, and nearly two cents to Chinese missions in British Columbia. Thus seventy cents and over is accounted for within the Dominion of Canada. Nine cents go to Japan, and a little over four cents to China; thus thirteen cents find their way to the foreign field, and eighty-three cents of the dollar is accounted for. About two and a half cents are used for affliction and supply, and for superannuated missionaries. Nearly two cents are used in circuit expenses, and district chairmen's expenses, which expenditure is not controlled from the Mission Rooms. About two cents are used for salaries at the Mission Rooms, and three-quarters of a cent for the Superintendent of Missions in the West. This accounts for ninety cents of the \$1.

and the other ten cents is used for annuities on legacies, interest, discounts, publishing, rents, postage, telegrams, stationery and travelling. This will make the whole matter plain to our people as to the facts of the case. One word of explanation is needed. Thirty-four and a half cents mentioned above as going to domestic missions is the direct cash outlay to them, and when their proportion of the expenses is added to the thirty-four and a half cents, it brings the amount up to forty cents of the \$1, or forty per cent. of the whole.

The missionary pessimist is still another character. He believes in missionary enterprises and prosecutes them, but he does not expect any great results. He does not carry on missions with the hope of saving the heathen and leavening their life, private and public, with the Gospel, but with the hope of hastening the second coming of Christ. The Gospel under such a theory is preached not as "the power of God unto salvation" (Rom. i. 16), but "for a witness" (Matt. xxiv. 14). Dr Daniel Steel, in Zion's Herald, referring to missionaries working under this plan, says: "They are not allowed to establish schools, to erect church edifices, to build parsonages, to found hospitals and medical dispensaries, nor to preach to the same congregation long enough to impress saving truth upon the darkened pagan mind. They are instructed to go into a village and preach once and move on—having accomplished the purpose of preaching the Gospel for a witness, not to make disciples and to train them up into fully developed Christians in accordance with the great commission in Matt. xxviii. 19, 20." Those who hold that the condition of society will not improve, and cannot, but must go from bad to worse until Jesus comes again, must preach the Gospel with gloomy outlook, awaiting the Second Advent. The pre-millennialists are the pessimists. We say it with some gratitude, and not with boasting, that, as far as we know, Methodist missionary enterprise throughout the world is based on a hopeful expectancy and an unwavering faith, that men and women and children and communities and empires and civilizations can be, and will be, leavened with the Gospel, and the kingdom of heaven is here, and will come to perfection gradually and surely, not with marvels and shows, but quietly, spiritually and triumphantly. Bishop Thoburn, of India, treats this matter briefly in his "Christless Nations." He says: "I do not care to inquire concerning its origin, but we are confronted by the melancholy fact that too many of the friends of missions have ceased to believe in victory. I have read the New Testament with some care these many years, . . . but up to the present time I have utterly failed to find any trace of the Gospel of despair. . . . Hence, we who are at the front have no other thought than that of winning the battle in which we are engaged. . . . We confidently expect the strongholds of sin to be beaten down, and temples of righteousness to rise upon the right hand and the left, until at last, not only the great empire in which we live, but all the kingdoms of this earth, shall become the kingdoms of our Lord and of his Christ. . . . Ours is a Gospel of hope, a Gospel of life, a Gospel of light, and a Gospel of holy triumph."

Members of the Methodist Church, and Methodist people generally, will do best, will accomplish most for the world's evangelization, by supporting the Methodist Missionary Society, and not the China Inland Mission (Rev. Hudson Taylor), or the Christian Alliance Missions (Rev. A. B. Simpson), or the Salvation Army missions in India or elsewhere. There is room enough in non-Christian lands for all of these societies, and we admire their heroic sacrifices and services, and wish them a hearty God-speed, but there are serious defects and drawbacks in their methods and views, which it is not seemly to discuss and magnify, but which

amply justify Methodists in preferring their own society, which has wrought so much within the Dominion of Canada, and in Japan and China. Let us put on a forward movement in our own work, and prosecute it in praying and paying, and with faith and hope. The Methodist missionary convention in Toronto was a great success. Halifax, Montreal, Kingston, Hamilton, London and Winnipeg should have similar conventions ahead of them in their thoughts and plans.

Subscribers who have not renewed have a privilege before them. Please renew.

INDIAN FAMINE RELIEF.

Letters have come to hand to the General Superintendent, as also to ourselves, looking with the characteristic generosity of both our ministers and people toward raising a fund to be applied to the relief of the sufferers from famine and plague in India. Bro. Learoyd, of St. Mary's, and his generous Trust Board, have made a beginning, and solicit co-operation. The object certainly is worthy, and must evoke our quickest and warmest sympathies. The only question is, Through what channel should our benevolence flow? Our Methodist people are a part of our common country, and of the world-wide empire, one of whose domains is so sorely stricken in the wonderful providence of God, and must be interested in every great civic, social and philanthropic movement within the empire for the common good. Who can tell how our God, even in the day of calamity, draws the peoples together, and all nations to himself? As we do not notice any distinctly church movement in this behalf, but all seem to be co-operating in the common bond of an Imperial fraternity, we have thought it best to take counsel in so important a matter as to what would be the better course for our church and people under these noble Christian impulses. The brethren with whom we have conferred, including several leading ministers and laymen, are unanimously of the opinion that there should be no distinct church effort, but that we should all join our contributions, whether raised by congregational collections or personal subscriptions, to those made by the common citizenship of the country, and send them forward by the channels so made and provided; as was also done in the case of the Armenian Fund. And we are the more readily influenced to this decision because we see it is the course of our brethren in Montreal, as indeed of the people at home in England. Individual churches can take their own way, but likely we better work with the common citizenship, and certainly we ought promptly and generously to do our part.

Manitoba and the Northwest.

Church news communications from Manitoba should be sent to Rev. T. Morden, 244 Nellie Avenue, Winnipeg.

NOTES FROM THE NEEPAWA DISTRICT—CHURCH OPENING AT CALF MOUNTAIN—NEWS IN BRIEF.

Dauphin.—Mountain-View Hall, the new building in the town of Dauphin, has been secured by the Methodists of that place for church purposes. It was occupied for the first time the Sabbath before Christmas, the Rev. W. Halstead, owner, preaching twice on that day to good congregations. Rev. E. J. Hopper, B.A., and his band of assistants are engaged in evangelistic services during the month of January, using the hall for the meetings.

Franklin.—The Methodists of Franklin are erecting a fine large shed, part of it closed for horses, in connection with the church.

Minnedosa.—The second of the monthly series of lectures under the management of the Minnedosa Epworth League, will be given in the church on the evening of January 28, by the pastor, Rev. G. H. Long. The subject advertised is "World Building." The first lecture was given by Dr. Maclean, of Neepawa, on December 18, the subject being, "Might and Right, or Our Liberties, and How We Won Them." Rev. G. W. Dean, of Portage la Prairie, is on the programme for February, with his lantern lecture on "Banff and Yellowstone," and Rev. W. A. Vrooman gives his "Perils and Problems of Modern Society" in March. The winter's series closes in April, with a lecture on "Evolution," by the pastor. The object is educative and not financial. In addition to the lecture series the Literary Department of the League has taken up the Reading Course. The sacred cantata, Bethlehem, was given by the choir of the church to a crowded house on New Year's night. The singers were in Oriental costumes, and it was a great success in every way. The proceeds amounted to \$100. Half of the net proceeds go to the Sabbath-school, and half to the choir. The work on this circuit is in a flourishing condition in all its departments. The trustees of Eden church have improved their building by one hundred seats. The an-

anniversary services were held on December 27. Rev. Dr. Maclean officiating. On Monday he gave his famous lecture on the Blackfeet Indians to a good house. The services altogether were very successful.

Neepawa.—Dr. Maclean, chairman of the Neepawa District, has been appointed Canadian editor of the American Antiquarian. This is a bi-monthly journal published in Chicago, dealing chiefly with the traces of ancient habitations and civilizations of this continent. It also considers important discoveries made in the old world. The honor of being one of the editors of a journal of this character is much increased when we consider that none but the most learned of the two hemispheres are contributors to its pages.

CRYSTAL CITY DISTRICT.

Zion church, Calf Mountain, Thornhill Circuit, was dedicated on the 10th inst. Rev. F. B. Stacey, of Crystal City, preached eloquently in the morning, and addressed the Sabbath-school in the afternoon. Rev. Mr. McClennan (Presbyterian), of Thornhill, gave an able discourse in the evening. The Morden Chronicle says: The dinner on Monday evening was a complete success, every available foot of space in the audience-room and basement being required for the crowd in attendance. The ladies are to be congratulated; no better spread has been seen in Manitoba, or any other Province, this winter. The chair was taken at eight o'clock by Mr. Ferris Bolton, who presided with grace and efficiency. Rev. T. W. Wilson, of Morris, opened with prayer. Rev. J. Laycock, of Morden, gave a short and well received address, congratulating Mr. Kenner, the pastor, and the trustees, upon their wisdom, pluck and energy, in undertaking the erection of such an elegant, commodious, and well-arranged building. The workmanship was a credit to the contractors, Scott & Rutherford, of this town, for the church was a gem. He hoped that the large audience would respond to the invitation that would be given by the finance minister. Rev. J. T. Bell, who was to follow him, and free the church that evening, by making ample provision for all debt. Rev. Mr. Bell then took the platform, and in an eloquent, humorous and inspiring address, captured the audience, and held them spell-bound, until \$665 were subscribed, \$165 more than he asked for, when he called upon them all to join with him in singing the Doxology, which they did most devoutly and enthusiastically. Rev. Mr. Greenway, the first Methodist missionary to Thornhill, was then introduced, and gave interesting reminiscences, showing the great advancement made in the community, since he first entered it nearly twenty years ago. The proceeds of the dinner were \$125, which, with the liberal collections on Sabbath leave the trustees in easy circumstances. As the church costs in round numbers \$3,000, the success of the dedication was exceedingly gratifying. Tuesday evening's entertainment for young folk added \$26 to the sum total.

The Thornhill choir supplied excellent music on Sabbath, and were aided on Monday evening by Miss M. Cowie, Mr. Archibald, Mr. John McIntosh and Master Wilson.

MISCELLANEOUS METHODIST NEWS.

Rev. A. Whiteside and wife, of the Beaver Creek Mission, Edmonton District, received a genuine surprise on the evening of December 28, when thirty or more of their neighbors gathered at the Beaver Knoll Cottage, and gave them a good warming up, besides presenting Mrs. Whiteside with a "regular Boston rocker." Mr. Whiteside has recently been engaged in special services at Josephsberg school-house. He writes: "The Holy Spirit's presence is felt at every meeting. Blessed be his name!"

Rev. J. Dyke, B.D., of Edmonton, has received the honor of being placed among the contributors for 1897 and 1898 to The Pulpit, a magazine with a very large circulation in the United States and Canada. In this connection Mr. Dyke's name is one of about ten of the Methodist ministers of the Dominion, among the others being Prof. B. F. Lancel, A.M., D.D., S. D. Chown, D.D., J. E. Lancel, D.D., S. P. Rose, D.D., I. Tovell, D.D., Wm. Williams, D.D., and W. H. Withrow, D.D. The contributions consist of sermons; and in nearly every case a photo-engraved portrait accompanies the sermon, a short biographical sketch of the contributor being frequently added.

The Methodists of Morden and vicinity have contributed a beautiful window for the new church in that town, in memory of the late Rev. Dr. Bidwell Lane.

Special services were in progress last week and growing in interest in the town of Carman.

The Methodist and Presbyterian churches at Eden, Neepawa District, have been holding union revival services.

Mr. W. H. Hesson, evangelist, of Port Arthur, commenced special revival services at Rapid City on the 14th inst.

At the recent semi-annual business meeting of the Epworth League of Zion Methodist church, Rat Portage, reports were presented by the different departments of the work done, showing an increase in the attendance, and in the membership as well. Officers were elected as follows for the next six months: President, Mr. E. Poulier; First Vice-President, Mr. Alexander; Second Vice-President, Mrs. Spurgeon; Third Vice-President, Miss Howard; Fourth Vice-President, Miss McGinnis; Secretary, Miss Ianson; Treasurer, Miss Weidman; Organist, Mrs. Neads.

The initial number of "Vox Wesleyana," the college paper of Wesley College, has just made its appearance. E. Woodhull, B.A., is the editor-in-chief, and he has a staff of five assistant editors for the literary, religious, athletic, local, news and exchange departments. Prof. Riddell, B.A., B.D., is chairman of the editorial staff. The first number is of peculiar interest as containing a historical sketch of the college, a description of the new building, on

account of the students' various societies, and a biographical sketch of every member of the professional staff.

MORAVIAN CHILDREN'S CHRISTMAS.

Rev. Clement Hoyler, the missionary in charge of the Moravian church work in the Alberta settlements, writes an interesting account of the celebration of the first Christmas festivals since his arrival on that field. He writes: I was not very much surprised to find that the children in our various settlements were filled with the same happy anticipations that characterize children everywhere in Christendom, and impatiently counted the days and weeks that preceded the happiest festival of the year. Nor were our children disappointed. A rich treat had been prepared for them all. Celebrations were held at four different places—three in German and one in English. Altogether about 170 children had to be provided for. Thanks to the kindness and liberality of good friends in the States, all could be made happy. The various circles of King's Daughters connected with the Moravian congregation at Bethlehem, Pa., supplied the necessary means to purchase the required Christmas goods. The Young Ladies' Society of the Moravian church in Lake Mills, Wis., sent us a large box full of toys and dolls, and useful articles. A stocking full of candy, a paper bag containing cookies, nuts and apples, a Christmas card and candle, besides some other present—this is what each one received. For many it was perhaps the richest Christmas treat they ever had, either in Canada or in Russia. Of course, we also held entertainments, and pleasing programmes were rendered at all of the places. We began with the White Mud school-house, twelve miles south-west of South Edmonton, where the celebration was held in English, at 5 p.m., on Christmas eve. Rev. Mr. Schwarze, my colleague, and the school teacher, had charge of the arrangements. At 7.30 on the same evening our first German entertainment was held, namely, at Heimthal, one of our congregations, twelve miles south of South Edmonton. On Christmas Day, Christ's nativity was celebrated with the children here in Bruderfeld, our place of residence, seven miles south-east of South Edmonton. On the following Sunday we completed our Christmas rounds with the entertainment at Bruderheim, seventeen miles beyond Fort Saskatchewan on the Victoria Trail. At Bruderheim the new church was used for the first time on that day, making the Christmas celebration a doubly happy occasion for them. More than two hundred people were present, comfortably filling the neat and commodious building. All of our Christmas programmes contained interesting features. Some of the selections sung by the children and choirs were comparatively difficult, but that did not deter them from thoroughly mastering them. Christmas trees adorned all of the celebrations. Nor did we pay \$4 or \$5 for them as we used to in New Jersey. We went out into the woods and cut them for ourselves, where the finest specimens of spruces can be had on our farms for the chopping down. Altogether we had about as happy a Christmas here in Alberta, as I ever experienced in my life. And as for the children, their joy can better be imagined than described. When the gifts were distributed, they were simply dazed and dumb-founded, as they stood or sat with both hands full. In general our work is prospering and gradually widening out. Since the completion of the church at Bruderheim, we hold English services every other Sunday for the numerous English-speaking settlers in the vicinity. The church itself will formally be dedicated later on. Our people are getting along nicely, and are content. The prospects for the future are bright. Barring some cold weather during Thanksgiving week, the winter, also, has thus far been delightfully mild.

UNION SERVICES IN WINNIPEG.

The revival conducted by Mr. Charles Inglis, evangelist, of London, England, under the auspices of the Y. M. C. A., brought blessing to many during the first week, when large numbers assembled at two services daily in the First Baptist church. During this, the second week, the meetings are being held in St. Andrew's Presbyterian church, which is larger. Mr. Inglis has a very impressive way of bringing home the truth, and the Christian workers are praying in faith for great results. Winnipeg, January 19.

MISSION TO LEPERS.

The annual meeting was held January 18, 1897. Rev. John Nell presided. After devotional exercises the secretary read the minutes of the last meeting, which were approved. The treasurer gave the financial statement for the year past. Receipts over and above expenses, \$465.51; sent to Home Office, Edinburgh, \$288.91; balance on hand, \$106.60. The officers were re-elected. A vote of thanks to the press was unanimously carried. It was decided "that the monthly meetings be held as hitherto on the third Monday in each month." Rev. John Nell gave an address on "The Work Among the Untainted Children of Leprous Parents." In dealing with lepers, there are three things we can do: 1. Make them realize that we care for them; 2. Alleviate their sufferings; 3. Teach them about Christ. But the work among the children is far more hopeful. Leprosy has been proved "not to be hereditary." It is not infectious, but contagious. By placing the children in separate homes, we rescue them from this dread disease, educate them and fit them for happy and useful lives. This is also a most effectual way of preventing the spread of leprosy. Twenty dollars will provide for one child for one year.

Rev. John Learoyd writes that by the authority of the Official Board, a collection was taken up at St. Mary's on the 17th inst., on behalf of the sufferers from the famine in India.

Church News Personal

Trenton, Wesley Church, Bay of Quinte Conference.—Rev. Wm. Johnston, pastor. Notwithstanding the financial depression of the past few years, this congregation is to be congratulated on its material prosperity. It has not only kept up its contributions to the various connexional funds, met its requirements for minister's salary and other running expenses, paid the demands for interest on its debt, but a few days ago it broke the record of the past ten years by paying the nice little sum of \$600 to reduce the debt. The congregation is encouraged, and in every way prosperous.

Frankford Circuit, Bay of Quinte Conference.—Revs. J. W. Wilkinson and Wm. Higgs, pastors. We are pleased to be enabled to report progress in all our work. Our people are zealous, and the Lord is blessing both them and us in our joint labors. On Thanksgiving we held divine service at Frankford, followed by a dinner and programme, consisting of speeches, music, etc. Prof. Eaton, of Albert College, rendered valuable service in song. These services were attended by nearly four hundred people from all parts of our circuit. December 13 was our missionary anniversary. Revs. J. N. Doyle and James Smith, of Albert College, rendered us very valuable service, preaching earnest, instructive and practical sermons. Amount raised was \$154, which will easily reach \$175 when the collectors are through. Amount raised last year was \$103.64. The pastors commenced special services at the Osterhout appointment, and after continuing for four weeks, began at Stockdale. The service closed shortly before Christmas, and we began in Frankford with a watch-night service, and are continuing at present. The Lord has blessed us abundantly in this work. Over 125 have professed conversion, the majority uniting with our churches. Besides this much good has been done in the church. Christians have been aroused to a keener sense of obligation to Almighty God and perishing souls.

Tilbury, London Conference.—Rev. C. P. Wells, pastor. Evangelist A. J. Bennett, of London, has been conducting revival services at Quinn, on the Tilbury Circuit, and we cannot speak too highly of his work, as he is a fluent preacher, an eloquent preacher, as well as a splendid solo singer, and God has used him in the bringing in of many sheaves into the kingdom in this locality.

West Shefford, Montreal Conference.—R. Eagleson, pastor. Despite some discouraging circumstances, this is a promising field. Overshadowed as we are by the priestly power of Rome, we are yet able to maintain a successful cause, including in our membership some of the truest and most loyal subjects of our heavenly King. There are four appointments on the circuit, and at each the regular Sabbath services are sustained, and at nearly all a weekly prayer-meeting is held. A Sunday-school has been recently started at Fulford, and will be kept open all the year round. Present indications point to a revival of spiritual life, a blessing greatly needed and longed for. Though the spiritual vitality of the people is not at all what we wish it to be, yet there is an earnest, deep-seated desire for better things—a hungering for the Bread of Life. The missionary meetings held give promise of increase over last year's givings. On New Year's evening we were favored with the presence of Rev. W. Henderson, of Cowansville, who delivered his interesting and instructive lecture on "Egypt and the Holy Land." The event was a success financially and otherwise.

Minesing, Toronto Conference.—Rev. W. C. Washington, M.A., pastor. A beautiful Methodist church has just been erected in our little village on the spot where the old church, the first built in this village of churches, stood for about thirty years. The design of structure is of the early English Gothic style, modernized to suit the requirements of the Methodist denomination. It is built of brick with basement of stone. The exterior is unique and quaint, with long projecting buttresses tapering from the base to the eave of roof, which gives the whole an effect of solidity. The east end is pierced by a rose window, over which the belfry hangs, on line with main ridge of edifice. The east end is supported by tapering buttresses springing from the walls of the entrance portico. The west end terminates with an apse, which the organ and choir occupy. The ceiling is chastely panelled between the ornamental principals of the main part. All the windows are of stained glass in beautiful designs. The church is seated throughout with opera chairs. The floors of communion, pulpit platform, and apse are covered with rich crimson carpet, and all the other fittings are in harmony. The church is heated with hot air. The opening services took place on the 17th inst., and were conducted by Rev. M. L. Pearson, of Barrie, chairman of the district, who preached able and eloquent sermons morning and afternoon; and by Rev. John Locke, of Bradford, who gave an excellent and impressive discourse. On Monday, in spite of the storm, the church was crowded. A bountiful supper was served in the basement, after which the choir was occupied by the pastor. The music, which was furnished by the choir, was of superior merit, and greatly enjoyed by all. The Rev. Mr. Pearson made the financial appeal, with such success that the whole remaining debt of nearly \$1,000 was cleared off, to the great joy of our entire congregation. The Rev. Mr. Locke gave an admirable and practical address on "What is life?"

Toronto Methodists should help the Rev. A. Martini and the Perth Avenue church. See page 16.

Mr. E. Gurney has been elected President of the Board of Trade, and Mr. Elias Rogers First Vice-President.

Rev. Dr. Munhall closed his evangelistic services at Ottawa January 20, at which 700 conversions were reported.

When Bishop Taylor went to South Africa he shipped as assistant purser, the owner's rule being, "No passengers allowed."

Miss Theresa Deacon, daughter of Rev. Joseph Deacon, died at the parsonage, Sheddon, on the 17th inst., aged twenty years and five months.

Rev. Henry V. Degen, formerly of New England Conference, and for many years editor of The Guide to Holiness, died recently in Boston, Mass.

Missionary services were held last Sabbath, 24th inst., at Peterboro', by Revs. Dr. Sutherland and J. C. Speer, and at Guelph, by Rev. Dr. Henderson.

Rev. Dr. McLaren, of Manchester, keeps an account of the sermons he makes. He had made 6,346 some time ago, and hopes that he will be able to reach 7,000.

Dr. Potts preached at Brampton last Sunday on behalf of the Educational Society, and Dr. Carman, General Superintendent, officiated at Port Perry.

Sir Joseph Hickson, who was for many years manager of the G. T. R., was an elder of St. Andrew's Presbyterian church, Montreal. He died early in January.

Rev. J. P. Rice, who has been connected with Alma College for several years, has resigned his position, and purposes resuming the pastorate. He can aid pastors, till June.

Rev. Gerald Willoughby delivered his lecture at Sarnia on the "Northwest Rebellion." As he was a personal observer of the events which then occurred, his statements may be regarded as perfectly reliable.

Rev. W. Hay, Congregational, died at his home, Scotland, Ont., January 16, aged seventy-five. He died on his birthday, and the funeral occurred on the anniversary of his induction to the pastorate of his late charge.

Rev. W. C. White, of the Canadian C. M. S., left Toronto on the 22nd inst. for China, whither he has been sent as a missionary. His associates at Wycliffe College accompanied him to the Union Station, and gave him a hearty cheer as the train started.

A converted Chinaman, on the Pacific coast, being taken ill, and learning that he could not recover, made a will by which he bequeathed his entire estate, amounting to a few thousand dollars, to the Chinese work of the Methodist Church of Canada.

The Book Steward was at Tilsonburg last Sunday for the missionary anniversary. Rev. J. H. Robinson, pastor. Notwithstanding the very cold weather the congregations were large, and the financial response was considerably in advance of last year.

Miss Lulu Shaw, daughter of the late Rev. John Shaw, of the Mission Rooms, died at the residence of her brother-in-law, Mr. Alex. Mills, on Monday morning last. Deceased had spent the last five months in California, and had only just reached home a week previous.

Rev. Dr. V. C. Hart, superintendent of our mission in West China, was a school-mate of Bishop Hartzell, at Evanston, and served as a missionary of the M. E. Church until a few years ago. These honored college chums are now serving the church, one in China and the other in Africa.

The Indian mission in Bella-Bella, British Columbia, was left "to be supplied." Miss Jessie Crosby, daughter of the missionary, taking with her an Indian woman, travelled the two hundred miles from Port Simpson, opened the mission house, took charge of the day school, and "holds the fort."

After Miss Havergal's consecration of herself to Christ, she began to take a deep interest in the cause of temperance. "I have gone in altogether for it now," she writes, "and find it gives me opportunities at once which I had not before. I haven't taken up teetotal work, but teetotal work has taken up me."

Golden Wedding.—A very pleasant event took place on the afternoon and evening of January 12, at the old homestead of Mr. and Mrs. Robert Gillrie, near the Zion appointment, on the Alma Circuit, county of Wellington, when the members of the family and a number of old settlers assembled to celebrate the golden wedding of the esteemed couple. Mr. and Mrs. Gillrie have been members of the Zion church for forty-eight years, and the history of Methodism in the neighborhood has been closely interwoven with the history of the Gillrie family for that period. Many pastors and many church workers who read this will have pleasant recollections of their stay in the home, as it has been the abode of the probationers on the circuit almost continuously for the last twenty-eight years, while their doors have ever been kindly opened to any church worker who might be in the community. The guests, in a number of happy addresses, complimented the couple on their long and happy married life, and on their life effort and influence. Every member of the family (six), is a member of the church, while the three sons are all officially connected with it. That benediction and blessing from the Giver of all good be showered upon them in their latter years, is the prayer of many hearts.—Rev. A. J. Johnston.

Correspondence

Circulate Methodist Histories.

Dear Sir,—By The Methodist Recorder, of England, I see that ecclesiastics of Romanism are attempting to flood the land with tracts and port histories. The ritualistic clergy of the establishment are not too dignified to sell among the people, works for the purpose of Romanizing the church.

Since Conference, the writer has circulated one hundred volumes of Methodist histories and narratives at about what they cost. No one is at all obliged to take any, and while I will not make money it is not necessary to lose.

In many cases we will have to create a love for good books in the minds of the people. This will be done when ministers and others offer them, and show how to obtain catalogues of such from our publishers.

The writer has been blessed in reading Playter's "History of Early Canadian Methodism." One may go to it for material as to a forest for timber.

There are other kinds of literature sold by our Book-Rooms that should be circulated, as "leaves for the healing of the nations."

Homes for Children.

Dear Sir,—In answer to our last letter we have only received one inquiry for a baby. The accommodation of the Shelter does not admit of the reception of children under two years of age.

Let us again appeal for homes for our little boys. At present the boys available are: Between eighteen months and three years—Jas. R., fair complexion, blue eyes, auburn hair, a bright boy, who, with training, will do well.

—with kindly care this will be a good boy. Four years—Frank F., fair complexion, brown eyes, dark brown hair; a fine healthy boy. Six years—Victor B., fair complexion, hazel eyes, light hair.

The Society has also one or two interesting little girls from eighteen months to three years old awaiting homes. The Society will be glad to have the assistance of Sunday-schools, mission bands and Endeavor Societies throughout the Province, who are at present devoting money to home mission work.

Secretary Children's Aid Society. 32 Confederation Life Building, Toronto.

Church Music.

Dear Sir,—Would you allow me heartily to shake hands with our good brother, Hough, as he expresses his views, though dubiously, about "Church Music" in this week's Guardian.

The question is asked, how do they get there? It is answered, the ways of getting there are numerous. Perhaps they are friendly with some member of the Musical Committee, which is largely composed of unconverted church members, many of whom, had they power, would be glad to turn the house of God into a Sabbath place of entertainment (and in some cases are fast doing so).

A Correction.

Dear Sir,—There appeared in your issue of November 25, 1896, a communication signed "Roxy," which is a direct contradiction to a report made in your issue of October 21, 1896, concerning the state of the work on this circuit when the present pastor, the Rev. J. A. Ayeaerst, took charge.

BRYON A. EMORY, Rec. Steward. HUGH A. BEATON. H. S. WELLS. JOHN COULTER. F. S. VAN DE WATER. Members of Quarterly Board. Oil Springs, December 28, 1896.

An English journal states that during the past fifteen months nearly 15,000 persons have become converts of the Roman Catholic Church, of this number 2,000 being in the diocese of Westminster alone.

It is stated that a capitalist in New London, Conn., has left in his will \$100,000 to Mr. Moody to help carry on the educational work which he has inaugurated at Chicago and Northfield.

Church News

Welcome Circuit, Bay of Quinte Conference.—Rev. F. Johnston, pastor. Five weeks' revival meetings, held at Wesleyville, was a revival in the true sense of the word. A glorious success. Over sixty presented themselves as seekers, more than forty of whom professed sound conversion, six of eight being heads of families.

Wilton Circuit, Bay of Quinte Conference.—Rev. W. Coombe, pastor. This circuit has lately been favored with a revival, which has quickened the society, and added several to the membership, a few at Lapum appointment, and more in the village of Wilton itself.

Newboro', Montreal Conference.—Rev. W. K. Short, pastor. The annual tea-meeting was held on New Year's Day, and was largely attended. Effective speeches were delivered by Revs. Thos. E. B. Burke, B.D., L. Conley and W. S. Jamieson, M.A., the late pastor.

Saugeen, Hamilton Conference.—Rev. W. M. Bielby, pastor. On January 3 our missionary services were held. Rev. W. H. Harvey preached the sermons. His first visit delighted the Indians as much as himself.

Walkerton, Hamilton Conference.—Rev. D. A. Moir, B.D., pastor. Sunday-school anniversary sermons were preached by the pastor on January 10. The annual "treat," given to the school on the following Wednesday evening, proved to be a great success.

Mount Forest, Hamilton Conference.—A most successful Christmas offering was taken up on Christmas Day and following Sabbath in Mount Forest Methodist church by the pastor, Rev. Dr. J. S. Williamson, five hundred dollars being asked for, and over \$501 being laid on the plate in cash, as a birthday gift to Christ.

St. Catharines, Niagara Street, Hamilton Conference.—Rev. H. B. Christie, pastor. The church has undergone thorough repairs. Referring to the work of improvement The Standard says, "The church has been thoroughly repaired and improved, and now presents a beautiful and attractive appearance, both inside and out.

services were held on Sunday, December 13. Sermons were preached both morning and evening by Rev. James VanWyck, B.A., president of the Hamilton Conference. The sermons were simple, forcible and eloquent expositions of the Gospel, and were much appreciated.

Niagara-on-the-Lake, Hamilton Conference.—Rev. Dr. Cornish, pastor. Rev. D. Auld writes: One hundred and two years ago the Methodist church was planted in Niagara, this now historic town. Never, during that time, have the "people called Methodists" had such a comfortable place in which to worship God as now.

Walsingham Centre, Hamilton Conference.—Rev. R. Calvert, B.D., pastor. For the last two weeks we have held special services, Evangelist A. H. Viner, of Owen Sound, in charge of the meetings. Under discouraging conditions a good work is being done.

Freelton, Hamilton Conference.—Rev. H. E. Hill, pastor. Our special services at Mountsberg and Freelton have come to a close. Bro. Johnson, evangelist, aided us. The meetings were in progress at Mountsberg during four weeks, with very considerable success.

Park Hill, London Conference.—Rev. John Mills, pastor. Anniversary services were held January 10. The Rev. James E. Ford, of Lucan, preached to large congregations morning and evening.

The Rev. James McAllister preached morning and evening two excellent sermons. The people were delighted to meet with one they had known so well and favorably in the past.

over \$100 being collected. The church was very beautifully decorated with evergreens and flowers. Mr. J. H. Laughton, the popular grocer, contributed a large quantity of holly for this purpose. Never before in the history of the Parkhill Methodist church has there been such a successful anniversary service from a financial point of view. Too much credit cannot be bestowed upon the pastor for the zealous manner in which he at all times labors for the success of the church. Sunday's services are but a single instance of his indefatigable labors for the prosperity of Zion.

Ingersoll, King Street, London Conference.—Rev. G. Richardson, pastor. Sabbath, January 10, was missionary day in our church. We were favored with the presence of the Rev. Prof. Wallace, of Victoria University, who preached two admirable sermons right on missionary lines, giving us all something to think about. We are encouraged by the offerings of the day to hope we shall reach the high-water-mark of last year.

Wardville, London Conference.—Rev. A. I. Snyder, pastor. Sunday, January 10, and following week, was a "red-letter" period in the history of our church. Conductor Snider, of the Grand Trunk Railway, was with us, and preached to large congregations morning and evening. In the evening the church was literally packed. Provision had been made for an immense throng. The ushers provided seats for the aisles, but when the crowds filled the pews and gallery, it was then found there would not be even standing room in the building. The Conductor was at his best, and his sermon was from St. Matthew v. 16, "Let your light so shine before men," etc. The sermon was clear and powerful, illustrated by incidents drawn from railway life. He showed the faithfulness of railway employees toward the company in whose interests they were employed, declaring his fellow-employees to be "the most obedient, trustworthy, heroic and energetic men on earth." He interpreted the meaning of the "white, green and red lights" placed along railway tracks, drawing therefrom a most original and powerful spiritual application. At the close of the sermon twenty-one persons arose for prayer; ten of those being married people. The Conductor gave his famous lecture on Monday evening. The church was well filled, and the receipts most gratifying. Our genial and whole-souled friend became so deeply interested in the work of God here that he decided to tarry here during this week, and preach every night. A large number have decided for Christ during this week, and the indications are that Wardville is about to be visited by the greatest revival of religion it has ever witnessed. Since last Conference some ninety persons have been converted, and best of all, they are all becoming mighty workers for Christ. Our evangelistic meetings are being largely conducted by our local preachers, Sunday-school and Epworth League workers and young converts. We thank God and take courage.

Birr, London Conference.—Rev. R. J. Garbutt, pastor. The anniversary of Ilerton church was held December 20. Dr. Willoughby, chairman of the district, preached, morning and evening, soul-stirring sermons to the delight of the people. In the afternoon Rev. Mr. Lawrence, of the Presbyterian church, preached with profit to all. A liberal collection was taken up.

Flesherton, Toronto Conference.—Rev. J. Mahan, pastor, writes: Last winter we spent sixteen weeks in revival work with blessed results. We spent six weeks in Flesherton, and ten at the Station. About seventy-five sought, the majority of whom professed to find peace through trusting in Christ. We had no evangelist or novel methods in conducting these series of services, but stuck to the old Methodist, and what we believe to be apostolic lines. We sang, prayed, preached, exhorted and invited penitents to the altar. We did not collar them, drag them to their feet, and then tell them and the people they were converted. No; but they came, sought, and found rest with the Saviour. Our church in Flesherton was in a very dingy, dirty, uninviting condition. Last spring we moved in the direction of improvement. At first we intended to expend about \$300 in beautifying our sanctuary, but step by step we went on, until we put over \$1,000 into our improvements. We painted and grained the pews, seats, backs and fronts, and finished them in hard varnish, so that they shine like polished granite. The ends are finished in wine and gold bronze. The walls and ceiling have three coats of the best paint, finished in oil. The borders above the wainscoting and below the moulding, and the decorations on the ceiling, are chaste and beautiful, the admiration of all who come within its walls. The windows are of muffled cathedral glass, finished in lead, the varied colors and tints blending most harmoniously, giving to all the very finest effect. Taking them all together there are few windows in any church in this part of the country to compare to them, and fewer to surpass them. To crown our improvements we procured a fine and beautiful pipe organ, containing 405 pipes, built by Mr. Spencer, of Hamilton. The reopening services were conducted by Rev. Dr. Stone, who preached morning and evening, and the Rev. A. Brown, chairman of the district, in the afternoon. The sermons of these brethren were able and eloquent, and were highly appreciated by the large audiences that greeted them. Dr. Stone, in his own inimitable style, handled the finances. I am safe in stating that never was an appeal made for money to which a more spontaneous or liberal response was given. He asked for \$1,000, and in a short time about \$1,300 was subscribed. On the second Sunday the Rev. N. Wellwood preached two beautiful and instructive sermons. Dr. James Henderson, whose presence and eloquence will not soon be forgotten by the people of this community, states that there is no church in Toronto that

has a more beautiful interior than ours, except the Metropolitan. We have added seventy feet to our shed accommodation, giving us 170 feet of shed, and yet we have none too much. Our congregations are large and interesting, our prayer-meetings are well attended, our people are united and earnest, and our outlook is promising and bright.

Burk's Falls, Toronto Conference.—Rev. J. H. Stonehouse, pastor. We held our church anniversary on January 3 and 4. Rev. E. S. Rowe, of Crawford Street church, Toronto, preached eloquent and intensely practical sermons on Sabbath, and lectured on Monday evening; subject, "My Brother and I." The Burk's Falls Arrow says, "This brilliant lecture was worthy of the audience." Instead of the usual tea-meeting to replenish the Trust Fund, we asked the congregation to put the necessary sum on the collection plates, when a most hearty response was made. Our people are satisfied that the voluntary offering is the most profitable way to provide the supplies for the church.

Horning's Mills, Toronto Conference.—Rev. H. E. W. Kemp, pastor. On Sunday, December 28, anniversary sermons were preached by the pastor. In the morning he gave a very interesting talk to the children, illustrating it upon the blackboard, the topic was Heaven. The members of the school occupied the front of the church. In the evening, the sermon was in the interest of the Sunday-school, the text being, "Suffer the little children to come unto me," etc. The church was crowded. On the evening of January 1 the regular entertainment was held; tea was provided in the hall adjoining the church. After all had partaken, they repaired to the church, where an excellent programme was rendered, mostly by the scholars, consisting of short addresses, readings, recitations, singing, etc., although the night was dark, and an appearance of rain, there was a very large audience. All went home well satisfied. Proceeds, \$62.

Stouffville, Toronto Conference.—Rev. Joseph Young, pastor, writes: I came to this field of labor two years ago last Conference, and during this period we have been enabled to record some progress. Soon after our arrival a number of additions were made to parsonage furniture. The first fall the kitchen was repaired and made quite comfortable, and a new cooking stove purchased. During the last summer the barn was reboarded, reshingled and painted. The anniversary sermons of the church have been preached successively by Revs. E. E. Scott, J. W. Stewart (a former much-esteemed pastor), and A. Bedford. All of the sermons were able, appropriate and eloquent presentations of Gospel truth. Last year and this year, on New Year's evening, Rev. C. O. Johnston, of Toronto, in his own taking style, lectured for us, and pleased and profited the audiences. Instead of tea-meetings we have had each year a thank-offering, which has far exceeded in method and financial result the old-fashioned plan of tea-meetings. Our choir of over thirty voices, under the able leadership of Bro. David Stouffer, does very much to attract and hold the congregation. Our Sunday-school is steadily growing under the faithful and efficient superintendency of Bro. Stouffer. The Bible-class, composed of seventy-five persons, is taught by Bro. Jos. C. Cook, and is constantly growing in size and interest. The home classes have been organized by Bro. George Flint, Jr., and they are doing good by creating a greater relish for us and love of God's Book. All the connexional claims have been met each year, and in some cases, quite an advance made. The pastor's stipend is always paid in full. In the closing month of the past year God visited us in a most remarkable manner, and poured out his Spirit, and made bare his arm in the conversion of souls and the reclamation of backsliders. Never in the history of Stouffville have the people been so moved religiously. By invitation, the Misses Hall, of Guelph, evangelists, came to our assistance, and they remained three weeks. The congregations increased from night to night, and the interest deepened, and scores gave their hearts to God. Some who have commenced the Christian life are men of standing and much influence in the community, and bid fair to become useful and prominent in church work. The last Sabbath evening of special services the interest was so deep and widespread that fully six hundred were seated in the church, and men and women stood in the porches for three hours, listening most intently, and many came and regretfully turned away, not finding any place to stand inside the walls of the sacred edifice. The meetings were not noisy, but all felt that God's Holy Spirit rested upon the people. About one hundred signified their desire to lead a new life. The church has been wonderfully helped and quickened, and the prayer-meeting attendance has doubled, and souls are still being saved. The revival influence reached our afternoon appointment at Bloomington, and they were co-workers with us. For all the spiritual blessings that have come to us we thank God and take courage to go on in the work of soul-saving.

A communication has been received from Lunenburg, containing an interesting account of the closing meeting of the revival campaign conducted in that town by Rev. Messrs. Crossley and Hunter, which states that 736 men, women and children acknowledged the power of God in their conversion through the instrumentality of the evangelists, among them thirteen fishing captains. The campaign continued for five weeks, and the interest increased to the close. Some are pleased to say that the like was never seen in the town before. The converts are represented as belonging to the Lutherans, Baptists, Methodists, Presbyterians and Episcopalians, and some to no church. The receipts by collections and thank-offerings amounted to \$772.10, \$536 of which was given to the evangelists. There were 2,000 copies of the little pamphlet distributed entitled, "Pray, Pay and Prosper."

Memorial Notices

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

MARSH.—Rev. Rodolph W. Marsh was the second son of Johnson Marsh, M.D., and Lydia Bissell, his wife. The parents and the son were all born in Murray, Ontario. The family removed to Syracuse, N.Y., and later to Orion, Mich. Bro. Marsh entered the army during the American rebellion, where he was wounded, but his life preserved. After the war he returned to Brighton, and resided with an uncle, S. E. Marsh. A camp-meeting was held in 1867, near the place of his nativity. Among the celebrities at that assembly were Mrs. Phoebe Palmer and Rev. Lachlan Taylor. His ministry awakened the young man. He repented, believed, and was there saved from his sins. September 9, 1867. He was recommended, and admitted on trial in the Ontario Annual Conference of the Methodist Episcopal Church in Canada, May, 1870, at Brooklyn, and sent with Rev. George Jones to Stirling Circuit. The next year, with Rev. Daniel Smith, to Haldimand. He married Miss H. E. Fraser, third daughter of Isaac Fraser, of Haldimand. She was indeed a helpmeet. In 1872 he was received into full connection, ordained deacon, and sent in charge of Hope Circuit. His appointments were all within the Colborne district, until the union; since that time, Centreton, Seymour, Queensboro', Wooler, Yarker and Northport—an unbroken service of twenty-six years. His labors were crowned with success on every charge. He was cheerfully welcomed on a second appointment to several places: Bro. Marsh was an acceptable preacher, a good pastor, a wise administrator, beloved by his brethren and the people to whom he ministered. On account of poor health, he was superannuated in June, 1896, and chose Belleville for residence. On December 9, the day ending his fiftieth year of life, "he was not, for God took him." The funeral obsequies at Belleville were conducted by the chairman of the district. The writer also gave a short address. Our brother was interred at Campbellford, and the president of Conference conducted the service. The widow and son, with other relatives who mourn, are joined by a multitude, who grieve at his early demise. We all rejoice that he kept the faith, and entered into rest.

James Gardiner.

BROWNING.—On Sunday morning, October 18, 1896, between eleven and twelve o'clock, there passed away at Launceston the oldest local preacher in the world. Mr. William Browning was born at Greylake Farm, near Camelford, on September 7, 1797, being the oldest of eleven children, two of whom still survive, a sister, Mrs. Atwell, aged eighty-nine, who is now residing at Kingsand, near Plymouth, and the youngest brother, Mr. John Browning, of Chelsea, London, aged eighty-four. At the age of fourteen Mr. Browning was apprenticed with saddlers, and continued in that business at Launceston, until in 1831 his friends prevailed upon him to retire, but not without considerable pressure, as he was even then, at eighty-three years of age, as active and energetic as most men of sixty. Though Mr. Browning made his name as a straightforward, successful business man, it was as a Methodist local preacher that he was best known. He became openly connected with Methodism at the age of fifteen years, and began to preach at twenty-seven, having previously been connected with Sunday-school work. From that time (1824) to the present, his name has appeared on the plan of the Launceston Wesleyan Circuit. He became a society class-leader forty-five years ago, when the first Rev. J. Trethewey was in the circuit, and he was also the oldest trustee of many of the chapels in the circuit, including the splendid premises at Launceston. As a preacher, Mr. Browning was always highly esteemed. He never failed in an appointment, and though close on one hundred years old took his usual two services, nine miles distant, on a memorable Sunday in 1891, when the thermometer stood at ten degrees below freezing-point. His last sermon was preached at Carzantick, a walking journey of two miles, on a hot summer's day, when he was bordering on ninety-seven years of age. His sermons were always of the evangelical type, preached extempore, and with an attractive, natural eloquence. With the early history of Methodism in the Launceston Circuit and north-east Cornwall, generally, Mr. Browning was naturally very intimate, the present well-known Dingley Bible-class being proud to claim him as one of its founders, and to have his name on its roll of membership. His conversion he invariably treated as a matter between himself and the One above, but it was one of his joys to show a hymn-book given him in the school at Camelford by Mr. Thomas Pearse, great-grandfather of the present Rev. Mark Guy Pearse. His father, Mr. Humphrey Browning, who died at the age of ninety-one, was also a local preacher, and heard Wesley preach in the streets at Camelford with a great crowd around him. Other than as a local preacher, Mr. Browning never entered into public life, though on several occasions he was urged to do so. In politics Mr. Browning was a Liberal, and used to recall with pride how he heard one of the most important of the great Corn Law debates in the House of Commons, and how to reach London he had to coach to Taunton, and journey from there in open railway carriages. It was a great trial to him at the last general election to have to refrain from recording his vote through ill-health. He was a great admirer of Mr. Glad-

stone. Mr. Browning had been a teetotaler for, about sixty years, having joined the ranks when the first advocate came around this part. He was called Teare, and was one of the famous "Seven Men of Preston." Mr. Browning was also a non-smoker. Physically he was a splendid specimen of vigorous old age. Possessed of a boyish activity and a restless nature, few would have guessed his great age. In personal likeness he had been described as resembling in no small degree John Wesley. Up to about two years ago he had never known a constitutional illness, and to the last retained his faculties, with the exception of a little difficulty in hearing. Four or five years ago he could read the newspaper as well without spectacles as with them. Only within about a month of his death, and whilst on his death-bed, he wanted to know if things were going on all right in the church and the world, and if the horrible massacres in Turkey were being stayed. On his last birthday he seemed to have a premonition he was dying, and from that day began to gradually sink, passing peacefully and painlessly away on Sunday, October 18, 1896. Among the many passages of Scripture he repeated previous to his death he dwelt specially on the words, "Because I live, ye shall live also." Mr. Browning was twice married, but had been a widower for twenty years, his second wife being Miss Mary Davey, of Lanbargy, Linkinhorne, who also came of an old Methodist stock. He leaves a son and daughter, Rev. Arthur Browning, of the Methodist Church of Canada, and Mrs. Alfred Lyne, of Launceston.

KENNY.—The subject of this sketch, James Kenny, was born in the county of Fermanagh, Ireland, December 24, 1824, and in 1844 emigrated to Ontario, Canada. The capital of the country at that time was Bytown. In 1883 Bro. Kenny, with his family, left Canada, and came to South Dakota, where he resided up to the time of his death, which took place at Doersch, Brown county, December 15, 1896, in the seventy-second year of his age. He leaves a wife, three sons and two daughters to mourn his departure, but "they mourn not as those without hope." Although the deceased suffered much before his death, he found himself resting on the great arm of Jehovah; said he was just waiting his appointed time, with glory in his soul. Bro. Kenny had been an active, consistent member of the Methodist Church for fifty-two years, sometimes occupying official positions in the church, and often conducted different services of the church. The church and the neighborhood sustained a great loss, but it is great gain to the deceased.

R. R. Jennison.

BRIMACOMB.—William Brimacomb, a staunch Methodist of the old school, who thoroughly believed in and loved the Methodist Discipline, the Methodist prayer-meeting and the Methodist class-meeting, passed away in the dawn hours of the new year. He was born in Devonshire, England, sixty-two years ago. Early in youth he was converted. His earnestness and marked abilities led to his being appointed a local preacher, which position he has held almost ever since. He came to this country in 1874, and manfully toiled for his family of little ones, who have now all grown to manhood and womanhood, and now mourn their father's loss. In England Mr. Brimacomb was in connection with the Bible Christians. As there was no Bible Christian church in the northern outskirts of Toronto where he settled, he joined the Primitive Methodists; and afterwards, when the great union took place, he threw himself heartily in with that movement. When he died he was in connection with Zion church, St. Clair Avenue. In the progress of that church he had an intimate part, being its first Sunday-school superintendent, and holding the offices of class-leader and trustee when he died.

E. R. Y. Jr.

PEARSON.—Mrs. Mary W. Pearson, wife of Dr. B. F. Pearson, of Queensville, departed this life on December 21, 1896, in the forty-seventh year of her age. Nearly thirty years ago, under the ministry of her brother-in-law, Rev. G. Brown, at Sharon, she gave herself to the service of the Lord Jesus Christ. Being of a cheerful and obliging disposition, having a highly cultivated taste for vocal and instrumental music, she was able to render valuable service to the church. Her attachment to the means of grace was manifested by regular attendance at the services of the church, as long as she was able. Household duties were not permitted to damp the ardor of her spirit for the things of God. In her case there was a beautiful blending of the heart and hand, combining the spirit of Mary and Martha of old. Three or four years ago her constitution began to show evidence of the existence of lurking disease. Slowly and surely her strength declined. Medical skill, tender nursing and change of air from time to time failed to yield anything more than temporary relief. As her strength declined, her interest in the welfare of others grew stronger. When she could no longer attend the church her home became a place for practical consultations, for relief of the poor, for meetings of the W. M. S., for Bible reading and prayer services. She wished to spend Christmas with her loved ones on earth, but realizing that this was improbable, she arranged her gifts for her friends, marking them in her own handwriting, and had them sent the week before Christmas. She chose six nephews as pallbearers, viz., three sons of the late Rev. S. B. Gundy, two of Rev. J. Caswell, and one of Mr. S. C. Webster. A sorrowing husband, four daughters and two sons, now mourn their loss; also two sisters. Her mind was clear and calm to the close. We committed the wasted body to the dust the day before Christmas, feeling comforted by the thought that to her faith had become sight, and that to be absent from the body is to be present with the Lord.

T. Leonard.

Odds and Ends.

He—"Just think of it! They say man descended from a monkey." She—"A come-down, indeed!"

Teacher—"What is that letter?" Pupil—"I don't know." Teacher—"What is it that makes honey?"

Jameson—"How did you happen to miss the train?" Gammon—"I took the wrong bus to the station."

"I do think our boys are the worst I ever saw. I'm sure they don't get it from me."

Tommy (inquiringly)—"Mamma, is this hair-oil in this bottle?" Mamma—"No; that's glue."

"What were the Dark Ages?" asked the governess at the morning lessons. "That must have been before spectacles were invented,"

The Pessimist's Christmas—"How did your Christmas presents suit you?" asked the Optimist of the Pessimist.

Bismarck is very fond of plovers' eggs, and his admirers often send him baskets of them.

A Cold Time.—Some time ago a party was held a few miles from Prescott. Among the large number who were in attendance were Mr. and Mrs. Snow, Mr. and Mrs. Storm, Mr. and Mrs. Shivers, and Mr. and Mrs. Freeze.

A white man sued a black man in Natal, and while the trial was proceeding the litigants came to an amicable settlement.

A Small Girl's Question.—Marjorie was standing at the window when she saw two little dogs frisking about in the street.

One of the wittiest, as well as one of the most accurate and accomplished of American scholars, was the late Prof. A. C. Kendrick, of Rochester University.

A young man who held a loaded pistol to his head, and threatened to blow his brains out unless the girl who had refused him would consent to have him.

A western exchange says that a practical revivalist requested all in the congregation who paid their debts to rise.

Jewellery, etc.

ACCIDENTS WILL HAPPEN



And however good the watch you carry you'll do well to know that in our WATCH REPAIRING DEPARTMENT none but skilled watch-makers are employed.

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Health.

THE CONSUMPTIVE.

BY A MEDICAL PRACTITIONER.

(Continued.)

Another disagreeable and depressing symptom is the night sweat. This may be sometimes prevented by sponging the chest and arms with vinegar and water at bed time, or with alcohol. Large quantities of hot fluid should not be administered late at night. Sometimes nothing but drugs will give relief. Diarrhoea is likely to occur sooner or later during the progress of the disease, in which case it will be necessary to lessen the amount of cod liver oil. These cases will sometimes bear the cod liver oil better if it is administered at bed time in smaller amounts, and as fatty foods are an essential in such cases, the experiment is worth trying.

Sugars should be avoided, because of the tendency to subsequent fermentation. Food from which there is much residue, such as porridge, brown bread, etc., should not be taken. Rice jelly, arrowroot gruel, flavored with lemon, mutton or chicken broth, thickened with boiled rice, tapioca, sago, or cracker crumbs, may be given while the diarrhoea lasts.

Perhaps the most alarming symptom that one meets during the progress of consumption is that of hemorrhage. When the blood comes from the lungs it is liquid, bright red in color, frothy, containing air bubbles, and it is raised by acts of coughing. For some days after the active bleeding the expectoration continues in the form of dark brown chunks of blood, or blood-stained mucus. Coming face to face with a patient bleeding freely from the lungs, one must insist upon absolute rest. The patient must not be moved from the spot where he is when the hemorrhage commences. His "nearest" friends must not be permitted to distract him with their weeping and wailing. Under existing circumstances he must be made as comfortable as possible. The room should be moderately cool. The sufferer may be assured that there is no danger, for while a person occasionally dies during a hemorrhage, it is the exception rather than the rule. The best posture is the semi-reclining one, but one must carefully watch lest the patient faint, for this is a most dangerous sign—if he should faint, it will be necessary to lay him down and elevate his lower limbs. Not to sit him up.

Cracked ice may be given internally. It is best prepared by putting small chunks between several thickness of towel, and then by rolling with a rolling-pin. It should then be put in a glass, administered by means of a tea spoon, and swallowed at once—merely sucking the ice is of no use whatever. Some think an ice-bag applied to the chest is beneficial. Mustard water may be applied to the feet and legs.

When the hemorrhage ceases, the patient must not be allowed to sit up, to talk, or to be worried by anxious inquiring friends. The room must be kept well ventilated. A temperature of about 60 degrees F. is the most suitable. The clothing should be as light as possible, compatible with comfort. The diet should be non-stimulating, is best administered cold in the form of milk or beef-tea. It should be given in a feeder so as not to disturb the patient. Whiskey should be avoided.

The bowels had better not be acted upon until all danger of a recurrence of the hemorrhage has passed.

METHODS OF APPLYING COLD TO THE SURFACE OF THE BODY.

Probably the most common way in which cold is applied to the body is by ordinary sponging. This should be done systematically with only a small part of the body exposed at a time. One should have close at hand a warm towel with which to dry each part as soon as the sponging of that part is completed. The face and hands may be left till the last, providing a cold cloth is kept on the head from the first. Colder water is more willingly tolerated here than in other parts.

Some conditions demand cold sponging, and when such is the case, one of the best means of employing it is by putting a good-sized piece of ice into a large bath mit, or by wrapping it up in a bath towel. Then, as the ice melts, the body is sponged with this ice-cold moisture. At such times a warm towel should always be in readiness with which to dry the skin as one proceeds from part to part.

Another method is that of the cold pack, but this is not as good as the cold bath proper.

The patient is lifted from the bed to the tub of water, the temperature of which should be at from 85 degrees to 90 degrees F. As soon as the body is immersed, wet cloths should be applied to the head, and lumps of ice

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should be added to the bath until its temperature is reduced to 68 degrees or 70 degrees F. This should occupy not more than ten minutes. He is then lifted on to a warm sheet, and covered with another warm sheet, and this with a blanket. The surface of the body is not to be dried for twenty minutes or half an hour, when these now wet sheets may be removed, and warm, dry ones may take their place. The surface of the body may now be dried by means of a warmed bath towel.

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The Farm.

THE FUTURE OF OUR BOYS AND GIRLS.

Never did this question force itself more prominently to the front than at present. There has been, and still is, a tendency on the part of our young people to seek the lighter employments, and no one will blame them much. We all rather like to be spruced up and look clean and tidy—quite a desirable preference. The young man or woman needs not to be very observant to notice the difference, commonly in this respect, between the farmer's son or daughter at work and the store clerk, school teacher or office hand. We cannot put old heads on young shoulders, and the young head cannot be expected to look much beyond the present enjoyment, neither can we expect them to look much below the surface and estimate appearances at their true value. But it becomes an absolute necessity for them to look the stern facts fairly in the face. "Things are not always what they seem." Very often the fancy clothing indicates not plenty of money, but, on the contrary, a very small bank deposit. The lighter employments are now flooded. A business man a short time ago told me that being in need of another clerk he advertised, and was at once answered by over two hundred applicants. A few weeks ago our school district advertised for a second-class teacher, and was answered by one hundred and one applicants, including many first-class certificates and B.A.'s. Had the advertisement included third-class certificates I have no doubt we could have had double the number.

At least two bad results follow: (1) A great many thoroughly capable young people, after spending both money and time, find themselves out of employment, and (2) the agricultural profession is robbed of many who would not only have been its brightest, but also its most successful representatives. A great many of these will have to go back to farm life, where there is plenty of room for them. I know that just here I will be told that they will be all the better farmers on account of the high education they have received. I will discuss that question later on.

Let us now consider some of the causes which lead to this flooding of the lighter employments. Two of these we have already noticed, viz.: love of ease and love of dress, both quite natural to more than young people. Another is the idea that these employments are more lucrative. This idea has its source in the fact that we are apt to notice only the successes—the failures, which are "legion," drop from sight and drag out a miserable existence in obscurity. Another cause for the prevalence of this idea is that thousands are compelled to put on good appearances though sick at heart. Thousands of our town ladies wear fine bonnets and dresses whose predecessors perhaps of several generations are not paid for, and their poor husbands are driven to their wits' end to know how to pay an instalment of interest, or to stave off for an eighth or tenth time a long-suffering creditor.

Certainly, in the last few years, there has been comparatively little money made by farmers, and the salaries paid to many in the professions, teachers, clerks, etc., and the profits claimed by business enterprises, etc., have been out of all proportion to the farmer's earnings; but these things are changing. High salaries are disappearing before excessive competition, and farmers, having contracted the habit of sending large sums of money to the departmental stores, are compelling our merchants to cut their profits in two. I know that many speak of the awful sin of patronizing these departmental stores on account of the "sweating" process indulged in by them. Well, there are two sides to this subject. Why are there so many subjects of the sweating process? Chiefly because there are so many who prefer the needle to the cow's teat. Many of these "sweated" girls would curl their noses in contempt at the noble farmer's daughter who, with hearty laugh and rosy cheek, they see milking a cow or hoeing a flower-bed or a row of vegetables in the garden.

This brings me to another cause of this flooding of the lighter employments, viz., the idea that manual labor is dishonorable. Some seem to have the idea that labor was the curse of man. Not at all. The three first laws given to man in his unfallen state were: 1. The law of the Sabbath—Gen. ii. 3. 2. The law of labor, and farm labor at that—Gen. iii. 15. 3. The law of marriage—Gen. iii. 21-24. In other words, the first Sabbath observed on earth was by a representative farmer and his wife. On the other hand, the curse of Canaan

(Gen. ix. 25) was that he should be "a servant of servants." I fancy this comes pretty near the case of the store clerk, who, notwithstanding his stylish appearance, has to wait upon all grades of society, hand down roll after roll of goods, simply to be looked at by people who have neither the intention nor the ability to purchase. How much more honorable is the position of the farmer who, with sun-browned face and plain clothes, "bows but to God alone."—James Elder, in Farmer's Advocate.

EASTERN ONTARIO DAIRYMEN.

The 20th annual meeting of the Eastern Ontario Dairymen's Association was held at Brockville on January 5-7, President Hy. Wade in the chair. The main objects of the Association, he pointed out, were to improve and increase the manufacture of butter and cheese, and to improve dairy cattle and dairy methods on the farm. He urged more attention to the home market, which should be supplied with first-class cheese. He favored a grant from the Dominion Government for holding dairy shows in Eastern Ontario. He referred to the amalgamation of the three Ontario dairy associations into two, whereby it was expected to save \$2,000 in expenses, and do better work.

Hon. W. D. Hoard, of Wisconsin, said the dairy industry was to-day in the greatest peril of its whole history. Only one man could determine its fate—the farmer. He must produce milk at a less cost per 100 pounds, or he must quit. The problem is, How shall a dairy farmer make as much profit at 50 cents a hundred as he did when he got a dollar a hundred? The three great factors are: The cow, her feeding and care; the farm, how handled and cropped; and the handling of the products.

Dr. Fletcher, of his Central Experimental Farm, in his address on "Grasses," warned his hearers against purchasing impure and unreliable seed, particularly that containing fowl seeds. The addresses of Prof. Robertson, on "Bread and Butter" and "Cold Storage," and Hon. John Dryden were highly appreciated, the latter predicting that 1897 would be a historic year in Canadian dairying. Hon. Sydney Fisher promised that by next summer a system of ocean cold storage from Canada to Britain would be in operation. He asked the dairymen to express themselves on the cheese branding question. After a sharp debate it was almost unanimously resolved that it would not be in the interest of Ontario dairymen to have the date branded on the cheese.

Mr. J. A. Ruddick, of the Kingston Dairy School, gave an able paper on "Cheddar Cheese Making," several of his points being supported by Mr. D. M. McPherson, M.P.P. Mr. William Eger commended the use of the Babcock tester in paying for milk at cheese factories; and Mr. Everetts favored Mr. Dean's plan of adding 2 per cent to the fat readings. The reports of the four inspectors and instructors were read, showing that a great deal of careful work was done by them in improving this industry. We regret still to hear of a good many cases of adulteration; not a few patrons being fined during the past season. The auditors' report showed receipts, \$6,146.49; expenditure, \$4,943.16; balance of \$1,203.33.

The Dairymen's Association of Western Ontario held its twentieth convention at Brantford on Tuesday, Wednesday and Thursday, January 19, 20 and 21. This will probably be their last convention, as negotiations are in progress for amalgamation with the Creameries' Association. A large number of cheese-makers and others interested in dairy products, from all parts of Canada, were present; and the convention was considered one of the most important ever held in Western Ontario. Some account of the proceedings will appear in a future issue.

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Connexional Notices.

GENERAL SUPERINTENDENT'S ENGAGEMENTS.

- Jan. 31—Toronto Junction. Feb. 7—Lowville. 14—Ottawa. 21—Ingersoll. 28—Collingwood.

ENGAGEMENTS OF GENERAL SECRETARY OF EPWORTH LEAGUES AND SUNDAY SCHOOLS.

- Jan. 31—Owen Sound. Feb. 1—District Convention. 3—Alton. 7—Toronto, Bathurst Street. 14—Agnes St. and Kim St. 16—Norwich District Convention at Delhi. 19—Westwood. 21, 22—Montreal, Sherbrooke Street and Centenary. 23, 24—Montreal Conference Convention. 25, 26—Hamilton Conference Convention. 28—Listowel.

MISSIONARY ANNIVERSARIES.

- DR. SUTHERLAND'S ENGAGEMENTS. Jan. 31—St. Mary's. Feb. 7—Kingston, Sydenham Street. 14—Whitby. 21—Mitchell. 28—Port Dover. March list will be published later. DR. HENDERSON'S ENGAGEMENTS. Jan. 31—Napanea (East). Feb. 1—Madoc. 7—Owen Sound. 9—Alliston. 8—Alton (Caledon). 14—Berlin. 21—Sarnia. 28—Montreal, St. James. Mar. 7—Toronto, Berkeley St. and Woodgreen. 14—Orillia. 21—Hamilton, Conventry and First Church. 28—Pictou. Apr. 1—Maple. 11—Ingersoll. 18—Welland. 25—Bowmanville. 29—Toronto, Sherbourne, Ep. League. May 2—Parkdale (evening). 9—Broadway, W.M.S. 23—Euclid Avenue.

NOTICE.

Bros. Werry and Bell, of Port Stanley, London Conference, desire engagements together in evangelistic work during February and March. Write them to-day.

WILLIAM MOULL, Methodist Evangelist, Parkdale.

DR. POTTS' ENGAGEMENTS.

- Jan. 31—Burlington and Watertown. Feb. 1—Thorold. 7—Hamilton, Wesley and Gore Street. 14—Ottawa, West End and Dominion. 21—Stratford. 28—Montreal, Montreal Conf. Ep. League. Mar. 7—Paris, Hamilton. 14—Dundas. 21—Oakville. 28—St. Catharines, Welland Avenue and St. Paul St. 31—Philadelphia (Lesson Committee). Apr. 1—Lima. 17—Toronto, Parliament St. and Parkdale. 24—Waterloo and Berlin. Apr. 1—Brockville. 11—Port Hope. 18—Owen Sound, West St. and Scrope St. 25—Barrie. 30—Alton. May 2—Orangeville. 9—Collingwood. 16—Toronto Junction and error tree St. 23—St. Thomas. 30—Toronto, Clinton Street, 7 o'clock.

FROM THE MISSION ROOMS.

Table with 2 columns: Name and Amount. Includes Bondhead, J. A. Chapman, Milton District, A. E. Russ, Bradford District Epworth League, etc.

MISCELLANEOUS.

Legacy late John Hathway Banks, Weston 500.00. Legacy late Wm. Mellanby 801.85.

METHODIST MINISTERS' MEETING.

The Methodist ministers of Toronto and vicinity will meet in the Board Room, Wesley Buildings, on Monday, February 1st, at 10.30 a.m. Rev. L. W. Hill, B.A., will give a paper. GEO. K. ADAMS, Sec.

PERTH AVENUE METHODIST CHURCH.

Two concerts will (D.V.) be given in the Perth Avenue Methodist church, as follows: The first on Friday, February 5, 1897, by the choir and quartette of Carlton Street Methodist church. T. Arthur Miller, Organist. J. H. Wilson, Choirmaster. Aid. W. T. R. Preston, Chairman.

The second on Tuesday, February 16, by the Parkdale (Dunna Avenue) Methodist choir. J. N. Shannon, Organist. J. T. Easton, Choirmaster. J. W. St. John, Esq., Chairman.

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SPECIAL REQUEST.

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