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THE **Christian** Guardian " FUELERING UNDER THE AUTHORITY OF . THE METHODIST CHURCH 18 ISSUED EVERY WEDNESDAY FROM THE OFFICE OF FURLICATION, 29, 31, AND 33 RICHMOND STREET WEST, TORDNTO. AT 89 per year, STRICTLY IN ADVANCE. REV. E. H. DEWART, D.D. REV. WILLIAM BRIGGS, D.D.

Motes and Gleanings.

The Oxford Mission to Calcutta, which started with the purpose of working among the native students in the University of Calcutta, but has developed into general missionary work, has celebrated its eleventh anniversary. The staff and income are larger than they have been at any time, but they make carnest appeal for additional workers and support.

Official reports state that within the years 1870 and 1887 the Russian Orthodox missionaries baptized 71,272 heathen, 8,597 Jews, and 4,294 Mohammedans. From 1870 to 1877 the number of heathen converts increased steadily; since that this contingent grows less while the number of Jewish converts increases and that of Mohammedans vary.

The agent of the National Bible Society of Scotland reports that in the three provinces of Se-Chuen, Yunnan and Kwelchow there were circulated from his agency at Chunking. during the year ending September 30th, 2,120 Testaments, 63, 737 Portions, and 10, 508 Tracts. This shows an increase over the previous year of 1;034 Testaments, 12,459 Portions, and 24,929 Tracts.

Dr. McGlynn is reported to have said that his case had been prejudged in Rome on account of the prejudice against him of Cardinal Simeoni, the Prefect of the Propaganda. Since the death of the Cardinal, Dr. McGlynn has every reason to hope that he will be restored to the ministry without retracting the political and economic truths which he has preached and still will preach.

Senator Jules Ferry is still one of the most prominent journalists in Paris, and is just as conscientious and careful in the discharge of his duties to the paper as when it was his sole work. He is an indefatigable worker, being at his desk at eight o'clock in the morning. He seldom goes to the theatre or into society, preferring to spend the hours after

progress of the earth are founded upon it, and those who would destroy it are guilty of high treason against humanity." We heartily endorse every word of this.

Mr. Whitelaw Reid, the American Minister to France, writing from the Legation accepting honorary membership in the English Institute of Journalists, says : "No success in life could be more dear to me than the esteem of members of my own profession. My residence in France, where so many leading statesmen have been or are practical journalists, strongly confirms this appreciation."

A petition, signed by three thousand women of Greece, asking that public schools of art and industry be established for women, has been presented to the Government. The women argue, and doubtless with justice, that the reason why their country fails to meet the expectations of its friends is because the welfare of its women is neglected, and they are not allowed to participate in public affairs.

Eight years ago the Premier of Queensland, Australia, Sir S. W. Griffith, declared against foreign laborers, particularly negroes and Polynesians. He has now issued a manifesto to precisely the opposite effect. Europeans cannot work advantageously in the sugar plantations. The labor unions have assumed an attitude which is most depressing to agricultural interests, so other workers must be called in, or no improvement can be hoped for.

Count Tolstoi, who has been engaged in the work of relieving the distress in the famine districts, has been ordered by the Government to return to his estate. This action is taken in consequence of a letter concerning the famine which was recently published in London, written by Count Tolstoi. The Government holds that the letter was unpatrictic. Countess Tolstoi has written a letter denving that her husband was the author of the letter.

The distribution of food by the editor of the Vienna. Volks Press to the starving men, women, and children has been stopped by the police, who give as their reason for so doing that the assembling of thousands of the poor constitutes a public danger. The editor of the Volks Press, assisted by Herr Frey, a Socialist, made it his business to visit the many bakeries of the city and appealed to the proprietors to give him bread to help the starving. This, too, failed to meet the approval of the authorities, and both the editor and Herr Frey have been arrested.

At Plainfield, Connecticut, a novel scene was witnessed on February 21st at a church revival which has been in progress for a week or more in Packerville, a little hamlet a short distance from Plainfield. One of the doctrines of the society demanded the immediate baptism of all converts the day they join the church. On February 21st thirteen new recruits were received, and although the weather was extremely cold, they had to submit to an icy bath in the Quinebaug, River. The banks of the river near the spot where the ceremonies were performed were crowded with people, who added to the novelty of the scene by singing and shouting while the thirteen converts were being baptized. The natives on the Upper Niger have been complaining against the heavy duties, licenses, and restrictions of the Royal Niger Company. The upper river natives have recently threatened to invade the territory of the company, and at last accounts a descent upon the trading establishments of the lower river was expected at any moment. At Lickoja, where the big Benue branch meets the Niger, and at other points further up both rivers, the no ignorance, no impatience, no foolish passing natives are in a turbulent state and the trading passion to shake that amity. The peace and stations are in danger. Sir George Taubman ited by the American Unitarian Association, and aroma-filled Southern Steppe."-Interior,

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Goldie has gone up the river to try to bring about some kind of a settlement, and thus avert what is regarded as a grave orisis. Sir George is the Deputy-Governor of the Royal Niger Company, and the fact that he went out specially from England is looked upon on the Niger as a sign that the company apprehend serious trouble.

Emperor Francis Joseph, of Austria, in opening the Hungarian Diet, said that the relations between Austro-Hungary and the powers continue to be satisfactory, and he intimated that there was no immediate danger of the peace of Europe being disturbed. The Emperor arges the Diet to utilize the present time of peace to make domestic reforms. The Emperor remarked that he trusted the peace would be of long duration. A good impression has been made by his speech.

Emin Pasha has written a letter to Dr. Finsch, that Captain Lugard, representing-British interests in Uganda, had urged the natives to attack Emin when he approached that region with his forces. Dr. Finsch is now in Cairo, arranging for an expedition to Wadelai. The Doctor proposes to enlist two hundred first-class Soudanese soldiers, who are to do the fighting if any should be necessary, and he will offer the command of the expedition to Baron von Wissman. The expedition is to start in July.

The people of India, according to the census of 1891, number 288,159,672, of whom 221,094,277 are in British India and 66,803,485 in the native States. The increase in the districts included in the census of 1881 is 27,991,000 in the last ten years, and the gross increase, including territory only consused last year, is 33,555,784. They are of the following religions so far as returned: Hindoos, 207,654,407; Mussulmans, 57,365,204; Buddhists, 7,101,057; Christians, 2,284,191; Jains, 1,416,109; Sikhs, 1,907,836; Parsees, 89,887; Jews, 17,180; forest tribes (animal worshippers), 9,302,083 atheists, agnostics, etc., 289.

The German Kaiser, having got his education scheme well in hand, has now resolved to regulate emigration. The new German emigration bill, soon to be introduced in the Reichstag, requires all intending emigrants to give notice to the police a month before starting. The notice must include a statement. as to where they are going, and the police are required to publish such notice in a conspicuous way, so that all the public may know who the intending emigrants are and their place of destination. Agents are forbidden to forward emigrants, unless under a written contract, and the promotion of emigration by foreign Governmenus and societies is prohibited.

the Western Conference, or any other body. They are self-elected. Some of them are in the Presbyterian fold, and are engaged in revising its creeds. This is a large task, and will take some time. Some of them are in the Episcopal fold, and use prayer-books and wear gowns. Some of them are Baptists, and are baptizing their congregations with fire. Some of them are Methodists, and have a good deal of freedom of the will."

THE "STUNDISTS" OF RUSSIA.

The persecution of the "Standists" by the ecclesiastical authorities in Russia leads to a desire for more definite knowledge concerning them. The name is German, but the people are wholly Russian. The religious principle which developed this sect is the same as that which animates the Dunkards, or as they are called in Pennsylvania, the Frontsites, also the Quakers, and the Moravians. The type of religious life in all these sects is the same they only differ in peculiarities which originated in their several surroundings. A German emigration, on a small scale, occurred, beginning about twenty years ago, to the Southern Stoppes of Russia. These Germans were Protestants, and not being allowed public worship In their own faith, were in the habit of assembling secretly together for the reading of their German Bibles and prayer. Their meetings were called "Stunden" or "hours," They were sober, industrious and frugal, like our Dankards, and in the midst of the prevailing drunkenness and improvidence, soon attracted attention by their material prosperity. The emancipation of the seris threw the lowest class in Russia upon their own responsibility. Among them were two men, common laborers, namely Onistshenks' and Batushinj, who were led to inquire why the Germans were so prosperous, temperate and happy; and, having acquired the knowledge, proceeded to act upon it. They had no thought of breaking with the National Greek Church, but gathered fellowfreedmen around them for simple religious exercises and moral exhortation. The attention of the orthodox ecclesiastics was firstcalled to them in the village of Osnowa, near Kief. This was in 1865. By 1867 the priests. finding that their ghostly authority was not sufficient to prevent these social religious meetings, arrested their leaders, and had them punished. The effect of this was to make these people break with the orthodox Greek Church. This in turn intensified the persecution, which has gone on, intermittingly, ever since. And the effect of this has been the spread of the sect with great rapidity. In ten years they had increased to 300,000, and in four years more (1881) to 400,000. The increase for the last ten years, up to 1891, has been enormous. Pastor Dalton, of St. Petersburg, in a work very recently published, estimates the Stundists at a total number of 2,000,000. The priests intermitted persecution long enough to try the experiment of sending missionaries among them-with the effect that might be expected from the narrow, ignorant, and more or less drunken propagandists seeking to reclaim a virtuous, industrious, and religiously enlightened people. Persecution has been resumed with fine effects for the Stundists. Even the public press, notwithstanding the strict censorship, cannot but praise these simplehearted but noble people. After reporting a Stundist trial, a prominent Russian journal added : "These people, who read the Scriptures and endeavor to conform to their precepts; these people, who seek for the truth and are not satisfied with the formalism of religious ceremonies ; these honest, sober, diligent folks, who perform all their duties to the State and to society-these are held charged with being calprits ! Indeed, hearing the testimony from the lips of those accused is like leaving a foul atmosphere and entering the air of the sweet scented

supper in study, often working until midnight.

A more general effort is being made to relieve the suffering caused by the Bussian famine. The Czar's Government is taking more argent measures than ever before, and England, whose contributions have hitherto been small, is becoming more responsive to the real needs of the case. In the United States vast quantities of flour and grain have been sent in ships, and new committees to receive subscriptions and apply them to the work of relief are being formed.

Sir Edwin Arnold, after his last reading in the United States, made a very pleasant speech to the audience, in which he said : "I came to America her friend; I go away her champion, her servant, her lover. I have the deepest conviction that the future history of the human race depends for its happy development upon that firm and eternal friendship of the great Republic and of the British Empire, which is at once so necessary and so natural. Resolve on your side of the Atlantic, along with as who know you on the other, to allow

The United States Consul at Nassau, in reporting on the sponge trade of the Bahamas, says that from 5,000 to 6,000 persons, most of whom are colored people, are engaged in this industry. The sponges are gathered by means of iron hocks attached to long poles. By using a water-glass the fishermen can readily discover the sponges at the bottom, hooking up the larger ones, leaving the smaller ones untouched, The vessels are fitted out for a voyage of about six weeks. Of the larger sponges, a catch of 5,000, or of the smaller ones 7,500, is considered an average one. It is supposed that a healthysponge will reach a marketable size in from twelve to eighteen months.

Affinity with Unitarianism does not consist in the belief of specific doctrines, but in not believing, or, at any rate, in theological laxity. The Boston Christian Register takes comfort to itself in the following fashion : "It would be impossible now to count the number of Unitarian missionaries. They are too numerous to be specified. They are not accred-

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FROM WHITTIER'S PSALM.

XIX. At times I long for gentler skies. And bothe in dreams of sotter air, But home-sick tears would fill the eyes That saw the Gross without the Bear. The pine must whisper to the palm. The north wind break the tropic calm; And with the dreamy langer of the Line The North's keen virtue, blend, and strength to beauty ìoin. XX.

Better to stem with heart and hand The roaring tide of life than lie Unmindful, on its flowery strand, Of God's occasions dritting by ; Better with naked nerve to bear The needles of this goading air, Than in the lap of sensual ease, forego The godlike power to do, the godlike aim to know. XXI. Home of my heart! to me more fair Then gay Versailles or Windsor halls,-The painted, shingly town-house where The treeman's vote for treedom talls ! The simple roof where prayer is made,

Than Gothio groin and colonnade ; . The living temple of the heart of man, Then Rome's sky-mooking vault, or many-spired Milan ! XXII.

More dear thy equal village schools, Where rich and poor the Bible read, Than classic halis where priestoraft rules. And learning wears the chains of ereed ; Thy glad Thanksgiving, gathering in The southered sheaves of home and kin, Than the mad license following Lenten pains, Or holy day of slaves, who langh and dance in chains

THE LAW OF CHRIST.

Paul says it is bearing one another's burdens. Christ says it is loving your neighbour as yourself. It is plain to see that, the two are identical, both the same law. One who loves his neighbour bears his burdens, and is glad to do it.

This is not the only law of Christ : for there is another law prior to it, to love God ; but this is the chief law about men, and we have so much to do with men that James tells us it is our love to our neighbour that is the test of our love to God. It was not false teaching that made Abou Ben Adhem's name lead all the rest, because he loved his fellow-men; for he who loves God loves his neighbour also, and, conversely, he who loves his neighbour loves Gcd. Love is not divided ; it is one.

Bearing one another's burdens fulfils the law of Christ. It is not merely the law of Christ, but it fills to the full its requirement. It is better than the best profession or the correctest belief. It is fruit bearing, which is what Christ wants. He is not content with flowers, good as they are, but he asks the perfected fruit, which is love, burden bearing. Believing the exact truth about God or his Son Jesus Christ will not save us, for it does not save the devils. And the devils believe and tremble and are lost.

It is a very remarkable fact that in the very connection in which Paul bids us bear one another's burdens and therein fulfil the law of Christ, he also tells us that each one must bear his own burdens. The two statements seem at first to conflict. How can he say that each must bear his own burden, and then say also that we must each bear one another's burden? Can we all bear our own and yet all bear the burdens of others?

There is no difficulty about it. It is one of the blessed paradoxes of the Christian life. The one who bravely and cheerfully bears his burdens, instead of throwing them on others, is just the one who will be ready to bear others' burdens also. The man who shirks his own burdens is certain not to try to help any one else to bear his. Each one's first duty is to accept his own troubles and griefs with Christian resignation, accepting the blow, enduring the pains, making no complaint of God. wearying no one else with the sad tale of all his sorrows, but receiving it as the wise providence of God. Such a one learns how to bear, and, having learned how he is himself helped, he can help others He can relieve them of part of their load, and can tell them where they also shall find strength to bear the rest. Paul was right in coupling the two together ; for he who has learned first to bear his own burdens has gained a superior strength which makes his own burdens lighter, and makes him better able to bear the burdens of others. In weakness he is made strong. Friend, do you see a neighbour-and Jesus has told you who your neighbour is-staggering under a heavy burden? Remember the burdens you have carried and who has given you strength to carry them, so that now the burden is light. Jesus, who has borne the world's burden of sin, lets you fill up what is bridegroom, she stands composedly, while the surroundings, what wonders of nature or art said.

behind of his burden bearing. Go and lighten ritual is read. The first cup of consecrated your over-burdened neighbour. Bun, speak to him, comfort him, give him help. When Jesus was bearing the cross to Calvary, staggering under its weight, a stranger, one Simon of Cyrene, came along, and he took hold of one end of it and helped our Lord carry it. What a blessed service that was. We believe that Jesus snoke to him some word of thanks, some word of guidance that sank deep into his heart, for we are told that his sons, Alexander and Rufus, became pillars in the Church. If we help the poorest, saddest heart to bear its burden, we are doing it for the Lord, just as truly as Simon of Cyrene ; and we shall have a bless ing. -- Independent.

CHURCHES AND CHURCH-GOING A HUNDRED YEARS AGO.

If you were to ask any person specially interested in the Church of England-not neces sarily a clergyman of that Church-which was the deadest and lowest and feeblest period of the Church's existence, he would without the least hesitation reply that the reign of George II. covered that period. This is universally accepted. I think, however, that one may show, without much trouble, that this belief is not based upon inquiry into the facts of the time. It is certain that the churches were what is commonly called "ugly," that is to say, they were built by Wren, or were imitations of his style, and had nothing to do with Early English, or Decorated, or even Perpendicular. Also, it is certain that the congregations sat in news, each family by itself : that there were some few news of greater dignity than others, where sat my Lord Mayor, or the aldermon, or the sheriffs, or the masters of the city companies. It is also certain that all the churches had galleries, that the services were performed from a "three-decker," that the sermon was preached in a black gown, and that the clergyman called himself a minister, not a priest. All these things are abominations to the latter half of the nineteenth century. There were also pluralists; the poor were left very much to themselves, and the parish was not worked according to modern ideas. But was it quite a dead time ? Let us see.

There were a hundred and nine parish churches in London and Westminster. At forty-four of these there was daily servicesurely a recognized indication of religious activity. At one of these there were three daily services ; at all of them --- the whole hundred and nine-there were services every Wednesday and Friday, and on all holy days and saints' days. There were endowments for occasional sermons in nearly every church. So much of the Puritan spirit remained that the sermon was still considered the most important part of church service; in other words, sound doctrine being held to be essential to salvation. instruction in doctrine was considered of far greater importance than prayer or praise-a fact which quite sufficiently accounts for the slovenly character of church services down to thirty or forty years ago. The singing was deplorable, but the sermons were sound -Walter Besant, in Harper's Magazine for March.

A JEWISH WEDDING. Admission to the floor of the synagogue is by card, to the galleries by favor. The readingdesk on the floor is covered by the "chuppah, or marriage baldachine. It consists of four slender posts supporting a cover of richly figured silk with massive satin fringes. On each side, except the eastern, is an arch of smilax, evergreens, and roses. Ushers are in black frock suits and wear high silk hats. At 5 p.m. the assistant reader of the congregation chants the psaim of thanksgiving in Hebrew. to which responses are made by a trained choir in the gallery. Next, the ministers, chief among whom is the venerable father of the groom, descend from the platform and approach the door as the bridal procession enters. Returning to places within the chuppah, they are followed by the bridegroom, supporting his mother on his arm. The bride follows, accompanied by her mother, brother, and an old nurse, who, like those of her race in the West Indies, is faithful in solicitous attendance to the last. Eight little children, cousing of the

wine, to be sipped by groom and bride, is then presented. If the obligations of matrimony are not now understood by the quietly happy pair, it is not the fault of the officiating rabbi, whose long but sterling address in English is punctuated by apt Hebrew quotations. Wifely and husbandly duties are set forth with great force and precision. The officiating minister then takes a glass of wine in his hand and pronounces the seven prescribed benedictions. Bridegroom and bride taste the wine, and thus symbolize participation in the joys and pains of earthly life. The wedding-ring-plain and unadorned, as the emblem of simple contentment; perfectly rounded, as signifying concord. in endless union - is placed on the bride's finger by the groom, with the words, "Behold thou art consecrated unto me by this ring, according to the law of Moses and of Israel." Reading the "Kethubah," or marriage contract, as formulated by the fathers, is omitted, for the sufficient reason that it has already been subscribed in private. Now comes an interesting performance on the part of the newly-wedded husband. The goblet from which he and his wife have drunk is deposited on the floor, and by his foot is crushed into a thousand fragments, and that with a vim that speaks eloquently of his resolve to put his foot on any and all evils that may enter the family circle until death shatters it. The first kiss under the new relation is then given, the bridegroom offers his arm to his spouse, and with a proud air of responsibility leads the willing yokefellow from chuppah to entrance, and thence home to the wedding-feast. - February Century.

HIS SIN.

Many are disposed to put down the rich man who lifted up his eyes in hell, a very wicked man ; but this is by no means his history. He is not accused of riot, nor of revellings. It is not stated that he was an extortioner or a thief. Neither is he reported as an adulterer or a liar. No; there is not one immoral act laid to his charge !

The direct sin of which he was accused was, that he let a poor brother suffer and die at his gate, refusing to administer to his necessities ; and this is all that is said against him.

And to this very end the Saviour says : "I was hungry, and ye gave me no meat ; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in ; naked, and ye clothed me not; sick and in prison, and ye visited me not." And he explains to those who did not understand how they could be accused of such base neglect to him, when the many who will appear in judgment had never seen him : "Insemuch as ye did it not to one of the least of these, my brethren, ye did it not to me i And these shall go away into everlasting punishment !" (Matthew xxv. 46).

THINGS MONEY CAN NOT BUY,

How much the happiness of individual lives is made up of priceless things, unsalable in the coin of the land, yet found quickly when the heart of the searcher honestly desires them ! Many of these real treasures are qualities that simply diffuse themselves through the moral and mental atmosphere, and are sometimes little valued, because they seem too vaporous and too illusive to be practically grasped ; but they are genuine possessions, and won by heart service. Who does not rejoice to have an honorable name-not necessarily a distinguished name, but a clean one? Truly, pride in such an inheritance, which cannot be bought, is justifiable if with it there are mingled a feeling of humility and a desire to do one's own part to transmit the name as unsullied as it has been bestowed. What makes home love dearer and sweeter than all else, and treasured while life lasts ? Not the tables and chairs, not the delicacy of porcelain, or the æsthetic beauty which the loom achieves. These minister to the comfort, taste, and artistic nature; but beyond these there is something which ministers to the heart and soul, glorifying plain surroundings and homely details-something illusive to measure or weight, yet potent to guide, to comfort, and to help. What is this but the sympathy, the trust, the spirit of sacrifice, the gentleness, the faith, the readiness to do and to bear which, blended together, make the chain that binds us to our homes?

but lose their mysterious charm when viewed by eyes that seeing see not, or when shared with cold thankless heart? The power to enjoy, the power to appreciate, these are what render pleasures real and bring the joy into them. This thankful receiving of pleasures great or small, and extracting the honey of enjoyment from, is not to be found at any store, yet it is another and large factor in true happiness,

Contentment, too, that balm against the ravages of worldly unrest, where can it be found, and what is its price? Not silver or gold, but patient striving with a thankful heart will bring it to the soul who desires it, and in its possession lurks the charm to chase away unhappy visions, to still unwise longings, and to open the inner vision to the peaceful delights of the home, the friends, the advantages which may be ours. And so through all the phases of buman happiness we may go, finding always that its true essence is some thing that must be gained without money and without price. - Harper's Bozar.

BEMEMBERING CHRIST'S WORDS.

When Jesus paid his first visit to Jerusalem after entering upon his public ministry, one of his first acts was the cleansing of the temple, and the declaration of it as his "Father's house," In John's record of this event there is a significant expression in the seventeenth verse. It reads, "His disciples remembered that it was written." He had only a few disciples at this time. But this was a statement of what was always true. His disciples-students, pupils-were always remem-bering "that it was written." Jeeus was always swering something, explaining comething, an swering something that had been written. He was like the "end of the book" where the answers are given in full to the problems which look so difficult in the earlier pages. But it was "his disciples" that "remembered." Not everybody remembered. Some could not remember because they had never read. Others did not remember because they were not interested enough, either in

him or in what had been "written." It is so with us to day. The true "disciples" in the Church are always "remembering" something they had never quite understood before. They "remember" these things as Jeeve is unfolded before them in his wonderful life and work. He is always bringing some unknown plant into bloom. that we may see the beauty it was born to make known. He is always, to his "disciples," answering some question of long standing, solving some problem of past mystery. Every day of their close walk with him they are "remembering" that something was " written."

It is not so with us all. The Scripture to many is old and dry. The story of the life explains nothing. The sermon is above or aside their hear-There were hundreds in Christ's day who, in ing. the midst of his most gracious words and deeds, remembered nothing that "was written." And yet, in actuality, his words and deeds were all fulfilments.

The twenty-second verse is another illustration of the same important lesson. After Jesus had uttered that enigmatic expression about destroying the temple and in three days he would raise it up, there was evidence that his words were not understood even by his disciples. But this verse declares that when be was risen from the dead, his disciples remembered that he had said this unto them, and they believed the Scripture and the word of Jesus.

When he was speaking, even his disciples did not understand his utterances. But was that any reason why he should not announce them ? Nay, verily ; for the time would come when they would remember what he had said to them. But they could not thus "remember," unless he had said the gracions words, even though ill understood.

Oh, what foolish children are we sometimes ! Cannot we learn a lesson to-day? Must we who speak withhold the inspirations that the day or hour bring forth because the unheeding crowd understand them not, and even the students do not perceive ? If we fall to proclaim them when given, they will forever remain unuttered. But if we announce them in their proper connections, unperceived and mystical as they may sound to day, the disciples, ere many days pass, will remember that these things were said, and will come to the understanding thereof. And must we who hear belittle what we cannot understand ? The Jews did worse, they wreeted it. They made the fact that he spoke beyond their comprehension the very weepon for arging on his crucifizion. They used the "slatter" to kill the "spirit." And the disciples ? They just cherished the unperceived, often asking in private to be enlightened ; and even then sometimes having to be told. "Thou knowest not now, but thou shalt know afterwards." And they did know afterwards ; for they "rememhered that he had said this unto them," And then, you know, the Spirit came to "bring all things to their remembrance whatsoever Christ had said," But what if he had not said them ? Then the Spirit could not have brought them to their remembrance. Now, dear disciples, let me emphasize this : It is a grievous error to day that our congregations, especially of young Christians, do not give diligent attention to hide away the sayings of Jesua They will not take notice of anything beyond them-selves. And this accounts for their poverty of spiritual life. They have no fulfilments. There is nothing in them to fulfil. I have in my mind now a Christian of twenty years' standing, who is active and energetic enough in the services of the church or temple, but he has no strong spiritual life, no growth of real Christ power. Christ fulfils nothing in him. He is verily no bigger and no more useful as a teacher, or leader, or witness than he was the first year of his Ohristian career. I put it down in my mind that it comes from what I so often heard him talk about, and that was "the preacher always preaching above the people," Think how far Christ was ahead of his disciples, but how to every true disciple everything was "remembered" in due time and place that he had J. E. L.

bride, bearing baskets of flowers, come last. Pure white satin is the dress of the lady, who is covered with a disphanous veil, and carries a bouquet of flowers. Face to face with the

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What beautiful prospects, what luxurious

A A PARTICULE OF EXAMPLEMENT

Correspondence.

AN UNEQUAL CONTEST.

DEAR SIR, --- In a beautiful city looking out upon the bay which opens into Lake Ontario's deep blue waters, is a home that was once the place of pure domestic peace. This home consisted of three persons, father, mother and son. Other children had come to this house-hotel, but were laid away in "God's acre " ere sin had blighted their innocence. The father was stricken with typhoid fover, and, unable to resist the disease, died, and was carried to the grave by the hands of sympathetic friends. The bareaved heart of a sorrowing mother turned towards her boy, and her hope in the future lay in Years sped on, and the boy grew into manhim. hood. Among the companions of his own age were two who had formed the habit of drinking beer in a certain saloon in that city. Edward began to drink with them. The habit grew space upon him; his hours grew later and later, and the smitten mother bagan to realize her only child was fast begoming a drunkard. Two years more passed away, and several evenings every week were spent in the salcon with his boon companions . Very frequently the mother would walk out at midnight to meet her wandering boy, and wait for him outside the saloon door until he came.

One night he was unusually late. His mother, as was her wont, went out to meet him, and coming near the door, heard the voice of ribald song and the echoes of obscene jests coming from the little company of revellers within. Her boy was one of them. The mother-heart had a burden too great to be borne. She knelt down upon the pave ment under the silent stars of midnight, and lifted her agonized soul in prayer to Him without whose notice a sparrow does not fall to the ground, that he would destroy the cursed traffic which had stolen away the love of her boy from her, and debauched him almost beyond recognition. A policeman came along, saw the woman and heard her prayer. She scent that night in the police station. When she was brought before the court in the morning she was fixed "\$2 and costs or ten days in jail." Soon after this the mother's only boy died of an acute attack of alcoholism, which the attending physician called by some respectable name, and none outside of a small circle of weeping friends knew he went to add one more to the wast number of lost souls, who, through the curse of drink, "shall not inherit the kingdom of God." The mother lives on, prematurely old, with the light stolen from her life, and the human joy

light stolen from her life, and the human 'joy stolen from her heart by licensed rum. Are you, reader, satisfied ? Father, brother, son, friend, neighbor, Christian voter, are you well content? Is this the law you vote for ? Is this all the protection a license law gives our children, our wives, mothers and sisters ? Christian voters and members of Christian Churches, "What are you going to do about it, and when are you going to do it?" Is there any necessity for the existence to do it?" Is there any necessity for the existence and perpetuation of this sad state of things? This desolated home, this ruined child and broken-hearted mother is but one of ten thousand in Oanada.

We can estimate the cost of the great Canadian Pacific Railway across the continent, but who can put a value upon the \$7,000,000 of liquor revenue we pay into the "public chest" of this Dominion? The mother's prayers for these boys in many cases remained unanswered, and who is to blame? What is in the way of their speedy enswer? Many things. Let us look at a few of them. The way the Government of the country answers those prayers is to continue to legalize the curse that destroys the boys for the money they can get out of the traffic. Chauncey M. Depew, it is said, has declared that the United States gives 70,000 youths and young men to the liquor traffic every year. The horror that is in-volved in such a state of things. What will we do about it? Our great difficulty in the way of answer to prayers is the open saloon, with all the prestige behind and around it. The contest beween the mothers and their boys on the one hand, and the licensed liquor traffic, is a very unequal ODO.

1. The Church is against the mother and her boy. In her Conferences and synods she denounces the traffic as a crime-producing, soul-destroying, God-dishonoring business, and many of the men who hold up their hands to pass their declarations vote by the same hand to continue the evil trade. The weeping mother, mourning the eternal ruin of her child, need not go to the Church for help, for the Church is in practical league with the traffic that damns the boy. The Christian Church in Canada could stop this trade in human souls in twelve months if she would. And verily she is guilty in the sight of God if she does not. A thousand pulpits in Canada are either silent on, or hostile to this subject, or both. Ten times ten thousand members of those churches love to have it so. Clergymen stand by the coffice of drink's victims, who know their sad history, and can give no hope to broken-hearted parents, and who return from the last rites over drunkards, gone to their eternal reward, and who keep saaled lips over the cause of their overthrow. An unequal contest 2. A vast portion of the business men of Canada are against the mother and in favor of licensed drink. The financial interests involved in the drink traffic are vast, running up to the millions. This vast trade goes through the banks and other moneyed institutions. Any effort of Prohibition is too often met by a difficulty here. The whole-sale and retail trades in liquors have vast ramifi-cations, and touch the business of the land at many points. The dread "boycott" has kept seven-tenths of the business men in fear lest they would lose custom by openly opposing the saloon. The broken-hearted mother will look in vain to the business ment for protection for her boy. Let & thousand boys die, but they must have the trade which the rum-traffic brings. An unequal contest here. 3. What about the press? Surely there is light hereupon thisdark problem. But let us not hope too much, lest we be disappointed. The press supports the business of the country and that business is in league with the liquor traffic. The press supports the Christian Church, and too largely she is in unholy alliance. We cannot reasonably expect the press to fight against this rum fiend supported by the great constituencies of the Ohurch and busi-

ness of the country. The press does the bidding of its masters, and they are opposed to Prohibition. I fear, with few noble exceptions, "The Independent Press" is a dream. I beg to submit the following item on this point : THE PARTY PRESS.

A New York fournalist, at a recent banquet,

made the following statements : "There is no such a thing in America as an

independent press, unless it is out in the country towns. You are all slaves. You know it, and I know it. There is not one of you who dare express an honest opinion. If you express it, you know beforehand that it will not appear in print. I am paid \$150 a week for keeping honest opinions out of the papers I am connected with. Others of you are paid similar salaries for doing similar things. If I should allow honest opinions to be printed in one issue of my paper, like Othello, my octupation would be gone. The business of a leading journalist is to distort the truth, to lie outright, to pervert, to vilif, to fawn at the feet of mammon, vert, to valid, to taken at the rest of mainten, and to sell his country and his race for daily bread, or for what is about the same, his salary. You know this, and I know it, and what foolery to be toasting an 'independent press.' We are the tools and vassals of rich man behind the scenes. We are jumping jacks. They pull the string and we dance. Our time, our talents, our possibilities are all the property of other men. We are intellectual prostitutes." The mother has little hope here—yet an unequal

contest.

We need not send those dear imperilled ones to the political parties, as at present constituted, for relief. They are forging the chains with stronger weld year after year. God help the mother and her exposed boy, for there is help nowhere else. Here only can we see hope. Bight thousand funerals a year show on which side the victory turns to-day. Will it always be so? "How long, O Lord, how long!" "The saloon cannot be legalized and the house protected under the same

flag." "What are you going to do about it, and when "D. L. REETHOUR. are you going to do it?" Burlington, Feb., 1892. D. L. BRETHOUR.

REVOLTS FROM ROMANISM.

DEAR SIR,-Since coming to the Province Quebec I find many are alarmed at the bold aggressions of Romanism, and I fear there will ultimately be a civil war. There is cause for the ultimately be a civil war. There is cause for the alarm. But I wish to call attention to the fact that the most progressive races and godly people have revolted from the Roman Catholic hierarchy ; and there is ground for hope that a similar move-ment will take place here.

IN THE STATES OF GERMANY AND SWITZERLAND the papacy had managed to possess itself of half the valuable lands; and was so absolutely supreme it not only controlled the destinies of men in this world, but followed them at death, and claimed to open the gates of either hell or heaven. The ecclesiastics employed all kinds of penalties and power to crush the Beformation, but many of the princes and peoplecame out in favor of it; and wave called Protestants from the stand they took at the Diet of Spiers, in 1529. A quarter of a century later liberty was established, and spread to other countries; and to this fact Europe owes a great part of that superior civilization which it exhibit

What indescribable sufferings were endured by the Jansenists, Bohemians, Huguenots, Walteness, and Gallicans because they protested against Romanism, and sought the privilege to worship God according to their conscience.

IN ENGLAND, '

as early as A.D. 673, a council was summoned by the Archbishop of Canterbury, in which all the Churches were brought into conformity with that of Rome. Numerous monasteries drew the people to them in such numbers that the country became enervated and impoverished, and the Anglo-Saxons fell an easy prey to their northern enemies. The popes not only established spiritual dominion, but also civil authority; and ecclesiastics committed crimes with impunity. The country became a mere fiel of the Holy See-the kings being its humble vassals. At length, in the sixteenth century, the people

revolted. Ten thousand cunning, well-fed monks were turned out of their cloisters. Three hundred were turned out of thair closters. Three hundred and seventy-six monasteries were suppressed; laws favoring Bomanism were revised; Romish prac-tices were abolished; and a copy of the Bible ordered to be placed in every church. Many of the ecclesiastics fell in with the Reformation, and

But when, in 1870, France, under the figuence of the Jesuits, proclaimed war against Protestant Germany, and their country in three months was completely conquered and Napoleon captured at Sedan, then the Italian army entered Rome in figure against procession of the logal consideration of these triumph. And on this September morning, when the troops of Victor Immanuel marched up the Quirinal, a cart loaded with Bibles entered the city between thirty thousand Sardinian bayonets," and Rome became free from papal dominion, and Italy took its place as the fifth great untion of Italy took its place as the dith great unside of Europe. Up to that time Christian people had to go outside of Rome to worship on the Sabbath, and if a few friends were found using the Gospel privately, they were punished by five years' im-prisonment; and thirty years ago the Gospel could not be purchased in Italy. What a charge ! But in revolting from popery many lost faith in Christianity. Missionaries have told the writer that the country is more infidel than Cata-olic. On a basatiful Sabbath morning in September, 1882, I carefully counted and found forty five persons at high mass in St. Peter's church in Rome. We found a few ecclesiastics lazily chanting to empty churches in the historic structures of Maria Maggiore, the Pantheon, St. John the Lateran, etc.; while at the same time the thestres ware full, and trade of all kinds in operation. To understand how hollow and worthless the whole Canada to send, at the public expense, some cring-ing politicians to study for themselves. When Maximilian was forced upon

MEXICO,

the Church owned two-thirds the property of the With his overthrow three hundred country. million dollars worth of Church property was sonfiscated. To-day Romanism rents its lands from the Government; and it is only by the mere courtesy of the civil power that Ohurch and priests exist in Mexico. All the States of South America, "scept one, have revolted against Ultra-montane Bomanism.

The papacy is trying to regain in NORTH AMERICA

what is lost in Europe, - For many reasons the Pope has not had absolute power on this conti-nent. The Pilgrim fathers hated religious intoler-ance. In Canada, our forefathers would not even submit to the tyranny of a State Church. have found traces of French and Spanish rule from the great lakes to the Gulf of Mexico; but the Government of this country is not given by the great Architect of the universe to those races, but to the Angle-Saxon. It has not therefore been practicable for the Pontiff to employ fleets and armies to enforce his claims in America. It has not been conveulent, even, to set up the Inquisition here, Therefore, recog-nition is sought in our civil affairs, and conquest is attempted by sending out numerous agents to do the work of the Propaganda. Most of the "orders" instituted are of a military charge. the "orders" instituted are of a military charac-ter; and in the advanced schools the pupils are receiving the military drill and spirit for "the crusade of St. Peter," that is, for the temporal and spiritual supremacy of the Pontiff. The evil will be worse before it is better. But the future does not belong to the papacy; and the revolt will come. And when it comes the man in place and power who fear and detest the system, but oringe for votes, will turn their swords against it. There is chafing restlements among ecclesiastics in Quebec Province, who are of native birth. There is growing independence among the people. There are men living who remember when there was not a French Protestant in the Province, now there are thousands. The Jesuits will drive on, but if the Christian Church does her duty faithfully there will come a great moral awakening within, and a revolt from Romanism, and the scenes of other lands will be repeated here.

W. HENDERSON.

OUR YOUNG PEOPLE'S CONVENTION SOME THOUGHTS ON THE SPOT.

1. Here is a new developing energy in the Church of God, and rapidly increasing in strength to the good of man and the glory of God. We speak not of young people, but of young people organized for work. The kingdom of God is first the blade, then the ear, then the full corn in the ear. There have, of course, already, and for some time, through the diligence of pastors and farseeing laymen. been young people's societies in our Canadian Methodism ; but they have not as yet fully felt, applied and enjoyed the principle, force and fruitfulness of social co-operation, Christian union and mutual helpfulness. There is an

4. The designation Epworth League, and the diverse associations, has about it a blessedly "hearth and home" idea for all Methodist people in Europe and America, and indeed to the ends of the earth. Under no other distinctive banner, device. or organization could so many of these well meaning bands units and rally around the same beliefs! and cortainly of those yet to be formed and may they be very many-all should, without failure or dissent, place themselves upon this line of connexional action inspired by our glorious traditions: common faith and high resolves in the kingdom of God.

5. The idea that Christianity is larger than Methodism, and that there are failow-Christians outside our communion who are desirable associates and generous fellow-laborers in the Gospel, had strong hold of the convention, and manifested iteelf in the urgent desire that Epworth Lesgues should also be "The Epworth Lesgues of Christian Endeavor," that there might be the readiest fraternity and heartiest co-operation in the prac-tical work of the Gospel. The leaders of the movement seemed to feel the necessity of standing firmly by our doctrine and discipline in Church relationship, while at the same time there might be hand to hand work with those who love our Lord Jesus Christ in sincerity, and maintain the integrity of the fundamental faith. One thing is sure, if our young people are to seek or obtain any alliances, these alliances must be those of spiritually minded Churches. Pleasure-loving, worldserving Churches or societies-no better for putting on the name of "Church"-will prove a blight to Methodism and to vital Christianity anywhere, just so far as they are admitted into

the partnership. 6. The expediency of forming a permanent organization of our young people's accretice, that they might become better acquainted with, and more helpful to each other; and that they all the sconer might be brought into harmony of constitution and work-while some had their fears that such a step might be extra-disciplinary, and tend to a combination and power not contemplated by the General Conference—finally commended itself to the convention; and such organization was formed, not to interfere with the individual socie-ties under the discipling, but to hold an annual meeting of representatives from all, that all might the better work together, and be more fully of one mind and spirit. It was felt that from whatever great public body of mighty momentum our young veople drew their instruction and inspiration, to that body would go their loyal affection, and around it would gather their devotion and chivslry. The most ardent lovers of all Christian people in the assembly seemed to love Methodism and Methodists first and best. Epworth Leagues better be their destination.

7. From its very opening the convention went off with a swing that was inspiring and immense. The officers had well perfected all desirable arrangements; the attendance was most gratilying; the hospitality of the Metropolitan and old Queen Street, and Toronto Methodism at large generous; the day andiences good and the night andiences thronging; the general freedom of atterance and readiness of discussion greatly en-couraging, and the interest, sincerity, intelligence couraging, and the interest, uncerty, interingence and zeal always at high tide. Essays were well directed, able, and to the point; addresses sharp, straight, and instructive; the conduct of the chair and government of the large and lively assembly creditable and impartial in a very poticeable degree. Matters were put upon a business line and done in a business way and with decided effect. Personally I was delight with the fearlessness and vigor of all the productions, and especially with the value, condensation and pungency of the five minutes' essays on their practical work by some of the younger men and women of our Methodism. Here is a mine of wealth and a volume of power; if truly consecrated to God and wisely directed by his Church.

8. There were some amusing things. It made me smile-inwardly, of course-to see the sensitiveness of our young friands as to the interfer-ence of older people; and especially at come points, of younger laymen at profered opinions of older minusters. When the youthful resontment would rise against the suggestion of the mature or venerable, I would feel inclined to ask, How in the world did you get here? Who nurtured you and brought you to this inheritance? Paul would have said, "Did I not beget you? Are not ys my children in the Lord? The seal of my speetle-ship are ye in the Lord." There is sometimes as much tendency to youthful assurance and assertion as to the usurpation and assumption of the aged. Often to hear the aged you would think you had reached the end of all perfection and wisdom; to hear the youthful, you might fancy the world was just starting, and we were at the beginning of things. A nice balance and prudent mixture is about as well as we can fix it, and that seems the design of Providence. 9. There were some most commendable features of this grand meeting. It was all business, in brotherly love and in dead earnest. I do not know that anybody tried to perpetrate a joke. Practical Christianity; what is our work? and how shall we best do it? was the whole drift. Itwas solemn as a class-meeting ; but it was a clossmeeting that seemed bound and bent at getting out at the world. It was like the first class-meetings, and what they ought to be to-day. Some would say there was too little attention to doctrine and discipline; but they went at it as though the doctrine and discipline were all settled, and all they had to do was apply. 10. And there were dangers. This was one of the dangers, forgetfulness of doctrine and discipline; forgetfulness of central life and fundamental principles; forgetfulness that there had been such things in the segnerness for work; forgetfulness that the fire will go out unless you keep up the fuel; forgetfulness that we are not sanctified by works, but by faith in a blood atonement, the only adequate expression of the iniquity and power of sin. And there was danger that youth in its glorious ardor would disregard what it owed the past, and despise what it must encounter in the future. And there was danger that in the self-sufficiency of an inexperienced zeal, and in the effulgence of an untried hope, there might be laps where God had fixed no foundations, and efforts

a modified form held their positions. And though there was enough of the bad leaven left in the Prayer-book and elsewhere to work mischief in the English Church, we can hardly at this distance realize what a struggle, even to martyrdom, was required to break the power of a hierarchy that had so long enslaved the bodies and souls of men.

IN SCOTLAND

we have the unique spectacle of a people who were Boman Catholic almost to a man rising in their sovereign might and throwing off the yoks. The country had been swarming with monks and canons, who, like locusts, devoured the land. There were two hundred and twelve religious houses or orders, the nurseries of superstition and haunts of debauchery. The Scriptures were forbidden under severest penalties; and every avenue of knowledge and truth was shut and guarded. Historians affirm, " Half the wealth of the nation was possessed by the popula clergy." But the people under Knox (who had been an ordained priest) and his associates revolted from the tyrannies of the system. So rapid was the spread of Protestantism; that in 1560, when the "Confession of Faith " was presented to the Scottish Parliament, and free discussion invited, only three voted against it; and the papel jurisdiction and wor-ship were abolished. But during this struggle of some twenty-eight years it is affirmed "ten thousand persons suffered death," and Scotland purchased dearly the liberty she enjoys and has. handed down to mankind.

THE ITALIAN STATES,

in our own day, so long pitted against each other by the papacy, have risen in their might against their ancient enemy. For a time the svil system was upheld in that country by French bayonets. on the other hand, that they be true to Methodism

immense cumulative power by divine appointment in one aiding, instructing and inciting another.

2. Our General Conference was wise, even if tardy, in recognizing this principle, discerning this need, and making this provision. There was a great connexional demand, and it would have been culpable, if not fatal, to ignore it. It is one thing to have a local influence and a congre-gational spirit and vigor, which are important in their place and degree; it is another and a better thing, having these, to intensify, enlarge and multiply them by all the productiveness of a healthful connexion dism. Townships make counties; counties, provinces; and provinces, the Dominion; and the Dominion pours benefits through all counties and townships in national enterprises, trade, coinage, and defence, that could not be even thought of without this Dominion bond. Townships reduplicate their power and blessings by touching other townships and work-ing with them. To say the least of it, the divine life in the young people's societies of the Methodist. Church ought, if allowed its chance, to have as much transfusing, renewing and enriching power; it might even pour the vitality of fresh sap into old lumbs.

3. While there were several kinds of our young people's societies, with different designations and with varying aim represented in the convention, there was evidently a unity of spirit and purpose, and a strong attachment to our Methodism and Methodist Church. The variety of societies is the proof of a common and simultaneous requirement throughout our work, while the attachment to Methodiam shows and measures the fidelity and earnestness of our pastoral care. It is well on the one hand that our young people see that Chris-tianity is a larger thing than Methodism; and,

where God had promised no grace. Yet some-times it is better to leap and lift, even if the experience and the exercise are all you get for your toil. And there was danger that some would come to the idea that there was one Church for the young people and another for the old ; that doctrine, experience, and discipline must keep down steirs in the shady room of the basement, while youth requires cheerfulness, light, and great liberty, if not quite license, in the exercise of a renewed energy. Years will cool down some of this leaping fervor; the pulpit must chasten and direct it. The pastorate must govern and guide. We have no two Ohurches; but one full of wisdom and a sound mind, full of light, life, youth and love under the Holy Ghost.

11, And there were lessons to be learned. It was quite apparent that, valuable as testimony is, we have in many places allowed the class-meeting to run too much into a dry, formal urging, tak-ing meeting. We have even let the testimony fall out of it; for what is there to testify unless a man is doing something for God, possessing some-thing, proving and illustrating the great salva-tion? Again, young people that write and deliver, red hot from practical work, such short, lively, condensed and vigorous essays often fall of the "Master," as they call him-are not going to listen by the hour to moral homilies that would hardly disturb the self-satisfaction of a decent heathen. Nor are they going to listen to dogma prolonged and enlarged for dogma and disputation's cake. They will want some of Paul's; John Wesley's, Caughey's, Mooty's white heat. Again, the very diversity of work finds employment for every order and cast of mind. From the Flower Committee to the Pastor's Aid in instruction, and in the offices for the sick, there is surely scope for the most sethetic and the most practical. It means Obristianity's assertion to its claims in all social spheres, in all human conditions, and in all the walks of life. Again, there are indisputable evidences of the value of the preaching of the doctrines of personal consecration and full salvation. These young people have not reached this zeal, in-telligence and devotion of themselves. The faith-ful ministry of the Word is bearing its fruits. The sky is rediant with hope. Surely the youth of such a nurture will not vote by and by for drunkenness, lotteries and public fraud. An indrunkenness, tottenes and phone trade. An in-telligent Christianity, a practical and consistent Christianity, a deep and bread-band Christianity is what the age requires; and one of the surest in-dications of its coming is the formation and proper working of these young people's societies. May our Epworth League flourish and abound. Again, here is a good ground for hope of ultimate union of all true Christian laborers in the vineyard of the Lord. Each league or society, true in its own Church and to its own Church, comes to the conviction that the love at the root is one; that Christ the Bedeemar is one and the same for all, and that the work to be done is one for all. Why, then, should we be divided and contentious? Not for a moment sacrificing religious principle or vital dootrine, in practical work youthful Ohristians may come to see eye to eye, and feel hand to hand and heart to heart the importance and the necessity of the unity of the Spirit in the bonds of peace. In such a day the conquest of the world for Christic not far off. Again, it is plainly desirable that all our young people's societies organize on one plan, and associate in their work, as matters now stand, either as Epworth League, pure and simple, or as Epworth Leagues of Chris-Christian Endeavor. The latter arrangement facilitates their co-operation with the Societies of tian Endeavor, and in some places may prove a decided advantage. Again, all the societies should send representatives to the Convention. There is inspiration, help and direction in such an assembly, and they can be made effective over all the land and throughout the Church. Sometimes pastors and Trust Boards will want all the young people's money; but they do well to see to their own work. And they are not a money-raising, but a Gospel-preaching, mutually-improving and service-rendering machinery; at least such is the genius and intent of the League. A. CARMAN.

CHURCH PROSPERITY AT DESERONTO.

On this station, every department of the Church is prosecuted with energy, as characterizes this thriving town in all its secular interests. At our second Quarterly Meeting services, which were of a delightful and most encouraging character, there were sixteen added to the membership rollthe larger part of them "from other circuits." Our Sunday school anniversary went off with

the year acta The spacious edifice was filled to the doors, the exercises by the school were of a

numbers adhere to the Descronto Methodist have been thirteen years in the place, and several taken (as otherwise there would have been) to have representatives of the branch at the recent convention in Toronto, although the gathering there was kept in mind, and much interest was taken by many in the proceedings. We expect it will be otherwise in the future, and our branch may be fully confided in as ready to fall into line with sister organizations of the young people of the Methodist Church. J. J. BICE.

TO OUR LAYMEN.

I am sure it is not known to you that there are over one hundred ministers of our Methodist Church that are compelled, because of their small salaries, to say, "I want to take the Canadian Methodist Quarterly, but really can't afford it." Because of receiving a large number of such notes, speaking very highly of the Quarterly, and deplor-ing an inability to take it, I am constrained to call the attention of laymen to it. True, the subscription is only \$1 per year, but when the physi-cal wants of a family are provided for out of \$500 or \$600, there is not much left to supply mental food. The fact is, many of our ministers are starving intellectually because not able to procure that upon which to feed their minds. I write this to suggest that if any layman will send us \$1, we will see that one such minister receives the Quarterly. I have felt if I could afford it, I would supply it to all myself. Here is a chance for you to do some good.

I also want to say that this year, more than ever, the Quarterly will be beneficial to laymen, bacause of a series of articles by noted specialists on the systematic study and teaching of the Eng-lish Bible on the minor prophets, and on social and economic questions. One interesting feature will be, suggestions as to methods of Christian work, conducting of class-meetings, etc. Special effort will be made to make the Quarterly a help to every class-leader.

To enable every person to have one of the very best lives of Ohrist and of Paul in one handsome volume, bound in cloth, at a nominal figure, we have arranged to supply Archdeacon Farrar's work in view of the Sunday-school lessons for the last half of 1892 being in the Acts of the Apostles. We want one thousand laymen to subscribe for the Quarterly. A. M. PHILLIPS.

29 Euclid Avenue, Toronto.

THE WHITBY DISTRICT CLASS-LEADERS' ASSOCIATION.

The first convention of the above association was held in Myrtieon January 13th and 14th, 1892. The opening address was delivered by Rev. Mr. Rill, Port Perry, on "The Word and the Spirit." The key-note was struck high in the realm of the spiritual, and continued to ascend throughout the convention. The following topics will give a general idea of the course pursued by the convention :

"The Origin, Nature and Growth of the Class-meeting," Rev. R. Oade. "The Biblical Basis for Class-meetings," Mr. T.

Courtice.

"The Class-meeting as a Fitting Response to the Spiritual Nature and Longing of the Human Soul,⁹ Bev. L. W. Hill.

Soni," Hev. L. W. Hill.
"The Scriptural Elements of Christian Testimony," Hev. J. M. Simpson.
"The Ideal Class-header," Mr. H. E. Briggs.
"The Ideal Class," Rev. G. Wood.
"Question Drawer," Bay. J. M. Simpson.
Concluding with a "grand testimony service." This convention was full of help by way of sug-gestion. Correction. Christian sympathy and This convention was full of help by way of sug-gestion, correction, Christian sympathy and spiritnal-stimulus. The attendance of ministers and class-leaders was very encouraging. Fer-manent organisation has been effected, with the following officers: President, Rev. H. Cade, Vice-President, Mr. T. Courtice; Secretary-Treasurer, Rev. L. W. Hill, B.A. An executive was formed consisting of Rev. J. M. Simpson, Edwin Briggs, H. W. Wilcox, John Davis and Wm. Robeon. The next convention will be held (D.V.) at Whitby. The spiritual regults of this convention

Whitby. The spiritual results of this convention seem to omen good to all districts complying with Conference legislation in this regard. LEWIS W. HILL, Sec.

GLADSTONE MISSION-MANITOBA AND NORTH-WEST CONFERENCE.

had never attended a Methodist revival. The Lord was with us in power, and in less than two weeks about twenty-one souls were converted to God and made happy in the Saviour's love. Before this meeting began the lion was a terror to the lamb, but before it closed the lion and the lamb did lie down together. I conducted the first sacramental service ever held in the place on Sunday morning, January 24th, and the best I ever attended in my life. It would take too long to tell all that the Lord has done for this people. This is the first year this appointment has been worked from Glad-stone, and is fifteen miles away. Having done our work here we next began at Midway, a new appointment, taken up since last Conference, and conducted the services in a dwelling-house. The meetings began on Sunday, January 3rd, and con-tinued until Wednesday, 18th, and in this short time fifteen persons were converted—on Sunday, 17th, four more, and others since. I asked the Lord for twenty five souls and he has given them. Praise his name! We got clear of all debt before Christmas, and I have now, by subscriptions and cash, about \$1,400, for a new church in this town, which has been a felt need for some years. We expect to build a church at a cost of \$2,500. We will also build a church at Midway appointment before next Conference (D.V.). Thus the work is going on, and "the best of all is, God is with us," J. W. RUNIONS.

GALT. DISTRICT SABBATH-SCHOOL AND CLASS-LEADER'S CONVENTION.

By appointment of last District Meeting, a con-By appointment of last District Meeting, a con-vention of Sabbath-school workers and class-leaders was held in Trinity Methodist church, Berlin, on January 25th and 29th. The following topics were discussed : "Books a Sabbath-school Teacher Sbould Read"; "Why and How Should Methodist Doctrine be Taught in our Sabbath-schools?" "The Catechumen Class : Its Place in the Church"; "Mistakes, Qualifications, and Training of Class-Leaders"; "Class-Leaders' Work Outside the Class-Room"; "How May Our Class-Meetings be Improved?" Notable points brought out in the discussion :

Notable points brought out in the discussion : It is of great importance that Methodist doctrine be taught in our schools. We must have teachers who know and can teach our doctrines ; hence, the teaching staff must come, largely, from within the Methodist Church, and the Church must see to the supply. The necessity of a taschers' meeting for Bible and doctrinal study, under control of the pastor, in connection with the weekly prayermeeting; if in no other way.

Some mistakes of class-leaders : Formality ; monotony; long hymns; long exhortations, etc. Some qualifications essential to good leadership : Deep religious experience; a felt call to the work; good judgment ; readiness of speech, etc. The best training is to have been reared in a warm, spirit-ual atmosphere; Bible study; leaders' meetings for exchange of thought; baptism of the Holy Spirit.

Great interest was manifest throughout, especially during the class-meeting discussion; so much so, that it was unanimously resolved to hold another class-leaders' convention in connection with the May District Meeting.

J. C. POMBROY, Secretary.

Brief Church Xtems.

LONDON CONFERENCE.

LONDON, Wellington Street. - A most interesting series of revival services is about drawing to a con-clusion in the Wellington Street Methodist church. They have been in progress for about six weeks. For nearly three weeks of the time the pastor and church were assisted by Evangelist A. H. Ranton, whose labors have been abundantly blessed in the conversion of souls. Nearly 200 have signified their purpose to live a Christian life. Last Friday evening the pastor administered the ordinance of baptism to eight adults, and on Sunday publicity received into membership with the church ninety-five persons. Another reception service will be held in the near future. The above-named number does not include the children of the school who have been led to the Saviour; nor a few-about fifteen-who will unite with other sister churches. Last evening the members of the church gave an "at home" to the young converts. The programme consisted of religious exercises, refreshments, introductions, hand-shaking, and an hour for forming and renewing acquaintance. "It was good to be there."-Cor. London Free Press. To which the pastor, Rev. Geo, W. Henderson, adds : "Even gelist Ranton is a talented and most genial brother. He is in perfect sympathy, and works in harmony with the Nothing escapes his lips which is not in accord with our Methodist theology. His sermons are thoughtful, racy and effective. The after meetings are conducted along the old lines, and with great wisdom and tact. We would heartily recommend him to any of our brethren desiring the assistance of an evangelist." BLENHEIM --- Hev. E. E. Scott, pastor. We have ast closed a very blessed series of revival services resulting in the conversion of a bout sixty souls, and a great quickening of the whole church. In this work we have had the hearty co-operation of the membership, and generous and effective help from Reve. E. Kershaw, of Fairfield, and Charles T. Scott, of Dutton. Our church anniversary on January 17th was a decided success. Large and delighted audiences assembled to areet an old pastor, Rev. Wm. Godwin, of London West, who is deservedly held in high ceteem by this congreation. The thank-offering toward reduction of the debt amounted to \$240, the interest on the debt being provided for from other sources. The Sabhath-school, under the able superintendency of Mr. T. B. Shillington, is in a flourishing condition. An orchestra recently introduced enhances the musical service, and large numbers of children have been converted to God. The Epworth League has maintained a fine spiritual tone, and in addition to its Christian and educational v work has refitted the basement throughout at considerable expense. The choir of the church has also

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promises most fruitful results. We have found this to be a most inspiriting field of labor, and rejoice in every taken of divine approval.

CHARING CROSS.--Rev. W. H. Shaw, pae-tor. The Recording Steward writes: "This circuit has been visited with a gracious out-pouring of God's Spirit. Special services have just closed, resulting in a number of happy conversions, the reclaiming of wanderers, and the the spiritual upbuilding of believers. Influenza, attacking both pastor and people, seemed for a time to bar our progress, but we are thankful to say all are recovering. Bro. Shaw has been ably assisted by Rev. A. E. Saunders, of Newark, Ill., who was with us for two weeks, and rendered the church very valuable assistance. An address, accompanied by a purse, was presented to Bro. Saunders, appreciative of his efforts, and wishing him every success in his own field of labor. Our Quarterly Meeting was a time of spiritual refresh-ing. We are locking for the work of God to go on, and hope to see many more, who are out of the way, won to the cross of Christ in our ordinary means of grace. Bro. Shaw will immediately begin special services at Wesley appointment. Brethren, pray for us."

DOVER.-- Rev. T. B. Coupland writes : have just closed a four weeks' special meeting at our Baldoon appointment. The church has been quickened, and several new members have been received. At the Wednesday night prayer-meeting of the 17th ult. Mrs. James Wemp, wife of our recording steward, presented the church with a very handsome gold-lined, eilver-plated com-munion-set. The hearty thanks of the congre-gation was returned to Mrs. Wemp for the costly and useful gift."

MOUNT HOPE.-A correspondent writes : "The anniversary of the Methodist church at Mount Hope was held on Sunday and Monday, February 14th and 15th. Rev. B. F. Austin, B.A., B.D., principal of the Alma Ladies' Oollege, St. Thomas, preached on Sunday at 10.30 a.m. and at 7 p.m. to large and delighted and increas. His sermons were practical, spiritual and impressive, Miss Meakim, of Hamilton, was the soloist for the day, and her voice was clear, full, and in fine trim. Her ervices were highly appreciated by the people. On Monday evening the annual tea-meeting was held, when Hev. Mr. Austin delivered his popular leoture. Only a Woman, to a packed house. Her. Mr. Mair, Presbyterian, was taken very ill and could not be present. A quartette from the first Methodist church. Hamilton, under the able leadership of Mr. F. O. McIlroy, was present, and delighted the audience with their solos, duets, and quartettes. The selections were good and were well rendered. The large church was crowded and the best of order prevailed. The young people at Mount Hope are remarkably quiet both at reli-gious services and entertainments. The pastor, Rev. Jas. H. Kennedy, occupied the chair. The Ladies' Aid realized nearly \$100. At an early hour a very enjoyable tes-meeting was brought to a close by the congregation singing 'God Save the Queen.'"

QUELPH CONFERENCE.

ALMA.-Revs. David A. Moir and W. C. Caswell, pastors. The anniversary services of the Parker church were held on February 15th and 17th. Rev. E. A. Chown, B.D., of Drayton, and Rev. J. Davidson, of Alms, gave very fine addresses. A pleasing feature of the services was the presentation to Mrs. Joseph Roberts, organist of the church, of a handsome gold watch. At Alma, a few even-ings previously, Mr. J. H. Walker, who has since removed to Toronto, was presented with an address and a beautiful piano finished clock, in remembrance of the Alma Sabbath-school and young people's class.

AILSA ORAIG.—A correspondent writes : "We had a very excellent Quarterly Meeting on the ?th ult at West's church. The rain made against the attendance, but the Lord met with his people. • It was good to be there,' as expressed by a mem-ber. I forgot in my last church item to refer to the blessed revival we had at Mar's Hill church. Brother Chapman and his devoted wife were with us for two weeks, and rendered excellent service. Then Rev. D. D. Birks, of Salmon Arm Mission, B.C., came along from Londesboro', and the meetings were continued over six weeks longer. Much good was done-sinners saved, backsliders reclaimed, believers sanctified and filled with the Spirit. All glory be to the Father, to the Son, and to the Holy Ghost. Amen."

KINCARDINE .--- The pastor, Bev. Dr. Henderson, writes : "The past month has been to our church a season of very great blessing. Rev. A. Brown-ing was with us the first two weeks, engaged in special services. There were seekers of salvation at every meeting from the commencement, and during the two weeks upwards of fifty persons sought the peace of Christ at the altar of prayer. The larger number of these were from among the young, and about a score of them were members of the church, but up to this time had not experienced a change of heart. Bro. Browning seems to have special adaptation in reaching the boys and young men. He is an earnest and powerful preacher, and does therough work, following the old-time Mathodist methods. His visit was made a wonderful blessing to our church, and will long be remembered by the good results that have fol-lowed. On Quarterly Meeting Sabbath, forty persons were received into the church-six by letgood work still goes forward, and there have been a number of conversions during the past two weeks. On Sabbath, 21st ult, Conductor Snider ministered to our people, and his sermons were an inspiration to the whole church. At the after service on Sunday evening, the Ohristians, old and young, crowded to the front, and fourteen penitent seekers bowed with them at the altar. The power of the Lord was present to heal. Our Spworth League is sharing largely in the blessings of the revival."

very high order, the treasurer and secretary's reports showing every department to be in a prosperous condition, and the Sunday-school officials have entered upon the new year with the encouraging appreciation of the entire congrega-tion. Among the many valuable presents dispensed from the superbly decorated Ohristmastree, were a magnificent coffee urn-a surprise from friends of the school-to the pastor and Mrs. Rice, in kindly recognition of service rendered, and a beautiful silver fruit dish to Mrs. Wm. J Brown, for a long time organist in the school.

On third Quarterly Meeting services were held on Sunday, February 14th. At the morning service the attendance of members was unusually large-the largest attendance at the ordinance of the Lord's Suppor in the history of the church. Thirty-two additions to the membership roll were made by a hearty vote of the Church, ten of these brought letters of standing from other churches, and twenty-two on profession, as the immediate result of special services just brought to a close. These meetings (held about four weeks) were well attended. They were a grand means of quickening to the old members, and of conversions, as stated above. Most of the converte were heads of families. We go forth under renewed consecration to the great work laid upon the Methodist Church in this enterprising town, and pray and look for still greater results. Our vigorous Epworth Lesgue resumed its distinctive operations (after the special services) on Monday evening, February 15th, with a grand gathering; and the devotional exercises, conducted by Bro. J. E. Bobeson, President, were of a most inspiring character. The League is taking stèps for a more energetic prosecution of evange-listic work among the young people, who in large

Immediately after Conference I commenced revival meetings at Maple Grove appointment, assisted by Rev. W. Somerville, of Birtle. We had some very good meetings and considerable good was done. On November 12th, 1891, we had a very successful united Thanksgiving service in town of the Methodist, Presbyterian and Anglican churches. On the same day Miss O. Williamson and Miss K. Hossil (lady evangelists from Ontario), arrived in Gladstone, at the request of the writer, to assist in revival work. We began, on Sunday evening, November 15th, union meetings by previarrangement with the above mentioned churches, but from the very commencement there was great opposition. Holiness was the cause of contention, for which only five of us stood up in its defence. It was a great struggle between light and darkness, holiness and non-holiness, for one week and a half. Then the darkness began to give way, and some of the opposers became the seekers after, and soon the possessors of the bless ing of holiness. The other two churches, with the exception of a few members each, dropped out after three weeks, and our own church was left alone to fight the battle for the Lord. It caused great commotion, also great awakening. Many have been converted to God, and a goodly number sanctified and made lively, active members of the Church. There was no small stir among the workers of darkness when their ranks were broken, of God was never so manifested in Gladatone before, and it is marvellous in our eyes. The meetings terminated after four weeks. By this time many false reports had gone out far and wide. But despite them all we began another meeting at Lakeside appointment, and the first revival ever held in said community. A number of the settlers

WIARTON. -The anniversary services connected rith the Methodist church here were held on Sabbath, February 14th, morning and evening. handsome and commodious church was crowded to its utmost capacity at both services, several denominations being present. Rev. W. Torrance, of Gorris, who was stationed in Wiarton some eight years ago, preached, morning and evening, and his discourses were appropriate, interesting, been enlarged, and a mission band organised and his discourses were appropriate, interesting, under the presidency of the pastor's wife, which and instructive, full of sound dootrine well calou-

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CHRISTIAN GUARDIAN. THE

lated to advance the Gospel work. He is an eloquent, earnest preacher, one who has evidently thrown his whole soul into the advancement of his Master's work. The popular pastor, Hev. Mr. Edwards, assisted at the services. The proceeds of the Sunday collections were \$226 28 --s grand day's result for Methodism in Wiarton, as Mr. Elwards put it. The excellent singing of the choir was an admired feature of the day's devotions. The tea-meeting on Monday evening was also largely attended, and about \$60 realized therefrom. The congregation and their respected pastor have every reason to be thankful for the gratifying results attending this anniversary, --- Wiarton News.

HESPELER.-Rev. Dr. Cornish writes: "For the glory of God and for the encouragement of all who are engaged in winning souls for Christ, we wish to report that we are in the midst of a glori-ous revival. February, 1892, will be memorable in the spiritual history of many, as witnessing their entrance into a new life. Evangelists Misses L. and A. Hall have been with us nearly three weeks. They found a live Church ready for the No wonder, therefore, that the first week work. work. No wonder, therefore, that the first week of special services witnessed about thirty conver-sions. And the work goes on gloriously. Every service gives a full house, and tells of additions to the army of Jesus. The Sunday-school is all alive, and the young people of the Epworth League are a grand help. We heartily commend these consecrated evangelists to any church; they have power in prayer and power in song, and God is using them in gathering his harvest."

TORONTO CONFERENCE.

ALLANDALE --- A correspondent writes : "It is with great joy that I write an account of the very interesting work in this part of the Lords vine-yard. For months past there has been a marked interest taken in all our meetings. The earnest and faithful work of our beloved pastor, Rev. George McCulloch, has told on our entire congregation. At our quarterly religious services the Holy Spirit was very present, and at the reception At our quarterly religious services the eavice the same Sunday evening there were eix-teen received into full membership and thirty-five on trial. The Lord has greatly blessed our pastor's labors. At our quarterly business meeting, after disposing of the regular business, there was a reso-lution passed inviting our pastor to stay with us another year, subject to the approval of the Stationing Committee. The spirit of devotion in the members and the increasing desire for the salvation of others have forced us into special work. The special meetings commenced on Monday, February 15th, conducted by the pastor, and numbars have stepped into the liberty of the children of God. Friday evening (19th) was a glorious time. The meetings are still going on, and, praise God, the interest is growing deeper; and still we are looking for greater things. Glory be to God for his goodness."

BRITISH COLUMBIA CONFERENCE.

VANCOUVER, Homer Street - There was a full attendance at the meeting of the Quarterly Board of the Homer Street Methodist church, held on Thursday evening: The pastor, Rev. Robert R. Maitland, presided. Treasurer A. A. Boak's report was very gratifying, as it showed the church's finances to be in an excellent condition. The ushers appointed for the ensuing year were: S. Hunter, A. Bullock and S. W. Jarratt. After some discussion it was decided to comply with the request of the Epworth League, to have the hour for the commencement of the Sunday evening service changed from 7 to 7.30, on condition that the League's devotional meetings be convened at 6.30, The manner in which R. Spice has conducted the choir called for much favorable comment, and it was decided to double his salary. In view of the very large increase that has recently taken place in membership, it was deemed advisable to have the congregation re-canvassed in reference to the envelope system. B. W. Harris moved that Bev. Robert Maitland be invited to remain as pastor for another year. He said that Mr. Maitland's discharge of his pastoral duties, both in and out of the pulpit, had given the utmost satisfaction. William Shannon seconded the motion, and said that the wisdom of the Board in inviting Mr. Maisland had been fully borne out, and under his ministration Homer Street church has been spiritually blessed and numerically and financially stringthened. The motion was carried unani-monely. It was also decided to grant Mr. Mait-land a month's leave of absence. News Advertiser.

MONTREAL CONFERENCE.

DANVILLE --- Mr. C. C. Brown, the Recording

Personal Xtems.

The Quarterly Board of the Chelses Circuit, at its last meeting, extended a unanimous invitation to their pastor, Rev. T. H. Richards, to return for the second year.

At the last meeting of the Quarterly Board on the Queensville Circuit, a cordial invitation was given to the pastor, Rev. Mr. Large, to remain for the third year.

The Dublin Street Methodist church Quarterly Board, of Guelph, have given Rev. A. Cunningham a hearty and unanimous invitation to remain as their pastor for another year.

Mr. E. Jackson Sanford, only son of Senator Cantord, of Hamilton, was mairied on Thursday night last to a daughter of Col. Sanford at Knexville, Tenn Congretuiations to the happy couple.

Rev. M. L. Pearson, of Orangeville, has been invited to the pastorate of Grace church, Bramp-ton, after next Conference. Mr. Pearson has accepted, subject to the action of the Stationing Committee.

Rev. Dr. Geo. Clark, pastor of Zion tabernacle, Hemilton, is highly appreciated in his pestorate, and has been cordially invited to remain for another year. The Quarterly Board financial returns are in advance of those of last year.

At the last meeting of the Quarterly Board of St. Paul's Methodiat church, Brampton, a reso-lution was heartily and unanimously passed inviting Rev. A. Langford to remain as pastor for the ensuing year, and the invitation was accepted.

Among the addresses of the officers of the Provincial Young People's Association recently pub-liebed in the GUARDIAN, there appeared the name of Miss Lizzie Anderson, of Oakville, as treasurer. The proper address is Miss Mary H. Anderson, Oakville, Ont.

Rev. C. Ladner, of Revelstoke, B.C., has been afflicted by the loss of his eldest daughter, Mrs. M. F. Crawford, of Kamloops. Mrs. Crawford was but twenty-four years of age, and an earnest, devoted Christian worker. We sympathize with the bereaved family.

At the February Quarterly Meeting of the Offi-cial Board of Paisley Methodist church, a resolu-tion was unanimously adopted expressing appreciation of the labors and ministry of the present pastor, Rev. James McAllister, and inviting him to continue for another year.

At the last Quarterly Meeting of the Official Board of the Dover Circuit, Rev. T. B. Coup-land was heartily and unanimously invited to remain for the third year. This is Mr. Coupland's second term on the Dover Circuit. He accepts the invitation, subject to the Stationing Committee.

At the February meeting of the Listowel Quarterly Official Board. a resolution was carried unanimously inviting Rev. James Livingstone to return to the pastorate of the Listowel Methodist church for the third year, and expressing appre-ciation of his ability and faithfulness as a preacher of the Gospel.

Rev. Jabez Agar writes that the Sudbury Indian mission is well supplied with Sunday-school papers in English for the present, but is in great need of French religious literature of a non-controversial kind for distribution among lumbermen, miners, and especially railroad men, four families f whom live near the school, and read only French.

At the last Quarterly Official Meeting of the Brownsville Circuit, a unabimous invitation was extended to Revs. J. Veals and J. A. Jackson, of the Malahide Circuit. to become their ministers for Jackson to be the junior pastor, Both have ac-cepted the invitation, subject to the powers of the Stationing Committee.

A resolution of condolence with the widow and bereaved family of the late Robert Craig was passed by the Quarterly Board of St. Paul's church; Brampton at its last meeting. Bro, Crafg had for more than sixty years faithfully served the Church and liberally sustained all departments of Ohristian work. His death makes a vacancy which is will be hard to fill.

Rev. D. C. Sanderson, of Brock Street Methodist church, Kingston, has accepted a nnanimous call to the Western Methodist church, Napance, The Kingston Whig romarks: "He is a live preacher, a thorough worker, a faithful pastor, and we have no doubt of his success in Napance." To him Methodism in Kingston is much indebted for the successful union consummated between Wesley and Jubilee churches. This will facilitate to Queen Street Methodist church in Kingston next June." The Hon. M. A. Bannett, the noted temperance lecturer, who did such yeoman service at the revival services in Queen Street Methodist church, in this city, in January last, will again lecture in this city, in January last, will again lecture in that church on Thursday evening, March Srd, at eight o'clock. Subject: 'The Devil in Modern Society; or, the Liquor Traffic Throttling Church and State." Mr. Bennett is not only an elequent temperance advocate, but a man of God, speaking straight to the point; and our friends who go to hear him will have one of the treats of their life, Admission fiftcen cents. The death of Rev. W. D. Dairymple, a Presby-terian minister in Bengal, is announced. Mr. Dairymple died of leprosy which he contracted while serving a colony, of unfortunate victims of that lostheome malady. Six months after begin-ning his work among the levers the disease showed its first symptoms. The heroic minister continued to serve his fellow-sufferers as long as he was able. When Father Damien fell a victum to this disease a few years ago, the papers throughout the civil: ized world spoke in highest terms of his Christian heroism. Let this faithful Presbyterian minister be gratefully mentioned also. Mr. E. E. L. Gould, son of Mr. J. T. Gould, of Oshawa, an old subscriber to the GUARDIAN, has been very successful in the few years he has resided in the United States. After graduating at Victoria College, he took a post-graduate course at Johns Hopkins University, Baltimore, and bebecame a lecturer in that institution. He was shortly afterwards sent to Europe by the United States Government to study economic

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ment. He has recently visited his scrents at Oshawa, and was welcomed warmly by pis followtownsmen. We add our congratulations to the many he has already received.

The Quarterly Official Board of the People's church, Toronto, at their last meeting, gave their pastor, Rev. C. J. Dobeon, a very pressing invita-tion to remain for the third year. The reports presented by the stewards showed this church to be in a very prosperous condition, not only finan-cially, but also having a large increase of member-ship, thus speaking well for Bro. Dobson.

Moman's Missionary Soc'p

All communications for this department should be addressed to Mies McGuffin, Mission Rooms, Rich-mond Street West, Toronto, Ont.

SUBJECTS FOR PRAYER FOR MARCH.

For Japan. That divine direction may be given to the rulers at this crisis; that Ohristianity may be permanently established, and our educational and evangelistic work greatly prospered and extended. Jeremiah xxxiii. 3; Matthew xxviii. 18.

AUXILIARIES.

WOODSTOCK. -- Thursday evening, February 11th, our auxiliary gave a literary and musical entertainment. The most interesting feature was the debate. Subject: "For and Against Missions." It was conducted by eight young ladies of the anxiliary. Though our President (who has been ill during the last four months) was not able to preside, still, we were delighted to have herwith us and occupy a chair upon the elatform beside our acting president, Mrs. J. A. Fletcher. Though the weather was very nufavorable, we had a fair audience and a liberal contribution.

ANNIE O. LUND, Cor. Sec.

PAREDALE.- A very pleasant social evening was spent at the parsonage on Tuesday, February 9th, under the suspices of our W. M. S. auxiliary. The large parlors were filled to overflowing with friends of the cause. An excellent programme was presented, consisting of a reading, solos and instrumental music by local talent, and a number of selections from the Octette Club of the University. A plate was placed at the door to receive voluntary offerings, which realized nearly sixteen dollars. We are much encouraged in our work this year. Our membership now is about fifty, and our meetings, which average about twenty, are increasing in interest and becoming spiritual feasts. We had Mrs. Harvie with us an afternoon in January, who gave one of her admirable ad dresses on this favorable theme of hers, which in spired us all, and added also to our numbers.

HATTIE A. STRVENS, COr. Sec. PORT HOPE. — We haste to tell our sisters of the success of our Crusade Day. As we have not heard of any other, we think we are the first to try the experiment. February 2nd, the day fixed upon at the January meeting, was very uppro-piticus as to weather-deep mow.for the feet, and quite a little blizzard playing about the head-yet seventy-four ladies faced the raging elements in response to our invitation. After a short season of singing and prayer, the President, Mrs. (Rev) Baker, called upon our esteemed pastor, Rev. E. N. Baker, who responded in a short but touch ing appeal to the sympathies of the ladies present in behalf of their less favored ensters of heathen lands. Another season of song was followed by an excellent paper read by Mrs. H. Fountain (organizer of the suziliary) in which she dwelt upon the possibilities and responsibilities of women of the nineteenth century in Obristian lands. Then came a little social conversation over a cup of tea supplemented by bread and butter and cake. Supplemented by oread and butter and cake. Thirteen new members were added to the auxili-ary, and four to the mission band. Some who could not attend the Orusade meeting came and joined at the next regular meeting of the society. Later our seal was still further quickened by an interesting address by Rev. Mr. Whittington, on "Woman's Home Life in Japan."

A. E. S., Oor, Sec.

THE POSITION OF WOMAN IN JAPAN.

I am asked to write of the position of woman in Japan. I cannot write as a critic; I can write only as one who has the profoundest regard for the grace, faithfulness, and self-forgetting devotion of the Japanese woman, and in the fullest sympathy with, and admiration for. the efforts now being made to enrich and ennoble her life.

In Japan, woman has never been given the ex-tremely secluded and degraded position abe occu-

men can enter Nirvana, and even the merciful Amitabha can take women to his paradise only by

first changing them into msn. Under the old *regime* woman could not hold property, nor become the head of the house ; the latter honor she often yielded to her unweared son. She could be divorced for any one of seven reasons, or of seventy times seven for that matter ; and she was often sold unto brothels by parents, foster parents, husband, or brother.

With such deas prevailing as to woman's nature, and position, it goes without saying that female education received but little attention. The woman might love and serve; she was not expected to think or know.

But in new Japan how has it fared with woman? Probably the new ers has no more marked char-acteristic than the greater importance given to woman and her education. Girls are found in Women and her endesnon, of the are solar and large numbers in the primary schools and kinder-gartens, and in limited numbers (one-fourth the number of the boys) in the grammar and high schools. There are also normal schools for girls in various places, and in Tokyo one higher nor-mal school, under the special patronage of the Empress

I have been speaking thus far of Government schools. The new interest in female education, and the deficiencies in the Government schools in moral instruction, has given rise to many private schools for girls. Of the ten schools for girls more or less closely associated with the American Board's work, eight schools (with nearly six hundred pupils) were established, and are supported. and managed, mainly by Japanese, the missionaries giving instruction and counsel only. The same is largely true of the work of other missions. In this connection it may be mentioned that there is published in Tokyo a Female Educational Maga-zine, which is deservedly popular.

The improved condition of women is further indicated by the very numerous Fujin Kuai, or woman's clubs, which are found almost every where. At their meetings it is usual to have one or more . lectures on some educational, social or domes-tic subject. Practical instruction in cooking, knitting, nursing the sick, etc., is also given. These clubs are largely under the guidance of Christians — non-Christians don't have motive enough to run them-and missionary ladies find them an excellent means of directly benefiting the people and preparing the way for spiritual truth.

Leaving out, for the moment, those few homes, where Christianity has strongly affected the whole household, it must be said that, from an American point of view, the position of the Japanese woman is far from satisfactory. The principles of the "Greater Learning" still prevail. It was only last year that Professor Chamberlain wrote: "As last year that Professor Chamberlain wrote: "As the present moment the greatest duchess or mar-chioness in the land is still ber husband's drudge. She fetches and carries for him; bows down humbly in the hall when my lord sallies forth; waits upon him at meals; may be divorced at his good pleasure." How true the last part of this statement is may be known by the fact that statistics for 1888 show that in more near these show that one marriage out of every three ended in divor

Go into any miscellaneous assembly of Japanese women, and you will find it an easy task to pick out the Christians by their brighter, more thoughtful, more purposeful faces. Many Japanese Christian women are, to those who know them, as charming ladies as can be found anywhere ; and in some families, where both husband and wife educated Christians, the conjugal relations and the home life compare not, unfavorably with these of the best Christian homes in America.

But even among Christians such homes are ex-ceptional. As most of our Christian women had passed their girlhood before the new opportunities for education came, they have, of course, but little education; and old ideas, and customs, and phraseology, cling to them as well as to the men. As respects knowledge, woman and children are usually bracketed together and set over against the men, the ignorant against the wise. The first -criticism of a sermon or lecture is, "The women and children could not understand it," or "Even the women and children could understand it." Gusai (ignorant wife) is often heard from Christians as the equivalent of "my wife,"-Rev. M. L. Gordon, D.D., in Life and Light.



Steward, writes: "At a meeting of the Official Board of the Danville Circuit, held February 6th, 1892 the following resolutions were unanimously carried : That this Board desires to record its appreciation of the services of our pastor. Rev. A. Bead, and extend to him an hearty invitation to return and labor with us another year. That leave of absence, be granted to our pastor Rev. F. A. Read, to visit. Falestine, Egypt, Syria, etc., and we pray that he may have the resence and guidance of God in all of his travels. presence and guidence of Greath and on a travers. The debt on the parsonage has been reduced since last September from \$880, to \$200, and \$100 of this balance is secured by subscriptions, which will be paid probably before Conference."

NIAGARA CONFERENCE.

MILTON.-Rev. John Pickering, pastor. The church anniversary sermons were ably preached on February 21st by Rev. W. F. Wilson, of Toronto, The trastees decided that, instead of having a tea-meeting on Monday evening fol-lowing, that the congregation be asked for a liberal collection on the Sabbath, to which the people kindly responded by placing about \$97 on the plates.

At the last Quarterly Board Meeting on the Granby Circuit, a resolution was unanimously passed concerning the recent lamented death of Mr. James Irwin, who was for many years connected with the Board, and expressing high appreciation of his Christian life, moral worth, and eminent services rendered by him to the Church. It is felt on the circuit that Bro. Irwin's place will be difficult to fill.

pies in India, Turkey, and China. As a rule, she has been treated with kindness, and the wife and mother especially have been freer and more respected by the Japanese than by any other Aslatic people. That her position in ancient Japan was not, however, that accorded her in America may be gathered from a few extracts from the famous work entitled, " The Greater Learning for Women." I follow Professor Chamberlain's translation "The only qualities that befit a woman are gentle obedience, chastity, marcy and quietness. . . The customs of antiquity did not allow men and women to sit in the same spartment, to keep their wearing apparel in the same place, or to transmit to each other anything directly from hand to hand. . . . After marriage, woman's chief duty is to honor her father-in-law and mother-in-law. On every point must she inquire of them, and abandon herself to their direction. . . The great, lifelong duty of woman is obedience; when her husband issues his instructions, the wife must never disobey them. A woman should look upon her husband as heaven itself, and never weary of thinking how she may yield to her husband, and escape celestial castigation. . . . Woman's nature is pas-sive (lit shade) This passiveness, being of the nature of night, is dark. Hence, as viewed from the standard of man's nature, the foolishness of woman fails to understand the duties that lie before her very eyes. . . Such is the stupidity of her character that it is incumbent on her in every particular to distrust herself, and to obey her husband.

The prevailing religion added its weight to these teachings. According to Buddhism women are greater sinners than men, hardly knowing the questions, and did much good work in that depart- difference between truth and falsehood. Only

1

Beston and Tottenham, Rev. A. Richard	150 00
Toronto (Bathurst Street), Rev. J. Bankin	75 00
Toronto (Carlton Street), Rev. J. Henderson	191 75
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Our Mamily Circle.

A WORKMAN'S CONFESSIONS.

By Emile Souvestre.

CHAPTER IX __ Continued.

When she saw them Genevieve became very pale, so pale that the stranger, who called himself Dumanoir, raised his eyebrows; finally, not knowing what to say, she asked him whom he held for their value.

"You can see," the stranger replied, showing on the back the signatures of three or four indorsers.

"And you have need - immediately - of money ?" said my wife, more and more troubleđ,

"Parbleu!" he replied, "I have two payments to make to-morrow, and I counted upon my returns. They told me your husband was good; I hope that they have not deceived me!"

In speaking thus he narrowly watched Genevieve, who said no more, but began to weep.

"Eh !" cried Damanoir, "tears ! Are these, by chance, all you have to give me? But are you not solvent then? Have you not the one hundred louis? Ah ! a thousand thunders ! I am ruined !"

He then got up with so many curses and menaces against me that my poor frightened wife revealed everything. At the announcement that the notes were forged Dumanoir made a bound.

"So I am robbed !" he cried ; "and by whom? You know the forger, you are interested in him. for you did not at once reveal the fraud. I wish you to tell me who he is or I shall denonnce you. I will have you condemned as his accomplice."

Genevieve was about to reply when the door suddenly opened. It was Robert. At the cry that she made Dumanoir turned toward the young man, who, seeing the notes between his hands, fell upon his knees.

There was then a scene which my wife has never been able to describe to me, because when she thinks of it the unhappiness of it overcomes her power of utterance. All_that I have known is that after many tears and prayers, seeing that the man with the notes had decided to arrest Robert, and the latter clinging to the window from which he threatened to throw himself to the court below, her heart could no longer keep her back. She ran to the secretary, which served me for cash-box, took three hundred and fifty france, which were all my reserve, and offered them to get back the notes. The oreditor appeared at first to hesitate, but upon the observation that Robert was without resource, and that in refusing this offer he would lose all, the exchange was made, and Dumanoir left. After having rapidly thanked his aunt, Robert followed him.

There was in his accent and his attitude so sudden a change that Genevieve was struck. Left alone and relieved of her emotion, she recalled all that had taken place, and found something singular in it. The more she reflected, the more the words and actions of Robert left her in doubt. She could not say what she suspected, but she felt that there was somewhere a lie ! She hoped for enlightenment at the next visit of the young man. Two days passed without his reappearing. Genevieve, whose disquietude increased, confided Marcel to a neighbor, and hastened to seek him in the Ane Bertin-Poirse. Beaching the fifth storey, at the lauding of the little chamber inhabited by Robert, she saw the door open and an evil-faced man come out. holding a packet. Although changed in costume, and no more wearing the large whishers, she recognized Domanoir ! Profiting by the movement of surprise which held her for an instant speechless, he quickly passed and descended. Genevieve pushed open Robert's door. There was no one there ; but the furniture drawers had nothing in them, the closets were open and empty ; some worn-out clothes were scattered about the floor. Surprised at this disorder, she went downstairs to the porter's lodge to ask explanations of him. The porter knew nothing and had seen nothing. All he could say was that Robert had entered the evening before with the man that she had passed on the stairs ; they both appeared to be in a joyous mood and jingled gold coins in their pockets. Genevieve could no more doubt ; the scene of the notes was a comedy, agreed upon between after. So far the murderers have not been too young to feel this, but a day will come Havergal.

Robert and the pretended creditor. They had discovered ; perhaps they have submitted in counted upon her fright, upon her feeblenees; she was the victim of a swindle of which the son of her brother was the inventor. This idea was like the stroke of a knife in her heart. She put it from her. She waited for Robert all the evening and yet the next day. She could not doubt, and yet she could not believe. Grief, indignation, disquietude, tormented her turn by turn. When I arrived she had lost for five days sleep and appetite. I found her so much changed that, alarmed, I demanded if she were sick.

"It is much worse," she replied to me in a choking voice.

And without waiting my questions, like one who has need of easing her mind, she began telling me in broken phrases what had passed since my departure. When she came to the three hundred and fifty francs given to Robert I interrupted by an exclamation of fright. I believed I had misunderstood, and ran to the secretary. The hiding-place held only the empty bag. My throat grew parched, my legs trembled so it was necessary to support myself against the wall. Genevieve regarded me with wide-open eyes, her hands limply hanging, her lips trembling like one in a fever. Seeing her in this condition, the aager which filled my heart relaxed, and I said to her very gently :

"You have given the money; I shall not be able to pay what I owe; that is, all; we are rained !"

In fact, I had three notes due the next day, and this reserve fund was intended to satisfy them. Its disappearance deranged all my calculations, destroyed my credit. I made Genevieve comprehend the situation. The poor creature was so startled that I wished to hide my own torment.

This good impulse made me content with myself and relieved my heart. The courage which I had at first shown through love for Genevieve came to me, little by little. I was still young; 1 had done no wrong; I felt that all my strength remained to begin over again. The important thing at this time was to honor my engagements. I spoke to Genevieve quietly, tenderly, like a man. I said to her that nothing was desperate, but that it was necessary to renounce for the moment all the little comforts of the house, keeping only the indispensable things and accepting again the coarser life of the poorer workmen. She responded only by weeping and pressing my hands when I had finished.

"Ah, you are still better than I believed." she said to me. "I only ask one more thing of the good God, and that is to let me live long enough to pay you for your kindness."

God has listened to her prayer, and she has fulfilled her promise, for that which she called my kindness has been paid in happiness, interest and principal.

That same evening I called upon the other builders of my acquaintance and made over to them some jobs for a little ready money which would pay for my materials. Meantime, Genevieve had called in some furniture-dealers and sold the better part of our movables. All together made up the sum of which I stood in need. My notes were paid without default.

But the breakdown had been noticeable ; every one knew that I had again re-entered the regiment of the needy, and withdrew from me the consideration which had hitherto been accorded me. It was useless for me to bid for little contracts; no one any more wished to make me advances nor to give credit; they saw my downfall without considering my honesty. As a last unhappiness, Mauricet was absent ; the need pressed ; it was necessary to resume the trowel and live by day's wages. And still Robert had not yet re-appeared. In spite of all, Genevieve kept for him an incurable affection ; I saw that she was sad because she did not know what had become of him. Two months had passed, and for my part I endesvored to forget the nephew, when a policeman presented himself in my home. Happily, I was alone. He showed me a bit of paper with my name and address half effaced; they had found it upon a murdered man A little troubled. I followed the officer to the morgue and there I recognized the corpse of Robert. He had still around his neck the cord and the stone that they had tied to him to drown him. The accomplice of his theit had wished to profit alone, and, as it so often happens, the crime had been punished by a new crime.

their turn to the fate which they had meted out to Robert, for in evil as in good it is rare that one does not harvest that which he sows. In regard to us, the recollection of the unhappy being who had thrown his wickedness across our happiness was soon lost in the hardest trials; the bad days approached, and we were going to be, as Friend Mauricet said, guaranteed the storm without cape or umbrella.

CHAPTER X. Uphill Work.

It is a hard thing to come down again in life after one has once climbed up, and black bread seems hard to chew when the teeth have begun to soften on white bread. I presented a good face to this bad fortune ; but at bottom I felt a suppressed vexation which made me unhappy and gave, as they say, a bad tasts to life. Although she had a determined air Genevieve was no more resigned. We both sang to defy our ill fortune but not for gayety. For fear of exposing our hearts we kept silent, enveloping our sadness in our pride and growing slightly hardened. I felt it, but without power to do otherwise. I was like one who totters; to remain upright it was necessary to be rigid.

One evening I returned from work with the sack upon my shoulder, and I walked the streets whistling. I went without hurrying, for the sight of my home did not rejoice my eye as formerly. I could not accustom myself to the empty gaps in the furnishings, to the walls without hangings, and, above all, to the careworn air of Genevieve. Formerly all was neat and cheerful, everything welcomed me ; within there was an eternal ray of the sun. But since our downfall, one would have said that the cardinal points had changed; from the south we found ourselves carried to the north.

I passed along, then, with short steps, without much noticing a fine snow which fell as through a sifter, and powdered the icyroadway. Having nearly reached the end of the faubourg. I perceived an old woman wearily pushing before her one of those small waggons which are the rolling shops of the people of Paris. The ice rendered the task doubly laborious. The snow streaked the great wool shawl in which she was enveloped and filled the folds of the handkerchief upon her head. She breathed with difficulty, stopping at each minute with spent strength, then redoubling her effort. I was filled, involuntarily, with pity. The memory of my mother crossed my mind, and I joined the vendor, who had stopped for breath.

"Hello, old woman," I said to her, smiling ; "that is too much for you."

"That is the truth, my son," she responded, wiping her face where the sweat mingled with the snow. "Strength goes with age, while the load always keeps its weight. But the good God does everything well; he will not abandon the poor people."

I asked her where she was going. She pointed out the way to me and was about to proceed. I then put my hand upon one of the shafts.

"Let me," I said to her gently; "it is my road. It will cost me no more to go over it with your barrow."

And without waiting her response, I pushed

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when you will comprehend why they teach little children to say, "Our Father, who art in heaven !"

I did not answer. I felt that light was come ! The old woman continued to talk in the same way as far as the end of the faubourg. In all her great trials she had sought a consolation higher than earth in a world where nothing could change. Listening to her speech my heart throbbed. I regarded this limping old woman, with her shaking head already bent as if to take up her winding-sheet, and I was astonished to find her stronger than Genevieve and I. It was, then, true that man had need of. another point of support than men, and that to keep himself firmly upon this scaffolding which composes his life it is necessary to have a cord knotted in the heavens !

When I left the old woman near the city gate she thanked me; but, in truth, it was I who owed her gratitude, for she had re-awakened ideas which had slept in the depths of my mind. I reached home quite preoccupied with my encounter. This evening-why, I did not know -Genevieve was uncommonly sad; it seemed to me even that her eyes were red. We supped and said nothing. The child slept. Then we sat near the dying embers of the fire. It was only when the clock struck that Genevieve got up with a sigh. It was the bed time hour. Then I got up also I took the hand of the dear woman and drew her against my shoulder. "It is too long a time that we have carried our grief all alone," I said to her in a low voice; "let us ask God to take his part."

(To be continued.)

A VISION OF THE GREAT SALVATION.

I was upon the sea-shore, and my heart filled with love, it knew not why. Its happiness went out over the wide waters, and upon the unfettered wind, and swelled up into the free dome of blue sky until it filled it. The dawn lighted up the face of the ivory cliffs which the sun and sea had been blanching for centuries of God's undying love. The miles of noiseless sands seemed vast, as if they were the floor of eternity. Somehow the daybreak was like the sternity. The idea came over me of that feeling of acceptance which so entrances the soul just judged and just admitted into heaven. To be saved ! I said to myself, To be saved ! Then thoughts of all the things implied in salvation came in one thought upon me, and I said, This is the one grand joy of life, and I clapped my hands like a child, and spoke to God aloud. But then there came many thoughts, all in one thought, about the nature and manner of our salvation. To be saved with such a salvation ! This was a grander joy, the second grand joy of life; and I tried to say some lines of a hypen, but the words were choked in my throat. The ebb was sucking the sea down over the sand quite silently, and the cliffs were whiter and more day-like. Then there came many more thoughts all in one thought, and I stood still without intending it. To be saved by such a Saviour / This was the grandest joy of all, the third grand joy of life. And it swallowed up all the other joys; and after it there could be on earth no better joy. I said nothing, but I looked at the sinking sea as it reddened in the morning. Its great heart was

Genevieve knew the thing only a long time

the cart before me. The old woman made no resistance ; she simply thanked me and walked at my side. I learned then that she had come from buying provisions at the markets, which she was to sell again. Whatever the season or the weather, she continued to run about Paris until she had disposed of her load. For thirty years she had lived by this trade, which had yielded her the means of raising three sons.

"But when I had them, tall and strong, they took them away from me." said the poor woman. "Two have died in the army and the last is upon an English prison-ship."

"So," I exclaimed, "you find yourself alone without other resource than your courage !" "And the Protector of those who have no

other," she added. "The good God must have something to do in his paradise; and how would he pass his time if he did not take care of creatures like me? I can tell you, when one is old and miserable the idea that the King of all regards you, that he judges you and keeps your account, that sustains you ! When I am so tired that my feet can no longer carry me, well, then I get onto my knees and say to up I always have a lighter heart. You are still my life; of whom shall I be afraid?"-F. R.

hrobbing in the calm. And methought I saw the precious blood of Jesus in heaven throbbing that hour with real human love of me.--F. W. Faber.

FEAR NOT.

Would our King tell us again and again "Fear not !" if there were any reason at all to fear? Would he say this kind word again and again, ringing changes as of the belis of heaven upon it, only to mock us, if he knew all the time that we could not possibly help fearing? Only give half an hour to seeking out the reasons he gives why we are not to fear, and the all inclusive circumstances in which he says we are not to fear; see how we are to fear nothing; and no one, and never. and nowhere; see how he himself is in every case the foundation and the grand reason of his command, his presence and his power always behind it; and then shall we hesitate to say "I will fear no evil, for thou art with me ?" Shall we even fancy there is any answer to those grand and forever unanswerd questions "The Lord is my light and my salvation : him softly what troubles me, and when I get | whom shall I fear? the Lord is the strength of

Мавси 2, 1892.

THE CHRISTIAN GUARDIAN.

Our Young People.

A RUNAWAY'S EXPERIENCE.

CHAP. III. On the Canal.

It is at Rondout that the Delaware and Hudson Canal, rushing across from the anthracite coal regions of Pennsylvania, touches tidewater on the Hudson. It is here that the bulky canal-boats, having discharged their ¹ cargoes of coal, turn their bows again to the westward. From the low-lying lands at the river's edge the mouth of Rondout Creek curves back into the hills, forming for miles a safe, broad harbor.

On the northerly shore of the creek is the wharf. On the left side of this wharf long lines of canal-boats are tied to the wharf posts, and fastened one to another. On the right, canal stores, blacksmith shops and stables extend as far as the eye can reach.

In the early morning, before the activities of the day have begun, this wharf is a deserted and forbidding place, and on one such early morning in September, with chill air and cloudy skies, and not even a rose tint in the dull east, there was no one to be seen throughout the whole length of the wharf save one slowly moving boy.

This boy was so dull and miserable in appearance as to be hardly noticeable against the general dulness around him. His clothing was ragged and 'dusty, his shoes were out at both heel and toe. The battered hat, pulled well down over his eyes, shaded a haggard and a hungry face. His mother herself would scarcely have recognized this scarecrow as Joe Gaston.

What his hardships and sufferings had been since that June morning when he angrily left his home, his appearance told more eloquently than words can describe them. Many and many a day he had longed for the good and wholesome food he knew was on his father's table. Many and many a night, as he lay under some unwelcoming roof, or still oftener with the opening sky above him, he had dreamed of that gentle mother who used always to fold the soft covering over him, and give him the good-night kiss.

But a few days before our meeting with him here on the canal Joe had met, on the public road, a roving wood-sawyer who recognized him. They walked together a long way.

The man, who had sawed wood for Joe's father several times, had been at the homestead since Joe's departure. He seemed surprised not to find the horse with Joe, and he finally asked the boy what he had done with him.

He was still more surprised when he learned that Joe had not had Old Charlie, and knew nothing about the theft. But poor Joe! It touched him to the quick to learn, as he did. that at home he was regarded as a horse-thief.

It was this that he brooded over now, day and night. To think that they should accuse him of stealing Old Charlie !

Joe had, in his wanderings, followed a sort of circle, which had now brought him within a comparatively short distance of home: but if. before this, he had thought of returning there, the thought was now driven from his mind. He felt that he could not go back to face this charge against him, for who would believe him? It was time to turn his face to the westward. Besides, he had said that he would not return until he was twenty-one years old. His pride had not yet been enough chastened by misery to cause him to abandon his foolish boast.

and was waiting for the store to be opened for the day, when someone accosted him from behind :

"Say, you boy !"

Joe turned and looked at the speaker. He was a rather stout, low-browed man, with a very red nose and a shaven face, upon which a rough stubble of beard had begun to grow. His pantaloons were supported from below by the tops of his rubber boots, and suspended from above by a single brace, which ran diagonally across the breast of his red flannel shirt.

"Do you want a job, young fellow?" continued the man.

"What kind of a job ?" asked Joe. "Drivin'."

" Drivin' what ?"

"Hosses on the canal. My boy got sick las' night, an' I've got to get another one. Do ye

know anything about hosses ?" "Yes," replied Joe ; "I've driven 'em a good deal, and always taken care of 'em."

"Well, my boat's unloaded, and I'm ready to pull right out. What do you say ? Go ?"

"What wages do you pay ?" asked the boy, heeitatingly.

"Well, you're big an' smart-lookin', an' know how to handle hosses, an' I'll give you extra big pay."

Joe's spirits rose. True, the man looked forbidding, and undesirable as a master, but if he paid good wages, the rest might be endured.

"Well, what will you pay ?" persisted the boy.

"I'll give ye four dollars for the round trip, an' board an' lodge ye."

Joe's spirits fell.

"How long does the trip take ?" he asked. "Two weeks."

"An' when do I get my money ?"

"Half at Honesdale, an' half when you git back here."

"Well, I don't know ; I-"

"Make up your mind quick. If you don't want the job, I'll be lookin' for another boy."

Joe thought of his penniless condition. It might not be long, indeed, before he would be starving. Here was a chance to obtain at least food and shelter, and probably enough to buy an overcoat.

"Well," he said, "I'll go."

"All right. Have you had any breakfast?" " No."

"Come along with me, an' I'll give you some.".

Joe's spirits rose again at the thought of breakfast. He followed the man down the dock a short distance, then from the dock to a canalboat lying close by, and from this boat to another, and still another.

When the last boat was reached, they went down into the cabin, where a colored man was cooking food.

A leaf projecting from the wall was already propped to a horizontal position, and on it were a few plates, knives and forks, a dish of warmedup potatoes, a slice or two of fried ham, and some bread and butter.

The negro was preparing coffee also. The odor of it all was very pleasant to Joe as he climbed down the steep cabin stairs, and he did not wait long after being told to help himself.

"I've hired this boy for the trip," the man explained to his cook. "What's your name, young feller, anyhow?" he continued, turning, to the boy.

boat had already made fast to a flast of empty canal-boats, Rosencamp's among 'the number, and was hauling them up the stream.

Rondout was now awake. The island in the bay was a scene of great activity. The clang of heavy machinery and the rasping noise of coal sliding on iron surfaces filled the air. Boats were moving in all directions. There were a hundred people on the wharf, and twice a hundred, many of them women and little children, on the decks of the moored canalboats.

Up the stream the scene became picturesque. On each side were precipitous hills, wooded to the river's edge, their green heights reflected in the still water at their feet. There were cement mines to be seen, and old, white-faced mansions; and half-way up the boat passed under a lofty iron bridge across which dashed a railway train.

Notwithstanding the dulness of the sky and the occasional falling of raindrops, Joe enjoyed the ride very much. At Eddyville the first lock, a tide lock, bars the way, and here the horses and mules are kept.

"Do you see that stable over there?" said the captain to Joe. "My hosses is there. You go an' git 'em. Ask for Cap'n Bill's hosses."

Joe did as he was told. After some goodnatured chaffing on the part of the stable keeper, the raw-boned, worn-out horses were turned over to him, and the boy appeared on the tow path leading them.

Joe was told that these animals were named Jack and Jill. Jack had fallen down the bank from the tow-path to the river one day, and Jill had come tumbling after. Whatever their names had been before, this incident had definitely re-christened them.

The horses were fastened to the tow-line, and the tow-line was attached to the timber-head of the boat. Joe was duly installed as driver.

His duties were not at all light. He had to walk all the way, and to keep the horses going at a good pace, which in itself was no easy task. He must keep on the inside of the towpath, so that his boat should pass over the tow-lines of the loaded bosts they met, and to pull up sharply when a lock was reached.

Sometimes, in the vicinity of locks, great confusion arose from the crowding of boats, and the intertangling of tow-lines. Then Joe became practically helpless. But Captain Bill, after much pushing and angry shouting, always managed to straighten out matters and get the boat under way again.

At Rosendale there was a long delay. Something had gone wrong with the gates at the look.

Joe was not sorry for this, for it was now late in the forencon, and he was very tired from his long tramp.

Captain Bill had gone off up the wharf to a canal store, Blixey was busy in the cabin, and the horses were drowsily munching oats from baskets tied under their noses.

A drizzling rain was falling, and Joe took shelter under a shed a little back from the towpath while he waited.

He had not been long there when a big, uncouth-looking boy came shambling in and sat down on a box near by.

"Hello !" said the boy.

"Hello!" responded Joe.

The boy rose awkwardly, as if to go.

"Well," said Joe, anxiously, "I've hired out to him now, you know. What would you do about it if you was in my place ?"

The big boy sat down again more awkwardly, if possible, than he had risen.

"I'll tell ye jest what I would do," he began, earnestly.

But he never told what it was, and Joe never had the benefit of his advice; for at that moment the boney figure of Captain Bill appeared at the corner of the shed.

The jaw of the large boy dropped suddenly, and jumping up from the box, he made his escape to the tow-path.

"You'd better git !" shouted the man angrily after him. "What'd he say to ye?" he demanded, turning to Joe.

"He said," stammered Joe, "he said that he used to work for you." "Did 'e say I used to lick 'im an' kick 'im,

an' try to knock some sense into 'im ?"

"Why, yes; something like that." "Well, I did, an' I'll do the same to you ef ye don't 'ten' closer to business. Come! Git out there to them horses ! See w'ere they're a goin' ! Jest look at that tow-line ?"

The man's look and manner were so fierce that Joe dared not even reply.

He hurried out to his disagreeable task with a sinking heart, and began to draw up the towline which had slipped under the boat, and which, after much scolding on Captain Bill's part, was straightened out.

The boat was "locked through" at last, and not long after Blixey called up that dinner was ready. The captain ate first, while Blixey minded the tiller. Then Blixey ate, and after-ward relieved Joe on the tow-path.

There was not much left when the boy reached the table - not nearly enough to satisfy his hunger. But Captain Bill stood at the rudder-post looking fiercely down the hatchway at him, and when he had eaten what was on the table he dared not ask for more.

"Wash them dishes !" ordered the captain.

Joe washed the dishes, put them away on the shelves, and then went up on deck. The light rain of the morning had settled into a steady downpour, and the boat was drenched.

"Here !" said Captain Bill, " you come here. Now take a holt o' this tiller, an' push it as I tell ye to.'

Joe grasped the tiller, and the man went back and began to pump water from the hold. ""Pull it to ye !" should the captain, as the

boy, wondering how it worked, allowed the tiller to swing slowly from him.

"Pull it to ye, I say! Can't ye see where the boat's agoin' ?"

Joe pulled, but it was no easy matter to check the impetus of the rudder in the opposite direction, and the boat still swung stern away.

"Pull !" shouted the man. "Don't stand there like a stick o' wood. Pull !"

The boy was pulling with all his might, but as yet without avail.

Captain Bill dropped the pump rod and sprang to the tiller. Seizing it on the opposite side from where Joe stood, he thrust it violently outward, pushing Joe with it, backing him across the deck, backing him relentlessly till the edge of the boat was reached.

The boy, to save himself from the water, was obliged to turn and leap toward shore. Fortunately the boat was near the bank, and Joe was able to scramble up the tow-path, more frightened than either hurt or wet.

Captain Bill shook his fist at him-angrily.

"You go ahead to them hosses, he shouted ; "and you, Blixey," raising his voice still higher, "you come back here an' pump out this boat!"

Blixey, who had seen Joe's mishap, laughed hoarsely. His trembling knock knees, as he walked toward the boat, seemed each moment likely to give way.

Joe was very far from being in a laughing

So here he was, on the wharf at Rondout this raw September morning, seeking not so much independence and fortune as bread and shelter.

Joe walked slowly along close to the buildings, for the wind that swept down the creek was disagreeably cold. An occasional raindrop struck his face. He was very thinly clad, too, and he could not help shivering now and then as he pushed his hands deeper into his pockets and turned his back for a moment to the wind. He stopped to look at a few loaves of bread and a string of sausages that were displayed in the window of a cheap store. He wondered whether it would be wiser to spend his last few pennies for his breakfast, or save them for his dinner. He had about decided to buy a piece of bread, looked after the tow. A bustling little tug- look out fer 'im,"

"Joe."

"What else?"

"That's all-for the present, anyway."

"Oh, I see! Run away, did ye? Well, I won't be so partic'lar. My name's Rosencamp -Bill Rosencamp. Cap'n Bill, for short. An' this gentleman's name," turning to the negro, "is Blixey. He's like you; he's only got one name ; but he can't help it-he never had no otber."

Blixey laughed immoderately at this, and poured his coffee with an unsteady hand. He seemed to be so weak and wavering in all his movements, his eyes were so bloodshot and his utterance so thick, that Joe thought he must have been drinking; but he had not been-at any rate, not that morning.

Joe enjoyed his breakfast greatly. Though it was a coarse meal, it was the best he had eaten for many days, and when he was done with it he was ready to go to work, and said 80.

Accordingly he was sent to scrub the deck, while Blixey washed the dishes, and the captain money. Oh! he's a bad man, he is ; you better

"Drivin' for Bill Rosey?

" Yes."

- "Better look out for 'im."
- " Why ?."
- "He's bad."
- "Is that so?"
- "Yes, an' ugly."
- "Is he?"

"Yes, an' works you to death. He's used up three boys a'ready; one went home yisterday all stove to pieces. I wouldn't work for 'im; I quit."

Joe was naturally very much startled, but he soon found breath to ask :

"Did you work for him once ?"

"Did I? Well, I should say so."

"What did he do to you ?"

"Not much ; licked me, an' kicked me, an' robbed me-that's all. Say, what's he goin' to

pay you ?"

"Four dollars for the round trip."

"The thief !"

"Why, ian't that enough ?"

"Enough! W'y, five dollars was my wages for the roun' trip, an' another feller I knew was to have six ; only we didn't neither of us git no

mood. Never in his life had he been treated like this. Still, violently angry as he was, he feared to disobey this ruffian; he was even afraid to remonstrate with him.

He went forward meekly, took the gad that Blixey handed to him, and resumed the monotonous task of urging on the tired and miserable horses. He was already drenched to the skin, sore in mind and body, and sick at heart.

Once, as he walked, he chanced to remember how he and his sister Jennie used to play on the haymow in the big barn on rainy afternoons. Somehow the memory brought tears to his eyes, but he brushed them away and trudged on.

Many loaded boats were met coming down, and many locks were passed. It was always a relief to the monotony to come to a lock, and take the horses around it, and wait while the boat was being locked through. Often there were little villages at the locks, too, and small stores fronting on the tow-path, and people looking out from behind the store windows.

The rain came down as steadily as ever. The tow-path grew muddler and more alippery with every passing moment, and the long hours wore on.

By-and-by it grew dark, but the boats in the canal kept moving. Lights shone from the cabin' windows, and red lights gleamed from the bows of the boats; but the tow-path, where Joe walked, was wrapped in the deepest gloom. -- Youth's Companion.

(To be continued.)

By Homer Greens.

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ALL LETTERS CORTAINING PAYMENT FOR THE OBRIGTIAN GUARDIAN, METHODIST MAGAZINE, ² S. BANNER, PLEASANT HOURS, AND OTHER PUBLICATIONS, OR FOR BOOKS, SHOULD BE ADDRESSED TO THE BOOK STEWARD, REV. WILLIAM BRIGGS, D.D., TORONTO,

ALL COMMUNICATIONS INTENDED FOR INSERTION IN THE OBBISTIAN GUARDIAN SHOULD BE AD-DRESSED TO THE EDITOR, THE REV. R. H. DEWART, D.D., 88 RICHMOND STREET WEST, TOBONTO.



TORONTO, WEDNESDAY, MARCH 2, 1892.

THE LAST WARNING.

This is the last issue of the GUARDIAN that will be sent to subscribers who have not paid their subscription for 1892. Let all who have not paid do so during the present week, if possible. If your GUARDIAN is discontinued, do not regard this as any personal slight, but send on your subscription, either to your minister or to the Book Steward. All who have not renewed are dealt with in the same way. We trust that no one who has read the paper in the past, will deprive himself or his family of its visits during the coming year. Read "Line upon Line" in another column.

MINISTERS AND POLITICS.

The question, How far is it right for ministers of religion to take an active part in politics? is one that frequently comes to the front. We do not think it can be rightly enswered without recognizing the difference between the liberty which belongs to every minister as a citizen, and what may be expedient and wise for him as a Christian teacher and pastor. A man's becoming a minister does not disfranchise him of his rights as a man and as a citizen. It should not make, him indifferent to anything that affects the welfare of his country, Ministers should be public-spirited men, of broad sympathy. As to what is consistent with the character and office of a minister, every minister must judge for himself. No one should question a minister's right to vote. Every man that has a right should vote.

It is, however, a question of Christian expediency how far the pastor of a congregation should actively identify himself with a political party. Of course, there may be great emergencies when some question of religion or morality is at stake, when silence would be wrong; or there may properly be an exposition of great principles, by which man should be guided in the discharge of their practical duties. But, as a general rule, the pastor of a congregation cannot take an active part in favor of a political party without doing more harm than good, no matter how sincere he may be. There are several reasons which go to show that this view is sound. (1) It is a questionable use of the influence of his sacred office. (2) There is danger that a minister, who throws himself into the current of political strife, will become the victim of partisan feeling. (3) Active participation in a political campaign is not adapted to fit a minister for the spiritual duties of his office. (4) It is scarcely possible for a minister to he a party politician without seriously impairing his influence for good with that part of his people who do not agree with his views. Even the Roman Catholic Church, whose priests have often been accused of controlling the votes of their people, is beginning to find out that the loss from this last cause is greater than the gain. There have been several recent deliverances, by the authorities of that Church, against the active participation of the priests in political elections. One of the most striking examples of this is quoted by the eminent Protestant Belgian writer, Emile de Laveleye, in an article on Italy in the last Contemporary Review, which has appeared since his lamented death. Archbishop Bonomelli, of Cremona. warns his clergy pointedly against taking part n election contests. Among other forcible things, he says : -

tion not justly his due. The priest ought to be the friend and father of all his parishioners of the good in order to make them better, and of the bad to bring them back into the straight path. He should bring to all slike massages of peace and the consolations of religion. How is he to do this fam

THE UNITY OF ISALAH.

if, in electoral warfare, he has openly contended with those who to-morrow, perhaps, may stand in need of his epiritual assistance ?"

Some time ago, we stated the main points in the Rev. Dr. John Kennedy's book on the "Unity of Issiah." As the majority of recent commentators accept the double authorship of the book, Dr. Kennedy has been pretty thoroughly criticised. In the last number of the Christian World, a paper whose sympathies are with the advanced critics, Dr. Kennedy occupies nearly a page in reply to his critics. The Editor of the World submitted the proofs of this article to the Rev. George Adam Smith, who is a strong advocate of the diversity of authors. He subjoined a short reply. It is an exceedingly interesting discussion. Dr. Kennedy's book has stood the fire of criticism very well. No serious breach has been made in his positions. In his reply, Dr. Kennedy repudiates the demand to accept unquestioningly the conclusions of experts in criticism, simply on their authority; because, as he maintains, "there is only so much force in any man's opinions as there is force in the reasons for them." Dr. Kennedy shows that Driver still holds to the Unity of Isaiah xl.-lxvi., though strongly maintaining that it is by a different author. But Prof. Cheyne and George Adam Smith advocate a number of authors for this second part; though they disagree about the divisions that require different authors. Several evangelical scholars are disposed to adopt the theory of a double authorship of Isaiah ; but the chopping up of the whole book into fragments, which are capriciously ascribed to several unknown authors, naturally causes a recoil from such wholesale dissection. Delitzsch's hesitating admissions, in the last edition of his commentary on Isaiah, has been made the most of by the English "higher critics," But he has never answered his own arguments for the unity of the book. We confess his theory, that it may be an anthology, composed by a ichool of disciples of Isaiah 150 years after his death, is so purely conjectural, and contrary to all probability, that it caused a recoil against the double authorship, rather than strengthened our faith in it. Mr. Smith's reply to Dr. Kendedy makes no strong points. As we have stated on a former occasion, in favor of the louble authorship the chief argument is the apparent Babylonian background or standpoint of the prophecy. Probably the most powerful argument for the unity of the book is the utter improbability, that the name of a great prophet and leader, who has left the most sublime prophecies relating to the Messiah and his singdom, should be lost in impenetrable oblivion, while the names of Haggai, Zechariah, Ezra, Nehemiah and Malachi, minor prophete, who lived in the period in which the "great unknown" is assumed to have lived, are care fully recorded.

A WOBD TO FABMERS.

As there are a great many farmers among our

and papers, to supply our people with entertaining and instructive literature. No money spent by the farmer yields better returns than what is spent in providing literature for the family. A Methodist farmer's family, that does not take our Church paper, is something that ought not to be

THE CHRISTIAN GUARDIAN.

"LINE UPON LINE."

We re-insert the following words 'published in a former issue. We ask for them a careful perusal now that the time has come to discontinue the papers of all subscribers who have not renewed.

Remember, that the GUARDIAN is published on the principle of "Cash in Advance," and all old subscribers must renew their subscriptions in order to have the paper continued.

Remember, that those who give up the paper do something that, if all should do, would be a death blow to the paper. To stop your GUAR-DIAN is the worst thing you can do against the Church paper.

Remember, that you may read one article in the GUARDIAN that will be worth more to you than the subscription price for a year.

Bemember, that we depend upon the ministers to arrange for the canvass of their circuits, and if they fail to do this we cannot succeed.

Remember, that the CHRISTIAN GUARDIAN is a church agency, which has an intimate relation to the success of all our Church enterprises, and, therefore, it has a claim on the support of every loyal Methodist. Let the laity help the minister.

Remember, that there never was a time when our people more urgently needed the help and protection of sound and wholesome literature. Remember, in asking anyone to subscribe, you are not asking a favor, but doing a favor, by being the means of sending to the home a good religious paper, that shall interest, instruct and educate its readers.

Mr. E. S. Orr, of Cookshire, to whose article in the Methodist Magazine on Wesley's ordinations we recently referred, has contributed a couple of able letters in the Toronto Mail to the controversy going on between Dr. Langtry and Dr. Johnston on Apostolic Succession. Dr. Langtry maintained that the English Wesleyan Conference did not ordain until 1836 and, therefore. Methodist ministers of to-day cannot trace their "orders" to John Wesley, even if he did ordain. Mr. Orr presents a threefold reply. (1) He shows that before 1836 the Wesleyan Conference did ordsin men to the ministry by a solemn service, but without imposition of hands, which, according to Cranmer, was a good ordination. (2) That the missionaries to the foreign work were ordained by Dr. Coke and others, and that these missionaries afterward took part in ordaining others by imposition of hands; and (3), that Coke and Asbury and their successors ordained the men who planted Methodism in the United States and Canada, who in turn ordained a later generation of ministers. We lay no stress on these facts ; but they show that, even if the theory of the necessity of an unbroken chain of ministerial ordinations were true, the Methodists are in the succession.

The New York Christian Advocate replies to

the occurrence of certain events which go to show communication with the unseen world. To discover what truth, if any, there is in such occurrences, to explain their nature and import, thus giving them their proper place in the psychic knowledge of the time, are the objects which thinkers on these topics have in view. Mental phenomena in their relation to medical treatment are also demanding a large share of skilled attention. How far the mind can cure the body is a question of deep interest to many. It is the opinion of many that our age will witness momentous discoveries in this mysterious field of enquiry.

The recent resignation of the French ministry was due to a suspicion that it had come to some secret understanding with the Pope. For some time the objections and criticisms of his opponents had been directed with unusual vigor against Premier de Freycinet, and in order to end the struggle he demanded a vote of confidence, which went against him by a considerable majority. Shortly before this M, de Freycinet had stated in the Chamber of Deputies that the Pope was in sympathy with the ministry, and this lent a plausible coloring to the assertions of the Radicals and Clericals, who combined to overthrow the Government. A section of the clerical party in France resents the Pope's action in supporting the ministry. and now it has taken revenge. A new ministry has just been formed. The frequent changes of ministry have given rise to much talk about the instability of the Republic. "Changes of ministry" and "instability of the Republic" are not, however, convertible phrases." "

Many would like to know in what way they See of Rome expressed its sympathy with the French Republic. His holiness has written an encyclical, in which he lays down somewhat liberal and advanced doctrines on the relation of Church and State. He' urges French Catholics to recognize the Republic, as it is as legitimate a form of government as any other, and points to the United States as an example of the harmony which results when Church and State each keeps wits proper sphere. The Pope evidently wants to mediate, but to do so facts and Roman Catholic principles alike have to suffer. It is well known that there is not harmony in the United States, so far as the attitude of the priesthood to the Government is concerned, and that the very cause of dispute lies in the fact that the Boman Catholic Church. does not recognize the American view of the functions of Church and State, "Liberty," bealso says, "is the foundation of the relations between the civil power and the religious conscience." True: 'but quite new, as papal doctrine. If Leo X. had admitted as much, there might have been no reformation.

A serious defect in Mr. Percy Bunting's paper on Evolution, which was read at the Ecumenical Conference at Washington, was that it first assumed the truth of Evolution in the extreme sense, and then considered how it would affect the great truths of the Christian religion-a question to which no definite answer was given. The same method has become very common with those who favor destructive theories about the Bible. Impassable chasms are bridged over, by supposing that certain negative theories are true ; and then we are treated to quieting assurances that these views will not affect the authority or influence of Scripture teaching. The question of the truth or falsehood of any theory, should be first settled before it is fitted into any system of belief. We firmly believe that theories which are inconsistent with any real inspiration of Scripture shall not affect the authority and influence of the Bible ; because we believe they will not be accepted by the Church. If we believed these destructive theories would be universally accepted as true, we should have a different opinion of their effect. To maintain that precepts and doctrines will have the same influence, whether we believe there is evidence that they are a veritable revelation from God or not, is an unwarrantable assumption.

"Our parishioners will accept remonstrances ments. Besides, such reading is an important tered facts which can in any way throw light were only griven away after a sharp conflict from a priest who keeps strictly within the bounds means of educating the young for the work of this spiritual ministry, but not from one who of his spiritual ministry, but not from one who bife. The Methodist Church has made ample provisions by its published books, magazines person knows that hundreds of people allege arrested. Fiery speeches were made denounc-

readers, it has occurred to us that a word to them, about supplying their families with wholesome and interesting literature, might be opportune. There is a disposition in many farmers' boys to foreake the farm to see life in the town. A step of that kind should not be taken without serious consideration. On the farm is a good place to bring up a family. In the country they are not exposed to many temptations and snares, which lie around them in the city. It is true, there is no virtue in being screened from temptation; but it is a good thing to be sheltered from the storm, till we have grown strong enough to endure the blast. One of the great helps to retain the young people on the farm is to make home attractive. In no way can this be more effectually done than by supplying the young folks with good books and periodicals, which unite interest and instruction. Such literature occupies time that otherwise might be misspent, and creates a love for reading, that will in a good degree protect the young from being lured by questionable and dissipating amusements. Besides, such reading is an important means of educating the young for the work of life. The Methodist Church has made ample

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disparaging and false remarks, respecting the Hebrew Christian church, under the charge of our friend, the Rev. Jacob Freshman. Several statements about converts and helpers are shown to be false. The Christian Advocate says : "Six ordained ministers are now preaching the Gospel in as many different places, all of whom came to Christ in Mr. Freshman's meetings in this city. One of them is a member of the Presbytery of New York ; others are in Methodist Conferences. Four young men who have been converted in these services are now in schools preparing for the ministry, one is engaged in carrying on a Hebrew mission in Chicago, and four are now doing mission work in this city. These are some of the visible fruits of this enterprise, and it is doubtful if any other Christian mission can show more gratifying results."

Psychical phenomena are exciting more earnest enquiry and attention than ever before. It is the evident intention of students of mental science to gather up and systematize the scattered facts which can in any way throw light upon the question of mental illusion, spiritualism, and allied phenomena. Every intelligent person knows that hundreds of people allege

The recent Socialist demonstration in Berlin was a surprising revelation of the strength of the feeling against the Emperor. A mob of 5,000, or more, marched in front of the Emperor's palace to hold a demonstration, and were only driven away after a sharp conflict with the police. Sixty or seventy of the Socialists were wounded, and a large number arrested. Fiery speeches were made demounc-

MARCH 2. 1892.

a series of the series of the

flew Sooks and Beriodicals.

ing capitalists, and urging united action in redress of grievances. It was noticeable that many, who were apparently of the upper classes, though not in Government or military circles, cheered the Socialists. The Emperor's neglect to invite to a reception Socialist members of the Reichstag is thought to have had something to do with this demonstration.

In the meantime the Emperor keeps on making his high toned, grandiose speeches. The latest was a speech at Brandenburg, in which he indulged in a heartily commendatory, reference to himself as shortly to lead his empire to glory. He said that Germany was leaving her infancy, and entering upon the period of youth. The Freisinnige Zeitung accentuates the Emperor a remark by making a different application of it. That paper says : "Emperor William is right when he says Germany is past her childhood. We even believe she has reached man's estate. She, therefore, no longer needs absolutism, but has a constitution demanding a constitutional Government." There are many indications that the friends of a more constitutional Government in Germany are striving to concentrate their forces and efface their rivalries in furtherance of the common aim. Professor Virchow's great speech in opposition to the Education Bill sounded a lofty note, to which the German Liberals responded with enthusiasm.

REV. WILLIAM ARTHUR. -- The Rev. William Arthur, M.A., author of "The Tongue of Fire," is spending the winter at Cannes, in the South of France. We had the unexpected pleasure of receiving a letter from him the other day. We were gratified to learn, what we did not know before, that he gets and reads the GUARDIAN. We venture to insert the following extract, from his letter, which we know many will read with interest :

"I cannot tell you how thankful I am that you are so studily taking ground for the right, in opposition to views which, if they prevail in Methodiam, will as surely wither it up into a nonbearing mass of wood and leaf as have similar. views done in several branches of the Church on this continent. The composure with which some men call their innovations advances, when they are innovations backward, and their notions modern, when they are only old ones long discredited by bad fruits, but brought up for fresh acceptance in new garbia is to me wonderful. A notion is neither better nor worse for being modern; but the attempt to pass one which has been tried and found wanting, as one that has never been put to the trial, is not oandid, or else is made without due information. The last number of the GUARDIAN which has reached me here contains a well-written and sensible article on Evolution."

We appreciate the last kind remark from the author of the Fernley Lecture for 1883, on "The Difference between Physical and Moral Law"-a work that displays a mastery of modern materialistic theories of Evolution.

Montreal Methodism mourns the death of one of its most eminent and faithful laymen, Dr. J. J. Dugdale, which occurred on Saturday, February 20th. He was a leading member of the Dominion Square church, and bore the three-fold responsibility of trustee, class-leader, and Sunday-school teacher. He was also a governor of our Theological College there. He had a large practice, and was for some time medical officer of health for Montreal. He was born in Ireland in 1834, same to Canada when a young man, and settled in Kingston, where he entered the medical profession. He afterwards moved to Montreal, where he practised for the last twenty-five years. The Montreal Witness says of him :

should arrange to be present at the Conference. To visit Switzerland in such company would be pleasant and profitable. The inclusive charge will be only a little more than fifty dollars.

At this season of the year, when many of our Sunday-schools are renewing their libraries, we venture to remind our readers that a very large and varied supply of books suitable for such libraries will be found in the stock at our Book Room. Letters are received by the Book Steward from time to time, from patrons and purchasers expressing the highest satisfaction with the books they have received. Not only is there an immense supply of interesting and instructive books constantly kept in stock, but the terms are so liberal as to be a special inducement. To those who cannot conveniently call at the Book Room and select for themselves, a double quantity of books will be sent from which a selection can be made, and those that are not required returned. Give the young folks a good supply of good books.

Dr. Cheyne and Dr. Driver have generally been regarded as standing together in their views of Biblical questions. But Dr. Cheyne, in the last issue of the Expositor, reviews Driver's Introduction to the Old Testament, and freely expresses the opinion that his friend does not go far enough on the lines of the advanced criticism. He thinks Prof. Driver sometimes compromises too much with the historical view. Prof. Cheyne himself certainly goes far enough on destructive lines. In his lectures on the Psalms; he tries to make out that none of the Psalms are by David or Solomon ; and that only one Psalm dates from before the captivity . Teachers who are drifting from one position to another are not safe guides ; for one cannot know where they will stop.

We notice that the efforts of President Harper, of Chicago University, to secure the most talented professors for his university, are arousing some criticism. He is able to hold out the strong inducement of a large salary, and some eminent men have already succumbed to it. Among these are Profes sor Richard Ely, of Johns Hopkins University, Professor Knapp, of Yale, and others have joined the staff of the new institution. Other eminent professors have refused, their loyalty to alma mater outweighing the pecuniary profit. The salaries offered at Chicago University reach as high as \$7,000 or \$8,000 and it is hardly to be wondered at that big fish are landed by the golden bait. All honor to the men, however, who prefer to remain in their positions rather than gain by the sacrifice of their loyalty.

'An eminent Methodist Episcopal divine, Rev. Dr. F. M. Bristol, recently explored the slows and wicked resorts of Chicago for the purpose of forming an idea of the poverty and immorality existing in the city. Regarding the disclosures made, the Northwestern Advocate says " Lungs flooded by deadly water are not comparable to the horrid moral asphyxia that inundates whole city wards and submerges those for whom Jesus died." Dr. Bristol filled a page of one of the leading Chicago dailies with an account of what he saw. . Chicago is commonly thought to be the wickedest of American cities, and we fear it now holds this had eminence as securely as it ever did. The excessive material prosperity of the place has more than outrun the forces with which Christianity copes with evil. Revelations like this are urgent appeals to the Churches to grapple resolutely, under divine guidance, with the vast and increasingly complete problem of city evangelization.

The committee in the case of Prof. C. A. Briggs are carrying the appeal to the General Assembly. They have drawn up and presented an elaborate statement of reasons why they cannot accept the dismissal of the case by the New York Presbytery. Dr. Shedd has also published an elaborate reply to Dr. Briggs. Dr. Shedd strongly affirms that the denial that the prophets to which they are ascribed were the authors of the Old Testament books, destroys their claims to be an inspired revelation. He contends that if the books were not written by the inspired prophets and apostles, they cannot be proved to be inspired at all in the ordinary sense of the word. He says: "It cannot be proved that there were ever any human beings whatever, excepting these prophets and apostles, that were 'moved by the Holy Ghost.' Inspiration is not an indiscriminate gift of God, like air and water, to anybody and everybody, in any age. It is an extraordinary and rare gift to only a few persons chosen out of the common mass, for the purpose of divine communications to mankind."

In the opinion of the great Spanish orator, Emilio Castelar, fifty years from now there will not be more than one or two monarchies left in Europe. Whether this view is sound or not, competent observers tell us that in Spain and Portugal there is a deep-seated popular wish for the establishment of a republic. A writer in a leading English magazine recently declared that Portugal is only waiting for an opportunity to put in force a republican constitution, and says that if a revolution with that object in view were to be started, the military could not be depended upon to suppress it, so strong are the republican sympathies of the soldiers. In Spain there is a strong republican party, with leaders whose utterances are outspoken and fearless. Recent disturbances fomented by anarchists have nothing to do with republican agitation, though in a political contest the influence of these violent men might be thrown on that side. Political aspirations and tendencies are showing increased life among the masses of those Latin nations of Europe which we are accustomed to think of as ignorant and ditersts.

At the meeting of the Quebes Branch of the. Dominion Alliance, the Rev. Principal Douglas, of Montreal, delivered an eloquent and forcible speech, in which he scarified the corrupt politicians at Ottawa and Quebec. Though he did not spare the politicians at Ottawa, he reserved his heaviest fire for Mercler. His characterization of the ex-Premier is as fierce and blister ing as Dryden's character of Shaftesbury.

Mr. Rockefeller has intimated his purpose to give another million dollars in addition to former gifts to the Endowment Fund of Chicago University. This makes \$2,600,000 given by him. Of course, it takes more than money to make a great university, for the teaching staff must have some higher inspiration than financial remuneration, but money is nevertheless a very important element to success.

Bishop Vincent has deeply touched many Christian hearts by his beautiful "Appreciation"-s little volume in memory of his mother. The reading of this book reveals a ealth of plety, and tender affection such ends a place only in the heart of a Christian mother. Such precious experiences as are here recorded are worthy of being treasured in the heart.

MAGAZINES OF THE MONTH. -Harper's Magazine for March opens with an

article on the Canadian Northwest. "Personal Recollections of Nathanial Hawthorns," by Horatio Bridge. W. D. Howells begins a new story entitled "The World of Chance." William Mo-Lellan contributes another French-Canadian story. Walter Beant writes of "The London of George II." Both the illustrations and the reading matter are good.

-In the Atlantic Monthly Mr. Orawford's "Don Orsino " is continued. Miss Isabel Hopgood has a well written paper on Russian travel, called "Harvest-Tide on the Volgs." Miss Agnes Repplier contributes an interesting essay on "The Children's Poets." Professor George Herbert Palmer, of Harvard University, writes on "Doubts about University Extension." a scholarly paper. which will command the attention of the many persons interested in the work of university extension throughout the country. "An Old English Township¹¹ and other articles make a good number.

-The Century opens with an illustrated article on St. Paul's Osthedral, London. "The Naulahka" and "Characteristics" are continued. Other articles are : "Italian Old Masters," "Middle Georgia **Bural Life,"** "The Nature and Elements of Life," "Our Tolstoi Club," with two or three short stories,

-In Scribner's Magazine for March, "The Water Route from Chicago to the Ocean" is of special interest because of the coming Exhibition. "The Wrecker" is continued. "Speed in Locomotives" is an article of special interest. There is a complete story entitled "A New England Kismet;" by Mrs. Alice Morse Earle, and poems by L. M. Garrison, Edward S. Martin, and the late James Russell Lowell.

The Methodist Review (Hunt & Eaton, New York,) has a symposium on "Divorce," in which three writers take part. President Fiske discusses the "Resurrection," and Dr. Buckley "The Compulsory Location of Inefficient Travelling Preachers." There are also leading articles on "The Church in the South," "Methodist Laymen," "William Wordsworth," and "The Doctrine of Pan-Slavism." The editor has an able and liberal article on "Revolution in Theology."

-The Homiletic Review for March contains a rich variety of sermons, religions stricles and discussions. It is one of the best numbers we have seen for some time; and will prove of special interest to clergymen and all those interested in religious subjects. Fank & Wagnalls Company, New York City, and 86 Bay Street, Toronto.

The Expositor for February opens with a review of Dr. Driver's "Introduction to the Old Testament," by Dr. Cheyne. "The Doctrine of the Atonement in the New Testament," by Professor J. Agar Beet ; "The Miracles of Christ," by Dean Chadwick, are all of special interest.

The Missionary Review of the Churches is well filled with able and instructive articles on different phases of missionary work.

A Practical Introductory Hebrew Grammar. By Edward Cons Bissell, Professor in Hartford Theological Seminary. 8vo. pp. 184. Hartford, Conn.: The Hartford Theological Seminary. 1891. Prof. Bissell's name is a guaranty, that the work will be found scholarly and helpful to teachers and students. It is claimed that this Grammar differs from other Primary Hebrew Grammars chiefly in two respects : compactness of form and the facilities it offers for acquiring, during the study of the remmatical principles, a choice Hebrew vocabulary. All words used in the Hebrew Bible over fifty times, the most of these used between twentyfive and fifty times, and not a few of those, of connected roots, used less than twenty-five times are here found, and they are the only Hebrew words employed in the book. There are a thousand of these words altogether. The words are arranged in the several vocabularies under their respective root forms. They are very generally accompanied by notes and mnemonics for the purpose of calling special attention to them and fixing them in mind. They are used in the illustration of principles : in the various tables of inflected forms; and, all of them, in the exercises for translation. The exercises for translating Hebrew into English are purposely placed apart from the vocabularies in order to encourage independence of them. About six hundred of the words are associated together in the form of synonyms; and three hundred of similar form or sound are discriminated from one another. It has been found by the use of this method, that without any considerable increase of the time required to master the principles of the Grammar, that the student has also made a fair beginning in the departments of Hebrew etymology and synonomy; and, still better, acquired a vocabulary sufficient to anable him to read at sight in the historical books of the Bible. There is no index, but instead, an unusually full table of contents.

"In the departure of Dr. Dugdale, Montreal has lost one of its most worthy, benevolent, and, according to his means, generous citizans. He was pre-eminently's man of exalted character and Christian life."

His funeral services took place at the Dominion Square church, of which Rev. S. P. Ross is pastor. Rev. Drs: Shaw, Anthiff. Douglas, Rev. Mr. Williams, and the pastor, took part.

The Rev. Henry S. Lunn, M.D., of London, writes us, that he is making arrangements to hold Conferences at Grindelwald, Switzerland, in July and September, for the promotion of Christian union. A number of representative ministers and laymen from England are to be present ; and the occasion is expected to be one of great interest. Canon Wilberforce, Dr. Parker, Dr. Clifford, Rev. H. P. Hughes, Dr. Mackennal, Mr. Percy Bunting, and other wellknown gentlemen are expected to be present. Dr. Lunn wishes us to say, that it will be gratifying if any representatives of Canadian good word for it to some neighbor who does Christianity, who may be visiting Europe. not take it.

and the second second

At the Parkdale Methodist church last Sunday able and eloquent sermons were preached in the morning and evening respectively by the Bev. Dr. Sparling, Principal of Wesley College. Winnipeg, and the Rev. E A. Telfer, of London, England. Dr. Sparling will remain in the Province, for some time in the interests of the College of which he is the efficient and energetic Principal. Mr. and Mrs. Telfer have recently arrived from their Australian tour. Mr. Telfer will be available for church services . 1 and lectures.

Several communications of special interest will be found in our correspondence to-day. The instalments of both stories are very interesting. Read the paper through, and speak a a. The first state of the state

The Book Steward preached a missionary sermon at the Simcoe Methodist church, of which the Rev. J. A. Jackson is pastor, last Sunday morning, and addressed a missionary meeting in the evening. There was a gratifying advance in collections and subscriptions over last year.

In another column will be found the Annual Report of the Central Canada Loan and Savings Company, of which Mr. Geo. A. Cox is President. We commend its perusal to 'our readers.

We learn that the Rev. Ephraim Evans. D.D., of London, has been in very feeble health for some time past. He is now one of the oldest, if not the oldest, minister in our Church.

Owing to pressure on our space, several items of church news and other interesting communications are unavoidably held over for next issue.

We direct the attention of our readers to the Annual Report of the Western Assurance Company in another column.

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THE BURDEN.

To every one on earth God gives a burden to be carried down The road that lies between the cross and crown. No lot is wholly free; He giveth one to thee.

Some carry it aloft, Open and visible to any syss, And all may see its form and weight and size ; Some hide it in their breast, And deem it there unguessed.

Thy burden is God's gift, And it will make the bearer calm and strong ; Yet, let it not press too heavily and long. He says, cast it on me, And it shall easy be.

And those who heed his voice, And seek to give it back in trastful prayer, Have quiet hearts that never can despair; And hope lights up the way Upon the darkest day.

Take thou thy burden thus Into thy hands, and lay it at his feet; And, whether it be sorrow or defeat Or pain or sin or care, Leave it calmir there.

It is the lonely road That ormshes out the life and light of heaven ; But, borne with him, the soul, restored, forgiven, Sings out through all the days, Her joy and God's high praise.

-M. F., Christian Register,

The Sermon.

DR. TALMAGE'S CREED.

"And he came down with them and stood in the plain."-Luke vi 17.

Ohrist on the mountains is a frequent study. We have seen him on the Mount of Olives, Mount of Beatitudes, Mount Moriah, Mount Calvary, Mount of Ascension, and it is glorious to study him on these great natural elevations. But, how is it that never before have we noticed him on the plain? Amid the rocks, high up on the mountain. Christ had passed the night, but now, at early dawn, he is coming down with some especial friends, stepping from shelving to shelving, her and thare a locsened stone rolling down the steep; sides ahead of him, until he gets in a level place, so that he can be approached without climbing from all sides. He is on the level; my text says: "He came down with them and stood in the plain."

Now. that is what the world wants to day more than anything else-a Christ on the level, easy to get at, no according, no descending, approachable from all sides—Ohrist on the plain. The question among all consecrated people to-day is what is the matter with the ministers? Many of them are engaged in picking holes in the Bible and apolo gising for this and apologizing for that. In an age when the whole tendency is to pay too little reverence to the Bible, they are fighting against Bibliolatry, or too much reverence for the Bible. They are building a fence on the wrong side of the road; not on the side where the precipice is and off which multitudes are falling, but on the upper side of the road, so that people will not fall Ūp. hill, of which there is no danger. There is no more danger of Bibliolatry, or too much reverence for the Scriptures, than there is that astrology will take the place of astronomy, or alchemy the place of chemistry, or that canal boat the place of the limited express rail-train. What a theological farce it is; ministers fighting against too much reverence for the Scriptures; ministers making apology for the Scriptures; ministers pretending to be friends of the Bible, yet doing the book more damage than all the bistant infidels on all the earth. The trouble is our theologians are up in the mountain in a fight above the clouds about things which they do not understand. Come down on the plain and stand beside Onrist, who never preached a technicality or a didacticism. What do you, O Wise-Headed Ecclesiastic, know about the Decrees of God? Who cares a fig about your sublapsarianism or your supralapsarianism ?

What a spectacle we have in our denominations to day; committees trying to patch up an old

The reason Christianity has not made more rapid advance is because the people are asked to believe too many things. There are, I believe, to-day millions of good Caristians who have never joined the Church, and are not counted among the Lord's friends, because they cannot believe all the things that they are required to believe. Onehalf the things a man is expected to believe in order to enter the Church and reach heaven have no more to do with his salvation than the question, How many volcances are there in the moon? or, How far apart from each other are the rings of Baturn? or, How many teeth were there in the jaw-bone with which Samson smote the Philistines? I believe ten thousand things, but none of them have anything to do with my salvation, except these two, I am a sinner and Christ came to save me. Musicians tell us that the octave consists only of five tones and two semi-tones, and all the Handels and Haydns and Mozarts and Wagners and Schumanns of all ages must we get and scattmanns of all ages must do their work within the range of those five tones and two semi-tones. So I have to tell you all the theology that will be of practical use in our world is made out of the two facts of human sinfulness and Divine atonement. Within that octave swing "The Song of Moses and the Lamb," the Christmas chant above Bethlehem, and the Allelnish of all the choirs standing on seas of glass

Is there not some mode of getting out of the way these non-cesentials, these superfluities, these divergencies from the main issues ? Is there not some way of bringing the Church down out of the mountain of controversy and conventionalism and to put it on the plain where Christ stands? The present attitude of things is like this : In a famine struck district a table has been provided, and it is loaded with food enough for all. The odors of the meats fill the sir. Everything is ready—the plat-ters are full; the chalices are full; the baskets of fruit are full. Why not let the people in ? The door is open. Yes, but there is a cluster of wise men blocking up the door, discussing the contents of the castor standing mid-table. They are shaking their fists at each other. One says there is 'too much vinegar in that castor ; and one says there is too much sweet oil; and another says there is not the proper proportion of red pepper. I say, "Get out of the way, and let the hungry people come in." Now, our blessed Lord has provided a great supper, and the oxen and the failings have been killed, and fruits from all the vineyards and orchards of heaven crown the table. The world has been invited to come, and they look in, and they are hungry, and people would pour in by the millions to this world-wide table; but the door is blocked up with controversice, and men with whole libraries on their backs are disputing as to what proportion of cayenne pepper and sweet oil should make up the creed. I cry, "Get out of the way, and let the hungry world come in." The Christian Church will have to change its tack, or it will run on the rocks of demolition.

The world's population annually increases fifteen millions. No one pretends that half that number of people are converted to God. There are more than twice as many Buddhists as Protestants The while as many Buddhists as Bonas Datholics. Protestants, 135 000,000; Catholics, 195,000,000; Buddhists, 400,000,000; Mohamme-dans, 175,000,000; and Brahmins, 220,000,000. Meanwhile, many of the churches are only religious club-houses, where a few people go on Sunday morning, averaging one person to a pew, or one person to half a dozen pews, and leaving the minister at night to sweat through a sermon with here and there a lone traveller, unless, by a Sunday evening secred concert, he can get out an audience of respectable size. The vast majority of the Church membership round the world puts forth no direct effort for the salvation of men. Did I say there would have to be a change ? I correct that, and say. There will be a change. If there be fifteen million persons added every year to the world's population, then there will be thirty million added to the Church, and forty million, and fifty million, and sixty million. How will it be done? It will be done when the Church will meet Christ on the plain . Come down out of the mountain of exclusiveness; come down out of the mountain of pride; come down out of the mountain of formalism ; come down out of the mountain of freezing indifference. Old Dr. Stephen H. Tyng, great on earth and in heaven, once said to me, "I am in favor of a change. I do not know what is the best way of doing things in the Churches, but I know the way we are doing now is not the beet way, or the world would be nearer its salvation than it seems to be." So I feel; so we all feel, than it seems to be," that there needs to be a change. The point at which we all come short is not presenting Ohris-on the plain, Ohrist on the level with all the

tons. But by no science has the weight of this world's trouble been weighed. Now, Christ, standing on the level of our humanity, stands in sympathy with every trouble. There are so many aching heads; his ached under the thorns. There are so many weary feet; his were worn with the ing journey up and down the land that received not; here are so many persecuted souls; very hour of his life was under human outrage. The world had no better place to receive him than a cattle-pen, and its farewell was a slap on his cheek and a spear in his side. So intensely human was he that there has not been in all our race a grief, or infirmity, or exhaustion, or pang that did not touch him once and that does not touch him. The lepers, the paralytics, the imbecile, the now. maniac, the conrtesan, the repentant brigandwhich one did he turn off, which one did he not pity, which one did he not help? The universal trouble of the world is bereavement. One may escape all the other troubles, but that no soul escapes.' Out of that bitter cup everyone must take a drink. For instance, in order that ill might know how he sympathizes with those who have lost a daughter, Christ comes to the house of Jairus. There is such a big crowd around the door, he and his discloles have to push their way in. From the throng of people, I conclude that this girl must have been very popular; she was one of those, children whom everybody likes. After Christ got in the house, there was such a loud weeping that the ordinary tones of voice could not be heard. I do not wonder. The dead daughter was twelve years of age. It is about the happiest time in most lives. Very little children suffer many injustices because they are shildren, and childhood is not a desirable part of human existence-they get whacked or set on. But, at twelve years of age, the child has come to self-assertion, and is apt to make her rights known. And, then, twelve years of age is too early for the cares and anxietics of life. So this girl was, I think, the marriment of the household. She furnished for them the mimicry, and the harmless mischief, and roused the guiles that the is dead, and the grief at her departure is as violent as her presence had been vivacious and in-spiring. Oh, the bereavement was so sharp, so overwhelming ! How could they give her up ! I suspect they blamed themselves for this or for that. Oh! if they had had some other doctor, or taken some other medicine, or had been more careful of her health, or if they had not given her that reproof sometimes when she had not really deserved it. Oh, if they had been more patient with her hilarities and, instead of hushing her play, had participated in it ! You know there are so many things that parents always blame themselves for at such times. Only twelve years of age : So fair, so promising, so full of life a few days ago, and now so still ! Oh, what it is to have a daughter dead ! The room is full of folks, but vonder is the room where the young sleeper is. The crowd cannot go in there. Only six persons enter, five besides Christ-three friends, and, of course, the father and mother. They have the first right to go in. The heaviest part of the grief was theirs. All eyes in that room are on the face of this girl. There lay the beautiful hand. white and finely shapen, but it was not lifted in greating to any of the group. Christ stepped for-ward and took hold of that hand, and said, with a tone and accentuation charged with tenderness and command: "Damsel, I say unto thee, arise !" And, without a moment's delay, she arose, her eyes wide open, her cheeks turning from white lily to red rose, and the parents cry, "She lives ! She lives !" and, in the next room, they take up the sound, "She lives! She lives!" and the throng in front of the doorway repeat it, "She lives! She lives!" Will not all those who have lost a laughter feel that such a Christ as that can sympathize?

On another occasion, he showed how he felt bout the loss of a son. Here are the obsequies. A long procession; a widowed mother following her only son. I know not how long the husband and father had been gone, but upon this son, who had now come to be a young man, the leadership of that household had fallen. I think he had got to be the bread-winner. He was proud of his mother, and she should never lack anything as long as he lived. And there is no grander spectacle on earth than a young man standing be-tween want and a widowed mother. But that young man had fallen lifeless under accident or disaster, and he was being carried out. Only a very few hours in that land are allowed to pass between decease and burial. It is the same day or the next. And there they move on. Ohrist meets the procession. His eye picks out the chief mourner. He puts his hand on the bier, as much as to say to the pall-bearers, "Stop ! There will be no burial to-day. That broken heart must be healed. That mother must have her home re-built." And then looking into the face of the And then looking into the face of the young man (for in those lauds the face is always exposed in such a procession). Christ speaks one sentence, before which Death fell prostrate under the bier: "Young man, I say unto thee, arise ! " the overjoyed mother wrapped He sat up, while him in her arms, and well-nigh smothered him with her carcesses, and the air was rent, with congratulations. Can anyone who has ever lost a son doubt that Christ sympathizes with such wos? And how many there are who need that particular comfort. It was not hollow continent, when, after Edmund Burke, the greatest orator of his time, had lost his son, and the bereaved father, crossing the pasture field, met the horse that had belonged to that deceased son, that the orator threw his arms around the horse's neck and kiesed the dumb brute. It was not hollow sentiment, when David, the psalmist, oried out at the news of his son's death, although he had been a desperately bad boy: "Oh, Absalom, my son! my son! Would to God I had died for thes. Oh, Absalom, my son! my son!" But for such and all other bereavement there is divine condolence. Christ on the plain. I cars not from what side you approach him, you can touch him and get his help. Is it mental depression you suffer? Remamber him who said : "My God, my God, why hast thou forsaken me?" Is it a struggle for bread? Remember him who fed the five thousand with two minnows and five biscuits, neither of the biscuits larger than your fist. Is it chronic all-ment? Remember the woman who for eighteen years was bent almost double, and he lifted her face until she could look into the blue sky. Are

you a sailor and spend your life battling with the tempests? Remember him who flung the tempest of Genessareth flat on the crystal pavement of a quiet sea.

That Christ is in sympathy with all who have trouble with their eyes, and this is becoming an almost universal trouble through much reading in rail cars, and the over-pressure of study in the schools where children are expected to be philosophers at ten, boys and girls at fourteen with spectacles. I say with all such trouble Christ is in sympathy. Witness blind Bartimeus. Witness the two blind men in the house. Witness the two blind men near Jericho. Witness the man born blind. Did he not turn their perpetual midnight into midnoon, till they ran up and down clapping their hands and saying, "I see! I see!" That Christ is in sympathy with those who stammer, or have silenced ears, notice how promptly he came to that man with impediment of speech and gave him command of the tongue so that he could speak with case, and, putting his fingers into the cars, returned the tympenum. Is there a lack of circulation in your arm, think of him who oured the defective circulation and the inactive muscles of a patient who had lost the use of hand and arm, by saying, "Stretch forth thy hand !" and the veins and nerves and muscles resumed their offices, and though in doing so the joints may have cracked from long disuse, and there may have been a strange sensation from elbow to finger-tip, he stretched it forth ! And nothing is the matter with you, but you may appeal to a sympathetic Christ. And if you feel yourself to be a great sinner, hear what he said to that repenting Magdalen, while with a scalding sarcasm he dashed her hypocritical pursuers.

And see how he made an immortal liturgy out of the publican's cry, "God be merciful to me a sinner," a prayer so short that the most overwhelmed offender can utter, and yet long enough to win celestial dominions. It was well put by a man who had been converted, and who remambered that in his dissolute days he found it hard to get occupation because he could not present a certificate of good character. In commending Christ to the people he said, "Bless God, I have character !" Christ on a level with suffering humanity. My text says: "He came down with them and stood in the plaim." No elimbing up through attributes you cannot understand. No ascending of the heights of the beautiful rhetoric of prayer. No straining after elevations you cannot reach. No hunting for a God that you cannot find. But going right straight to him and looking into his face and taking his hand and asking for his pardon, his comfort, his grace, his heaven.

Ohrist on the level. When during the slege of Sebastopol an officer had commanded a private soldier to stand on the wall exposed to the enemy, and receive the ammunition as it was handed up, while he, the officer, stood in a place sheltered from the enemy's guns, General Gordon leaped upon the wall to help, and commanded the officer to follow him, and then closed with the words, "Never order a man to do anything that you are afraid to do yourself." Glory be to God, the Cap-tain of our salvation has himself gone through all the exposures in which he commands us to be courageous. He has been through it all, and now offers his sympathy in similar struggles. One of the Kings of England one night in disguise walking the streets of London, and not giving account of himself, was arrested and put in a miserable prison. When released and getting back to the palace, he ordered thirty tons of coal, and a large supply of food for the night prisoners of London. Out of his own experiences that night London. he did this. And our Lord, the King aforetime endungeoned, and sick, and hungry, and persecuted, and slain, out of his own experiences is ready to help all, and pardon all, and comfort all, and rescue all.

Oh ! join him in the plain. As long as you stay up in the mountain of your pride you will get no help. That is the reason so many never find the salvation of the Gospel. They sit high up in the Mont Blanc of their opinionativeness, and they have their opinion about God, and their opinion about the soul, and their opinion about eternity. Have you any idea that your opinion will have any effect upon the two tremendous facts, that you are a sinner, and that Christ is ready a your earnest prayer to save you? In the final day of accounts how much will your opinion be worth? Your opinion will not be of much importance before the blast of the Archangel's trumpet. When the life of this planet shall be threshed out with the fisil of thunderbolts nobody will ask about your opinions. Come down out of the moun ain of opinionativeness, and mest Christ on the plain, where you must meet him or never meet him at all, except you meet him on the judgment throns. A Christ easy to get at ! No armed sentinel to challenge you. No ruthless officer to scrutinize the papers you present. Immediate response. Immediate forgiveness. Immediate solace. Through what struggle people must go to get pardon from worldly authority! By what petition, by what what adroitness. A Count of Italy was condemned to be put to death at Milan. The Countess, hear-ing of the sentence, heatened to Vienna to seek his pardon. The death warrant was eliberty in the way. The Counters, arriving in Vienna in the way. The Countess, arriving in Vienna in the night, hastened to the palace gates. The attend-ants forbade her entrance at all, and especially at night, but she overcame them with herentreaties, and the Empress was wakened and the Countess pleaded before her for the life of her husband, and then the Emperor was wakened to hear the same ples. Commutation of sentence was granted, but how could she overtake the officer who had started with the death-warrant, and would she be too late to save the life of her husband? By four relays of horses, and stopping not a moment for food, she reached the city of Milan as her husband was on his way to the scaffold. Just in time to save him, and not a minute to spare, she came up. You see there were two difficulties in the way. The one was to get the pardon signed, and the other to bring it to the right place in time. Glory be to God, we need go through no such exigency. No long road to travel. No pitiless beating at a palace gate. Parlon here. Pardon now. Pardon for the asking. Pardon forever. A Saviour easy to get at. A Ohrist on the plain !

creed made two or three hundred years ago, so that it will fit on the Nineteenth Century, Why do not our millinery establishments take out of the garrets the coal-souttle bonnets which your great-grandmothers wore, and try to fit them on the head of the modern maiden? You cannot fix up a three hundred year old creed so as to fit our time. Princeton will sew on a little piece, and Union Seminary will sew on a little piece, and Alleghany Seminary and Danville will sew on other pieces, and by the time the creed is done it will be as variegated as Joseph's coat of many Think of having to change an old oreed colors. to make it clear that all infants dying go to heaven I am so glad that the committees are going to let the babies in. Thank you. So many of them are already in that all the hills of heaven look like a Sunday-school anniversary. Now, what is the use of fixing up a creed which left any doubt on that subject? No man ever doubted that all infants dying go to heaven, unless he be a Herod or a Charles Guiteau. I was opposed to overhauling the old creed at all, but, now that it has been lifted up and its imperfections set up in the sight of the world, I say, Overboard with it and make a There are to-day in our denomination new creed. five hundred men who could make a better ona. I could make a better one myself. As we are now in process of changing the creed and no one knows what we are expected to believe, or will two or three years hence be expected to believe, I could not wait and so I have made a creed of my own. which I intend to observe the rest of my life, I wrote it down in my memorandum-book some six months ago, and it reads as follows : "My creed : The glorious Lord. To trust him, love him, and obey him is all that is required. To that creed I invite all mankind. T. DeWitt Talmage."

world's woes and wants and necessities.

The full change will have to come from the rising ministry. We now in the field are too set in our ways. We are too lumbered up with technicalities. We have too many concordances, and dictionaries, and encyclopedias, and systems of theology on our head to get down on the plain. Our vocabulary is too frosted. We are too much under the domination of customs regnant for many centuries.

Come on, young men of the ministry. Take this pulpit, take all the pulpits, and in the language of the street, and the market place, and the family circle, preach Christ on the plain. As soon as the Church says by its attitude, not necessarily by its words, "My one mission is to help for this life and help for the life to come all the people," and it proves its carnestness in the matter, people on foot, and on horseback, and in waggons, and in carriages will come to the churches in such numbers that they will have to be met at the door by ushers. saying, "You were here last Sunday ; you cannot come in to-day. (Jentlemen and ladice, you must take your turn." And it will be as in the Johnstown freshet and disaster when a Government station was opened for the supply of bread, and it took the officers of the law to keep the sufferers in line, because of the great rush for food. When this famine-struck world realizes that the Church is a Government station set up by the Government of the Universe to provide the Bread of Eternal Life for all the people, the rush will be unprecedented and unimaginable.

Astronomy has been busy measuring worlds, and they have told us how great is the circumforence of this world and how great is its diameter; yés, they have kept on until they have weighed our planet and found its weight to be six sextillion

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The Righteons Pead.

REV. JAMES GADDIS

Was born near Enniskillen, county Fermanagh, Ireland, in the year 1806. He became a classleader at the early age of sixteen years, and was distinguished even then by the intensity of his zeal for the cause of God, and the power that attended his exhortations. He labored also in Ireland for a length of time as a local preacher, and exercised his gifts with acceptability and success. About fifty years ago he was married to the lady who now remains his mourning widow. About three years after his marriage he removed to this country, and settled in the neighborhood of Kemptville, where he was known as a devoted Ohristian and worker in the Master's vineyard. In 1852 he was received as a probationer by the Methodist New Connexion Conference, and appointed to Marlborough, where he labored with acceptability for two years. His next charge was the Over Sound mission, embracing appointments in the townships of Sydenham, Holland and Sullivan, and later in the town of Owen Sound. The Bible fiame burst forth wherever he preached, and many souls were converted to God during the three years of his labors on that field. He was then removed to Darham, where he remained two years; then he was appointed to Ayton, and alterwards, in due succession, to Morris, Ainleyville, Kincardine and Bervie. In the year 1865 he became a supernumerary, and settled in the township of Kincardine, where he remained till death removed him to his home above. During his residence in Kincardine he labored, as he had opportunity, for the promotion of the Bedeemer's kingdom, and for thirteen years filled appointments regularly. Old sg and ipcreasing infirmities compelled him at last to cease from this delightful employment, but his heart was still in the work, and his hand was ever ready to help. Two years before his death his memory failed him to a large extent, but his faith in God remained strong, and his delight in reading the Scriptures and hearing them read was very great. Frayer and praise were exercises in which he was ever ready to join. Some time before his death weakness of the heart, arising from rheumatism, rendered him almost helples. On New Xear's day he spoke for the last time, and he peacefully "fell on sleep" on Sabbath, January 8rd, 1892. His remains were interred in Kincardine cemetery on January 5th, and a suitable memorial service was conducted by his pastor, Bev. John B. Isaac, in Wesley church on the Bervie Circuit, on Sunday, January 17th. He Jeaves a numerous family, who rise up to call him blessed. His memory is precious to them and to the large numbers of converts who have been brought to Christ through his labors.

The writer had the privilege of laboring as the collesgue of this devoted minister for a year, and he esteems it a favor to be permitted to offer this tribute to the memory of his first superintendent. Rev. James Gaddis was at least a "burning light," and he was more anxions to "burn" than to "shine." He lived to save souls, and what a man lives for, he does. During one year, while Bey, John Walker was his colleague, 100 people were brought to God. The intensity of his zeal, the directness of speech of a man who aimed straight at the mark, offended some, but those who knew him best loved him most. He was in the truces and best sense of the phrase, a "man of God." May God give to the Methodist Church God." May the give was many more such men as he was WILLIAM WILLIAMS.

MYERS DAVISON, M.D.

The subject of this obituary was born in the county of Addington about fifey-two years ago, and died February 10th, 1891. He had never re-covered from a severe attack of *la grippe*, which left him an easy prey to a heavy cold courtacted while desting for his antication and the destine caring for his suffering patients. In childhood and youth he was surrounded by good parental influences, tending to mould his character and life for inture usefulness When a young man he graduated with honors in the medical department of Queen's College, Kingston. Soon after his graduation he came to the county of Lambton, and after a short practice in Dresden, settled in Florence, where he resided for more than a quarter of a century. Here he had an extensive practice, and was well-known and much respected in the village and surrounding country.

His funeral was the largest ever witnessed in those parts. Feople came from far and near. Large numbers of the Independent Order of Oddfellows came from surrounding towns to pay their belove tríbute brother. The funeral services were conducted by the writer and resident ministers. In the burial ground near by we laid to rest all that was mortal, to await the resurrection of the just. Our brother's decease, in the midst of his manhood and nsetuiness, was felt to be a calamity to the whole community. Many tears were shed on account of the loss of a friend and beloved physician. Not only as a skilful physician, but also as a citizen, he took a deep interest in all civil, social, benevolent and religious movements relating to the wel-fare of the community. His intelligent mind, genial spirit, benevolent heart and good judgment made him a welcome leader among the people. It was the privilege of the writer to be intimately acquainted with the Doctor during a three years pastorate. We frequently attended funerals together. He was very kind to his patients, and sympathetic to the bereaved families. Often in the house of mourning have we seen the affectionate tear forcing its way down bis manly face. We often conversed together on spiritual matters. He opened his mind freely, and told all that was in his heart. He had his spiritual difficulties, but was an honest and sincere enquirer after truth. He was seldom from his place in church, unless called away professionally. He had always a good word of cheer for his pastor, and a warm grasp of the hand as a friend and brother. He will be missed in many ways. But the stroke has fallen heaviest on the bereaved family. About twentytwo years ago he was united in marriage to Miss E.F. Williams, of Culloden, who now mourne the loss of a beloved and affectionate husband God gave them four promising children, two sons and two daughters, but one is not, for God has taken her; Bertha, the eldest, whose obituary appears in this number of the GUARDIAN, has since crossed

the river to join her sainted father in that happy home where no farewell tears are shed. The Doctor leaves also to mourn his loss a sister, Mrs. B. A. Lucas, of Bidgetown, and two brothers, William and Ira, of the township of Dawn, and another brother, J. L. Davisch, a well known physician in the city of Toronto. May they all meet in the sweet by and by, when the mists have chart ared away.

MRS. JAMES ST. JOHN

Was born August 26th, 1848, at Pine Dale, Ontario county, and died January 26th, 1892. She was the daughter of Mr. Barker, of Sunderland, and sister of Rev. W. R. Barker, of Collingwood, Toronto Conference. From early in life she was religiously inclined. At the age of thirteen she united with the Mathodist Church, and her membership remained unbroken until called to her home in heaven.

In 1866 she was united in marriage to Mr. James St. John, who now mourns his irreparable loss. Her married life was marked by much domestic happiness. She took a deep interest in the spiritual training of her children, which has borne fruit. All of them, six in number, are members of the Church. What a benefit in the home circle a pions mother is! Her illness was long and painful; yet she bore it with Christian patience and resignation. She was taken with typhoid fever in September, 1890. The fever was checked, but other diseases followed, resulting in consamption. Everything that medical skill could do was done, but in vain ; her end had come. She was an exomplary Christian. Sister St. John lived Christ, hence she was ready when the call came. She took a deep interest in every department of Church work. She is gone, but her influence lives-lives around the home circle, in the Church and community. The esteem in which she was held was evinced on the day of her funeral by the large concourse of triends who tollowed her remains to their last resting place. The funeral service was conducted in the Vroomanton church, which had been suitably draped, and the service was conducted by the writer, assisted by Rev. G. W. Dewey, of Sunderland; after which we laid her remains to rest in the St. John's cemetery, in sure and certain hope of a glorious resurrection. R. HANSARD.

REBECCA TOPHAM.

The subject of this brief notice was born November 6th, 1814, at Stillington, near the city of York, England, of good old Yorkshire Methodist parents, George and Elizabeth Richardson. When in her eighteenth year, she was converted to God under the labors of Rev. Messrs. Soly and Gill, and united with the Wesleyan Methodist Church, of which she remained a faithful and consistent member until her death. In the year 1836 she was united in merriage to John Topham, with whom and their five children, in 1852, she came to Canada, and settled in the township of Chinguacousy, near Brampton, from whence, about seven years later, they moved to the township of Howick, where they both brought to a close their earthly career. Her husband and four children preceded har to the better land, and the remaining son is a most devoted Christian and consistent member of our

Church. Mrs. Topham was a Christian of a noble type. Her love for God outweighed all human considerations. Where duty to God's cause conflicted with personal feeling, she remained true as steel to ner Unristian principles. To converse with her on religious matters was a positive benediction. Her faith in the promises was unbounded, and her vision of the Saviour unclouded. For some time she had been unable to attend the sarvices of God's house, but she spent her time reading her precious Bible, the CHRISTIAN GUARDIAN, and other religious books. These were her companions in her quiet momente, and her beautiful character gave abundant evidence of their benign influence upon her.

The message came very suddenly when she was called a way. On Saturday night she was seized with paralysis, and, with intervals of semi-con-sciousness, remained unconscious till the next evening, when she who walked with God was not, for the Lord had taken her home. To the son and grandchildren who remain she has left the princely heritag , of a spotless character, a holy influence. undying devotion and unswerving loyalty to Christ and the Church with whom she had east her lot in early life. May her mantle fall upon them all. We laid her mortal remains to rest in the Salem burying ground, to which they were followed by a large gathering of friends and neighbors, awaiting the resurrection of the just. The writer improved the occasion from the words, "Blessed are the dead," etc. (Bevelation xiv. 18.) J. W. PRING.

testify that in her were found the spiritual graces that adorned the life of Mary; also the thought, the skill and care of Martha. Solomon drew her picture perfectly in Proverbe xxxi. A few months ago a paper from her pen, which appeared in the GUARDIAN, stated that she was present at a Methodist jubilee service, held near her home, when she was a girl. At this meeting the lady who pre-sided had shaken hands with Wesley, and the handshaking became general, in which she joined, filling up the links in the chain of Methodist succession.

Her illness was brief and without much suffer ing-a gradual, general breaking down of her once strong and active body. Unable to take nourishment, she sank rapidly. Her testimony as to the future was most satisfactory. We always found her trusting in her present, precious, loving Saviour. Her six sons (who carried her to the grave), one daughter, and her aged husband await the rounion which knows no parting. As the shades of the last evening of the old year were gathering, we laid the remains of dear Mother Goodwin in the grave to await the resurrection morn. On the following Sabbath we held the memorial service in the Hope church, addressing the solemn gathering from Luke xz. 84.86. Bro. Paul spoke a few words in kindly remembrance of the bleesed dead. J. MARKHAM.

JOHN BROWNRIDGE.

Dearly beloved son of Mr. George Brownridge, was born May 19th, 1857, in the county of Halton. In early life he had the advantage of being brought up in a home where God was feared and loved, both his parents being members of the Methodist Church. The advantage of their advice, prayers and example he was favored with all his life. In 1882 the family emigrated to Manitoba, and settled in the neighborhood of Arrow River. In March, 1889, the family moved to Oaklands, twelve miles north of Portage la Prairie. In the spring of 1830 John was married to Miss Jane McMaster, of Nelson, county of Hal-ton. In June of the same year his health began to fail, and though every effort was made to arrest the progress of the disease, he gradually sank under the power of that insidious and fatal disease, consumption, until October 10th, when he peacefully fell asleep in Jesus. He was converted under the labors of Rev. G. Richardson while in Ontario. During my last visit to his home I found him trusting sweetly in Jesus as his present and all sufficient Saviour, and I have no doubt he is now where there is neither sickness nor death. He leaves a sorrowing widow and babe to mourn their loss. I learn, since her raturn to Ontario, the child has passed from his mother's arms to those of him who said, "Suffer the children to come unto Me," and father and child has had a happy and speedy reunion in the land of the blest. The sorrowing widow and mother has our sympathy and prayers in her great affliction. A. GORDON,

BERTHA DAVISON.

Bertha, the eldest daughter of Myers Davison, M.D., and Ellen F. Davison, was born at Florence, Lambton county, Ont. March 19th, 1871. Reared in a home where our Ohristianity was intelli-gently taught and practiced, she early became a faithful attendant of the church and Sabbath-school. At the age of fifteen she attended the Ridgetown Collegiate Institute, and there obtained her third-class certificate, and having the follow-ing year studied at the Niagara Falls South High School, proceeded to second class non-professional standing. She then spent the required term at Ingersoil Model School, then followed a residence in training at Alma Ladies' College, St. Thomas, Ont, which continued till the failure of health. January 17th, 1890, saw their home afflicted. It was feared consumption had lain hold upon our sister. The year passed away with varying symptoms, sometimes hopeful and cometimes deressing, till in the early part of 1891 a deep shadow fell upon the home, when an anxious and watchful father unexpectedly passed away. At this time, as our departed sister, amid much bodily weakness, strove to comfort a grief-stricken mother, hor thoughtful and self-sacrificing spirit was marked by all. The months of opening spring-time passed, but the summer days told that he end was near. till on the evening of August 1st, 1891, she passed peacefully away to the better

It was the writer's privilege to know her both in weakness and in strength. We think of the absent one as characteristically high in ideal; the happy possessor of a love for the truly beautiful and excellent; in conversation often emphasizing itual culture t hat deep s rhich t the avenues of life. It was always a source of strength to visit her sick-room. Ever patient and obserful, frequently expressing antiginations of happy re-unions in the beyond, and sometimes in moments of rest, the bright spirit, soon to be freed lent to the countenance an almost heavenly radiance. We think of the departed as one who was loved most by those who knew her best. This was manifest in days of health and in days of sickness till at last friends and companions found expression in the most beautiful floral' gifts made more presious by their tears. A service was held in the Methodist church at Florence, in which Bava J. Beynolds, T. Durr, and the writer took part. A great company fol-lowed the remains to the Butler cemetery, where, as in the procession to the church, the Good Templars, of which lodge she bad been a member, united to pay their last tribute. With and hearts, but bright hopes, we laid away the precious dust. May these who mourn be sustained by the God of all comfort till beyond the tides of life we all meet again. D. E. MARTIN. again.

devoted wife, fond mother and consistent Christian. While in Michigan she was largely de-prived of those means of grace which in earlier life had been so precious to her; but she still sought to maintain her allegiance to Christ, and train up her children in the love and fear of God. She was taken suddenly away August 20th, 1891. And although in her last moments her friends at a distance were unable to receive her dying testimony as to her hope in Christ, her precious life and devotion to the Saviour give them hope of meeting her with the rest who have gone before in the final gathering of God's own people. May the entire family safely reach that shore.

J. W. PRING.



SUNDAY, MARCH 20, 1888. REVIEW.

SCRIPTURE LESSON.-ISS. xi. 1, 2, 9; xxvi. 8, 4; lili. 4, 5; lv. 1, 6, 7; Jer. xxxi, 88, 84; Ezak. XXXVI. 25-27.

The Review is one of the most difficult and yet, when well done, one of the most important and interesting lessons in the quarter. It is not a going over the separate lessons as so many distinct subjects, with a few remarks on each. It is necessary to look at the section of history we have been studying, as a whole, to obtain a clear idea of its facts, its tendencies, and its teachings. To study rocks and water, and trees and flowers is one thing. It is another to see them together as a landscape. It is not possible to get all there is for us to learn unless we study in both ways.

A SECTION OF HISTORY.

THE MAP should be studied in order to locate the various places, and to make real the facts.

THE PLACE IN HISTORY .- During the 170 years, 741-571, covered by the lessons of this quarter, several great and well-known events took place in the world, and it makes the Bible history more vivid to connect its story with great secular events. The Assyrian monuments, discovered in the old site of Nineveh, and the Babylonian cylinders and bricks, are throwing great light on this period. It was during the three great assaults on Jerusalem by Nebuchadnezzar, that the seven wise men (including Solon and Periander) flourished in Greece (about B.C. 590) Rome was founded (B.C. 758) not long after Isaiah was born. Numa Pompilious.(715) reigned while Isaiah was prophesying. The famous three Horatii, who decided the supremacy of Rome by overcoming the three Albanian Curstii (669), lived during the reign of Manasseh.

PRACTICAL INSTRUCTION.

I. The Downward Way. In each of the three prophets we have studied are statements of the sins of the people, and a clear showing that sin would end in destruction. Modern dangers,

II. The Methods God used to Save the People. Warnings by the three prophets. The effect of sin on others, Lesson III.; foretastes of the fruits of sin, Lessons IV., VIII.; gratitude for signal de. liverance. Lessons I., IV.; promises and hopes, Lossons I., II., VI., VII., XI.; a great Bedeemer, Lessons I., V.; pressing invitations, Lesson VI.; the slow oncoming of the punishment, giving time for repentance. Applications to ourselves.

ILLUSTRATIONS, --- The course of sin in drunkenness. The maelstrom. Charles Lamb's experience in "Essays of Elia."

III. The Three Prophets, Isaiah, Jeremish, Ezekiel, and the work that each of them did. The cost to themselves. Their apparent failure, but real success. Still preaching. How much worse their people and the world would have been with-

MRS. GOODWIN, SEN.,

Whose maiden name was Elizabeth Panting, was born at Ramsden, Oxfordshire, England, on February 8th, 1824, and died at her home in Minto, near P.Imerston, Ont. on December 29th, 1891. In 1844 she was married to Bro. Eli Goodman-a name revered in the old P. M. Church-and came to Canada the following year, settling for a time at V.ctoria Square, Markham; then at Pilkington; finally in Minto, where in company with her now sorrowing husband, children, grandchildren, and a large circle of friends, smidst much comfort and usefulness, the end cause which comes to all. She was ready, patiently, waiting the coming of her Lord.

At the above mentioned places our sister was helpful in forming Sabbath-schools, taking the charge of senior classes. Scores of her scholars remember with joy her loving faithfulness in their behalf. Mrs. Goodwin found by experience the blessedness of early plety, having been con-verted at the age of thirteen years, when she united with the Church, of which she remained a. most consistent, devoted, and useful member to the end of life. She was an intelligent woman and a very superior reader, and must have read to her husband during his long affliction of nearly four years what would have made a large library. The Bible, GUARDIAN, Magazine, and other good books were thoughtfully and prayerfully read, making up as far as possible the absence of the public means of grace. In her deep devotion, her loving, watchful care over her husband and the entire family, her welcome home to all who loved the Lord, and her interest in the Church in general,

MABY REBECCA FRANKLIN,

Whose maiden name was Topham, was the youngest daughter of John and Rebeces Topham. She was born in Yorkshire, England, on June 14th, 1850, and with her parents came to Canada in When sixteen years of age she was con-1852. verted to God at a camp meeting in the township of Howick, conducted by Revs. John Wesley Savage and Alfred L Russell. Immediately she united with the Church of her parents, of which she remained a consistent member until she moved to Michigan, U.S., about eleven years ago. She was married in 1880 to Edmund Franklin, who, with a large family, now mourn the departure of c.

out them.

ILLUSTRATION .- "God's purpose cannot fail. . . Believe this and no failure will be a failure to you. It will only be a triumph deferred. The seeds of morality and goodness which you have sown in that wayward child are not lost, though the soil seems hard and barren now. . . . The scho of your voice will come rolling back, long after it has ceased to articulate, because it has been caught up and reverberated through the everlasting hills. Yes, it was the voice of God, and not your voice. . . . Think of Christ your Master. Think of his unparalleled failure and his magnificent success."-Bishop Lightfoot.

IV. The End of the Way. The destruction of Jerusalem, Lesson X. The exile of God's people, Because in no other way could the spiritual Jerusalem, all that the walled city and temple stood for, be preserved ; in no other way could the people of God in name become the people of God in spirit and in life. The tree was cut down, that a new shoot might grow.

V. Visions of Hope ; Light Through the Clouds. The most wonderful thing about the prophets is that even in the worst times they did not despair, but from the deepest darkness they had visions of hope and glory. Almost every lesson contains these bright gleams. Note how large and broad the view is. It touched the immediate times, but looked far beyond. One fulfilment was the type and promise of a larger fulfilment. The fact of what has been is the assurance of what will be.

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THE CHRISTIAN GUARDIAN.

Bry Goods.

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O you realize, madam, that the new dress goods for spring are in line, waiting for your inspection and approval?

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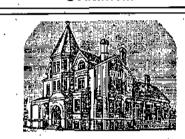
Prints,	Sateens,
- Ginghams,	Chambrays,
Delaines,	Flannels,

the best as to pattern, printing, material and finish. Every woman is interested in the showing, if only to draw your fashion inspiration from the goods themselves.

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Miscellaneous.

MASSACHUSETTS BENEFIT ASSOCIATION (FOUNDED 1878)

Exchange Building, 53 State Street, Boston.

Statement of Business for 1891:
 Insurance in force
 \$94,067,750 00

 Increase for the year
 \$1,558,750 00

 Emergency or Surplus Fund.....
 \$1,558,750 00

 Increase for the year of Surplus
 \$03,511 49

 Increase for the year of Surplus
 \$197,085 28

Total membership or number of policy-holders 28.081

7.312 5,427,145 50

The policy is the best issued by any Natural Premium Company, containing every valuable features of Level Premium Insurance, with the additional advantage that one-half the face of the policy is payshelt to the insured during his lifetime, if he becomes totally and permanently disabled

sented-Election of Officers. The eighth annual meeting of the Shareholders of the Gentral Causda Loan and Savings Company was held at the head offices, George Street, Peterburough, on Wednesday, Feb. 10th, 1592, et two o'dlock, Mir. Geo. A. Cox, President, in the chair. Mr. F. G. Cox, Managor, was requested to not as Sociertary. After the usual routine of business had been disposed of, the Managor read the eighth annual report as fol-lows: Chili declines to take part in the Germany has abandoned her colony in King Humbert, of Italy, will visit EIGHTH ANNUAL REPORT OF THE CENTRAL CANADA LOAN AND SAVINGS COMPANY OF ONTARIO. pany --Stock. Mr. P. V. Sayard, M. P. for Chicoutimi, The Directors herewith submit their eighth annual report, together with a statement of assets and liabilities as at the 31st December, 1591, and a statement of the profit and twas account for the year onding at that date as at the 31st December, 1591, and a statement of any profit and its account for the year ending at that date duly audiced and certified. Two half-yearly dividents at the neual rate of 6 per ceed, per annum, amounting to 986,000, have been paid. The teady increase in the assets of the compuny, now amounting to 33,153,873.37; the staady growth of the surplita, now smounting in reserve and contingent funds to 820,000; and the increased earning power of the company, are all satisfactory features in the operations of the past year. Mr. Harty's majority in the local electhe meeting. The Secretary read the following Annual Recort: The Directors beg to submit herawith their Annual Beport showing the trans-actions of the company for the past year. togethar with a statement of its easeds and liabilities on Sits December last. The Premium Income it will be observed, was \$1,754,859 \$6. Atter de 'ucting the amount paid for reinsurance; and the receipts for interest on investments were \$43,752.78. Although no serious configrations have occurred during the year, fire losses, both, in Canada and the United Statos. have been unu-ually numerous and severe, bringing the ratio of losses to premiums cousiderably above the average of ordinary years In the Marine Branch the volume of busi-neas has been comewhat less than in 1890. but the year's transactions have resulted more astisfactorily. While the profit balance of \$40,199 67 is much less than that shown in the preceding Annual Balance Sheet, yon Directors feel that in view of the unfavorable results of the fire business for the year 1891 to com-panies generally, there is cause for congratu-lation in the fact that the shance at the oredit of Profit and Loss Account. enabled there are of the per cent. per cannum upon the company's ample Reserve Fund of \$90. 000. The smount estimated as necessary to reinsure, or run of all existing risks is \$78. 554,19 Deducting this from the total surplus finds of the sourpany, a net surplus of \$25-577.17 is shown over capital and all other isolities. the meeting The Patrons of Industry have decided to apply for a Dominion Charter. company, are all satisfactory festilies in the operations of the past year. The repayments during the year, both on account of principal and interest, have been highly satisfactory, the amount received on scould of interest being \$188,460.10, and the amount repaid on principal, being \$349,556.66. New loans have been made during the same period to the extent of \$560,639.51. We have comprised and difficulty in fluding satisfac-tory employment for our finida, but the rate at which choice loans can now be obtained has somewhat reduced the average rate of interest for our finite the interiment. That, howsver, will be met by the reduced rate at which we row able to phose our debentures. This is, no doubt, the experiedce of all money-lending institutions, and is not to be regretted in the interests of the country gener-ally. The differences between the Argentine Republic and Chili have been settled. Bradstreets reports forty-eight failures in Ganada during the past week. The authorities have taken great alarm at the recent labor riots in Berlin. The Ontario Cotton Mills, Hamilton. will be transferred to a Montreal syndi-Ally. All of which is respectfully submitted. First: G. Což, Manager. GEO. A. Cox, President. FIRST: G. Což, Manager. GEO. A. Cox, President. JECEMBER, 1891. Mr. Hearn, Conservative, was elected in Quebec, West Friday last to the Com-Dash value of securities..... .\$3,098,775 8 . 5,513 9 Cand on hand Canadian Bank of Commerce Bank of Scotland Batks Linen Company Bank Study Linen Company Bank. Sundry accounts due to Company 6,513 95 51,417 96 6,553 96 458 00 153 65 Mrs. Heelop, wife of the late treasurer of Ancaster (who was murdered), died last 83.163.873 3 Liabilities. Russian newspapers unfavorably critioise Emperor William's speech at Bran-\$1,096,792 44 "The famous Desoit leader, Boh Min-Amounts retained to pay en-cumbrancesaud progressioans Sundry accounts due by Com-pagy laung, has been captured at Kudoung, 22,935 51 145 42 23,080 93 'The Pope is preparing an address to be delivered on the anniversary of his A company will be formed in Hamil-1,044,000 00 ton to bore for natural gas in that \$3,163,873 27 PROFIL AND LOSS ACCOUNT. Dr. Interest on deposite, debentures and bank Complete returns in the recent East Interest on deposite, debentures and back balances. \$29,180 3 Expenses in connection with and commission. paid on sale and renewal of debentures. General expenses, including cost of manage-ment, directors and auditors fees, officers' salaries, inspection, tax on dividend, rent. postage, advertising, etc. Transferred to Reserve Fund. Transferred to Reserve Fund. State S Simcos bye-elections place Mr. Bennett's Mr. W. E. Stroud, of Ottaws, has been 16,865 16 46,000 00 8,000 00 16,915 99 efected Supreme Grand President of the ably field, Between 165 and 170 employees of the \$183.449 (1) Or. Canada Cotton Company's mill at Corn Interest on investments and bank balances. . . \$153,449 01 The election contest in London has ended unsatisfactorily, both sides claiming the seat. The dispute will be de-WILLIAM MANGOR,) results Wo haveby certify (bal we have nuclea, careful exam-ination of the securities of the Central Canada Loan and Savings Company of Ontario, finat we have checked the same with the mortgage register, and find them correct and in accordance therewith. J. M. FERRIS, E. S. TINDEN, Committee, Peterborough, January 13rd, 1803. Fourteen persons lost their lives by the sinking of the steemer Forest Queen in the North Sea on Friday last. Mr. C. R. Smith, of Hamilton, has been elected president of the Canadian THE REPORT APPEOVED. Association of Fairs and Exhibitions. The PRESIDENT in moving the adoption of the report

THE ANNUAL MEETING

OF THE

Another Year of Progress, Reviewed

-A Very Satisfactory Report Pre-

The FREEDENT in indiving the subgradm of the report sold: GENELEMEN, --It again becomes my pleasant duty to aubmit for your approval, a report in which it has not been necessary to express any reports or make any apo-logics. In short, we have had a successful year's busi-mess, and in moving the adoption of the report, I cannot do better than allow the figures that have just been sub-mitted to you to meak for themesive. Invested Funda of \$1,163,873 and Surplus Funda of \$220,000 (equal to 374 per cent. of paid-up rapital) at the each of the sighth year, must, I think, meet with the approval of the short holders. The satisfactory nature of the sourtiles held by the company is indicated by the fact that at the close of the books on the 31st of December, the overdue inter-est way only a fracting over one per cent on the amount Russia has officially expressed regret for the expulsion of two British officers The Pope is preparing a bull determining the functions of the Roman Catholic universities of Quebec and Mont-I use coosts on the size of December, the overdue inter-ter was only a fraction over one per cask on the amount averted, and in six weeks that have since intervened, a arge portion of those arrears has been paid. Ib will be nown to most, if not all the shareholders, that the bor-owing power of the company is limited to three times be amount of our paid-up capital, or in other words to 2,400,009, upon the copital as it at present stands. Our elebentures and Decosits are now estime are done The United States is protesting against the refusal of the Canadian Government to grant copyright to American citi-

VICE-PRESIDENTS-Richard Hall-and J. R. Dundas IZ M.P. DIBEORGE-J. M. Perris, Wm. Chuxton., James Sto-enson, D. W. Dumble, Robert Jaffray, F. C. Taylor, E. S. Vinden and J. Le Ferra. MANAGEN-F G. Cox. AUDITORS-W. Manson, H. M. Pellajt. Central Canada Loan and Savings Co.

> WESTERN ASSORANCE COMPANY 🖑

> FORTY-FIRST ANNUAL MEETING OF SHAREHOLDERS.

> Report of the Directors and Finan-cial Statement-Unusually Heavy Fire Losses of the Past Year-Faverable Pestition of the Com-pany-Increase of the Capital

The Forty-first Annual Meeting of the Bharsholders of the above Company was held at its offices in this city at noon on February 25th. Mr. A. M. Smith, President, occupied the chair and Mr. J. J. Kenny, Managing Direc-tor, was appointed to act as Secretary to the meeting.

The Secretary read the following Annual

12.7.1 Is known over depicts and all other liabilities. One invortant result from the generally adverse experiences in fire underwriting for the year 1891 has been the withdrawal of a number of companies from the business. The risks of these retiring companies have been assumed by other and istroyer com-panies, so that in no case have the policy-holders been sufferers; while the terms on which the business has icen taken over have, in most instances, been such as will permit the winding up of the companies without less to stockholders. The natural effect of these withdrawals will be the concentration of the business among a smaller number of offices, and concertod action, where nece-sary, to place it upon a more satisfactory omnes, and concertod action, where necce-sary, to place it upon a more satisfactory basis. These movements, with a roturn to a normal loss ratio, which may be reasonably looked for; must eventually result favor-ably to the companies remaining in the data

Statement (of Busi	uess for	the	Yea
Ending	Decem	ber 31st	, 189	1.

Ending December 31st, 1	1891.	
REVENUE ACCOUNT.		
Fire Premiums \$1,414,109 97	-	
Marine Premiums 607,970 81		
Less Re-Assurances	967,818	
	1,754,968	95
Interest Account	45,759	78
	1,757,995	08
Fire Losses, including an appro- priation for all losses reported		
to Dec. 31, 1891	\$545,655	50
Marine Losses, including an appro- priation for all losses reported		
to Dec. 51, 1891	840,767	97
Generalexpenses, agents' commis-		89
Balance to profit and loss	40,120	
	1,797,995	08
PROFIT AND LOSS ACCOUNT	· .	
Dividend No. 60	\$\$5,060	00
Dividend No. 61	25,000	£0
Sundry accounts written off	2,125	
Balance	4,18/	56
	\$56,307	(6
Balance from last year	16,186	
Profit for the year	40,1#0	67
	\$56,5.7	06
LIABILITIES.		
Capital stock paid up	\$500,000	
Losses under adjustment	129,645	
Dividend payable January 8, 1892 Reserve Fund \$900,00 00	25,000	ψØ
Balance profit and loss, 4,181 96		
	904,181	56

crease in the amount of losses incurred, and a marked reduction rrom the handsome pro-fit balance which we were able to show as the result of our operations for the year 130; and yet, notwithstanding this diminu-tion in the profits on the business trans-acted last year, these of us who have watched from month to month the firry record of 1891, and have noted the inroads which in many instances it has made into record of 1891, and have noted the inroads which in many instances it has made into the surplus (nucles which companies have ac-sumulated in more pr sperous years, cannot but feel that we are exceptionally fortunate in making so favorable a showing as is pre-sented to you to day. To fire insurance companies the past year has proved a veri-table "Waterloo," and in addition to wind-ing up a number of smaller American com-panies, we as Canadians, must regret that it has resulted in the retirement of two of our own companies, which have reinsured their risks with offices whose wider speri-ence leads them to look beyond the records of such an exceptional year as the past one has proved. has proved. The effect of this reduction in the number

bas proved. The effect of this reduction in the number of competitors for business-judging from our own receipts: thus that for the present year-is siready being felt in the increased volume of premiums of the remaining companies; and while in a business such as ours, subject to a large extent to elements beyond human control, it is impossible to forecast the probable results of any one year. We may sataly roly up the law of average asserting itself, and may fairly assume that by conducting our business on lines laid down by past experience, and adhering to a policy of just and liberal ireations of our own that are the rest of our own and prospects of the present conditions and prospects of the business, which I have briefly assume that control, a law of average the present time instrengthening in proportion to the growth of its business the instrengthening in proportion to the growth of its business the instrengthening in proportion to the growth of its business the instrengthening in proportion to the growth of its regular meeting at the close of this regular meeting to call a special meeting of its abareholders to call a special meeting of its abareholders to call a special meeting of the same disting in proportion to the growth of its ousless the instrengthening in proportion to the growth of its business the instrengthening in proportion to the growth of its business the instrengthening is proportion to the growth of its abareholders to call a special meeting of its abareholders to call a special meeting of its abareholders to call a special meeting at the close of this regular meeting to a prove the as an adventage of the sone institution is the abareholders to call a special meeting at the close of this regular meeting is and watched barden and its and by the abareholders in the sone institution is the sone institution.

of incorporation, of an additional issue of stook I cannot close without bearing testimony to the seal and watchtul care manifested by our Managing Director in conducting the business of the company, and the efficient manner in which the other officers have ful-filled their respective duties during an un-usually trying year, and expressing our ap-preciation of the active and loyal services of the managers of our various branch offices and the agents of the company generally throughout its wide field of operations. Mr. theorge A. Cor. Vice-President of the company, ead: "In seconding the adoption of the report last year (when, after paying a ten per cent dividend, we carried \$75,000 to the Reserve Fund). I pointed out the neces-sity of providing in favorable years for less fortunate once, such as the experience of all companies lasd them to look for when fire losses enceed what may be regarded as an average ratio. The past year, has been one to impress this lesson upon all companies. The experience of the "Western." however, I am glad to be able to add, has been more fortunate than a majority of companies I am glad to be able to add, has been more fortunate than a majority of companies operating in the same field. In Canada our loss ratio is (as it has been for several years past) below the average of all companies do-ing business here, while in the United States we compare favorably with the home and toreign companies which make returns to the New York Insurance Department. In the matter of expension conducting business our figures show that we are as low, it not lower, than most of the companies doing similar lines of business. I quite concur in the President's expres-sions of regret at the winding up of some of our Canadian companies. It is a remarkable lact, however, that when an unsuccessful fire insurance, company decides to give, up

 fact, however, that when an unsidedesful fire insurance company decides to give up business, its risks and its agents are readily assumed by some foreign corporation, and its stockholders, who getsomething beyond the fire underwriting field, leaving the business to be carried on by the purchasing company through the same agents and usually under the same General Manager as proviouslycon-ducted is, but as Canadian institutions they coase to exist. I admit the necessity of foreign capital in Fire Insurance, but I be-lieve there is also a field in this country for home companies, and I point with much satisfaction to the "Western" as oridence that a Canadian company, under proper direction and management, can hold its own against all comers. Looking at its record for the five years preceding that embraced in this report, you find that during that term our total income was \$8,173,285, that we years, and the general history of the cum-pany for many years back shows equally favorable reauts.
 J am glad that the shareholders will have an opportunity of expressing an opinion upon the proposal to issue an additional \$90,-600 of capital, divided pro rata amongs the present shareholders. I to shows equally favorable reauts.
 J am glad that the shareholders will have an opportunity of our company, and to ex-pans to r many years back shows equally favorable reauts.
 J am glad that the shareholders will have an opportunity of our own company, and to ex-panse she rediring from the field; for the shareholders of the "Western" to strengthan the position of our own company, and to ex-press their confidence that a well-managed Canadian fire company affords safe and pro-fitable in restment to its shareholders.
 At the last annual meeting, when we had an ecceptionally favorable showing, I com-eraturated on "Managing Director and his fire insurance company decides to give up business, its risks and its agents are readily

129,645 78 25,000 00 betass high conneary shords sale and profitable investment to its shareholders. At the last annual meeting, when we had an exceptionally (avorable showing, I con-gratulated our Managing Director and his laithinl and competent staff upon the re-sults of the year, and I feel that there is even more reason for doing 80 upon the report now submitted, when the "Western" makes such a comparatively favorable showing at the close of a year that has been so disast-rous to many companies. I have pleasure, Mr. Chairman, in seconding the adoption, of the report. On motion of Mr. G B. R Cockburn, M.P., seconded by Mr. David McGree, a cordial vote of thanks was passed to the President and Board of Directors for their services and attention to the interests of the company during the past year. Mesars. John Stark and J. K. Nevin hav-ing been appointed scrutineers the election of Directors for the onenim-ons reclection of the old Board, viz : Mesars. A. M. Smith, George A. Cox, Hon S. C. Wood, Robert Heaty, A. T. Fulton, George Metwirtich, H. N. faird, W. R. Brock and J. J. Kenny. A the close of the annual meeting the question of increasing the capital stody of the company to \$1,900,000 was submitted to the company to \$1,900,000 was bub mitted to the company to \$1,900,000 was bub mitted to the company to \$1,900,000 was ubmitted to the some any \$1,900,000 was ubmitted to the solution of the solution sol 904,181 SB At the close of the annual meeting the question of increasing the capital stock of the company to 31,900,000 was submitted to a special meeting of the shareholders and unanimously approved, the new stock (\$200,-000) to be issued at 25 per cent. premium and allotted to shareholders in the proportion of one share to every five held by them on 16th of March next. At a meeting of the Board of Directors held subsequently, Mr. A. M. Smith was re-clected President, and Mr. George A. Cox, Vice-Fresident for the ensuing year. GIBBONS' TOOTHACHE GUM Prepared by J. A. GIBBORS & Co., Toronto and Buffalo, N.Y., and cold by Druggists. Price, 15 cents,

The Holstein Breeders' Association concluded its session at Guelph yesterday. The next meeting will be held in Brampton.

from the Pamirs by Russian officers.

Bepresentatives of the principal American republics met in Spain to complete the programme for the Columbian exhibition.

It is said Prince Bismarck will soon be at the head of a strong party to oppose the German Government's Sectorian Education Bill.

M. Bourgeois has abandoned his attempt to form a naw Franch Cabinet, and M. Loubet has been summoned to undertake the task.

The United States Senate has asked the President for information about the recent Reciprocity Conference with the members of the Canadian Government.

Word comes from Athens that Dr Waldet in, of the American Archeological School, has discovered at Argos the foundation of the temple of Here, which was destroyed by fire 429 B.C.

The municipal authorities in St. Petersburg have severely censured the members of the Famine Relief Committee who were implicated in the purchase of adultereted flour.

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rowing power of the company is limited to three times the amount of our paid-up capital, or in other words to \$2,400.00, upon the capital as it at present stands. Our Debentures and Deposits are now getting very close to that amount, and it is necessary that we should either issue new stock or allow those shareholders who hold partially paid stock to pay up, the same in full; and as several shareholders have expressed a desire to do this, it is proposed to submit for your consideration a resolu-tion authorizing any shareholder who desires to by paying a premium of 3D per cent. upon the smount to paid. It is noticipated that this will result in an addition to the paid-up capital of not less than \$200,000, upon, which the permium of 3D per cent. upon the smount so paid. It is noticipated that this will result in an addition to the premium of 3D per cent. upon the smount so paid. It is noticipated that this suff result of an archolder pre-sent, and in the meantime I beg to more the adop-tion of the report. J. R. DUNDAR, Esq. and : It affords me pleasure to second the resolution for the adoption of the formary. In ourgratulate the shareholders, not only upon the present-ponison, but the future prospects of the company. I only relumed from facilized by their septents of the ongratulate the shareholder by the saturabile for gase ably represented there by a highly roughed from, and I was very much gratified by their septerations of confidence in the company. Is during the shareholder they are ably represented there by a highly roughed from soft and Anset of the resolution is the resolution they would be able to end us what money we could find safe and profitable investments to on the samurace the same in full at a premium of 20 per cent. on the samurate the they speak for themselves. I quite approve of the proposed addition to the paid up result by present of the proposed paid the store of partially paid stock to pay the same in full at a premium of 20 per cent. on the amount so paid. I have no doubt it will resul

OFFICERS ELECTED. The following officers and directors were shuted : PRESIDENT-Geo. A. Cox.

81,551,827 09 ASBETS. 8451,795 00 211.417 50 181.181 70 65,000 00 United States and State Bonds... Dominion of Ganada Stock... Loan Company and Hank Stocks. Company's buildings Debentures... Gash on hand and on deposit..... Bills r ceivable Mortgree 46,601.08 6,834.85 38,392.62 5,291.13 Mortgages Re assurances Interest due and accrued Agents' balanots and sundry ac-81.551.897 09 A. M. SMITH, President J. J. KENNY, Managing Director, Western Assurance Offices. Toronto, February 16th, 1882. AUDITORS' BEFORT. To the President and Directors of the Wes-tern Assurance Company : GENTIEMEN,---We hereby certify that we have andited the books of the company for the year ending Sist December, 1891, and have examined the youchers and securities in connection therewith, and find the same carefully kep*, correct, and properly set carefully kept, correct, and forth in the above statement. B. E. CATHRON, JOHN M. MARTIN, F.C.A. Auditors,

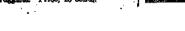
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Toronto, February 16th, 1892

In moving the adoption of the report the

In moving the adoption of the report the President said: The Annual Report of the Directors which has just been read, with its accompanying statements of the accounts of the company, presenting as they do a clear synopsis of the past year's business and its results, render unnecessary any lengthened remarks or ax-planations from ms. Compared with the figures of the preceding year, you will have noticed a moderate and satisfactory gain in the net premium income, a considerable in-

disabled. RGE A. LITCHFIELD, Fresident. W. G. CORTHELL, Treasurer. CANADIAN OFFICE .: 61 KING ST., TORONTO. Agents Wanted. DOMINION LINE-BOYAL MAIL STEAMERS. From PORTLAND and HALISTAX to Livenpeol. From PORTLAND and HALISTAX to Livenpeol. Thurs., Mar. 10 "Sarnia." From Halifax. Thurs., Mar. 10 "Sarnia." Sat., Mar. 12 " Apr. 7 "Oregon." Apr. 9 Steamers will sail from Portland about 1 p.m. Thurs-day, and from Halifax about 1 p.m. 5aturday, after smiral of relivay connections. Bates of passage from Portland or Halifax to Liver-pool or Losdonderry-Cabin. 840 to 260; Return. 850 to \$110. Second Cabin. 925; Return. 855. Steerage, 20. Special discount to Clergymen and their families. Midship saloons, staterooms, Italies rooms, moking rooms, on bridge deck. Superior accommidation for all classes of passagers. Apply to G. W. TORRANCE, J. B. JONES, MEL-VILLE & SICHARDSON. Ageuts. Jones, Mel-villar, S. KICHARDSON. Ageuts. Jones, Mont-real and Portland. Andertakers. W. H. STONE, 349 Yonge St. and 514 Queen St. W The largest and best-equipped Undertak-ing establishment in Canada. Tel. 93%. H. STONE & SON UNDERTAKERS Telephone No. 981. 237 Yozze St. - A CARLES AND A CAR



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CURE YOUR COUGH BENNETT & WRIGHT S. S. Lesson Helps for 1892. Are now offering a large variety of **GAS FIXTURES AND GLOBES** With Ayer's Cherry Pectoral - the most prompt and effective remedy for all diseases of the throat and lungs. It cures bronchitis and croup, re-Paleabet's Select Notes. Being a Commen-At Low Prices. tary on the S. S. Lessons for 1892. (Volume XVIII.) By Revs. Dr. F. N. and M. A. Peloubet. Cloth, \$1.25. 73 Queen Street Rast. lieves asthma, removes hoarseness, promotes expectoration, soothes and FAIRCLOTH BROS heals the inflamed mucous membrane, and induces repose. If taken in Ruribut's Illustrative Rotes. A Guide to the Study of the Sunday School Lessons the first stages of consumption, Ayer's Cherry Pectoral prevents further WALL PAPERS Painting, Glazing, Calsomining and Paper-hanging. progress of the disease, and even at a later period, it relieves many of for 1892, including original and selected the distressing symptoms. Mrs. L. I. Cloud, Benton, Ark., writes : "I · Toronto. 10 Bhuter Street, expositions, plans of instruction, illushave been a life-long sufferer from weak lungs, and, till I used Ayer's Estimates given. Telephone 825. trative anecdotes, practical application, Cherry Pectoral, was scarcely ever free from a cough. This medicine maps, pictures, diagrams, literary refer-THOS. MEREDITH & CO. always relieves my cough and strengthens my lungs, as no other medences, etc., etc. By Rev. Jesse L. Hurl-but, D.D., and Robert R. Doherty, Ph.D. (Formerly edited by Rev. Dr. Vincent.) Cloth, \$1,25. icine ever did. I have induced many of my acquaintances to use the IMPORTERS OF AND DEALERS IN HARDWARE Pectoral in throat and lung troubles, and it always proved beneficial, Paints, Olis, Glass and Futty, Baibers' Tools, Binder Twins, etc. 154 Sing St. Rast, Telephone 869. particularly so in the case of my son-in-law, Mr. Z. A. Snow, of this place, Pentecost's Bible Studies. Covering the S. S. who was cured of a severe cough by its use." Lessons for 1892. Paper, 60 cents; "In the winter of 4885 I took a severe cold, which, in spite of every cloth. \$1.00. known remedy, grew worse, so that the family physician considered me Monday Club Sermens. An annual, treating MATTHEWS BROS. & CO. the S. S. Lessons in a very compre-hensive way. Cloth, \$1.25. Berean Beginner's Lesson Beek, Part I. "Intermediate "" Part II. "Senier " Part III. incurable, supposing me to be in consumption. As a last resort, I tried 93 YONGE STREET, TOBONTO, Ayer's Cherry Pectoral, and, in a short time, the cure was complete. HEADQUARTERS FOR I am never without this medicine."-G. W. Youker, Salem, N. J. ETCHINCS, - RNGRAVINGS, - PHOTOGRAVURES, And other Fine Art Goods. Ayer's Cherry Pectoral Pisture Framing a Specialty. The Trade supplied with Mouldings, etc. 20 cents each. Peloubet's International' Question Bookd. J. Hidin R.Y For the Older Scholars, Part I. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. For Children and Youth, Part II. GENERAL GROCER AND JOBBRB, Sold by all Druggists. Price \$1; six bottles, \$5. For Little Learners, Part III. Flour, Feed, Tea, and Crockery 20 cents each. Morchant, etc. S. S. Lessons, Golden Texts and Bible Facts. 781 to 785 Queen Street West, Toronto, Ont. Telephone 6844. 3 cents each ; 30 cents per dozen. Brokessional Cards. Professional Cards. POST-PAID AT PRICES ATTACHED. Go to PAPE'S, 78 Yonge St., LEGAL. **ARCHITECTS** For Choice Boses, Wedding Flowers, or Emblems for Funerals. - Telephone 1461. BIBLE STUDIES GEORGE E. HAEPEL, ARCHIFECT AND VALUATOR, 54 Church Street, Toronko. Architect of Waod-Green Methodist Tabemacis Toronic. MACLABEN, MACDONALD, MEBBITT & SHEPLEY, FROM THE Malled to any Address on receipt of 150. Apants wanted, Address, F. Cassoneen Man Yo Co., Toronto, Ont. BARBISTERS, SOLICITORS, ETC., OLD AND NEW TESTAMENTS Union Loan Buildings, 25 and 30 Terento St., Terento. LANGLEY & BUNKE, ARCHITECTS, Canada Life Building, 40-46 King Street West. Architecte of Metropolitan Church and Jarvis Street Bartist Church, Toronto. J. J. MACLAREF, Q.C. J. H. MACDONAL⁹, Q.C. W. M. MERRITT. W. B MIDLETON, ABTRUE T, LOBE, FEANK W. MACLEAN, W. M. MEBRITT. W. R. MIDDLETON. ABTRUR F. LOBB. COVERING THE International Sunday-school GABVIN & GARVIN, Barristers, Solicitors, Eta. Orritors: Misroantile Chambers, 15 Wellington St. East, Toronto. FRED. W. GARVIN, JANNES & GARVIN, Talephone No. 1897. Lessons for 1892. W. G. STORM, B.C.A., Architect and Civil Engineer, Bouns 19 and 19 Union Loan Emidding, Tormio Stre-Architect to Victoria College, Queen Park By Bev. GEORGE F. PENTECOST, D.D. JYAV 0 Cloth, \$1.00; paper, 60c. Postpaid. MCMURRICH, COATSWORTH, HODGINS & BRDDES. ADA ELEVATOR WORKS JUST RECEIVED ! Susiness Cards. Barristers, Solicitors, Notaries, etc., Offices: 11, 12, 13 Toronto Chambers, 1 Toronto Street, Toronto, Ont. QUEEN & PETER STS HAMILTON Christian World Pulpit SOLICITOR OF PATENTS. W. B. M'MURICH, Q.C. FRANK E. HODGINS. WALTER A. OEDDES. PATENTS Procured in all Countries. DUNN'S DEWART & IRVING, Barristers, Solicitors, Notaries, en OFFICES: Canada Life Bui diags, Mare y o loap at lowest rates. VOL 40. Write for information. W. J. GRANAM, Ti Yonge Street, Toronto. FROM JULY TO DECEMBER, 1891. \$1.50, Postpaid. Among the contributors to this volume we note the names of Lyman Abbott Stop-ford Brocks. Phillins Brocks, Dr. Benson (Archbishop of Canterbury), Theodore (uy-ler, W. J. Dawson, Marcus Dods, Arobdescon Farrar, C. H. Parkhurst, W. S. Bainsford, C. H. Spurgeon, James Staiker, T. Bow-man Stephenson, and others of world-wide celebrity. E. CASTON, H Solicitor of the High Court of Justice, Provinces J. YOUNG, Ontario a nd Manitoba. (ALEX. MILLARD) -NOTARY PUBLIC. BTC. -THE LEADING UNDERTAKER, 847 Yange St. Telephone 679. Boom 11, Wesley Buildings, 33 Elchmond Street West, Toronto SUPPL'ES A DAILY LUXURY MOWAT, DOWNEY & LANGTON, And a start of the start of the second start of the second CANADIAN AS POPULAR AS EVER. BABRISTERS, SOLICITORS, NOTABIES, WHITE ENAMEL SIGN CO'Y W. T. STONE & CO. LETTERS W. T. STONE. JOHN BILL H. L. DANCE. UNDERTAMERS. York Chambers, Agents for Cassar Bros, celebrated Dome Letters for Window Signs, Door Plates, House and Pew numbers, etc. 9 TOBONTO STREET. -TOBONTO. 300 College St. (near Spadins Ave Open day and night. Telephone 1803. SAMUEL RUTHERFORD 4 Adelaido St. West, Torento, HEDICAL: JOHN B. HALL, M.D., 296 and 229 Linvis Street, Hummorpathist, Specialities; Diseases of Children and Nervous Diseases of Women. Office hours; 11 to U.a.m. and 4 to 6 p.m., Saturday Attentoon excepted 5 p.m. to 8 p.m., Bunday and Wednesday symings. DALES BAKERY Bats. With a Sketch of His Life And Biographical Notices of his Corre-579 Queen St. West, Cor. of Portland, spondents. Celebrated Pure White Bread, Dutch Brown, Best Family Home-made Bread, B. F. DALE. M. BOSEBRUGH, M.D., By the Rev. ANDREW A. BONAR, D.D. A. Author of " Memoir and Remains of Robert Murray McCheyne " (Eye and Bar only). ' TORONTO. IN CHURCH STREET, This recent edition of the letters of Ham nel Butherford is the most complete that has yet appeared. The volume, which is strongly bound and printed in large, clear type, con-tains 366 letters, with copious notes, putting the reader in possession, as far as possible, of the circumstances in which each letter was written. The letters reycal in a strik-ing manner the marvellous intercourse car-ried on between the writer's soul and God. It is a helpful and inspiring book. STAINED DE. EDWARD ADAMS, "Hommopphist," So Oarlion Street. Specialties — "Diseases of the Stomach and Bowels," and "Newrous System." Hours, 9 to 10 a.m., 3 to 4 and 7 to 5 p.m. Tuesdays and Fri-days, 1 to 9 p.m. Telephone 1956. GLASS OCER FOR CHUBCHES AND DWELLINGS. MCCAUSLAND & SON, DE. G. STEBLING RYEESON, COULIST AND AURIST. 105 76 King Street West, Toronto. 60 Collage Street, Toronto. . 1 e. The finest quality of Be ... for Churchen, Chimes. Schools.etc. Fully warranted. With for Cathlogue and Frices. BUCKEYE BELL FOUNDBY. KING & CHURCH REMOVAL.-DES. ANDERSON & BATES. Bro. R. Ear, Nose and Throat Specialists, have removed their office from 17 Grange Road to, No. 5 College St., near Yonge. Office hours, 10 to 4. Telephone No. 322. The VAN DUZEN & TIFT CD., Cincinnati, C. Price, \$3.65. A NEW EDITION OF THE LARGEST ESTABLISHMENT MANUFACTURING

HINTS FOR THE HOUSEWIFE. CYLINDER-SHAPED CROQUETTES. -One pound and a half of cold turkey, veal, or chicken chopped ; two slices of lean ham ; one table spoonful of butter ; one yelk of egg; a half-pint of freeh cream.' Mix fresh meat and ham, and season with pepper, salt, and a dash of nutmeg. Cream the butter in a little flour; boil the cream, beating in gradually the yelk and the butter. Let the mixture come again to a boil, and cook until it ropes. Then pour off half and set it saids. To the residue add the meat, stirring it in greduelly, and adding cream from the reserved portion as it is needed, taking care to keep the whole as stiff as it can be worked. Then pour out on a flat dish and set aside to cool. When cold cut into strips; and roll into

House and Farm.

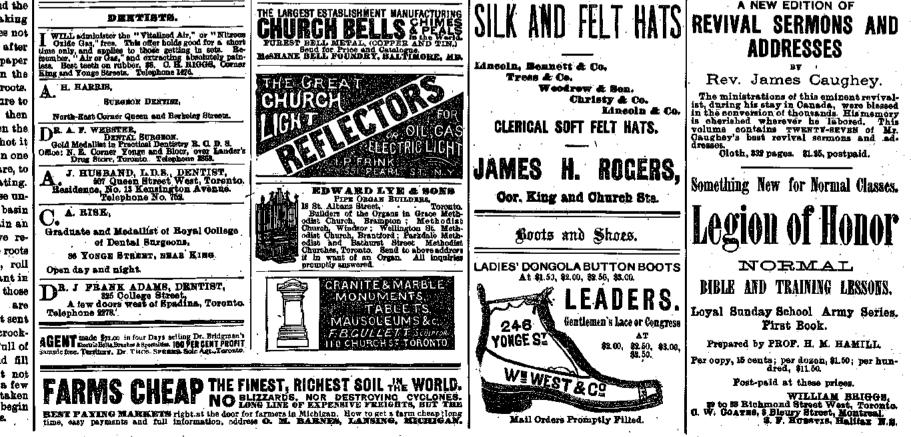
when cold cut into surps; and roll into short cylinders; dip in raw egg, beaten very light. Use both white and yelk for this purpose, and roll in fine cracker crumbs. Then cook to a light brown in a bath of boiling lard.—Harper's Bazar.

BEEF STEW.-Buy ten cents worth of "stew meet," have it cut in pieces two inches long by one thick. A piece of suct will be thrown in, if asked for. Cut the suct in small pieces, and fry it brown in the stew kettle; put in the meat, and fry it on both sides a light brown; add an onion out in thin slices, and fry with the meat. Pour over it, when brown, a quart and a pint of boiling water; add a bay leaf, a little pepper, and such herbs-sweet marjoram, summer-savory, sweet basil-as you fancy, and set it on the stove where it will cook slowly three or four hours. When, about half done add salt. Just before serving stir smoothly a table-spoonful of flour into a a cup of milk, and thicken the stew. If you have canned corn, or tomatoes, or peas "left over," add them, and boil all together two or three minutes. Serve hot. This will make two meals for four persons. If the water boils out while the stew is cooking, more boiling water may be added. If this dish is prepared with skill and care, the eater will not hanker for fillet de boeuf or tenderloin.

SNOW PUDDING .- Dissolve an ounce of gelatine in a pint and a half of hot water, add the juice of two lemons, the grated rind of one, and a coffee cup of granulated sugar. When all are dissolved together strain through a jelly bag and let it cool. When it begins to set, beat it with the egg-beater till it is light, and then add to it the well-beaten whites of three eggs. Beat all together till very light, and put into the dish in which it is to be served. With a pint and a half of milk make a boiled custord with the three yelks of the eggs, add a pinch of salt, sugar and flavoring to taste, pour into a pitcher and serve with the snow pudding.

HINTS TO THE FARMER.

SENDING PLANTS BY MAIL. - An authority advises to use a wooden box. strong but light; lay in a piece of oiled paper large enough to wrap around the plants. Wet the plants before taking up; shake off all the earth that does not readily adhere to the roots, and, after laying some wet mose on the oiled paper at the bottom of the box, place in the plants, laying more moss over the roots. Fill the box in this way, being sure to put in enough moss to make firm ; then fold over the oiled paper, and fasten the cover. When the weather is very hot it is a good plan to cut an opening in one end of the box, almost an inch square, to let in the air and prevent heating. When received by mail or otherwise unpack with care, place the roots in a basin of warm water, and let them remain an hour or two, or till the leaves have revived. Then separate and dip the roots of each plant in fine scouring sand, roll them in it till well covered, and plant in good compost. Use small pots; those three inches across the top are large enough for the average plant sent by mail. Place a piece of broken crockery at the bottom, fill one-third full of earth; then press in the roots, and fill tightly with the soil. Water, but not too much, keep in the shade for a few pays, and in a week they will have taken root in their new quarters and begin growing. - N. Y. Christian Advocate.



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OUR BOOK PREMIUMS.

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Rev. E. H. Dewart, D.D.

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DB. SHAW'S ENGAGEMENTS.

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- 0 35

THE TRANSFER COMMITTEE. The Committee on Transfers (Discipline 1890, paragraph 110) will meet in the Hoard Room, Weeley Buildings, Toronto, Thurs-day, April 7th, at 11 a.m. A. CARMAR.

GUELPH CONFERENCE.

The Secretary of the Examining Board de-sites to call the stitution of Superintend-ents of Circuits to paragraph 15, section 4, of Discipline 1509: "Superintendents of Cir-cuits shall report to the Secretary of the Board of Examiners, immediately siter the third Quarterly Meeting, the names and ad-dresses of all candidates coming up for examination on the preliminary course." E. A. Chown, Drayton, Ont., See. Board of Examiners.

LONDON CONFERENCE.

We call the special attention of Superin-tendents of Circuits to the following action



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Saking Bowder.

Madam Says:

Мавси, 2, 1892.

February.

I beg to remind the brethren that the moneys for the Supersonnation, General Contersnes, and Church Relief Funds are coming in very slowly. Will our brethren who have moneys on hand for any of the above-named tunds please forward imme-diately to the undersigned, and thus save nunccessary expanse to these important in-teratis of the Church? JAMES GRAY. Toronto, Feb. Sind.

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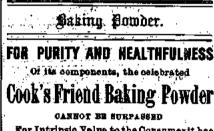
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MCADAN-BRADER ON Feb 10th. by Bay. J. W. Winslow. at the residence of the birde's father. Mr. B A. Braden. Langley Prairie, Mr. Wm. McAdam. of Lower Lang-ley...to. Miss Janstie A. Braden, Laugley Prairie. All of Westminater District, B C.

AIKTES-EASTERBROK-OR Feb. 17th. by Bev. J. W. Robinson, at the residence of the bride's mole. Mr. Geo. Strangor, Mr. Wm. J. Aiking to Miss Emily, daughter of Mr. Geo. Easterbrock, all of the township of Manarawaya.

CRAWFORD On Feb. 8th, at Kamloops, BC, Fulls Claribel, beloved wife of M. F. Orawford, Kamloops, eldest.daughter of Ber. C. Ledner, and grauddaughter of John Bernister, Eng., Harbor Grace, Nild., aged M

Denna, and February 57th, at her late residence; 101 D'Arby Street, Annie Fisher, widow of the late Bey. Henry Lanton, of Hamilton:



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of the last constantiation Fund be imme-i. "That a Sustantiation Fund be imme-diately created. 2. "That collections and subscriptions be taken annually in behalf of this find on all our circuits and appointments, in the place of the March Contingent Fund collection, which shall be discontinued." In reference to the above, we would sug-gest to our brethren the importance of an earnest appeal to our people on behalf of this fund. The pressing needs, arising from the heavy deficiencies on many of our chrouits, call for contributions largely in excess of the usual March Contingent collection. B. CLEMENT, President,

BAY OF QUINTE CONFERENCE.

The examination of probationers and can-didates for the ministry in the Bay of Quinte Conference will (D. V.) be held in the Math-odist church. Brighton, commencing on Tuesday, April 18th. at two o'clock p.m. Examiners are requested to send manu-script copy of questions to the Scoretary not later than April 1st. Superintendents will please report names" and addresses of all candidates for examina-tion in the Fredminary course. See Dissi-pline, page 64. Jonfer odist Tr

June, page 64. Students desiring papers not in their regn-lar year will signify such desire to the Sourctary on or. before April 1st. O. E. LAMBLY, M. A., Chairman. T. J. EDMISON, B.A., B.D., Secretary.

LONDON CONFEBENCE.

LUNDON CONFERSINCE. The Examining Board of the London Con-terence will meet for the examination of candidate, and probationers for the minis-try, in the Methodist church. Bridgetown; on Wedneeday, April 20th, at 8.45 a.m. On Thursday, April 31st, at 7.30 pm, a public meeting will be bold, when addresses will be delivered by Bers. James Grabam and J. W. Annis, M.A., and certificates will be presented. Will superintendents of circuits concerned kindly comply with the requirements of the Discipline, sec. 169, part B. CLEMEET, President. J: G. ECOTT, Secretary,

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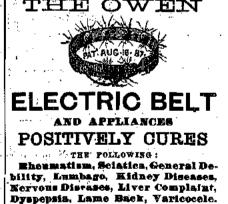
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