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## THE Christian Guardian

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

### Notes and Cleanings.

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 earnest 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 Kweichow there were circulated from his agency at Chungking 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 supper in study, often working until midnight.

A more general effort is being made to relieve the suffering caused by the Russian famine. The Czar's Government is taking more urgent 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 us who know you on the other, to allow no ignorance, no impatience, no foolish passing passion to shake that amity. The peace and

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 unpatriotic. Countess Tolstoi has written a letter denying 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 Quinebang 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 Lokoja, where the big Benue branch meets the Niger, and at other points further up both rivers, the natives are in a turbulent state and the trading stations are in danger. Sir George Taubman

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 crisis. 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 urges 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. Finckh, that Captain Lugard, representing British interests in Uganda, had urged the natives to attack Emin when he approached that region with his forces. Dr. Finckh is now in Cairo, arranging for an expedition to Wad-elai. 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 66,808,495 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 censused 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 Governments and societies is prohibited.

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 hooks 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 healthy sponge 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 accredited by the American Unitarian Association,

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 "Stundists" 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 Steppes 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 Dunkards, and in the midst of the prevailing drunkenness and improvidence, soon attracted attention by their material prosperity. The emancipation of the serfs threw the lowest class in Russia upon their own responsibility. Among them were two men, common laborers, namely Onistshenks and Ratushin, 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 fellow-freedmen around them for simple religious exercises and moral exhortation. The attention of the orthodox ecclesiastics was first called to them in the village of Osnova, near Kiev. 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, intermittently, 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 simple-hearted 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 culprits! Indeed, hearing the testimony from the lips of those accused is like leaving a foul atmosphere and entering the air of the sweet-scented and aroma-filled Southern Steppe."—*Interior*.

## FROM WHITTIER'S PSALM.

XIX.

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

XX.

Better to stem with heart and hand  
The roaring tide of life than lie  
Unmindful, on its flowery strand,  
Of God's occasions drifting 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  
Than gay Versailles or Windsor halls,  
The painted, shingly town-house where  
The freeman's vote for freedom falls!  
The simple roof where prayer is made,  
Than Gothic groin and colonnade;  
The living temple of the heart of man,  
Than Rome's sky-mocking vault, or many-spired  
Milan!

XXII.

More dear thy equal village schools,  
Where rich and poor the Bible read,  
Than classic halls where priestcraft rules,  
And learning wears the chains of creed;  
Thy glad Thanksgiving, gathering in  
The scattered sheaves of home and kin,  
Than the mad license following Lenten pains,  
Or holy day of slaves, who laugh 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 God. 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

behind of his burden bearing. Go and lighten your over-burdened neighbour. Run, 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 spoke 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 blessing.—*Independent.*

## CHURCHES AND CHURCH-GOING A HUNDRED YEARS AGO.

If you were to ask any person specially interested in the Church of England—not necessarily a clergyman of that Church—which was the dearest 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 pews, each family by itself; that there were some few pews of greater dignity than others, where sat my Lord Mayor, or the aldermen, 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 service—surely 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 reading-desk on the floor is covered by the "chuppah," or marriage baldachin. 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 psalm 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, cousins of the bride, bearing baskets of flowers, come last.

Pure white satin is the dress of the lady, who is covered with a diaphanous veil, and carries a bouquet of flowers. Face to face with the bridegroom, she stands composedly, while the

ritual is read. The first cup of consecrated 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 yoke-fellow 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: "Inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to me! 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?

What beautiful prospects, what luxurious surroundings, what wonders of nature or art

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 human happiness we may go, finding always that its true essence is something that must be gained without money and without price.—*Harper's Bazar.*

## REMEMBERING 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 remembering "that it was written." Jesus was always fulfilling something, explaining something, answering 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 Jesus 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 hearing. There were hundreds in Christ's day who, in the midst of his most gracious words and deeds, remembered nothing that "was written." And yet, in actuality, his words and deeds were all fulfillments.

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 he 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 gracious 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 fail 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 wrested it. They made the fact that he spoke beyond their comprehension the very weapon for urging on his crucifixion. They used the "letter" 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 "remembered 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 Jesus. They will not take notice of anything beyond themselves. And this accounts for their poverty of spiritual life. They have no fulfillments. 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 Christian 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 said. J. E. L.



where God had promised no grace. Yet sometimes it is better to leap and lift, even if the experience and the exercise are all you get for your toil.

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, talking meeting.

Again, young people that write and deliver, fed hot from practical work, such short, lively, condensed and vigorous essays—often full 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.

Again, here is a good ground for hope of ultimate union of all true Christian laborers in the vineyard of the Lord. Each league of 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 Redeemer is one and the same for all, and that the work to be done is one for all.

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.

Our Sunday-school anniversary went off with the usual eclat. The spacious edifice was filled to the doors, the exercises by the school were of a 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 congregation.

Our 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 Supper in the history of the church.

numbers adhere to the Deseronto Methodist church. Owing to the revival no steps were 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.

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."

I also want to say that this year, more than ever, the Quarterly will be beneficial to laymen, because of a series of articles by noted specialists on the systematic study and teaching of the English Bible on the minor prophets, and on social and economic questions.

THE WHITBY DISTRICT CLASS-LEADERS' ASSOCIATION.

The first convention of the above association was held in Myrtle on January 13th and 14th, 1892. The opening address was delivered by Rev. Mr. Hill, Port Perry, on "The Word and the Spirit."

"The Origin, Nature and Growth of the Class-meeting," Rev. R. Cade. "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," Rev. L. W. Hill.

GLADSTONE MISSION—MANITOBA AND NORTH-WEST CONFERENCE.

Immediately after Conference I commenced revival meetings at Maple Grove appointment, assisted by Rev. W. Somerville, of Birds.

There was no small stir among the workers of darkness when their ranks were broken, and the old lion roared considerably. The power of God was never so manifested in Gladstone 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.

have been thirteen years in the place, and several 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.

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

By appointment of last District Meeting, a convention of Sabbath-school workers and class-leaders was held in Trinity Methodist church, Berlin, on January 26th and 27th.

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 doctrine; hence, the teaching staff must come, largely, from within the Methodist Church, and the Church must see to the supply.

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.

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.

Brief Church Items.

LONDON CONFERENCE.

LONDON, Wellington Street.—A most interesting series of revival services is about drawing to a conclusion 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.

BLANCKM.—Rev. E. E. Scott, pastor. We have just closed a very blessed series of revival services resulting in the conversion of about 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 Revs. E. Kerahaw, of Fairfield, and Charles T. Scott, of Dutton.

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

CHARING CROSS.—Rev. W. H. Shaw, pastor. The Recording Steward writes: "This circuit has been visited with a gracious outpouring of God's Spirit. Special services have just closed, resulting in a number of happy conversions, the reclaiming of wanderers, and the spiritual upbuilding of believers."

DOVER.—Rev. T. B. Coupland writes: "We 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, silver-plated communion-set."

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. E. F. Austin, B.A., B.D., principal of the Alma Ladies' College, St. Thomas, preached on Sunday at 10.30 a.m. and at 7 p.m. to large and delighted audiences. His sermons were practical, spiritual and impressive. Miss Meakin, of Hamilton, was the soloist for the day, and her voice was clear, full, and in fine trim. Her services were highly appreciated by the people.

GUELPH 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 Alma, 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.

AILSA CRAIG.—A correspondent writes: "We had a very excellent Quarterly Meeting on the 7th 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 member. 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 Lonesboro, 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, Rev. Dr. Henderson, writes: "The past month has been to our church a season of very great blessing. Rev. A. Browning 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 thorough work, following the old-time Methodist methods. His visit was made a wonderful blessing to our church, and will long be remembered by the good results that have followed. On Quarterly Meeting Sabbath, forty persons were received into the church—six by letter and thirty-four on profession of faith. The good 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 Christians, 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 Epworth League is sharing largely in the blessings of the revival."

WIARTON.—The anniversary services connected with the Methodist church here were held on Sabbath, February 14th, morning and evening. The handsome and commodious church was crowded to its utmost capacity at both services, several denominations being present. Rev. W. Torrance, of Gorrie, who was stationed in Wiarton some eight years ago, preached, morning and evening, and his discourses were appropriate, interesting, and instructive, full of sound doctrine well calcu-



## Our Family 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 troubled.

"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 Dumanoir, "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 denounce 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 francs, which were all my reserve, and offered them to get back the notes. The creditor 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 Rue Bertin-Poiree.

Reaching the fifth storey, at the landing 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 whiskers, she recognized Dumanoir! 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

Robert and the pretended creditor. They had counted upon her fright, upon her feebleness; 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 anger 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 ruined!"

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; I 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, Maurice 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 endeavored 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 theft had wished to profit alone, and, as it so often happens, the crime had been punished by a new crime.

Genevieve knew the thing only a long time after. So far the murderers have not been

discovered; perhaps they have submitted in 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 Maurice 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 taste 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 icy roadway. 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 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 him softly what troubles me, and when I get up I always have a lighter heart. You are still too young to feel this, but a day will come

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 eternity. 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 hymn, 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 throbbing 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 bells 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 unanswered questions "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"—*F. R. Havergal.*



ALL LETTERS CONTAINING PAYMENT FOR THE CHRISTIAN GUARDIAN, METHODIST MAGAZINE, 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 CHRISTIAN GUARDIAN SHOULD BE ADDRESSED TO THE EDITOR, THE REV. E. H. DEWART, D.D., 88 RICHMOND STREET WEST, TORONTO.

## THE CHRISTIAN GUARDIAN

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 answered 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 men 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 be 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 Lavaleye, 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 in election contests. Among other forcible things, he says:

"Our parishioners will accept remonstrances from a priest who keeps strictly within the bounds of his spiritual ministry, but not from one who opposed them in the political field, because they consider that in such a case he has usurped a position 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 alike messages of peace and the consolations of religion. How is he to do this if, in electoral warfare, he has openly contended with those who to-morrow, perhaps, may stand in need of his spiritual assistance?"

### THE UNITY OF ISAIAH.

Some time ago, we stated the main points in the Rev. Dr. John Kennedy's book on the "Unity of Isaiah." 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-lxvii., 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 school 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. Kennedy makes no strong points. As we have stated on a former occasion, in favor of the double 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 kingdom, should be lost in impenetrable oblivion, while the names of Haggai, Zechariah, Ezra, Nehemiah and Malachi, minor prophets, who lived in the period in which the "great unknown" is assumed to have lived, are carefully recorded.

### A WORD TO FARMERS.

As there are a great many farmers among our 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 forsake 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 mispent, 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 provisions by its published books, magazines

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.

### "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 GUARDIAN 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.

Remember, 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 ordain 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 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 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 the 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 its 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 Roman Catholic Church does not recognize the American view of the functions of Church and State. "Liberty," he also 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.

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 denounc-



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's 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 sturdily taking ground for the right, in opposition to views which, if they prevail in Methodism, will assuredly wither it up into a non-bearing mass of wood and leaf, as have similar views done in several branches of the Church on this continent. The composers 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 garb, is so 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 candid, 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 Feruley 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, came to Canada when a young man, and settled in Kiegeston, 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:

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

His funeral services took place at the Dominion Square church, of which Rev. S. P. Rose 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 well-known gentlemen are expected to be present. Dr. Lunn wishes us to say, that it will be gratifying if any representatives of Canadian Christianity, who may be visiting Europe,

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 Professor 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 lured 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 slums 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 bad 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 these are urgent appeals to the Churches to grapple resolutely, under divine guidance, with the vast and increasingly complete problem of city evangelization.

At the Parkdale Methodist church last Sunday able and eloquent sermons were preached in the morning and evening respectively by the Rev. 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 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 good word for it to some neighbor who does not take it.

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 illiterate.

At the meeting of the Quebec Branch of the Dominion Alliance, the Rev. Principal Douglas, of Montreal, delivered an eloquent and forcible speech, in which he scolded the corrupt politicians at Ottawa and Quebec. Though he did not spare the politicians at Ottawa, he reserved his heaviest fire for Mercier. His characterization of the ex-Premier is as fierce and blistering 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"—a little volume in memory of his mother. The reading of this book reveals a wealth of piety and tender affection such as finds 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.

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.

New Books and Periodicals.

MAGAZINES OF THE MONTH.

—*Harper's Magazine* for March opens with an article on the Canadian Northwest. "Personal Recollections of Nathaniel Hawthorne," by Horatio Bridge. W. D. Howells begins a new story entitled "The World of Chance." William McLellan contributes another French-Canadian story. Walter Besant writes of "The London of George II." Both the illustrations and the reading matter are good.

—In the *Atlantic Monthly*, Mr. Crawford's "Don Orsino" is continued. Miss Isabel Hopgood has a well written paper on Russian travel, called "Harvest-Tide on the Volga." Miss Agnes Reppier 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 Township" and other articles make a good number.

—*The Century* opens with an illustrated article on St. Paul's Cathedral, London. "The Naulahka" and "Characteristics" are continued. Other articles are: "Italian Old Masters," "Middle Georgia Rural 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, religious articles 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. Funk & 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 Conz 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 grammatical principles, a choice Hebrew vocabulary. All words used in the Hebrew Bible over fifty times, the most of those used between twenty-five 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 synonymy; and, still better, acquired a vocabulary sufficient to enable him to read at sight in the historical books of the Bible. There is no index, but instead, an unusually full table of contents.

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.

The Sermon.

DR. TALMAGE'S CREED.

And he came down with them and stood in the plain.—Luke vi. 17.
Christ 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.

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 Christians 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.

Is there not some mode of getting out of the way these non-essentials, 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 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.

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.

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.

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

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 long journey up and down the land that received him; not; here are so many persecuted souls; every hour of his life was under human outrage.

On another occasion, he showed how he felt about 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.

Christ on the plain. I care not from what side you approach him, you can touch him and get his help. Is it mental depression you suffer? Remember 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.

you a sailor and spend your life battling with the tempests? Remember him who flung the tempest of Gennesareth 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.

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 remembered that in his dissolute days he found it hard to get occupation because he could not present a certificate of good character.

Christ on the level. When during the siege 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."

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 Mount Blanc of their opinionativeness, and they have their opinion about God, and their opinion about the soul, and their opinion about eternity.

A Christ essay 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 hindrance, by what nervous strain of anxiety, by what adroitness. A Count of Italy was condemned to be put to death at Milan. The Countess, hearing of the sentence, hastened to Vienna to seek his pardon.

The Righteous Dead.

REV. JAMES GADDIS

Was born near Enniskillen, county Fermanagh, Ireland, in the year 1806. He became a class-leader 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.

WILLIAM WILLIAMS

The subject of this obituary was born in the county of Addington about fifty-two years ago, and died February 10th, 1891. He had never recovered from a severe attack of la grippe, which left him an easy prey to a heavy cold contracted while caring for his suffering patients.

MYERS DAVISON, M.D.

The subject of this obituary was born in the county of Addington about fifty-two years ago, and died February 10th, 1891. He had never recovered from a severe attack of la grippe, which left him an easy prey to a heavy cold contracted while caring for his suffering patients.

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.

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. E. A. Lucas, of Ridgetown, and two brothers, William and Ira, of the township of Dawn, and another brother, J. L. Davison, a well-known physician in the city of Toronto.

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.

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.

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.

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 her Christian principles.

The message came very suddenly when she was called away. On Saturday night she was seized with paralysis, and, with intervals of semi-consciousness, remained unconscious till the next evening, when she who walked with God was not for the Lord had taken her home.

J. W. PRING

MRS. GOODWIN, SEN.

Whose maiden name was Elizabeth Panting, was born at Bamsden, Oxfordshire, England, on February 8th, 1824, and died at her home in Minto, near Palmerston, Ont., on December 29th, 1891.

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.

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 Proverbs 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.

Her illness was brief and without much suffering—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.

JOHN BROWBRIDGE

Dearly beloved son of Mr. George Browbridge, 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.

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 Christianity was intelligently taught and practised, she early became a faithful attendant of the church and Sabbath-school.

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 that deep spiritual culture which touches all the avenues of life.

A service was held in the Methodist church at Florence, in which Revs. J. Reynolds, T. Durr, and the writer took part. A great company followed the remains to the Butler cemetery, where, as in the procession to the church, the Good Templars, of which lodge she had been a member, united to pay their last tribute.

MARY REBECCA FRANKLIN

Whose maiden name was Topham, was the youngest daughter of John and Rebecca Topham. She was born in Yorkshire, England, on June 14th, 1850, and with her parents came to Canada in 1852.

devoted wife, fond mother and consistent Christian. While in Michigan she was largely deprived 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.

J. W. PRING

Our Sunday School Clock.

INTERNATIONAL BIBLE LESSON.—XII.

[FIRST QUARTER.]

SUNDAY, MARCH 20, 1892.

REVIEW.

SCRIPTURE LESSON.—Isa. xi. 1, 2, 9; xxvi. 8, 4; Hil. 4, 5; lv. 1, 6, 7; Jer. xxxi. 83, 84; Ezek. 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.

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.

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.

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 deliverance, Lessons I., IV.; promises and hopes, Lessons I., II., VI., VII., XI.; a great Redeemer, Lessons I., V.; pressing invitations, Lesson VI.; the slow oncoming of the punishment, giving time for repentance.

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

III. The Three Prophets, Isaiah, Jeremiah, 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 without 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 echo of your voices will come rolling back, long after it has ceased to articulate, because it has been caught up and reverberated through the everlasting hills.

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.

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.

The fact of what has been is the assurance of what will be.

News of the Week.

The British forces in Egypt will be increased. Mr. Landry, of Quebec, has been called to the Senate. Chili declines to take part in the World's Fair.

THE ANNUAL MEETING OF THE Central Canada Loan and Savings Co.

Another Year of Progress Reviewed - A Very Satisfactory Report Presented - Election of Officers. The eighth annual meeting of the shareholders of the Central Canada Loan and Savings Co. was held at the head office, George Street, Peterborough, on Wednesday, Feb. 10th, 1892, at two o'clock.

WESTERN ASSURANCE COMPANY.

FORTY-FIRST ANNUAL MEETING OF SHAREHOLDERS. Report of the Directors and Financial Statement - Unusually Heavy Fire Losses of the Past Year - Favorable Position of the Company - Increase of the Capital Stock.

crease in the amount of losses incurred, and a marked reduction from the handsome profit balance which we were able to show as the result of our operations for the year 1891; and yet, notwithstanding this diminution in the profits on the business transacted last year, those of us who have watched from month to month the fiery record of 1891, and have noted the inroads which in many instances it has made into the surplus funds which companies have accumulated in more prosperous years, cannot but feel that we are exceptionally fortunate in making so favorable a showing as is presented to you to-day.

Dry Goods.

Do you realize, madam, that the new dress goods for spring are in line, waiting for your inspection and approval? It isn't easy to reproduce in black and white the gorgeous colorings and artistic effects of shelves and counters piled high with important novelties.

Table with columns: Description, Amount. Includes items like Cash value of securities, Canadian Bank of Commerce, British Bank of North America, etc.

Table with columns: Description, Amount. Includes items like Interest on deposits, debentures and bank, Expenses in connection with the meeting, etc.

Table with columns: Description, Amount. Includes items like Fire Premiums, Marine Premiums, Loss Re-Assurances, etc.

Table with columns: Description, Amount. Includes items like Dividend No. 60, Dividend No. 61, Sundry accounts written off, etc.

Table with columns: Description, Amount. Includes items like Capital stock paid up, Losses under adjustment, Dividend payable January 5, 1892, etc.

Table with columns: Description, Amount. Includes items like United States and State Bonds, Dominion of Canada Stocks, Loan Company and Bank Stocks, etc.



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Health and Disease.

DON'T INJURE THE BABY.

Don't fall into the popular habit of ascribing all of the complaints of the early months of infancy to teething.

Don't diagnose the presence of intestinal parasites until one or more of the worms have been seen.

Don't fail to administer a purge of castor-oil on the first appearance of greenish-colored stools.

Don't wean a child suddenly, unless such a course is made necessary by a sudden failure of the milk, or by sickness in the mother.

Don't permit a woman suffering from grave constitutional disease, such as consumption, to nurse her child.

Don't wean a child till after the twelfth month if possible to avoid doing so.

Don't permit a child to nurse from the breast after the eighteenth month.

Don't wean a child during the summer season, unless absolutely unavoidable.

Don't give a baby which must be raised artificially food preparations containing starch or its derivatives, glucose and dextrins.

Don't fail to thoroughly sterilize the milk used in the preparation of foods for infants.

Don't permit the bottle, which should be very simple in its form, to become in the slightest degree unclean.

Don't permit the baby to sleep with the nipple in its mouth.

Don't permit the milk to stand in the bottle. Throw what remains away after each feeding.

Don't fail to thoroughly scald the nipple, tube, and bottle after each feeding, and keep them in a solution of soda until the next using.

Don't give the baby the bottle to soothe the crying or fretfulness of temper. Such a proceeding is always harmful.

Don't forget that infants are liable to take cold easily, owing to the relative feebleness of the heart and circulation.

Don't limit the supply of fresh air and sunlight. A child can never get too much of these even when sick.

Don't expose the eyes of a new-born infant to a sudden or very bright light.

Don't permit a child to assume a sitting posture at an early age. Spinal curvature may thus be produced, especially if the infant be rachitic.

Don't anticipate the natural efforts at locomotion, otherwise the unsightly curving of the limbs may result, necessitating later operative procedures.

SUPPRESSION OF JUVENILE SMOKING.

It is doubtless desirable to place some check upon the use of tobacco by juveniles—a practice which is every day becoming more general, or at any rate more flagrant, but we know by sad experience that inebriety, whether of alcohol or other source, is not easy to control by legislative enactment.

would necessarily be to make it an fence to sell the weed to persons below a certain age, as has been done in regard to spirits.—Medical Press.

Medical.

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SEARCHES OUT AND REMOVES all Impure and Excess Matter. Sharpens the Appetite and Tones the entire System.

I CURE FITS!

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a medical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study.

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And all roughness of the skin. It dries instantly; it whitens the skin; it is not greasy or sticky.

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