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THE Christian Guardian

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Notes and Cleanings.

The Protestant Alliance are taking steps to call the attention of all the Protestant Churches to the Roman Catholic mission now in progress in London, with the view of opposing the teaching of error by a more earnest and faithful setting forth of the truth as it is in Jesus.

A striking departure in Chinese education was inaugurated at Tientsin, on the opening in December of the Imperial Medical College by his Excellency the Viceroy of Pechihli. The college has cost 30,000 taels, and will be under the administration of an English doctor.

The Emperor of China is now studying the English language, which no predecessor of his has ever done. The number of missionaries, which two or three years ago was about 1,300, has now reached nearly 1,600. There are five imperial scientific colleges, as well as three missionary universities and seven missionary colleges, each filled with students.

In introducing its report of Prof. W. H. Green's lecture in the notable series which Princeton professors have been delivering in the Wylie Memorial church, Philadelphia, the Press of that city says: "One distinguished orthodox rabbi of the Hebrew faith in this city has asserted that Professor Green is the ablest Christian expounder of Hebrew literature in this country."

The London "Times" correspondent at Paris says that an International University Alliance is in course of formation there. Its object is to "facilitate the passing of students from one university to another; and to promote travelling scholarships and the exchange of information, and to multiply period-celebrations, and to draw the attention of the universities to the question of introducing greater justice into international relations."

The Free Church of Scotland has opened a hospital by the Sea of Galilee on the spot where the Master's feet, no doubt, often trod. This hospital is established for the use of its mission at Tiberias. It has just been completed, and is roomy and elegant. It is especially appropriate, because it does the work that Christ himself did when he preached in the synagogues of Galilee and healed the sick who crowded about him.

It appears that the sole endowment of the Bampton Lectures at Oxford is a farm in Buckinghamshire. Owing to the necessity of heavy capital expenditure upon this farm, a debt has been incurred amounting to about £775. Under these circumstances, it has been decided to suspend the appointment of a lecturer for three alternate years, beginning with 1896. A similar measure was adopted about sixty years ago.—*London Academy.*

Mr. W. Vance Packman states that he has met at least one hundred priests who were formerly Anglican clergymen, and he is assured that two-thirds of the priests in England, Wales and Scotland are either ex-Anglican ministers or the sons of converts. The Oxford movement, corresponding to the present remarkable one in the Established Kirk of Scotland, had resulted in the secession to Catholicism of nearly one thousand ministers, many of whom, being married, could not become priests.

The American Congregational Church Building Society, of which Dr. William M. Taylor is president, reports more churches and parsonages built by the Society in 1893 than in any previous twelve months. The treasurer's report showed an increase of £2,800 on any previous year, the total being £36,480. "This is the first time," says the *Outlook*, "that many of his friends had seen Dr. Taylor in a position of responsibility since his severe

illness a year ago. A stranger seeing him would not have imagined that he had ever seen a sick day. His sturdy frame seemed as strong as ever."

It is reported from China that Cheo Han, the instigator of the riots and the fierce opposition to Christians and Christianity in 1891, has expressed his intention of visiting Dr. Griffith John, at Hankow, seeking to know something of the religion he has been opposing. If he becomes a convert it will introduce Christianity into the Province of Hunan, which has been almost sealed against the Gospel.

The commission of inquiry which is investigating the allegations of inefficiency against the French navy and the charges that the French coast defences are inadequate, has succeeded in obtaining a great deal of evidence sustaining the charges, which were in effect that the war vessels of France were practically useless as engines of war, and the coast defences so weak as to leave the country bordering the sea at the mercy of any first-class naval power.

Stephen Bonsal, in an article called "A Pilgrimage to Lourdes," in the *March Century*, says that five hundred letters are received every day at that famous shrine, addressed to Our Lady of Lourdes. They are never opened, and are supposed to contain petitions and prayers from those who are prevented from making the pilgrimage, and thank-offerings from those who have been benefited by their visits.

An English exchange says: Canon Wilberforce, of Southampton, is coming to Westminster Abbey. He will undoubtedly be a great addition to the popular preachers of the metropolis, if his health is maintained. Canon Wilberforce was a great friend of Mr. Spurgeon, and is pronouncedly evangelical in his preaching. He is, however, vehemently opposed to the doctrine of eternal punishment. He has taken a prominent part in the temperance and anti-vivisection movement.

Rev. John Parker, of St. James', Glasgow, writing on the Sabbath-keeping question, says that in Roman Catholic Cologne, he found this year the Lord's Day better kept than in Presbyterian Glasgow, the shops being closed and the churches filled. He sees no signs yet that the Church in any branch of it fully realizes the magnitude of the evil arising from the profanation of the holy day, or the difficulties that will have to be overcome in order to remedy it.

University extension has reached the continent of Europe. Courses of instruction of this character have been undertaken under the auspices of the University of Ghent with great success. A similar movement has been started in Brussels, where the society having the work in charge is presided over by the rector of the University. In both cases the lines marked out by the University Extension movement in England are closely followed.

The Russian newspapers report that in Kieff, the celebrated holy city of Russia, visited by many thousands of pilgrims, the depot of the British and Foreign Bible Society has been closed for six months by order of the Governor-General, Count Ignatieff. No reason has been given for this summary action on the part of the authorities, on which a London paper remarks: "Our astonishment is all the greater when we recollect how law-abiding has been the whole course of the Bible Society in the Russian Empire."

There are few classes of foreign immigrants more difficult to reach than the Poles. In the city of Buffalo there are nearly 10,000, and the only mission work among them is that undertaken by or through the Baptists. For several years a Sunday-school and preaching service was held among them with varying success, but since 1891 the work has taken a new start under the lead of a Polish minister. As the result of his labors a small church has been formed, and the audiences are increasing. Most of these people are classed as Roman Catholics, and there are five Polish Catholic churches.

Principal Rainy, of the Free Church of Scotland, does not see the way clear for Church reunion on the basis of the Episcopal overtures. He has put himself on record as believing that acceptance of the historic episcopate on the part of other communions is impossible. It would be to acquiesce in the repudiation of their own character as an authentic branch of Christ's Church, and to cut themselves off from all the Protestant Churches

refusing to follow it. This is the attitude of Episcopals, as Principal Rainy declares it: "They will not recognize the church standing of those who recognize them; and they only recognize the church standing of those (Greeks and Latins) who do not recognize them. Is not that an odd kind of catholicity?"

The "Indian Witness," published at Calcutta, says in its issue of December 23: "The number of missionaries landing in India the last three months of the year is so great that, with the exception of persons of unusual prominence, no attempt is made to record the names of the arrivals. The steamer *Carthage* brought thirty-one missionaries to Bombay on November 20, and about the same date another ship landed twenty-three in Calcutta. The number of arrivals this year is greater than ever before recorded."

In the preparation of the official History of the Columbian Exposition, it is expected that nearly a year will be consumed. It will probably consist of thirty octavo volumes of five or six hundred pages each. Director-General Geo. R. Davis is now in Florida preparing his report. There has already been considerable work done in preparing reports and compiling statistical and other matter, and the work will be advanced as rapidly as possible. It is thought that the report of the Executive Committee on Awards will occupy fifteen volumes of the history. When the history is completed it will be submitted to President Cleveland, and will be printed under the direction of Congress.

It is stated that Lady Henry Somerset and Miss Willard have been appointed the deputation to convey the world's temperance petition to the different governments. The petition has now over 2,000,000 signatures. Dr. Lunn has been requested by these women to organize a demonstration round the world. With this purpose in view a first-class steamship is to be immediately chartered, and a party of one hundred will be organized to accompany Lady Somerset and Miss Willard in this crusade. Dr. Lunn has arranged with Mr. William Pipe, the chairman's secretary of the World's Parliament of Religions, to act as managing secretary to the expedition and to accompany the party round the world. They will start from the United States at the close of the Woman's Christian Temperance Union national convention this fall.

The New York "Christian Advocate" of March 1 contained an article of unusual interest to Canadian Methodists on account of its references to the venerable William Case. Through the kindness of a friend, Rev. Dr. Buckley, editor of that journal, was privileged to read a letter written by Mrs. Hedding, wife of Bishop Hedding. This letter was dated May 4, 1832, and gives most interesting glimpses of Mr. Case in connection with his Indian work. At that time he was just finishing his Indian translation of the New Testament. The Sabbath school at Lynn Common, Mass., had sent through Mrs. Hedding a contribution of forty-two dollars, for which the following receipt was given:

"PHILADELPHIA, May 3, 1832.
Received from Mrs. Lucy Hedding forty-two dollars, being collections in the Sabbath school at Lynn Common, for the purpose of aiding the Canada Conference Missionary Society in establishing Sabbath-schools for the benefit of the Indian children."
WILLIAM CASE.

He then wrote what follows:
"William Case returns his Christian respects to the dear teachers and children of Lynn Common Sunday-school for their kind remembrance and affectionate regard for the Indian children in the wilderness."

"They will be gratified to know that we have four hundred Indian children in the mission schools, and that two hundred of them can read in the New Testament. Among these we trust will be found teachers of schools, interpreters, translators and ministers of the Gospel, who will carry the blessings of the Gospel and education to many thousands of their Indian brethren in the north desert."
"Your liberal donations will assist us in extending schools still farther into the wilderness. We are gratified to learn that the children, by an early and laudable economy of learning, by your industry, and saving of your small sums, you have been able to contribute the handsome sum of forty-two dollars for a benevolent purpose."
WILLIAM CASE.

It is not very wonderful that the knowledge of the composition of dangerous explosives is so widespread. This dangerous knowledge has been sown broadcast by pernicious teachers, whose implacable animosity against society inspires them to extend the science of destruction. Of the books serving this purpose, Most's work is one of the most complete. It is entitled "Scientific Revolutionary Warfare," and is published in New York, where it was first printed in German, English translations having since been made. This noxious handbook—which should forthwith be suppressed, burnt wholesale, its mere possession deemed felony—sets forth explicitly the proper method of using and preparing nitro-glycerine, dynamite, gun-cotton, mercury fulminates,

and bombs of all descriptions, with further instructions in making "carcano poisons."—*Das Echo Berlin.*

Lord Rosebery, Mr. Gladstone's successor as Premier of Great Britain, was born in London, May 7, 1847, and was educated at the same school and university as Mr. Gladstone. His title came to him from his grandfather, fourth Earl of Rosebery, his father being Lord Dalmeny. He was so young then, in the year 1868, that he never had a chance to go into the House of Commons, being obliged to take his seat at the beginning of his busy, energetic and independent political career. He has always been a prominent figure in public affairs, and was chosen by Mr. Gladstone to preside over the miners' arbitration conference last year. His smooth-shaven, round, intellectual face and serious manner inspire confidence, and his proven ability, allied with his rank and his favor with the Queen, made him a specially good man for the Foreign Office in the present Cabinet.

THE STORY OF A CONVERSION.

A Western paper recently published the following account of Rev. Dr. Robert McIntyre's conversion. The Doctor is well known as pastor of Trinity church, Denver, Colorado, and has visited Canada several times:

"One evening, Rev. Dr. Bushong, pastor of one of the Methodist Episcopal churches of the city of St. Louis, preached. For the first time in my life I heard a man preaching to me, and in ten minutes I was trembling from head to foot. I know the Holy Spirit had hold of me. I was introduced to the preacher, and I said I would like to have a talk with him, for his sermon had greatly moved me. He told me where he lived, and asked me to call the next day. I went, and we talked together for two hours. I advanced my infidel arguments, and he sought to reply; but I thought I had got the better of him, and when I rose to go I told him I was worse than when I came. He said, 'Do you mean to tell me I have failed to do you good?' and I said, 'That is exactly what you have done, sir.' He said, 'Do you know, sir, that I expected to fail?' Then he said, 'But I have a friend who never fails in these matters.' I did not then understand Gospel phraseology, and so I innocently asked, 'Where is he?' He said, 'Right here,' and then said, 'Let us kneel down right here and pray,' and before I really knew what I was doing I was on my knees. In a moment I saw I had lost the battle. When he talked to me I could answer him, but when he prayed I could not say a word, and oh, how he prayed! It reminded me of my brother's prayer for me years before. But I would not yield. On leaving him I said, 'I wish you would preach at the church to-morrow night.' He said, 'I will if you will be there,' and I promised to go.

"Every word he said in that second sermon seemed like a barbed arrow in my heart. After the sermon the usual invitation was given for seekers while a hymn was sung. I clutched the bench in front of me to keep myself from shaking. I could scarcely breathe. I said to myself, 'If ever I get into the street again I will forever keep away from this church.' My friend Grant was behind me, and, touching me on the shoulder, said, 'Go to the altar.' But the devil was rampant in me and my teeth were set, and I would not move. The preacher said, 'Sing another verse; some here are in the valley of decision.' Though trembling like an aspen leaf, I refused to move. He then lifted up his hands and said, 'We have done all we can,' and began to pronounce the benediction.

"Something within me said, 'If that benediction is pronounced and you go out unconverted, it is the day of judgment for you.' While the benediction was on his lips, I jumped out into the aisle and ran as if the devil was after me, and fell at the altar, for I had not strength enough to kneel. For a few minutes I did not know anything. When I came to myself they were singing, 'Jesus loves you just now,' and it seemed to me that it was the sweetest singing I had ever heard. It seemed that a great avalanche of rock had slipped down on me and I felt bound to the floor. I could hardly breathe, but was trying to pray.

"It seemed that I would die if I could not get relief. An old gray-haired mother in Israel came and knelt beside me, and heard me cry, 'O God, help me!' and she said, 'Do not pray that way; God will not hear that prayer. Say this: O God, for Jesus' sake, have mercy on me.' I took the very words from her lips and repeated them, and then the great mountain lifted from me and my heart burst into raptures of joy. Tears streamed down my face and all my darkness went away. Such a sense of victory filled the room that all knew that the work was done."

WHAT IS PENTECOSTAL?

The tendency noticeable in some quarters to depreciate salvation in the interests of a second blessing is nowhere more manifest than in the attempt to appropriate in this latter direction whatever is said about the Holy Ghost. To hear much of the talk on this subject at so-called pentecostal meetings and other such gatherings, one would naturally suppose that the Holy Spirit had nothing to do with regeneration. But the simple fact is that holy spiritual life is in every case from the Holy Spirit, due to his presence, operation and indwelling. And this is true whether the quantity of life be small or large. He who has only a little spiritual life has that little as directly from the Holy Spirit as he who has much. He has received the Holy Ghost in receiving Jesus Christ, whose earthly representative the Spirit now is, as really and truly as he ever can receive him, though he may not have come as completely under his influence or be as quickly responsive to his voice as he will be at subsequent periods if he goes forward.

Jesus said, "He that believeth on me"—that is, every believer—"out of his belly shall flow rivers of living water"—referring, as John explains, to the coming gift of the Spirit. The meaning clearly is that every believer will have the Spirit dwelling in him, and that indwelling Spirit will invariably disclose his presence by works of benevolence done, even as a river of water blesses the thirsty land through which it flows.

Peter's words on the day of Pentecost fully accord with this. He said to the waiting multitude, "Repent and be baptized every one of you, in the name of Jesus, for the remission of your sins, and ye shall receive the gift of the Holy Ghost, for to you is the promise"—that is, the promise of the Holy Ghost. The result was in exact accord with the word. Such as did repent had their sins forgiven and received the gift of the Holy Ghost—in other words, were not only justified, but were born again, receiving a new heart—that is, a clean heart, wherein the Spirit took up his abode.

We deny that there is any distinction made in the Bible between being filled with the Holy Ghost and receiving the Holy Ghost, or between being baptized with the Holy Ghost and having the Holy Ghost come upon one, or seal, or anoint, or dwell in one. A critical examination of the New Testament fails to justify the use of these terms, which has become so prevalent in certain modern circles. We affirm that these terms have a substantially equivalent meaning, and have no special reference to Christian perfection, but apply to all genuine believers who are born again and adopted into the divine family. Every person, when he truly believes, is baptized or filled with the Holy Spirit up to his capacity at that time, and having this spirit of adoption, or spirit of holiness, he cries "Father," and is made holy. Then, as he goes on, having it for his chief business in life to perfect this holiness which has been planted in him, to grow out of infancy into manhood, to become of full age, mature, perfect, he will from time to time have other quickenings, or blessings, or baptisms from the Holy Spirit. The more the better, certainly. But it is a manifest and deplorable mistake, fraught with much evil, to use language in such a way as to imply that the baptism of the Holy Ghost does not come upon the Christian till sometime subsequent to his conversion.

In one sense it is perfectly clear that Pentecost cannot be repeated. The Holy Spirit has come once for all to take the place of Jesus. The promised Comforter is here, and will not depart. His dispensation has been set up, and is going on. We have not the slightest need now to wait ten days or ten minutes for this precious gift to be bestowed or poured upon us. He enters our hearts just as soon as we are ready to let him in.

If there is a sense in which the word "pentecostal" is applicable to a meeting now, it is to a meeting where men are repenting of their sins and receiving the remission thereof. That is every person's private Pentecost in these modern times. And it cannot be right, as is so commonly done, to give the word an application which practically restricts it to a second blessing. The result must be to confuse the minds of the people, to pervert the plain meaning of Scripture, and indirectly to convey the very erroneous idea that a person may be a true Christian without being, up to the measure of his present capacity, filled with the Holy Spirit.

What we need most of all in these times is a clear, consistent, steadfast deliverance from all Christ's preachers and people as to the greatness of being a genuine Christian, the wide compass and high reach of that too-much-belittled word. We need to re-read some of the strong, explicit declarations of the Apostles, as applicable to all true believers now as they were to the believers whom he addressed. A few such words as the following: "Ye are the temple of the living God, and the Spirit of God dwelleth in you." "Ye received the Spirit of adoption." "In whom having also believed ye were sealed with the Holy Spirit of promise." "Ye have an anointing from the Holy One." "The anointing which ye received of him abideth in you." "Who also gave us the earnest of the Spirit in our hearts."—*Zion's Herald.*

George W. Childs was won from the Presbyterian to the Protestant Episcopal Church by Phillips Brooks during his rectorate in Philadelphia.

Woman's World.

The Pioneer Cabin.

The great "White City," with its peerless beauty of design, has passed into history. The old and the new world vied with each other to make the Columbian Exposition one of regal splendor. Within its walls were enshrined the treasures of many lands, and the works of genius in science and art. In short, the best thought of the age, wrought out in wood and stone, and graven in marble. Here were the strides of mechanism, the sheen of costly fabric, the quivering of flashlights, the plashing of fountain and the rippling of waters as the gondolas glided adown the lagoons, by the side of which exquisite statuary mounted guard over the throng passing to and fro. Yet, amid such wealth of display the nation had not forgotten its earlier days, and the pioneer cabin was assigned a place. Visitors intent on sight-seeing wandered down in groups to the early settler's home, entering with an air of reverence, as if in sacred precincts or on holy ground.

It is fast becoming a matter of regret that so little remains to tell of the early surroundings of the first men and women of our nation. Even in New England, where the little band of pilgrims left the old world for conscience sake; even in New England, where they framed their houses and their laws with equal care, but few dwellings have survived the hand of time. The one erected in the grounds at Chicago might be regarded as somewhat typical of life further west.

A slight sketch may not be amiss. It was rudely fashioned from the trees of the forest, after the manner in which the pioneers built their log houses some seventy years ago. On the outside, close beside the door, were the skins of two or three wild animals, nailed firmly to the logs to dry. The said animals having been cut short, no doubt, in the climax of their predatory careers by the whizz of a musket-ball, or the sudden collapse of a steel trap. In one corner of the interior stood a high, old-fashioned bed with a canopy. By its side, a bureau, upon which the large family Bible lay open, with a book-mark placed upon it, likewise a pair of spectacles. An old arm-chair was drawn up before the old fireplace, which contained the charred remains of some logs. A tallow candle in a quaint old candlestick, and an unfinished stocking graced the shelf along the wall. A high cupboard, close by, displayed row after row of the traditional blue dishes of our grandmothers, cups, saucers and plates alike, fantastic in design of flower and figure. Bunches of herbs and festoons of dried fruits hung from the rafters. A table along the wall, a musket in a niche in the fireplace, and a spinning-wheel in the foreground, complete the picture. Replete with minor touch and detail, in a sense it was incomplete. It was suggestive more than anything else. A memoir of the brave men and women who threaded the mazes of the forest, in little bands, to form settlements in the interior. A memoir of the passing of a race hale and of iron sinew; a race, much of whose vigor was due to the free, open, out-of-door life they led. Tradition does not say they were troubled by insomnia, or dowered with more than an ordinary supply of nerves. It does say that there were several unique characters among the feminine dwellers in the forest; characters who held certain decided opinions of their own, and who did not hesitate, did occasion demand, to give vent to these same opinions with perhaps more of candor than politeness. But rest in peace, the intent was good. In the absence of newspaper and periodical, hemmed in from the sayings and doings of the outside world by miles of forest, they were left to their own resources; hence the centres round which the social life of the little community revolved. The interests of the settlement formed a world by itself. Most of the people were as well informed regarding their neighbors' affairs as they were regarding their own. The long winter evenings were spent around the fireplace. Here the daily gossip abated much in interest as stories were related of the things which happened "down east" when the narrators themselves were young. Most of the articles in daily use were of home manufacture. The sap of the maple, in favored districts, supplied syrup and sugar; the venison broiled over the fire; the bread baked on the hearth; the flax was spun into fine linen for household use; the wool was woven into flannel to furnish the gray homespun. They were gifted, these pioneers, with an amount of endurance which scorned hardship, or even the semblance of fatigue. To ride forty miles to mill and home again, carrying a sack of flour thrown over the horse, was an oft-repeated task. To these men and women we owe much; they rendered our present attainment possible, and smoothed the pathway for those who followed in their footsteps.

There was much of solace for them in the "Pilgrim's Progress" and the "Saint's Everlasting Rest." Their declining days were marked by a sublime faith in "the promises." Some of the light from the "homeland" rested on their faces as with a benediction. Their dwellings are deserted now. One by one the boys and girls wended their way to college and seminary, thence to statelier homes of their own. The little brown hands that played about the door, gathered the wild-berries and carried home the string of trout from the brook, have long since gone

hence. You will find them in Senate and Congress and the "White House," for the children of the pioneer cabin are in the nation's foremost ranks.

St. Paul, Minnesota. MARGARET MORAY.

"Grievous Words Stir Up Anger."

A STORY FOR GIRLS.

Two beautiful girls! One leaning lightly against a bookcase, insolent scorn in every feature of her fair young face, listless contempt in every line of her girlish form. The other, standing erect in the middle of the room, an almost demonic rage in her beautiful eyes, her white teeth clenched into the fold of her crimson lip.

"Your half-witted friends wield a most pleasing influence over you," drawled the girl who was supporting herself against the bookcase. "Every time you go into town to spend a day or two with the charming creatures who make up your 'set,' you acquire some new grace of manner. It won't be long before you will become as delightful as Nettie Carver, whose only aim in life is to catch a beau."

"Be still, I say!" cried the angry beauty in the centre of the room. "If you dare to speak so insolently of my friends, perhaps I may get in a word or two about your own clodhopper 'set.' Whatever I do, I am not driven to seek my friends from those beneath me."

"Come, come, girls," broke in a tired-looking woman, who was trying to darn a wrecked stocking by the light of an inadequate drop-light, "you are getting too awfully quarrelsome to endure. You never used to be like this! Why, I can remember you as the sweetest, most loving sisters in the world, when you were little."

"Let her hold her impudent tongue, then, if we are not to quarrel. An angel in heaven couldn't keep its temper and live with her!" cried the elder of the two.

"The trouble with you is, you don't know enough to control yourself. You have degenerated into a perfect idiot since you began to associate with the tribe you call your set. All you can do is to go around with your hair screwed up in curl-papers, cold cream on your nose, and the ability to howl like a hurt kitten every time anybody crosses your sweet temper."

"You little devil!" cried the elder girl, goaded to fury by the manner and tone of her aggravating sister. "I wish you were dead!"

As she spoke, she caught a bound volume from the centre-table, that was covered with choice books, and sent it hurtling at her sister's head. Her girlish aim and her blind rage sufficed to send the missile clear of its mark; but without waiting to see the result, and with a burst of sobs that fairly shook her slight form, the furious girl rushed from the room.

Dorothy Vaughn and Beatrice, her sister, were the victims of a somewhat weak mother's indulgence. They had never been disciplined in the slightest degree. They had been allowed to come up, as the wild cucumber-vine does, without trellis or training. They had warm hearts, great personal attractions, and many generous and lovable qualities. But their mother had been to them only a mother in name. She had not sent them regularly to school, because she found it too difficult to keep them suitably prepared for school routine. It was not always convenient to rise early enough in the morning to insure them a good warm breakfast; it was decidedly inconvenient to furnish them with a lunch, consequently the girls were sure to run down before the middle of the term, and develop all sorts of ailments that result from inadequate nutrition and irregular habits. They were obliged to be taken out of school so often that finally the project was abandoned altogether, and at the ages, respectively, of sixteen and eighteen they were allowed to call their education finished so far as text-books were concerned, and found themselves turned loose in the library to train their immature minds according to their own choosing. Being the possessors of more than the average refinement of taste, their choice of books never introduced them to the pernicious or debasing in literature. They read the best, but they read with neither moderation nor good judgment. They feasted among the great masters, somewhat after the pattern of a boy who is turned loose in his grandmother's jam-closet.

In the running of the domestic concerns of the household there was the same lack of a guiding hand. Meals were served at all and any hours; dishes were wiped on linen napkins. Nobody ever got up until he or she was ready; the pet dog slept in the most delicate parlor chair, and the lamp-shades were always dim and dirty from a chronic system of neglect.

In this ill-ordered home the two girls came up like twin roses, that, lifting their pink faces over some wayside fence, with no hand to aid in the development of their beautiful growth, and no judicious skill to protect them from a too prolific and luxuriant leafage, find themselves dwarfed and stunted in what should have been a most royal bloom.

No sooner had Dorothy—the elder sister—dashed from the room, than Beatrice, or "Trixy," as she was generally called, abandoned her position by the bookcase, and sank, pale and trembling, upon the lounge.

"She would have killed me if she could!" were the first words from her white lips.

"Oh, my poor children!" moaned their mother. "My poor, poor girls! What is to become of you? These scenes are aging me more rapidly than my years, and, if they continue, I shall pray God to let me die!"

"Why didn't you make her behave herself?" cried the still trembling Trixy. "If I were a mother and couldn't keep my own child from being a murderer, I would trade myself off for a broad-and-butter plate!"

"You are a poor, saucy child, and I don't wonder your sister loses her temper with you."

"Well, whatever I am, I am not an assassin yet, and I don't throw books at people's heads! Next thing, she will toss a chair or the piano-stool, and she can't help hitting me with one of them! When she sees me dead at her feet, perhaps she will be sorry. Anyway, I don't care. I'd just as lief be dead as not!"

While the mother and daughter were talking, there had entered the room a quiet, little woman, who wore a silk tea-gown of pearl-gray tint, and in her lace-covered bosom a bunch of violets was beginning to wither. The perfume of the fading blossoms announced her presence even before she spoke.

"Is anybody hurt? I thought I heard a voice crying, as though someone was in pain."

"Oh, it is only the children fighting again," replied Mrs. Vaughn, patting her eyes as she spoke with a handkerchief dipped in lavender water.

"I am so sorry to hear that," said the little woman, whom they called Aunt May. "Tell me all about it, Trixy, dear."

As she spoke, she settled like a bird upon the head of the lounge, where the now sobbing girl was lying, and tried to lay her cool, soft hand upon the hidden brow.

"Oh, it's nothing much! Only Dorr tried to kill me because I found fault with the company she keeps."

"But how did it all begin?"

"Why, Bert Floyd came up this morning to ask me out to a candy pull. You know he is clerk in Mr. Gamp's grocery, and Dorr is always picking at him because he isn't a dude like her own half-wits! When I said I was going, and that he was just as good as the dudes she goes with, she got mad, and I suppose I did, too. Anyway, she tried her best to kill me, and I wish she had!"

"Why don't you fly to your room, dear, when you find these fighting spells coming on? You know, Trixy darling, you have an awfully provoking way of saying things. God would help you, I am sure, if you asked him. He has helped me. I wish you would try!"

"The best and only thing to do," broke in Mrs. Vaughn, "is to separate the girls. I shall send them each to a different boarding-school, and have them disciplined."

"You can't put a loaf of bread back into the oven and re-bake it," said Aunt May. "The girls have grown to be almost young women, and their characters are too nearly formed to begin anew with school discipline. They have got to help themselves, and they are not my brother Henry's children if they can't!"

"What is the use of trying?" moaned Trixy. "Dorr hates me, and I hate myself!"

"Let us go and find Dorr, and talk it over," said Aunt May.

After considerable coaxing, Trixy was persuaded to dry her eyes and join in a search for Dorothy. They went upstairs to the girl's own pretty little room, but Dorr was not there. They opened the closet-door, where a half-dozen girls' gowns lay tossed upon the floor, but the closet held no repentant Dorothy. They went to every chamber in the cottage; they ransacked every cubby-hole; they looked under every bed—but no sign of Dorothy met their anxious eyes. They called, implored, commanded, and finally, with frightened faces, acknowledged the fact that Dorothy was not in the house. Then they went to the woodshed and to the cellar. A half-hour had passed, when the now thoroughly alarmed trio assembled in the parlor to plan further search for the missing girl.

(To be concluded next week.)

Mrs. Henrietta Myers, who died at Decatur, Ind., recently, left \$10,000 to the poor of New York city.

There are said to be in England 120,000 barmaids of public-houses, whose hours of work average from fifteen to eighteen on week-days and from seven to nine on Sundays, with only one Sunday off per month.

A careful statistician has found that of the workingwomen in Chicago eighty-four per cent. earn just a living—not one cent more. Fourteen per cent. save a little every year, and the remaining two per cent. do not get enough to keep them from running in debt.

The death was recently announced of Mrs. Elizabeth Oliveria Prescott, a direct descendant of Oliver Cromwell. Her grandfather, who was named Oliver Cromwell, was the last of the Protector's descendants to bear his name. Mrs. Prescott was ninety-one years old.

When the Queen of Madagascar shut up the saloons in her kingdom, and the ex-saloon-keepers asked for compensation, she replied: "Compensate those whom you have wronged, and I will pay the balance."—*Sea.*

SPECIAL ARTICLES—No. 10.

REGENERATED HOMES.

BY W. GARDEN BLAIRIE, D.D., LL. D.

It is now fully thirty years since one of the best and ablest women of England wrote a book entitled "Ragged Homes and How to Mend Them." The rags to be mended, or rather the evils to be removed, were of various sorts. Broken glass and broken plaster were not the worst of them; ignorance, sullenness, quarrelsome tempers, habits of gossiping and evil speaking, indolence, love of drink, and all the usual consins and concomitants of such habits were far harder to deal with. But the lady was a wonderfully skilful mender, and many of the homes to which she applied her hand were so wonderfully transformed that no one would have known them. And she got such wide fame as a home-mender that people came to her from all quarters and asked, How did you do it? Do give us your recipes, for we have at our own door a vast amount of similar work that perplexes and even baffles us.

The lady was Mrs. Mary Bayly, of London, who is still alive at an advanced age, but through ill-health almost entirely confined to her couch. Her husband was a sailor, the late Captain George Bayly, an "elder brother" of the Trinity House. They were like-minded, Christian people; kindly, warm-hearted, deeply touched with the love of Christ, and eager to reflect on the homes of the miserable the sunshine that had been poured on their own hearts. The writer of this paper had the great pleasure of being acquainted with them for many years, and still numbers Mrs. Bayly among his particular friends; and with a warm personal affection for herself he combines great respect for the common sense and Christian wisdom which have always marked her work as a philanthropist.

The scene of her labors as a home-mender was a miserable district called the Potteries, in the aristocratic suburb of Kensington, in the west of London. In recent years the place has been swept away; it was a strange eye-sore in such a situation, but a generation back London here and there presented extraordinary combinations of grandeur and degradation in contact with each other. The chief industry of the place was pig-feeding, and the whole locality might fitly be called a pigsty. The inhabitants were little above the animals they fed. They were ignorant, dirty, ragged, and drunken. Most ladies would have despaired of such a neighborhood, and turned from it with disgust. Not so Mrs. Bayly. She had full confidence in the regenerating power of the Gospel of Christ, and laid great stress on texts like this: "Such were some of you, but ye are washed, ye are justified, ye are sanctified in the name of the Lord Jesus, and by the Spirit of our God."

In grappling with her work, the one desire that filled Mrs. Bayly's mind was the regeneration, physical and moral, of the people's homes. All through her life she had been burdened with the feeling that through mismanagement and the absence of the Christian spirit innumerable homes, that ought to be abodes of sunshine and happiness, and nurseries of useful Christian lives, are turned into dens of disorder and discontent, and send out unhappy beings into the world to become in due time parents, and propagate the mischief and the misery in which they have themselves been brought up. And the one aim of her life has been to make home a sanctuary of love and peace, and to provide for the upbringing of the children in an atmosphere of cheerfulness, contentment and Christian joy.

Accordingly, her first step in dealing with the Potteries was to establish a mothers' meeting. But it was not deemed enough to open a hall with a comfortable fire, sing a hymn or two, and either give a suitable address to the mothers, or get a clergyman or missionary to speak to them. All the resources of Christian tact and wisdom were employed to gain the confidence of the mothers, to make the meeting a real attraction to them, to let them see what their homes too often were, and what they might become, to awaken and strengthen all motherly and womanly feelings in their breasts, to reveal to them the faults that ruined their homes, and the method by which they might be regenerated. It needs hardly to be said that Mrs. Bayly expected little good to come from anything short of the power of Christ working in the hearts of the mothers and generating that love and respect for husband and children which would make them patient, gentle and affectionate. Mrs. Bayly was much occupied with her own family cares and other duties, but the help of a devoted Bible-woman and an excellent city missionary was of the greatest benefit. Besides the ordinary appliances of a mission, a workman's hall was erected, which proved an invaluable means of good. It was, we believe, the first of the kind, but it was followed by many more. While it remained it was carried on with great life and spirit, a contrast to many such institutions which, from want of tact and energy on the part of the conductors, have an air of languor that shows how little good they do. Of course abstinence was one of the great features of the movement, and the hall was the great centre of operations. Upwards of nine hundred signed the pledge, and of these two-thirds kept it. With regard to the money aspect of the abstinence question, taking only four hundred as the number of rigid teetotallers, and ten shillings (two dollars and a half) as the average spent of each on drink, the saving effected was £200 (\$1,000) a week, or in one year £10,000 (\$50,000). Out of this saving the tailors, drapers, butchers and bakers of the neighborhood profited abundantly, and a wonderful transformation became apparent on every side.

In answer to the requests of her friends to tell them "how to do it," Mrs. Bayly many years ago published her book "Ragged Homes and How to Mend Them." The present writer remembers well her visit to Edinburgh in 1863, and her introduction to Dr. Guthrie. It needs not to be said that the author of "Ragged Homes" and "A Plea for Ragged Schools" drew most cordially to each other and became lifelong friends.

Thirty years have done much, but they have not abolished ragged homes. No, not nearly. Home wisdom is still deplorably lacking, and home misery is the result; and this is not confined to one class of society. Mrs. Bayly has seen ragged homes under noble roofs and lordly surroundings. No more striking case of this could be found than that of the first of recent philanthropists—the late Earl of Shaftesbury. Neglected at home, and brought up in the

coldest and most loveless atmosphere, he seemed never to know that joyousness of heart which is the natural heritage of children. He used to say that at school, as the holidays drew near, he was miserable because he was going home, and as they drew to a close he was miserable because he was going back to school. Rich mothers living in pleasure, if they don't make ragged homes in the common sense of the word, make them very ragged morally, and may well tremble to think what answer they shall give at last to the question, "Was it not your duty to make home happy to your children?"

The subject being still vitally important, Mrs. Bayly, with the help of her daughter, has written another book, presenting briefly the results of her more mature experience, under the title "Home Weal and Home Woe." (London: Nisbet & Co.) It is full of the fruits of mature wisdom, but, in a few lines at the end of a paper we find it absolutely impossible to convey any adequate idea of its contents. We limit ourselves to a single incident, as showing the combination of faithfulness and kindness with which she worked. One evening, at a temperance meeting, missing a mother who was in the habit of going out to work, she asked "Does anyone know if Mrs. D— will be here to-night?" A woman replied, "Oh, no; she has had one of her children burnt to-day." "How unfortunate!" exclaimed another; "this is the second she has had burnt." "Don't say 'unfortunate,'" struck in Mrs. Bayly; "it was a wicked and cruel sin, and a great sin in the sight of God, to leave a child where it could set itself on fire. The cries of that little sufferer have gone up into the ears of the Lord God of Sabaoth." Herself at a white heat, she pleaded for little children as she had never done, and the meeting was set on fire. Not a stitch of work was done that night; all ordinary ways of proceeding went to the winds. The Spirit of God moved in the meeting, convincing the mothers of sin in neglecting their children. They knelt down, weeping and praying. They said they could not go on as they had been doing; but if their husbands brought them so little money, what could they do? Mrs. Bayly gave them suitable counsel, but asked them to call on her one by one during the week. Many a sad case was spread before her. One who thus came told how in her absence one of her little boys had wandered out, and got so wet and chilled that he contracted an illness which ended in hip disease, making him a cripple for life. At the meeting this poor woman had been terribly overcome. Going home, she had told her husband all about it, and the man was as distressed as the woman. They tried to do better, but the remembrance of the past could not be wiped out. Not long after, the father died, and his mourning cry, "Poor, poor Johnnie!" showed that to the last he was agonized on account of his thoughtless cruelty.

Drink was the great manufacturer of these ragged homes; and drink involved drink-sellers. As the people became teetotallers, the drink traffic suffered. Some of the publicans had to give up, simply for want of custom. One of these landlords, observing that the people had quitted company with drink, did the same. He took to a legitimate business, which prospered. Many years afterward he was asked how he was getting on. "Oh," he said, "we get on steady. We have enough for all our wants, and more, thank God. My wife is a good business woman, and we are never ashamed of what we are doing now. Our children are all growing up respectable—what they would have had little chance of doing if we had stayed at the public-house. The Hall did a deal of good, but it never did a better stroke than when it turned my wife and children out of that public-house. My wife and me are often saying it is the best thing that ever happened to us all our lives."

Bravo, publican of the Potteries! Many a publican and publican's wife agree with you in their secret hearts, but they have not the courage to follow their convictions, and it is terrible to think of the alternative—carrying others and drifting themselves to misery and ruin. Edinburgh, Scotland.

Correspondence.

LETTER FROM JAPAN.

DEAR SIR,—Our Japan work, like all things that live, is constantly showing movement, and this movement, as is always the case, has its dark and bright sides. Perhaps the darkest side in our case is that the work wears out the workers with sad rapidity. Dr. Eby has at last had to go—at least for a time. It has been known for some time back that his strength has been giving way, but he hoped, and so did the rest of us, that he might be able to withstand the adverse influences of this climate until his next furlough, which would be due in a year or two. This Conference year, however, had not gone far until it became obvious that the most that could be expected was that he might finish the year. But before Christmas even this hope had to be yielded, as it became clearly inadvisable that he should remain any longer. We doubt not that a winter and summer at home will send him back ready for a new campaign, and with his facilities, the material side of which the Board will no doubt render as perfect as possible, you may expect to hear of glorious times in Hongo. Indeed, the signs of the times would indicate that a revival is at hand throughout the whole field. There have been long, tedious years of sowing, and a great deal of sowing has been done, too. It is marvellous, considering the time the work has been in progress, how much is known of the Word of God throughout the country. And now there is a spirit of unrest on the Church, and the general cry is for power. Let all the brethren at home pray more earnestly than ever before for the work in Japan, and there'll be a shout in the camp before long. May God grant it. Amen.

In the meantime, our forces, as far as the mission is concerned, are tremendously depleted. Within scarcely more than a year Mr. Saunby, Mr. Cassidy, and now Dr. Eby, have gone from the evangelistic work. A mission with evangelistic forces several times as numerous as our seven, could not, with impunity, lose three men like these. The rest of the brethren wouldn't hesitate to assign them a foremost place in their work, nor do I think that a like place would be refused them by the evangelistic staff of the whole missionary community here. Within the same period, too, our Nestor—or not ours only, for he was claimed by the whole community—has left us. Dr. Cochran held a unique place in this field. As far as I know, he was the only missionary who ever came to the field who, before he came, had reached the highest position in the gift of his Church. And he was a conspicuous demonstration of the fact that

it is character that does the work in the mission field as well as elsewhere. Just let me say, by the way, that I sincerely believe, with a great many other students of modern missions, that one of the most fatal mistakes that the Church of to-day is making, is in not "separating" unto God for the foreign field more Barnabases and Sauls. Dr. Cochran came somewhat late to the field, and had his stay broken by an absence in the midst of it of five years, so that he never got the language freely enough to use it with anything like facility. Not only did he suffer this disadvantage, but he spent most of his time in and about Tokyo, and yet few men have ever labored in the field who have exercised an influence so pervasive and widespread as he. I remember a few years ago speaking to a young man away in the south of the Empire, hundreds of miles from any place Dr. Cochran had ever been, who had no idea that I was related in any way to the Doctor, who told me that the four names of missionaries that were known to everybody in Japan, were Xavier, Nicolai, Verbeck and Cochran. And little wonder that he was not only so widely known, but held in so high regard wherever he was known. For years back his kind words and wise counsels had been looked for on all hands, by foreigners and Japanese alike, and never looked for in vain. When it became known that he was about to leave the country, first there was a general move on the part of our own Church to see whether he could not be kept, and when this was found to be impossible, all classes joined to say a "Good-bye," as few have ever heard it said, even in Japan.

May I mention an amusing incident that occurred at the farewell meeting held for him in the Azabu church? Amongst the many testimonials presented, there was one of a most unique character. A young man who has for many years been studying theology, and what not besides, and who has perhaps more memory than gumption, came forward during an intermission and asked someone to introduce him to the Doctor. When this was done, he coolly backed up a half dozen steps, and addressed to Dr. Cochran, but in a voice for all to hear, an oration, ponderous in its utterances. He spoke in English, but cited Hebrew and Greek and Latin and German and French, and enough other languages to arouse the envy of the most ambitious sophomore, but his greatest triumph seemed to be in breaking down distinctions between these various tongues, as far as at least as sound is concerned. Now that I have touched on the ludicrous side, I remember that one of the testimonials given in English, wishing to say something particularly complimentary, called the Doctor a "sign-board."

As far as the mission is concerned, our sense of loss at the Doctor's departure, is in some sense mitigated by the reflection that the home Church will, we trust, for many years have the advantage of his valuable services in the pastorate, as well as in her councils. EBER CRUMMY.

WAY TO SUCCESS IN LIFE.

DEAR SIR,—A short article in the New York Independent, by the Rev. Reginald H. Howe, on "Success in Life," seems to us to deserve some special attention. He tells a story and points a moral. The story is of the Bishop of Lichfield, who, being asked by a person, with the avowed object of puzzling him, "My Lord, can you tell me the way to heaven?" answered promptly, "Turn to the right, and go straight ahead." The answer of his Lordship was at once witty and wise. The man who will follow faithfully this direction will not lose his way, or fall in the attainment of the highest end of human pursuit. And the beauty of it is its simplicity. There is no going back to the past required, no going up to heaven or down into the earth, but simply turning to the right. There may be difficulties in the way of doing this, but they are chiefly in ourselves. It is our want of confidence in the right that is the most serious impediment. It is not a little thing to have such confidence in it as to follow it, though it leads through fire and through water. But nothing less than this can enable any one to make the best of life.

But Mr. Howe holds that the Bishop's answer not only points out the only path that leads to heaven, but the path that with equal certainty leads to success in life. "The direction given," he says, "is as good for one as the other." But what does this mean? Whether this be true or false depends upon the definition of success. From the illustration given by Mr. Howe it would seem as if he uses the word in the sense in which it is ordinarily understood in the market and on the street. And it must be admitted that choosing the right and persistently clinging to it at all times and in all circumstances has its advantages even in this respect. There are many in circumstances of comfort and respectability who, humanly speaking, owe all that they possess to the fact that early in life they turned to the right, and ever after went ahead. "Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come."

And yet the man who chooses the right path in the hope that it will lead him to riches, or honor, or power, or pleasure, or any form of worldly success, is pretty sure to find himself grievously disappointed. To choose the right from such motives is an impossibility. Right means right action from right motive. How can one know that he chooses the right at all when it is associated in his mind with other things, and things, too, that have no necessary connection with right living? Besides, the way to eminent virtue, as Horace Greeley once said of the path to greatness, often, if not always, lies "across burning ploughshares." The man who chooses the right must do so for its own sake, not only without hope of worldly advantage, but with a distinct understanding that to follow it with a steady and unflinching step may possibly involve the loss of all things.

But what is success in life? Is it not to make the best of it? But the man who chooses the right, and steadfastly and heroically adheres to it in the face of danger and loss and suffering, does this *ipso facto*. Every step in such a life is marked by the most splendid success. He may put little in his pocket or to his credit in the bank, but there is a wealth which cannot be computed in dollars and cents, and which figures have no power to express, which is beyond the reach of moth or rust, or fraud or failure, that is gathered into the very being of the soul itself, and is as imperishable as its possessor. This lies in the way to heaven. Heaven is a character as well as a place; and the character must be acquired before the place is entered. It is the glorified humanity of Christ that gives to heaven whatever of locality it possesses. The two ideas which are associated with it in the minds of those who look forward to it under the guidance of divine revelation, are the vision of Christ and conformity to his character. All beyond this is involved in impenetrable

mystery. "It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." But Christ must be spiritually apprehended before this beatific vision can be realized. We must live with him on earth before we are prepared to live with him in heaven. And if to know Christ, to live in habitual and ineffable communion with him here, and, as the result of this intimate and continuous intercourse, to be changed from glory to glory into his image, is what is meant by success in life, we have only to turn to the right and go straight ahead in order to secure it. COM.

MISSIONARIES FOR THE INDIANS.

DEAR SIR,—It is a matter of surprise that, after so many years of successful labor among the Indians, and so many thousands have been gathered into the churches, there are so few native missionaries. It cannot be that, when Indians are converted, the love of God in their hearts does not produce the same desire for the salvation of others that it does in the hearts of white men. Many incidents come to light showing that the Indian converts have a longing desire for the salvation of their fellows. But still there are very few who engage in missionary work, and the question comes up, Why so few?

It is reasonable to suppose that an intelligent and devoted Indian would be more adapted to work among his own people than a white man, provided that he had a sufficient knowledge of the plan of salvation. In view of these facts I would like to ask the following questions:

- 1. Have young Indian converts received sufficient encouragement to prepare for and engage in evangelistic work among their own people, or are they led unconsciously, or otherwise, to expect that the work will and must be done by white people?
2. Is it not a mistake to require too high a standard of education before they can be employed in evangelistic work?
3. Could not some steps be taken by which the native converts could be encouraged to engage in work among their own people, and aided in preparation therefor?

I do not mean to imply by these questions that the matter has not received the serious attention of our devoted missionaries, but it might result in great good if some of our honored brethren would give us some of their thoughts and experience on this subject, and suggest some practical plan.

Another thing to be wondered at is, that there are so few of our educated and Christian young men and women who are offering for work in this great harvest-field. Here the Christian teacher will find a fine opportunity to work for the Master. There are 3,300 heathen people right here in Manitoba without teacher or missionary stationed among them, and many of the bands are located in the midst of, or adjacent to, thriving settlements of Christian people, so that the sacrifices, by way of isolation from white people, would not be very great.

The proper spirit for the true Christian is that expressed in the following beautiful lines:

"When immortal souls are dying,
Lord, we would not think of rest;
But we ask a field of labor,
That will serve and please thee best.
Anywhere thy steps to follow,
On a desert though it be;
Anywhere if thou but lead us,
Anywhere, O Lord, with thee."
"Pray ye, therefore, the Lord of the harvest, that he send forth laborers into his harvest." W. K. BOISEVAIN.

NEWS FROM CARDINAL CIRCUIT.

During this Conference year, so nearly at an end, this circuit has been blessed of God, both temporally and spiritually, in a very satisfactory manner. Three new brick churches have been erected at the appointments of Cardinal, Mainville, and Shanly, respectively, making in all six brick churches on the circuit.

Several efforts having been made towards the construction of a church at Cardinal, the people seemed to imbibe an unusual degree of inspiration from our resident pastor, and boldly took up the work, which they have thus far carried along so successfully and nearly terminated. Dedicatory services have been announced for March 14, 1894. The total cost will approximate \$8,000.

On July 11 last, the corner-stone of the new church was laid at Mainville by Rev. W. H. Graham, of Kemptville. The work was vigorously pushed on and completed by dedication day, December 19. The dedicatory services were conducted by Rev. G. Rogers, of Iroquois, chairman of the district, and Rev. F. C. Reynolds, of Gananoque. A close estimate of the cost would put it about \$2,500.

Work was commenced at Shanly in the fall of 1893 by purchase of lot at \$200, and the erection of sheds. The corner-stone was laid July 5 following, by Rev. F. C. Reynolds, of Gananoque. The church was dedicated January 10 last, by Rev. T. G. Williams, of Montreal. The value of the church property is \$4,000 or over. The entire debt of Mainville and Shanly churches was provided for at the opening services.

Following the dedication of Shanly church a revival meeting was started and conducted by Revs. W. S. Reynolds and colleague, S. F. Newton. From the start the meeting was blessed of God to the quickening of believers and the conversion of sinners. Special services are now in progress at Mainville, and similar work is contemplated in connection with Cardinal after the dedication.

From the successful manner in which our pastor has conducted the work of the circuit during the past three years, the Quarterly Board tendered him a unanimous invitation to remain with us for another year. W. E. REYNOLDS.

GLAD TIDINGS FROM BRIGHT.

DEAR SIR,—About two years ago the Ladies' Aid Society, intent upon a new church on Bright appointment, started the first subscription. They were successful in getting enough subscribed to warrant a commencement. The work was begun, and, in the hand of a good building committee, it was pushed through to completion, costing \$5,500. At the opening, under the supervision of the pastor, Rev. T. W. Kelly assisted by Rev. J. S. Williamson, the total debt was provided for by subscriptions, which will be all due on July 1 next, and we believe there will be only a small amount unpaid on that date, which balance is in good hands, and will come all right in time. This has been very stimulating, and the parsonage trustee board have decided to purchase for a parsonage the beautiful residence adjoining the church, known as

the Cameron estate, which cost in erection \$4,500. This will make one of the most valuable village church properties in the Conference. The Board are offering the old parsonage for sale.

"But best of all is God is with us," and the spiritual growth of the church is keeping pace with the temporal prosperity. We have had seven weeks of glorious revival; up to date 106 have presented themselves at the penitent form. About sixty have given their names in for membership with the church; some have united with other churches, and some are undecided as yet what branch of the Christian Church they will join.

At the last Quarterly Official Meeting the Board was present almost to a man, and a resolution was unanimously carried to invite our present pastor, Rev. W. N. Vollick, to remain another year.

We are glad to state that Bright is to be favored with the May District Meeting this year. JOHN HAMILTON, Recording Steward.

LETTER FROM DR. EBY.

DEAR SIR,—Will you kindly give publicity to one or two points?

1. An illuminated report of the work of the Central Tabernacle in Tokyo, Japan, has been published for the benefit of all who have subscribed to build and sustain that institution.

2. To save correspondents trouble, I would like to say that I am compelled to deny myself the pleasure of speaking in public until towards the end of May at the earliest.

3. I would be glad if presidents of Conferences, who would like to have me speak at the coming sessions, would kindly correspond with me here. I should like to arrange so as to visit every Conference in our work. C. S. EBY.

VICTORIA VERITIES.

On Sunday afternoon last a fair-sized audience in Victoria chapel listened with evident interest to an account of the recent convention in the interest of missions at Detroit. Messrs. Service, McConnell, Dandy, Moyer, Henderson and Wicher gave figures, and detailed the various departments of the work done. They brought home with them some of the enthusiasm of a gathering including over 1,100 students from 294 institutions.

The Glee Club had an outing to Woodgreen church last week, but have been occupied with special work in connection with the concert next Friday evening.

The Graduation Class are to be banqueted by the lower years. A strong and representative committee have the work in hand. Old grads who would like to be present would do well to correspond with Mr. W. F. Hansford at the college.

UTTOXETER CIRCUIT.

When we arrived on this charge in July last we found plenty of work to do, and at once set to work to do it. Our first religious quarterly meeting was conducted by Rev. J. E. Moore, of Thamesville, whose sermon on the Gospel of Christ made a lasting impression for good.

During the summer a "garden party" was held at the residence of Mr. John Ramsey. Income, \$45. On Sabbath, October 1, Rev. G. Jewett, of Warwick, preached morning and evening at our Uttoxeter church to large congregations, sustaining its reputation as an able preacher.

The following evening, October 2, a concert was held in the same place in aid of parsonage and circuit funds. Messrs. J. E. Ford, Wyoming, and G. Jewett, of Warwick, gave excellent addresses. The music was furnished by the church choir, and the quartette of Forest, all of whom did well.

On January 16 a lecture and tea-meeting was given at the Wanstead church, the lecturer being Rev. E. Moore. Subject, "The World's Fair." The choir, which has been reorganized since we came, lighted the audience with their music.

On January 17 Rev. J. E. Moore delivered his usual lecture at Zion. Subject, the three sweet rods of the English language, viz.: "Mother, Home & Heaven." The speaker held the undivided attention of his audience for an hour and a quarter.

The Hancock family, of Forest, charmed the audience with their music. The choir also did well. Rev. H. Huggins gave a timely and telling speech, as did Mr. Hancock also. Dr. Owens, of Forest, presided with marked ability.

The following evening, January 18, Rev. J. Moore lectured in the Uttoxeter church on "The 3 and Times of John Wesley," which greatly edified and edified the audience. The circuit in general is improving.

At the log church in Brooke Rev. J. E. Moore delivered his lecture on "The World's Fair" on January 19 to a fair-sized audience. Here the people are revived of preaching on Sunday. But we have served during the week, and a number of worthy istians here.

Mr. S. Bond, of Petrolia, the genial chairman of Strathroy District, has been with us at our business meetings, and at our last religious quarterly meeting preached with great power, and administered the Lord's Supper. We prize his visits as a true friend and brother. The missionary sermons were

preached by Rev. J. G. Yelland, of Arkona, doing himself and the cause of missions justice. The prayer of the writer is, that God's blessing may rest upon this part of his moral vineyard, and that truth and righteousness may prevail. R. B. MOORE.

MONTREAL NOTES.

At the monthly meeting of the Montreal Auxiliary Bible Society a resolution, moved by the Lord Bishop of Montreal, and seconded by Rev. Dr. Cornish, was passed expressing sincere regret at the loss sustained by the Auxiliary, the Methodist Church, and the religious community generally, in the death of Rev. Dr. Douglas. Prof. Murray, of McGill University, at the close of one of his lectures to his class in moral philosophy, also paid an eloquent and discriminating tribute to Dr. Douglas' memory.

A number of Methodist churches are witnessing a season of gracious revival. In the East End church, of which Rev. Mr. McAmmond is pastor, Miss Mason and Miss Birdsell are still laboring successfully. At a Sunday afternoon meeting for Sunday-school teachers and scholars, between sixty and seventy either professed conversion or renewed their consecration. A profound spiritual interest is felt in these services.

The annual meeting of the Citizens' League was a very interesting gathering, at which the work of the past year, in aiding the enforcement of the laws against liquor-selling, gambling and other social vices, was discussed. It was pointed out that good work had been done in securing a reduction of licenses, restricting the illegal sale of liquor on Sunday, suppressing disorderly houses, and demanding the better co-operation of the Police Committee in the attempt to enforce the license laws.

TORONTO DEACONESS AID SOCIETY.

The monthly meeting of the Board of Directors of the Toronto Deaconess Aid Society was held in the Board-room, Wesley Buildings, on Wednesday afternoon, February 21, at three o'clock. The work done by the different churches during the month was, on the whole, satisfactory.

The following committees were formed: Furnishing Committee—Mrs. R. I. Walker, Mrs. George Kerr, Mrs. German, Mrs. Brandon and Miss Massey. Library Committee—Mrs. Dewart, Mrs. Burwash and Mrs. Parker. Printing Committee—Mrs. Langford and Mrs. Jas. Price. Committee on Medical Supplies—Mrs. Powell, Mrs. Ball and Mrs. St. John. Auditing Committee—Mrs. Thos. Thompson and Mrs. Henderson.

The by-laws adopted by the Society are: First. The annual meeting of the Society shall be held not later than May 15 of each year.

Second. The Board of Directors shall meet on the third Wednesday of each month at 3 p.m.

Third. There shall be a Furnishing Committee, Library Committee, Printing Committee, Medical Supplies Committee, Wearing Apparel Committee and Auditing Committee.

Fourth. The treasurer shall disburse all money coming into her hands subject to the action of the Board.

Fifth. It shall be the duty of all the members of the Board of Directors to attend the monthly meetings and endeavor in all ways possible to assist in promoting the work of the deaconesses.

Sixth. If any member absents herself from three consecutive meetings of the Board, unless in case of illness or absence from the city, her place may be filled at the pleasure of the directors.

Seventh. These by-laws may be amended at any stated meeting by a majority of the members present, notice having been given at the previous monthly meeting. Fifteen shall constitute a quorum to transact business.

GOLDEN WEDDING.

The golden wedding of Mr. and Mrs. Hewitt, of 340 Brunswick Avenue, Toronto, on the evening of February 23, was a very happy and interesting event. Children and grandchildren to the number of about forty, assembled to honor their parents and the occasion. After supper festivities, short addresses of thankfulness to God and congratulation towards them were delivered by Rev. George Hewitt (their son), Inspector Archibald (their son-in-law), Mr. Wm. J. Archibald, and the writer; to which Mr. Hewitt made a graceful and appropriate reply.

Our brother and sister were among the pioneering settlers in the township of Albion, where for many years their house was a home of hearty hospitality toward the Methodist itinerant, and as local preacher and class-leader and otherwise he energetically served the cause of Methodism. It was revealed in the addresses that all of the children and grandchildren who have passed from earth have, as far as man could judge, died in the Lord, and that all of the survivors are to be counted among the followers of Christ. Rev. J. Oakley, their pastor, was able to be present only in the earlier part of the proceedings. It was a very great pleasure to the writer, who was their pastor for three years, to be a guest at the happy gathering. B. SHERLOCK.

George W. Childs made it a rule of his life never to speak ill of anyone. If Smith came to him and told him that Brown was his deadliest enemy, he sent for Brown and intimated that Smith was the dearest friend they both had on earth, and owing to the kind things Smith had said Brown had said about him he wanted to thank him and find out if there was any favor he could do for them.

Brief Church Items.

NIAGARA CONFERENCE.

OXFORD CENTRE.—Rev. Thomas Boyd writes: A blessed revival of religion is in progress at Currie's church, on this circuit. Forty-seven persons so far have come out on the Lord's side, some of whom speak and pray and work for the salvation of others, nightly. The members of the church are seeking and finding the blessing of entire holiness. Herein lies the secret of our success. A people pure in heart always succeed in winning souls. Brothers Kerr and Fish, of Toronto, have been greatly used by God in this work. Mr. Fish is still with us and doing much good. More by-and-by.

KER CIRCUIT.—Rev. W. H. Garnham, B.A., pastor. The anniversary services of the Abingdon church were held on February 18, when Rev. J. VanWyck, B.A., of Hamilton, preached two excellent sermons to large congregations. On February 26, Rev. G. W. Kerby, B.A., delivered his lecture on "The Old Farm" to a very appreciative audience. Half the proceeds of the lecture were given to Brother Kerby for the relief of the Dundas Street church, Woodstock. We regret to state that Mr. James Packham, sen., the patriarch of the Abingdon church, has been laid aside by serious illness, but we hope that, in answer to prayer, his life may be spared. At the last meeting of the Quarterly Official Board, a resolution was passed memorializing the General Conference to make no changes in the boundaries of the Annual Conferences that would diminish their number.

HAMILTON, Gore Street Church.—Rev. I. Tovell, pastor. Steady prosperity still marks the history of this church. Every Sabbath evening the church is full of people, and sometimes packed. The anniversary of the Sabbath-school was held on the 4th and 5th inst., and was one of the most successful ever held in connection with the school. Rev. C. O. Johnston, of Kingston, preached the sermons. The financial results were very gratifying, over \$500 being given in collections and subscriptions to cover expenses of school-room improvements recently made. The room, once so cramped, dingy and uncomfortably seated, is now one of the cheeriest and most convenient rooms in the city. Mr. George Clarke, secretary of the school, presented a report at the anniversary meeting on Monday night which showed the work to be in a prosperous condition. There are 514 names on the roll. The school contributed \$541.08 during the year for school purposes. In the report special mention was made of the Bible-classed by the pastor, which numbers 130 members, all adult young people. The programme given by the scholars on Monday night was one of real merit, and pronounced to be the best ever given in the history of the school. Brief addresses were given by Mr. E. Furniss, the superintendent, and Rev. C. O. Johnston. At the close, Mr. Tovell, who presided, called for a Chautauqua salute to be given to the scholars and speakers, to which the large audience responded with enthusiasm.

BINBROOK CIRCUIT.—Rev. H. G. Livingstone, pastor. The anniversary services in connection with the Binbrook church were held on Sunday and Monday, February 25 and 26, and were a great success. The people, for the first time since the erection of their new church, substituted a free-will-offering service for the regular anniversary tea-meeting. On Sunday, Rev. J. H. Collins, of Waterdown, preached able and instructive sermons to large congregations. On Monday evening the church was crowded. Mr. Nicholas Awrey, M.P.P., was called to the chair. He gave an eloquent address on the World's Fair, emphasizing the exhibit of Ontario. His remarks were greeted with applause. Excellent addresses on church life and work were also delivered by Revs. T. W. Jackson, of Caledonia, and J. H. Collins, of Waterdown. Mr. Collins also rendered two recitations in a very pleasing manner. The musical part of the programme was also well sustained. The choir of the church sang an opening anthem; F. J. Hager sang two solos, both of a very high order; while the Clinesville trio, consisting of Messrs. Edmunds, Spers and Swayzie, were enthusiastically received. The pastor had asked the congregation for an offering of \$75. With a smile of satisfaction, he announced at the close of the service that the amount laid on the collection plate was \$99.22. The people think it a much better method to raise money for the Lord's work than by adopting the tea-meeting plan.—Hamilton Spectator.

ST. CATHARINES, Welland Avenue.—Rev. G. A. Mitchell, B.A., pastor. Large congregations attended the Welland Avenue church at both services on Sunday. Several valuable additions have been made to the choir recently, and now a large choir leads in the services of each Sabbath. The congregation joins heartily in the service and the choir furnishes excellent anthems, quartettes and solos. Mrs. Gilmore always sings with great taste and pathos. On Sunday evening she sang a beautiful selection, and also joined in a well-rendered quartette. The large increase in the congregation of late is a gratifying result of the earnest labors of the pastor and officials of the church.—Daily Standard, March 6.

SWEABURG CIRCUIT.—Rev. Thomas Voaden, pastor. Special services were commenced at the Folders' Corners appointment during the latter part of January, and resulted in the conversion of most of the Sabbath-school scholars. After this services were started in Sweaburg, where quite a number of young middle-aged men have turned into the way of life. In these services the work of God has been greatly promoted by the labors of Miss Minnie E. Torrance, of Bartonville. Her fervent appeals many here will never forget.

PLATTSVILLE.—Rev. R. W. Wright, B.D., pastor. We have had a gracious visitation of the Spirit during the past few weeks in connection with our special services. About twenty persons have decided for Christ, most of whom will unite with our church. We have had a decided spiritual uplift, and hope that the wave of revival will carry yet others into the kingdom of God.

OTTEVILLE AND BOOKTON CIRCUIT.—Rev. T. B. Trimble, superintendent; Rev. C. D. Draper, assistant. Revival services have been held at the New Durham appointment for nearly five weeks, and were good from beginning to end. Though the membership is not large there, a goodly number of them are most exemplary Christians, and the church was ready for a revival. The prayers, the song, and the testimonies had the right ring. Members of sister churches fell into line and helped us after a real Christian fashion; and, best of all, the Lord was present in power. Believers were greatly blessed and edified, and about thirty persons manifested a purpose to turn from self to God. There were evidently

some genuine conversions. Sad to relate, as is almost always the case, a large number of people attended the meetings many of whom were fully convinced of their sin, and night after night, to the last, persistently postponed repentance. How forcibly they brought that charge to our minds, "Ye do always resist the Holy Ghost!" Gospel appeals to some were the savor of life unto life; to others, we fear, the savor of death unto death. But God be praised for his goodness!

QUELPH CONFERENCE.

NEW HAMBURG.—Rev. W. M. Bielby writes: Revival services are now in progress on this mission. Several have been converted. The ordinary Sabbath congregations have more than doubled. The members are now hopeful. Methodism cannot be taken from this great German centre without injury to the Master's cause. It is a necessity here, if anywhere.

HESPELER.—Rev. W. H. Harvey, pastor. Hespeler Methodism has been blessed with prosperity during the past year. A revival last October resulted in the conversion of many to Christ. Excellent anniversary sermons were preached on February 18 by Rev. J. G. Scott, of Galt, and a liberal collection was given by the congregation. At the February meeting of the Quarterly Board a unanimous invitation was extended to the pastor to remain a third year.

HARMONY.—A correspondent writes: A most pleasing event took place here a few weeks since, when, after the close of the Sabbath-school, a handsomely-worded address was read and presented to Mr. Thomas Wilson, who has for years acted as superintendent of the school. In the course of the reading, two little girls handed Mr. Wilson a beautifully-carved silver-headed cane and a case containing a pair of gold spectacles. Although entirely taken by surprise, Mr. Wilson replied feelingly, and expressed heartfelt thanks for these handsome tokens of appreciation and good-will of the school.

CHATSWORTH.—Rev. J. W. Churchill, pastor. The anniversary services of the Methodist church in this place were held on Sunday, February 11. Rev. A. K. Birks, B.A., LL.B., of Durham, preached both morning and evening. The discourses were masterly, eloquent and inspiring, and were listened to by large and appreciative audiences. A special service was conducted for the Sunday-school in the afternoon, which was thoroughly enjoyed by the children. This year, instead of holding the usual tea-meeting, a thank-offering was asked for, and the people generously responded by placing over \$130 on the plates. On Monday evening, February 26, Rev. W. Hincke, LL.B., of Owen Sound, delivered a lecture on the World's Fair. The church was crowded to the doors with an attentive and responsive audience. The lecturer spoke for over two hours. The address was brimful of information, sparkling with suggestion, and appropriately spiced with humor. Everybody went away much profited and highly delighted. A silver collection was taken up at the close of the address, which amounted to twenty-two dollars. We have just closed a revival here, which resulted in several conversions to God, and the quickening of the spiritual life of the membership of the church.

WHITECHURCH.—Rev. R. C. Burton, pastor. We commenced special services at the Tiffin's appointment on the first of the new year. The meetings were continued four weeks. The Lord was with us, and the church has been wonderfully quickened. About thirty professed conversion, twenty-six of whom have joined the Methodist church here. This is so encouraging, as there has been so much talk of dropping the appointment. An Epworth League, in which the young people take a deep interest, has been organized. A plan is now on foot for extensive improvements of the church. As soon as we closed the meetings at Tiffin's we commenced at Whitechurch, and continued them for four weeks. The Lord was with us here also. The church has been revived, and about thirty-five or forty professed conversion. Twenty-five have united with us in church fellowship, and others will follow. For this we thank God and take courage. Bro. Adam Ruttie, of Ripley, was with us at both appointments. We found him a genial and earnest Christian; he did us grand service. The finances of the circuit are in a very good state.

DRAYTON.—The annual Christian Workers' Convention of the Methodist Church, Palmerston District, was held in the Methodist church, Drayton, Wednesday, February 23. The Rev. C. Hamilton, chairman of the district, was present and occupied the chair. The day being fine, a large number of those who were interested in church work from all parts of the district were present to take part in the discussion of the various topics introduced by the different speakers. Mr. Hamilton gave a brief synopsis of the work being done on the different circuits upon the district, and it is encouraging to learn that spiritual prosperity is the prevailing element upon all the circuits. The different topics assigned for discussion by the Committee of Management relative to Sabbath-school, League and Church work were then brought before the meeting in their usual order for discussion. The whole convention, from beginning to close, was one of success and great spiritual profit.

CLINTON, Rattenbury Street.—Rev. J. W. Holmes, pastor. We are receiving marked tokens of the favor of God in connection with the work of this church. Our missionary day was December 10, and our programme was arranged as follows: Sermon, by the pastor, 11 a.m.; platform meeting at 7 p.m., singing by the choir and addresses by members of the mission circle. Through illness the pastor was not able to be present, but his place was kindly and efficiently filled by Mr. Houston, principal of Collegiate Institute. The evening service as arranged, Mr. Horace Foster, our Sunday-school superintendent, presiding, addresses by Messrs. Lough and R. Holmes. Financial results of the day, \$412; increase on last year, \$33, with the Sunday-school yet to be heard from, and result of collectors' work, we are looking for an increase of at least \$100. A gracious revival is at present in progress—commenced on Sabbath, February 13, and growing in interest and power. General invitations from the pulpit, and personal appeals in pastoral work, with earnest and special prayer for the Holy Spirit to draw the people to the services, have not been in vain. Several young people have professed conversion. Requests for prayer have been numerous, amongst these from Sabbath-school teachers for their classes, and in some cases whole classes have been seeking salvation, and many converted. There seems to be a manifest concern on the part of numbers of young people, and many who are heads of families, to turn to God and find salvation. Crowds of young men attend the services nightly, and are

seriously impressed. The pastor acknowledges gratefully the brotherly and efficient assistance of Revs. W. Smyth, of Ontario Street church, and R. Fulton Irwin, of Fullarton Circuit; also the most hearty and responsive co-operation of the officials and members of the League. The services will continue at least to the end of the present month, God willing. Will the readers of this notice remember us and our work in special prayer for a great ingathering of souls?

MONTREAL CONFERENCE.

HUNTINGDON.—Rev. J. W. Cliphsham, pastor. The Woman's Missionary Society in connection with this church held their annual public meeting on the evening of February 22, and, as usual, it was well attended. Too much cannot be said in praise of the very suitable programme provided for the occasion. Mrs. McNaughton, president of the society, occupied the chair, and read an interesting address. Some fine selections were rendered by the choir, accompanied by Mrs. W. A. Dunsmore, with her usual good taste. Miss Maggie Kenzie read Dr. Punshon's "Call to Labor." Mrs. F. H. Henderson and Miss Babcock did themselves credit and the cause a valued service by their readings. The quartette, "Send the Light," so effectively sung by Mrs. Joe Adams, Messrs. W. B. Saunders, Alfred Henderson and McCullough, accompanied by Miss Lillian Cliphsham, was followed by a liberal silver collection. Mr. Frank Bissette was applauded for his clever method of extinguishing the lamps. The pastor proceeded with the views of India, making interesting remarks throughout. The lime-light was perfect, and the pictures, which filled a 12 x 12 screen, were much enjoyed. Mr. Cliphsham received a hearty vote of thanks from the ladies for his kindness. The proceedings closed by singing the missionary hymn.

PLAYFAIR.—Rev. F. G. Robinson, pastor. On Thursday last, February 22, Rev. Dr. Jackson, of Perth, president of the Montreal Conference, gave his popular lecture, entitled "The Waldenses," in Farnerton's Hall, Fallbrook. The reverend Doctor was in his best form, and the delivery of his lecture was marked by eloquence and pathos. In words that thrilled the audience he spoke of the persecutions and hardships which the Waldenses endured for the cause of Christ, and the noble self-sacrifice they manifested that they might have a right to the tree of life and wear a crown that fadeth not away. The lecture was listened to with marked attention, and will not soon be forgotten. The chair was occupied by Mr. John Playfair in his usual pleasing style.—Perth Courier, March 2.

LACHUTE.—Rev. William Craig writes: You will be glad to learn that, in answer to prayer, the Lord is pouring out his Spirit upon Lachute. The people have been pouring their means into the Lord's treasury, and the Lord has been pouring out his Spirit in great power. The revival began in our last Quarterly Meeting services. While many were at the Lord's table, the Spirit of the Lord fell upon the people in such marvellous power that all we could do, for some moments, was to stand still and see the salvation of God. In every service since, souls have been seeking peace and pardon, and believers have been seeking purity. All glory to God.

COATICOOK (Que.).—The Recording Steward writes: At our last Quarterly Official Meeting, having learned that our pastor, Rev. Dr. Ryckman, had accepted an invitation to Montreal, we extended a unanimous invitation to Rev. A. Lea Holmes, of Stanstead, to become our pastor, which has been accepted, subject to the approval of the Stationing Committee.—We have lately wiped out a debt of \$800 on the parsonage, and last week two of the brethren resealed the lecture-room with beautiful folding-chairs in oak and maple, at a cost of upwards of \$300; and the young people of the congregation have put in a fine piano finished in curly birch, which corresponds with the seats. Altogether the church is in a prosperous condition.

TORONTO CONFERENCE.

MYRTLE CIRCUIT.—Rev. W. J. Weatherill, pastor. At Myrtle we have put new windows and doors in the church; shingled the roof, grained and papered the interior and painted the outside; and have now a neat and comfortable place of worship. The cost, \$200, was promptly and cheerfully raised by the congregation. At this church it has been the custom for years to rent the sittings, and by this system it was difficult to meet the current expenses. We thought of a better way of raising the necessary funds, and at a congregational meeting a motion was carried to have free seats. Our congregations are large, and our collections on Sabbath evenings average nearly three dollars, and we expect to close the year with a fair balance on hand. At the Raglan church we are having a glorious revival. We have two meetings each day. Up to the present time nearly thirty profess conversion, all of them adults, and many of them old people. The work is the Lord's, and it is marvellous in our eyes. At this appointment we have a membership of men and women whose hearts God has touched, and who have the spirit of sapience, sympathy and sacrifice.

TORONTO JUNCTION.—Rev. W. G. Howson, pastor. Our church anniversary services were held on Sunday, February 25. Dr. Stafford, of Toronto, a son of the late Rev. Dr. Stafford, preached for us in the morning, and Rev. A. C. Crews, of Parliament Street church, Toronto, in the evening. Large and appreciative congregations were present, and the sermons preached were very much enjoyed by those who heard them. On Tuesday, the 27th, our annual tea-meeting was held. An excellent repast was served in the basement of the church, after which an entertainment was given, consisting of readings by Miss Sargeant, of Toronto, and Miss Holden, of this town. We had also an excellent address from Rev. Dr. Briggs, its only fault being its brevity. In response to an invitation the choir of the Sherbourne Street Methodist church, with Prof. Warrington, came also to our help. Their solos, duets and choruses were an unusual treat to the congregation, and these musical renderings will linger with us as a sweet memory for some time to come. Best of all, God has been with us. Some souls have been saved, and a strong current of spiritual influence attends our services. My successor here will find a warm-hearted and loyal people, ready to do and dare for Christ.

EMSDALE.—Rev. W. Crawford Sanderson, pastor. We are pleased to report items of encouraging progress on this mission. The event of the year has been the building of the parsonage, which was completed in December, at a cost of \$700. The enterprise and self-sacrificing liberality of the people is rewarded by having one of the most comfortable parsonages in the district. Shortly after moving into the parson-

age the pastor and his wife were given a "surprise" by about fifty members of the Emsdale congregation, who left tangible evidences of their coming in granary, cellar and purse. During the evening a subscription of \$200 was raised towards the parsonage building fund. The church property at Emsdale has been cleared of debt, the church at Katrine has been greatly improved by being lined inside with birch; and an organ has been put in each of these churches. The "harvest home" in September was a grand success. Rev. G. K. Adams, of Newtonbrook, preached eloquently impressive sermons on Sunday, and delivered his popular lecture, "Grip and Get," on the Monday evening to a crowded house. Anniversary sermons were preached on December 17. Rev. R. P. Bowles, B.D., of Gravenhurst, delighted the people with two very thoughtful and practical sermons. Rev. Wesley Elliott, of Victoria College, preached in the afternoon with his characteristic earnestness. The tea on Monday evening was one of the most successful in the history of the congregation. Sunday, February 25, was missionary day. Rev. F. L. Farewell, of Utterson, did good service. The collections and subscriptions show a gratifying increase. Five weeks of special services at Emsdale have resulted in about twenty conversions. The people are earnest and loyal to the interests of the Church, and the outlook for the mission is very promising. We trust for still richer and more abundant spiritual blessings.

MCKELLAR MISSION.—Rev. Thomas Scott, S.T.L., pastor. We secured an excellent deputation for our missionary anniversary services—Rev. Messrs. Laker, of Dunchureh, and Loblaw, of Dufferin Bridge. Both have the cause at heart (the latter being a volunteer for foreign work), and they rendered us valuable service. Our collectors are going their rounds, and both in collections and subscriptions, in spite of the hard times and the mission being self-supporting this year, our missionary givings will be in advance of last year. We have just concluded a series of revival meetings at our Hurdville appointment. Without the aid of an evangelist, but with the aid of the Holy Spirit, our meetings have been an encouraging success. Believers were awakened, and upwards of twenty, chiefly from among the young people, came out on the Lord's side.

LONDON CONFERENCE.

LONDON, Dundas Street.—Rev. J. C. Antliff, D.D., pastor. At the Quarterly Meeting of the Dundas Street Methodist church last evening, February 9, the officials expressed their deep appreciation of the valuable services of their esteemed pastor, Rev. J. C. Antliff, D.D., whose ministry in Dundas Street has been so eminently successful. Peace and prosperity prevail in all departments of the church work, over which he has given a wise and loving supervision. The church as a whole feel that in him they possess a model pastor. A unanimous invitation was extended to him to remain with them for the coming Conference year, with a most earnest hope that the General Conference of this year will so legislate as to enable them to retain him for a number of years to come.

THORNDALE.—Revs. G. J. Kerr and T. A. Patterson, pastors. Special services, conducted by the united efforts of pastors and members, and which have been widespread in their influence, have just closed at Wyton. Over thirty have professed to have been converted to God, to whom be all the glory.

BAY OF QUINTE CONFERENCE.

EPSOM CIRCUIT.—Rev. E. D. Lewis writes: We are in the fourth week of special services at Bethesda appointment, on this circuit, and God has been graciously reviving his people. Many heads of families—in some cases, whole families—who have passed through many revivals, have at last cast in their lot with God's people. There are only a few young people in the entire neighborhood who have not given their hearts and lives to the Lord Jesus.

HAVELOCK CIRCUIT.—Rev. C. H. Coon, pastor. Since February 1 revival services have been in progress at the Trent Bridge appointment. We are now toward the end of the protracted effort, and with gladness and devout thanksgiving are looking over the gracious works God hath wrought. About fifty—mostly adult people—have bowed themselves at the altar, nearly all of whom give clear and undoubted evidence of divine acceptance. Strong men have wept over their sins, and then rejoiced in a sense of forgiveness. Aged people have been reclaimed after their long and weary wanderings, and side by side with sunny youth have rejoiced in the pardoning love of their common Father. "It is the Lord's doing, and it is marvellous in our eyes." In this work has been witnessed in an unusual manner the conquering power of the Saviour's love. The simple story of the cross, along with the earnest prayers of a faithful few, overcome hardness of heart, prejudice and unbelief, until many cried out, "Men and brethren, what must I do?" We were satisfied with but a glance or two into hell. We talked but little together of heaven, but at Calvary we lingered where all the burdens rolled away. Brethren, pray for us, that those who have been called unto salvation may also be kept by the power of God through faith.

DEATH OF MRS. MCBRIDE, MONTREAL.

The death of Mrs. McBride, widow of the late William McBride, and mother of Alderman McBride, which occurred at the latter's residence, 386 Mountain Street, on March 6, will be learned with deep regret. The deceased had been ailing for some time, and bore her painful trial with Christian resignation. Mr. John T. McBride, of McBride, Harris & Co. is also a son of the deceased lady, whose large circle of friends will remember her kindly manner with pleasure.

THE FUNERAL.

The funeral took place yesterday afternoon from the Alderman's residence on Mountain Street, and was very numerously attended. The solemn services for the dead were conducted by Rev. Dr. Hunter, and the remains were afterwards taken for interment to Mount Royal cemetery. Alderman McBride and his brother, John McBride; Arthur and Fred McBride, grandsons, and Charles Morton were chief mourners. Among those who followed were Mayor Villeneuve, Aldermen Stevenson, Robert, and Turner, Chief of Police Hughes, Major Atkinson, Dr. De Cow, Dr. Hamilton, ex-Aldermen Wilson, Thompson, Griffin, Cunningham and Conroy, Sub-chief Beckingham, S. Finley, C. W. Coates, Rev. H. M. Tory, B.A.; Italian Consul Marozzi; W. McGuire, T. S. Vipond; James Harper, James A.

Mathewson, James Wilson, jun., T. Bell, D. Edmondson, T. J. Hart, Joseph Brown, D. Kneen, H. Morton, George Bishop, M. Cassidy, Walter Paul, George Forbes, B. Tansey, W. Weir, W. Vipond, I. Harris, James Douglas, D. McMillan, John Caldwell, O. Hart and René Bauset.—Montreal Witness, March 9.

Woman's Missionary Soc'y.

Mrs. W. Briggs acknowledges with many thanks the receipt of five dollars for the McDougall Orphanage from "Orphans' Friend," Iowa, U. S. A.

WELLAND DISTRICT CONVENTION.

The Welland District held its first convention at Dunnville, on February 13. There were two sessions, one at 2.30 p.m., and one at 8 p.m. The afternoon meeting was presided over by Mrs. E. M. Kitchen, our active and energetic District Organizer. This session was profitable and tended to increase the interest in mission work.

On the evening of February 12 the heaviest snow-fall of the season rendered the roads literally impassable. The railroads also were blocked, so that the train which should have arrived here at 11.40 a.m. bringing our returned missionary, Miss Preston, was delayed until 8 p.m. This was the time appointed for the evening session. Coming as she did under such difficulties, Miss Preston showed that no small matter could keep her from fulfilling her engagement. Her address, which lasted about an hour, showed her great command of language as well as her intimate acquaintance with Japanese customs. It was interspersed with sentences in the Japanese tongue, and some of the facts were pressed home by a display of Japanese idols and of other curious things from that curious country of Japan.

Kind friends hired a livery rig and brought many to the church who would otherwise have been denied the pleasure on account of the snow. The audience, small for Dunnville notwithstanding these efforts, was attentive and appreciative. The meetings were managed entirely by the ladies, and the offices were well filled and the duties of all admirably performed. Mrs. T. A. Moore, wife of our much loved pastor, ably filled the chair in the evening. Increase in membership, fifteen; collections, \$6 23. Mrs. J. A. Cooke, Cor. Sec.

UNION MEETING OF TORONTO AUXILIARIES.

The annual union meeting of Toronto auxiliaries was held in Broadway Tabernacle on February 25. The pulpit was beautifully decorated with plants and flowers by the Broadway ladies, and at 3 p.m. the church was very comfortably filled with Methodist women from every auxiliary in Toronto. Mrs. George Kerr presided. Mrs. J. A. Williams, President, and Mrs. Mackay, Vice-President of the Branch, were seated beside her. After the opening exercises Mrs. A. M. Phillips gave a Bible reading on the necessity of being filled with the Holy Spirit, for power for our work. The references read and thoughts given were very good and helpful, and all present must have felt the need of being baptized with the Holy Spirit. Mrs. A. O. Lee read a very excellent paper on the "Scattered Helpers' Scheme." After a solo by Mrs. E. R. Young, in the Cree language, Mrs. Wilson followed with a paper, entitled "Does Our Missionary Work Conflict with Our Local Church Work?" After speaking of the selfishness of Christian churches, she referred to, first, the danger of multiplying privileges at home, and leaving the heathen to perish without help; second, in the effort to pay off heavy church debts the financial burden is so great that it is deemed a hardship to have a dollar go in any direction other than that of home necessities; third, the Woman's Missionary Society has two purposes—one is to send missionaries to the heathen, the other is to develop and enrich spiritually and intellectually the women at home. Those women who are engaged heart and soul in this work have become nobler, truer, more unselfish in the spirit of their own lives. The reflex influence of their missionary work makes them better wives and mothers and more Christ-like Christians.

A paper by Mrs. Saunby, on "Thank-offering, or Self-denial—which?" followed. "Self-denial," she said, "should exist as an underlying current of the whole character, impelling our lives to nobler actions day by day." The thank-offering is the end; self-denial is the means to the end. Thankfulness is the cause; self-denial is the effect. The thank-offering, in the true sense, is the outward sign of a principle of unselfishness reigning in the character.

Slung by Miss Winnie Macdonald was followed by a testimony meeting, led by Mrs. George Browne, of Maple. "What Missionary Work has done for the Women of our Church in leading them to Consecrated, Holier Lives," was the theme of the testimonies. Perhaps we would have gone on in a narrow spirit of thankfulness for our own blessings and our own privileges had we not been reminded by Mrs. Saunby that many were looking to the women at home for help, and she led us away from ourselves to think of our missionaries, who were debared from such seasons as we were then enjoying. Her request for prayer for them brought a new spirit into the meeting.

The ladies of Broadway Tabernacle had provided tea, and many remained to partake of their hospitality.

In the evening Mrs. Stevens, of the Chins Inland Mission, and Miss Preston, one of our Japan missionaries, gave interesting and soul-stirring addresses. Miss Preston is spending a few days in Toronto, and helping on the work by her addresses on Japan and the work there. A. M. B.

SCATTERED HELPERS' SCHEME.

As there is much inquiry as to how to utilize this scheme, perhaps it may not be amiss to give a synopsis of a paper read by Mrs. Lee at the annual meeting of the Toronto auxiliaries:

It is hoped by this means to reach those women who are prevented from attending auxiliary meetings, either by home cares, business responsibilities or illness, but is not intended for any women who can be present at the meetings. The three rules are: (1) To pray for the work; (2) To contribute something, according to circumstances; (3) To subscribe for the Society's Monthly Letter. Many who are kept at home by young families, or invalids, or perhaps cannot afford even \$1 a year, would be glad to become members of the Scattered Helpers, and the added prayers, giving, interest and influence thus gained are certainly help-

ful to our cause. Then the Monthly Letter, going into so many homes, sows missionary intelligence which cannot fail to bring in a harvest.

The best way of starting this scheme is to appoint a committee, who will get from the pastor the names of all the ladies belonging to the church who have not joined the auxiliary. Make lists, and divide them into districts or streets. Give one list to each lady, with Scattered Helpers' cards and leaflets sufficient for each one who joins. Let the caller put the scheme before the one visited in a thoroughly intelligible way; leave the card and leaflet, asking for a thoughtful and prayerful reading of it. All who join must be visited each month, the Monthly Letter given them, and missionary information repeated that has been gleaned at the monthly meeting. The call should therefore be made as soon after the auxiliary meeting as possible. There should be a Scattered Helpers secretary and treasurer to take charge and arrange all details, and to whom each member of the committee should report all items of interest, such as number of calls made, number of Scattered Helpers, amount of money received, etc. The treasurer should report these at the auxiliary meeting. As strangers come into the church, the treasurer should see them, ask if they will join the auxiliary; if not, ask them to join the Scattered Helpers, and thus all the fragments will be gathered up and nothing lost.

When the work is once arranged, it is not so great as at first appears. Each lady need not have more than six or eight calls once a month, all within a block or two of her own home.

Personal Items.

We are glad to learn that our occasional contributor, Dr. E. H. Stafford, has won, in a competition open to the world, a valuable prize offered by the New York Observer, for his story entitled "Skipper Carew's Last Cruise."

The Book Steward preached church anniversary sermons last Sunday at the Central church, Woodstock. He was greeted by large congregations. Rev. J. S. Ross, M.A., the honored pastor of this church, has just closed a very successful series of revival services.

A Port Burwell correspondent to the Tilsonburg Observer says: "A large and appreciative audience at the Methodist church on Sunday evening listened with rapt attention to an impressive and eloquent sermon from Jonah iii. 1, 2, by Mrs. (Rev.) T. L. McCutcheon, of Vienna." The same correspondent says that "Mrs. McCutcheon addressed a temperance gathering in the same place, and her efforts were highly appreciated."

Rev. E. A. Shaw and Mrs. Shaw were made the recipients of a flattering address and purse on the evening of March 1, at the parsonage, Wroxeter, when some seventy members and adherents of the Methodist church, Salem appointment, assembled and made the presentation. Refreshments were served and a most enjoyable evening spent.

Professor William R. Harper explicitly denies the statement which has gone the rounds of the press as to his latitudinarian views on the Book of Genesis, and says that practically he made an opposite statement.

Mr. Moody's health is so impaired as to awaken the solicitude of his friends. He has cancelled his London engagements.

Bishop Vincent has been invited to accept the position, for another year, of "Harvard preacher" at the university, and has accepted.

Rev. Dr. R. W. Patterson, who died the week before last in Evanston, was the writer of the platform on which the Old and the New school of Presbyterians united in 1866.

Dr. Moraes, a civilian, has been elected president of Brazil.

Rev. G. M. McGregor, of Aberdeen, Scotland, one of the best-known clergymen of the Scotch Free Church, has accepted a call to the pastorate of Dwight L. Moody's church in Chicago.

It is now given out by one of the trustees of Brooklyn Tabernacle that the debt can be paid within ten years, and that with the co-operation of friends of Dr. Talmage, he can be persuaded to remain in that city.

Rev. E. Payson Hammond, the evangelist, has been laboring for some time, with great success in the South. The converts in Georgia and Florida, mostly young people, number about 1,500.

Rev. Dr. Searles, chaplain of Auburn Prison, N.Y., preached a forcible and impressive sermon last Sunday evening in the Broadway Tabernacle, in this city. Dr. Searles also gave a strong address at the temperance meeting held under the auspices of the Canadian Temperance League last Sunday afternoon in the Pavilion.

At the last meeting of the Quarterly Board of the Louisville Circuit a resolution was passed expressing a deep sense of the loss sustained in the death of Mr. Hugh Reid, a faithful and zealous member of the Board. Willing testimony was borne as to his consistent conduct as a neighbor, friend and member of the Board.

Rev. A. M. DeLong, of Renfrew, writes: "In the paragraph from Renfrew you have Bro. George Homer, etc. It should be Bro. George Horner," etc.

Rev. D. C. Sanderson, of the Brock Street Methodist church, Kingston, has been invited to Centenary church, Montreal. He has accepted the invitation, subject to the approval of the Stationing Committee.

The following have received invitations to remain on their respective circuits for another year: Rev. R. Toye, of Innisfil; Rev. J. G. Scott, M.A., of Galt; Rev. W. J. Crothers, M.A., Port Hope; Rev. W. H. Butt, Centralia; Rev. J. W. Holmes, Raitenbury Street, Clinton; Rev. J. McD. Kerr, Agnes Street, Toronto; Rev. T. L. McCutcheon, of Vienna; Rev. H. Harper, of Bond Head Circuit; Rev. John Mahan, Mono Road; Rev. Dr. Jackson, Perth; Rev. A. A. Bowers, B.A., Princeton; Rev. G. J. Kerr, Thorndale; Rev. Dr. McLean, Port Arthur; Rev. D. D. Franks, Dalton Circuit.

Rev. Dr. I. B. Aylesworth, of Highgate, writes: Mrs. Jane Whiting celebrated her ninety-fifth birthday on March 8, 1894. She is a constant reader of the GUARDIAN and MAGAZINE. She became a member of the Methodist Church in Ireland seventy-six years ago, and was personally acquainted with Gideon Ouseley. She is quite familiar with the various political and ecclesiastical questions of the day. She is opposed to Gladstone and Home Rule. She is living very happily with her daughter, Mrs. John Ashton, of Oxford, Ont.

The Christian Life.

GEORGE DOUGLAS.

BY ISABELLA.

And is our Douglas dead!
Whose matchless pen and tongue,
For God and country, truth and right
The glowing words outflung,
Crowned king of eloquence!
Our hero of renown,
Who never feared the face of man—
Has death, death at last done down!

Fighting 'gainst fearful odds,
His glorious, giant soul
Disdained a weakened body's power
To hold it in control.
Defied the power of pain
To trammel work for God;
In blindness and in weariness,
Earth's highest plane he trod.

Oh! mourn him, Church of God,
Tender as he was true;
To save the erring and the lost,
His zeal no respite knew.
In council wise and good;
In conflict, firm and brave—
He gave, in full, his God-given power
To fight, to work, to save.

And Canada may mourn
A loyal heart grown still—
A sentinel who never slept
When wrong essayed her ill.
For social purity,
For truth in Church and State,
His trumpet voice rang out alarm,
In words sublimely great—

Words that have echoed far
To "next Bermoothe's Isle!"
To Newfoundland and Labrador,
O'er many a trackless mile.
Imperishable words!
Come, Canada, call forth
Some lasting monument, to show
You worthy of his worth!

Not monumental brass,
Nor stanic grand and fair
In minister aisle or city mart,
Should e'er his worth declare.
Not with the immortal dead,
But living, working still,
In something helpful to his kind,
May we his wish fulfil.

Something devised with power
To crush out some great wrong—
Some social blot, some crying crime
That has no name in song—
Some national defence
Against a mighty sin;
And thus in death may he be said
His life-work to begin.

St. John's, Nfld., February, 1894.

FAREWELL ADDRESS.

The following is an outline of the farewell address of Rev. B. Fay Mills in Montreal, as reported in the *Witness*:

Mr. Mills took as his text; 2 Corinthians xiii. 2: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and be God of love and peace shall be with you."

Some people say the Gospel is losing its power. I would like to see a man, whoever he might be, and lecturing on whatever theme he choose outside the Gospel, that could draw, morning, noon and night, such ever increasing audiences as have thronged these meetings. The brilliant Col. Ingeroll, I believe, once went to Chicago to deliver three lectures; the first night the hall was crowded; the second night there was a great falling off, and the third night there were only about thirty-five persons to hear him. The people want the Gospel, and I don't believe there was ever a time in the whole history of the world when people were so angry for the Bread of Life as they are to-day. "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation."

Preserve this blessed unity among the Churches. When a minister is preaching the Gospel it is almost impossible to tell what denomination he belongs to. Mr. Mills gave some amusing examples of people who had mistaken his denomination. In one city a newspaper had it that he looked like a Roman Catholic priest. Another time a man was shaking hands heartily, and the responsive prompter him to exclaim, "How we Methodists do know each other!" On another occasion an old lady exclaimed, "I knewed you was a Baptist as soon as I heard you speak!" So let a man faithfully preach the Gospel, and unhesitatingly apply the principles as laid down therein to the relations between man and man, and man and God, and he may not improperly be appropriated by the different denominations as one of themselves, and so in some measure be an answer to Christ's prayer, "That they all may be one."

It would say to you who were church-members at these meetings commenced: God has rolled upon you such a responsibility as rarely comes to any people. If you do not do all that you can to establish in the faith those that have signified their desire to lead a Christian life henceforth, using your time and your money, and casting your influence, and arraying your influence of whatever kind

to this end, then if any of these converts fall away God will require their blood at your hands. A child soon learns the family characteristics, so will these recent converts become like the church they join.

Three things I will recommend to you all: "God's Word"; the strongest Christians are those who feed on the Bread of Life.

"Prayer"; I wish I could preach a sermon on prayer. Pray without ceasing, let your deeds, business, pleasures, your life, be an offering to God.

"Obedience" to God will solve every doubtful question of what you may not do. I will give you some principles which will solve all your difficulties. Let God decide for you by his Word; by his providence; and where you do not find clear directions either in his Word or in his providence, hold yourself ready to obey the faintest whisper of the voice of conscience.

It is the veriest folly to say I can go wherever I can take Jesus with me. That is not what Jesus is for, to be dragged around after you. It is not for him to follow you, but for you to follow him. And if he is following you it is an indication that you are off the track; that you are wandering away, that you are doing wrong.

In case some of you should say, "He is only dealing with generalities, evading the question," I will make a clean breast of it. I don't dance; but you say, "I should not think you would." "Why?" "Because you are a minister of the Gospel." And do you expect a minister to be better than you? If I were you I would not let any minister be better than you are.

You can say that a minister has something else to do; you have the same responsibility that he has; get something to do too.

Where you doubt, don't do it. "He that doubteth is damned if he eat," and he that "doubteth is damned if he dance."

To recent converts I say, join the Church, join the whole Church, not merely the meeting-house. Join the prayer-meeting, join everything that has for its object the advancement of Christ's kingdom.

And now, I come to my last words to you. Can it be that there is anyone here in the hearing of my voice that will turn away from this meeting, hardening his heart against the pleading of the Spirit or deferring surrender at his peril. Truly, I have not been here to seek yours, but you. Hearts will be either more tender or more hardened by these meetings. Are there not some souls here almost persuaded? Are there not some here that have hitherto resisted the Spirit that will yield to his pleading to-night?

Some men have been trying how far they could try the goodness of God. It is related of Napoleon that on one occasion during a campaign he was found in his tent in a very despondent frame of mind. One of his officers came in to cheer him up with the news of victory. "Yes," said he, "I have gained the victory, but another such victory would cost me my kingdom." Now, there are those here who have resisted the Spirit and gained the victory in spite of the pleadings of friends, but to gain another such victory would cost them their souls. Surrender now and gain life. Oh, I fear, my friends, for you if you gain the victory again to-night.

Hundreds rose up, unable to resist the last appealing words which the Spirit spoke through the mouth of the preacher.

Mr. Mills' last words were brief. He said: "I have a habit of praying for my friends whenever I think of them. I wish that you all would pray for us, wherever you see our names, or you are in any way reminded of us. May God be with you."

THE CONVERSION OF DR. LING SING NGNONG.

The late Dr. Ling Sing Ngnong, of Foochow, was a native physician of great renown. He was the head of a large family, with children and grandchildren, and servants, male and female—in all, thirty or more persons, all living in one large residence, built some ten years ago. Dr. Ling was formerly very devout in his worship of idols, and so served them that if at any time he saw one neglected or uncared for, he took it home and cared for it, and in this way he gradually collected about a hundred images.

At one time, during a flood, he saw the limbless trunk of an idol floating on the swollen waters. He secured it, and found upon the back two characters indicating its name. He took it home, and had workmen repair it, putting on new limbs, and had made for it a little shrine of finest hard wood, carved. A few months ago, when the true God became his one and only object of devotion, he presented this same idol, with its shrine and all complete, to my daughter, who in return sent him a large, handsomely bound Bible. He said of it, "If I were offered all the gold of famous California, and all the wealth of my own land beside, it would not purchase this book of me."

But not long after he had cared for the flood-driven idol, his wife took sick and died; then his eldest son died, and, in the despair of her hopeless grief, their son's wife hung herself; very soon after, the second son died, and, hearing of his death, the young girl to whom he was betrothed committed suicide. Beside himself with grief, the doctor angrily cast out almost all the images which he had so reverently cared for, but which had not prevented calamity from befalling his household. A friend said to him not long after, "I have found what you need, better than any medicine, to heal your heart and cure your body," and handed him a copy of *News of the World*. This proved a source of intense interest, not only for the news it contained, but because of the light it gave regarding another religion of which the doctor had heard but little. He at once bought a Bible and began careful study of it. His home after that became a place of weekly public worship, and himself an interested learner. His failing health had of late kept him much at home, and he was never within a Christian church. But in his own home he accepted Christ, and sent to us asking if he might not be baptized. Accordingly, as illness prevented my leaving home at the time, Brother Miner, my daughter Ruth and the native pastor, with a few friends, went down on Sabbath afternoon.

Like Cornelius of old, this man had assembled all his household for the service, and after a short sermon, he, with his aged mother and her neighbors, received baptism. Within three months his long and useful life was finished, and he was called home to join the rejoicing redeemed ones above. His dying testimony was, "All peace within; but He being dead, yet speaketh." And not only are all his large family now committed to Christ, but from unexpected sources, far and near, come reports of his work. While healing others of physical ailments, he had for years past, ever since his own first study of the Bible, been pointing his patients to Christ, the soul Physician. His fourth son, also a literary graduate, is now teaching in our School of Theology, and proving himself an earnest follower of Jesus Christ.—*Rev. Dr. Nathan Sides, in The Gospel in All Lands.*

HOW HE FOUND DELIVERANCE.

The late Bishop Peck gave his experience during the camp-meeting at Round Lake in 1869 as follows:

"I want just to tell my brethren in the ministry how I came to be in my present relation to the great subject of holiness. I had been for about twenty years in a religion of combats; of terrible conflicts. In these battles I was generally a conqueror, but I labored under a great disadvantage, because the conflicts were chiefly within.

"The first thing which led me to a special thought upon this subject was that I received a letter from a good brother, in which he most affectionately inquired after my experience in the matter of personal consecration and holiness.

"The next thing was that I received a letter from Stephen Allen, of Maine, a man who, perhaps, knew me better than any other, in which occurred this passage: 'Seekest thou great things for thyself? Seek them not.' That passage rang aloud in my ears, and appealed mightily to my heart.

"The next voice that came to me was this: I was then teaching and had a student, a brilliant, promising young man, who became a raving maniac. I went to see him in the asylum, where he was in a strait-jacket. He fixed his bright, glassy eye upon me, and said, 'Great big Jesse T. Peck,' calling me by name, 'you preach Jesus Christ? No! You preach big Jesse T. Peck,' repeating my name. That was the third voice to me.

"The fourth thing was this: At the session of conference I went out of the conference room when my character was under examination, as was common in those days. Soon a brother came and told me I could go in. I asked him if my character had passed, and he said it had. I asked him if they said anything against me; he said they did not, but they thought I needed a little more religion. 'Did they say so?' inquired I. 'No,' said he, 'but they thought so.'

"The next thing that stirred me was that someone put it into the minds of the trustees and faculty of a college to give me the degree of Doctor of Divinity. I thought, and said to myself, This is a great thing that I should be made a Doctor of Divinity. I was so young, and it was so uncommon, I was told, to bestow the honor upon one so young.

"I went to bed thinking of it, when suddenly I sprang up, saying, 'What a foolish Doctor of Divinity I am, to be pleased with this poor toy!' and I besought God to deliver me in some way from this folly. I went to Middletown with these five voices ringing in my ears.

"I came back to Watervliet to camp-meeting, resolved to seek and find deliverance. When upon the ground, a simple-hearted brother was preaching an unpretending sermon, but he said things that went through me. After the service I went out

upon the ground, and soon met a good sister, and she said to me, 'Brother, how long since you professed the blessing of holiness?' I had to confess that I had never experienced it, and I shall never forget her reply. 'Why,' said she, 'how can you preach a gospel of holiness and not enjoy it yourself?'

"Soon after, I found myself in a kind of class-meeting in Bro. J. Hillman's tent, and I prayed God to break my heart, that I might have tears to weep; very soon my heart was melted, and I found the tears pouring from my eyes, and in the straw, upon the tent floor, I continued to struggle for liberty. In the midst of my praying, there came this voice to my spirit ear, 'Renounce the world!' I cried out to myself at once, 'I do renounce it.' Then the thought came, 'This is sincere—surely I do renounce the world.' Then there flashed through my mind the thought, 'It has been done,' and immediately there seemed to me something like the moving away from me of a great cloud, and it kept going away, further and further, and I thought, 'Let it go, farewell to it, and adieu to the world; I have renounced it forever.' Then I rose, and said to myself, 'Now I have got nothing left—all is gone'; and I wondered how I should get everything, and I knew it must be from Jesus. While I was meditating thus, this Scripture came to me, 'For we have not an high priest which cannot be touched with the feeling of our infirmities.' Then I tried to think of the Greek word which is translated 'touched,' and as near as I could remember it meant sympathize, and I got a new view of the sympathy of Jesus, which enabled me to 'come boldly to a throne of grace'; and when my faith took hold upon a sympathizing Jesus, my soul was as though it had been held under a current of blood till it was washed whiter than snow. And I gladly stand here to-day, a witness to the power of Jesus' blood to cleanse from all sin."

ROBUST RELIGION.

There is a kind of religious life that is largely sentimentalism. It expends itself in weak epithets and gushing emotion. It is the kind that calls the Master the most tender names and makes the rashest pretensions. It claims to be on the most intimate terms with the Lord, and his name is spoken in the same tone as that of the next-door neighbor. It rings the changes on the passive virtues, such as resignation, rest of faith, and self-abnegation. It wants to sit at the Master's feet in rapturous enjoyment from day to day. It spiritualizes everything, and fills the Bible with types and figures. It is always talking about having "such a good time." Its disciples meet in cliques, and give themselves up to the ecstasy of the hour. Now we cannot be too affectionate, nor too fully consecrated, nor too trustful, nor too resigned. But true religion is something more than enjoyment. It is active. It reaches beyond self. It goes after people. It carries a cross on its shoulder. It plunges into hard work. It sacrifices. It fights. It endures hardness. It gives liberally. It shows manly strength. It unites faith to service. It worships Christ while visiting the sick, carrying burdens for the distressed, and reaches its highest enjoyment in leading some outcast soul to the feet of our wonderful Saviour. Again we say that trust and resignation and moments of ecstatic enjoyment all are right. But people who count these things the whole of a religious life are making a terrible mistake. What the world and the Church need superlatively just now is ACTION.

MINISTERS AND JOURNALISTS.

Rev. Hugh Price Hughes, in the *Methodist Times*, London, gives the following wise counsel: "Ministers of religion should seek personal acquaintance with the editors of all reputable journals in their neighborhood, and should keep these newspapers well informed with respect to all the proceedings of their churches that are of public interest and importance. Christian men should utilize to a much greater extent the opportunities which are presented by the correspondence column of modern newspapers. Let them write letters to the editors. And when events of interest take place in connection with Christian churches, let advertisements be sent to the local press—they are of much greater use in all respects than mere placards on wall, which are surrounded by so many others, and are also so soon covered, that for the most part they are a useless waste of money."

Many a man has lost being a great man by splitting into two middling ones.—*Hare.*

When home is ruled according to God's Word angels might be asked to stay at night with us, and they would not find themselves out of their element.—*Spurgeon.*

Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.—*Edward Everett Hale.*

Our Young People.

NOW I LAY ME DOWN TO SLEEP.

(Written by an unknown miner in a Western camp, inspired by the light of his camp-fire and the stars.)

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

Near the camp-fire's flickering light
In my blanket bed I lie,
Gazing through the shades of night
At the twinkling stars on high.
O'er me, spirits in the air
Silent vigils seem to keep,
As I breathe my childhood's prayer,
"Now I lay me down to sleep."

Sadly sings the whip-poor-will,
In the boughs of yonder tree;
Laughingly the dancing rill
Swells the midnight melody.
Foemen may be lurking near,
In the canyon dark and deep;
Low I breathe in Jesus' ear,
"I pray the Lord my soul to keep."

'Mid the stars one face I see,
One the Saviour called away—
Mother, who in infancy
Taught my baby lips to pray;
Her sweet spirit hovers near,
In the lowly mountain brake;
Take me to her, Saviour dear,
"If I should die before I wake."

Fainter grows the flickering light
As each ember slowly dies;
Plaintively the birds of night
Fill the air with saddening cries;
Over me they seem to cry
"You may never more awake."
Low I hush, "If I should die,
I pray the Lord my soul to take."

—Selected.

THE MONCASKET MYSTERY

AND

How Tom Hardy Solved It.

By SIDNEY MARLOW.

CHAPTER XVI.—Continued.

So Gunnison undertook the professional charge of Tom Hardy, and he is entitled to whatever credit may be attached to faithful service in that direction. As, however, his strength lay rather in his perseverance than in his caution, it was not more than three days before Tom had a pretty definite idea of what was going on. After enjoying the pleasure of Jack's company from the store to the post-office and back, some half-dozen times, Tom realized that he was being regularly "shadowed." Sometimes Jack would follow along behind, and sometimes he would take the opposite side of the street.

This was before the return of Morgan from Philadelphia, so that Tom did not at the time regard Gunnison's personal attentions as having any serious meaning. He was amused rather than annoyed by them. Afterward, however, he saw them in a different light and with graver possibilities back of them.

Meanwhile Mr. Hudson was counting the hours until a response to his letter might be expected. But after all, his patience was not severely taxed. The reply arrived almost as soon as it was due.

The letter came filled with expressions of pleasure at hearing from an old friend. Much space was devoted to matters of information, which were naturally interesting to mutual friends, who had not met for years, but which would have but little interest to the reader of this narrative. Finally, however, he came to the subject which had been the real cause of Mr. Hudson's letter.

Yes, he had visited the hospital, and been fortunate enough to see the patient, whom he proceeded to describe with great care. As Enoch Hudson read the description word by word, he felt a growing conviction that his friend had but yesterday stood in the presence of the boy who, for many months, had been dead to his family and friends.

The letter concluded with a hearty invitation to Mr. Hudson to pay a visit to the writer.

"And now, my dear Hudson, let me make a suggestion. You evidently know something of this boy and his family. Do them and myself a favor at one and the same time. Say nothing to anyone of your discovery. Pack your valise, board a west-bound train, and have yourself carefully delivered at my door. Stay with me as long as you can—at any rate, long enough to see the big fair—and talk over old times. Then, if you're right about the boy, what would be more agreeable all round than to take him back home with you and restore him to his anxious family. If, on the other hand, you are wrong—as you generally used to be—no harm will have been done. You will find me somewhat younger in disposition than when we last met, but otherwise, I remain yours, as of old."

There was something in the simple confidence and jovial friendship of the writer that caused Hudson both pleasure and pain. It seemed like a renewal of the days of his boyhood, but it also showed him how far he had grown away from his own earlier and better life, when he had enjoyed and returned the honest confidence of this friend.

All such sentiment, however, soon gave way before the crisis which Hudson clearly saw was at hand. Something must be done, and that very promptly. If, as the doctors had predicted, the mysterious patient should soon recover even the partial use of his suspended faculties, his own position would be a very serious one. The invitation seemed to afford the best possible opportunity for making himself safe for the future.

Under other circumstances he would have been shocked at the cold-blooded heartlessness of his own plan, but now his scruples vanished before the thought of his own danger if Robert Bray should ever return to Moncasket. That catastrophe must be prevented at all hazards.

He would do the boy no bodily harm, but would quietly send him off to some port on the other side of the world, from which he would probably have no way of returning. As to his final fate, Mr. Hudson felt no particular responsibility. The community in which he chanced to bring up would doubtless see that he did not suffer.

With his usual confidence, Hudson felt sure that he could carry out his plan without exciting a suspicion upon the part of his host, who, he very well knew, would promptly veto the whole thing if it ever came to his knowledge. He decided to go to Philadelphia at once.

This sudden determination made it necessary to give Jack Gunnison still further instructions. Mr. Hudson considered it very important, first, that his own destination should be kept a secret, and, next, that he should have prompt information as to any unusual actions upon the part of the boy, whose suspicions had already alarmed him.

"Jack, how would you like to conduct the first-class real estate, insurance and collecting business of this establishment for the period of ten days or two weeks. A dollar a day and short hours!"

"Wat yer talkin' about?" was the somewhat suspicious response of that worthy.

"Oh! I'm in dead earnest. I'll tell you all about it. There's a client of mine who's been trying to make a deal for some timber land up in Maine. He's anxious to have my opinion about it and willing to put up the cash. I've agreed to go up and examine it. Now, Jack, that's the business side of the matter, and you can tell anybody who wants to know."

"Was yo' a talkin' straight 'bout a dollar a day?"

"To be sure. You can open at ten and close at three every day. I just want to keep the office open for whatever really has to be attended to. But more than anything else I want you to keep up your watch on Hardy. Do that even if you have to shut up the office at midday."

"Couldn't suit me better. Say, is cigars throwd in?"

"Yes, if you want a couple a day, I'll stand the cost."

It was a critical time with Jack, and he long regretted that he hadn't been able to think of more extras before the bargain closed.

"Now, Gunnison," continued his employer, with an air of even greater importance, "there's another part to this transaction which will require some caution. I haven't had a holiday for ten years, and I have so many business engagements ahead that I suppose I oughtn't to take one even now, but I'm going to do just that thing. If I get through with the timber business promptly I'm going to take a run down to Philadelphia before I come home. Now I don't want any human being to know about it. It would hurt my business."

"All right, I'll tell 'em all that you're up in the pine woods. That sort o' explainin' 's never no trouble to me."

"Well, Jack, that's the whole thing except this. If you have any need to communicate with me send to this address. If Hardy should suddenly leave town, or do anything else that looks as if he had found Bray, you just telegraph to me. Call him 'Jones' in the despatch, and I'll know who you mean. Don't leave that card out anywhere. Keep it about you all the time."

As he spoke he handed Jack one of his own business cards, upon the back of which he had written the name and address of his Philadelphia friend.

Mr. Hudson departed on the midnight train for Boston, and from there he went directly to Philadelphia. His business engagement in Maine apparently slipped his mind.

CHAPTER XVII.

In Deep Water.

Enoch Hudson possessed at least one quality which always commands our admiration, even when

found in connection with wickedness. It was his decision of character. He never remained long in a state of doubt or hesitation. If extreme measures were needed for the accomplishment of his own purposes, he promptly decided upon a plan of action, and then, with a boldness that was generally worthy of a better cause, proceeded to put them into execution. In fact, it was this quality in his character that had given him his success in business rather than the shrewdness upon which he placed such a high valuation. He was entirely free from the weak habit of continually changing his mind, and we only regret that his purposes were so frequently evil.

So, as he sped onward toward Philadelphia, his mind was troubled by no doubts or fears as to the purpose for which he had undertaken the journey. He was very sure his own safety required that, if possible, Robert Bray should be prevented from returning to his home and friends in Moncasket. He had, therefore, adopted a very simple plan for keeping him away, and he was now bent upon putting it into execution, just as he would have undertaken any other piece of business.

It was clear from the newspaper report and from his friend's letter that Robert's mind was in such a weakened condition that he could be easily controlled by anyone having him in charge. He knew also that there were many foreign ships at Philadelphia that would very soon sail for their home ports in distant parts of the world. He intended to secure a passage for the unfortunate youth upon one of these, and he knew that, under the circumstances, the chances of his return to his native land were exceedingly few.

Neither now, nor at any time, had Enoch Hudson any particular malice or ill-will toward Robert Bray. He was simply a selfish, unscrupulous man, intent upon the accomplishment of his own purpose, without regard to the grief or misery that he might be inflicting upon others.

"I'll just get the boy out of the hospital as soon as possible. Tell the doctors that I'm his uncle, or something of the sort, and they'll turn him over to me in short order. Then, if I can fix it all right, I'll keep him with me for a while, until I can get him a nice, comfortable place on shipboard. He needs a trip down to South America, or some other equally interesting and healthy locality."

"I reckon it'll be a good idea for me to engage passage along with him, to give it all a natural and agreeable appearance. I won't insist upon paying in advance; and just about the time the ship sails I'll get him snugly on board, and as for myself, why I'll make a mistake and get left."

"Robert won't give them any information, and the ship will be well out to sea before they even begin to understand the situation. Everything will be gloriously hazy and uncertain. Some kind-hearted person will look after the boy, and he'll most likely be lodged in some comfortable 'Home for Incurables,' and live happily ever after. It'll be a splendid trip for his health—and mine, too."

Mr. Hudson was so elated with the perfection of his plan that he was in excellent temper during the whole of his journey.

"Of course, the thing won't work itself," he mused the next day, as he was drawing near his journey's end, "but everything is in sight, ready to be set in motion. I may have some trouble with the hospital people, but I believe I can satisfy them. As to Doc, I must go just a little bit slow. If the old fellow suspected I was doing anything that might hurt somebody's feelings, he'd put his foot down in short order. I guess, on the whole, we won't overload Doc with too much information. Just enough to interest him, but not enough to keep him awake nights."

"I tell you the thing's air-tight all round. If there should be anything new at home, Jack will post me within half an hour. I'll know more about that boy Hardy than I would if I stayed at home. If he puts an extra shine on his boots and brushes his hat, we'll hear of it. He may not mean to make any trouble, but he ought not to express his suspicions in such public places. Think I didn't pay Bray the money, does he?"

"We greatly fear, Tommy," soliloquized Mr. Hudson, in high good humor, "that if you undertake to dive after Nick Hudson, you'll get wet all over. Better sit in the sun on shore and have your 'suspicions.' Jack Gunnison ain't exactly a philosopher, but he'll make a first-class detective, and he carries too many guns for those Sunday-school boys."

The light manner in which he treated the affair did not deceive himself as to the serious nature of the undertaking. He fully realized the risk, but he felt that he had already passed the greatest risk of all, and as he expressed it, "we only need a little clever management and the country 'll be saved."

As might have been foretold from his letter of invitation, Mr. Hudson received a royal welcome when he was driven up to the gate of his friend's neat little house. His host was a physician of considerable practice, who resided within the limits of

the Quaker City, but some four or five miles from its business centre.

Unfortunately we have neither time nor space to dwell on the meeting between these friends of former days, nor on the many hours of pleasant social intercourse that followed. There is no reason to doubt that Mr. Hudson found these hours fully as enjoyable as did the doctor, but through them all he was conscious that there was another purpose to his visit. As soon as he felt that he could do so without seeming to be anxious upon the subject, he brought it forward.

"Doctor, have you seen anything more of that boy since you wrote me?" he asked, in a tone of only moderate interest.

"No, I only saw him that once, and then I made no special examination as to the medical features of the case. You had better satisfy yourself on the question of his identity. It may not be your friend at all."

"I'll do it to-morrow. Yes, I suppose there isn't more than one chance out of a hundred that it's Bray. And to tell you the real truth, Doctor, I won't know just exactly what to do with him if it turns out to be he."

"Do with him? Why, take him out of the hospital and bring him here. He's as harmless as a child, Mrs. Town," added the doctor, reassuringly to his housekeeper.

"Oh! I'd be glad to have you bring him home, Mr. Hudson. I'm quite curious to have a look at him," responded that good lady.

"Yes, Nick, bring him right home. He's evidently a gentleman, and we can very easily keep an eye on him for a few days."

"I'm ever so much obliged to you both, but when I thought the matter all over it seemed to me as if I was taking considerable unnecessary risk in attempting to take the boy back with me. Suppose he should jump off the train and injure or kill himself? How could I explain my interference with what is strictly not my affair? If I could lock him up during the journey, so as to be sure that he was entirely safe, I'd be tempted to take the risk for the sake of the pleasure of returning the boy to his mother."

"Nonsense, Nick, you exaggerate the risk. He's as docile as a lamb, and won't make a bit of trouble. If I was going to do it, though, I'd go home by water. Then you could lock him in his state-room for such time as you chose. The trip's a pleasant one on its own account."

"Well, perhaps I'll try it. I can tell better after I've had a look at the boy to-morrow. I sha'n't be surprised if he hasn't a single feature of resemblance to Bray. Doctor, do you still keep up your youthful enthusiasm for pouring drugs into the human anatomy? My recollection is that you used to prescribe ten grains every half-hour, without regard to the character of the drug, disease, or patient."

This naturally brought out a lively reply, and changed the subject of conversation. Hudson thus succeeded in leaving the impression that his own enthusiasm as to the sick boy was rapidly growing weaker.

The next morning, however, he obtained directions as to the location of the hospital, and set out for his promised visit. Professional business prevented his host from accompanying him. Had the worthy doctor chanced to have been invisibly present at the interview between Mr. Hudson and the resident physician of the hospital, he would have been decidedly puzzled.

"Your name is—"

"William Hillman," replied the visitor, without hesitation.

"And you live—"

"In Cincinnati."

"What relation did you say you bear to this patient?"

"I didn't say that I was related to him at all. I had a nephew whose mind became unsettled last May, and who wandered away from his home and has not been since discovered. In common with his other relatives, I have been endeavoring to find him. I saw a notice in the paper as to a patient in your charge whose condition seems to be similar to my nephew's, so I have called for information."

"I suppose, of course, you would recognize your nephew?"

"Instantly."

"In a crowd?"

"Yes, among a thousand."

"Very well, Mr. Hillman. We'll soon settle the question as to the boy's identity. The male patients are just about through their dinner, and we will stand by the door for a few minutes. He may be among them."

So Robert's temporary uncle stood peering into the scores of faces that passed from the dining-room out into the hall. Suddenly he sprang forward, and seizing Robert's hand, drew him out of the throng.

(To be continued.)

All letters containing payment for the *Christian Guardian*, *Methodist Magazine*, *S. 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., 38 Richmond Street West, Toronto.

THE Christian Guardian

TORONTO, WEDNESDAY, MARCH 14, 1894.

This is the last issue of the "Guardian" that will be sent to subscribers who have not renewed their subscriptions. There is still time to renew before the paper is stopped.

THOUGHTS FOR ALL METHODISTS.

There is much in the present condition of the Church and the world to prompt all Christians to renewed zeal and consecration in the Master's service. The worship of material good outside of the Church, and the attention expended on critical speculations within it, do not tend to strengthen faith in God, or increase the kind of evangelistic labor which has in the past been most effective in saving men. The great cry of social reformers is, "What shall we eat, and what shall we drink, and wherewith shall we be clothed?" as if earthly and temporal interests were of greater importance than those that are spiritual and immortal. There never was a time when even Christian people had greater need to be reminded that "a man's life consisteth not in the abundance of the things which he possesseth." A good deal of the study of the Scriptures in our day reminds us of the criticism of the sermon of a learned divine on the Holy Land. It was said, that it gave a good deal of information about Palestine, but did not show the way to the Jerusalem above.

We are not pessimists. We believe there never was as much intelligent piety in the world as at the present time; but it is nevertheless true that there are many things in which reform and improvement are very desirable. There is an ecclesiastical as well as in political circles too much importance given to the enactments of law and discipline, rather than to the development of Christian manhood. External machinery secures more attention than godly character and earnest spiritual work. There is too much dependence upon organized associations, and too little heart-to-heart, personal work. Even in the Methodist Church, in many cases, as people increase in wealth they manifest a disposition to conform to the fashions and amusements of the world. There is a widespread tendency to regard religion more as a matter of the intellect, and less as a matter of the heart, than formerly. In science, art and manufactures there are many new discoveries and inventions; but there is no way of converting and saving sinners but the old, scriptural way of preaching the Gospel in simplicity and power, so as to produce "repentance toward God and faith toward our Lord Jesus Christ." The process of salvation is essentially the same in all conditions and times. The elements of spiritual power and success are always the same. Modern culture cannot be substituted for the fire and zeal of the early Methodists. The Church needs both.

Without ignoring other Churches, we may say there is a great field of usefulness open to the Methodist Church in this young country. Our influence on the future religious history of Canada depends upon the spirit and character of ministers and people. If as a Church we stand fast in the faith, if our people shall be distinguished for practical godliness, if our ministers preach the message of life in faith, with power from on high, we shall witness greater success in the future than we have experienced in the past.

We need a more liberal and loyal support of the institutions and enterprises of our Church by the people. This does not imply sectarian bigotry. We need the thorough union of ministers and members. Each needs the other, and any class feeling of jealousy lessens their influence and retards the work of God. We need to see that the existence of so many societies and agencies does not lessen the moral power that comes from united action. We need that our young people shall possess a more thorough knowledge of the grounds of the doctrines and usages of Methodism, that they may be able to give a reason for their belief and principles. Those who are thus trained are less likely to be ruffled about with every wind of doctrine. But the most essential of all things is a genuine experience of salvation, a larger measure of the sanctify-

ing grace of the Holy Spirit, a more complete consecration of every redeemed energy to the service of Christ. Strong faith in God and fervent love for Christ in the hearts of the people will make them that they "shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

CLAIMS OF THE RELIGIOUS NEWSPAPER.

Every family connected with the Methodist Church should take our Church paper.

1. Because it is discreditable for any Methodist to be ignorant of the operations of his Church.
2. Because the Church paper expounds and defends the doctrines and usages of the Church against all assailants.
3. Because the knowledge of the progress of the work of God in other places is a great means of increasing our faith and zeal.
4. Because every issue of the paper contains instructive reading matter, adapted to aid in building up intelligent Christian character.
5. Because the issue of cheap publications, which is sometimes given as a reason for doing without the Church paper, makes it more necessary than ever for our young people.
6. Because everyone who refuses to subscribe, in order to save two dollars a year, loses far more than he gains by this false economy.

The following stanzas, taken from the "Jubilee Song" written by the Editor for the Jubilee number of the *CHRISTIAN GUARDIAN*, in 1879, may be new to many of our younger readers. They are as true of the *GUARDIAN* now as in the past:

To the patriot band, who with brain and with hand
Have toiled for the right, I belong;
I have stood in the front, and oft borne the brunt
Of battle with falsehood and wrong.
To the emigrant's cot, in the loneliest spot,
I carried the news of all climes,
The success or defeat of army or fleet—
The lessons and deeds of the times.

From poet and sage of every age
I have gathered the thought-pearls rare,
To bless and refine with knowledge divine,
And lighten the burdens of care.
To the soldiers of Christ, when temptation enticed
To grow weary or yield to the foe,
I have whispered some word which their fortitude stirred,
And nerved for a conquering blow.

To childhood and youth I brought treasures of truth,
Ere folly bewildered or bound,
Which guided aright to a manhood of might,
With honor and usefulness crowned.
To the feeble and old, when life's friendships grew cold
And the stars of their youth had all set,
I told of the rest, immortal and blest,
Unbroken by grief or regret.

The friends tried and true whom my infancy knew,
Have one by one gone to their rest;
A few still are left, of their comrades bereft,
But their sun is now low in the west;
Yet my eye is not dim—no weakness of limb
Gives token of age or decay;
I can strike for the truth with the vigor of youth,
Undaunted by fear or dismay.

GENESIS PRINTED IN COLORS.

This volume is curious and suggestive. It is well known that the advanced higher critics take the ground that Genesis and the other books of the Pentateuch are a patchwork compiled from several documents, written long after the time of Moses, at different periods, the compilation being made by some unknown editor or editors, who lived centuries after the date of the documents which they used. The critics undertake to say from which of the supposed writers, J, E, P, JE, or D, each part is taken, and what part is supplied by the redactor himself. There is no unity in the conclusions set forth on this point. But Professor Bissell here simply reproduces the textual analysis of Kautzsch and Socin, prominent German critics, in colors, that the English reader may see at a glance what this analysis involves as to Genesis.

In the introduction the inconsistency and large assumptions of this analysis are briefly but clearly pointed out by Professor Bissell. The want of space and their technical character prevent us giving Dr. Bissell's criticisms of the analysis, though they are fair and forcible. Two things specially impressed us. Wonderful liberty is taken with the text to make it conform to a theory; and the Babylonian legend of the Deluge is shown to embrace in one narrative facts that the German critics ascribe to authors who wrote at periods widely apart.

The impression which this analysis naturally makes on an unprejudiced reader is (1) that if this is so, no other book has ever been written in this manner; (2) that no other book was ever subjected to such a wrenching and chopping analysis; (3) that, even if we were to suppose that the Pentateuch was produced in this way, no human discernment could possibly correctly assign the different fragments to the original authors, in the way here indicated. There might be ground for believ-

Genesis Printed in Colors. Showing the original sources from which it is supposed to be compiled. With an Introduction by Edwin Cone Bissell, Professor in McCormick Theological Seminary, Chicago. Hartford: Belknap & Welfield.

ing that difference of style, in lengthy literary productions, indicated different authors; but when a verse, or even part of a verse, is declared to belong to a different author from what precedes or follows it, there is not the proper data on which to base such conclusions. The confident, familiar way in which some of the critics talk about these imaginary authors is plausible, but very misleading. They certainly accomplish one achievement which Shakespeare ascribes to the poet, viz., "give to airy nothing a local habitation and a name."

STUDENT VOLUNTEER MISSIONARY CONVENTION.

This great gathering, which was held at Detroit, on February 28 to March 4, was the most remarkable convention ever held in connection with the student volunteer missionary movement. 1,187 accredited delegates were present, representing 294 separate institutions of learning, and thirty-eight different denominations. What an indication of the earnestness, breadth, and catholicity of the movement! The convention was held in the Central M. E. church, and the presiding officer was Mr. John R. Mott. Among those present were many of the great missionary workers of this continent, and some of the veterans from foreign fields. The earnestness of the convention, and the practical urgency of the questions discussed, were evidenced by the mottoes which adorned the walls. We have not space to give anything like a detailed account of the proceedings, which lasted from Wednesday to Sunday evening; but must content ourselves with mentioning the more prominent features of interest. The more important topics discussed were: "Paul, the Great Missionary Example," "The Preparation of the Volunteer," "Woman's Work in Connection with Foreign Missions," "Medical Missions," "The Evangelization of the World in this Generation," and other topics relating to the work. Among those who took part in the discussion of these topics were such speakers as Rev. Drs. A. T. Pierson, Judson Smith, A. J. Gordon, J. Hudson Taylor, and the younger men identified with the movement—Messrs. Mott, Speer, Lyon, Frazer, Keller, Baer, Adams, and others. The report of Mr. J. R. Mott, chairman of the Executive Committee, showed that 3,200 had signed the declaration to become foreign missionaries. This number is scattered through 477 different educational institutions in the United States and Canada. The records to date show a total of 686 missionaries sent to foreign lands through the volunteer movement. Another highly encouraging feature is the recent rapid advance of the movement since its better organization three years ago. More progress has been made in the last year and a half than during the previous six years. On Saturday morning, the convention was divided into nearly forty sectional conferences, each with its special business and problems. In the Methodist section, which was presided over by Dr. S. L. Baldwin, sixty-six pledged themselves as volunteers, and eighteen or twenty others have the matter under serious deliberation. On Sunday most of the pulpits of the city were occupied by speakers from the convention. The farewell service in the Central M. E. church was most impressive. In response to the question as to those who intended to go to the foreign field within the next year, about sixty young men and women rose and signified their intention to go, more than half the number selecting China as their field of work. It was in every respect a notable and most successful convention.

As a general rule everyone who has a theological hobby or theory, or any doubtful departure from the faith to propose, is loud in praise of freedom of thought and ready to denounce as intolerance all opposition to new ideas. This sounds liberal and independent; but it does not prove that the conclusions intended to be covered by this pleading for liberty are true. Neither does it prove that those who are readiest to accept a new theory or speculation are any more independent or liberal than those who may deem it erroneous and reject it. We believe in large liberty of thought, but we do not at all believe that it is any sign of independence or liberality to allow current notions, which we are convinced are erroneous and misleading, to go unchallenged, as if we deemed them true or harmless.

Some think that the near destiny of Italy is a revolution which will establish a republic. The cause of Italy's discontent, not to say hopelessness, is a grinding taxation for war purposes. All schemes of revolution would, therefore, be concocted with reference to freedom from such taxation; and this immediately concerns Italy's position as a member of the Triple Alliance. If she were to withdraw, the balance of power would be disturbed, and the peace of Europe would be at the mercy of France and Russia. The question of an Italian

revolution is one in which the people of Italy alone are not involved, but the safety of the whole present Continental system. It would seem that Germany and Austria are bound to make heroic efforts to aid their ally financially, in order to prevent a breaking up of the Alliance.

We had not seen Dr. Ryerson's bill when we wrote our note last week. Mr. Sturgeon Stewart writes to the *Globe*, that Dr. Ryerson's bill is but a single line, repealing sub-section 3, section 7, of the Municipal Assessment Act. This clause exempts from general taxation (not from local improvement taxes), churches and burying grounds, and is but one of the long list of clauses of the Act exempting a great variety of real and personal property. He says:

"I look into the Act and I find among others the following classes of properties exempt from taxation: All Government lands and Indian reserves, educational institutions of all kinds, both for higher and elementary education, town and city halls, all public roads, municipal property of every kind, penitentiaries, prisons, gaols, asylums, poor-houses and industrial homes, scientific institutions of every description, exhibition buildings, property and official incomes of Government officials, property and income of military officers, grain in transit, horses, cattle, sheep, swine, income of farmers, mortgages, debentures, bank stocks, companies' stocks, railroad stocks, building and loan societies' stocks," etc., etc.

The amount of other property exempted is nearly four times as great as the church property exempted. Why single out the Churches for attack and omit other property exempted, that has not as strong a claim to exemption? It is not generally understood that church property is not now exempt from local improvement taxes. This annuls one of the chief arguments for abolishing the exemption of churches.

A large deputation, representing all the Protestant Churches, had an interview with Sir Oliver Mowat on Friday afternoon, to protest against Dr. Ryerson's bill providing for taxing churches and burying grounds. Dr. J. J. MacLaren, Mr. Patterson, Dr. Langtry, Rev. G. M. Milligan, Mr. Barlow Cumberland, Mr. J. T. Moore, and Mr. E. Jackson addressed the Premier, showing that the attack on the churches, out of all the list of exemptions, was crude and unfair—that property set apart for benevolent and educational purposes by private liberality should not be taxed—that the only State in the United States that taxes churches is California—that the clamor against exemptions is almost wholly confined to Toronto—that no institution or property has a stronger claim to exemption than churches. The whole taxation of the city of Toronto is \$150,000,000. Of this about \$23,000,000 is exempted from taxation, \$5,000,000 being church property. Of this, \$4,000,000 belongs to the Protestant Churches and \$1,000,000 to Roman Catholics. At the present rate of fifteen mills on the dollar the reduction caused by the taxing of all the churches would be only half a mill on the dollar. It is a curious feature of the Ryerson Bill that it merely names the clause to be rescinded by its number, without indicating the scope or object of the bill.

In replying the Attorney-General did not commit himself to any decision; but he admitted that the deputation had made out a strong case, and that it was recognized that this was a Christian country, and that Christianity was a part of the law of the State. He had still to hear a deputation in favor of taxing the churches.

Recent investigations confirm the truth that the future great gold-fields of the world lie within the territory of the British Empire. In Australia and South Africa the greatest riches of gold quartz are found. During the past two years Australia has produced more gold than any other country, and South Africa is increasing its gold product at a rate which will soon place it easily first. More especially the rich gold districts of Mashonaland are exciting wonder and enterprise in this branch of industry. Evidently the great increase in the gold-yield of the near future will take away all ground from the bi-metallists, who assert the insufficient supply of gold as a reason for a double standard of value. According to reports of the recent discoveries, Mashonaland alone will be able to supply the world's needs for gold coinage.

There lies dying at Turin one of the most noted and picturesque characters in the political life of the century—Louis Kossuth. For the past few weeks rumors of his feeble health have been frequent, and it is likely that he is very near his end. At the age of over ninety years, and in the privations of poverty, he still cherishes the convictions for which he took up arms to gain freedom for Hungary. Refusing to set foot on the soil of his native land as long as it forms part of the Austrian Empire, he is a living protest against the acceptance of any condition other than complete independence, for Hungary. Still, partly owing to the bitter disappointment of his hopes, he is very pessimistic as to the outlook for popular progress. Kossuth

excited the most intense interest during his visit to America in 1842. He had learned English from the study of Shakespeare, and his audiences were astonished at the lofty and graceful language of the Magyar revolutionist. In many of his speeches he raised his hearers to an exceptional pitch of admiration by the dramatic force and vivid eloquence with which he pleaded for Hungarian freedom. His speeches abounded in unique mannerisms, which told with great effect. On one occasion, advancing to the front of the platform, and raising his arm with a gesture of singular power and grace, he said, "The time was when I held the destiny of the House of Hapsburg in the hollow of that hand." All lovers of freedom will look with mournful sympathy towards the bedside of the dying patriot.

The annual meetings of the Canadian McAll Association and the Toronto auxiliary of that Association, which were recently held in the Y. M. C. A. Hall, in this city, were well attended, and showed a deepening interest in the great work of evangelization in France. The report of the Association made appropriate reference to the life and labors of the late Dr. McAll, after which the practical necessities of the work were touched upon. Dr. McAll saw the need of a permanent fund, with which to defray working expenses during the summer months, when few subscriptions come in, and had begun the formation of this fund before his death. A memorial fund of £5,000 is now asked for, and the earnest efforts of friends of the Association are directed to the securing of this amount. This fund would also cover a deficit caused by the death of several subscribers who agreed to give large sums. Appropriate reference was also made to the different methods of the work, such as Sunday and week-day services in halls, Sunday-schools, societies for young people, and mothers' meetings. The mission boat has also done a grand work in reaching the people of the towns on the rivers. The reports of the different Canadian auxiliaries showed the total sum received to be \$1,388.51 during the past year. The following are the officers of the Association for 1894: Mrs. Edward Blake, Honorary President; Mrs. David Cowan, Acting President; Miss M. Carby, Secretary; Miss Caven (76 Spadina Road), Treasurer.

Seldom have more audacious and unreliable statements marred a magazine article than those which appear in Mr. Appleton Morgan's attempt, in the last *Popular Science Monthly*, to discredit all that has been done in the way of prohibition of the liquor traffic. There is scarcely any effort to argue the question on its merits, but instead there is an abundance of absurdly false assertions. Take this wholesale violation of truth as an example:

"These prohibitory statutes are stupendous failures; they have multiplied the number of liquor shops, and added to whatever harm they are capable of by disguising them as 'pharmacies,' 'groceries,' or other sorts of shops; and they have enormously increased, almost squared, the number of inebriates reported before their passage!"

Mr. Morgan has weakened his cause by this style of attack. The complete disappearance in Maine and Kansas, for example, of all legalized places for the sale of strong drink as a beverage, is a fact which Mr. Morgan cannot deny. The fact that liquor is sold illicitly is no more disproof of the good effects of the prohibitory law than are murder and larceny proofs of the uselessness of the laws against those crimes. But to say that prohibitory liquor laws have multiplied liquor shops suggests that Mr. Morgan himself may have recently visited a liquor shop too frequently for his own good, and may possibly be troubled with the affliction called a "multiplying" eye.

There is at present a strong agitation going on in Hungary in favor of civil marriage and religious toleration. Measures securing these boons to Hungary have been assented to by Emperor Francis Joseph, but have since encountered the violent opposition of the Roman Catholic hierarchy. All their efforts are directed to influence members of the Hungarian Diet to vote against the measures. But they find little support from the great body of the people. In particular there is a strongly aroused feeling in favor of religious toleration, which in this case is demanded by the Jewish population of that country. There are many influential Jews in Hungary, who have proved themselves as progressive and patriotic as any other section of the people. For a long time they have been exceedingly patient, though always protesting, while legal disabilities have been exercised against them. Judging from the popular favor given to these measures, their passage cannot be long delayed.

That unfortunate victory of a slave-trading chief over the sailors and marines of the British warship *Bathurst* has given that iniquitous traffic a temporary cause of rejoicing. The chief may be sure, however, that slave-trading in the Gambia region of Africa will soon receive its death-blow, as Great Britain invariably inflicts decisive vengeance on all

such marauders, especially when they have caused the spilling of British blood. At present the English warships are lying at the mouth of the Gambia River, and as soon as reinforcements arrive they will be landed and proceed to demolish the chief and his forces forthwith.

The advocates of the "unity of Christendom" at times exaggerate the evils of division, or the existence of different denominations. That there are disadvantages we admit; but are there not also benefits? Dr. Gordon, at the recent missionary convention, made a suggestive remark, when he said the existence of different Churches caused more widely diffused missionary efforts than would otherwise have been put forth. Nor can there be any doubt, that Christians who agree in their theological opinions work more amicably together than those holding different views. The chief evils of denominational divisions are the waste of labor and money by overlapping, and sectarian rivalry. The latter is greatly declining. These evils can be remedied by charity and friendly adjustment of fields of labor, without organic unity. It is natural for those who hold that all who do not belong to their denomination are without true ministers and true sacraments, to labor to absorb all denominations into their Church. When the differences of opinion which cause the divisions vanish, by all means let there be organic unity. But without unity in doctrine and worship, we would regard an outward corporate union of all denominations as a calamity, rather than a blessing.

At a meeting of the Board of Governors of the Wesleyan Theological College, Montreal, held on Saturday evening, March 3, the Rev. W. I. Shaw, LL.D., was appointed Principal, in the place of the late Dr. Douglas, and the Rev. J. C. Antliff, M.A., D.D., of London, professor in the same institution. After some hesitation Dr. Shaw has accepted the position. These appointments will give general satisfaction throughout the Church. Dr. Shaw has been for twenty years teaching in the college, during which time his efficiency has amply evinced his fitness for the responsible position to which he has been appointed. His scholarship, teaching ability, governing power, and Christian character make him the right man for the position. The Rev. Dr. Antliff is a graduate of Edinburgh University, an able theologian, and a successful pastor. During his residence in Montreal he taught in the college for a time successfully. His literary and theological culture is accompanied by a remarkable facility for imparting knowledge as an instructor. We congratulate these honored brethren on the appreciation of their worth shown by this action of the College Board.

The peaceful election of a civilian, Prudente de Moraes, as president of Brazil shows that the country is not quite in the state of distraction which was alleged. The newly elected president is a moderate, constitutional Republican, who has made a good record, and is regarded as a safe man. He has not had, like his two predecessors, a military training, and is, therefore, not likely to use those dictatorial and hasty methods so tempting to soldiers while carrying out a civil policy. The recent victory over the insurgents has given their cause a heavy blow, but their naval force is still effective, and the revolution will not likely be settled until a decisive naval victory is won. In the meantime the city of Rio Janeiro is suffering from the frightful ravages of yellow fever.

The introduction of electricity as a means of inflicting capital punishment in the State of New York was a revolution in criminal law, and has probably set many thinking in other States as to changes in the same direction. But the bill recently introduced in the Ohio Legislature, authorizing the delivery of prisoners under sentence of death to physicians for purposes of vivisection while under anaesthetics, surpasses anything we know of in the line of legislative reform. It proposes the placing of a capitally condemned criminal, for scientific reasons, on a level with beasts. Surely Ohio will reject such a degrading and barbarous novelty. If the more developed feeling of the humane which now prevails revolts at animal vivisection, much more will it revolt at such a deliberate legislative desecration of the human frame as that proposed in Ohio. Its effect, we believe, would tend to brutalize and degrade the feelings of the community which permitted it.

The Woman's Enfranchisement Association of Toronto, at its last meeting, passed a resolution requesting the ministers of Ontario to preach on the subject of Woman's Enfranchisement on the evening of May 27, the Sunday after the Queen's birthday. Those ministers who intend to comply with this request will confer a favor upon Mr. J. L. Hughes, 58 Henry Street, the president of the Toronto Woman's Enfranchisement Association, by sending him a card signifying their intention. Anyone wishing to obtain information

regarding the subject may secure a set of forty excellent leaflets covering every department of the work, by addressing the Leaflet Department, *Woman's Journal Office*, Boston, Mass. The publications of the Literature Department of the Woman's Christian Temperance Union of Canada on suffrage may be obtained from Miss Mary Scott, Ottawa.

THIS WEEK'S "GUARDIAN."—Among other articles of interest in this week's GUARDIAN, we direct attention to Dr. Blaikie's suggestive paper on "REGENERATED HOMES"; Dr. Potts' eloquent sermon on the late Dr. Douglas; "What is Pentecost?" "Letter from Japan"; "Way to Success in Life"; "Farewell Address" of Mr. Mills; "The Story of a Conversion"; "How He Found Deliverance"; and the stirring poem on "George Douglas." We have not, in noticing the contents in the past, referred to our editorial articles; but we specially request all our subscribers to read carefully "Thoughts for all Methodists," and "Claims of the Religious Newspaper," in this issue. Many of our lady friends have expressed their approval of our "Woman's World." Could they not give practical proof of their good will by getting some to subscribe who do not now take the GUARDIAN.

Services in memory of the late Rev. W. J. Maxwell were held last Sunday in the Central and Elm Street churches, in this city. In the morning, at Central church, Rev. Dr. A. Sutherland, Rev. Dr. Potts and Rev. Dr. John Burwash delivered feeling and appropriate addresses. At Elm Street, in the evening, the service was conducted by Rev. Dr. Potts, who, with Rev. Drs. Burwash, Sutherland and Griffin, paid sympathetic and respectful tributes to the memory of their departed brother. A memorial service was also held at Wesley church, Hamilton, last Sunday night, in which Revs. Dr. Philp, Dr. A. Burns, and lay representatives of the trustees and quarterly boards took part.

The Book-Room has now in press a second edition of the very valuable work on the "Birds of Ontario," a book by Mr. Mollwraith, of Hamilton. This edition has been carefully revised and enlarged, and will present a concise account of every species of bird known to have been found in this Province. The book will be published at the very reasonable price of \$2, and will be ready this week. One valuable feature, which will commend itself to farmers, is the care exercised by the author in pointing out which of the birds, in their relation to agriculture, may be regarded as friends and which as enemies.

In our last issue there was a typographical error in the account of the revival services at St. Alban's church, in this city. The number received into church fellowship was ninety-three, not twenty-three.

The Methodist Preachers' meeting last Monday decided to hold a love-feast on Good Friday afternoon at 3 p.m., in Wesley church, Parliament Street church and Broadway Tabernacle.

Messrs. Crossley and Hunter begin special revival services in this city at Wesley church, Dundas Street, of which Rev. A. B. Chambers, LL.B., is pastor, on the 18th inst.

New Books and Periodicals.

—*The Earliest Life of Christ ever Compiled from the Four Gospels; being "The Diatessaron of Tatian."* Edinburgh: T. & T. Clark, Publishers. This work is literally translated from the Arabic version, and contains the Four Gospels woven into one story, with an Historical and Critical Introduction, Notes and Appendix. By Rev. J. Hamlyn-Hill, B.D. Our brief article on this volume in last week's GUARDIAN would give some idea of the great value of this ancient work, first circulated about A.D. 160, as a testimony to the early and wide acceptance by the Church of the authority of the four gospels. The Arabic copy was discovered in Egypt. It was brought to Rome in 1886, and presented to the Borgian Museum. In 1888 it was published at Rome in Arabic, with Latin translation, in honor of the jubilee of the priesthood of Leo XIII. Mr. Hill's introduction is a mine of historical and critical information about the work. The value of its evidence to the authenticity of the gospels applies with special force to St. John's gospel. It shows that the miracles of our Lord were not, as rationalist critics allege, late inventions. The concluding portions of St. Mark, on the authenticity of which much doubt has been cast, are all found in the *Diatessaron*. It is beyond doubt the most important ancient witness to the New Testament.

—*None Like It: A Plea for the Old Sword.* By Joseph Parker, author of "Ecce Deus," "The People's Bible," etc. Fleming H. Revell Company, Chicago and Toronto. For sale at the Methodist Book-Rooms. This is a vigorous and trenchant protest against the prevalent theories which rob the Bible of its authority as a revelation from God. Men like Horton, Duff, Bennett, and others in Dr. Parker's own denomination, though professedly

evangelical theologians, have played fast and loose with the truth and authority of Holy Scripture. Their notion that the modern preacher is just as much an inspired oracle as Paul or Isaiah, and that no preacher has a right to preach, unless what he says is a direct message from heaven, sets aside and supersedes the authority of Scripture revelation. The flippant correction of the errors of prophets and apostles is on the same line. Complimentary things said about the Bible do not rectify this false and misleading teaching. If they are right, we can do very well without the Bible. Dr. Parker fitly exposes and refutes some of these disloyal surrenders of truth. The book is written in a popular style. It should be widely read by the people. We specially advise our young ministers and Sabbath-school teachers to get this little book and read it carefully.

—*The Calling. With Ammunition for the Temperance Warfare.* By Rev. D. Rogers, with introduction by Rev. Dr. Potts. Toronto: William Briggs. 50 cents. There is a large and increasing number of persons who are thoroughly persuaded of the concentrated evils of the traffic in drink, and each of these is more or less well informed on the subject; but there is no one person who can, on the spur of the moment, think of every fact or argument, or the most telling one; or be always ready to answer the plausible cavils that are put forth. It is very important, therefore, that a repository of these should be provided in book form, and these renewed and adjusted from time to time to the varying phases and exigencies of the enterprise. Such a book is just now furnished by Rev. D. Rogers, of the Guelph Conference. He has displayed much talent in the productions of his own pen, and much discrimination in his selections from others. There are also several able contributions from well-known temperance workers, and numerous illustrations, including an engraving of the author. The general get-up of the book, from a mechanical standpoint, reflects much credit upon our own Book-Room. Such a book at 50 cents is a marvel of cheapness. Send to the author, Danmannon, P.O., or to Dr. Briggs, and secure a copy.

—*The Schools of England and Germany.* By Geo. W. Ross, LL.D., Minister of Education for Ontario. This little volume contains a large amount of valuable information respecting the system and methods pursued in the schools of England and Germany, which will be found of great value to all who are interested in the subject of general education.

—*The Methodist Review* has been received from Hunt & Eaton, New York. It has an article on "The Parliament of Religions," by Prof. C. J. Little, LL.D., which takes a moderate view of the influence of that great convention. Professor Curtis, of Boston University, contributes an article on Rev. R. Horton, of England, in which he points out some of the weak points in his negative theories about the Bible. According to Mr. Horton every true preacher is an inspired oracle with a special revelation of truth for the people. Other leading articles are: "The Place Where the Lord Lay," "The Latest Renaissance," "Some Distinctive Features of Old Testament Study," "Methodist Doctrine of Atonement," and "The Church and the City." The editorial departments are marked by variety and excellence.

—*The Arena* for March has been received. It contains a number of highly interesting and timely discussions, from which we select the following: Prenatal Culture, by Dr. S. B. Elliott—The Right of Eminent Domain, by Edward Osgood Brown—Nationalization of Railroads, by Rabbi Solomon Schindler—The Cause of Financial Panic, by J. W. Bennett—Jesus or Caesar, by B. O. Flower. Arena Publishing Co. Boston.

—*The Canadian Magazine* for March has the following: A Physical Catastrophe to America—The Death Penalty, by Dr. John Ferguson—Premier and President, by J. A. Cooper—Mexico and its People, by Dr. P. H. Bryce—The Garden of British Columbia, by E. M. Spragg—Canadian Art Schools, by J. A. Radford—Milestone Moods and Memories, by David Boyle. The Ontario Publishing Co., Toronto.

—*The Pulpit* for March contains eight complete sermons by well-known preachers, including one for Easter by Dr. Chas. H. Parkhurst, and one by Dr. Thomas, of Toronto, on "The Perfect Gentleman." Canon Scott-Holland adds to the strength of this number with a sermon on "The Gospel of Growth," and the entire issue gives evidence of careful editing. Edwin Rose, Publisher, Buffalo, N.Y.

—*The Thinker* (James Nisbet & Co.) is one of the best of the monthly magazines devoted to biblical and theological subjects. It gives a good summary of theological thought in both Europe and America. In the present issue several living questions are treated in vigorous style. This magazine keeps well abreast with current thought. Its attitude is liberal, but on the whole conservative.

—*The Cosmopolitan* for March has a good table of contents. It opens with an article on Jesus of Nazareth, by Lyman Abbott, entitled "The Son of the Carpenter." "The Origin of Thought" is continued. Other articles are: "Letters of an Altruistic Traveller," by W. D. Howells, and "God's Will and Human Happiness," by St. George Mivart.

—*The Sunday Magazine* and *Good Words* for March have been received from Isbister & Co., London. Both are filled with interesting articles and stories. "A Lost Ideal," by Annie S. Swan, is continued in the former, and S. Baring Gould's "Kitty Alone" in the latter.

The Sermon.

MEMORIAL SERMON.

A WORTHY EULOGIUM ON THE LATE
REV. DR. DOUGLAS.

By REV. JOEY POTTS, D.D.

A deeply impressive memorial service was held Sunday evening, March 4, in the great St. James' Methodist church, in honor of the late Rev. Dr. Douglas, whose recent death the whole Christian world mourned. The church, which has a seating capacity of nearly three thousand, was crowded to overflowing, and the hushed stillness that prevailed made the service all the more impressive. Rev. Dr. Hunter, pastor of the church, conducted the service, and seated with him in the pulpit were Rev. Dr. Potts, Rev. Dr. Shaw, principal of the Wesleyan Theological College, and Rev. Mr. Hall. The regular choir was supplemented by a special choir from the French Methodist Institute, in the work of which Dr. Douglas took such a deep interest. The service opened with the singing of the hymn "Abide with me," by the whole congregation. Dr. Hunter then delivered an impressive prayer, thanking the Master for the lesson taught by the life-work of Dr. Douglas, and imploring the divine assistance for the Church in the future. Dr. Hunter also invoked a special blessing for the bereaved family. The united choir rendered an anthem, specially composed for the occasion, which was followed by the reading of the lessons by Rev. Mr. Hall and Rev. Dr. Shaw. The French choir then sang the hymn, "Nous mourons, mais pour renaitre. La mort n'est qu'un doux sommeil. Bientot Jesus va paraître; ce sera le grand reveil." The singing of the hymn was one of the most striking features of the service. The congregation having joined in singing the hymn, "Give me the wings of faith to fly," Dr. Potts delivered the memorial sermon. The choice of Dr. Potts for this duty was a singularly appropriate one. For years a deep bond of friendship existed between the Nestor of Methodism and Dr. Potts, and the relations between the latter and Dr. Douglas' family were of the most intimate nature. It was at the special request of the family that Dr. Potts undertook the duty of reviewing the great Methodist divine's life-work. His address was a masterly one, and not a word was lost upon the vast congregation.

The text chosen was: "An eloquent man and mighty in the Scriptures."—Acts xviii. 24. He said: "Know ye that a prince and a great man is fallen in Israel? Yes, you know it, and it is sadly known to-day all over this North American continent, and far beyond its bounds. The prince and great man of our Methodist Israel has fallen, but fallen in harmony with his oft-repeated desire:

"My body with my charge lay down,
And cease at once to work and live."

A minister is a gift of Christ to his Church—a richly endowed minister is God's greatest gift, if he be a true man, who is as good and consecrated as he is intellectually great. The ministry as an institution is for the Church; and it is for the Church in its individuality of character, of talent and of influence, "whether Paul or Apollos or Cephas, all are yours." It is difficult for us to think of Canadian Methodism without the presence and power and leadership of George Douglas. He was our kingly preacher, our famous orator and our sagacious ecclesiastical statesman, or, as Lord Dufferin put it, "the Bismarck of Canadian Methodism." The 10th of February of this year of our Lord, 1894, was a sad day in our Israel, for it was flashed over the land that George Douglas was dead. We shall see his face no more, we shall hear that voice no more, which was in itself a marvellous gift of God, and we shall never again be spellbound by the majesty of his extraordinary eloquence. It is said George Douglas is dead; let me rather say George Douglas is glorified. It is not our dear friend who is dead. The casket of the immortal jewel, the body which enshrined the lofty spirit, lies in Mount Royal, but the soul, therefore the real George Douglas, is "absent from the body, present with the Lord." He lives to-day with Jesus, he lives to-day with us in memory and affection, and how influentially he lives in the spirit and work of the hundreds of young ministers who sat at his feet in their theological and homiletical preparation for the work of the Christian ministry. That unique personality in its beautiful life, in its distinguished career, and in its martyrdom of suffering—unmurmuring suffering, for who ever heard Dr. Douglas complain of his thorn or stake in the flesh?—must be fruitful in blessing to all who think of him, and of his life and work. It is written, "that we be not slothful, but followers of them who through faith and patience inherit the promises." I propose that we recall the characteristics and ministerial success of Dr. Douglas in the light of the characteristics and success of Apollos, who was "an eloquent man and mighty in the Scriptures." In all my ministry I never shrank from a service as from this one. It has seemed to me that it required a Dr. Douglas to preach the memorial sermon of Dr. Douglas. I have at least one qualification for this oppressively responsible service, and that is the qualification of loving, almost filial admiration for the man of God, who captured and captivated me by his wonderful pulpit power in the days of my youth.

THE CHARACTER OF APOLLOS.

We know little of his history compared with that of Paul. He has but little space accorded to him in the New Testament. What is known of him, however, is good. Apollos appears in relation to Paul in the early part of I Corinthians. He was no party to the divisions of the Corinthian Church. He evidently looked upon Paul as leader and superior, and Paul loved him as a successful co-worker in building up the Church of Christ in the first century. (1) Apollos was an eloquent man—eloquence is a rare endowment. Eloquence is in part a gift of nature, but it may and should be assiduously cultivated. Eloquence may become a great power for good, and sanctified eloquence may largely multiply ministerial usefulness. Eloquence in statesmanship and patriotism, in reforms and in law, has been a powerful factor in the history of civilization. What a field for eloquence—eloquence of the highest order—in the discussion of the themes of our holy religion. God, the infinite and eternal Jehovah, in his being, character, perfections and government of the universe. Jesus Christ, his advent into the world; his life from the Bethlehem manger to the tragic event of Calvary; his character, unique, faultless, perfect, beautiful, divine; his teaching, original and authoritative, clothed with a power never known

before; his death on the cross, and his resurrection from the dead, the twin facts of redemption. Revelation. How wonderful the Book in its history, in its contents, in its almost miraculous preservation, and in its growing power as the years go by. Especially think of Revelation, in its unfolding of redemption, from the promise "The seed of the woman shall bruise the serpent's head," until the Son of Mary said, at the point to which all prophetic lines converge, "It is finished." Salvation. In its mighty work, from the contrite wail of penitence until the anthem of adoring worship is offered before the throne and the Lamb. The soul of man, in its original grandeur, in its ruin by sin, and in its restoration by grace. Eternity, in its light and darkness, in its joy unspeakable and sorrow of despair, in its glory, its exceeding and eternal weight of glory, and in its unfathomable degradation. Where can you find subjects for eloquence like unto the subjects just referred to? Great themes inspire and give elevation to thought and to style. There are many kinds of eloquence—the rhetorical, the profoundly thoughtful and the persuasively influential. The pulpit of Church history and of to-day will compare favorably with the bar and with politics in the highest type of eloquence. Church history is rich in its records of distinguished orators. Not naming those of antiquity, think of Chalmers and Guthrie, of Parsons and Binney, of Melville and Liddon, of Beaumont and Paunson, of Spurgeon (who was called by a little girl of London the Prime Minister of England), of Beecher and Brooks, of Simpson and Bascom, and of our own prince of pulpit and platform orators, George Douglas. Moses complained that he was not an eloquent man, and therefore dreaded the mission urged upon him by the Lord. Luke, the sacred historian, designates Apollos "an eloquent man." His was a high, perhaps the highest, style of eloquence. Apollos was a native of Alexandria, and that may account in no small degree for the perfection of his oratory. Alexandria was one of the most noted cities of antiquity for colleges and libraries. There were three colleges—a pagan, a Jewish and a Christian. Eminent teachers were attracted there, and students had every facility afforded them for intellectual development and for the cultivation of the art of popular address. Young men of ability, athirst for knowledge, could rise to distinction in the various walks of life. Of the ambitious young men who studied philosophy and literature, no doubt Apollos won fame in the colleges of his native city. It was an unintentional preparation for the great work of his life. All learning can be made subservient to the illustration of the truth and the success of preaching the glorious Gospel of the blessed God. Apollos evidently used the great gift of oratory to attract men to Christ, as George Whitefield did in the days of the Wesleys. See you not the resemblance in this respect of our eloquent preacher to Apollos? What most impressed the hearers of Dr. Douglas was the grandeur of his eloquence. It was lofty in conception, it was great in thought, great in language, great in sentiment; and while his propositions were argued with strong reasoning power, his illustrations were characterized by rare beauty, and not seldom by tearful tenderness. We grant that Dr. Douglas owed much to his wonderful voice; yet if his voice had been only ordinary, his mind would have won all hearers, for his memory was well stored with all manner of precious things, and his imperial imagination could take its eagle flights into the starry heavens of knowledge and wisdom and beauty. But with all these advantages, he had a powerful instrument for the music of oratory in his strangely fascinating voice. He had the elements also of fearless courage and heroism which are needful to an eloquence which shall tell upon his age and country. There are sermons and speeches of Dr. Douglas which are written upon the heart and memory of Canadian and continental Methodism.

(2) Apollos was mighty in the Scriptures. In the Jewish college of Alexandria, where Apollos most likely spent much of his time, he would be led into a thorough study of the Hebrew Scriptures. No matter what a minister is mighty in, if not mighty in the Word of God. Faulty there, he must be a failure in the pulpit. Let him be mighty in science, in literature, and in social and moral reforms; but if he be weak in the Scriptures, he is feeble in the work of the Lord. Mighty in the Scriptures—in knowledge of them as a whole and in their separate parts; mighty in their exposition, bringing out of the inexhaustible mine things new and old; and mighty in the application of the Word to the salvation of the children of men. He who wrote the Epistle to the Hebrews was mighty in the Scriptures. That epistle is an inspired commentary upon the Levitical economy. Read and study the opening chapter in its teaching on the modes of Old Testament revelation. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets"—and in his teaching on the divinity of Jesus Christ, "who being the brightness of his glory and the express image of his person, and upholding all things by the word of his power," "but unto the Son he saith, Thy throne, O God, is forever and ever." Then, with majestic tread, the author moves forward, proving the superiority of Christ to Moses and to the Jewish priesthood, and the superiority of the Gospel to the law in its covenant, in its sacrifices and in its salvation. Think of the evidence the eleventh chapter gives of mastery of the Scriptures. It is like a great picture gallery of Old Testament worthies, each historic picture set in its marvellous doing of faith. Then comes the exhortation of the first and second verses of the thirteenth chapter, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." Again, the superiority of the Christian dispensation appears in the teaching of the twelfth chapter, "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and Church of the first-born which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Paul was not the author, and yet it was someone who knew Paul, and was largely influenced by his thoughts of God and of the redemptive work of Jesus Christ. Luther, Farrar and Henry Ward Beecher (the Shakespeare of the modern pulpit) regard Apollos as the writer of the Epistle to the Hebrews. If so—and I venture to think so—then indeed Apollos was mighty in the Scriptures. Surely the resemblance again appears in the case of Dr. Douglas. It was not so much in the exact and oft-repeated quotation of texts, as that the main body of his discourses was penetrated with the spirit of revelation and with the far-reaching prin-

ciples of the Gospel. All his pulpit teaching appealed to the law and to the testimony, and was made authoritative to the multitudes that hung upon his ministry with a "Thus saith the Lord."

(3) Apollos was fervent in spirit—by which I understand that Apollos was intense, earnest, enthusiastic in his work for God. His heart was all aglow with the fire of the constraining love of Christ. Logic on fire, rhetoric on fire; all the powers of his intellectual and moral being were inflamed with holy zeal in the cause of the kingdom of our Lord Jesus Christ. Why not? Is there any theme that should arouse the imperilled condition and salvation of mankind? Is sin a reality? Is unseamed man in deep and deadly danger? Is life uncertain—so uncertain "as a vapor that appeareth for a little time and then vanisheth away"? Is death a reality? Is the judgment seat of Christ a reality? Is eternity a reality? Shall politicians plead for their party; shall lawyers plead for their clients; shall patriots plead for their country; shall reformers plead for better laws; and shall all these plead with earnestness, whole-souled earnestness—and shall a man dealing with the claims of God and the interests of immortal souls not be intensely and terribly in earnest? Surely the place of the preacher of the Gospel should be enough to induce all its occupants to warn, to persuade, and to invite with a fervency of spirit becoming the solemn transactions of salvation and eternity. Like Apollos, our glorified friend was marked by great fervency of spirit. This fervency of spirit appeared in his most elaborate discourses; but how it blazed forth in his more hortatory addresses, when he was urging men to decide for Christ! At such times he was often irresistible in his appeals to conscience. (4) Apollos was diligent in teaching. Diligence is a law of success. No place for drones in the ministerial hive. What need of it, what room for it, in all directions—in the study of the Bible, with all the literature bearing upon the sacred text, and in direct pulpit preparation! If Paul said, "Who is sufficient for these things?" then surely ordinary men may well confess their need of the most painstaking diligence in the supreme work of the ministry, that of preaching the Gospel of salvation. In the care of the flock, and in the affairs of the church, there are both space and work, involving continuous and undivided attention. Ministers owe it to their Lord and Master, to the Church of God, and to themselves, that they be diligent in being about their Father's business. Diligence was a prominent feature of Dr. Douglas from the alpha to the omega of his ministry. Impressed with the importance of better educational equipment for the work of the ministry, he left Montreal for the purpose of attending the Wesleyan Theological College in London, England. At that time there was a vacancy in one of the mission fields, and the Mission House authorities urged upon Dr. Douglas to consent to enter upon that work without taking the college course, believing that he was, even at that time, well qualified for the work of the ministry. He toiled with apostolic fidelity, and with apostolic success, in the mission work of his early ministry in Bermuda. In the great service he rendered to the Church, as pastor in Kingston, Toronto, Hamilton, and in this city of his love, he was emphatically a man of one work, and that work was performed with a diligence which made him an example to his ministerial brethren. But his diligence in teaching in the Wesleyan Theological College, with which his name shall be forever connected as its first principal, commands unqualified admiration. The successive classes in systematic theology and homiletics bear testimony to the professional diligence which marked their great teacher, as he led them with masterful guidance into the deep things of theological science. Think of that diligence, under difficulties which would have utterly discouraged most men. In spite of protracted suffering, in spite of physical darkness, he threw himself with enthusiastic earnestness into the college routine of daily preparation and teaching. (5) Apollos, although an eminent teacher, was willing to learn the higher spiritual truth of Christianity from the Spirit-taught disciples of Jesus. This was a sign of true greatness in Apollos. The day of affected superiority in the pulpit is past, and should be only a memory now. In some things, the pulpit is ahead of the pew, and in its own domain of biblical teaching should be worthy of respectful attention; but in many things the pew could teach the pulpit. Pulpit and pew should act upon the Pauline teaching, "In honor preferring one another." While Apollos was preaching at Ephesus, eloquently, scripturally, fervently, diligently, there sat in the congregation two members of the church, husband and wife, Aquila and Priscilla. They loved Apollos, they prayed for him; but they saw his spiritual immaturity, and they knew more than Alexandria could teach Apollos, and more than the baptism of John. They expounded the way of God more perfectly. Apollos saw it, and entered into the richer, fuller blessedness of the Christian dispensation, the dispensation of the Holy Ghost. Like Apollos learning from Aquila and Priscilla, our eloquent Apollos was only too glad to sit at the feet of any who could lead him into the holiest of all of the higher spiritual truths of the Gospel. How he yearned for the realization of the beatitude, "Blessed are the pure in heart, for they shall see God." His attitude was thirsting for God, and often he referred to the helpfulness of those in the ministry and laity of the Church who were unknown to fame, but who knew the secret of the abiding comforts of the Holy Ghost, and who had inscribed upon their hearts, "Holiness unto the Lord!"

In the second division of this discourse let me refer to the success of

THE MINISTRY OF APOLLOS.

Here we see what Apollos did with his eloquence, with his large scriptural knowledge, fervency of spirit, and his diligence in teaching. The success of the ministry of Apollos was twofold:

(1) It helped the Church. The historian puts it thus: "Helped them much which had believed through grace." What a glorious mission that is! The Church is out in the world all week; the Church is tempted, is chilled in its fervor, and is often discouraged. A voice says to the preacher, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem." How successful was the ministry of Dr. Douglas along the line of helpfulness to the Church. His Sunday morning and week-day evening services were specially adapted to establish the Church in holiness and to refresh and comfort the children of God. As they sat under the tender and stimulating ministry of our friend, they could truthfully say, as one of old testified, "He brought me to the banqueting house, and his banner over me was love." They departed from the house of God not only glad in heart, but invigorated and strengthened for the burden-bearing of life. His was a help-

ful ministry to the Conferences of our Church. Aged ministerial veterans under the spell of that ministry were drawn up to Tabor exaltation, where they were prepared to cry out, "Lord, it is good for us to be here;" and the younger brethren felt inspired to aim at greater things for God; while representative laymen saw new beauty and grandeur in the service of the Lord. How blessed it is to have the gift and grace to edify the Church of God.

(2) The ministry of Apollos was characterized by convincing power. His mission was to the Jews, and it is recorded that he mightily convinced them of the Messianship of Jesus the Christ. His large knowledge of the Scriptures, the Scriptures of type and prophecy, of Levitical ritual and historical records of the Hebrew people, coupled with his argumentative way of putting it, and all enriched and adorned with his magnificent oratory, combined to make him wise to win souls. The ministry of Dr. Douglas was like that of Apollos, a ministry of convincing power. The law, the sterner aspects of Revelation, had a prominent place in his Sunday night sermons. Multitudes trembled as they sat in almost breathless awe before the man of God, who reminded them of an Elijah, of an Isaiah, or of an Ezekiel, in the messages which he bore, and in the sins which he denounced. If the ministry of Apollos mightily convinced the Jews that Jesus was the Christ, the ministry of Dr. Douglas mightily convinced the Gentile sinners of Ontario and Quebec of sin, of righteousness, and of a judgment to come. That sin was no trifling infirmity of human nature but that it was damnable and damning; that there was no salvation from it but by the cross, and no Saviour from it but the Christ of Gethsemane, of Calvary, of the resurrection, and of mediatorial sovereignty—that Saviour who said, "I am he that liveth and was dead; and behold, I am alive forever more, Amen, and have the keys of Hades and of death," and who is "able to save unto the uttermost all that come unto God by him." Already the minister of Jesus Christ, whose memory we honor, has been welcomed to the skies by those whom he helped heavenward, and by those whom he induced to become reconciled to God. The ministry of Dr. Douglas was a ministry fruitful in the building of immortal character, and the introduction of sinners out of darkness into the marvellous light of the Gospel. I am not satisfied to think of Dr. Douglas and to speak of him only as the golden-mouthed Chrysostom of Canadian Methodism. In the more familiar relations of life, he was equally attractive to his friends, and they are legion all over this country. Where could I speak of Dr. Douglas in the social aspects of his character better than in Montreal? All Canada claimed him, but he belonged to this city most of all. Standing here, at the heart of Montreal Methodism, where many are who knew and loved Dr. Douglas from the days of childhood, I find it difficult to say anything that will be strange or new to you. The love you bore to him was reciprocated to the full. Beyond any pastor of this city, he was identified with your personal and family history, and in times of trouble you found in him a throbbing heart of sympathy. The old Montrealers who have joined the ranks of the general assembly and Church of the first-born were proud of his position in the Church, and of the distinguished service he rendered to the cause of God. It is equally true of you who revere his memory to-night. You think of his peerless career of eminent service to the Church, and you glorify God in him. Many are the reminiscences of him which shall never fade from your hearts. I, too, have precious memories of my beloved friend. It is forty years save one since I first saw his face, and felt the strange power of his grand, solemn, highly intellectual, yet deeply spiritual ministry. It was on a Sunday in the July of 1855, in Sydenham Street Methodist church, Kingston, that I found myself one of his hearers. While his unusual pulpit oratory fascinated me, his faithful presentation of truth impressed me as no preacher had ever done before. The ministry of Dr. Douglas made sin to be exceeding sinful, and deep down in my heart I felt that he faithfully warned me to flee from the wrath to come. Although I was not converted under his preaching, I was powerfully awakened to think of the claims of God upon the homage and service of my life. Then an acquaintance was formed, which, in the course of years, ripened into a most confidential friendship, which continued down to his latest breath. I owe much to Dr. Douglas for advice in the early part of my ministry, and for sympathy and counsel all through my public life. While I admired the eloquent preacher, the gifted debater, the mighty man in the councils of the Church, I loved the Dr. Douglas of his own home and study, where we often met and exchanged views upon all manner of subjects, and where we never forgot the higher fellowship of Christian discipleship. Rarely, if ever, was I allowed to leave him without some tender spiritual hint calculated to help me in my ministry and in my own spiritual life. In this respect he was more like Dr. Ryerson than any minister I have ever known. I saw him on what proved to be his death-bed, and then he testified to me of the presence of Christ, and the sweet contentment of his mind. I did not speak to him as to a dying man, for I indulged the hope that, as he had so often resisted disease, he might do so again. Had I known that it would be the last interview, I might have asked for a dying sentiment, or for a message to the Church he loved so well, and to the Church that delighted to honor him. We have what is better, the record of his life. The family informed me that he often referred to the beautiful sentiment of Whittier as expressive of his feelings as the end drew near:

"And when the angel of shadow
Rocks his feet on wave and shore,
And our eyes grow dim with weeping,
And our hearts faint at the car,
Happy is he who heareth
The signal of his release
In the bells of the holy city,
The chiming of eternal peace."

What is the ground of our comfort to-night? Not that George Douglas was a great man, not that he was gifted in eloquence beyond any man in the Dominion of Canada. Our comfort is rather that he was a good man, a sinner saved by grace, a believer made meet for the inheritance of the saints in light, and a faithful servant of the Lord Jesus, ready to give an account of his stewardship with joy.

HISTORICAL SKETCH.

As I desired to furnish the many friends of the departed with an authentic biographical sketch, at my request, Mr. John Douglas prepared the following narrative of his beloved brother: George Douglas, who died February 10, 1894, in the city of Montreal, Canada, was born at Ashkirk Mills, Roxborough, Scotland, October 14, 1825, and was therefore in his sixty-ninth year at the time of his death. His father for a number of years was a prosperous miller, but through a series of misfortunes lost

his means, and in 1831 came to Lower Canada. In July, 1832, George, accompanied by his mother and brothers, rejoined his father at Montreal, being then in the seventh year of his age. In boyhood he was of delicate physical organization, and decidedly prepossessing appearance. For a number of years after arrival in Montreal his health was delicate, and it was only in early manhood that he became moderately vigorous. He was extremely retiring and diffident in disposition and habits, which produced a certain awkwardness in address and manners in early life, and he mingled but little with those of his own age. Soon after his arrival in Montreal he entered the British and Canadian School, where he pursued his studies for a number of years. That school was favored with the services, as master, of Mr. Minshall, a teacher of respectable scholarship and exceptional professional ability. He became specially interested in George, and gave him instruction in several branches of study not included in the regular school course. These special studies included the higher mathematics, for which George possessed unusual aptitude, and in which he made considerable progress. For some months he was under the instruction of Rev. Mr. Black, Presbyterian minister of Laprairie, and extended the range of his studies, including the rudiments of Latin. He never made much progress in the languages, but was an eager and absorbing student of the Latin and Greek classics through English translations. Lacking the great advantages of an academic and college training, he nevertheless, by virtue of a phenomenally retentive and capacious memory and diligent and constant application, attained a scholarship that was broad and comprehensive, and in some lines thorough and exact. Accepting the maxim of Dr. Adam Clark that a Methodist minister should "intermeddle with all wisdom," his reading and study embraced nearly all departments of knowledge accessible by the English language. His thirst for knowledge in all directions was unappeasable. His diligence and persistence under all difficulties in seeking for it have been rarely surpassed. In his earlier boyhood his religious susceptibility was keen, and his interest in and respect for religion were uniform, though without a definite and conscious religious experience, until his residence in the family of Rev. Mr. Black, where he found, and, with his usual avidity, read some infidel works, which for a time warped his thought and blunted his feeling in relation to evangelical Christianity. In the beginning of 1843 a series of special revival services was commenced in Great St. James' Methodist church, conducted chiefly by Rev. William Squire, of gracious and saintly memory. The extent and thoroughness of the resulting revival has probably never been surpassed in the long and glorious history of that great church. For a number of weeks after the opening of these services, except on Sunday, George could not be induced to attend the meetings, excusing himself by pleading the claims of an evening class in mechanical drawing, of which he was a member. At last, on one memorable night, after a sermon of great power and exhortation of surpassing earnestness and tenderness by Mr. Squire, to the glad amazement of all present who knew him, George Douglas, whose presence in the meeting had been unnoticed and unexpected, by his relatives, staggered to the place for seekers, and threw himself on his knees in great mental agony. For weeks he continued in great distress, the subject of a fearful struggle with unbelief and the devil. For weeks he was almost unfitted for work, eating and sleeping little, unwilling to converse with anyone, yet driven, as it were, by the Spirit of God, to the meetings. His condition at this time illustrated more forcibly than the writer has ever witnessed or known in any other case the terrible conflict described in Romans vii. Finally, on one never-to-be-forgotten night, after weeks of agonized seeking, while a handful of brethren remaining after the public meeting were praying with him and for him, he yielded in the awful struggle, Christ conquered, and blessed peace and rest came to his spirit—a holy calm after a fierce and hellish storm. His inner religion was not a specially buoyant or joyous one, but the principle implanted, the new life inbreathed were characterized by immovable decision and energetic development. Thenceforth, in his religious life there was no recession, no pause. He had surrendered himself to Christ and the Christian life, and in that life he never faltered. His constitutional diffidence and self-distrust were obstacles in his way to Christian activity, but a resolute, consecrated will, but tressed by the grace of God, overleaped all obstacles in his path. His faith in God his Redeemer never wavered. His high purpose to do God's will never weakened. Soon after his conversion, while yet in his teens, he was constrained to take charge of one of the most important classes in the church. From the first, his deep spirituality, his unusual familiarity with Scripture, and his rich and copious vocabulary attracted general attention, and in 1847 he was appointed a local preacher, and soon after was received on probation for the regular ministry and appointed as junior preacher on the Melbourne Circuit. Longing for a fuller scholastic training, under the advice and with the kind assistance of influential Montreal friends, he left Canada for London, England, expecting to enter Richmond Theological Institution for a two years' course: Soon after his arrival he was received into the home of Dr. Alder, one of the missionary secretaries, preparatory to entering the institution, but at that time a call for another missionary for the Bermudas came, and the missionary secretaries and committees, believing George to be already qualified for the work, assigned him to that field. In Bermuda he spent two studious and laborious years. In 1851 he was prostrated by acclimating fever, and profuse hemorrhage from the lungs supervened. In a state of extreme debility and exhaustion he was carried to a steamer about to sail for New York, and reached his home in Montreal in great feebleness. But little hope was entertained that he could resume his work in the ministry, but in less than two years he accepted an appointment, and with the exception of a few months of disability without an appointment, he continued in the active ministry, filling the principal appointments in the Provinces of Ontario and Quebec, until appointed principal of the Wesleyan Theological College. Of his ministry in Bermuda the senior missionary, Rev. J. B. Brownell, in a letter to the writer written at the time of George's departure from Bermuda, gave warm testimony to his eminent ability, fidelity, acceptability and success. Within a few years after his return from the Bermudas a disease developed, the seeds of which were implanted in those islands. For nearly forty years he suffered pain, distress and disability, in nature and extent known to but few. With a courage that never quailed, and a cheerfulness that never chilled, he fought the long, hard battle with deadly disease, while performing the arduous and responsible duties of his ministerial and college office with unflinching zeal and fidelity. The

marvellous story of his sufferings and extraordinary limitations, endured with a patient courage born of a resolute will and a sublime faith, cannot be told in this connection; indeed, only the recording angel is equal to the task. Of his public life, subsequent to his return from Bermuda, it is unnecessary for the writer to speak—that is well known throughout the Methodist of Canada. Into the sacred precincts of his family life, fragrant as it was with unsurpassed mutual love, tenderness and devotion, the writer dare not enter. To the last his inner life was characterized by a simple, yet intelligent, trusting faith in Jesus Christ as a divine Saviour that sustained and brightened his life. Some three weeks prior to his death, recognizing the probability of his near departure, he voluntarily, without solicitation, expressed to the writer his abiding trust in Christ, and assured confidence that to "depart" would be to "be with Christ, which is far better." Thus, peacefully and confidently he exchanged the almost unparalleled infirmities and limitations of the earthly for the undying freedom and blissful capacities of the heavenly.

THE LESSON OF HIS LIFE.

What lesson shall we carry away from this memorial service as the result of reviewing the life and labors of Dr. Douglas? Surely such a life must be fruitful in practical suggestion and instruction. It was intellectually and religiously heroic. In ninety-nine cases out of a hundred, work would have been given up over twenty years ago, and it would have apparently been justified. If ever a man might have murmured at the coming darkness, and at the realized darkness, it was Dr. Douglas, because of the importance of his life, plans for the Church of God, but his most intimate friends were often surprised and delighted by his hearty enjoyment of life, and his keen relish for knowledge of all current events. What did it all mean? What factors contributed to such heroism? Royal will-power, inflexible purpose to work on to the end, and a sublime faith in God. Had Dr. Douglas enjoyed perfect health and perfect vision, the work he did for over forty years would have been a grand record for any man, and would have been a legacy of example to the Church and country worthy of all praise and imitation. But when we think of his serious limitations, the whole rises into the region of the morally sublime. I venture to say that nothing but the grace of the Lord Jesus Christ could have enabled our friend to do what he did in church and college. To our dear friend, as to the great apostle who had a thorn in the flesh, there came the all-encouraging and all-sustaining word, "My grace is sufficient for thee," and under the inspiration of that unexhausted and inexhaustible promise, our suffering brother felt that he could glory in infirmity, because the power of Christ rested upon him. Paul's apostolic motto might have been his, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus to testify the gospel of the grace of God." Added then to indomitable will-power, let us gratefully recognize the spiritual power of a living Christianity in his heart and life, and thus glorify God in him. Compared with the genuineness of his Christian character and his life-long work for Christ and his Church, how insignificant all else appears. Greatness of position, greatness of ability, and greatness of popularity—these are like a sounding brass and a tinkling cymbal compared with his faith, hope and charity, which abideth and enricheth for this life and the life that is to come, and which has already come to our departed friend and brother. This age may not see another George Douglas. Such gifts are rare both in Church and State. We want no small editions, no feeble imitations of Dr. Douglas, either in the pulpit or on the platform. It is comforting, however, that our responsibility is measured by our ability and opportunity of service—"every man in his own order." Let us therefore gird up the loins of our minds and be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Time is short. Time for work is short. Eternity is at hand for most of us. Let the resolve be made here and now that we shall live in obedience to the counsel of Solomon, who said, "Whosoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest," and to follow the example of a greater than Solomon, who said, "I must work the works of Him that sent me while it is day, for the night cometh when no man can work." Then may we hope to say with Jesus, although in an infinitely subordinate sense, "I have glorified thee on the earth: I have finished the work which thou gavest me to do."

At the close of the address the congregation joined in a parting hymn, and the benediction closed the service.

Our Sunday-School Work.

INTERNATIONAL BIBLE LESSON.—XII.

(FIRST QUARTER.)

SUNDAY, MARCH 25, 1894.

THE RESURRECTION OF CHRIST.

Mark xvi. 1-8.

GOLDEN TEXT.—"Now is Christ risen from the dead."—1 Cor. xv. 20.

TIME.—Sunday, April 9, A.D. 30. The day after the Jewish Sabbath, early dawn.

PLACE.—The tomb. Close by the place of crucifixion—if not an actual part of it—was a garden belonging to Joseph of Arimathea, and in its enclosure he had caused a new tomb to be hewn for himself out of the solid rock, that he might be buried in the near precincts of the Holy City.—Farrar. As to the precise scene of the resurrection authorities differ.

PARALLEL PASSAGES.—Matt. xxviii. 1-10; Luke xxiv. 1-42; John xx. 1-18.

OUR LORD'S RESURRECTION BODY.—In attempting to put in order the events from the resurrection to the ascension we must bear constantly in mind that the Lord now appears under new physical conditions. Up to his death he had been under the usual limitations of our humanity. Now he is the Risen One. Without entering into any inquiries

as to the nature of his body after the resurrection it is certain that it was in many respects unlike what it had been before. During this period of forty days he came and went, appeared and disappeared, in a most mysterious and inscrutable manner. He passes, seemingly in an instant, from place to place; he is seen by his disciples, and converses with them, and yet he is not recognized; he enters the room where they are assembled while the doors are shut. Hence, in examining the narrative of his various appearances during this period, we must remember that he is no more under the ordinary laws of nature, and that we are, in the highest sense, in the region of the supernatural.—Andrews.

WHAT THE RESURRECTION STANDS FOR.—1. It shows that Christ's words and teachings on earth were divinely inspired and authoritative. 2. It reveals Jesus as Man and more than man—a divine Being. 3. It shows Christ's omnipotence, in his conquest of death. 4. It shows Christ's foreknowledge of events pertaining to himself and the world. 5. It contains the promise of our resurrection and triumph over death. 6. It shows the divine interest in human affairs and in the salvation of men.

EXPLANATORY.

1. "And when the Sabbath was past"—That is, after sunset of Saturday.—W. N. Clarke. "Mary Magdalene"—See verse 9. "Mary the mother of James"—"The less" or "the younger," son of Alphaeus, and one of the apostles. "Salome"—Wife of Zebedee and mother of James and John. Luke (xxiv. 10) adds, Joanna (wife of Chuza, Herod's steward) and others with them; the company of women from Galilee who ministered to Jesus (Matt. xxvii. 55). "Had bought"—Not purchased, but merely bought (as in Rev. Ver.), partly on Friday afternoon before sunset (Luke xxiii. 55, 56), and as there was not time then to complete the purchases, partly on Saturday, after sunset, when the Jewish Sabbath was past. "Sweet spices"—Rev. Ver., "spices," the idea of sweetness not being in the original. They were aromatic, substances used in embalming. Luke (xxiii. 56) says, "spices and ointments." The spices brought by Nicodemus were aloes and myrrh (John xix. 39). "That they might come and anoint him"—Embalm him; or apply these spices to his body to keep it from putrefaction. This is proof that they did not suppose he would rise again. And the fact that they did not expect he would rise, gives more strength to the evidence for his resurrection.—Jacobus.

2. "And very early in the morning"—They must have started while it was yet dark (John), and reached the tomb "at the rising of the sun." "Came unto the sepulchre"—They may have gone singly or in small groups. The home of Salome would naturally be, the house occupied by Zebedee and her sons, which, as Caspari has shown, was in Jerusalem; the traditional site—by no means an improbable one—is near the gate Gennath, not far from the Church of the Holy Sepulchre. Joanna, on the contrary, would, of course, reside with her husband Chuza, steward to Herod, who at that time occupied the Asmonean Palace on Mount Zion. Thus Joanna and her companions would be at a greater distance from the scene of the entombment than Salome and the Marys, and they probably reached it somewhat later.—Cook.

3. "And they said (were saying) among themselves"—Unaware of the deputation of the Jewish rulers, which had gone to Pilate and secured the sealing of the stone and the setting of the watch over the tomb (Matt. xxvii. 62-66), their only anxiety was, "Who shall roll away the stone from the door of the sepulchre?"—Cambridge Bible.

4. "And when they looked"—or, looking up. They may have been looking down at the path in which they were walking, or observed in their thoughts and conversation. "They saw that the stone was rolled away"—By an angel (Matt. xxviii. 2). Not to let Jesus out of the tomb, for it was no hindrance to him, but for the entrance of the disciples.

5. "They saw a young man"—An angel in this form (Matt. xxviii. 2-5); the one who rolled the stone away and sat upon it. Luke speaks of two angels. It strikes one as very remarkable that this superhuman being should be described as a "young man." Immortal youth, with all of buoyant energy and fresh power which that attribute suggests, belongs to those beings whom Scripture faithfully shows as our elder brethren. No waste decays their strength; no change robs them of forces which have ceased to increase. Age cannot wither them. As one of our modern mystics has said, hiding imaginative spiritualism under a crust of hard, dry matter of fact, "In heaven the oldest angels are the youngest."—Maclaren. "Sitting at the right side"—As they entered. "Clothed in a long white garment"—Matthew says it was white as snow, and his countenance was like lightning. The white raiment was a symbol of purity and of fellowship with God (Rev. iii. 4, 5, 18; iv. 4; vi. 11; vii. 9-13).

6. "Be not affrighted"—Amazed at such a sight instead of the dead body of Jesus. They would naturally be alarmed at being so near such divine powers; and they would be afraid lest they had lost their Master. "He is risen; he is not here; behold the place"—The angel shows them the grave-clothes, and the face-cloth folded by itself, to show them that he is risen, as he had foretold them, and then he declares that they should soon see him again.

7. "Tell his disciples and Peter"—Observe, that as Christ's first appearance is to Mary Magdalene (John xx. 18), out of whom he had cast seven devils, so his special message is to Peter, who had denied him.—Abbott.

8. "They trembled and were amazed"—Matthew adds that they had great joy as well as fear. "Fear at what they had seen, joy at what they had heard; and both mingled because the latter seemed too good to be true."—Schaff. "Neither said they anything to any"—They did not stop to tell the news to anyone while on the way to the apostles.

The Righteous Dead.

MARY STONEHOUSE.

Whose maiden name was Charlton, was born in the parish of Kingswater, Cumberland county, England, August 12, 1803, and passed over to the higher life on January 9, 1894, at the residence of her daughter, Mrs. Joseph Charlton, in her ninety-first year.

She came to this country in 1824 and settled in the township of York on ground now included in the city of Toronto. Here she remained thirteen eventful years. In 1827 she attended a camp-meeting conducted by Rev. Wm. Ryerson and his colleague, Rev. John Beattie. They were ably assisted by the celebrated Rev. Wm. Case. At this meeting many were soundly converted to God; among the number was Miss Mary Charlton, who, with many others, was received into Church fellowship by Rev. Wm. Ryerson in 1827. From the time of her conversion to the time of her death, a period of nearly seventy years she gloried in being a disciple of the great Master, a child of God.

In 1829 Miss Charlton was united in marriage to Mr. Robert Stonehouse, and in Canada's stormy year, 1837, she, with her husband and family, moved westward and settled in the township of Lobo, county of Middlesex, where, for a period of twenty-four years, they lived happily together, surrounded by a band of happy children, reared under the sturdy influences of pioneer life. But bereavement and sorrow came to their home, and the husband and father was suddenly called away, leaving the burden of responsibility upon her; but he who had been her God and Father for so many years now called her closer to him, and said, "Thy Maker is thy Husband." Strongly she leaned upon his gracious arm, and with a ripe Christian experience, full of faith and of the Holy Ghost she passed home in triumph to join the loved ones gone before. R. R.

ROBERT CATHCART

Was born near Enniskillen, county of Fermanagh, Ireland, March 10, 1815. On November 6, 1841, he was united in marriage to Jane Elliott, who survived him just four days. In the same year they emigrated to Canada, remaining about a year in Montreal, then some three years at Toronto, and in October, 1847, they settled on the farm on which they died. It was in 1854, under the ministry of the late Rev. Wm. Glass and Wm. C. Luke, in a little log school-house near Love's church on the Wellesley mission, that they were both soundly converted to God and united with the Methodist Church, of which they remained consistent members until death. About four years after his conversion Father Cathcart was one of a little band of about six persons who built the Love's church to which reference has been made.

"Having served his generation by the will of God, he fell on sleep" about 11 a.m., on Friday, January 12, 1894, aged seventy-eight years and ten months and was interred in the Linwood Cemetery amid a large concourse of people on Sunday afternoon, January 14. He had long been a great sufferer, being crippled, bent almost double for years, yet he endured all with Christian fortitude and departed this life in the full triumphs of Christian faith. F. W. CROWLE.

JANE CATHCART

Was born in Ireland in May 15, 1811. On the details of her life we need not dwell, as these have been mentioned in connection with the former notice; suffice it to say she survived her aged partner only four days, dying on Tuesday, January 16, 1894, aged eighty-two years and eight months, and was also interred in the Linwood cemetery on Thursday, January 18, side by side with him.

Here was a sweet, patient, Christ-like life. She was a good mother, and deeply mourned by those she left behind. During her last illness she was kept in perfect peace, indeed, we may say in triumphant joy, and in this frame departed to be "forever with the Lord." This aged couple leave behind them four children, all living, and who were with them in their last moments. Three of them are members of the Methodist Church in Canada, and the fourth, Rev. J. W. Cathcart, is pastor of the North Street Presbyterian church, Cincinnati. All of these are steadfastly following in their footsteps, and joyously anticipate a glorious reunion in the better land. For twenty-two years the aged parents had been faithfully and tenderly cared for at the home of their son, Mr. Robert Cathcart, of Linwood. F. W. CROWLE.

ESTELLA E. COOK

Was born in Merrickville, Ont., on July 15, 1867. Her parents, Mr. and Mrs. Benjamin Cook, being consistent and active members of the Methodist Church, she received a godly training from her childhood, and was led to consecrate herself to God at the age of ten years, under the faithful ministry of Rev. F. C. Reynolds, and by the grace of God was enabled to live a Christian life to the end of her earthly pilgrimage.

In the year 1886 her dear mother was called to the rest that remaineth to the people of God, and Estella being the only daughter, the care of the house devolved upon her, in which position she found great help by following the injunction, "Be careful for nothing, but in everything, with prayer and thanksgiving, let your request be made known unto God."

In 1886 she came, with her father and two brothers, to Manitoba, and settled in the town of Poissevain. All duly connected themselves with the church there, taking a deep interest in all that concerned the prosperity of the Church of God.

Though she was a sufferer for years, she bore her affliction with exemplary patience and resignation to the divine will. By her own sorrow she learned to sympathize with the suffering, and it was a great pleasure to her to show kindness to all to whom she could be of service, and by her kind and cheerful disposition and Christian character she endeared herself to the whole circle of her acquaintances. Her faith in the Saviour was firm, and she loved to sing that beautiful hymn, "How firm a foundation, ye saints of the Lord," etc.

After a brief illness of a few days, she passed peacefully into the heavenly rest on August 10, 1893, leaving a bereaved father and three brothers to mourn their loss. They have our deepest sympathy. The funeral was attended by a large number of sorrowing friends, and after a solemn service in the church the body was interred in the Poissevain cemetery. "Blessed are the dead that die in the Lord." W. KINLEY.

News of the Week.

The Netherlands Government is expected to resign.

A homeopathic hospital will be established in Montreal.

Deaths from yellow fever in Rio de Janeiro now average 123 a day.

A vote on a petition to adopt the Scott Act will be held in Charlottetown on April 16.

Another conflict between African natives and British troops has occurred in Gambia.

A verdict of not guilty has been returned in the Conaghan murder case at Chicago.

Montreal Street Railway Company will spend \$1,000,000 in extending its electric system this year.

Of the 106 Anarchists on trial in Paris all but 34 have been discharged owing to lack of evidence.

Chief Justice Galt has retired from the Ontario bench, with six months' leave of absence beginning March 1.

The Spanish Cabinet has resigned, owing to difficulties arising from the resistance of taxation in the provinces.

The Italian Chamber of Deputies has rejected a bill providing for an international exhibition in Rome in 1895.

Only 299 emigrants left Great Britain for Canada during February. In February last year the number was 2,257.

Two hundred well-to-do English farmers arrived at Montreal on Saturday last on their way to the Canadian Northwest.

A despatch from Port Natal, Africa, reports a serious encounter between British and Portuguese forces on the Zambesi.

Senator Hill is leading a stubborn fight in the United States Senate against the income tax features of the Wilson Bill.

The latest combine is one which will regulate the price of tropical fruit at all the principal ports of the United States.

Russia and China are reported to have come to an understanding, which is as yet kept secret, with regard to the Pamirs.

A conspiracy to kill the heir to the Korean throne has been discovered, and over one thousand persons have been arrested.

Radolph von Bennigsen, leader of the National Liberals in the German Reichstag, has decided to resign and retire to private life.

Mr. Herbert Gardner, president of the British Board of Agriculture, has resigned. It is thought Mr. Herbert Gladstone will succeed him.

Col. Killa, who commanded the British forces in the campaign recently conducted against the Sofas in Sierra Leone, has died of fever at Tenerife.

Navigation is open on the St. Clair river, and the schooner Hunter Savage has passed up into Lake Huron on her first voyage to Alpena.

The reports of disaster to the British column in Abor territory have been confirmed by a despatch from the Earl of Elgin, Viceroy of India.

Paris Presbytery has declined to transmit to the General Assembly a resolution in favor of refusing membership to persons who use intoxicating liquors as a beverage.

For the fourth time a train has been held up and robbed by bandits at Forest Lawn, Ill., a station on the Mobile & Ohio Railway, fourteen miles from St. Louis, Mo.

San Francisco underwriters are excited over the failure of the big British ship Somali to arrive from Hong Kong. The Somali is the largest carrying ship afloat, and left Hong Kong in November.

According to the latest advices from Honolulu, the Provisional Government is moving in the matter of establishing a Constitutional government, with the ultimate view of annexation to the United States.

A bomb was exploded in front of the Chamber of Deputies, Rome, last Thursday evening. Eight persons were dangerously and several slightly wounded, while hundreds of windows were shattered. The bomb-thrower escaped.

Right Hon. H. H. Fowler, M.P., has been appointed to the office of Secretary of State for India in the Rosebery Cabinet. The Earl of Kimberley, who formerly held that office, has been appointed Secretary of State for Foreign Affairs.

Dry Goods.

THE T. EATON CO. LIMITED

190 YONGE STREET, MARCH 14th.

Easter Displays! Easter Sale

Our attitude toward the Easter trade is that of readiness. Does it seem strange to say that? Isn't the salesman everywhere ready for the buyer? Doesn't he want to sell his goods and make money? We go further.

What we mean by readiness is that we are ready to save your time and save your money. That is much more than just having ready salesmen. Our stock is ready so that you can buy quickly.

We are specially good in all those things that have an Easter bearing—

The new parasols.

The new jackets and wraps.

The new gloves.

The new millinery.

The new dress goods.

The new hosiery.

Spring styles in shoes.

The most captivating and bewitching styles all through. Cer-



tainly the store never held such richness before. Never so much! Never so good! Never so cheap! Your part is to give us all the time you can to fit or suit you precisely. There are always belated buyers and they are welcome, but to get full, round satisfaction, put a pinch of time into every purchase.

From now on we shall be busy as can be. The more the merrier! When did this store ever fail in an emergency?

Dress Goods are away ahead of anything in our past. Mantles and wraps represent the top notch of perfection. Millinery is worthy of the most critical examination. There are other stocks that do great business, but these are most sensitive to fashion's whims. Spring styles in each have the attention now, and the early lookers have the choice.

The millinery section has never shown so much that is beautiful. New hats and bonnets cannot control the store permanently, but present interest is centred in them. There are more than ever. Much care this season to provide great varieties, very stylish, and at moderate prices.

The heart of the world of fashion is Paris. Its pulsations touch our counters almost daily. Every woman in this city and many elsewhere know the great collection of Dress Goods—the greatest group of them within your reach. Paris gives us powerful help in Dress Goods, but it is perhaps even more ideally the centre in novel Dress Trimmings. You will readily admit this when you look over the new stock for this season.

Nobody can describe it in detail. All through the collection you'll find the expression of dazzling beauty and modest economy. You prove its superiority by purchases increasingly great, and more than gratifying. The stock is so kept as to be readily seen. No mass and confusion to bewilder when half a dozen things are shown.

The cream of the world's merchandise is here for you to see, to enjoy, to buy if you please—a royal gathering of just such things



as popular taste most fancies. It used to be that you'd have to tramp through a dozen stores to get a glimpse of nearly as much as we now show.

If you can't come in person, write for anything you want, or send a letter for samples and information. It's the business of our mail order department to attend to such.

We want every woman in Toronto to know that buying is not a necessary passport to the courtesy of this store. It's at your service, madam, at any and all times.

To those who write for samples we say—BE SPECIFIC. It'd take a bushel-basket to hold "samples of summer silks and dress goods" which so many ask for. Let us know about the quality and shade you want and we'll try to find it from among a vast assortment.

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DAMASK TABLE LINEN.

- Table linen items including Cream, 66-inch, 70-inch, Bleached, 60-inch, 72-inch, White Table-Cloths, Super White Table-Cloths, Wide White Cloths, Four yards long, Fins White Cloths, Fancy Pattern White Damask sets, Cloth 72x108 inch, Napkins, Hem-stitched, open-work damask sets, Table Napkins, Turkey Red Tabling, Towels, Linen Turkish Bath Towels, White Cotton Turkish Towels, Marseilles Quilts.

To those residing out of town and unable to attend this sale, we would say that our mail order department makes shopping here everything that can be desired.

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Books, Methodist Book Room.

TRACTS AND PAMPHLETS

REV. E. H. DEWART, D.D.

- Tracts and pamphlets including The True Church, Broken Reeds, High Church Pretensions, Storm Signals, Spurious Catholicity, What is Arminianism?, Way Marks, Thus Salth the Lord.

TRACTS AND PAMPHLETS

REV. JOHN E. HUNTER.

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J. W. L. FORSTER ARTIST

Births, Marriages and Deaths.

MARRIAGES.

CHARLTON-READY-On March 1, at the residence of the bride's father, Mr. John Ready by Rev. John Kennedy, E.D., Mr. Thomas B. Charlton, of South Dorchester, county of Eglinc, to Miss Jennie A. Ready, of West Nisour.

JOHNSTON-SOMERVILLE-On Feb. 23, at the residence of the bride's father, Pierce Somerville, Esq., Nelson, Man., by Rev. A. White, Miss Francis May Somerville to Mr. William Joseph Johnston, formerly of Cambridge, Northumberland county, Ont.

DEATH.

ALEXANDER-On March 2, at his residence in Streetsville, Robert Alexander, aged 68 years.

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By G. A. REID. "Hearing your Farmer's Account Book so favorably spoken of, I decided to purchase a copy, and having used it for more than a year, I must confess that its usefulness has exceeded my most sanguine expectations. I would not here attempt to enumerate the many good features of the book, but would simply say to each and every farmer who is not the possessor of a copy, get one and you will not regret it."

Odds and Ends.

"I fear," sadly said the postage stamp, when it found itself fastened to a love letter, "that I am not sticking to facts."

"Papa," said Jimmieboy, after he had inspected the new baby's hand, "this boy hasn't anything but little fingers on his hands—is that right?"

"Jimmie, where did you get this five cents?" "It's the money you gave me for the heathen, mamma." "Then why did you keep it?" "My teacher said I was a heathen."

Passer-by—"I thought you were blind?" Mendicant—"Well, boss, times is so hard, and competition is so great, that even a blind man has to keep his eyes open, if he wants to do any business at all."

Jess—"Did you know that there was an antenuptial agreement between Mr. and Mrs. Slivers?" Bess—"No; but I'm not surprised. If they ever agreed about anything it must have been before they were married."

"I say, Charles, football must have been the foundation of the old Greek games!" "I don't know that. Why?" "Because they called them the Olympian games."

Entering the house of one of his congregation, Rowland Hill saw a child on a rocking-horse. "Dear me!" exclaimed the aged minister, "how wondrously like some Christians! There is motion, but no progress."

Mother of nine children (looking into the stocking basket)—"Well, Bridget, for one thing, I am sure we shan't have to darn stockings after ten o'clock at night in the next world." Bridget (sympathetically)—"Shure, an' that's thrue for you, ma'am; for all the pictures av angels that Iver I saw was barefooted."

"What does 'cleave' mean, father?" said the small boy, who had been puzzling over the word for some time. "It means to unite." "Does John unite wood when he cleaves it?" "H'm! well, it means to separate." "Well, father, does a man separate from his wife when he cleaves to her?" "H'm! h'm! don't ask so many foolish questions, child."

A clothing dealer down on North Street is nothing if not energetic. He advertises widely, and covers his walls and fills his windows with attractive signs. But once he became too energetic; for in the most conspicuous place of his largest window he displayed this sign, painted in black and red:

Don't go anywhere else to be cheated. STEP RIGHT IN HERE.

On one occasion, when Mr. Evans, from Brazil, was relating to Mr. Webb, some of his hunting exploits in that country, where he had bagged monkeys, tapers, and many other creatures, Mr. Webb asked, "Are you a good shot?" "Oh, I can snuff a candle," replied the traveller. "I suppose that's why you went out there to practise on tapers," said the wit, quietly.

A maiden lady, suspecting that a female servant was regaling her beau upon the cold mutton in the larder, called Betty, and inquired whether she did not hear someone speaking with her downstairs. "Oh, no, ma'am," replied the girl. "It was only me singing a psalm." "You may amuse yourself, Betty," replied the maiden, "with psalms, but let's have no 'hims'."

Schoolboy's Definition of Air.—"Breath is made of air. We breathe always with our lungs, and sometimes with our livers, except at night, when our breath keeps life going through our noses while we are asleep. If it wasn't for our breath, we should die whenever we slept. Boys that stay in a room all day should not breathe; they should wait till they get outdoors. For a lot of boys standing in a room make carbonic acid, and carbonic acid is more poisonous than mad dogs, tho' not just the same way. It does not bite; but that's no matter as long as it kills you."

Accounting for the Earthquake.—One morning, after a slight earthquake had visited a certain region, a young man came to the teacher of the district school, and said excitedly, "Say, teacher, where did that thing break out at?" "What thing?" "Why, that earthquake, of course," explained the man. "I did not know that it broke out anywhere," replied the teacher with an amused smile, "what do you mean?" "Didn't break out, eh? Why, I thought it was a great big animal, something like a mole, under the ground, humpin' itself, tryin' to get out."

Jewellery, etc.

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There's reason in our claiming to be able to give unequalled value, inasmuch as we select our stones, inasmuch as Amsterdam from the hands of the cutters—no profit but our own, and that a most moderate one.

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Our stock of Rings, Pendants, Pins, etc., includes many exquisite combinations of the Diamond, Emerald, Ruby, Opal, Turquoise, etc.

Medical.



A Great Good Fortune.

Mr. C. Leonard, South Boston, Mass., writes: "I have suffered a great deal from dyspepsia the last five years; have tried about everything, but with little benefit. Having the good fortune to hear of K. D. C. I thought I would try it. It worked wonders in my case, and I am now as well as ever. I earnestly recommend it to all those suffering from Dyspepsia or indigestion. Try it and you will be convinced."

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Stephen's Antiseptic Catarrh and Headache Powder

Contains the latest discoveries in medicine for the cure of Catarrh. There is not a case of Catarrh that it will not at once relieve and in a short time cure. No trouble in using it. No bulk to carry with you if you are travelling. This remedy will cure headache in a few minutes. It is a welcome surprise to sufferers from neuralgic pains in the head. The irritable, uncomfortable feeling arising from cold in the head is relieved in five minutes. It is an antiseptic snuff. Requires no instruments for its use. Price, 50 cents a box, sent by mail, postage prepaid, by W. W. STEPHEN & CO., Chemists, Meaford, Ont.

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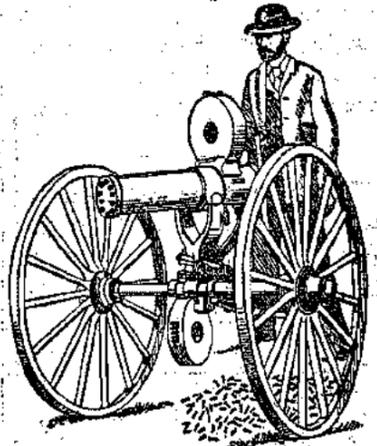
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Medical.

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Jewellery, etc.

An Interesting Epistle.

BARRIE, February 26, 1894.

JOHN WANLESS & CO., Toronto:

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Yours, etc.,

MRS. _____

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This little volume is a distinctly valuable addition to our list of the Canadian Poets. It contains some real gems, and the verse generally is such as to please the reader. Mr. Livingston is a gentle muse, and aims at the heart quite as much as at the head. Our poet sings that "the common people may hear him gladly."

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Health and Disease.

CONDENSED MILK.

The general appearance when poured from a spoon should be glossy, the more glossy the better (Scientific American). It should be lumpy or stringy, like very heavy syrup.

The color should be that of cream, but the color varies according to the season of the year in which the milk is condensed, the same as milk not condensed varies in color. Milk is more yellow in summer, when cows are on pasture, than in winter, when they are fed on dry hay.

Thickness varies with age. Thickening by age is natural to condensed milk; rapid thickening only proves that the milk is preserved in the best manner, and retains in the highest degree the characteristics of milk in its natural state. The thickest condensed milk, if in sound condition, is the most valuable. There is a degree of thickness, however, that is inconvenient. If condensed milk is so thick that it will not run out when an open can is inverted, it is troublesome to dissolve. If it is not actually hard, very little stirring in the can will render it sufficiently liquid for convenient use.

Condensed milk, if properly done, does not curdle, form globules, but leaves the constituents of milk unaltered and natural. One method, therefore, of determining the relative quality of different samples of condensed milk is to ascertain the amount of butter that can be made from each.

MILK POISONS.

We are repeatedly startled by accounts of the poisoning of a number of persons who are suddenly attacked by illness after eating food prepared in some place other than the home. Sometimes the injurious substance is distributed to many places from some central locality, like a caterer's or confectioner's establishment; or numbers partaking of a hotel dinner, pending some local celebration, are stricken with some mysterious illness; or at a picnic or church festival some miscreant is credited with poisoning the ice cream.

It may be noted that ice cream and so-called "pastry-cook's cream" are more often than any other kind of food localized as the source of mischief. The fact is significant. It is well known to scientific physicians that in milk, more than in any other animal food substance, there lies a field favorable for the development of those poisons of putrefaction nominated ptomaines.

The use of milk in the three articles which most often seem to be the source of danger clearly indicates this substance as the first cause of trouble. Scientific investigation of the sickness produced in widely separated localities shows identity of symptoms and results, thus clearly proving its common origin. This was specified in Berlin by Dr. Brieger, and in America by Professor V. C. Vaughn, as an active poison present in stale milk, cream and cheese, and now known as tyrotoxin. It has been found in sweet milk, not properly cooled, in oysters stewed with milk, in cream puffs, and in old cheese, thus directly pointing to its habitat in milk. In most instances the illness has been traced to some such condition as the mingling of milk over a day old with that newly drawn, the use of milk or cream over twenty-four hours old, the use of utensils imperfectly cleaned, the use of milk kept in damp, ill-ventilated places. The poisonous elements called ptomaines accumulate in cans and metal vessels of all kinds with great rapidity; a single hour, under favorable conditions, will develop millions of the infinitesimal pests.

The boiling of the milk while it is quite fresh seems to guard against the development of the germs of tuberculosis, and any deleterious matter in so-called "blue milk;" but this never can be inviting food, and its use is not advisable, although it is not known to be positively harmful. But even boiled milk can become injurious by being placed in vessels that are not scrupulously clean.—Harper's Bazar.

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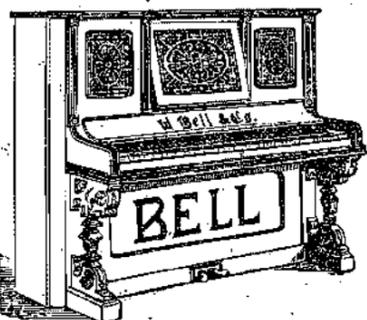
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Connexional Notices.

THE COMMITTEE ON TRANSFERS.

The Transfer Committee (Discipline, 1890, pages 42-44) will meet in regular annual session in the Board Room, Wesley Buildings, Toronto, on Thursday, the 15th day of April, 1894, at 10.30 o'clock in the forenoon.

GENERAL SUPERINTENDENT'S ANNUAL CONFERENCE ARRANGEMENTS.

- Montreal Conference - May 29, 30.
Guelph Conference - May 31 - June 2.
London Conference - June 3-4.
Niagara Conference - June 7, 8.
Bay of Quinte Conference - June 10, 11.
Toronto Conference - June 14-17.
New Brunswick and Nova Scotia Conferences - June 21.
Newfoundland Conference - June 28.

DR. POTTS' EDUCATIONAL SOCIETY ENGAGEMENTS.

- Mar. 18 - Hamilton.
25 - Alliston.
Apr. 1 - Cornwall.
8 - Belleville.
15 - Kemptville.
22 - Brockville.
29 - Toronto.
May 6 - Newmarket and Bradford.
13 - Oshawa, Metcalf Street and Simcoe Street.
20 - Shelburne.
27 - Brighton.

REV. DR. GRIFFIN'S APPOINTMENTS.

- Mar. 18 - St. Marys.
25 - Davenport and Carlton Street.
Apr. 1 - Acton.
15 - Toronto, Yonge Street Church.
22 - Toronto, Queen Street.

MISSIONARY MEETINGS: DR. SHAW'S ENGAGEMENTS.

- Mar. 18 - Toronto.
REV. J. W. SAUNBY'S ENGAGEMENTS.
Mar. 15 - Berlin.
18 - Grafton.
25 - Cobourg.
22 - Welcome.
29 - London.
26 - Lucknow.
23 - Teeswater.
30 - Brantford.
Apr. 8 - Toronto, Broadway Tabernacle.
REV. D. JENNINGS' ENGAGEMENTS.
Mar. 18 - Toronto.

BAY OF QUINTE CONFERENCE EXAMINATIONS.

The Board of Examiners of the Bay of Quinte Conference will meet probationers and candidates for examination in the prescribed course of study, in Fort Hope Methodist church, on Tuesday, 17th April, at 10 a.m.

Will Superintendents of Circuits please send names and addresses of candidates recommended by their Quarterly Meeting.

Examiners kindly send copies of questions before April 1st.

Students should bring certificates that the standing in subjects passed may be inserted by the secretary.

A public meeting will be held on Thursday at 8 p.m. at which addresses will be delivered and certificates given to students. O. E. LAMLEY, M.A., Chairman. T. J. BRIMSON, B.A., B.D., Sec.

HON. J. C. AIKINS, P.C., President. HON. SIR R. J. CARTWRIGHT, K.C.M.G., HON. S. C. WOOD, Vice-Presidents. MOSS, BARWICK & FRANKS, Gen. Solicitors.

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TORONTO CONFERENCE EXAMINATIONS.

Will Superintendents of Circuits please send in at once the names of candidates; also the names of those who by permission of Conference have taken work during the year and desire to write on preliminary. Will all graduates who wish to write at May examinations send in names and subjects? Will all who are in arrears, or wish to take any subjects not in the regular year, send in names and subjects.

G. WASHINGTON, Sec. Board of Examiners, Queensville, Ont.

GUELPH CONFERENCE EXAMINATIONS.

The Board of Examiners of the Guelph Conference will meet probationers and candidates for examination in the prescribed course of study, in the Central Methodist church, Stratford, on Tuesday, April 17, at 2.30 p.m.

A public meeting will be held on Thursday at 8 p.m., when addresses will be delivered by Rev. E. S. Rupert, M.A., Froeherton, on "The Christian Ministry," and Rev. S. Sellery, B.D., Wingham, on "Preachers for the Times."

A. CUNNINGHAM, Chairman. E. A. CROWN, Secretary.

LONDON CONFERENCE EXAMINATIONS.

The examination of probationers and candidates for London Conference will be held in the Front Street church, Stratford, commencing at 4 p.m. on Tuesday, April 17, 1894.

A public meeting will be held on Thursday evening at 8 p.m., when addresses will be delivered by Rev. J. R. Gundy and Rev. W. J. Ford, LL.B., and certificates will be presented. Will superintendents of circuits kindly remember the requirements of discipline? See page 64.

I. H. AYLSWORTH, Chairman. J. W. ANNIS, Secretary.

SUSTENTATION FUND - LONDON CONFERENCE.

There will be very pressing claims this year upon this Fund. Will the brethren in charge make sure of a large increase in the contributions?

I. B. AYLSWORTH, President. G. W. HENDERSON, Secretary.

NIAGARA CONFERENCE.

To Superintendents of Circuits: Attention is respectfully called to the following provision of the Discipline: "Superintendents of Circuits shall report to the Secretary of the Board of Examiners, immediately after the third Quarterly Meeting, the names and addresses of all candidates coming up for examination in the Preliminary course."

To Candidates: Candidates who intend to present themselves for examination in the Preliminary course of study must inform the Secretary of the Board of the fact not later than March 31, give their post-office address, and also forward a copy of the recommendation of their Quarterly Official Board.

J. S. ROSS, M.A., Chairman of the Board. G. A. MITCHELL, B.A., Sec. of the Board, St. Catharines, Ont.

DELOIRNE DISTRICT.

The annual examinations will be held at Melita, April 18, commencing at 9 a.m. T. FERRIER, W. BRIDGMAN.

EVANGELISTIC WORK.

Any Methodist minister desiring assistance in evangelistic work will find an excellent helper in Miss Annie Switzer, of Napanee. There is nothing superficial in her work. Her methods and teachings are thoroughly Methodist and reliable. For references: Revs. J. McE. Kerr, of Toronto; S. J. Shorey, of Napanee; W. Bowman Tucker, Ph.D., of Sandhurst, Ont.

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