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## THE Christian Guardian

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Editor.    Book Steward.

### Notes and Gleanings.

Advices have been received from Baron Wissman, in which he states that he has recalled Emin Pasha from the interior of Africa, owing to the latter's disregard of orders. He says Emin has impeded the operations carried on under the direction of Mr. Stokes and has refused to act in accordance with the plans of the Imperial orders.

The largest gold coin in circulation in the world is stated to be the gold "loof" of Annam, the French colony in eastern Asia. It is a flat, round piece, worth about sixty-five pounds sterling. The next in size to this unwieldy coin is the Japanese "obang," which weighs rather more than two ounces and a half, about equal to ten English sovereigns.

The next election of a Pope is now an early probability. The whole influence of France will be directed to the selection of a cardinal favorable to the Republic. The candidates for the Papacy who would be satisfactory to France are Cardinals Lavigerie, Zigliara, Raffaele, Monaco, La Valletta and Gibbons. The last named cardinal's impartial treatment of republican countries makes him a favorite candidate after Cardinal Lavigerie.

The "Black Mass" was celebrated, the *Christian World* tells us, in 250 Anglican churches on All Souls' Day. Prayers for the dead were offered and the altars were draped in black. Straws show which way the wind blows, and when 250 of them blow in the same direction, it is not difficult to decide the tendency of the prevailing breeze. Other indications of a Romish tendency are furnished by English Episcopal clergymen in abundance.

Sometimes we hear that Temperance is making progress in England, but again and again items of news are received which show that there is after all very little improvement. Thus one of the London papers says: "In a village near Bury £15 is given away every year in half-crowns. The rector of the parish gave away the money on the last occasion. He marked every coin, and next day traced £11 worth of the coins to the public houses of the village."

Chaplain McCabe, Corresponding Secretary of the Methodist Episcopal Church, is reported to have said that the majority of 3,600 in the West for the admission of women as delegates to the General Conference would carry the vote of the churches in their favor. He is stated to have said: "There were forty thousand fewer conversions last year than usual," adding as the reason for this decline, "because our ministry has been engrossed with this and similar problems."

A despatch from Winnipeg says: "It has been learned that another industrial school will shortly be built in Manitoba. A suitable site has been selected in East Selkirk, and it is believed the work of erecting the buildings will be commenced shortly. The Methodist body has the matter in hand, and the school will be under the supervision of that Church. It will accommodate about two hundred Indians, and

a more or less number will be educated in the ways of the white man in farming, reading, writing, and so on. Methodist missionaries have already evangelized a large number of Indians along the Red River, north of this city, and on Lake Winnipeg. It will be from among these principally that pupils will be taken."

The London "Daily News" Berlin correspondent, speaking of the Koch treatment, says: "All cases of death, so far, have shown that the patients were in such an advanced state of disease that death was certain to result under any circumstances, with one exception, a gentleman from Elberfeld, who was treated by Prof. Koch and Dr. Libbertz. The Professor himself has admitted that there was a strong probability that this gentleman's death was due to injections of the lymph."

The Nonconformists of Leeds have established a Lectureship, known as the Hamilton Lecture, to perpetuate the memory and continue the work of the first pastor of Belgrave Church, Dr. R. W. Hamilton. The object of the promoters is to attract the thoughtful working-men of Leeds by securing the services of the leaders of religious thought to expound and enforce Christian truth in the light of present day needs. The lectures will be delivered in Belgrave Chapel, the lecturers for this winter being Rev. J. Guinness Rogers, Dr. Duff, Rev. John Hunter and Dr. Clifford.

In the city of Rome the commission in charge of the improvement of the city has unearthed great quantities of lead water-pipe, each plainly stamped with the name of the owner of the house, the year of the plumbing, the name of the consuls for that year, and that of the reigning emperor. In opening the eighty-two miles of new streets in that city material has been found sufficient to add to our present knowledge a thousand details concerning the baths, heating flues, water-pipes and house sewer-pipes, the organization of the police and fire brigades, etc.

Archbishop Walsh, of Dublin, has telegraphed to the London papers that the account of the meeting of the chapter of Dublin published by *United Ireland* is a shameful fabrication. The dean of the chapter has also written a letter contradicting the statement made in the publication regarding the action of the chapter. The article which drew forth these denials declared that the chapter had adopted a resolution urging the ecclesiastical authorities to abstain from taking any action on the Parnell matter, as there was a wide divergence of opinion among the Catholic laity in regard to the question.

Rev. Abbe Baillarge, of Joliette, has just completed a table showing that there are in the Dominion 1 cardinal, 5 archbishops, 22 bishops, 2,352 priests, 43 male religious orders with 250 members, 66 female religious orders with 964 members, 1,914 churches and chapels, 317 missions, 17 seminaries, 3 universities, 53 colleges, 333 convents, 166 academies, 3,203 schools, 69 hospitals, 48 asylums, 1,157 parishes, with 2,048,800 Catholics. Newfoundland has 2 bishops, 58 priests, 77 nuns, 138 churches and chapels, 7 seminaries, 1 university, 15 converts, 130 schools, 41 parishes, with 79,000 Catholics.

A continuance of the "modus vivendi" concerning Newfoundland has been definitely arranged with England, under a distinct stipulation by M. Ribot, the French Minister of Foreign Affairs, that the English Government shall settle the difficulty during the interval, with or without the sanction of the Newfoundland Parliament. M. Ribot, in an interview with Lord Lytton, the British Minister, communicated a scheme of the Council of St. Pierre Miquelon recommending as a basis of settlement the cession to France of the Burin peninsula,

between Placentia Bay and Fortune Bay, a fine herring fishery and good bait ground, France in exchange surrendering her rights on the French shore. Lord Lytton did not encourage M. Ribot to formally present the scheme, as he expressed his belief that Lord Salisbury would not even discuss a proposal giving France a considerable accession of territory in Newfoundland.

When Archdeacon Farrar preached on General Booth's scheme in Westminster Abbey, thousands were unable to gain admission. He said, "Generation after generation passes away in filth and vice, steeped in dullness, sodden into brutality by drink," etc., and the interest of the sermon centred in his attitude to General Booth's scheme. The Archdeacon made a humiliating confession. The Church had many witnesses, and had originated many noble efforts, but she had not dealt with this question. He could not ignore the proposal, or stand aside and pick holes in it. He was prepared to support it, and he maintained that the £1,000,000 asked for could be easily raised in England.

Rev. Mr. Park, Moderator of the Presbyterian Assembly of Belfast, has issued an address to his brethren in Great Britain in behalf, he says, of a million and a quarter of Irish Nonconformists, who are unanimously opposed to Home Rule except in the shape of a local government measure conferred by the Imperial Parliament, which alone is competent to deal with remedial legislation for Ireland. The address expresses the conviction that the evils of a Dublin Parliament would only be deepened by recent events. It also expresses regret because of Mr. Gladstone's silence in regard to Parnell till he found England was aroused.

In the Italian Chamber of Deputies last week, Signor Imbriani made a strong address upon the policy of the Government. Signor Crispi, the Prime Minister, replied to Imbriani's strictures. He declared the only policy of the Government was to form alliances capable of maintaining the peace of Europe. He denied that Italy intended to occupy Kassala. There had been ten years of peace, said the Premier, but if the Triple Alliance had been founded on an offensive basis, war would have resulted long ago. The Alliance was not only of a peaceful character itself, but it also prevented other nations from entertaining war-like projects against their neighbors.

A consumption cure is reported to have been discovered nearer home than Berlin. Two of the foremost physicians of Michigan announce that they have discovered a consumption cure whose efficacy is beyond question. The medical men who have thus distinguished themselves are Dr. E. L. Shurley, principal physician of the Harper Hospital, and Dr. Heneage Gibb, of the Michigan University of Ann Arbor. For over a year they have bent all their energies to the discovery of a cure, and not until the success of their labors was beyond a doubt, did they announce it. The theory upon which this work has been carried on does not harmonize with that advanced by Dr. Koch. The hospital has spent \$12,000 in perfecting arrangements for the cure, and success at last seems to have been reached. A dozen cases test the efficacy of the treatment.

A despatch from Dublin says: "A new paper appeared here on December 17th under the title of *The Insuperable*. The prospectus of the *Irish National Press* was also issued. It states that the object of the publishers is to issue a new Dublin daily paper that will represent the national interests, which it says are jeopardized by the want of an organ giving independent expression to the political convictions of the Irish people. The capital of the paper is divided into 12,000 shares

of £5 each, and the directors are: William O'Brien, chairman and chief editor; Justin McCarthy and Messrs. Sexton, Murphy, Timothy Healy, Dickson and Barry.

The St. Petersburg "Novoe Vremya" publishes an article attributing the decline in Russian currency and securities to the agitation in London in favor of the Jews in Russia. The article contains this sarcasm: The concern evinced by Englishmen who beggared India and Egypt, poisoned China with opium, destroyed, like dangerous insects, natives of Australia, and who, under the pretext of abolishing the slave trade, are exterminating in a barbarous fashion the African races, is certainly touching. The writer of the article then proposes that the Russian Government plant colonies of industrious Irish in south-west Siberia, and give England two Jews in return for every Irish colonist.

Romanists in England and elsewhere have sought to explain the recent remarkable secession of Roman Catholics of Montorfano, in North Italy, by the utterance of statements as baseless as they were curious. We gave an account of this movement some time ago in the *GUARDIAN*. Public attention has been directed to the matter in the English press. In an able paper in the current number of the *Missionary Notices*, Rev. H. J. Piggott, Chairman of the Rome District, gives an interesting account of a visit to Montorfano, and his reception by the commune. He speaks in the highest terms of the work as genuine, stable, and one of those "whose seed is in itself." He goes on to throw out hints of a more widespread movement of which, at present, it would not be prudent to speak in detail.

### FULFILMENT OF MESSIANIC PREDICTIONS.

The best refutation of the theory that the events of Christ's life in the Gospels are not literal fulfillments of direct predictions, but only the realization of "underlying principles," is the simple statement of the facts recorded in the New Testament. The following is from the conclusion of one of Rev. Dr. Gloag's Baird lectures on this subject. He says: "We have compared the prophecies regarding the family, the time of appearance, the birth-place, the life and character, the sufferings, death and burial, and the success of the religion of the Messiah, with the facts recorded in the Gospels of the life of Jesus, and we have found an exact correspondence between them; so that we can have no doubt in drawing the conclusion that 'Jesus is the Christ.' As has been well observed, 'the fact of a complicated lock being opened by a key, shows that the lock and key are made for each other.'"

"In order to receive the full force of the argument, we must take a conjunct view of the whole. Not one, but numerous prophecies were fulfilled in Jesus—prophecies all of them uttered hundreds of years before Jesus was born—prophecies varied and complicated—prophecies referring to time and place and to many minute events in history—all of them point to Jesus and receive their fulfilment in him. He was born of the same family and in the same place which the prophets foretold of the birth of the Messiah; he was in the world at the time when the Messiah was to appear; his character and life bore an intimate resemblance to the character and life of the Messiah; he suffered all those indignities which the Messiah was to suffer; he was wounded, he was pierced, he was killed, he was buried, as it was foretold that the Messiah should be wounded, pierced, killed and buried; and his religion was received of the Gentiles, as it was foretold of the religion of the Messiah. So many prophecies fulfilled, and not a single one disapproved, clearly demonstrate that Jesus of Nazareth is the Messiah predicted by the prophets."

## THE NATIVITY.

*Natus rix, nova lex,  
Nova statuta;  
Natus dix, nova lux,  
Nova fit iustitia.* (Old hymn.)

Night of wonder, night of glory,  
Night all solemn and serene,  
Night of old prophetic story,  
Such as time has never seen:  
Sweetest darkness, softest blue,  
That these fair skies ever knew.

Night of beauty, night of gladness,  
Night of nights—of nights the best,  
Not a cloud to speak of sadness,  
Not a star but sings of rest;  
Holy midnight, beaming peace,  
Never shall thy radiance cease.

Happy city, dearest, fairest,  
Blessed, blessed Bethlehem!  
Least, yet greatest, noblest, rarest,  
Judah's ever sparkling gem:  
Out of thee there comes a light  
That dispelleth all our night.

Now thy King to thee descendeth,  
Borne upon a woman's knee;  
To thy gates his steps he bendeth,  
To the manger cometh he:  
David's Lord and David's Son,  
This his cradle and his throne.

Ho, the lowliest of the lowly,  
To our sinful world has come;  
Ho, the holiest of the holy,  
Cannot find a human home.  
All for us he yonder lies,  
All for us he lives and dies.

Babe of weakness, child of glory,  
At thy cradle thus we bow;  
Poor and sad thy earthly story,  
Yet the King of glory thou:  
By all heaven and earth adored,  
David's Son and David's Lord.

Light of life, thou liest yonder,  
Shining in thy heavenly love;  
Naught from thee our souls shall sunder,  
Naught from us shall thee remove.  
Take these hearts, and let them be  
Throne and cradle both to thee!

HORATIUS BONAR.

## INCARNATION.

"The Word was made flesh." This is the first fact of revelation. If it be not a fact, then there is no revelation, and the human mind is as dark with regard to the spiritual world and all spiritual interests as was the material world of chaos ere the first day dawned upon us. "In him was life, and the life was the light of men." Life and light are both in him and from him, and without him the only heritage of the soul is darkness and death. He is the true light which lighteth every man that cometh into the world. The day that gave him birth was at the beginning of days. It was the dawn of an era. Its opening beams drove back the darkness of centuries. No wonder its return is hailed with gladness throughout the Christian world.

"The Word was God." Nor did he cease to be God by becoming man. He was God manifest in the flesh. He added to the divine the human nature. He came into the sphere of human life that he might dwell among us. There was something in the condition of men that needed his presence and the new manifestations of the mind of God which the incarnation alone could bring. He came to seek and to save them that were lost. His errand was one of mercy. Peace on earth and goodwill to men followed his coming as light and life followed the rising sun.

The incarnation was a necessity. God engages in no superfluous work. But for the fact that men were lost, lost beyond the possibility of recovery at a lesser cost, this great sacrifice was meaningless and vain. We stagger at the thought, and yet the facts of sternest reason demand that the thought be entertained. There was that in the moral condition and relations of men that required the incarnation and all the humiliation and suffering that followed, or else the God of glory and love made a false and cruel display of interest in our behalf, and calls for the highest expressions of gratitude for a redemption which was needless. We dare not thus charge God with folly. We believe the incarnation was not an empty show. It was the strong arm of infinite love reached out for the rescue of a perishing race. Sin is a tremendous fact in the universe. It came as an abuse of freedom. Why God permitted it to come, or whether he could have prevented it without destroying man's freedom, and therewith his accountability and his capability of virtuous obedience, are questions reserved for solution in the clearer light of the hereafter. But sin exists; it touches every human life; it blights to destroy. The wages of sin is death. Christ came to save men from sin. He died because of sin. He was born that he might die, and he died that he might rise again; and he

arose and ascended up on high that he might be a Prince and a Saviour to give repentance to Israel and the forgiveness of sins. It behooved him thus to suffer; that is, it was necessary that he should die, in order that the grace of repentance might be given to men.

The incarnation was complete. He became man. He was made in all things like unto his brethren. He was partaker of flesh and blood. In his birth he entered into our life, into our nature, into all the conditions of human growth and development, and into all the experiences of human life and suffering that could give him kinship and fellowship with those he came to redeem. He was man—the man; after Adam, the only man that bore the image of God from birth to death. His flesh and blood were real. No theory of a phantom life will explain the phenomena of his being. "Jesus Christ is come in the flesh." So said the disciple whom he loved. Yet in him was no sin. His spotless life was the outgoing of his spotless soul. In his birth he inherited no bent to evil. Temptation assailed him in vain. Every fiery dart of the Evil One fell harmless at his feet. He was a man, and could be tempted; but he was a perfect man, and grew stronger in temptation. In every battle he was conqueror, and out of every conflict he came forth with new power to achieve the final victory. —Bishop S. M. Merrill.

## CHRISTMAS-TIDE IN SONG.

Ever since the carols of the angels on that first Christmas morn rang out over the still country, songs and music have been indispensable in celebrating the birth of our Saviour. The earliest form of this devotional observance, besides the carols in the second century, was the use of old Latin hymns of the German Lutherans. These hymns are somewhat obscure, but portray the feelings with which the crude poets were then inspired. Many of them have come down to us, and we have used them as the foundation of our hymns.

The old English carol is the song sung in the darkness of the early Christmas morning. As the clocks strike midnight, all the church bells throughout England ring their merry chimes, breaking in upon the silence wrapping hill and valley. Tennyson alludes to this pretty custom in the following lines in "In Memoriam":—

"The time draws near the birth of Christ;  
The moon is hid, the night is still;  
The Christmas bells from hill to hill  
Answer each other in the mist."

Everyone is familiar with the following beautiful passage from our own Longfellow:

"I heard the bells on Christmas Day  
Their old familiar carols play,  
And wild and sweet  
The words repeat  
Of peace on earth, good-will to men!"

The many pretty customs which have come down to us from the early festivities are associated with the yule log and the mistletoe. This beautiful plant with its wax-like berries was regarded as sacred by the ancient Druids, whose priests always gathered it just before Christmas. This ceremony was accompanied by sacrificing, singing hymns, and feasting under the large oaks. At New Year's the mistletoe was distributed among the people as a sacred relic, and was regarded as a remedy for all diseases. It now forms an indispensable part of the decorations of castle and cottage, and the mysteries surrounding it have come down to us in many beautiful little rhymes and stories. What a picturesque appearance the old castles must have presented, with their polished floors and spacious halls decorated with evergreens of every variety!

"The mistletoe hung in the castle hall,  
The holly branch shone on the old oak wall."

We are obliged to give England the credit of perpetuating many of the beautiful old customs introduced by the more ancient in their celebrations. Who has not read of the jolly feasting and merry-making of the fourteenth century? Then, amid the gorgeous decorations of greens, the king and court feasted at tables spread with an incredible variety and quantity of meats, cakes, pies and wines. Scott gives us some beautiful descriptions of old England's festivities, in "Marion":—

"England was merry England, when  
Old Christmas brought his sports again.  
'Twas Christmas broached the mightiest ale;  
'Twas Christmas told the merriest tale.  
A Christmas gambol oft would cheer  
A poor man's heart through half the year."

Also:

"Heap on more wood, the wind is chill;  
But let it whistle as it will,  
We'll keep our Christmas merry still.  
Each age has deemed the new-born year  
The fittest time for feasting cheer."

In reading Irving's "Christmas at Bracebridge Hall," what vivid pictures of a happy household are presented to us, grouped around a yule log, burning on an immense hearthstone! Yet with all this merry-making there seems to be a vein of sadness running through all. How many families at this happy season of reunions have loved ones who are absent never to return! This feeling touched Tennyson as, in mourning for his friend, he said:

"They bring me madness mixed with joy,  
Those merry, merry bells of yule!"

And now as this festival season is rapidly approaching, everyone is preparing for its arrival and firmly believes in the oft quoted lines:

"At Christmas, play and make good cheer,  
For Christmas comes but once a year."

—Swarthmore Phoenix.

## THE CHAMBERED NAUTILUS.

This is the ship of pearl, which, poets feign,  
Sails the unshaded main,—  
The venturous bark that flings  
On the sweet summer wind its purple wings  
In gulfs enchanted, where the siren sings,  
And coral reefs lie bare,  
Where the cold sea-maids rise to sun their  
Streaming hair.

Its webs of living gauze no more unfurl;  
Wrecked is the ship of pearl!  
And every chambered shell,  
Where its dim dreaming life was wont to dwell  
As the frail tenant shaped his growing shell,  
Before thee lies revealed!

Year after year beheld the silent toil  
That spread his lustrous coil;  
Still, as the spiral grew,  
He left his past year's dwelling for the new,  
Stole with soft step its shining archway through,  
Built up its idle door,  
Stretched in his last-found home, and knew the old no more.

Thanks for the heavenly message brought by thee,  
Child of the wandering sea,  
Cast from his lap the horn!  
From thy dead lips a clearer note is born  
Than ever Triton blew from wreathed horn!  
While on mine ear it rings,  
Through the deep caves of thought I hear a voice that sings:

Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea!

OLIVER WENDELL HOLMES.

## NO PEACE IN THE CHURCH.

Peace has not come to the Church as the result of the Primate's judgment in the Lincoln case. A few bishops, Lord Halifax, the *Speculator* and the *Saturday Review* are in raptures at the learning, fairness and conciliatory spirit displayed; but the great body of the clergy and laity are as much divided as ever. Already it is authoritatively announced by the Secretary that the Church Association, which promoted the suit, has decided to appeal to the Judicial Committee of the Privy Council—a body that has condemned the lighted candles and the *Agnus Dei* allowed by the judgment. On the other side, the Ritualists, as represented by the *Church Times*, regard the judgment as having "no spiritual validity," as being merely "his Grace's personal opinion," and as having no application—if even to him—to anybody save the Bishop of Lincoln personally. "Priests" are writing to the same paper, complaining bitterly that if they assume the eastward position, they are compelled by the judgment to perform an act of legerdemain; while the *Record*, speaking for the moderate party in the Church, declares it essential that there should be an appeal in regard to the questions of candles and the *Agnus Dei*. At a meeting of the English Church Union—the Ritualist fighting body—at Derby, a letter from Lord Halifax, the President, was read, calling on every member and associate to engage in a special act of thanksgiving to Almighty God at the communion on Sunday; and Sir Walter Phillimore, the defendant Bishop's counsel, praised the judgment, though he still questioned the Primate's jurisdiction. The Bishops of Lichfield and of Guildford hope the judgment will bring peace, but the Bishop of Liverpool (Dr. Ryle) has called on the clergy of his diocese to make no alterations, on the ground that there is to be an appeal, and that it is legally doubtful whether the judgment affects the northern province. The chief Evangelical paper, the *Rock*, speaks sarcastically of the "unique cleverness" of the definition of wine as being wine plus water, and it bitterly condemns "the piteously trivial spirit" in which the Arch-

bishop has dealt with "the most sacred institutions and services." The defendant Bishop himself, for the present, at any rate, seems disposed to acquiesce in the condemnation of the acts judged illegal. Conducting a service at St. Peter-le-Gowts, Lincoln—the church in which the acts for which he was prosecuted were performed—he refrained from making the sign of the cross at the benediction. Several "priests" have already begun to light candles at midday, now that they can do so without danger; while some, now that there is peril, have discontinued the forbidden acts. —*Christian World*.

## THE TURKS.

Wherever I went among the Turks I listened and looked. They are a strange people, differing in many particulars from any race with which I have ever been brought in contact. To understand them the Turks and the Mohammedans must not be confounded. Mohammedanism refers to religion; Turk to race. The true name for Mohammedanism is Islam, a religion of Semitic origin; the Turks are of a different descent. There are not more than seven millions of Turks in the world, while there are more than a hundred and fifty millions of Mohammedans scattered over Northern Africa, Arabia, Turkey, Central Asia, and India. "The Turks had their home in the steppes of Central Asia, and are of the same race as the Tartars of the Crimea, the Kisil-Bash of Armenia, the Kamuks of the Caucasus, and the Turkomans of Khiva." A few lives are enough to mark the greatest changes in any people. The Turkish power originated in a band of Turkish slaves, made the body-guard of a Caliph of Bagdad. Soon they became masters. A hundred years afterward they embraced Mohammedanism. Their Sultan—which name really means ruler—they called "Protector of the Father of the Faithful." In 1072 the Sultan, Alp Arslan, defeated the Byzantine Emperor, and ruled all Asia Minor. I quote the most condensed statement of their history. "To suppose that such an empire as that of the Turks could have been founded and maintained by simple force, under such strangely exceptional circumstances, is to contradict the plainest facts of human nature. They ruled their empire with a moderation and wisdom long unknown in Western Asia; and they treated those of other creeds with a clemency which contrasted favorably with the Christian nations of Europe in that age."

Their recent history is known to all students. At present those of Turkish blood are a small minority in the Turkish Empire. It was impossible for me to distinguish a Turk from other Mohammedans, except when they were pointed out by Dr. Long and others. A particular aspect is common to them all. Dreamy, serious, self-contained, grave; a countenance that does not promptly respond, and kindles no enthusiasm. Ideal descriptions have been given of them which would lead persons to suppose that they had no thirst for knowledge, desire for gain, or wish to travel; no love, and no ambition. Yet one who sees them transacting business will see indications of interest, and one who watches them closely will see evidences of all the passions of human nature. Their indolence, consciousness of superiority, belief in destiny, low views of women, and, in the case of the more bigoted, continual doubt and suspicion of all other races, greatly affect their character.

All that I could gather leads me to the conclusion that the name of Turk, like that of Jew, has more odium to carry than it deserves. That to apply a general prejudice to individual characters is liable to do the greatest injustice. Hospitality is common among them. Their system of etiquette is elaborately designed to make guests comfortable, and a larger proportion of them are true to their religious views than of oriental Christians. Protestants receive better treatment from the Turks to-day than they would if Russia were in command of the country. —*Rev. Dr. Buckley*.

When I see men busy about the method of atonement, I marvel at them. It is as if a man that was starving to death should insist upon going into a laboratory to ascertain in what way dirt germinated wheat. It is as if a man that was perishing from hunger should insist upon having a chemical analysis of bread. —*Beecher*.



# Correspondence.

## AN EARNEST APPEAL TO THE METHODIST PEOPLE.

DEAR BRETHREN,—A few of us were asked last night by one of the pastors of our city to sign petitions to the Senate and Commons of Canada, praying for the total prohibition of the manufacture and sale of intoxicants in our Dominion. I believe these forms are being sent to every church in the land, with the hope that they will be signed by every Christian, yes, by every civilized person in Canada; for the liquor traffic is as great an insult to our civilization as it is to our Christianity. Surely, no thoughtful Christian can view this traffic with feelings short of righteous horror. That the Christian world should have permitted it to continue until now is, to me, one of those profound mysteries impossible of solution. "Blindness in part hath happened unto Israel." We are like unto men that dream. Satan, backed by this traffic—an institution wholly of his invention and devising—shakes his fist in our face and defies and mocks us, like Goliath challenging hesitating Saul, and his trembling people. By means of it, he crosses our Methodist thresholds and drags down to disgrace and everlasting chains scores and hundreds of the very choicest of our children, and we drop, perhaps, a few tears of sorrow into their dishonored graves, and there it ends with many of us, so far as any enthusiastic action is concerned. Yet there is, I think, nothing more certain than that the Methodist Church alone, so far as human power goes, could put a stop to this traffic in five years, if it were seriously to take the work in hand. I am thoroughly convinced that it will never be done till God's people, as such, assume it as a responsibility laid on them.

Have you never thought, my Methodist brother or sister, that it is your God who is insulted, and your suffering and patient Master, Jesus, who is belied and blasphemed, and your Christianity and civilization, that are every hour contradicted by this traffic in intoxicants?

To make his foundation surer and his hellish arts the more effective, the father of lies and deceiver of our race has succeeded in persuading, with as much subtlety as he practised in Eden, hundreds of thousands of our blessed Lord's professed followers that their Master made, drank, and gave to others, drinks which contained intoxicating power—a lie so directly and palpably opposed to his declared will that I am amazed any of us should have, for one moment, entertained it.

May I not assume that all who read the GUARDIAN are lovers of the Methodist Church? In a proper sense, we are proud of our Church. We bless God for raising up such men as the Wesleys, and for the well-organized machinery for Christian work they left behind them. We look at the rapid growth in numbers and strength and influence of the Methodist Church, and we still say, "What hath God wrought!" But what becomes of our boasting in view of the liquor traffic? Surely, our glorying is made void!

Comparing our strength and influence with this traffic, we are yet a long way in the rear. There are twice as many known drunkards in Great Britain as there are members of the Wesleyan Methodist Church, and every week far more persons become drunkards than become Methodists; while the annual expenditure in intoxicants in the British Isles is thirty times that expended on foreign missions by all the Churches put together. Are Canadian figures much better?

A weak-faithed brother in the General Conference in Montreal headed off and burked a most important and aggressive recommendation by the Temperance Committee by asking, "Where is the money to come from?" "Aye," said the Conference, "sure enough. Where is the money to come from?" And the members of the committee, who had hoped to take a most important step forward, had to sit down with aching hearts. Money, my brothers, money! The men who drink intoxicants in our country put \$30,000,000 into the coffers of those who furnish them with these drinks! When it comes to the money, Satan is a long way ahead of us. It is not that there is actually more with the drinkers than with those who don't, but we are afraid to launch out. We are too respectable and too modest to talk about money. Perhaps God will send us a bold man like General Booth to lead us in our great fight against this fearful foe. If the Salvation Army takes this matter in hand, they will get the money, my trembling brother. There is money enough, if you had only courage enough.

Then, count the churches in our cities, or even through the land, and count the grog-shops. Here, too, we must take a back seat. Satan still holds the reins.

Then, go into all our churches in Toronto on Wednesday night. Count the young men in our prayer-meetings; and go into the grog-shops of this very Christian city on that same Wednesday night and count the young men who are there.

Depending on the evidence of someone who has given special attention to this point, I am quite prepared to believe that Satan, by means of his ingenious traffic, is not only a long way ahead of the Methodist Church, but even ahead of all our Christian Churches taken together, in his infernal influence on the youth of our city and of our beautiful land.

D. V. LUCAS.

15 Howard Street, Toronto.

## PROHIBITION.

DEAR SIR,—The prohibition petitions have been sent to New Brunswick and Prince Edward Island, Nova Scotia and Montreal Conferences. The members of the Standing Committee of Temperance in those Conferences will see to their distribution to the various circuits at once. To the Bay of Quinte Conference and all other Western Conferences petitions will be sent to the circuits by myself. Accompanying the forms of petition are circulars giving directions for signing, and, when the Parliament opens, for sending them to the various Members of Parliament and Senators for the County in which the petitioners live.

I would call special attention to the public meetings recommended in the circular. They are for two purposes, first, to agitate the question of Prohibition itself, and arouse a deeper interest

in the work of securing the same at the earliest possible date, and to give information regarding the present petition movement; secondly, to raise money to pay all necessary expenses. I hope this work will be pushed energetically, and money sent to me as soon as possible. The cost of printing and mailing petitions and other necessary expenses is heavy, and demands a quick and generous response in money from all Temperance people. Send the money to me and I will send receipts. A scrupulously exact account of all receipts and expenditures will be kept, and will be presented to the sub-committee in due time.

Note well. All petitions are to be signed in duplicate—one copy to the House of Commons and one copy to the Senate. The attention of the financial secretaries is called to the duty devolved upon them as noted in the circulars. Let there be a strong, earnest effort to send petitions crowded with names of our people of sixteen years of age and upwards, both men and women.

D. L. BRETHOUR,  
General Secretary-Treasurer.

Thorold, Ont.

The following is a list of the names of members of the Standing Committee on Temperance, appointed by the recent General Conference:

### ONTARIO SECTION.

Ministers—A. M. Phillips, F. Nugent, Dr. Wm. Williams, William Kettlewell, Dr. A. Sutherland, J. R. Gundy and D. L. Brethour.

Laymen—Dr. MacLaren, W. H. Orr, Thomas C. Watkins, H. P. Moore, Thomas Nixon and Thomas Hilliard.

### QUEBEC SECTION.

Ministers—Dr. T. G. Williams, Dr. Ryckman, James Kines and W. J. Crothers.

Laymen—J. H. Carson, W. H. Lambly, Wm. Tees and Dr. M. Lavell.

### EASTERN SECTION.

Ministers—Dr. Wilson, D. W. Johnson, Thomas Marshall, E. B. Moore.

Laymen—Hon. G. W. Bentley, M. Lamont, Dr. F. S. Woodbury, F. B. Woodhill.

### WESTERN SECTION—MANITOBA, ETC.

Ministers—Dr. Sparling, J. M. Harrison, A. Andrews.

Laymen—Thomas Nixon, G. W. Beynon.

### BRITISH COLUMBIA SECTION.

Revs. E. Robson and J. N. Tuttle.

At a meeting of the committee Rev. D. L. Brethour, Thorold, Ontario, was appointed General Secretary-Treasurer; Rev. Thomas Marshall, Chatham, N.B., Secretary of the Eastern Section, and Mr. J. H. Carson, Montreal, Secretary of the Quebec Section.

D. L. B.

## LETTER FROM PORT SIMPSON.

DEAR SIR,—Having now spent a year in medical missionary work on the Port Simpson District, I venture to address a few lines to the friends of missions among the readers of the GUARDIAN. First, my wife and I wish to thank those kind hearts whose sympathy and prayers upheld us, and who extended a helping hand to us in this work. It has been a busy year with us. Sometimes I have had more work on hand than I could well attend to, especially during the ravages of a gripe, in March last. The winter and spring were spent here at Port Simpson, where there is the largest Indian population on the coast, and, being the chief trading post, brings me many visiting patients. During June and July I made my headquarters at Port Essington, on the Skeena, and found a great deal to do among the Indians of many tribes who gather there during the salmon season. Part of August I put in on the Naas, where the fishing continued later. During September there were not many of our people home, but I had a great many patients come from a distance. They come to me from two hundred miles inland; the same distance from the south; from Alaska in the north, and Queen Charlotte Islands in the west. Of course there is a great deal of sickness amongst this people. Ignorance and uncleanness are ever accompanied by disease, while the travelling and exposure of their semi-nomadic life add to the liability; but a larger share of their suffering is caused by hereditary and contagious diseases arising from their impure lives and the wantonness of members of our own race and color. To instruct in hygiene, to check the progress and alleviate the suffering of seated disease, to soothe the dying agonies, and at the same time to point to the Saviour as the healer of the soul, have been my work, together with preaching occasionally and helping with class-meetings, Sabbath-school and day-school, and Boys' Home. Under Providence, I hope I have done some good. I have treated over 5,400 patients; a great deal of suffering has been relieved, and perhaps some lives saved. But lack of proper means cripples us in the work. So many surgical cases need antiseptic operations and dressings, with warmth and good air; and other cases need care and food such as they cannot have in their homes. Then, in cases of visiting patients, I have had as many as a dozen here at one time, all lodged in tents on the beach, or, a little better, roofed in by the "guest house" of the Hudson Bay Company.

Let me instance two cases from among my list of visiting patients. One, an Indian from Massett, Queen Charlotte Islands, came to me in July suffering from syphilitic throat, and each leg a mass of ulcers. I treated him some weeks at Port Essington; and he paid his last dollar for passage to Simpson to meet me on my return from Naas. By daily dressings I sent him home in September quite recovered; and I heard a few days ago that he remained well.

Another, a woman from the same place, came over last January, having a running sore, which proved to be due to deeply-seated necrosis of the tibia. Notwithstanding the cold weather, I operated in an Indian house and removed the dead bone, and she made a good recovery. Now, while we are thankful for some good results amid such unfavorable circumstances, yet there are so many such cases as the above that one cannot but feel deeply the need of a hospital at this place. And we are going to have one. An interest is awakened among the few white people in the vicinity, and a petition has been sent in to the Local Government asking for aid, and we have been assured of a grant to help pay running ex-

penses. The Dominion Government should aid, through the Indian Department, and I have no doubt will do so, if the matter is properly presented to them. But we can all have a hand in this good work.

Are there not among the readers of the GUARDIAN men to whom God has entrusted wealth who will come to our aid with some handsome donations to provide a building? Many more could give a little, and thus help to care for this remnant of the predecessors of our race on this continent, who have gained so little and we so much by our usurpation.

Then, in regard to evangelistic work among the sick, I look upon this as one of the most important departments of the mission work here. I would rather have the privilege of a few words of exhortation and prayer with a single dying Indian whose hold on this world is loosening, than to preach to a church full of his friends who are full of the pride and enjoyment of life. During the epidemic last spring, when I was almost worn out in body by overwork and personal illness, so that I could scarcely walk from one smoky, ill-smelling house to another to see whole families ill together, and when the work was rendered discouraging by the many who were weakened by previous disease, succumbing in spite of all my efforts—under such circumstances nothing so cheered and encouraged me as the pleasure of talking and praying with the sick, and seeing in some cases the true repentance and faith which turned their deathbeds into an entrance into glory. These privileges of doing good would be greatly augmented by hospital accommodation, where the sick would be constantly under such influences; and, as some might be expected to come to us from heathen villages, they could be instructed in the Gospel, and perhaps find healing for soul as well as body.

Yours in the work, A. E. BOLTON.

Port Simpson, November 17th, 1890.

P.S.—Since writing the above, word has come that the Missionary Committee has granted the \$600 a year toward my support asked by the British Columbia Conference. This puts us on a better basis, and leaves us free to do more for the hospital.

A. E. B.

## ACKNOWLEDGMENT.

It is with much pleasure that we tender our heartfelt thanks to our many friends in the East who readily responded to the call for help to build a church at Saskatoon, and in acknowledging the following amounts we beg to say that any other persons wishing to help in that direction will please forward their subscriptions to the Rev. Geo. Bonnis, who is now missionary in charge at Saskatoon, Saskatchewan, N.W.T.

Eglinton Auxiliary of W. M. S.	\$ 10 00
P. H. Whipple Auxiliary of W. M. S.	5 00
St. Stephen, N.B.	7 50
Barrie Auxiliary of W. M. S.	10 00
Rockwood, Ont., Auxiliary of W. M. S.	5 40
Bodaw, P.E.I.	15 00
Parkville, Ont.	10 00
Oxford, N.S.	10 00
Montreal, East End	5 00
Mrs. James Goodwin, Grimsby, Ont.	5 00
A Friend in Hamilton	3 00
T. R. Harrison, St. Mary's, Ont.	5 00
Mimico	5 00
W. J. Jones, Clarke P.O., Ont.	1 00
J. F. Middlemiss, Summerberry, N.W.T.	1 00
W. H. Seymour, Toronto	2 00
H. M. Wilkinson, Toronto	10 00
T. Fairlie, Bloomington, Ont.	1 00
C. V. Vancian, Oakland, Ont.	5 00
Mrs. G. G. Newton, Goderich, Ont.	5 50
Mary J. Brover, Ont.	5 00
Carleton Place Member	1 00
The following per Mrs. Dr. Parker, Barrie:	
Mrs. John Baxter, Toronto	5 00
Mrs. Charles Ruse	1 00
Mrs. N. F. Osawell	0 50
F. and P. Parker, Toronto	0 50
Berkley Street Member	1 00
Mrs. Pearson, Toronto	1 00
Mrs. Tyner	1 00
Mrs. Baker	1 00
Miss Bates	1 00
Mrs. Hugh Moore, Dundas	5 00
Mrs. J. Fisher	3 00
A few Friends, Belleville	16 00
Miss L. Harrington	1 00
Mrs. Rev. T. Patchell, Wellandport (Presbyterian)	10 00
Total	\$175 40

Saltscoats, N.W.T.

J. PETERS.

## KNEELING IN PRAYER.

DEAR SIR,—Bro. "Law" calls our attention to the question of "kneeling in prayer." He reminds us that this attitude is scriptural and Methodist, and yet in many Methodist churches it is the common practice to assume the sitting posture. This he evidently deprecates, as I do; but like a good many other inventions in these modern times, I am inclined to think it has come to stay. I do not propose to discuss a question which on scriptural and Methodist grounds has only one side to it, but I want to show how the "common practice" originated. Within the memory of many of us there was a time when all Methodists knelt in prayer, and generally all others assembled with them. The aged and feeble people as well as the vigorous and strong; they knelt, not only on floors uncarpeted, but unclean, allowing no inconvenience to prevent them from thus humbling themselves before their Maker. In the course of time complaints were heard about the uncomfortableness of the posture, and so cushions were invented; an invention which was highly appreciated and largely adopted. There was nothing to find fault with in this, still one cannot help but think if their knees had been hardened a little more in the closet they would not have been so tender in the sanctuary. And although no fault was found with an expedient that eased the body in prayer, yet it is easy to see that the change from kneeling on cushioned elevations to sitting in upholstered pews was very simple and natural, and therefore soon became very common. Nevertheless, there were many who still adhered to the old scriptural rule of kneeling. Their feeling of humility, their penitential sorrow, their spirit of supplication, their grateful adoration, would be satisfied with no other attitude; an attitude which they would have observed in their sanctuary devotions till this day if a new order of services had not been irregularly and illegally introduced. For this hold the ministers who occupied the principal churches in our large cities responsible. They adopted the un-Methodistic and undisciplined practice of asking their congregations to bow their heads at the close of the sermon in prayer.

Twice each Sabbath day in one part of the service they taught the congregations to pray in a sitting posture. As a natural result, what they were instructed to do at one time, or in one part of the service, they adopted in every part, and that which became the practice in the principal churches all the other churches soon learned to follow. So that now in the sanctuary devotions of the Sabbath in our Methodist churches kneeling is largely a thing of the past. If there was anything needed to make this certain, that has been supplied by the new order of services authorized by the last General Conference. The rule requiring the sermon to be followed immediately by a short prayer sanctions what has been hitherto irregular, and virtually authorizes what has hitherto been contrary to the Discipline. We can change the Discipline. We can make a rule the observance of which involves the non-observance of an old requirement, but we cannot change the teachings of the Word of God.

Yours truly,

W. S. GRIFFIN.

## "METHODISM AND ANGLICANISM."

This is the title of a volume by Dr. T. G. Williams, Montreal, and it is so good, and needed so much, that in this, the centenary year of Mr. Wesley's death, it would be a wise investment for someone to buy up an edition of say a thousand copies and send them to the ministers for circulation.

The growth of Methodism in the townships so exasperates the dominant High Church party that the clergy, privately and publicly, affirm that the preachers of the "dissenting" bodies should not be allowed to preach or administer, etc.; that the Methodists are afraid the English Church will absorb their body—but they never heard even an ordinary Methodist say so, for he knows the absorption is going on the other way; that Methodists rightly belong to the grand old mother Church. Mother of what? Not of Methodism! What mother tries her utmost persistently to strangle and kill her own child? No, our Church is the child of Providence. The clergy teach everywhere that John Wesley did not leave their Church; though in my youth we heard them denounce him as a seceder and enemy. They are much more meddlesome and bitter in the Province of Quebec than the Catholic priests. These ministers are the real enemies of the English Church; for since Puseyism (that started in 1833) has become full blown, they have made a training ground of their Church for Romanism, giving to that hierarchy its strength even in England; while on the other hand they have driven out many of the godly among the Evangelical party, who have sought homes in our own and other Churches. Having attended their services in Europe, Egypt, Syria and the west of this continent, I have found among them an open conspiracy against the Church of the Reformation.

We rejoice that there are so many grand, good men of the Bishop Baldwin type; but the High Church clergy cannot fairly be accused of being disciples of the Nazarene. They follow at a distance for the loaves and fishes of preferment and power, but are not in any sense doing what he would do if he were on the earth again; nay, if Jesus taught and did as when here in the flesh, they would not know him even by a "street acquaintance," but would be his most hostile foes. This ruling party, which has generally resolved itself into a mere club or guild, is not doing the work for which Christ instituted his Church, and will yet be ground fine as the dust of the balance—that process is going on even now.

Methodists fight against sin, not against fellow-Christians, and the above is written in the defensive. We have gone forward in the work of soul-saving without stopping to contend, and the three Epworth Leagues recently organized are reading the "Life and Work of Wesley"—that cheap but charming volume by Lefevre. These are perhaps the best answers Methodism can make in this special year; while at the same time our ministers throughout the world in the active work will do well to give a Sabbath discourse in March on the chief points in Mr. Wesley's life, with present position and aim of our beloved Church.

W. HENDERSON.

Inverness, Que., December 11th, 1890.

## WATCH-NIGHT SERVICES.

DEAR SIR,—A word on this subject, just at this time of the year, may not be considered out of place. The good old custom of holding watch-night services on the last night of the old year on every circuit is a thing of the past, though, of course, the custom still prevails in a large number of our churches. I think it would be well to have the Church rule more generally observed. It seems to be a very proper thing to spend the last hour of the year in the house of God, with him and his people. The hour is a very impressive one, and aids much in making the service also impressive. I have seen some very solemn watch-night services, and no doubt much good often results from them.

What more fitting way to enter upon the new year? As I have but seldom had the privilege of attending such services other than those conducted by myself, I cannot tell exactly how they are generally conducted. Kindly allow me, then, to state the form my meetings take, and if others have a better I shall be glad to have it presented to us in the GUARDIAN.

I usually announce the meeting for 10.30 p.m., conduct it about the same as any ordinary preaching service, only make the sermon not only appropriate, but brief, leaving time for a short prayer and fellowship meeting. Then, just a few minutes before midnight, all kneel, the minister leading in audible prayer till a minute or two before twelve, followed by silent prayer while the old year passes away and the new year comes in; then about a minute or two after twelve all unite in repeating the Lord's prayer, after which we rise to our feet and sing the usual doxology.

"Praise God, from whom all blessings flow," dismissing with the benediction, after which I wish all present a happy New Year, others do similarly, all shake hands and go home.

Of course, it is necessary to inform the congregation beforehand as to the exact form the meeting will take, that is, the part relating to silent prayer, etc. The other parts can be varied



according to the judgment of the one conducting the service.

What more seemly for a congregation of Christian men and women than to spend the last moments of the old year and the first of the new in prayer and praise to God? Good impressions are also frequently made on the minds of the unconverted, and it affords a fine opportunity for them to take a public stand for Christ.

With your permission, Mr. Editor, I would also like to put in my plea in behalf of the covenant service, the first Sabbath in the year. I have been sorry to find the people in so many places so unused to this appropriate, solemn and withal, delightful service. And while it may not be convenient in many cases to make use of the whole form of service as given in our Discipline, yet, as there provided, a part may be used, and the sermon should be so shortened that it need not be omitted for want of time.

What I have said in regard to the watch-night service may be said in reference to the renewing of the covenant. It is solemn, appropriate, and calculated to be of great benefit both to the members of the Church, and others who may be led to begin the new year by consecrating themselves to God, and thus begin a new and better life.

Trusting there may be many watch-night and covenant services this season, and that very much good may be the result,

I am, yours in the Lord,  
Compton, Dec. 13th, 1890. JAMES LAWSON.

#### AN APPEAL FOR MEN.

DEAR SIR.—The rapid growth and development of our work in this country calls for additional laborers. We shall require twelve or fifteen in addition to our present staff to meet our requirements next June. I expect to spend much of the present winter in Ontario, and shall be glad if young men willing to volunteer for service in Manitoba and the Northwest Territory will correspond with me at as early a date as possible. A number of probationers of two or three years' standing are especially needed. All communications addressed to the Methodist Mission Rooms, Toronto, will be duly forwarded to me.

JAMES WOODSWORTH.

Brandon, Man., Dec. 15th, 1890.

#### A WORD OF COMMENDATION.

I am glad that Bro. William McDonagh, of the London Conference, acceded to a request to publish his lecture on "Infant Baptism: Asserted and Defended." The lecture is a clear and steady light for any who may wish to know the scriptural ground of this sign and seal as related to infants. The points taken are so well sustained that there is the interest of conviction by fair argument for the candid reader. The pamphlet is cheap, and Dr. Briggs will be happy to supply demands.

E. S. RUPERT.

#### REVIVAL AT PORTAGE LA PRAIRIE, MANITOBA.

The union evangelistic services conducted by Messrs. Hunter and Crossley have been attended with most gracious results. For five weeks they continued with increasing interest, closing on Friday evening, December 5th. Night after night large audiences assembled to listen to the stirring and magnetic words of Mr. Hunter, and the clear, logical sermons and soul-stirring songs of Mr. Crossley. The town never experienced a religious movement like this before, and the country for miles around felt the mighty impulse and influence of the revival, scores of people coming in to attend the meetings. The last service can never be forgotten by those who were present. In response to Mr. Hunter's request for all those who were converted during these meetings to rise, more than half of the great congregation, old and young, stood up.

During the meetings some five hundred went into the inquiry room, most of whom found the light and were enabled to rejoice in Christ their Saviour. The utmost harmony and brotherly love prevailed among the different denominations taking part. The only serious drawback in connection with our church was the unavoidable absence of our pastor, Rev. C. Daniels, who was called East to be with his wife in her dying moments. But the brethren worked, if possible, with greater zeal and devotion, forming themselves into committees, and were successful in winning many to Christ. The reception service on Sabbath morning, November 30th, was a memorable occasion. Mr. Hunter conducted it, and with impressive words and wise counsels to the new converts, led the thoughts of all to the great source of spiritual strength and comfort—Jesus Christ. Seventy names were enrolled and 200 partook of the sacrament of the Lord's Supper. Another reception will be held on Sabbath, December 21st, when it is expected a large number more will enter on probation for membership.

Bros. Crossley and Hunter will live in the hearts and memories of hundreds in this town for all time to come. Many a home has been made bright and happy because of their visit. Family altars that had fallen have been rebuilt, and others have been established for the first time.

One of the most pleasing features of the revival has been the large number of Sabbath-school children converted. In some cases whole classes have been gathered in. Every department of the church has been favorably affected. There has been a marked increase in attendance on all the means of grace, and the spiritual life of the membership has been greatly quickened. Though finances are very stringent at the present, contributions to the church have wonderfully improved. The seeds of truth dropped by Mr. Hunter in his talks and tracts on systematic giving will no doubt bear abundant fruit in the future. But this fact must not be overlooked, that weeks and months before the revival, Bro. Daniels had been preparing the minds and hearts of his hearers for it. His ministry in this church has been eminently successful and owned of God in the addition of a large number to the membership, and a steady and healthy growth in spirituality and interest in prayer-meeting, class-meeting and Sabbath-school. He has endeared himself to all, not only by the excellency of his preaching, but also by his faithfulness in the pastorate, carrying sunshine and

comfort to the homes of the sad and bereaved. And now, in the hour of his loneliness and sore trial, the hearts of his people go out in tenderest sympathy to him, and prayer to God that the Spirit the Comforter may be granted him in his time of need.

B. FRANKLIN.

Lansdowne College, Portage la Prairie, Man.

#### PORT HOPE SUNDAY-SCHOOL ANNIVERSARY.

The fifty-second anniversary of the Port Hope Sunday-school was held on Sabbath and Monday, December 7th and 8th. The day was all that could be desired. The sermons and lecture by Rev. C. O. Johnston, of Napanee, were eloquent. The singing by the school and the trained choir of fifty voices, was a credit to the school and an honor to their leader, Professor Singleton. The services in every way were a fitting climax to the work of the year, which has been the most successful in the history of the school, as the following report will show:

"In the last annual report we said we trusted there would be steady advancement this year over that of the year then closing. We are thankful to report that such has been the case. The attendance has been the largest on record—one Sunday reaching 601, and an average attendance for the year of 527, as against 510 for 1889. The attendance of teachers and officers has surpassed the high standard of last year, averaging forty-six out of a possible fifty-two per Sunday. On the roll we have the names of some 725 scholars, and seventy-six regular and auxiliary teachers. The superintendent has taken the names of ninety-five new scholars. There have been only two deaths during the year, which is a matter of great thankfulness. Some thirty scholars have been converted, making now about two hundred who are members of the Church. Both our regular and missionary collections are in advance of last year. The regular collections have averaged \$5.30 per Sunday; last year, \$5.18. We aimed at \$200 for missions last year, and went slightly over that amount. The average collection for missions so far this year has been \$17.90, which, if kept up, will put us \$32 in advance of our last offering. We have been able to pay off the balance of our debt on the piano. At the beginning of the year we introduced the new Canadian Hymnal, and adopted, to us, the innovation of supplying the school with hymn-books. The result has been highly satisfactory. The fact that there has been advancement in many departments of the school work, is a cause for profound gratitude to Him through whom alone we can be successful."

The superintendent, Mr. N. Hockin, reported to the Trustees Board the crowded condition of the school, and at their last meeting they decided to enlarge and improve the present building, so as to have first-class accommodation for Sunday-school purposes.

R. J. E. SCOTT, Secretary.

#### NEWS FROM LACHUTE, P. Q.

A camp-meeting association has just been formed at Lachute for the county of Argenteuil, and to be known as the Argenteuil Camp-meeting Association of the Methodist Church. The circuits and missions included in the association are six in number, and while detached geographically from other parts of the district and Conference, are so related to each other as to be convenient for such an enterprise. A strong committee has been formed, composed of the ministers in charge and two lay representatives from each circuit or mission, these having been appointed by their respective Quarterly Boards at their November Quarterly Official Meetings. A meeting of this committee was held on December 10th, in Lachute, when the Rev. J. V. MacDowell was unanimously elected President, and Andrew Bea, Esq., of Lachute, Secretary-Treasurer. The first camp-meeting will (D.V.) begin June 24th, 1891, and will be held on the large and beautiful grounds which the association have rented for a term of ten years from Mr. W. Drennan, and which are situated about a mile north of the town. It is the intention of each circuit belonging to the association to build a permanent tent of suitable dimensions on the ground.

A series of four days' meetings will be held on the various circuits within the bounds of and under the auspices of the association, during the present winter, the first of which commenced on December 16th, in the Arundel Methodist church. The hearty manner in which this project has been taken up by the various Quarterly Boards, and the deep and general interest manifested, are strong indications that, with the blessing of God, much permanent good will be accomplished for our Divine Master. Lachute is the county town, located about forty-four miles from Montreal and about seventy from Ottawa, and situated on the line of Canadian Pacific Railroad, and is therefore accessible from all points. It is expected that many from outside of the county, will visit the meetings of the association from year to year.

COM.

#### NEWS FROM TWEED CIRCUIT.

DEAR SIR.—Tweed Circuit is now composed of three appointments, viz. Tweed, Bethel and Lodgeroom, having each a commodious church; two are of brick and one of stone. The congregations are good and attentive to the Word. Materially the circuit has considerably improved. At our first Quarterly Meeting two years ago the Board decided to build a parsonage. The work was taken hold of with a will; subscriptions were solicited and met with a hearty response. We have now one of the best parsonages in the Conference. The entire cost, with furniture, has been upwards of \$3,000. Most of the subscriptions have been paid, so that the indebtedness on the entire property is only \$850, with a few subscriptions yet to come in. The people here feel justly proud of the large and well-furnished home for the comfort of their preacher.

The Lodgeroom church, by the aid of two anniversaries, has also been freed from debt.

A choir has been organized at the Bethel church and a new organ purchased. On the 26th ult. a tea-meeting was held, at which the Rev. G. W. Dewey, of Lindsay, delivered a very interesting and practical lecture on "A House Without Walls." The proceeds amounted to \$111, which was sufficient to pay for the new instrument.

We have organized an Epworth League in Tweed with a good membership. The meetings have been well attended, and have been of an interesting and profitable character. A new organ is on trial in the Tweed church, which will, no doubt, be purchased in a few days, as the Ladies' Aid have funds enough on hand to do so. We rejoice and give God thanks that our term, which must necessarily terminate next June, has been so far harmonious and successful. Spiritually there is room for greater improvement. Revival meetings have been held during the past two years at each appointment, and some souls have been converted, but we are longing and praying for greater manifestations of Divine power, and hope soon to see many converted to God.

W. LIMBERT.

#### Brief Church Items.

##### NIAGARA CONFERENCE.

BRANTFORD.—On Sunday, December 14th, educational sermons were preached by Dr. Potts at Brant Avenue and Wellington Street Churches, Brantford. The collections and subscriptions are greatly in advance of former years. The personal magnetism of the Secretary of Education, and the powerful sermons of heart-warming effect, are doing wonders for the Educational Society. Brantford is always glad to encourage Dr. Potts in his Federation work also. He received last week from a Wellington Street member his first subscription of \$100 for the library of the federated Victoria College.

WOODSTOCK, Dundas Street Church.—Rev. G. W. Kerby, B.A., pastor. Special services have been going on in this church for the past few weeks, and, as a result, about sixty persons were received into the church on Sunday evening, 14th inst., making in all about three hundred persons the present pastor has received into the fellowship of the church during the past two years and a half. The growth of this cause, both before and since we went into the new church, has been phenomenal. Our large audience-room, seating comfortably 1,000 people, is filled every Sabbath evening. The Sabbath-school has grown to be among the best and largest in the Conference. Our services are all characterized by the manifest power and presence of the Holy Spirit. The parsonage is one of the best in the Conference, and the church is admitted by all to be one of the finest structures in Western Ontario. Ministerial stipend has gone up in two years from \$500 to \$1,000, and all the other funds accordingly. It is a matter of deep regret to us that the "iron wheel" of our itinerancy forces us to leave at the close of this Conference year; a fourth year would be much enjoyed with this hearty people. Rev. J. Elliott has been invited to the pastorate for next year, and the present pastor has been invited to Hannah Street, Hamilton.

MERRITTON.—Rev. J. H. Collins, pastor. A few lines from this interesting circuit may not prove uninteresting to the readers of the GUARDIAN. Our predecessor, Rev. D. W. Snider, had laid a solid foundation, and unified the two congregations previously worshipping here. His pastorate will be a perpetual benediction. Our harvest-home offering in lieu of a tea-meeting was taken up on September 28th. The pastor asked for \$150, and in response \$152 in cash was placed in the envelopes, besides 1000 collection, amounting in all for the day to \$162.88. Rev. J. P. Bull, of Binbrook, a former pastor, preached acceptably, and the people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord. Our missionary services were held on December 7th. Rev. T. W. Jackson, of Beamsville, rendered good service as our deputization, and again the response was liberal and will place the missionary givings of Merritton ahead of last year. We have also organized a Woman's Missionary Society, numbering at the present thirty-two members. The total receipts for the first three months were over \$22, and after deducting expenses \$18.56 was forwarded to the treasurer. The regular envelope collections have averaged nearly \$5 per Sabbath in advance of the corresponding time last year. We have received six persons into the church on profession of faith and two by letter since Conference. Our prayer-meetings are well attended, the spirit of harmony is in the midst of us, and the best of all is, the Lord is with us. More anon.

##### TORONTO CONFERENCE.

KLEINBURG.—Rev. Mr. Edwards writes: "We have just closed a very successful series of special services at our Nobleton appointment. We had very efficient help in the person of Bro. Jenkins, of the London Conference, who, with his singing and earnest appeals, kept the people in rapt attention, and reached many hearts. We cannot tell just how many have been converted, but there will be nearly, if not altogether, one hundred; the church here getting about seventy-five into its fellowship. We had a grand time last Sabbath morning; ninety-three gave their testimony in words, others by rising up silently said, 'We are on the Lord's side.' Fourteen adults were then publicly baptized, and then the sacrament of the Lord's Supper was administered to about one hundred and twenty-five. 'May God carry on the work' is our prayer."

HEATHCOTE CIRCUIT.—Rev. G. S. Hunt writes: "Our special services at Rock appointment are closed. Over forty have presented themselves at the altar as seekers of salvation. The statements made by your correspondent in the issue of a couple of weeks ago, re this revival, were substantially correct, only, let it be said to the credit of the people, that during my 'temporary illness' the meetings were not 'suspended,' but were continued each evening by the officials and friends of the church."

ALLANDALE.—The anniversary services of the Allendale Methodist church were held on Sunday, November 30th, and Monday, December 1st. Sermons were preached on Sabbath by Rev. W. G. Howson, of Alliston, in the morning and evening, and Rev. R. N. Burns, of Barrie, in the afternoon. Both gentlemen delivered excellent addresses to large congregations. On Monday evening tea was served in the church, at which the reputation of the ladies of the church for giving good teas was well sustained. The church was crowded with as pleasant and sociable gathering as could be met

with. After tea addresses were delivered by Rev. Messrs. Parker, of Barrie; Wellwood, of Stroud; Wright, of Holly, and Mr. McCulloch, the pastor. Excellent music was furnished by members of Collier Street church choir, Barrie, Mr. Edward Whitebread, Miss Dalby, and Messrs. H. Brown, and C. Little. The financial results were encouraging, amounting to over \$110. The church is in a flourishing condition, great interest being taken in the different meetings. There is a fine Christian Endeavor Society in connection with the church, which is a great help to the young people. Rev. George McCulloch, the pastor, is an earnest and devoted worker, drawing large congregations on the Sabbath and winning the good-will and esteem of all with whom he comes in contact.

MIMICO AND LAMBTON.—A short time ago Mr. Wm. Tomlinson built a commodious hall or church on his property, situated about midway between Mimico and Lambton, and offered the use of it to any denomination that would supply preaching. Mr. Pearson commenced preaching in it last spring, holding a service in the afternoon every Sabbath. For the past few weeks he has been holding revival services in it, which have been attended with gratifying success, many, both old and young, manifesting their determination to enter upon the Christian life. As a result of the revival services a society of thirty members has been formed, and a Methodist church organized. The members include several heads of families and earnest workers, so that in the near future a strong church will no doubt be seen at this appointment. This hall Mr. Tomlinson built at his own expense, with a view to the moral and religious good of the neighborhood, and it has already proved a great blessing. He offers the use of it free of rent to the Methodist church as long as they need it, and when they are ready to build he generously proposes to give a suitable site. The Sabbath-school which is held here is largely attended, and is ably conducted by Mr. Crowhurst and his devoted co-workers. They will hold their Christmas-tree entertainment on the 23rd inst.

TORONTO, Berkeley Street Church.—The second annual meeting of the Home Missionary Society of Berkeley Street Methodist Church was held on Wednesday evening before last, the President of the society, Mr. Emerson Coatsworth, Jr., in the chair. Reports were submitted by the Home Missionary, Miss Storm, and the Treasurer, Mr. F. A. Bowden. The Home Missionary's report gave an outline of the work performed by her during the year, consisting chiefly of visitations to members and adherents of the church, visitations of the sick, and ministering to the comfort of the needy. A number of members renewed their yearly membership, paying their annual fee, while others, life members, made liberal contributions. This useful auxiliary of the church is a valuable help to the popular pastor, Mr. Jeffery, and its success is attributable to the untiring labors of Miss Storm.

KING CITY.—The Rev. Thomas Fox, pastor, held an "At Home" at the parsonage on Saturday evening, December 5th. It being his birthday anniversary, his family (four daughters and two sons) were once more gathered together. There were also present Mr. Jacobs, of Toronto, and all the members of the King City Methodist Church, who occupy the next nearest place in his sections. At 7.30 dinner was announced, which all repaired to the dining-room, where a most sumptuous repast had been provided, consisting of roast turkey with all the good things of the season added. To say that ample justice was done the viands will not be too strong language, the dinner being heartily enjoyed, after which music and song, with a pleasant chat over happy days spent around the home fireside, whiled away the hours. The time having arrived when a separation must take place, the choir sang the piece "All is well," after which Mr. Fox offered up a prayer of thanksgiving, and asking that all might be long spared to sing the songs of Zion and work in the vineyard of the Lord. And so ended one of the most pleasant evenings it has been our privilege to enjoy. Mr. Fox has won the hearts of the people by his kind and earnest manner. The Christians are being encouraged and built up, and those of the world are showing a strong desire to enter upon a life of service to the Master. We are looking, we are watching for the time of refreshing, and it shall not be in vain.

TORONTO, The People's Church.—Rev. C. J. Dobson, pastor. The Lord was with us Sunday, December 14th, in much grace. It was good to be there. It was the monthly reception for new members. The services were very impressive; twenty new members were received, showing the ingathering for the month. Fifty have been added to the church in five months. The pastor has a noble band of workers. The social means are well attended. Cottage prayer-meetings have been started; souls are being saved in them. We thank God and take courage.

ROSEMONT CIRCUIT.—A correspondent writes: "The friends of the Rosemont Methodist Sabbath-school held their anniversary and entertainment on Sunday, November 30th, and Monday, 1st inst. Miss S. J. Williams, evangelist, preached two very able, appropriate and soul-stirring sermons on the Sabbath, at 10.30 a.m. and 7 p.m. Rev. Thomas Campbell, of Malton, preached with great power and good effect at 2.30. The congregations were large. On the following evening an entertainment was given, consisting of very appropriate Kindergarten songs and recitations by the children of the school. A very instructive and amusing lecture was delivered by Rev. J. T. Caldwell, M.A., B.D., of Horning's Mills, on "Courtship and Marriage." Addresses were also delivered by Revs. T. Campbell and A. Richard. Rev. William McDonald occupied the chair. Proceeds of Sabbath collections and entertainment amounted to \$38.80."

TORONTO, Clinton Street Church.—Rev. C. Langford, pastor. Mrs. E. H. Bradley, of England, mother of the White Shield movement, addressed large and deeply-interested congregations in this church on Sabbath, December 14th, morning and evening. On the following Monday evening she addressed the Y.P.C.W.A., when fifty-five natives were received for the "White Cross" and the "White Shield." Joe Hess delivered his lecture, "A Leaf from Life," to a congregation of 500 on Wednesday evening, 17th inst. The lecture was replete with wholesome thought, and the audience was frequently deeply moved at the pathetic story of his life. Thirty-five signed the



total abstinence pledge. Whyte Brothers, evangelists of song, are assisting the pastor and members in a series of special services, which commenced on Monday evening, 22nd inst., and are expected to continue for some weeks. The brethren of this church think the best way to employ themselves during Christmas and New Year's festivities is in an earnest endeavor to save souls. A very cordial invitation is extended to pastors and members throughout the city to come and join in these services when home duties do not interfere.

**WHITBY.**—A great awakening is going on. The evangelistic services now being held in the Methodist church are the most largely attended of any ever witnessed in the town. On Sabbath last the large building was literally packed, every available space being filled by anxious and deeply interested congregations. The three services were all crowded, but the ingenuity and skill of the ushers were especially tested on Sabbath evening, when they tried to pack the people in their places. Never before did a larger congregation sit within the walls of the commodious tabernacle, and it is estimated there must have been fully thirteen or fourteen hundred people present. The subject in the morning on "Power for Service," was intensely interesting and profitable. Many of our citizens speak of it as one of the most unctious addresses they have ever listened to, and great results must follow. The afternoon meeting was also largely attended. The evening appeal was most fervid and forceful on "What will you do with Jesus?" and at the close forty or fifty persons stood up saying that they had decided to lead new lives. The scene was one not easily to be forgotten, and for which many in coming days will have cause to be grateful. Each night during the week the tabernacle is crowded with anxious listeners, and the interest is still increasing. At every service there are additional converts. The pastor and evangelist are in most perfect accord, and work as though they understood each other perfectly and had labored together for a lifetime. The early part of the services consists of singing, led by a choir of thirty voices. This is followed by an appeal founded on some text from the Bible, and an urgent exhortation for immediate decision for God. The inquiry-room is used, and many have availed themselves of it. About a hundred profess to have been converted, and still the work goes on. — *Whitby Chronicle*, December 12th.

**SCARBORO' CIRCUIT.**—Rev. F. C. Keam writes: "For the past seven weeks we have been engaged in special services at the Highland Creek appointment, and God has graciously blessed us. Between fifty and sixty have come out on the Lord's side, nearly all of whom have found Christ and been made happy in his love. The church has been greatly revived, and all seem determined to do more for Christ and his cause in the future than ever in the past. As we met from time to time and heard the clear testimony of those who had been brought from darkness to light, and saw them so happy in the love of God, all the hearts of God's people were made to rejoice, and we often felt like singing 'Lord, it is good to be here.' A public meeting was held at the close of the meetings to consider the matter of building a new church. The large congregation was nearly all agreed as to the advisability of building, so a committee was appointed, and we expect operations will be commenced shortly."

#### QUELPH CONFERENCE.

**WALKERTON.**—Rev. W. Tindall writes: "The attendance on the public ordinances continues to increase, and as a result of a deeper tone of spirituality the finances are improving. In November the pastor, Rev. Robert Walker, in a sermon replete with Scripture truth, delivered in a pithy and pointed manner, brought the claims of the Superannuation Fund before the congregation, announcing that the amount expected from this charge is \$66, and hoped to realize that sum on the plates of morning and evening services. At the evening service he stated that the congregation in the morning had already contributed \$2 more than the amount required. The general remark was that if all the ministers were to explain this superannuation matter so fully and plainly as Mr. Walker, instead of any grumbling among the laity, more than the amount to meet all the claims would be graciously provided each year. On Sabbath, December 7th, two powerful sermons were delivered by Rev. N. R. Willoughby in the interest of our missionary work, and at the close of those deeply spiritual exercises a much larger amount was pledged than the whole sum contributed last year. Things are moving nicely, and all that is required is a larger baptism of the Holy Spirit, and many are praying in the words of the prophet of old, 'O Lord, revive thy work.'"

**ATLISA CRAIG.**—Rev. William Birks, pastor. During the summer most delightful and successful Sabbath-school picnics were held at West's and Mar's Hill, the former netting the handsome sum of \$85. A fine new organ has been purchased and placed in West's church also. Socials and other entertainments have been held in the village and at Mar's Hill in behalf of the furnishing of the new parsonage, and under the auspices of the Ladies' Aid, which is doing noble service for the cause here. The parsonage is now ready for occupancy. A nice hall lamp was presented to the Ladies' Aid by Mr. and Mrs. Allen. Bro. Savage has been rendering us excellent help in the series of revival services that have been and are still being held. The membership has been quickened and some have professed saving faith in Christ. May the Lord continue the work.

**DRAYTON.**—Rev. J. W. German, pastor. Our special services resulted in much blessing to the church and the addition of twelve on trial. Our missionary sermons were preached on the 14th inst. by Rev. Dr. Willoughby, and were exceedingly appropriate and stimulating. The receipts in cash and subscriptions are within a few dollars of as much as the high figure of last year in the final returns, with the Sunday-school to hear from, and it gave over \$27 last year; from twenty to thirty per cent. advance this year in this ambitious and prosperous station.

**HANOVER.**—Rev. J. Galloway, pastor. Since Conference the Hanover church has been thoroughly renovated. The ceiling was papered, the walls painted, the woodwork beautifully grained, the windows frosted and new matting procured. Everyone says the church never looked so beautiful

and comfortable as at present. The total cost was about \$150, one-half of which the trustees had funds on hand to meet. After consultation it was decided to dispense with the customary tea-meeting on Christmas Day and ask the congregation for a Thanksgiving collection. On the last Sunday in November we therefore requested them to contribute sufficient to meet the balance unprovided for, \$75, and they cheerfully laid on the plates the sum of \$84. The Ladies' Aid also provided carpet for the altar platform, and Bible and hymn-book for the pulpit. We have now a comfortable church and a magnificent parsonage, well furnished, and all free from debt.

**MOUNT FOREST.**—Rev. J. Charlton, pastor. A very successful harvest-home festival under the auspices of the Ladies' Aid and Young People's Literary Society of the church was held in the basement of the church on September 30th; receipts, \$50. November 10th, Rev. T. M. Campbell, Chairman of the St. Mary's District, preached educational sermons which were very much appreciated. Collections and subscriptions in advance of last year. The anniversary services were held on Sabbath and Monday, December 7th and 8th. Rev. I. B. Aylesworth, LL.D., of Strathroy (a former pastor), preached twice on Sabbath to the delight of his old friends. On Monday evening the anniversary tea was largely patronized; between four and five hundred sat down to tea, after which Dr. Aylesworth delivered his lecture on the McKinley Bill. The receipts were about \$170.

**LONDESBO'.**—A gracious revival is in progress at Londeboro'; twenty persons have professed conversion up to date. Miss Williams is assisting the pastor.

**GALT.**—The evangelistic services commenced on Sunday, 7th inst., were continued during last week, also on Sunday last. The meetings have increased in interest each evening, and have been productive of much good. The Sunday services were very interesting, and at the evening after-service many professed conversion. Meetings will be held every evening this week except Saturday. The meetings on Monday and Tuesday evenings were of a very interesting character. The evangelist, Rev. A. Browning, is a very effective speaker, and his discourses are marked by great earnestness and power. — *Dumfries Reformer*, Dec. 18th.

**BERLIN STATION.**—During the past four weeks special services have been conducted in the Methodist church. They have been seasons of great refreshing, and have been specially honored in the quickening and strengthening of the membership of the church. In addition a number of souls have professed conversion, most of whom have united with the Methodist Church. The work is still going on in connection with the ordinary services. Rev. B. B. Keefer assisted during the first two weeks of the services. Bro. Keefer's able and spiritual exposition and application of the Word delighted and benefited all. He is "a workman that needeth not to be ashamed, rightly dividing the word of truth." Sabbath, 14th, anniversary services were held. Conductor Snider preached both morning and evening to the great delight and edification of all who heard him. Both congregations were very large. In the evening the house was packed with a congregation of over 1,000, and still many had to leave because they could not get into the church. Conductor Snider is a great favorite in Berlin. Plate collections for the day were over \$122. Financially, as well as spiritually, the course of Methodism in Berlin is on a gratifying and satisfactory basis. The ordinary congregations are good, and the friends of Methodism are very hopeful as to the future. To God be all the praise!

#### MANITOBA CONFERENCE.

**MELGUND CIRCUIT.**—Rev. J. H. L. Joslyn writes: "We opened special services at our Barber appointment on Sunday, November 23rd, assisted by Miss Maud Judd. The heaven of spiritual power spread rapidly, and many were converted. Miss Nettie Judd joined us the second week, which aided in developing the work. About thirty were saved. Seven young men, who were all the unsaved with a thrasher, were brought into the light. They go elsewhere, and many others. We have spent ten days in the new town of Hartney, and thirty have sought peace; and about twenty have witnessed it. We are pressing definitely upon all, not only garden and cleansing, but the baptism of the Holy Ghost, and our members are believing and receiving. These sisters honor God, and he honors them. They will spend three weeks more on this circuit. Praise the Lord! for we have showers of blessing dropping daily. Our parsonage was removed here to Hartney a fortnight ago. It is the present terminus of the Brandon and Souris branch of the C. P. R., and we expect to build a new church here in the spring."

**NEEPAWA.**—Rev. Thomas Argue writes: "The new church at Neepawa, Man., will be built of stone and brick, forty by sixty-five feet, with basement the full size, for Sunday-school and other purposes. Two large furnaces in the basement supply heat for the entire building. The estimated cost is \$6,000, all of which will be provided for before the day of dedication."

#### LONDON CONFERENCE.

**WARDSVILLE.**—The Recording Steward writes: "The Wardsville Methodist church has had a prosperous half-year under the care of the Rev. T. B. Leith. The outside of the church building has been re-painted, the tower re-roofed, and by a re-adjustment a very comfortable and commodious choir pew has been erected at the back of the pulpit. During a series of revival meetings which have been held for some weeks, the older members have been much benefited, some of the younger members have learned to take a hand and voice in the work, and some fifteen made a start to walk the better way. The reverend gentleman has won the reputation of a faithful and enthusiastic preacher of the Gospel, and it is with regret the admission is made that, either through the want of love and appreciation of the work of such a man, or the lack of means on the part of our church membership and members of our congregations, the circuit has to part with his services and to allow them to be taken away by either a more generous or a more wealthy circuit of our Michigan cousins. It is just possible that in our over-governed, over-taxed land, with its Protestantism

split up into too many sects, this country will have to spare much of its best in more lines than one to our wealthier neighbors across the line."

**SYLVAN CIRCUIT.**—A series of special services have just been closed at Sylvan, which had been going on for over six weeks, with very good results. About thirty persons have united with the church already, and we expect fifteen or twenty more to do so, and a few others may unite with other churches. A majority of the new converts are young people, only about six being from the elderly ranks. There were some gracious outpourings of the Spirit of God. Sometimes the whole congregation (which was generally large) seemed to be struck with awe; but after all many would say, "Go thy way for this time." During most of the time we had good help. Bro. Bell, of Canlachie, was with us a little over two weeks, and he did a very good work. Rev. W. J. Ford, of Parkhill, was with us one night, and Rev. P. Myers, of Mount Brydges, was with us two nights. Both of these brethren helped us greatly in our work, when we were almost worn out. Miss S. Kilbourne, of Kilworth, who was visiting in the neighborhood, was also the means of a blessing to many in leading them to Him who is strong to deliver and mighty to save.

#### BAY OF QUINTE CONFERENCE.

**CRESSY CIRCUIT.**—Rev. R. Mallett writes: "Glad to tell you that a very gracious revival is in progress at Glenora, better known as 'The Stone Mills,' Cressy Circuit."

**CAMPBELLFORD.**—Rev. J. Anderson, pastor. On the 7th inst. Rev. Professor Workman preached our educational sermons. His subject in the morning was "Intellectual Liberty," and in the evening "Heart Loyalty to Truth." Both sermons were listened to with delight and profit and were in the best vein of the Doctor's ability. He is a great favorite here. Financial results about seventy per cent. in advance of last year. On the 14th inst. the President of our Conference preached our missionary anniversary sermons with his usual ability. In the morning his theme was "The Sacredness of Man and the Obligations of that Sacredness," and in the evening, "The Glorifying of Paul in the Gospel and His Reasons Why." The subscription and collections give promise of augmentation upon receipts of last year.

**HALL'S BRIDGE MISSION.**—Rev. W. E. Smith writes: "Missionary meetings, December 14th. Sermons preached by Rev. A. L. Adam, of Millbrook, Wesley appointment. Subscriptions more than double that of last year. Lakehurst appointment. Here we have finished paying the debt on the church and bought a new organ, yet the missionary subscriptions are much ahead of last year. Chemung appointment. Wednesday evening Rev. S. D. Houck, of Bridgworth, gave a missionary address, which delighted all present. The subscriptions are more than double that of last year. To God be all the praise."

#### Personal Items.

Bill Nye, the humorist, is tired of free dinners for which he is expected to pay by making a speech.

George Kennan declares that he is constantly tracked by Russian spies, who attend all of his lectures.

Robert Louis Stevenson, the writer, wears his hair extremely long, and has the appearance of a "dude."

Richard H. Stoddard, the poet, is of medium height, with gray beard, closely trimmed. He is a bright old man.

Rev. Isaac Tovell has received and accepted a cordial invitation from Gore Street Methodist Church, Hamilton.

Mr. Blaine is a great student of Napoleon Bonaparte. He has in his house in Washington a number of excellent engravings and etchings of the Corsican in the various stages of his meteoric career.

The Rev. C. T. Cocking, the ex-Japanese missionary, who is visiting in London, addressed a meeting in the lecture-room of the Askin Street Church Sunday evening, on "Mission Work in the Oriental World."

John Sherman, the Ohio Senator, is a tall man, with long legs and arms, broad, square shoulders, and a frame that has but little superfluous flesh upon it. He has a strong face, with a kind blue eye and a firm mouth.

Rev. G. Daniel has received a cordial and unanimous invitation to return a third year to the pastorate of the Methodist church, Portage la Prairie. He has accepted, subject to the approval of the Stationing Committee.

Rev. Dr. Meredith, who, next to Dr. Talmage, preaches to the largest audiences in Brooklyn, was a sailor boy. It was in that capacity that he first arrived in San Francisco, where he remained some time, and then went to Boston to study for the ministry.

The Dundas Quarterly Board has invited Rev. W. H. Laird, of the First Methodist Church, Hamilton, to take charge of their church, at the expiration of his term in Hamilton. This is the third unanimous invitation Mr. Laird has received to return to old charges.

Eugene Field thinks "it is a question whether the Prince of Wales ever succeeds to the throne. His health is not robust; there are ugly rumors that Bright's disease has a hold upon him. But the Prince cares little about being king. He does not court the anxieties and the onerous duties which his rise to that exalted station would necessarily involve. He loves and seeks the society of those whom he likes, and true democrat that he is, he shudders when he thinks there may come a time when he will be compelled to associate with men who cannot possibly have a human sympathy in common with himself. His oldest son, the Duke of Clarence and Avondale, is a hulking, shiftless, good-natured lubber, looking like his mother, but having neither her tact nor dignity, nor his father's graciousness nor strength of character."

The *Dakota Republican* of December 4th, speaking of Rev. Gilbert D. Cleworth's Thanksgiving sermon at Vermilion, from the text, "They are new every morning," says: "His ideas were

original, his applications forceful, and his thoughts clothed in beautiful language. This, as well as other efforts, will confirm the opinion of those who know him, that Mr. Cleworth is a young preacher of great promise." The reverend gentleman referred to is a son of Rev. Thomas Cleworth, of the Bay of Quinte Conference. He is pursuing university studies in Vermilion, South Dakota, and is secretary of the Dakota Conference.

#### Roman's Missionary Soc'y.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." (Malachi iii. 10.)

"And this is the victory that overcometh the world, even our faith." (1 John v. 4.)

All communications for this department should be addressed to Miss McGuffin, Mission Rooms, Richmond Street West, Toronto, Ont.

#### NIAGARA CONFERENCE.

The following ladies have been appointed District Organizers for the several districts within the bounds of the Niagara Conference: Hamilton, Mrs. J. L. Stoney, Hamilton; St. Catharines, Mrs. T. W. Jackson, Beamsville; Brantford and Norwich, Mrs. J. D. Phelps, Mohawk; Woodstock, Mrs. Hugh McDermid, Ingersoll; Simcoe, Miss E. M. Nelles, Wilmerville; Milton, Mrs. J. S. Deacon, Milton; Welland, Mrs. D. E. Brownell, Welland. We commend the above ladies to the confidence and co-operation of the ministers on the various circuits throughout the Conference. There is a gracious "onward" movement this year in our work, and several new auxiliaries have been formed since the board meeting. We expect St. Catharines District will be fully organized before the close of the present Conference year, and ask our friends to put Niagara Conference to the front in this holy rivalry.

MRS. T. W. JACKSON,  
Conference Organizer.

#### AUXILIARIES.

**KINGSTON.**—A meeting of the auxiliaries and mission band was held in the ladies' parlor of the Queen Street Church, on Friday afternoon, December 12th, Mrs. Whiting presiding. Addresses were given by Miss Chown, Mrs. McKossie, Mrs. Kines, and a recitation by Mrs. Crumley. Solos were contributed by Mrs. Sanderson and Miss Allen. The thoughts of the members were directed to China, as it has been decided to send two lady missionaries there during the coming year. After five o'clock tea was served the meeting closed by singing, "Blest be the Tie that Binds."

**OAKVILLE.**—Although we cannot report either financial or numerical increase during the past year, we are not at all discouraged. Our monthly meetings, which have been held regularly, have been interesting and profitable. A committee was appointed to provide suitable selections to read at the meetings. Twenty-six take the *Outlook*, which is very highly appreciated. Once a quarter the general prayer-meeting is made into a missionary one, and letters from the leaflets and other interesting articles with regard to the work of the society are read. We do this not only to stimulate ourselves, but with the hope that it may enlist the sympathy and secure the co-operation of others not yet connected with us in the good work in which we have been permitted to engage.

S. D. BETHELL, Cor. Sec.

#### MISSION BAND.

**OAKVILLE.**—The Mission Band holds a regular monthly meeting in connection with the Epworth League, at which we have missionary readings, and have found the responsive readings in the *Outlook* very helpful. During the past year we completed an autograph quilt, the fees for names on it amounting to \$40. A "Rainbow Social" in October realized \$12, and the quilt sold for \$10, making in all \$62. MAGGIE COOTE, Rec. Sec.

#### WHAT ONE WOMAN HAS DONE.

Of Miss Arnett, of Edinburgh, and her important work in Palestine, Rev. Dr. Mutchmore, of Philadelphia, who has been travelling in the East, writes: "Miss Arnett went to visit the East and was induced, temporarily, to take the place of an absent teacher. The condition of the people and their extreme wretchedness awoke her pity, and she conceived the idea of applying moral leverage where all true elevation begins—at the individual—and so elevating the home. She began alone, drawing on her own resources, obtained ground on moderate terms, and began a school. She taught such poor girls as she could persuade to come. Her curriculum was very simple. Its two great lessons were how to live and how to die. God stood by her, and soon she had a building and as many scholars as she could care for. Her work (by some) was looked upon as visionary, until its manifest success brought offers of abundant help, and even management. One of the best school properties in the Levant—worth probably \$75,000—is a part of the result of her work of faith and love, and all the outcome of her own indomitable spirit, for she had very little to begin with. Twenty-five years she has been in the field, during which time she has had wonderful tokens of the Divine favor in guidance, help and results." — *Woman's Missionary Advocate*.

#### From the Mission Rooms.

##### ORDINARY FUND.

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## Our Family Circle.

### ANCIENT CHRISTMAS HYMN.

In Book III. of Clement of Alexandria is given (in Greek) the most ancient hymn of the primitive Church. It is there (15) years after the apostles) asserted to be of much earlier origin. The following version will give our readers some imperfect idea of its spirit:

Shepherd of tender youth,  
Guiding in love and truth,  
In devous ways;  
Christ, our triumphant King,  
We come thy name to sing,  
And here our children bring  
To shout thy praise!

Thou art our Holy Lord,  
The all-absorbing Word,  
Healer of all strife!  
Thou didst thyself abase,  
That from sin's deep disgrace  
Thou mightest save our race  
And give us life.

Thou art Wisdom's High Priest;  
Thou hast prepared the feast  
Of holy love;  
And in our mortal pain  
None call on thee in vain;  
Help thou dost not disdain,  
Help from above.

Ever be thou our guide,  
Our shepherd and our pride,  
Our staff and song.  
Jesus, thou Christ of God,  
By the perennial Word,  
Lead us where thou hast trod,  
Make our faith strong.

So now, and till we die,  
Sound we thy praise on high,  
And joyful sing.  
Infants and the glad throng  
Who to thy Church belong,  
Unite and swell the song  
To Christ our King.

### THE ORIGIN OF CHRISTMAS.

Christmas looks out at us from the dim shadow of the groves of the Druids who knew not Christ, and it is dear to those who now accept the name of Christian. The Christmas log—which Herrick exhorts his merry, merry boys to bring with a noise to the firing—is but the Saxon yule-log burning on the English hearth, and the blazing holiday temple of Saturn shines again in the illumined Christian churches. It is the pagan mistletoe under which the Christian youth kisses the Christian maid. It is the holly of the old Roman Saturnalia which decorates Bracebridge Hall on Christmas Eve. The huge smoking baron of beef, the flowing oceans of ale, are but the survivals of tremendous eating and drinking of the Scandinavian Wahalla.

The Christian and anti-Christian feeling blend in the happy season, and the Christmas observance mingles at every point with the pagan rite. It is not easy to say where paganism ends and Christianity begins. The carols and the wassail, the prayers and the games, the generous hospitality, Hobby-horse and the Lord of Misrule, Maid of Marian and Santa Claus, are a curious medley of the old and the new.

As the religious thought of all ages and countries, when it reaches a certain elevation, flows into an expression which makes the Scriptures of the most divergent nature harmonious, the history of this happy festival is evidence of the common humanity of the earlier and later races; and the stranger in Bracebridge Hall, musing by the glowing hearth on Christmas Eve, as he watches the romping revelry beneath the glistening berries and listens to the waits carolling outside in the moonlight, or as he is awakened on Christmas morning by the hushed patter of children's feet in the passage and the shy music of children's voices at his door, may well seem to hear a more celestial strain, and to catch a deeper meaning in the words, "Before Abraham I am."—*Primitive Methodist, London.*

### THE GOLDEN MOMENTS.

We all have some leisure moments. There are times when business cares do not press. We have ten, twenty, sixty minutes during which no urgent duty demands attention. Such moments are most numerous in youth. How shall they be used? Not aimlessly. Time is too valuable for that. Do we appreciate the full significance of the words written upon the dial of All Saints, Oxford: "These hours perish, and are laid to our charge"? Our leisure moments are golden. We do not say that all of them are to be used in work. Rest is necessary. The mind must relax. Wasted energies need to be recuperated. It is sometimes best to sit still. But no moments should be lived in listlessness. Few realize what can be done by husbanding the fragments of time. One of the most

beautiful windows in all the cathedrals of Europe is made of waste pieces of colored glass. A noted book was written during the moments consumed in making the exchange of classes in a recitation-room. A great Greek scholar mastered that language while walking to and from his law office. John Wesley, notwithstanding his herculean labors, is said to have read more pages than any man in England. How did he get time? He read at his meals, on his walks, while riding in his carriage and on horseback. What a splendid thing it would be if all the young people should make profitable use of their spare moments! How they might improve themselves! What physical, intellectual and religious strength they might gather! And how they would help others! The moments! The flying moments! Waste not one. Use them. Use them well. Then shall they prove to be "golden moments" indeed.—*Epworth Herald.*

### HOW TO SPEND CHRISTMAS ALONE.

As the holiday season approaches, the last thing that most people would think of is passing Christmas Day alone. Yet there are multitudes of men and women, with bright intellects and warm hearts, who must do so; and because their hearts are naturally warm and yearn for the affection which seems to surround everyone but themselves, Christmas will probably be a dreary, dreary day to them. It is to such that this little article is addressed by one who has learned to spend Christmas alone, and yet find it the happiest day in the year.

For days before Christmas she says to herself: "If I have no home nor family; if I am far from dearest friends; if health is bad, and purse is lean, and work is hard, the one blessing that has come into the world for me is Christ; therefore his birthday is my peculiar holiday—mine, though no one else in the world felt more joyous for it."

Then, on Christmas morning, while the moon and stars are still shining, she rises from bed, and, looking out, thinks of the great joy that came to the shepherds on the field of Bethlehem, and tries to imagine their sensations when "a light shone round about them," and the angels sang blessings upon the earth. When she is dressed, she takes the blessed Book and reads the account, with a lively realization of the scene, and then offers sincere worship with the "wise men."

If there is still time before the household with which she may sojourn is astir, she reads Milton's "Ode on the Morning of Christ's Nativity," if not then, at the earliest hour which she can secure alone. One of Dickens' "Christmas Stories" claims part of the day, Tennyson's "Ring Out, Wild Bells," and other holiday literature. If Washington Irving's "Sketch Book" is dipped into, the heart glows with thankfulness that, with us, the day is so much more Christian than the English Christmas which he describes.—*Lizzie S. Matthews.*

### A CHRISTMAS LESSON.

In the gospels we have the history of the Incarnation; in the epistles we have the explanation of the history. It is a new revelation of God; the advent of a strong Son of God; a new religious hope for sinful and sorrowing men. This is the great note of all the New Testament writers, this is the great central fact and inspiration of Christianity. However Jewish the prophet, the great human mission of Christ overpowers the Jewish feeling—Israel sees the "light to lighten the Gentiles," as well as the "glory of his people Israel." It is the advent of the Redeemer whose Gospel is to be preached to every creature—whose kingdom is to have no end. This is another great and wonderful harmony of the New Testament writers: how did they get it? How did these peasant Jews rise so grandly above the pride and prejudice and exclusiveness of their nation? There was nothing in Judaism, as there was nothing in Paganism, out of which such a world-conception as the Christian Incarnation could have grown. Almost every religion had cherished the idea of an Incarnation. It appears in Greek mythology, in Hindoo avatars; but the Christian Incarnation as told in the gospels is so radically different and transcendent, that it could not have grown out of these. Human nature confessed its need of an Incarnation if it was to be redeemed; it had perhaps faint traditions of the first promise; only Christianity realizes a rational and moral idea of it.—*Rev. H. Allon, in The Golden Bow.*

### O WORSHIP THE HEAVENLY KING!

O worship now the heavenly King,  
The Lord of earth and sky!  
While loud the heavens ring  
With songs the angels sing,  
"Glory to God on high!  
And peace on earth, good-will to men,  
For Christ is born in Bethlehem."

"Go seek the Christ, the Holy Child!  
Great David's royal Son!  
No place to lay his head  
But in a cattle shed,  
Here lies the Holy One.  
Let all the earth with one accord  
Sing praises to their Saviour, Lord."

"He comes to bless the guilty world,  
And mild his reign shall be,  
Long by the prophets of old  
This morn had been foretold  
Of his Nativity.  
All hail the Prince of Righteousness!  
Who comes to save, who comes to bless."

How humble is this Saviour, King!  
The Lord of earth and skies!  
Who bears a proud world's scorn  
Upon a Christmas morn,  
And comes a sacrifice.  
Like to a lamb for slaughter led,  
He comes, that we might live instead.  
—ARTHUR E. SMITH, in *Methodist Recorder*.

### ORIGIN OF THE TERM "METHODIST."

The story of the origin of Methodism and of its name is briefly told. In the year 1729, in Oxford University, there were five attending students, among whom were the brothers John and Charles Wesley, who formed a society having for its object the reading of the Bible in the original language, and to aid each other in mutual, spiritual improvement. They partook of the Lord's Supper weekly, and feasted twice a week; they systematically arranged their time for self-examination, meditation, prayer, and religious teaching. They were active in public worship, in observance of Church ordinances, in benevolence to the sick and poor, and in their visits to the prisons. They were ridiculed by their fellow-students, and were called sacramentarians, the godly and the holy club. They were afterwards joined by Hervey and the famous George Whitefield, and were so faithful in their appointments of their time that one of the students, partly from fact and partly in derision, termed them Methodists; and this term, though often used reproachfully and to express enthusiasm or fanaticism, has become the acknowledged name of one of the largest branches of the Christian Church. These students, with no thought of organization, simply sought the increase of holiness and earnestness in their own and in the hearts and lives of professing Christians.—*Ec.*

### THOUGHTS FOR THE THOUGHTFUL.

God works with broken reeds. If a man conceits himself to be an iron pillar, God can do nothing with him. All the self-conceit and confidence has to be taken out of him first. He has to be brought low before the Father can use him for his purposes. The lowlands hold the water, and, if only the sluice is open, the gravitation of his grace does all the rest, and carries the flood into the depths of the lowly heart.—*Alexander MacLaren.*

John describes Jesus as full of truth. Spotless truthfulness was the daily glory of this man from God. Truth seemed absolutely to dwell in him. Jesus described himself as one who told the truth. "Every one that is of the truth," he said to Pilate, "heareth my voice." Then let us begin at this point of truthfulness to be followers of Christ; seeking to live with him in his truthfulness. Let a man determine to get some real grasp of Christianity at this positive point of truthfulness. Suppose one tries to live one day, one whole week, with absolute sincerity; to live like Christ, as one whose whole being and conversation is of the truth. What a new beginning of a Christian creed for life that might be, even to some of us church-members and ministers! To rid one's life of all make-believe; to see facts straight and to speak simply what one sees to be true; to be truthful in one's secret thought, not coddling one's own soul; to be full of truth in all one's relations with people and business; that would be a very plain way and a more possible way also for us to begin to follow Christ—that is, to begin to be a Christian man with a Christian view of life.

This may seem too simple a way of beginning to form a Christian creed. But try it! Try it for a week, or a month, and see what may come of it. Seek to give up with a ruthless determination all make-believe, and to live

with Christ in absolute genuineness of character; and learn what the divine reward of such manner of life may be. For in proportion as any of us succeed in living thus with the Christ in perfect sincerity of being, it is true we may find some crosses to bear, and make enemies, as the Lord did; but we shall also find life growing fuller and richer with a divine presence and an immortal hope, and to the true man, truths of God will come with noble greetings from all ways of God's creation around them. True-hearted men, men themselves genuine as their Lord, do not as a rule find the universe to be hollow-hearted, but at the focus and centre of moral reality they know the true God.—*Dr. Newman Smyth.*

### THE HIGHEST GOOD.

Does your soul regard earthly things as the highest, and the business which relates to them as your weightiest, employment? Then is your soul like the waves of the sea, which are driven and blown by the wind; it is given up to eternal disquiet and transient change. For manifold and varied are earthly things, and whoever gives himself up to their dominion, his soul is dragged hither and thither, in all directions, by hope and fear, by joy and sorrow, by desire for gain and by pain at loss. And how should the grace of the Lord and his peace make their dwelling in such a disturbed soul? Oh, my friends, whatever earthly calling may be allotted to us—however spiritual in its functions, however blessed in its effects—if its employments drive us forward in breathless haste upon life's path; if we think we can never find time to stand still and to think where we are and whither we will go, and to reflect on the heavenly and eternal concerns of our immortal souls; if prayer has lost its power, and the divine Word its charm for us—then we have cast away our life upon a fearful error, upon a fleeting dream; then are we, with all our apparent richness in bodily and spiritual goods, really poor—very poor. We have, like Martha, much care and trouble, but the highest good, which alone gives to our life its worth and significance, is wanting.—*Julius Muller.*

### CHRISTMAS THOUGHTS FOR SORROWING HEARTS.

In many homes, the merry-making and festivity of the holiday season touches with a jar heart-strings still vibrating with the pain of recent and heavy bereavement. There are those whose eyes are moist with tears, whose hearts are swelling with sad, sweet memories, as they contemplate the vacant seat at the fireside, and listen vainly for the cheery, loving greeting of a dear sweet voice which never before failed to add to the Christmas cheer.

My message to such is the one which stills my own grieving, and shames rebellious thoughts—the blessed assurance that those dear ones who no longer walk with us the paths of earth, will, this precious Christmas-tide, be partakers of joy illimitable; will have part in the grand Alleluiah chorus with which the angels celebrate the Nativity. Their voices will swell with a fullness of harmony and rapture never dreamed of on earth. The care, the grief, the pain, which forever put minor strains and unwilling discords into the highest anthems of praise which the children of earth can afford, mar not the sweet voices of those "who walk in white" singing the "new song" of "blessing and honor and glory and power, unto Him that sitteth upon the throne, and unto the Lord forever and ever."

Shall we not allow this symphony of heaven to find a true rhythmic response in our hearts, sorely wounded though they be? Shall we not at least be happy, knowing that they are happy? And further, shall not the consciousness that at some future day, we, too, with them shall be "forever with the Lord" soothe our hearts like the balm from Gilead?

He who has exalted our dear ones to be with Him, and has thus made them "most blessed forever," has not left us comfortless, if we but open our hearts to the true source of comfort, while with our hands we take up the "next thing" of love and duty.—*Vick's Magazine.*

Let no man call himself a Christian who lives without giving a part of life to the duty of prayer.—*Channing.*

Responsibility is personal. Before God, face to face, each soul must stand to give account.—*F. W. Robertson.*



## Our Young People.

### CHRISTMAS WITH MY OLD MOTHER.

Oh! I never felt so happy as upon last Christmas night,  
Coming near the little home where mother lives,  
The familiar scenes of boyhood, and the window with the light,  
And the joy anticipation ever gives.  
Eager fingers tingled gladly as I opened the old gate,  
And my feet, impatient, hurried to the door;  
But her ear had caught my footsteps, and her love remembered well;  
On the threshold mother met me as of yore.

Oh! I clasped her to my bosom, as she used to clasp her boy,  
While tears and loving kisses answered mine,  
Then she led me to the table, where the good things kept for me  
Were all waiting with the chair of old lang syne.  
She remembered everything I liked, and how to make it best,  
Serving me as though my place were still a child's;  
Cakes and jellies, home-made candy, and every choicest thing,  
Heaped before me with caresses and her smiles.

Oh! I seemed a very boy again, as we sat talking there,  
And she told how she had thought of, prayed for me;  
How I'd been a joy and comfort to her all her widowed life;  
And her spirit, like an angel's, I could see.  
How in every whispering breeze that passed she heard me coming home.

So she had loved and waited for me all the years;  
Then, arising from the table, she would stand caressing me,  
As she breathed on me a blessing through her tears.

When I went to bed she came to me and tucked the covers round,  
In the dear old way that only mothers know.

Oh! I felt so blissful, peaceful, and so full of tender love  
That all silent came my glad heart's overflow.

Happy, grateful, joyful tears I shed; ay, cried myself to sleep,  
Dreaming in a heavenly dream-land free from cares;

In my boyhood home and bed again, the covers tucked around,  
Safely guarded by my dear old mother's prayers.

—LUI B. CAKE, in *Harper's Bazar*.

### MERRY CHRISTMAS, YOUNG READERS!

I wish "A Merry Christmas" to all the young readers of the CHRISTIAN GUARDIAN. To be merry means to be happy, and no one can be happy with a guilty conscience. Jesus Christ came down into this world to deliver us from the power of sin and sinful habits, and the object of his coming is not fulfilled in us if we are not children of God. Christmas is the time to call to mind the great love of God manifested in giving his Son to die for us. If he loved us so much, we ought to love him, and show our love by doing the things that are pleasing in his sight.

This is the season when all who are happy and have their wants supplied, should remember the poor who have few of the comforts of life. A kind act, a generous gift, a friendly word may greatly cheer and brighten the lot of some sad and needy one. It is a wonderful thing, when we think of it, that every kind act done to those who need kindness, Christ counts as done to himself. To those who have cared for the poor he will say at last: "Inasmuch as ye did it to one of the least of these, my brethren, ye have done it unto me."

UNCLE JOHN.

### THE TRUE GENTLEMAN.

The habits that mark the true gentleman are not so difficult to acquire as to account for the comparatively small number who own them. Their neglect arises usually from carelessness or from a selfishness which places personal ease ahead of the comfort or gratification of others. For unselfishness lies at the root of the best breeding. Selfishness it is which hinders a man's taking the trouble to remember to stand aside and let a lady precede him on entering or leaving a room, which keeps him in his seat while she is standing, whether in a public conveyance or in a private parlor. He does not recognize the spring of his actions by this name. His excuse is always ready: "I never thought of it." "Why should she not stand as well as I?" or, perhaps, hardest to deal with, "What is the use of bothering about such things?"

To begin with, let it be roundly stated that no part of the toilet should ever be performed in public.

All such operations as cleaning or cutting the nails, picking the teeth, removing shreds of dried skin from the face or hands, pulling out stray hairs from the beard or scalp, should be performed in the privacy of one's own apartment, not on the street, in the car or boat, or in the drawing-room. Some men consider they are quite justified in scraping and paring their nails in the

presence of their families assembled at the breakfast table if they preface the action with a prefatory, "Excuse me," or "By your leave." Others do not take the trouble to apologize even thus slightly. And without pessimism it may be affirmed that only exceptionally does one find a man who will not pick his teeth after a meal, if not before guests or in a public restaurant, at least in the presence of his family. There are still households in which it is considered quite a touch of elegance to pass a glass of toothpicks as the final course of a meal.

Abstinence from the above-mentioned "small vices," and from others of the same school, may be termed the first step in good breeding. Such avoidance is among the things a man ought to know and practise. But there are other observances needed to give grace and finish to a man's demeanor. One of them is the prompt removal of the hat, not only when meeting an acquaintance on the street or on coming into the house, but at other times—in a horse-car, when tendering a seat to a lady, and when she acknowledges the kindness by bow or word, in an elevator or hotel corridor when a woman is present, and when kissing a woman, be she only one's wife, sister or daughter.

Do all these items seem such trifles as to be unworthy of notice? Yet they are powerful agencies in forwarding or destroying the happiness of a man's home, or the women therein, and of everyone else with whom he is thrown into contact. Even if the "big brother, Man," does not clearly see the necessity, for his own sake, of yielding courtesy, may he not, as a concession to feminine weakness, make a slight sacrifice of his personal inclinations?—*From Harper's Bazar*.

### GROWTH OF THE CHRISTMAS-TREE.

Someone has said, "The Christmas-tree, like Liberty, loves lands where the snow flies," and it would seem so to-day; but there is little doubt that although Germany may rightfully claim to be the birthplace of this enchanting shrub, the custom is far older than is generally supposed, and its cradle was in a warm and sunny clime, even in the land of the obelisk and on the banks of the sluggish Nile. In Egypt, however, the palm—that calendar tree that puts forth a fresh shoot every month—was the gift tree, and the ceremony was in full force at heathen festivities many hundred years before the birth of Christ.

From Egypt the pretty custom passed into Italy, where the fir-tree took the place of the palm-tree, and every December was illuminated, burning candles in honor of the sun-god Saturn; while during the Sigillaria (a feast closely following the Saturnalia), Italian mothers hung the green boughs with small waxen figures, such as we use to deck our Christmas-tree, but representing mythological characters. These were afterward distributed among the happy, dark-eyed little Roman children, who received their Sigillaria (as these tiny images were called) with the same joy you do your glittering balls and toys.

A sun in honor of Apollo crowned the Roman tree where we place the Star of Bethlehem; and our figures of Santa Claus, flying angels, and the fair little Christ-child, are but Christian substitutes for the heathen Phœbus and his flocks. Poetical Germany was very quick to adopt the lovely practice, to add beauty to its "Juel Fesi," or mid-winter Whul feast, which in time was merged into Yule-tide, or the Christmas of the Church; and pagan gods gave way to more holy devices.

That the Germans sometimes substitute pyramids for trees, and that the evergreens used are pyramidal shape, have been considered strong proof of their Egyptian origin.

The Christmas seed thus planted grew and flourished, and has been wafted over the seas to England, until now whenever

"The merry bells chiming from Trinity  
Charm the ear with their musical din,  
Telling all throughout the vicinity  
Holiday gambols are now to begin,"

thousands of Christmas trees burst forth in all their glory, and, like Jack's bean-stalk, spring up, bud, blossom and shake down their wondrous fruit all in a single night, while to the thoughtful they are curiously symbolical.

First, the evergreen itself, typical of the "Tree of Life," the gleaming tapers proclaim the "Feast of Lights," the overflowing horns and cornucopias represent plenty and good cheer; banners, balls and bells are remnants of the holiday pageants of the olden time;

the presents are mementoes of the "great gift to mankind," while the waxen angels and the band of children carolling around the sparkling bush recall the heavenly choir that sang the first Christmas carol upon the first Christmas Eve.—*Harper's Young People*.

### CHRISTMAS-TIDE.

There comes in the wild mid-winter  
Across the fields of snow,  
A beautiful guest called Christmas,  
And sets the world aglow!

He cometh on the wings of Love,  
With glory in his train,  
And beareth to the sons of men  
A balm for woe and pain.

And scatters threads of golden thought  
From golden links above,  
While memories sweet their songs repeat  
Of God's infinite love.

And hearts live o'er again once more  
That precious Gift divine,  
Which more and more as centuries roll  
Shall through all ages shine.

Thou givest thyself for us, and what,  
Dear Lord, shall be our gift to thee?  
We pray thee accept anew our hearts,  
And make them pure and free.

To follow in thy footsteps close,  
In faith, and hope, and love,  
Till at last our feet shall tread  
Thy heavenly courts above.

And may each earthly gift of friend  
This blessed Christmas-tide,  
Be freighted with a joy most sweet  
That shall all the year abide!

LISA A. FLETCHER.

### WANTED—A BOY.

A jolly boy.  
A boy full of vim.  
A boy who is square.  
A boy who scorns a lie.  
A boy who hates deceit.  
A boy who despises slang.  
A boy who can say "No."  
A boy who is above-board.  
A boy who saves his pennies.  
A boy who will never smoke.  
A boy with shoes always black.  
A boy with some "stick to it."  
A boy who takes to the bath-tub.  
A boy who is proud of his big sister.  
A boy who has forgotten how to whine.  
A boy who thinks hard work no disgrace.  
A boy who does chores without grumbling.  
A boy who stands at the head of his class.  
A boy who believes that an education is worth while.

A boy who is a stranger to the street-corners at night.

A boy who plays with all his might—during playing-hours.

A boy who listens not to unclean stories from anyone.

A boy who thinks his mother above all mothers is the model.

A boy who does not know more than all the rest of the house.

A boy who does not think it inconsistent to mix playing and praying.

A boy who does not wait to be called a second time in the morning.

A boy whose absence from Sunday-school sets everybody wondering what has happened.

### TRAPPING A MONSTER ELEPHANT.

Silent and almost motionless, quite hidden in the darkness, stood the huge form of an old bull elephant, one of whose tusks had been damaged in his youth and had become totally decayed. His head was bent forward in order to rest his one monster tusk upon the ground, his trunk, loosely coiled between his fore-legs, was also resting on the ground, and his great ragged ears flapped spasmodically in vain endeavors to shake off the myriads of mosquitoes that persistently hovered around his head. Suddenly the forest was lit up by a most vivid flash of lightning, followed an instant afterward by a crashing peal of thunder. The elephant raised his head with a startled jerk, his huge limbs shaking with fear.

Almost before the rumbling echoes of the thunder had died away, the rain, that had been threatening for so many hours, fell in torrents. Flashes of lightning succeeded each other so rapidly that the attendant peals of thunder were converted into one continuous roar, and the violence of the wind soon increased into a veritable tornado—a tropical hurricane.

Trees were blown down and uprooted on all sides. The terrified elephant remained for some time motionless with fear, but as the tempest continued, the monster became sud-

denly panic-stricken, and charged madly through the dense forest, stumbling and falling over the trunks of uprooted trees in his endeavor to gain some open patch where there would be no danger of being crushed by the falling timber.

Suddenly, in the midst of a mad rush, the elephant sank to the ground with a sharp squeal of pain. The poor brute had severed the vines that supported one of the traps that had been arranged the previous day, and a heavily weighted spear was plunged beneath his shoulders. For some moments he remained motionless, then the great body rolled slowly from side to side in vain endeavor to free himself from the spear, but the weapon was barbed and the point had penetrated too deeply to be shaken off. Here he remained, exhausted, until daybreak, his hide covered with patches of mud and deep red smears of blood.—*November Scribner*.

### THE DIFFERENCE BETWEEN BOYS AND MEN.

There is a difference between boys and men, but it is a difference of self-knowledge chiefly. A boy wants to do everything because he does not know he cannot; a man wants to do something because he knows he cannot do everything; a boy always fails, and a man sometimes succeeds because the man knows and the boy does not know. A man is better than a boy because he knows better; he has learned by experience that what is harm to others is a greater harm to himself, and he would rather not do it. But a boy hardly knows what harm is, and does it mostly without realizing that it hurts. He cannot invent anything, he can only imitate; and it is easier to imitate evil than good. You can imitate war, but how are you going to imitate peace? So a boy passes his leisure in contriving mischief. If you get another fellow to walk into a wasp's camp, you can see him jump and hear him howl, but if you do not, then nothing at all happens. If you set a dog to chase a cat up a tree, then something has been done; but if you do not set the dog on the cat, then the cat just lies in the sun and sleeps, and you lose your time. If a boy could find out some way of doing good, so that he could be active in it, very likely he would want to do good now and then; but as he cannot, he very seldom wants to do good.—*W. D. Howells, in Harper's Young People*.

### CAUTION BETTER THAN ARITHMETIC.

"You are quick at figures?" said a china-dealer, who was putting a youngster through an examination for the position of errand-boy in his establishment.

"Yessir!"

"Now, suppose I had gone round the corner to get lunch, and a lady came along who wished to purchase two dozen cups and saucers at seven-and-six a dozen."

"Yessir!"

"After agreeing to take the goods, she hands you a five-pound note. How much change would you return to her?"

"Two dozen cups and saucers?" asked the boy, gazing toward the ceiling.

"That's what I said."

"She must be a login-house keeper to—"

"Never mind what she is. How much change would you hand her?" asked the dealer.

"Seven-and-six a dozen?"

"Yes, yes. Now, then!"

"Don't you think that's rather high for—"

"Never mind whether it is high or low. How much money would you return to the lady?"

"But the five-pound note might be bad!" ejaculated the boy, winking at the cat.

"We will suppose the note to be good," said the dealer, sharply.

"I don't see what one woman wants to buy all them cups and saucers for, at all. When my sister got married she didn't set up house-keepin' with near so—"

"Then you can't give me the answer?"

"What, 'bout the change?"

"Yes; yes."

"Oh!"

"Come, what is the answer?"

"Well," murmured the boy, shifting to his other foot, "I'd just tell the lady to call round when you was in and get her change, for the note might be a bad 'un, and I don't never take no risks."

"You're engaged!" said the dealer.

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, TORONTO.

ALL COMMUNICATIONS INTENDED FOR INSERTION IN THE CHRISTIAN GUARDIAN SHOULD BE ADDRESSED TO THE EDITOR, THE REV. E. H. DEWART, D.D., 88 RICHMOND STREET WEST, TORONTO.

## THE CHRISTIAN GUARDIAN

TORONTO, WEDNESDAY, DEC. 24, 1890.

### EDITORIAL PROSPECTUS FOR 1891.

#### A GLANCE AT THE PAST.

After over TWENTY ONE years spent in the duties of Editor of the CHRISTIAN GUARDIAN, it would be a questionable thing for me to make glowing promises respecting the future. The work of the past must be the main guaranty for the work of the future. It has been my steadfast aim to be loyal to all the characteristic principles of Methodism and all Christian truth, and at the same time to maintain a liberal attitude towards all progressive thought and action. We venture to think that the GUARDIAN has had a record of which it has no cause to be ashamed. For over sixty years it has been "a banner . . . displayed because of the truth."

#### THE OUTLOOK FOR THE COMING YEAR.

But we have no thought of settling down in self-complacent satisfaction with past achievements. We live in times of progress. It is my desire and aim that the GUARDIAN should become better and better. During the coming year we expect to furnish our readers with a number of interesting communications on current topics by able correspondents. Occasional letters from England and other lands may be expected. We shall continue to publish Dr. Talmage's crisp, vivid and picturesque sermons, with an occasional striking sermon from some other eminent preacher. Our editorials will be, for the most part, brief, pithy discussions of important living questions regarded from a Christian standpoint. Special efforts will be given to gather up the current news of the Methodist Church, and also of other Churches, so as to present a bird's-eye view of what is going on in the Christian world. Special care will be given to make "Our Young People's" department entertaining and instructive. Choice selections in prose and poetry from the best periodicals of the day, will be a special feature of every issue of the paper. Some very interesting stories for the young will be published during the year.

#### CLAIMS TO SUPPORT AND PATRONAGE.

The chief claim of a newspaper to patronage and support must always be the manner in which it is conducted. I would never urge people to subscribe for the GUARDIAN if I was not confident that we were giving them good value for their money, in a wholesome, interesting and instructive paper. But, in the case of our Church paper, there are special reasons why it should be sustained by every one connected with the Methodist Church. The GUARDIAN has an interesting historic connection with the progress of Methodism in this country. It supplies important information about the progress of Methodism, which all Methodists should know. It expounds and defends the history, doctrine and polity of our Church, against all assailants. It presents the claims of the different enterprises and institutions of our Church. It is itself an institution organized by the Church for an important purpose. No matter who the Editor may be, so long as he is faithfully performing the duties of the position assigned him, according to the best of his judgment and ability, he has a right to the sympathy and support of all true Methodists. The GUARDIAN belongs to the Church, not to the Editor or Book-Steward. Every minister and member should feel an interest in increasing its influence by extending its circulation.

#### WHAT WILL THE BRETHREN DO?

No matter what the Book Steward and Editor do, unless the ministers take hold of the matter in good earnest, we cannot hope to increase the circulation. I make this personal appeal to place this duty plainly before the brethren. I venture to think each minister should resolve to increase the number of GUARDIANS taken on

his circuit this year; and then, in order to accomplish this result, to arrange for a thorough canvass, either personally or otherwise, in which every family that does not now take the paper shall be asked to subscribe. Let none be neglected. Speak to the people on the benefit of taking our Church paper. Do not let common objections go unanswered. The canvass should be conducted in a thoroughly business manner. It would be well to submit this matter to the Official Meeting; to decide what should be done. New Year is close at hand. "England expects every man to do his duty" in this matter. Brethren, I leave the matter in your hands. "HEREIN FAIL NOT." E. H. D.

### ANOTHER YEAR.

The page of 1890 will in a few days be turned over into the past. It has been a remarkable twelve months, comprising so much variety of religious, social and political movement that the merest outline would be more lengthy than we have space for. The chronicle of a year's progress in the present age has to deal with a bewildering array of facts, and to range them under their controlling principles is a work demanding the utmost power of the philosopher. The difference between the annual record of to-day and that of a century ago is more than we can easily comprehend. Then the leading thought of the time, even among the most advanced nations, was narrowed to the possession of a few minds, slowly permeating a very limited area of popular intelligence. Now the daily press sets before us each morning the world-news of the preceding twenty-four hours, and the reading portion of mankind is kept informed, instructed or warned, by the lessons of the day before. What the great men of every nation do or say is at once communicated to expectant hearers in nearly all quarters of the globe. In the year just closing both optimists and pessimists have found material for prediction, contrasting the present with the past, or measuring the attainment of the times with the ideals of the future. But to the observer who takes the averages of result in all departments of thought and effort, there is no room for doubt that 1890 sees the world better than it ever was before. Those who are fond of comparing past and present generally find this to be true, if they allow facts to have true weight, and refuse to transfer to remote periods of time imagined glories which never existed. A writer who recently made a historical examination of the subject, says that he can find no traces of that primitive piety we hear so much about, and which we talk so much about because we are ready to credit a past age with the virtues of the few saints it produced. On the contrary, the closing days of this year of grace witness more genuine religion than ever, and are full of hopes which no past time had such good reason to cherish. To the reflecting one who stands on the threshold of a new year, the voices of the time preceding are inspiring, if truth be not hidden by distrust or despair. There is a discontent which springs from aspiration, and that is a commendable sign. But discontent of a different kind is not among the causes which ought to make any one apprehensive for the future. Now, as the year expires, is the time to strengthen anew the resolutions for which the new year gives opportunity and hope.

### SHALL WE OBSERVE THE WEEK OF PRAYER?

For several years after the establishment of united services during the week of prayer, they were seasons of great religious interest. They brought Christians of different denominations into closer union. Ministers and people of one Church learned something from the methods adopted by leaders in other Churches. In not a few instances extensive revivals of religion followed the holding of these union meetings. As the suggestion for observing the week of prayer first came from the Presbyterian missionaries in Louisiana, the services for several years were marked by an eminently missionary spirit.

But from several causes there has been a decline in the interest taken by the Churches in the services of the week of prayer, although the topics selected have been important and of general interest. One reason for this decline has doubtless been that these meetings to some extent interfered with the holding of similar services in the different Churches. Another was

that the exercises were more formal and dull. Ministers who would strike out boldly in their own churches, to give an impulse to the spirit of a prayer-meeting, felt constrained and hampered in conducting a union meeting. Besides, the topics for united prayer had generally lost their freshness by having been specially considered by nearly all the Churches in their denominational meetings. In most places the services were not marked by the freedom and life that were desirable. At any rate, there has been such a falling off in attendance and interest, that it has become a question with many Christians whether it is best to keep up these services or not.

Our judgment is that this is largely a local question, to be decided by the ministers and Christian workers in each locality. In some places such union prayer-meetings may be held with great religious profit. In many other places, they can scarcely be held with advantage, without some "forward movement" in conducting them. We think that to be useful they must become more evangelistic and less topical. If the people are quickened and baptized with power from on high, they will feel, as a result, greater interest in all departments of Church work. The following is, in brief, the list of topics suggested by the Evangelical Alliance for the United States: Sunday, January 4th, sermons, "The Glory of the Triune God"; Monday, 5th, "Confession and Thanksgiving"; Tuesday, 6th, "The Church Universal"; Wednesday, 7th, "Nations and Their Rulers"; Thursday, 8th, "The Church at Home"; Friday, 9th, "The Church Abroad"; Saturday, 10th, "The Family and the Schools"; Sunday, 11th, "The Manifestations of Christ in His People." One thing is clear. All the Churches will do well to make the week of prayer a time for special efforts to instruct the people in the practical duties of the Christian life, and for pleading with God to visit the Churches with tokens of his renewing and sanctifying presence.

### THOUGHTS FOR THE HOLIDAYS.

Signs of a cheerful holiday feeling seem to be in the air a few days before Christmas. In the towns and cities, some days before, people begin to buy Christmas presents, and there is a general looking forward among the young folks with pleasant anticipation. A little money judiciously spent on holiday presents may yield a great deal of pleasure. It gratifies people to receive evidence that they have been thought about by their friends. In the family circle these tokens of friendship brighten and strengthen the links of kindly feeling. But the best kind of Christmas or New Year's presents is some appropriate gifts that is really needed by the persons to whom it is given. It must be a great gratification to be able to say with Job, "The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." The time for Christmas presents will be past when this GUARDIAN is received, but these hints are in time for New Year.

With a great many the holidays are made a time of dissipation and sinful self-indulgence. The season is made a pretext for gluttony and tipping. It is a sad thing to see the great sacred Christian festival of the year desecrated in this way. Our Redeemer's words of warning (Luke xxi. 34) are pointedly appropriate to such persons, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares."

The custom of offering wine to callers on New Year's Day is one that should be banished from every Christian home. Many a young man has taken the first downward step on the path of intemperance by accepting the glass of wine offered in a friend's house on that day. Young men, have the decision of character to refuse the wine-cup, no matter by whom it may be offered. We have sometimes feared that in concentrating our efforts in opposing the liquor traffic, there may not be as much effort as formerly to save the young from forming drinking habits. We were very much impressed by a thought presented by Rev. D. V. Lucas recently in a sermon. It was in substance to this effect: We must each give an account of himself to God. We have questions of eternal interest to decide. It is a terrible mistake for men to partake of that which muddles and beclouds the brain; and renders them unfit to consider and decide the great questions which demand solution.

The religious lessons of this holiday season are of the deepest interest. Christmas reminds us of the "unspeakable gift" of God's only-begotten Son, that we might have life through him. We should love him, because he first loved us, and show our gratitude by holy living. The New Year is the time of watch-night and consecration services. Remember, it is only from God we can receive strength to perform our vows. Let the coming year be a time of sincere repentance, high purpose and personal consecration to God. Though this issue may not reach some till after Christmas, we wish all our readers A MERRY CHRISTMAS.

### THE PROHIBITION CAMPAIGN.

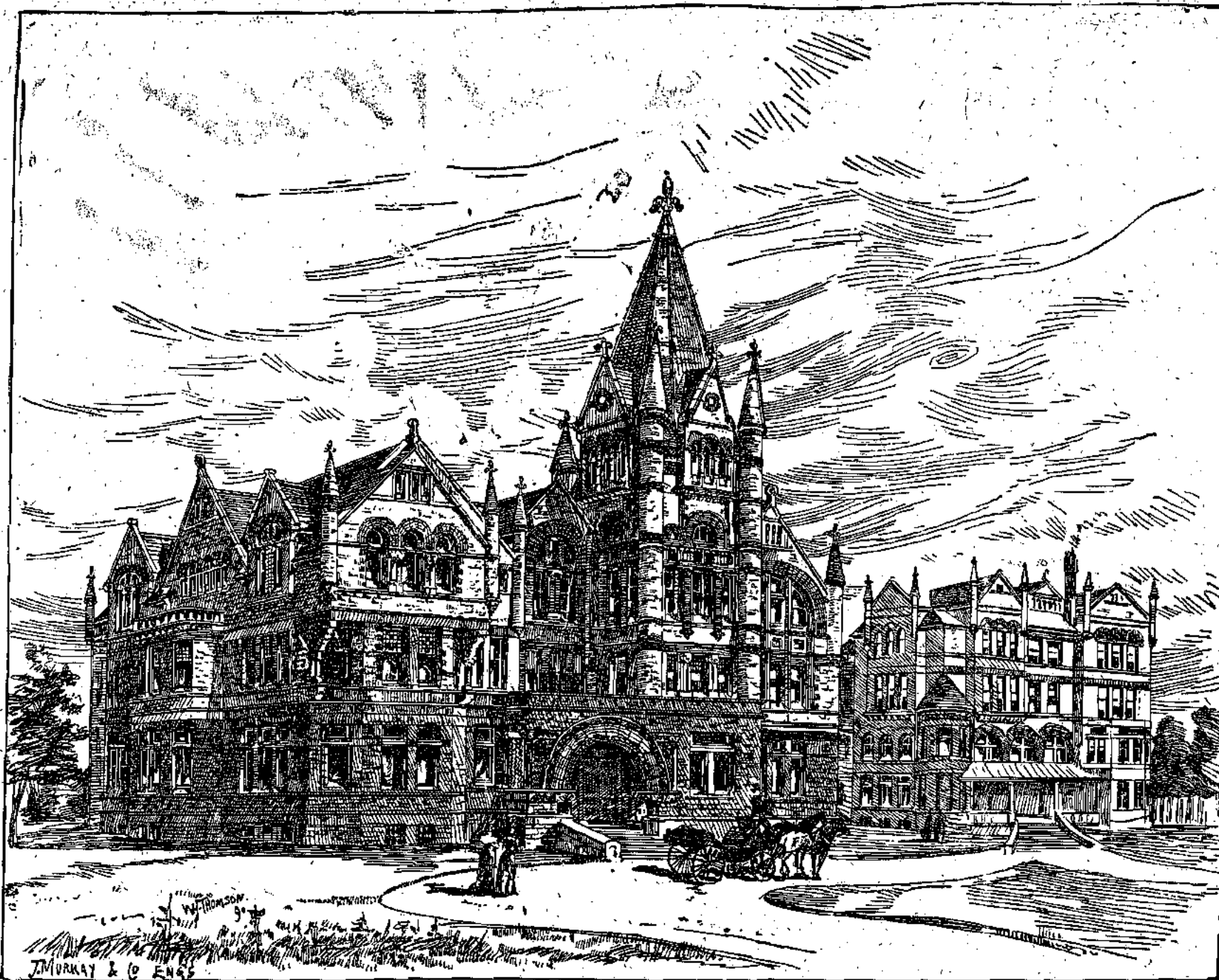
Essex Centre has been heard from in an emphatic endorsement of the new local option law. The by-law was carried there by a majority of 101. We congratulate our Prohibition friends upon beginning the campaign promptly and successfully. Any one who attended the Ontario Alliance Convention recently held in this city could have seen that the controlling feeling was a desire to begin aggressive work with the local option weapons furnished by the Legislature. The work has been well begun, and we are sure that it will be vigorously continued. There are several respects, as explained at the convention, in which the new laws have an advantage over the Scott Act. In Mr. Howland's address this point was clearly dwelt upon. It is well known how eagerly the opponents of the Scott Act turned away from the substantial good accomplished by it to the consideration of its technical defects. They dwelt constantly upon the difficulty of its enforcement, calling up a copious supply of patriotic adjectives in the defence of British liberty, and denouncing the iniquity of sumptuary legislation. All these makeshifts and transparent fallacies were put to good use among the undiscerning. The officers who assisted in enforcing the Scott Act were liable to all the abuse which the liquor traffic could heap upon them. But the misrepresentation and confusion caused by these defects will no longer stand very much in the way of Temperance workers. The provisions of the new laws are clearly understood, and will be enforced like the ordinary laws of the land. The penalties are such as will make intending violators of the act think twice before braving them. A fine of \$50 to \$100 for the first offence is followed by unconditional imprisonment for the second. The traffic count on its corruption fund for fines, but unconditional imprisonment is beyond its reach. The saloon-keeper who is convicted of a second offence will thus be jailed along with thieves and forgers, who, although more disgraced in the public estimation, ought not to be so, as they work no more ruin to society than he does. There are hardly two opinions about the satisfaction with which the new measure is received by the Temperance public. At the same time it is known that additional improvements are contemplated, and will be brought to the notice of the Legislature before long. But it is hopeful that so many difficulties experienced in connection with the Scott Act have been done away with, and the Temperance thought and effort of the Province united on more workable lines.

### A WORD OF EXPLANATION.

A word of explanation respecting the repayment of Cobourg subscriptions to Faraday Hall may not be superfluous. An action in the Court was entered against the Board of Regents, to obtain a perpetual injunction against the removal of Victoria College from Cobourg. This was not granted. But as several subscribers made oath, that they had given their subscriptions in good faith that the College should not be removed, the Court decided that all such subscribers who would demand and prove their claims should have the amount of their subscriptions refunded.

An impression, however, has been made on some people's minds that the College is offering to pay back all subscriptions to Faraday Hall, whether given on this condition or not. This is not correct. Carrying out the decision of the Court, the Board of Regents is ready to pay back the amount paid on subscriptions of the class named, if demanded and duly proved by the subscribers. Some people seem not to realize, that every one who insists upon the repayment of a former subscription reduces





THE NEW VICTORIA COLLEGE BUILDINGS.

the resources of the College to that extent. Nor is it an unimportant consideration, that the money received on these subscriptions was applied in good faith to the object for which it was given. The removal of the College became advisable, because of circumstances and causes which were not foreseen at the time the subscriptions on behalf of Faraday Hall were given.

#### TOPICAL STUDY OF THE BIBLE.

The International Committee of the Young Men's Christian Associations have issued a pamphlet containing a large number of topics for Bible study. It contains one hundred and sixty-two topics for young men's meetings, fifty-eight for boys' meetings, and ninety-one for Bible-classes. We think it is a very valuable selection, and eminently calculated to assist in the thorough comprehension of the great facts and themes of the Bible. It is in harmony with the great movement for simultaneous international Sunday-school study. It is necessary to bear in mind that the great aim of Bible study is to get the greatest amount of practical result in the up-building of character. He who reads the Bible as a literary production will find treasures inexhaustible; but he who reads it with a deep consciousness of need will be benefited in a much higher sense. Plan, intelligent purpose, and direction are all important here. A book which contains the record of God's dealings throughout so many centuries should not be read without a reverent sense of so great a privilege, and its correlative responsibilities. Everything that learning and scholarship can command should be brought to the student's aid. But with young people who wish to lay the foundation deep and firm, the truths of Scripture should be especially studied in the light which they shed upon each other. For this purpose topical study is arranged to illustrate and enforce some great fact, doctrine, or quality of religious life. To take some noble theme, and trace its connections, like golden threads, throughout the woven record of divine dealing, is the best way to make one's self the master of its meaning. To pursue that method perseveringly ensures results utterly impossible by the detached, fragmentary study of texts and passages. There has always been a science of Bible study; but never till the present time has there been any systematic, fruitful attempt

to popularize methods which have hitherto been practised chiefly by the learned few. A lifetime is all too short to become acquainted with the Bible; but we believe that some such plan as that indicated in the pamphlet above referred to is necessary in order to utilize to the best advantage the short time available to most of us.

Rev. Dr. Fairbairn, the noted English Congregationalist divine, is delivering a series of Sunday evening addresses at Mansfield College, Oxford. Dr. Fairbairn is known, among other things, for his great admiration of Cardinal Newman as a man, though he has been one of the latter's most uncompromising antagonists, theologically speaking. He ascribed Newman's change of faith to his extreme philosophic skepticism. His weak distrust of human reason made him all the readier to accept an external and earthly prop to sustain it. Dr. Fairbairn enlarged particularly upon the association of religious indifference and skepticism with those times in which an alleged infallible Church had unquestioned authority. "If you want," says he, "an absolutely authoritative conception of the Deity, pervading a whole philosophy and governing it, you will have to come outside the Catholic into the Protestant Churches."

Some choice Christmas reading in prose and verse will be found in our selections to-day. "The Chambered Nautilus" is one of the best of Dr. Holmes' poems. Dr. Talmage's sermon is on "Damascus." We specially request our ministerial brethren to give a careful perusal to our "EDITORIAL PROSPECTUS FOR 1891." All we ask is that each brother shall do as, if he were Editor, he would think the brethren should do. Our readers will be pleased to see the handsome engraving of the new Victoria College buildings. The description of the building is unavoidably crowded out till a future issue. A large proportion of our subscriptions expire at New Year. THE TIME FOR RENEWING FOR 1891 HAS COME.

Nothing daunted by reverses, the friends of Temperance in the State of New York are going to try to incorporate a Prohibition amendment in the constitution. The vote is to be taken on the 14th of April next. All the preceding steps

necessary to have the measure submitted to popular vote have been successfully taken. This of itself argues great strength of Temperance opinion in that State. It is by far the most formidable contest yet entered upon by the Prohibitionists; for the notorious power of the saloon there is one of the controlling factors of evil in American politics. Money without stint will be used by the traffic. There is, perhaps, no other part of the world where such a corruption fund can be raised in the rum interest. There is a vigorous preparation being made for the contest. The Prohibitionists are beginning to organize for the campaign, and nothing will be left undone to make the best fight possible.

Another series of noble benefactions from a Christian philanthropist is about to begin its good work in the cause of higher education. Mr. Daniel B. Fayerweather, a rich leather merchant, who died in New York about a month ago, has left by will the magnificent sum of \$2,100,000 to be divided among twenty of the leading colleges and universities in the United States. The most favored is Yale, which gets \$300,000; Columbia and Cornell each receive \$200,000; and among the remaining beneficiaries is the Wesleyan University, Middletown, Conn., which gets \$100,000. It is said that Mr. Fayerweather was a quiet, reserved man, very little known outside the circle of his immediate friends. He seems to have been animated for years with the desire to accumulate a large fortune, that he might do good with it. What a grandly useful life! He will live "immortal in the minds of those made better by his presence."

The remarkable stringency in the money market is causing much discussion as to its causes and the length of its possible continuance. The wealth of the community is greater than ever; but gold has grown timid and sought hiding places, owing to the distrust and failures at the great centres of distribution. As far as London and New York are concerned, the worst may be said to be over, though the period of stringency may lengthen itself out longer than many anticipate. Some hopeful notes come from the United States, however. It is said the Western States are in a good condition, and Chicago is financially strong and confident. The comparative freedom of money in that

region is reacting favorably on the East, and Canada will share in the benefit. Business men, while admitting the severe inconvenience of the situation, do not anticipate anything like disaster.

We meant to direct attention to the beautiful poem, "To One in Heaven," published in last week's GUARDIAN. It was written by a Southern author, whose name is not known. It was republished not long ago in the Southern *Methodist Review*, with appropriate critical remarks. It is certainly distinguished by great beauty of imagery and depth and tenderness of feeling. Those who have overlooked it will be amply repaid by turning to last week's GUARDIAN and reading carefully this fine poem.

We have been pleased to learn that the Ontario Ladies' College, at Whitby, has had a successful session. The Christmas conversation has been, as usual, highly creditable. Rev. Dr. Hare, Principal, has decided to make a specialty in the literary department of first class work for second class teachers. Thoroughness and efficiency characterize the various departments. The beautiful location and elegant buildings are generally known.

Euclid Avenue Methodist Church held educational services last Sunday. Dr. Potts preached in the morning and the Editor of the GUARDIAN in the evening. The attendance at both services was large, and the receipts more than double those of last year.

Our readers will do well to peruse carefully two important communications in this issue on the question of Prohibition. They are written by Rev. D. V. Lucas and Rev. D. L. Brethour.

We direct the attention of our readers to the Moulton Ladies' College advertisement in another column.

We are indebted to the courtesy of the Toronto Globe for the plate of the engraving of the new Victoria College.

We have received from the Penn Publishing House, Philadelphia, the following interesting and popular holiday books: "Harry Ambler, or the Stolen Deed." By Sydney Marlow. "The Odds Against Him." By Horatio Alger. "Best Things from Best Authors." "The Story of the Iliad." By E. Brooks, Ph.D. "Best Selections for Readings and Recitations."

## The Sermon.

### THE CITY OF DAMASCUS.

By REV. DR. TALMAGE.

"As he journeyed he came near Damascus."—Acts ix. 3.

In Palestine we spent last night in a mud hovel of one story, but camels and sheep in the basement. Yet never did the most brilliant hotel on any continent seem so attractive to me as that structure. If we had been obliged to stay in tent, as we expected to do that night, we must have perished. A violent storm had opened out upon us its volleys of hail and snow and rain and wind, as if to let us know what the Bible means when prophet and evangelist and Christ himself spoke of the fury of the elements. The atmospheric wrath broke upon us about one o'clock in the afternoon, and we were until night exposed to it. With hands and feet benumbed, and our bodies chilled to the bone, we made our slow way. While high up on the rocks, and the gale blowing the hardest, a signal of distress halted the party, for down in the ravines one of the horses had fallen, and his rider must not be left alone amid that wilderness of scenery and horror of storm. As the night approached, the tempest thickened, and blackened, and strengthened. Some of our attendants going ahead had gained permission for us to halt for the night in the mud hovel I speak of. Our first duty on arrival, was the resuscitation of the exhausted of our party. My room was without a window, and an iron stove without any top, in the centre of the room, the smoke selecting my eyes in the absence of a chimney. Through an opening in the floor, Arab faces were several times thrust up to see how I was progressing. But the tempest ceased during the night, and before it was fully day we were feeling for the stirrups of our saddle horses, this being the day whose long march will bring us to that city whose name cannot be pronounced in the hearing of the intelligent or the Christian without making the blood to tingle and the nerves to thrill, and putting the best emotions of the soul into agitation—Damascus!

During the day we passed Cæsarea Philippi, the northern terminus of Christ's journeyings. North of that he never went. We lunch at noon, seated on the fallen columns of one of Herod's palaces.

At four o'clock in the afternoon, coming to a hill-top, we saw on the broad plain a city, which the most famous camel-driver of all time, afterward called Mohammed, the prophet and the founder of the most stupendous system of error that has ever cursed the earth; refused to enter, because he said God would allow man to enter but one paradise and he would not enter this earthly paradise lest he should be denied entrance to the heavenly. But no city that I ever saw so plays hide and seek with the traveller. The air is so clear the distant objects seem close by. You come on the top of a hill and Damascus seems only a little way off. But down you go into a valley and you see nothing for the next half hour but barrenness and rocks regurgitated by the volcanoes of other ages. Up another hill and down again. Up again and down again. But after your patience is almost exhausted you reach the last hill-top, and the city of Damascus, the oldest city under the whole heavens, and built by Noah's grandson, grows upon your vision. Every mile of the journey now becomes more solemn and suggestive and tremendous.

This is the very road, for it has been the only road for thousands of years, the road from Jerusalem to Damascus, along which a cavalcade of mounted officers went, about 1,854 years ago, in the midst of them a fierce little man who made up by magnitude of hatred for Christianity for his diminutive stature, and was the leading spirit and, though suffering from chronic inflammation of the eyes, from those eyes flashed more indignation against Christ's followers than any one of

#### THE HORSED PROCESSION.

This man, before his name was changed to Paul, was called Saul. So many of the mightiest natures of all ages are condensed into smallness of stature. The Frenchman who was sometimes called by his troops "Old One Hundred Thousand," was often styled "Little Nap." Lord Nelson, with insignificant stature to start with, and one eye put out at Calvi and his right arm taken off at Trafalgar, the mightiest hero of the English navy. The greatest of American theologians, Archibald Alexander, could stand under the elbow of many of his contemporaries. Look out for little men when they start out for some especial mission of good or evil. The thunderbolt is only a condensation of electricity.

Well, that galloping group of horsemen on the road to Damascus were halted quicker than bomb-shell or cavalry charge ever halted a regiment. The Syrian noonday, because of the clarity of the atmosphere, is the brightest of all noondays, and the noonday sun is positively terrific for brilliance. But suddenly that noon there flashed from the heavens a light which made that Syrian sun seem tame as a star in comparison. It was the face of the slain and ascended Christ, looking from the heavens, and under the flash of

#### THAT OVERPOWERING LIGHT

all the horses dropped with their riders in the dust. And then two claps of thunder followed uttering the two words, the second word like the first: "Saul! Saul!" For three days that fallen equestrian was totally blind, for excessive light will sometimes extinguish the eyesight. And what cornea and crystalline lens could endure a brightness greater than the noonday Syrian sun? I had read it a hundred times, but it never so impressed me before and probably will never so impress me again, as I took my Bible from the saddle-bags and read aloud to our comrades in travel: "As he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven, and he fell to the earth and heard a voice saying unto him, 'Saul! Saul! Why persecutest thou me?' and he said, 'Who art thou, Lord?' And the Lord said, 'I am Jesus whom thou persecutest.'"

But we cannot stop longer on this road, for we shall see this unhorsed equestrian later in Damascus, toward which his horse's head is turned and at which we must ourselves arrive before night. The evening is near at hand, and as we leave

snowy Hermon behind us and approach the shadow of the cupolas of two hundred mosques, we cut through a circumference of many miles of garden which embower the city. So luxuriant are these gardens, so opulent in colors, so luscious of fruits, so glittering with fountains, so rich with bowers and kiosks that the Mohammedan's heaven was fashioned after what are to be seen here of bloom and fruitage. Here in Damascus at the right season are cherries, and mulberries, and apricots, and almonds, and pistachios, and pomegranates, and pears, and apples, and plums, and citrons, and all the richness of the round world's pomology. No wonder that Julian called this city "the Eye of the East," and that the poets of Syria have styled it "the lustre on the neck of doves," and historians said: "It is the golden clasp which couples the two sides of the world together."

Many travellers express disappointment with Damascus, but the trouble is they have carried on their minds from boyhood the book which dazzles so many young people, the "Arabian Nights," and they come into Damascus looking for Aladdin's lamp, and Aladdin's ring, and the genii which appeared by rubbing them. But, as I have never read the "Arabian Nights," such stuff is never read allowed around our house in my boyhood, and nothing lighter in the way of reading than Baxter's "Saints' Everlasting Rest," and D'Aubigny's "History of the Reformation," Damascus appeared to me as sacred and secular history have presented it, and so the city was not a disappointment, but with few exceptions, a surprise.

Under my window to-night in the hotel at Damascus I hear the perpetual ripple and rush of the river Abana. Ah, the secret is out! Now I know why all this flora and fruit, and why everything is so green, and the plain one great emerald. The river Abana! And not far off the river Pharpar, which our horses waded through to-day! Thank the rivers, or rather the God who made the rivers! Deserts to the north, deserts to the south, deserts to the east, deserts to the west, but here is a paradise. And, as the rivers Ghion, Pison, Hiddekel and Euphrates made the other paradises, Abana and Pharpar made this Damascus a paradise. That is what made General Naaman, of this city of Damascus, so mad when he was told for the cure of his leprosy to go and wash in the river Jordan. The Jordan is much of the year a muddy stream, and it is never so clear as this river Abana that I hear rumbling under my window to-night, nor as the river Pharpar that we crossed to-day. They are as clear as though they had been sieved through some especial sieve of the mountain. General Naaman had great and patriotic pride in these two rivers of his own country, and when Elisha the prophet told him that if he wanted to get rid of his leprosy he must go and wash in the Jordan, he felt as we, who live on the magnificent Hudson, would feel if, told that we must go and wash in the muddy Thames, or as if those who live on the transparent Rhine were told that they must go and wash in the muddy Tiber. So General Naaman cried out with a voice as loud as ever he had used in commanding his troops, uttering those memorable words, which every minister of the Gospel sooner or later takes for his text: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" Thank God we live in a land with plenty of rivers, and that they bless all our Atlantic coast, and reticulate all the continent between the coasts. Only those who have travelled in the deserts of Syria or Egypt, or have in the Oriental cities heard the tinkling of the bell of those who sell water, can realize what it is to have this divine beverage in abundance. Water tumbling over the rocks, turning the mill-wheel, saturating the roots of the corn, dripping from the buckets, filling the pitchers of the household, rolling through the fountains of the city, filling the reservoirs of the reservoirs of cities, inviting the cattle to come down and slake their thirst and the birds of heaven to dip their wing, ascending in robe of mist and falling again in benediction of shower—water, living water, God-given water!

We are awakened in the morning in Damascus by the song of those who have different styles of food to sell. It is not a street cry as in London or New York, but a weird and long drawn-out solo, compared with which a buzz-saw is musical. It makes you inopportunately waken, and will not let you sleep again. But to those who understand the exact meaning of the song, it becomes quite tolerable, for they sing, "God is the nourisher, buy my bread." "God is the nourisher, buy my milk." "God is the nourisher, buy my fruit." As you look out of the window, you see the Mohammedans, who are in large majority in the city, at prayer. And if it were put to vote who should be king of all the earth, fifteen thousand in that city would say Christ, but one hundred and thirty thousand would say Mohammed. Looking from the window, you see on the house-tops, and on the streets, Mohammedans at worship. The muezzin, or the officers of religion who announce the time of worship, appear high on the different minarets or tall towers, and walk around the minaret, enclosed by a railing, and cry in a sad and mumbling way: "God is great. I bear witness that there is no God but God. I bear witness that Mohammed is the apostle of God. Come to prayers! Come to salvation! God is great. There is no other but God. Prayers are better than sleep." Five times a day must the Mohammedan engage in worship. As he begins, he turns his face towards the city of Mecca, and unrolls upon the ground a rug which he almost always carries. With his thumbs touching the lobes of his ears, and holding his face between his hands, he cries: "God is great." Then folding his hands across his girdle, he looks down and says: "Holiness to thee, O God, and praise be to thee. Great is thy name. Great is thy greatness. There is no deity but thee." Then the worshipper sits upon his heels, then he touches his nose to the rug, and then his forehead, these genuflections accompanied with the cry, "Great is God." Then, raising the forefinger of his right hand toward heaven, he says: "I testify there is no deity but God, and I testify that Mohammed is the servant of God and the messenger of God." The prayers close by the worshipper holding two hands opened upward as if to take the divine blessing, and then his hands are rubbed over his face as if to convey the blessing to his entire body.

There are two or three commendable things about Mohammedanism. One is that its dis-

ciples wash before every act of prayer, and that is five times a day, and there is a Gospel in cleanliness. Another commendable thing is, they don't care who is looking, and nothing can stop them in their prayer. Another thing is that by the order of Mohammed, and an order obeyed for thirteen hundred years, no Mohammedan touches strong drink. But the polygamy, the many-wifedness of Mohammedanism has made that religion the unutterable and everlasting curse of woman, and when woman sinks, the race sinks. The proposition recently made in high ecclesiastical places for the reformation of Mohammedanism instead of its obliteration, is like an attempt to improve a plague or educate a leprosy. There is only one thing that will ever reform Mohammedanism, and that is its extirpation from the face of the earth by the Gospel of the Son of God, which makes not only man, but woman free for this life and free for the life to come.

The spirit of the horrible religion which pervades the city of Damascus along whose streets we walk, and out of whose bazaars we make purchases, and in whose mosques we study the wood-carvings and bedizenments, was demonstrated as late as 1860 when in this city it put to death six thousand Christians in forty-eight hours, and put to the torch three thousand Christian homes, and those streets we walk to-day were red with the carnage, and the shrieks and groans of the dying and dishonored men and women made this place a hell on earth. This thing went on until a Mohammedan, better than his religion, Abd-el-Kader by name, a great soldier who in one war had with twenty-five thousand troops beaten sixty thousand of the enemy, now protested against this massacre, and gathered the Christians of Damascus into castles and private houses and filled his home with the afflicted sufferers. After a while the mob came to his door and demanded the "Christian dogs" whom he was sheltering. And Abd-el-Kader mounted a horse and drew his sword, and with a few of his old soldiers around him, charged on the mob and cried: "Wretches! Is this the way you honor the prophet? May his curses be upon you! Shame on you! Shame! You will yet live to repent. You think you may do as you please with the Christians, but the day of retribution will come. The Franks will yet turn your mosques into churches. Not a Christian will I give up. They are my brothers. Stand back! or I will give my men the order to fire." Then by the might of one great soul under God the wave of assassination rolled back. Hussaz for Abd-el-Kader! Although now we Americans and foreigners pass through the streets of Damascus unhindered, there is in many parts of the city the subdued hissing of a hatred for Christianity that if it dared would put to death every man, woman and child in Damascus who does not declare allegiance to Mohammed. But I am glad to say that a wide, hard, splendid turn-pike road has within a few years been constructed from Beirut on the shore of the Mediterranean to this city of Damascus, and, if ever again that wholesale assassination is attempted, French troops and English troops would, with jingling bits and lightning hoofs, dash up the hills and down on this Damascus plain and leave the Mohammedan murderers dead on the floor of their mosques and seraglios. It is too late in the history of the world for governments to allow such things as the modern massacre at Damascus. For such murderous attacks on Christian missionaries and Christian disciples, the Gospel is not so appropriate as bullets or sabres sharp and heavy enough to cut through with one stroke from crown of head to saddle.

But I must say that this city of Damascus as I see it now is not as absorbing as the Damascus of olden time. I turn my back upon the bazaars, with rugs fascinating the merchants from Bagdad, and the Indian textile fabric of incomparable make, and the manufactured saddles and bridles gay enough for princes of the Orient to ride and pull, and baths where ablution becomes inspiration, and the homes of those bargain-makers of to-day, marbled, and divined, and fountained, and upholstered, and mosaiced, and arabesqued, and colonnaded, until nothing can be added, and the splendid remains of the great mosque of John, originally built with gates so heavy that it required five men to turn them, and columns of porphyry, and kneeling-places framed in diamond, and seventy-four stained glass windows, and six hundred lamps of pure gold, a single prayer in this mosque said to be worth thirty thousand prayers offered in any other place. I turn my back on all these and see Damascus as it was when the narrow street, which the Bible calls Straight, was a great wide street, a New York Broadway or a Parisian Champs Elysees, a great thoroughfare crossing the city from gate to gate, along which tramped and rolled the pomp of all nations.

There is Abraham, the father of all the faithful. He has in this city been purchasing a celebrated slave. There goes Ben Hadad of Bible times leading thirty-two conquered monarchs. There goes David, king, warrior, and sacred poet. There goes Tamerlane the conqueror. There goes Haroun at Raschid, once the commander of an army of 95,000 Persians and Arabs. There comes a warrior on his way to the barracks, carrying that kind of sword which the world has forgotten how to make, a Damascus blade with interlacings of color changing at every new turn of the light, many colors coming and going and interjoining, the blade so keen it could cut in twain an object without making the lower part of the object tremble, with an elasticity that could not be broken, though you brought the point of the sword clear back to the hilt, and having a watered appearance which made the blade seem as though just dipped in a clear fountain, a triumph of outlery which a thousand modern foundrymen and chemists have attempted in vain to imitate. On the side of the street, Damascus, named after this city, figures of animals and fruits and landscapes here being first wrought into silk—damasks. And specimens of damaskeening by which in this city steel and iron were first grained, and then the grooves filled with wires of gold—damaskeening. But stand back or be run over, for here are at the gates of the city laden caravans from Aleppo in one direction, and from Jerusalem in another direction, and caravans of all nations paying toll to this supremacy. Great is Damascus!

But what most stirs my soul is neither chariot, nor caravan, nor bazaar, nor palace, but a blind man passing along the street, small of stature and

insignificant in personal appearance. Oh, yes; we have seen him before. He was one of that cavalcade coming from Jerusalem to Damascus to kill Christians, and we saw him, and his horse tumble up there on the road some distance out of the city, and he got up blind. Yes, it is Saul of Tarsus now going along this street called Straight. He is led by his friends, for he cannot see his hand before his face, into the house of Judas; not Judas the bad, but Judas the good. In another part of this city one Ananias, not Ananias the liar, but Ananias the Christian, is told by the Lord to go to this house of Judas on Straight Street, and put his hands on the blind eyes of Saul that his sight might return. "Oh," said Ananias, "I dare not go; that Saul is a terrible fellow. He kills Christians, and he will kill me." "Go," said the Lord, and Ananias went. There sits in blindness that tremendous persecutor. He was a great nature crushed. He had started for the city of Damascus for the one purpose of assassinating Christ's followers, but since that fall from his horse he has entirely changed. Ananias steps up to the sightless man, puts his right thumb on one eye and the left thumb on the other eye, and in an outburst of sympathy, love and faith, says, "Brother Saul! Brother Saul! the Lord, even Jesus that appeared unto thee in the way as thou camest, has sent me; that thou mayest receive thy sight and be filled with the Holy Ghost." Instantly something like scales fell from the blind man's eyes, and he arose from that seat the mightiest avenger of all the ages—a Sir William Hamilton for metaphysical analysis, a John Milton for sublimity of thought, a Whitefield for popular eloquence, a John Howard for widespread philanthropy, but more than all of them put together, inspired, thunderbolted, multipotent, apostolic. Did Judas, the kind host of this blind man, or Ananias, the visitor, see scales drop from the sightless eyes? I think not. But Paul knew they had fallen, and that is all that happens to any of us when we are converted. The blinding scales drop from our eyes, and we see things differently.

A Christian woman, missionary among a most degraded tribe whose religion was never to wash or improve personal appearance, was trying to persuade one of those heathen women not only of need of change of heart, but change of habits, which would result in change of appearance. But the effort failed, until the missionary had placed in her own hallway a looking-glass, and when the barbaric woman, passing through the hall, saw herself in the mirror for the first time, she exclaimed, "Can it be possible I look like that?" and, appalled at her own appearance, she renounced her old religion and asked to be instructed in the Christian religion. And so we feel that we are all right in our sinful and unchanged condition, until the scales fall from our eyes, and in the looking-glass of God's Word we see ourselves as we really are, until Divine grace transforms us.

There are many people in this house to-day as blind as Paul was before Ananias touched his eyes. And there are many here from whose eyes the scales have already fallen. You see all subjects and all things differently—God, and Christ, and eternity, and your own immortal spirit. Sometimes the scales do not all fall at once. When I was a boy, at Mount Pleasant, one Sunday afternoon, reading Doddridge's "Rise and Progress of Religion in the Soul," that afternoon some of the scales fell from my eyes, and I saw a little. After I had been in the ministry about a year, one Sunday afternoon in the village parsonage, reading the Bible story of the Syro-Phœnician's faith, other scales fell from my eyes, and I saw better. Two Sunday evenings ago, while preparing for the evening exercise service in New York, I picked up a book that I did not remember to have seen before, and after I had read a page about consecration to God I think the remaining scales fell from my eyes. Shall not our visit to Damascus to-day result, like Paul's visit, in vision to the blind, and increased vision for those who saw somewhat before?

I was reading of a painter's child who became blind in infancy; but after the child was nearly grown a surgeon removed the blindness. When told that this could be done, the child's chief thought, her mother being dead, was she would be able to see her father, who had watched over her with great tenderness. When sight came she was in raptures, and ran her hands over her father's face, and shut her eyes as if to assure herself that this was really the father whom she had only known by touch, and now looking upon him, noble man as he was in appearance as well as in reality, she cried out, "Just to think that I had this father so many years and never knew him!" As great and greater is the soul's joyful surprise when the scales fall from the eyes and the long spiritual darkness is ended, and we look up into our Father's face, always radiant and loving, but now for the first time revealed, and our blindness forever gone, we cry "Abba, Father!"

To each one of this vast multitude of auditors I say, as Ananias did to Saul of Tarsus when his sympathetic fingers touched the closed eyelids: "Brother Saul! Brother Saul! the Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost!"

#### BRUCE HEAL.

The subject of this brief memoir was born in Teeterville, township of Windham, and died at the residence of his grandparents, in the township of Dorcham, on February 6th, 1890. He was the son of William and Katie Heal. His mother died when he was an infant. This sad circumstance brought him into the home and fostering care of his grandmother, Mrs. John Heal, of Dorcham. In this home he grew out of babyhood into a bright boy, and became a great favorite in the family. As a scholar in the day-school he gave great satisfaction to his teacher by his studious habits and well-prepared lessons. He took special delight in studying the Sunday-school lessons, and in his answers to questions showed remarkable wisdom for a boy of his years.

The sickness which ended the earthly life of this dear boy was of short duration—only a few days; but during these days of suffering he gave unmistakable evidence of faith in Christ and a bright hope of heaven. He is greatly missed in the home and in the Sunday-school, but our loss is his eternal gain.

COM.



## Our Sunday School Work.

INTERNATIONAL BIBLE LESSON.—I.  
(FIRST QUARTER.)

## STUDIES IN THE BOOKS OF KINGS.

SUNDAY, JAN. 4, 1891.

## THE KINGDOM DIVIDED.

1 Kings xii. 1-17.

**GOLDEN TEXT.**—"Pride goeth before destruction, and a haughty spirit before a fall."—Prov. xv. 18.

**TIME.**—B.C. 975, immediately after the death of Solomon.

**AN EPOCH** in Hebrew history is marked by this date,—the division of the kingdom.

**PLACE.**—The coronation assembly was held at Shechem, between Mounts Ebal and Gerizim, then the metropolis of the tribe of Ephraim.

## EXPLANATORY.

1. "And Rehoboam went to Shechem."—The place between the shoulder-blades, between Mounts Ebal and Gerizim, in Ephraim. "It is one of the most striking and beautiful spots in Palestine, and the more so as its perennial supply of water clothes it with perpetual verdure."—Pulpit Com. "To make him king"—(1) The assembly was not for the purpose of revolt, but (2) doubtless with the intention of exacting certain conditions from the new king before they accepted him. (3) The kingdom was not an absolute monarchy, and the northern tribes had a somewhat distinct existence from Judah.

2. "And it came to pass, when Jeroboam the son of Nebat"—Jeroboam was a young Ephraimite of the town of Zereda, who had shown so much energy and ability that Solomon had made him chief of the forced labor from the tribes of Ephraim and Manasseh. The prophet Ahijah had foretold that he should be Solomon's successor over ten tribes; and it is very probable that, in view of the dissatisfaction of the people, he made some attempt to take possession before Solomon's death, so that, his plot being discovered, he had to escape to Egypt, where Shishak was the Pharaoh (1 Kings xi. 28-40). (For fuller account, see next lesson.) "Who was yet in Egypt heard of it"—Of the proposed assembly at Shechem. "And Jeroboam dwelt in Egypt"—That had been his home; and according to the Septuagint, he had married the sister of the queen.

3. "That they sent and called him"—From Egypt, as soon as they had planned this meeting at Shechem. There was time for this after the death of Solomon, before the assembly. (By a very slight change in the Hebrew, the last part of verse would read, "And Jeroboam returned out of Egypt" as soon as he heard of it—i.e., of Solomon's death; and the summons, in this verse, to the assembly at Shechem would find him at his home in Zereda. This harmonizes with the account in 2 Chronicles x. 2.) "And Jeroboam . . . came and spake"—He, having been in charge of the forced labor, knew better than most the full extent of the dissatisfaction and the intensity of the grievances of the people; and, being a leader and a man of great natural ability, he would be the best spokesman for the people. His remembrance of what the prophet had foretold him may have encouraged him to come to the front. Very possibly "the crafty and unscrupulous Jeroboam fomented the popular ill-will."

4. "Thy father made our yoke grievous"—In all times and countries the heavy yoke which was laid upon beasts of burden has been used as the type of complete servitude.—*Sunday-school Times*. "Make thou . . . his heavy yoke . . . lighter, and we will serve thee"—This was a right and proper request. The great works were finished, the temple completed, and there was no longer the same need of lavish expense.

5. "And he said unto them, Depart yet for three days"—This seemed reasonable on the face of it; and yet this was one of the questions which a right heart would have decided instantly. It was only because there was a contest between his conscience and his desires that delay was needed. Thus men often seek to delude themselves with the belief that they are prudent and wise, when they delay their decision whether they will give themselves to God and believe on Christ, or forsake some evil way, although the real question has been before them for years.

7. "If thou wilt be a servant unto this people this day," etc.—That is to say, "If thou wilt for once submit to be led by the people." The advice was not that the king should permanently resign the office of ruler, but that he should for once be ruled by his people.—Cook. He was simply to reign as a true king for the good of his people, and not for his own pleasure or glory. He was to be like the sun, shedding blessings on all, not a focus on which all rays centre. All true kings serve the people.—P. "This day . . . forever"—Thus, acts, in themselves brief, entail lasting consequences; and opportunities allowed to slip by unimproved may be lost forever.

8. "But he forsook the counsel of the old men"—Because the advice did not suit him. It was

contrary to his pride and to his selfish, despotic feelings. "What he desired apparently was not wise guidance, but to be confirmed in his own opinions."—Green. "And consulted with the young men"—The very change argues weakness. Green wood is ever shrinking.—Hall. "That were grown up with him"—Those who, by the fact of their having led the same kind of life as himself, were doubtless quite as inexperienced in state affairs.—Kitto. "Which stood before him"—Whom he had chosen as his counsellors. The surest mark of a fool is that he chooses other fools for advisers.—P.

9. "And he said unto them"—He put to them the same question he put to more experienced advisers, but with an apparent scorn for the people who dared to make such a request; so that his new advisers knew the opinion of their master, and catered to it. "That we may answer"—It is noteworthy that Rehoboam includes the young counsellors with himself, and says "we" when he speaks to them; but he employs the singular number "I" in verse 6, when addressing the older men.—Cambridge Bible.

10, 11. "Forsook the counsel"—He was at once weak and overbearing. "The young men that were grown up with him"—It was a custom in different countries to educate with the heir to the throne young noblemen of nearly the same age. The old counsellors Rehoboam did not know; with the young nobility he had been familiar.—Clarke. "My little finger shall be thicker"—A proverbial expression. As much as the thigh surpasses the little finger in thickness, so much does my power exceed that of my father; and the use that I shall make of it shall be in proportion.—Clarke. "Whips . . . scorpions"—As the scorpion—an instrument of torture with many lashes like the legs of the animal of this name, and each lash armed with sharp points to lacerate the flesh—is a more terrible scourge than the common whip, so will my severity exceed my father's.—Terry.

12, 13, 14, 15. "The cause was from the Lord"—Better, "for it was a change from Jehovah." The meaning is, this great change or revolution in the Hebrew state was brought about in the providence of God as a judgment on the nation for the sins of Solomon. He decreed it, and foretold it by the prophet Ahijah. Chap. xi. 80-83. But neither Solomon's sin nor Rehoboam's blind folly and rash imprudence were from the Lord. For them their human authors were solely responsible. But He whose omniscience takes in all future events as foreseen certainties (not as decreed necessities) may well, in respect to events effected by human agency, determine and decree his own future judgments or mercies according to what he foresees men will freely do. So, too, in infinite holiness his determinate counsel and fore-knowledge even delivers up Jesus of Nazareth to death, but this decree influences not causatively the action of those wicked hands that crucify and slay him.—See Acts ii. 23.—Terry.

16, 17. "What portion have we"—The old Ephraimite watchword of insurrection and revolt. Comp. 2 Sam. xx. 1.—Bahr. "Neither have we inheritance in the son of Jesse" does not mean, "We can hope for and expect nothing from him; but, We do not belong to him, as Judah does, by race derivation. In the 'son of Jesse' there is an illusion to David's humbler descent, just as in the New Testament to the 'carpenter's son' (Matt. xiii. 55). 'To your tents, O Israel!'"—is a proverbial call which originated in the time of the march through the wilderness, when the camp was arranged according to the tribes. "See to thine own house"—See how you can resign over your own tribe in the future; you have no right to us any more.—Bahr. In this whole cry the deeply rooted dislike to David's royal house is strongly expressed, and we can perceive a more potent cause for the partition than the alleged oppression of Solomon.—Keil. "Departed unto their tents"—Went to their different homes and proceeded to make arrangements for founding a kingdom separate from Judah.—Terry. "Children of Israel . . . cities of Judah"—Israelites not belonging to the house of Judah, but dwelling within the territory of that tribe.—Terry.

## The Righteous Dead.

MRS. DICKSON (of Montreal).

Our departed friend, whose maiden name was Harriet Sawtell, was born in Montreal on Christmas Day, 1804, and died in the same city on November 22nd, 1890, aged eighty-five years and eleven months. Her father, who was a U. E. Loyalist, came from Vermont, and both he and his wife attended the services of the Methodist Church, the latter being a member of the society. Miss Sawtell was married in 1826 to Mr. James Dickson, a prosperous merchant of the town of Three Rivers, in which place she resided till the death of her husband in 1855. Though from a child she had been a regular attendant at the services of the Methodist Church, it was not till after her marriage that Mrs. Dickson realized her acceptance in the Beloved; when this occurred she at once joined the society in Three Rivers, and became a pillar of strength to it. For upwards of sixty years she held unbroken and honorable membership. Although her husband was an adherent of the Anglican Church, and continued such till his death, he was quite willing for a

Methodist prayer-meeting and class-meeting to be held in his house, the latter being especially held in the interests of Mrs. Dickson's aged grandmother, who resided with her, and was unable to leave the house. Of this class Mrs. Dickson was appointed leader, which office she filled until her increasing infirmities compelled her to relinquish it. On the death of Mr. Dickson she decided to return to Montreal, as she believed a larger field of usefulness was open for her in the city. Here she resided until she exchanged mortality for life.

Mrs. Dickson was no ordinary woman, and some of the more prominent features of her character are worthy of special mention:

1. *She was of a devout spirit.* On her conversion she resolved to spend the hour from twelve noon to one p.m. daily in private devotion, and to the end of her long life this hour was held sacred for this purpose. She frequently read her Bible kneeling before God, thus seeking the light of the Holy Spirit on the portion she was studying. It was her habit to pray for her friends by name, particularly enumerating the wants of her friends who needed special help and direction, and in her prayers she specially remembered her church and minister. The Rev. Dr. Potts, in the address he gave at her funeral in Douglas Church, on Tuesday, November 25th, truly remarked that the Church does not realize how much it owes to such praying saints as she was. Though for the past seven years she has been one of the Lord's "hidden ones," her prayers and alms have been the source of inestimable blessing to many. Her fellowship with God not only gave her a blessed peace and joy, but made her character and influence helpful to any who visited her. As the Rev. Wm. Jackson, her pastor from 1886 to 1889, remarked, "It did me good to visit her." Others have borne the same testimony. The spring of her happiness and usefulness was the spirituality of her character.

2. *She was a lover of God's house.* Until the infirmities of age confined her to the house, her place in God's house was seldom or never vacant. When residing in Three Rivers, on dark and stormy nights her slight figure might be seen going down the street with a little hand lamp to the week-evening prayer-meeting, and no more attentive or devout hearer was present in either Sabbath or week-day services. Dr. Potts, who was her minister when at St. James' Church, said in the address already referred to, "I can well remember her as she sat in the front pew of the old church eagerly listening to the Word of life, and saying, by her mien, 'Go on, and tell me more of the old, old story of Jesus and his love!'"

3. *She was an earnest worker.* Persons of eminent spirituality are at times in danger of permitting their high spiritual fancies and feelings to interfere with the more prosaic work of Christian service. Not so, however, with this elect lady. She was of an eminently practical turn of mind. In the Sunday-school at Three Rivers she labored faithfully. As a class-leader she was instant in season and out of season. But perhaps it was in visitation of the homes of the afflicted and poor that she was most useful. On her coming to Montreal in 1856 she decided to take a much smaller house than she had been accustomed to so that she might be relieved from household cares and have time for work of a spiritual character. For some years all her time and energy were spent in active Christian work. Her custom was to leave her home after breakfast and visit till noon, and then after the midday meal, devotions and rest, go forth again till evening. She was in the highest sense of the term "a sister of mercy" and a succor of many.

4. *She was a benevolent Christian.*—She not only worked, but gave freely of her substance. In this connection it may be remarked that when her husband died she found herself the possessor of considerable wealth, which was left to her absolutely. She, however, decided to divide the fortune into two parts, and one moiety she directed her lawyer to divide amongst the relatives of her late husband. Though she had no family of her own, she brought up several children to whom she was a mother indeed. Many charities outside the Church were the objects of her benefactions. She was a believer in the gospel of giving, and accounted herself a stewardess of the manifold gifts of God. Amongst the benefactions of the past few months may be mentioned \$300 to the building fund of the Y. M. C. A.; \$300 to the building fund of Douglas Church. Last April she handed me \$25 as a prize for the best Hebrew student in the Wesleyan Theological College; and she gave an annual subscription of \$100 to the Superannuation Fund. Though not of late years wealthy she was liberal, and her benevolence embraced very many objects. During the past eighteen months she was totally blind, but even in her darkness her fingers were employed in making little articles for sale by the Ladies' Aid Society. In her loneliness she was thinking about others, and she found relief from her own sorrows by trying to help others. In her afflictions, I am informed by her sister, Miss Sawtell, who with sisterly affection did whatever could be done to relieve and help her, she never murmured, but in patience possessed her soul. The promises of God became increasingly precious, and the words "Certainly I will be with thee," were often on her lips. She waited patiently for the coming of her Saviour. Death itself she did not fear, though at times she seemed to have some dread of the pain of dying, but God graciously spared her this. I called on her on Thursday, November 20th, when she appeared about as usual. She enjoyed the reading of the Scriptures and responded earnestly during prayer, and I left her with a happy smile on her face. When I saw her again some forty-eight hours later she was calmly sleeping in Jesus. Till within a few minutes of her departure those with her had no idea that the end was come. God gently and sweetly called her to the home for which she had been diligently preparing for so many years. She left no dying testimony, but none was needed; her life was one of rare beauty and usefulness and her memory is blessed.

Dr. Douglas wrote me, on the day of her funeral, a letter from which the following is an extract: "I am much grieved that I cannot be with you at the funeral of our dear departed friend. It is forty-two years ago since I sojourned in her house for six weeks when supplying the appointment at Three Rivers. I suppose I may fairly claim to be her oldest friend in the city. All along the weary years the memory of her sweet saintship, her bright intelligence, and sanctity of

spirit, her catholicity with strong love for the church of her choice—the memory, I say, of this has been an inspiration and blessing through life. In age and feebleness extreme she has been made perfect through sufferings, and ere long we cherish the hope of joining her on the eternal shores."

The writer improved her death on the morning of December 7th in Douglas Church, from the words, "Thine eyes shall see the King in his beauty." May such godly women as Mrs. Dickson never be wanting in the Methodist Church!

J. COOPER ANTLIFF.

## ELENOR F. POOL.

The beloved wife of Avery Ives, Esq., of Hatley, Quebec, was called to her reward on October 17th, 1890, at the age of fifty-five years. In the midst of a bright and useful career, we felt as if she could not be spared, but when God calls we must obey the summons. Sister Ives was converted and joined the Methodist Church in 1857. She was always anxious to promote every interest of the Redeemer's kingdom to the utmost of her ability. The church in this place feels deeply the loss which she has sustained in the death of one so universally beloved. It was in the home, however, where our departed sister shone most brightly. Here she did lasting work for God. She appeared to regard her home as the throne of her power and glory, from whose sacred precincts an influence for good should proceed continually. Her faithfulness in this respect was rewarded by a depth of affection in her family which even the cruel hand of death can never destroy. The happy circle has been broken here, but the cord of love woven chiefly by that mother's influence is strong enough to reunite them in the Father's house above. Two of the children—an only son and a beloved daughter—preceded her to the better land. The latter, the wife of the Rev. G. Thompson, of New York, passed over the river just eight weeks before the mother. Called suddenly to New York, Sister Ives watched anxiously for one sad week by her daughter's side; then with bleeding heart she closed in death the eyes of her loved one. The blow was heavy, and for a time she could hardly be reconciled. At last she had the victory, but the strain proved to be too much for her. For nearly two weeks the precious life was in the balance and all that loving hands and anxious hearts could do was done, but all to no purpose. During her sickness she had a deep and abiding peace which made her happy in the thought of death. On several occasions she asked her sorrowing family to gather around her, and while we offered prayer, she would plead with each to meet her on the other shore. When suffering great pain she was often heard to exclaim with the afflicted one of old, "Though he slay me yet will I trust in him."

We pray that the memories of her precious life and death may be an inspiration to her bereaved husband, her three surviving daughters, her only sister and brother, to press on till the gates of the city shall close behind them, and they are a united family in the land where death is unknown and tears are wiped away.

R. SMITH.

## MRS. HARVEY HOWELL.

On November 27th, 1890, at 7 p.m., death came to the home of Harvey Howell, and the beloved wife and mother entered into rest. Her maiden name was Eliza Morris. She was born in Colborne, Canada, in 1839. Converted in early life, she united with the Methodist Church. About ten years since the family moved to Buffalo, N. Y., and are all active and honored members of the Plymouth Methodist Episcopal Church. Although engaged in a business requiring great skill, energy and patience, Mrs. Howell ever maintained a consistent Christian deportment, and was held in highest esteem by those most closely connected with her. She possessed a loving heart, which recognized no difference because of social position, but all shared alike her hearty cordiality. Though thoroughly loyal to the Church of her choice, she cheerfully responded to every good cause, and her generosity knew no bounds. For thirty-two years she has been the joy and inspiration of her husband and her home. Brother Howell and the four daughters have the sympathy of a large circle of loving friends. The aged father, whose years number more than fourscore, mourns the loss of this precious daughter; but he, together with the sorrowing brothers and sisters, is enabled to say, "Thy rod and thy staff they comfort me." All have the blessed assurance that "the mercy of our heavenly Father never dies." Sister Howell had looked hopefully to years of happiness and comfort in the elegant new house which is near its completion, but her testimony was unhesitatingly given that "All is well."

COM.

## AMOS SYLVESTRE VARNEY.

The subject of this brief memoir, was born June 24th, 1824, and departed this life October 11th, 1890. In early boyhood he became the subject of religious convictions, but through the influence of evil companions he was led astray. For some years he remained in this backslidden condition, but was again led to give himself to Christ. For upwards of forty years prior to his death he had been a professed Christian, and nearly all that time spent within the folds of the Methodist Church. He was ever of a retiring disposition, and perhaps the greatest defect in his religious life sprung from the timidity of his nature. He naturally feared making a profession with which his everyday life, as seen by the critical eye of the world, might not correspond. By nature he was not endowed with a robust constitution, yet he bore his afflictions patiently. For a number of years prior to his death he had suffered from heart disease. As the end approached he had frequent warnings of his change. Several times he was stricken down, and his friends gathered round him expecting that the end had come; but he rallied only to be again stricken down, until the morning of October 11th he quietly passed away. He leaves behind a widow and three children—one son and two daughters—to mourn their loss. He was not permitted to leave any bright dying testimony to the sustaining grace of God, but we trust that he who said "Lo, I am with you always," was near him while he passed through the "valley and shadow," and that his "rod and staff comforted" him. His life, in the presence of those who knew him best, had its influence, for his children are all travelling the heavenly road. May they persevere until they hear the Master say, "It is enough; come up higher."

J. B. HICKS.

News of the Week.

Louis Eugene Charpentier, the French painter, is dead.

Mr. Schuyler Shibley, ex-M.P. for the county of Addington, is dead.

Gold was quoted at 201 per cent. premium at Buenos Ayres last Friday.

Essex Centre last Wednesday adopted the local option by-law by a majority of 101.

Campbellford has decided to bonus the Cobourg Railway to the extent of \$15,000.

The St. Lawrence River is firmly frozen over at Montreal much earlier than usual.

The estimates of the Toronto Public School Board for next year amount to \$432,000.

Dr. Petit, a Paris physician, comes forward with still another cure for tuberculosis.

The Bradford, Eng., Chamber of Commerce wants retaliatory duties placed on French wines.

The Queen, at Windsor, has unveiled a statue of the late Emperor Frederick of Germany.

The House of Representatives has passed the Apportionment Bill fixing the number of members in the next Congress at 356.

The canal at Cordova, in the Argentine Republic, burst its banks and drowned 100 people.

Heavy snowstorms have recently prevailed throughout Great Britain, traffic being much impeded.

It has been decided by the Toronto City Council that the street-cars shall not run on Sundays.

The British South Africa Company's agent reports in glowing terms on the gold fields of Mashonaland.

Arthur Hoyt Day was hanged last Friday morning at Welland, meeting his fate with firmness and courage.

Professor Koch admits that the death of one patient who was under his treatment was directly due to the lymph.

The Paris *Figaro* reports that a plot to kill the Czar has been discovered, the conspirators being members of a nobleman's club.

It is proposed to establish an annual spring fat stock and horse show in Toronto, similar to the annual show in Chicago.

The poet Whittier was eighty-three years old on December 17th. His birthday was quietly passed at his home near Danville, Mass.

Physicians connected with McGill College, Montreal, are experimenting with Dr. Koch's lymph, a supply of which they have just received.

Arrangements have been made whereby the Toronto fruit dealers will not be at a disadvantage in competing with Montreal dealers, so far as the Grand Trunk Railway is concerned.

Senator Gray, Democrat, on Friday last, introduced in the United States Senate a resolution to provide for the establishment of reciprocity between the United States, the Dominion of Canada and Mexico.

The London *Star* of December 5th says: "Mrs. Birchall, who is living at her father's home in Norwood, looks ill and weak, and, it is said, declines to speak on the subject of her husband and the murder, even with her friends."

Remi Lamontagne was hanged last Friday morning at Sherbrooke for the murder of his brother-in-law. Just as preparations for the execution were about completed Sheriff Webb fell a victim to heart disease, dying very suddenly.

Sir Charles Tupper and the Australian Agents-General had a conference on Tuesday last to consider the question of a regular steamer service between Vancouver and the Australian ports, which, of course, all the colonies would be expected to subsidize.

The Intercolonial express coming from Halifax was derailed last Friday near Lewis. The number of the killed does not seem to be definitely known, but there were at least six, including Mr. Dessaint, M.P. for Kamouraska, and Mr. Blais, Mayor of the town of Kamouraska.

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**Medical.**  
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**DONALD KENNEDY**  
**Of Roxbury, Mass., says**  
I have kept a **Scrap Book** for a good many years of letters received from patients; some are long, too long to publish, some are short, short and good. Rainy days I sit down and read them, and have learned a good deal about the human body from some poor sickly woman or over-restrained man. Here is one of them. I call it a good letter:  
TRENTON, TEXAS, Sept. 28, 1896.  
"To Kennedy of the Medical Discovery, Roxbury, Mass. I am so proud of my recovery as to express my feelings in thanks to you. The **Rheumatism** has made me four-legged for six years. At last I have traded off two of them to Bell-Druggist—for four bottles Kennedy's Discovery. I am yours, gratefully and unsolicited;— J. B. IVY."

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## Odds and Ends.

Ingersoll calls love "the perfume of the heart." Of course he means the kind of love that gives assent.

A poet says: "I like to see the man who smiles at his work." Of course; but we'll bet you don't like to see the man who smiles at your work.

Old Man—"John, what did you do with those rules I laid down to govern you while you were in college?" John—"Oh, I laid them down, too, father."

Patron—"Why, you are charging me more for frogs' legs than when I was in here last." Restaurateur—"Well, you see the duty on hops has been advanced by the McKinley Bill."

Old Gentleman (at head of stairs)—"Sally, ain't it time to go to bed?" Sally—"Yes, father dear; don't put it off another minute; your health, you know, is not robust."

She—"We have been discussing the color of Miss Bentley's eyes, Mr. Digby. Don't you think they are like the Mediterranean?" He—"Well, they do look rather watery, I must say."

"How good of you to come, doctor; I didn't expect you this morning." "No, but I was called to your opposite neighbor, poor Mrs. Brown, and I thought I might as well kill two birds with one stone."

Lawyer (at the theatre on a first night)—"I can't imagine how the piece can be drawn out into five acts." Author—"O, that is very simple. In the first act, you see, the hero gets into a lawsuit."

Distressed young mother, travelling with weeping infant—"Dear, dear, I don't know what to do with this baby." Kind and thoughtful old bachelor in next seat—"Madame, shall I open the window for you?"

Emaciated invalid (just arrived at the springs)—"Is it true that drinking these waters produces fat?" Native (weight 250)—"Produces fat? Why, stranger, when I came here I only weighed eight pounds, and look at me now!"

Mrs. A—"Does your husband believe in corporal punishment in the household?" Mrs. B—"Only to a certain point. He's always whipping the children, but he thinks the dust should be got out of the carpet by moral suasion."

Over a Rocky Road.—Jimsley—"It must be awfully aggravating to you to have some thought you can't express." Stammering Jimsley—"I-n-n-ever expressed a thought in m-m-my life. The b-best I can do is to s-send 'em by s-s-slow freight."

Mother looking at Johnny reproachfully—"Where have you been, Johnny, this afternoon?" Johnny (uneasily)—"Sunday-school." Mother—"Why do you smell of fish and look so wet?" Johnny (desperately)—"Teacher told us a story of Jonah and the whale."

He sat and looked at the busy editor for about fifteen minutes steadily. Finally he yawned sleepily and remarked: "There are some things in this world that go without saying." "I know it," snapped the editor, "but there too many things that say a good deal without going."

Fashionable Cafe Waiter (in the bosom of his family)—"Hi wish, Hellen, that you'd 'ave something to say w'le we are dining. Hits bad form to feed like animals, in 'absolute silence." His Wife—"Enery, Hi was most atterd to ask you for \$7 for Rupert's overcoat, but now Hi will."

"Bredderen and sisteren," said the pastor, "yo' hab been tole dat de McKinley Bill done gwine ter raise eberyting; bud whatcher want ter recomemder am dis yere: Needer prayer nor de McKinley Bill am gwine ter raise de morgage whad de butcher an' de grocery-man done hole on your pastor. De collection will now be collected."

Landlord Hooks (of the Tanner House)—"Can you refer me to a work from which I can learn how the ancients constructed those catapults that would throw stones half a mile?" Friend—"Don't believe I can. Why do you want such information?" Hooks—"Well, you see, I've advertised that the Tanner House is within a stone's throw of the depot, and now I've got to rig up some plan for throwing that stone. I am enterprising, but I am not a liar."

## Medical.

## Coughing

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"Of the many preparations before the public for the cure of colds, coughs, bronchitis, and kindred diseases, there is none, within the range of my experience, so reliable as Ayer's Cherry Pectoral. For years I was subject to colds, followed by terrible coughs. About four years ago, when so afflicted, I was advised to try Ayer's Cherry Pectoral and to lay all other remedies aside. I did so, and within a week was well of my cold and cough. Since then I have always kept this preparation in the house, and feel comparatively secure."—Mrs. L. L. Brown, Denmark, Miss.

"A few years ago I took a severe cold which affected my lungs. I had a terrible cough, and passed night after night without sleep. The doctors gave me up. I tried Ayer's Cherry Pectoral, which relieved my lungs, induced sleep, and afforded the rest necessary for the recovery of my strength. By the continual use of the Pectoral, a permanent cure was effected."—Horace Fairbrother, Rockingham, Vt.

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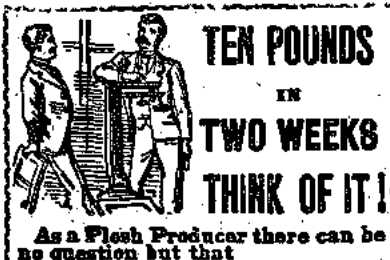


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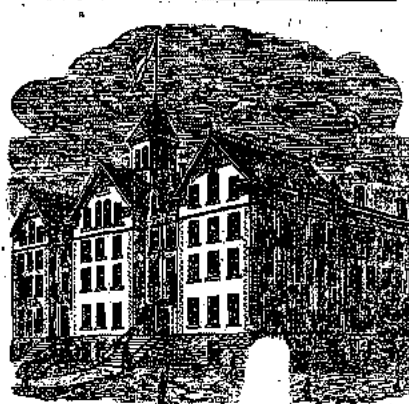
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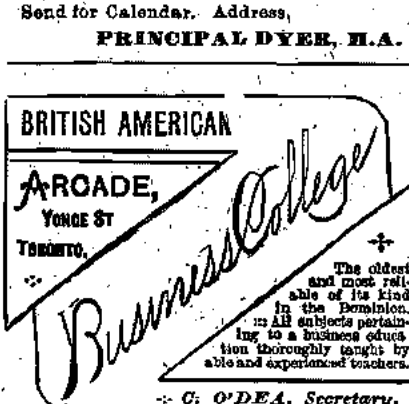
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Koch's theory of the curative action of the remedy is, not that it kills the bacilli, but that it sets up in the diseased living tissue a process that ends in its necrosis; and he implies that the bacilli are cast off with the dead tissue, and that incompleteness of this part of the process may lead to re-infection, as also may failure of the dead tissue to become wholly separated from the organism. To support all this he gives absolutely no statistical evidence and no clinical history. We have only his statements, which in some respects are rather vague. We may add that so astounding are these statements—so utterly at variance with any known biological laws—that nothing but Koch's great name and the prevalent confidence in his accuracy, produced by his past successes, would lead one to consider his article at all seriously. He states positively that patients in the first stage of phthisis were freed from every symptom of disease, and might be pronounced cured; that patients with cavities not yet too highly developed improved considerably, and were almost cured; but that in very advanced cases there was no improvement. He says that by this he is led to suppose that phthisis, in the beginning, can be cured with certainty by his remedy, but he admits that thus far no conclusive experience can be brought forward to prove that the cure is lasting.

In regard to his theory of the way in which the remedy acts, namely, that it destroys tubercular tissue without affecting any other structure, whether healthy or diseased, it must be said that he professes to have discovered a substance that has this extraordinary peculiarity—it is destructive to the cells concerned in the inflammation called tubercular. Possibly it may kill them directly because it is poisonous to cells engaged in the formation of tubercle, or it may kill them indirectly by producing inflammatory changes about them, or it may destroy them in some other manner. Whatever may be the way in which it acts, the statement is positive that it is an enemy of tubercular processes, not of tubercle bacilli. Indeed, the bacilli in the dead tissue may again infect the organism, and probably surgical interference will be needed to remove them. No substance is known that has an effect at all comparable to what is alleged for this remedy. Vaccination, of course, is by no means analogous in its action, since a living organism is introduced which does not destroy the small-pox poison, but only renders the body proof against it, and, moreover, does not, as far as we know, seek out particular cells or tissues for destruction. We most earnestly hope that in this matter the medical profession will wait patiently and calmly for more facts. It is impossible to disregard or disbelieve Robert Koch, save after careful and prolonged investigation.—*New York Medical Journal.*

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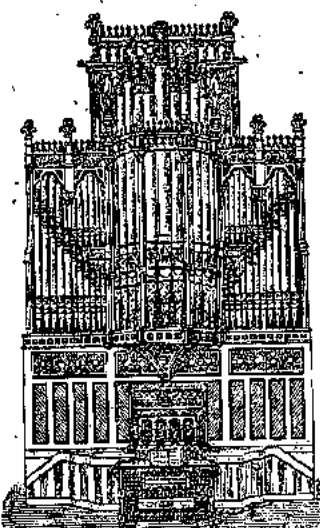


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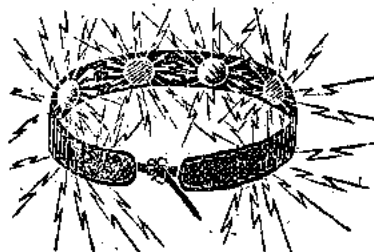
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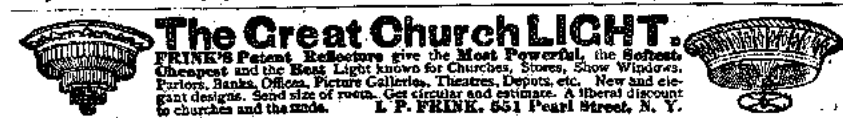
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A warm house, but well ventilated.  
Is your cellar in proper condition?  
Yes, keep the water-trough clean.  
Good time to study farm bookkeeping.  
About time to take an inventory.  
Moisten the hay for a heavy horse.  
Eject smokers from the barn on sight.  
How about rural reforms for 1891?  
Best remedy for glanders—kill the diseased horse.

This is a good time to make experiments in feeding stock.  
The less a horse has to do the coarser should be his feed.

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Do not allow or force cows to drink ice-cold water.

Note that sheep should have access to water both summer and winter.

All sleds and winter tools should be in order for use when wanted.

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It is a shiftless farmer that furnishes his wife with green wood to burn.

One may feed too much linseed or of any other concentrated food.

Those engaged in winter dairying should try to sell direct to consumers.

Never be content with guess-work and estimate, but measure and weigh.

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Keep the best lambs and yearlings on the farm to increase the flock.

Remember that consumers prefer to buy their buttermilk, cheese and butter in separate packages.

It is not luck but feed and care in the management that determine the profit in poultry. —N. Y. Christian Advocate.

## HINTS FOR THE HOUSEWIFE.

**FRENCH SOUP FLAVORING.** — One ounce each of thyme, sweet marjoram, and parsley, dry carefully in a warm oven, pound in a mortar and rub through sieve; add half an ounce of celery seed. Bottle and cork. To season soup add a teaspoonful of the powder to every quart. —Ladies' Home Companion.

**FRIED CALF'S LIVER.** — Cut a pound of liver in thin slices and sear it; wipe dry. Slice a quarter of a pound of bacon very thin, put in a frying-pan and fry brown, take up, sprinkle the liver with salt and pepper, dip in grated cracker and fry brown in the bacon fat; take up on a plate, add brown flour to the fat in the pan, mix with half a pint of milk, let it boil, season to taste, and pour over the liver.

**TAPIOCK PUDDING.** — Wash one cup of tapioca in several waters, pour over it a quart of milk and let it soak in a warm place three hours, or till transparent. Then add to it four eggs well beaten, a small cup of sugar, salt and spice to taste. Peel and core eight apples, place in a pudding-pan, pour over them the tapioca and bake till the apples are done. Serve hot or cold.

**LIGHT ROLLS.** — With a pint of warm milk, a tablespoonful of butter, a cup of yeast, salt, an egg and flour, make a dough and knead it well, then let it rise. When light cut into twelve or more pieces and mould and shape and let them rise. When light mould again, and repeat the process three or four times, or until you wish to bake the rolls for tea, leaving them until then on the biscuit board. Then roll each biscuit out a little, and fold it over on itself and put in a baking-pan. When light again bake about fifteen minutes in a quick oven. The repeated rising of the rolls makes them very white, tender and delicate.

FISH left over from a meal may be preserved for future use if placed in spiced vinegar, which is thus made: Cover with strong vinegar half an ounce each of mustard, black pepper, cloves, allspice, mace, ginger, and dried lemon peel, four grated nutmegs, one ounce of salt, and a tablespoonful of cayenne. Let it stand, and as the vinegar is used add more vinegar to the bottle or can, until the strength of the spice is exhausted. —N. Y. Christian Advocate.

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## BRAMPTON EAST CIRCUIT.

On Sunday, the 28th inst., the Mount Olivet church will (D.V.) be re-opened for divine service. Sermons will be preached by Rev. John Shaw, D.D., at 10.30 and 8.30. Collections will be taken in aid of the Improvement Fund.

On Monday, the 29th, a grand tea will be served in the school-room. After tea Rev. W. J. Maxwell, pastor of Central Church, Toronto, will deliver his popular lecture on "Hard Rows and How to Hoe Them." The public is cordially invited. Proceeds to be applied to the Improvement Fund.  
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## CHURCH DEDICATION AT NEEPAWA.

The new Methodist church in the town of Neepawa, Portage la Prairie District, Manitoba Conference, will (D.V.) be opened for divine service on Sunday, January 18th. Rev. Dr. Sparling, Principal of Wesley College, Winnipeg, will preach at 11 a.m.; Rev. W. W. Colpitts, of Graveland, at 3 p.m.; and Rev. Bidwell Lane, D.D., of New York, at 7 p.m. Collections in aid of the Building Fund.

After refreshments on Monday evening, Rev. Dr. Lane will deliver his celebrated lecture dignified with the title of "Flint-Faced." Bro. Bridgman writes: "This lecture should be heard by every young man in Manitoba. It contains the heaviest grist of good advice I ever heard fired out of one gun."

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The new Methodist church, Olan, London Road, township of Plympton, will be dedicated to the worship of God on Sabbath, Dec. 28th. Sermons will be preached at 10.30 a.m. by Rev. Thomas Cullen, Chairman of the District; at 2.30 p.m. by Rev. George J. Kerr; at 7 p.m. by Rev. J. C. Tibb, Presbyterian minister. The church will be dedicated at the close of the morning service by the Chairman of the District. Collections at each service on behalf of the Trust Fund of the church.

On Monday evening, Dec. 28th, a tea-meeting will be held. Tea served in the old church from 5 to 8 o'clock. Chair taken at 8 o'clock by J. F. Lister, Esq., M.P., Sarnia. Addresses will be delivered by Rev. Thomas Cullen, Rev. Walter Rigby, Secretary of Conference, Charles Mackenzie, Esq., M.P., Rev. J. C. Tibb, Rev. Mr. Morgan (Baptist), Rev. G. J. Kerr, Rev. John Morrison, Montreal College. Music by the celebrated vocalists, A. B. Henderson, and others, of Sarnia. Tickets, 25 cents.

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CHARGING CROSS CIRCUIT—  
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The new church at Huffman's Corners, 10th Line of Harwich, will (D.V.) be dedicated Sunday, Dec. 28th. Rev. J. R. Gundy, President of London Conference, will preach at 10.30 a.m. and 7 p.m., and Rev. F. H. Larkin, B.A. (Presbyterian), at 2.30 p.m. Collection at each service in aid of the Building Fund.

Tea-meeting on Monday evening, Dec. 28th. Addresses by Revs. J. R. Gundy, A. H. Going, B.A., H. A. Wigle, B.A., J. A. Ayscatt, Chas. Barltrop and George Jewitt. Admission, 40 cents each; or, gentlemen and lady, 75 cents.

On Sabbath, Jan. 4th, Rev. John Holmes will preach at 10.30 a.m. and 7 p.m., and Rev. Wm. Godwin at 2.30 p.m. Collections in aid of Building Fund.

Tuesday evening, Jan. 6th, Rev. J. W. Annis, M.A., Chairman of District, will lecture on "Courtship and Marriage." Admission, 15 cents each.

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Wheat, fall, per bush. 0.93 to 0.00  
Wheat, red, per bush. 0.93 0.00  
Wheat, spring, per bush. 0.85 0.00  
Wheat, goose, per bush. 0.88 0.89  
Barley, per bush. 0.47 0.54  
Oats, per bush. 0.44 0.46  
Dressed hogs, per hundred. 5.25 5.75  
Chickens, per pair. 0.85 0.50  
Butter, 1/2 solid, per dos. 0.17 0.20  
Eggs, new-laid, per dos. 0.15 0.20  
Potatoes, per bag. 0.75 0.80  
Apples. 2.00 3.50  
Turnips, yellow, per bag. 0.30 0.40  
Beets, per dos. 0.30 0.35  
Parsnips, per dos. 0.00 0.25  
Parsley, per dos. 0.00 0.15  
Cabbage, per dos. 0.30 0.40  
Carrots, per bag. 0.40 0.45  
Celery, per dos. 0.30 0.40  
Onions, per bag. 1.00 1.20  
Radishes, per dos. 0.25 0.25  
Lettuce, per dos. 0.00 0.15  
Asparagus, per dos. 0.00 0.25  
Rhubarb, per dos. 0.15 0.25  
Hay, timothy. 8.00 9.00  
Hay, clover. 6.00 7.00  
Straw, sheaf. 7.00 8.00

## Births, Marriages and Deaths.

## BIRTHS.

BROWNSCOMBE—On the 17th inst., at 690 Spadina Avenue, the wife of J. F. Brownscombe of a daughter.

## MARRIAGES.

HARNWELL—SEYMOUR—On the 18th inst., by the Rev. John T. Smith, at the residence of the bride's mother, Mr. Andrew M. Harnwell (brother of the Rev. H. J. Harnwell, of the Gospel Conference), to Maggie M., the youngest daughter of the late Rev. George Seymour, all of Ingersoll, Ont.

FOSTER—BROWN—On the 18th inst., by the Rev. Geo. Jackson, assisted by Rev. Mr. Bosworth, of Tilsonburg, Ont., at the residence of the bride's father, Elgin L. Foster, of Port Rowan, to Anna Maria, eldest daughter of Mr. E. B. Brown, "Swansea," Brownsville, Ont.

## DEATHS.

EMES—On Tuesday, 18th inst., at the residence of her brother-in-law, A. M. Rice, 16 Bond Street, Annie A. McLellan, wife of Dr. S. P. Emes, 41 Gwynne Avenue, Toronto, formerly of Drayton; aged 38 years.

SNIDER—On the 11th inst., at Ingersoll, of meningitis, Margaret Clara, infant daughter of Rev. D. W. Snider, aged 10 months and 11 days.

## FOR PURITY AND HEALTHFULNESS

Of its components, the celebrated

# Cook's Friend Baking Pow

CANNOT BE SURPASSED.

For Intrinsic Value to the Consumer it has NO EQUAL. It is pure as the purest, and ofter value than the cheapest.

As your Grocer for the COOK'S FRIEND, and take no other, however nearly similar the name may be. The slightest variation is a counterfeit.

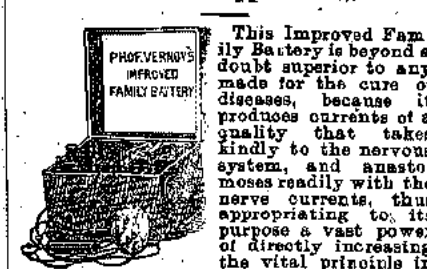
# MCLAREN'S COOK'S FRIEND,

THE ONLY GENUINE.

# ELECTRO-THERAPEUTIC INSTITUTION,

231 Jarvis St., Toronto,

For the Cure of Diseases not Cured  
with Other Means (or Other  
Electrical Appliances).



This Improved Family Battery is beyond a doubt superior to any made for the cure of diseases, because it produces currents of a quality that takes kindly to the nervous system, and anatomizes readily with the nerve currents, thus appropriating to its purpose a vast power of directly increasing the vitality of the patient. So perfect is the control thus established that a fatal crisis or collapse may be so to speak, bridged over and a cure effected when all other means have failed.

Send for a long list of testimonials of recent cures, and references to Prof. Verroy, 231 Jarvis Street, Toronto.

# XMAS.

OUR SPECIALTIES IN BREAD

ARE

FRENCH FLAKE and

GOLDEN CRUST.

# NASMITH'S

LUNCH

COUNTERS

51 KING ST. EAST

67 King St. West. 68 Jarvis St.

# BUCLID FEED STORE

E. J. HENRY

General Grocer, Flour &amp; Feed Dealer

Tea Merchant, Etc.

781 and 783 Queen Street West, Toronto, Ont.

GEO. EAKIN, Issuer of Marriage Li-  
censes. Money to loan. 400  
Court House, Adelaide St. East. Residence,  
108 Carlton St. DAL 17



# THE LAST WEEK

Of Gough's great retiring sale. Never in the history of the Clothing Trade in Canada has such a Successful Sale been held. Three weeks ago this Great Sale commenced with a \$50,000 stock; to-day we have it reduced to \$24,000. Remember, Mr. Gough's ill-health compels him to retire from business 1st January, and the public can rely on the bargains we advertise to be absolute. In order to counteract our Great Sale designing dealers have advertised prices they do not carry out. Try them. But we guarantee that this advertisement is true in every particular. It is not one of BILLY SUGGETT'S GHOST STORIES. We have not time for such misrepresentations, nor do we desire to hoodwink the public. We leave such devices to the family compact. The balance of our stock we will offer at Marvellous Prices, among which are the following:

MEN'S OVERCOATS FOR	\$3 50,	WERE \$ 8 00
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## Bargains in Every Department

**READY-MADE CLOTHING**—Reduced 30 per cent. Overcoats worth \$5, \$7, \$12, now selling \$3, \$4 and \$9.

**MANTLES**—Selling with a 20 per cent. reduction off the newest styles in Ulsters, Newmarkets and Redingotes, regardless of cost. Four lots to clear, \$2.90, \$3.90, \$4.90, \$5.90.

**DRESS GOODS AND SILKS**—Clearing at 25 per cent. discount off regular goods, regardless of cost.

**42-in. CHEVIOT SERGES**—For 25c, regular price 60c.

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INCORPORATED A.D. 1855.

Subscribed Capital, \$5,000,000 Paid Up Capital, \$2,600,000  
Reserve Fund, 1,400,000 Total Assets, 11,600,000

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VICE-PRESIDENT, EDWARD HOOPER.  
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How would you like to give someone a handsome present, and have two years to pay for it in?

If you buy furs, or jewellery, or a horse, or furniture, or such things, it will take CASH, and many a man just now finds his cash account low, even though possessed of property.

Mason & Risch will help you to solve this problem. They will send you a piano, or an organ, the very best instrument obtainable, brand new, boxed and delivered, and give you two years, if you want it, to pay for it.

WHAT DO YOU SAY?

## MASON & RISCH

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#### EXCELL'S ANTHEMS—No. 3.

FOR THE CHOIR.

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Songs, Quartettes, and Choruses, Sacred and Secular Music, and complete graded Elementary and Vocal Culture Departments.

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By C. GORDON SCOTT.

A new book of bright, crisp songs. Just the thing for the Home, Sunday-school Anniversaries, Choirs, Public and High Schools, with Kindergarten songs for Primary Classes.

Send 25c. for sample copy.

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#### FOR SUNDAY-SCHOOLS.

By IRA D. SANKEY.

The Selections are a valuable feature of the work, and embrace many sacred songs of a high order; indeed, the whole book is one of merit and great usefulness in the service of song in the Sunday-school. Price—35c.; postpaid, 40c., or 35c. per hundred.

### NEW MUSIC.

### WHAT IS LOVE?

In this was manifested The love of God to ward us, Because that God sent His only begotten Son into the world, That we might live through Him.

—The Beloved Disciple.

Words by LLEWELLYN A. MORRISON.

Music by REV. J. E. LANCELEY.

Price, 5 cents per copy.

### THE MARCHING ORDERS

#### AND THE WATCHWORD.

Being Addresses to Soldiers of Christ.

By REV. C. SYDNEY GOODMAN.

Postpaid, 10c.

"The Marching Orders and the Watchword"—some bright, energetic and impressive addresses and poems. Mr. Goodman is a clear-seeing and strongly-feeling teacher and it would not be easy to escape the contagion of his enthusiasm. Some of his verses are excellent.—Canadian Churchman, July 24, 1900.

WILLIAM BRIGGS,

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## SAMSON, KENNEDY & CO.,

The Great Staple and Fancy Dry Goods House of the Dominion,

Are Daily Receiving Large Shipments of

### DOMESTIC STAPLE GOODS,

EMBRACING

Cottons, Cottonades, Shirtings, Flannelettes, Etc., Etc.

AT ROCK BOTTOM PRICES.

Contracts were made for these Goods before the recent advance, and they are in a position to offer their customers all the advantages flowing therefrom.

Orders given through their Travellers, or sent direct, will receive prompt attention.

44 Scott and 19 Colborne Streets, Toronto.

25 OLD CHANGE, LONDON, ENGLAND.

### FOR MISSION WORKERS.

Christmas Letter Mission Packets.

Each packet contains twenty-five assorted envelopes, twenty-five assorted Christmas and New Year Cards with Scripture texts four designs printed in colors and twenty-five assorted letters. These letters are for distribution among Adult, Sick, Aged and for General Use.

For want of space we give the titles of Letters contained in one packet only for General Use:

"He that doeth the will of God abideth for ever."  
"Blessed is he that cometh to me I will in no wise cast out."  
"Choose Life."  
"Though your sins be as scarlet they shall be white as snow."  
"Thanks be unto God for his unspeakable gift."

Prices per packet are as follows:

No. 1, Adult Sick - - - 35c.  
No. 2, General Use - - - 35c.  
No. 3, Aged - - - 40c.

We have also the following books most suitable for this work for all seasons.

"Crowned." An elegant gift-book, bound in leather, 15c; in velvet, 25c.

"A Quiver of Three." A packet of three books, 10c. per packet.

"Chimes for Daily Service." Being hymns in two parts, intended as a gift-book for the sick and sorrowing. Price, 20c.

"A Christmas Letter for You." Being a short history of the Christmas Letter Mission and Work. Price, 2c.

"The Christmas Letter Mission Tune-Book." Price, 12c.

"Can I be Sure of Heaven, and How?" (for children). Price per doz., 25c.

"Four Knockings." An eighty-page book by E. S. Elliott. Price, 50c.

"Too Good to be True; or, Christmas Eve at Northcote." Twenty-five pages, tinted cover. Price, 8c.

Postpaid at Prices Attached.

WILLIAM BRIGGS,

29 to 33 Richmond St. West, Toronto, Ont.

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### A VOLUME OF SERMONS

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### REV. AND VENERABLE SAMUEL DUNN

Of England, with a biographical sketch of his life by the

Rev. John Dunn Dinnick.

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