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Conscience.

According to John G. Wooley too many men who honorably dispense with wine for conscience sake, dishonorably dispense with conscience for party's sake, when election day comes. Moral: Vote as you pray.

Guardian Reading Clubs.

Some of the books were a little late in mailing for the reading to begin with the first of October. We suppose that a reader might be justified in keeping a book for a month from the date of receiving it. Let the exchange of books, however, be looked after promptly, and the books kept in good condition.

Wheat.

Sunshine in one quarter of the earth is sometimes shadow in another quarter. The rise in the price of wheat has brightened many a face in the United States and Canada. An English exchange estimates the general result thus: "According to some calculations, the cash value of wheat and other grain in the United States has increased during the last six weeks by £27,000,000. Not only there, but in Canada great excitement prevails over this stroke of fortune. Manitoba, the great wheat-producing province, will benefit enormously, her crop for export being valued at nearly £2,000,000."

It makes us rejoice with trembling, however, when we are told that this rise in price is due, in a large measure, to a dearth of cereals in India, causing a special demand on the granaries of the Western world. If famine and starvation in India are the other side of the story, and we are warned that such is probable, then we learn with broadening evidence the truth that no man liveth to himself, and no man dieth to himself; we learn that the movements of commerce are deeply founded in humanity's needs, and we learn also that increasing consumption, with growing demand, is the natural basis of rising price, and therefore the real need of the markets of the world. More ability to buy and consume given to the wage-earning millions will improve trade in every line.

Germany and England.

According to what appears in the press, the relations between Germany and England are not improving. Hostile references to Britain in the German press are said to assume "unpleasant proportions." The feeling may be traced from the time when Heligoland was ceded to Germany in exchange for Zanzibar. Zanzibar turned out more lucrative and remunerative than Heligoland. Then the feeling grew deeper over the Jamieson raid, when William sent his telegram to Kruger. England's answer was a flying squadron with sealed orders. The latest phase of the strain is the report that England, Russia and France are drawing nearer to each other under the

stress of the Armenian question, seeking a satisfactory solution that will put an end to murder and pillage. Germany and Austria are left to fall in at the rear.

Alongside of these diplomatic dealings and relations there is the sharpest commercial rivalry between the two nations, the Germans successfully pushing their manufactures into many markets previously supplied from English factories and stores. It would seem, however, that a friendly relation between Britain and Russia is the matter of main importance for Europe, and that little strains and diplomatic tilts with other nations are only momentary shadows.

Grimsby Park.

The directors of Grimsby Park, at a recent session in Hamilton, discussed the Sunday problem. A committee from the Hamilton Conference waited on the Board urging the closing of the gates on Sunday. The Revs. J. Wakefield and Dr. Brethour appeared on behalf of the laymen and ministers of the Conference. The Rev. John Philp, D.D., of Hamilton, seconded by the Rev. J. V. Smith, D.D., moved: "That in the opinion of this Board the time has come for such steps to be taken as will lead to the closing of the gates of Grimsby Park on the Lord's Day for the season of 1897." Other resolutions were read by Dr. Philp as supplementary, making provisions on the Sunday for those holding season tickets, and indicating such changes in the programme and the Park as would, in his view, add to the attractions and increase the financial receipts, if the Board decided to close the gates on Sunday.

An amendment was presented removing the special attractions from the Sunday, but leaving the gates open, and retaining the usual gate fee. This amendment prevailed, we are told in the press. While it is an acknowledgment of the issue on the part of the directors, and while it is a step in the direction of solution, it can hardly be claimed as sufficient or complete, for it still leaves Grimsby Park open as the terminus of a system of financial invasion on Sabbath rest. Money incomes from Sunday traffic will be reaped by the Hamilton, Grimsby and Beamsville Electric Railway, and the Park is drawn into the unholy alliance. Consequent on the action of the Board of Directors, Dr. Philp has resigned as secretary of the Programme Committee. Dr. J. V. Smith and the Rev. E. B. Stevenson supported Dr. Philp, and in a letter in *The Globe*, Mr. W. C. Wilkinson, of Toronto, is also spoken of as favorable to the more thorough policy. It is to be hoped that the directors of Grimsby Park will not array the Annual Conferences of Ontario against them. If the issue is raised in its present form, and the Annual Conferences have to take a part in the solution of the problem, we have no doubt as to the nature and clearness of the decisions, and, no doubt, further, as to their practical results. Hamilton Conference will not stand alone, and public opinion is mighty.

Voting.

Voting on Methodist Union has been in progress in Victoria, South Australia, New South Wales and Queensland. Reports are incomplete, but the following are sent out by the Rev. W. F. James, of Port German, South Australia:

Returns have yet to be received from 47 Wesleyan circuits, 19 Primitive Methodist, 4 Bible Christian, and 10 Free Methodist circuits in Victoria. According to the unofficial returns published by daily papers, the result of the members' vote up to Wednesday, September 9, may be roughly stated thus: Wesleyan: For the plan of union, 10,000; against, 1,700. Primitive Methodist: for, 2,000; against, 200. Bible Christian: for, 1,900; against, 80. United Methodist Free Churches: for, 780; against, 50. Total for union, 14,680; against, 2,030. The returns yet to be received are not likely to materially alter the position: Up to September 7 the vote of trustees stood as follows: For the plan of union, 341; against, 223. This triumphant result is all the more significant, and will probably prove the more telling upon the general movement, because nearly half the Meth-

odists in Australia are in Victoria and Tasmania, which are worked under the same Conferences.

Comparatively few returns are to hand from the voting in South Australia, where it began three weeks later than in Victoria. Up to September 12 reports from fifteen circuits show that 1,170 members voted for the plan of union, 214 against. Of the forty-eight trustee meetings which had dealt with the subject, thirty-five voted for union, eleven against, and in two meetings the numbers for and against were equal.

Little or nothing is likely to be known about the people's vote in New South Wales until after September 27. Up to September 12 no returns of the popular vote in Queensland have reached me.

P.S.—The following are the latest official returns from Victoria up to September 12:

	For.	Against.
Wesleyan	9,437	2,369
Primitives	2,633	244
Bible Christian	1,905	69
U. M. F. C.	1,081	87
Total	15,006	2,769

McKinley, not Bryan.

McKinley and not Bryan is the emphatic verdict of the American people. It is a matter for gratitude that in private life both Messrs. McKinley and Bryan are men of blameless reputation, the former a Methodist, and the latter a Presbyterian. We trust that it may always be so, and we believe it will, for Christianity is working as a leaven, that any man who aspires to be chief magistrate of the American nation must be moral, honorable, blameless and devout. It is strange that while men are equally good, equally serious and equally desirous of reaching the truth and serving humanity, their conclusions, nevertheless, on the problems of everyday business life are so divergent. While their purpose is one, their methods seem not only divergent, but irreconcilable and repugnant. Bryan and thousands with him believe that they stand for truth and humanity; but their opponents represent them as standing for dishonesty and disruption.

Mr. Bryan is defeated, but not converted, and with characteristic Presbyterian "perseverance," he proposes to hold on, and not only that, but refusing to accept the national "decree" as final, he hopes to labor in good Methodist fashion to convert the gold sinners from the error of their ways. He says: "The year of 1900 is not far away. Before that year arrives international bi-metallism will cease to deceive. Before that year arrives those who have called themselves gold-standard Democrats will become bi-metallists, and be with us, or they will become Republicans, and be open enemies. Before that year arrives trusts will have convinced still more people that a trust is a menace to private welfare and public safety. Before that year arrives the evil effects of a gold standard will be even more evident than they are now, and the people, then ready to demand an American financial policy for the American people, will join with us in the immediate restoration of a free and unlimited coinage of gold and silver at the present legal ratio of 16 to 1 without waiting for the aid or consent of any other nation."

What Mr. Bryan views as the coming truth, the N. Y. Independent and Republican papers and leaders look upon as exploded error. The Independent says: "The cause of national honor and righteousness has triumphed, and triumphed gloriously. The leaders of the forces of Free Silver and Repudiation, anarchy and class hatred, have been overthrown, and their unrighteous cause is lost forever. The result shows that the people are leavened with the leaven of Christianity, and only things honest and of good report can command the support of the Christian conscience of this country. Bryan and Free Silver, Altgeld and anarchy, with the Tillmans and Waites, and the whole crew of Popocrats and Populists, are swept away in the biggest political defeat since the campaign of Grant and Greeley."

The Independent is thoughtful of the forces at work, and does not claim all the credit for

the Republican party, but admits that Democrats have their share of the honor, having severed their party ties to save their country from disaster.

All the strong religious weeklies were on one side, we believe, in the battle, and we congratulate them on having the nation's verdict with them; and it may not be out of place to express the hope that a kindly spirit will prevail between victors and vanquished in the political battle. One of Christianity's greatest triumphs in the world will be to wipe out the term "enemy." The injunction, "love your enemies," will ultimately wipe out the enmity. We will have our differences and our contests, but remain friends and brothers all. We differ about the commonest things, such as money and land and revenue; good men differ as to how sound money should be provided, and good men differ as to how land should be held, and good men differ as to how public revenues should be raised; but amid all our differences we may be agreed to eat and sleep, to grow old and die, and in the meantime to "do justly, love mercy, and walk humbly with God;" to love God and our neighbor.

Ministers and Money.

The Canada Presbyterian is not pleased with the special lecture bureau arrangements under which Ian MacLaren has made his first appearance in America. The lecture bureau that serves as a medium of communication between orators, lecturers and entertainers and those who need them, and takes a fair pay for the work done, is a servant of the public, but that kind of speculating and greedy bureau that takes some star singer or popular speaker, and makes every arrangement on the basis of get all you can, and keep all you get, is simply a machine for money-making, no servant of the public, but an instrument of selfishness. Money may be made at too high a price. Other and more valuable things may be sacrificed in getting it. Gain is not godliness, and if godliness (Christlikeness) is sacrificed in getting gain, then gain becomes loss and disaster. Ministers of the Gospel should stand high and free in this matter. We are in accord with our contemporary in the following:

"The public have nothing to do with the business arrangements made between Dr. John Watson and Major Pond, by which Dr. Watson is prevented from preaching while on his lecturing tour. All the same, one cannot help feeling that it is a pity Dr. Watson should go across the continent muzzled on Sabbath even if the muzzle is golden. The arrangement may be a good one financially, or it may not, but it is hard on the ministry, and we doubt very much if Dr. Watson will gain anything by it in the end. The number of people who say that ministers are as fond of money as other men will be greatly increased by Dr. Watson's tour."

The Boston Congregationalist refers in terms of praise to Dr. Watson's Yale lectures on preaching: "The lectures were delivered in the auditorium of the old College Street church, now owned by Yale. The platform was crowded at each session with clergymen of the city and vicinity. The seats reserved for the divinity students and the families of the professors never lacked for occupants, while every other available seat in the house and all the standing room were pre-empted by those, some of whom, at least at first, came from mere curiosity, but all of whom came day after day when once they had felt the spell of the man's power." Then it adds this pertinent remark, "Major J. B. Pond, who is the manager of Dr. Watson's course of readings, came over from New York to ascertain whether he had done well to speculate on Ian MacLaren's gift as a platform orator, and returned to the metropolis convinced that he had."

The Table-Talker in *The Westminster* for November is very severe on the prices charged for Dr. Watson's lecture, and does not hesitate to characterize them as exorbitant. Its reference to extortion, however, is extreme, and out of place where people are perfectly free to go or stay at home, to pay or not pay as they prefer. Those who choose to pay the price for a lecture or concert can hardly claim that the money was "extorted."

Baptism and ... Immersion.

EDITORIAL IN GUARDIAN OF SEPT. 23.

Professor Goodspeed, in The Globe of September 12, proceeds to answer some questions of Mr. Washington, and argues for immersion as the only proper and scriptural baptism.

Mr. Washington's question, according to Dr. Goodspeed, was in substance this: "Is there a plain command for immersion as baptism, or instance of it in the New Testament, leaving aside the disputed point about the meaning of the word baptizo?"

Dr. Goodspeed replies as follows: "But why should we in our quest after the truth as to the act of baptism, leave aside the very word chosen to describe it? Mr. Washington may have put the question in this form because not aware of the fact that there is no dispute as to the meaning of the word baptizo among those who alone are competent to give authoritative judgment. There is absolute agreement among outstanding professors of the Greek language and literature, the Greek lexicons, and those to whom the Greek is still a living tongue, that water baptism was ever a burial in water, and that it never was a sprinkling or pouring of water. I can only challenge, as has been so often done, successful contradiction of this statement. This settles its meaning beyond all controversy for all except men of small scholarship or those blinded by prejudice or carried away by controversial zeal."

This most positive assertion from the Professor led us to look up our lexicons again. Any creditable lexicon gives separate paragraphs to the classical use of a Greek word, and the New Testament use of the same word. The proper lexicon to consult should be one specially devoted to biblical Greek, and not the ordinary school lexicon. The true interpreter of New Testament Greek must go beyond the bare literal and classical significance of a word, and find out and fill up its meaning from biblical sources. With all this we think that Professor Goodspeed would agree.

We have only one lexicon at hand that fills these conditions, namely, a Biblio-Theological Lexicon of New Testament Greek. Hermann Cremer, D.D., Professor of Theology in the University of Griefswald, is the author, and William Urwick, M.A., is the translator. We purpose to give briefly the substance of Cremer's treatment, and anyone can compare it with Dr. Goodspeed's assertions.

"Baptizo," Cremer says, means to immerse, to submerge. It is not fair to stop here, however. He proceeds thus: The peculiar New Testament and Christian use of the word to denote immersion, submersion for a religious purpose, may be pretty clearly traced back to the Levitical washings. By "baptizein," therefore, we must understand a washing whose design, like that of the theocratic washings and purifications, was to purge away sin from him on whom it was performed. Metaphorically used, "baptizein" occurs in Matt. iii. 11. That the meaning, "to wash in order to purification from sin" is metaphorical, and not that of immerse, is clear from the contraposition of the clauses "with water," and "with the Spirit," by which the two baptisms are distinguished from each other. Both in the case of John and of the Messiah the question was one of washing for purification from sin, which the former effected by means of water, the latter by means of the Holy Spirit and fire. It makes no material difference whether the preposition "en" (in or with) be taken locally or instrumentally; it is the former, if in "baptizein" with the meaning to dip, we maintain the idea of immersion; it is the latter, if we maintain the idea of washing or pouring over. No distinction is drawn between the baptism which Christ adopted from John and transmitted to his disciples and John's own baptism; it is only said what Messiah's work is in relation to John's. It follows, however, that the baptism enjoined by Christ, not pointing to something future, but to something present, must have conjoined with the use of water, the factor of which John had opened up the prospect; in other words, that it was a baptism "with water," and "with the Spirit and fire." We have simply followed the text of Cremer, leaving out or translating Greek phrases and scriptural references. This authority does not support Prof. Goodspeed's unbecoming dogmatism and over-confident challenge.

It is stated truly by Schaff that the problems of baptism, such as the subject, the mode, and the effect of the Sacrament, have various aspects, philological (classical and Hellenistic), exegetical, historical, dogmatic, ritualistic and liturgical. We have quoted one first-class authority in the realm of biblical philology and exegesis that does not sustain Prof. Goodspeed. We will now furnish one piece of evidence in the historical field.

The Didache, or the Teaching of the Apostles, is the oldest church manual, and fills the gap between the apostolic age and the second century. It was discovered in 1873 by Philotheos Bryennios, in the Jerusalem Monastery of the Most Holy Sepulchre at Constantinople. The following is a free but accurate translation of the Didache on the subject of baptism:

"But concerning baptism, thus shall ye baptize. Having first recited all these things (on the way of life and the way of death, chaps. I. to VI.), baptize in the name of the Father, and of the Son, and of the Holy Spirit, in living (running) water. But if thou hast not living water, then baptize in other water; and if thou art not able in cold, then in warm. But if thou hast neither, then pour water on the head thrice in the name of the Father, and of the Son, and of the Holy Spirit. But before the baptism let him that baptizeth and him that is

baptized fast, and any others also who are able; and thou shalt order him that is baptized to fast a day or two before."

COMMENT OF "THE CANADIAN BAPTIST."

After quoting our editorial in full, as it appears above, The Canadian Baptist adds the following comment:

"The Guardian says: 'This (Cremer's) authority does not sustain Dr. Goodspeed.' Does it not? We cannot but wonder whether the Editor of The Guardian studied the quotation carefully before making that announcement. Dr. Goodspeed says, in substance, 'All competent authorities are agreed that water baptism was ever a burial in water.' Does Cremer say anything to the contrary? Does he not, rather, say the same thing? Passing by his first clear affirmation as to the meaning of the disputed word, note carefully his expression, 'The peculiar New Testament and Christian use of the word to denote immersion, etc.' Is there anything in his discussion which follows on the meaning of the baptism with (or in, as he virtually admits it may be translated) the Holy Spirit and fire to modify the first admission, so far as water-baptism is concerned? We cannot find it. The second quotation, also, by its implication, supports Dr. Goodspeed—the question is, of course, touching New Testament baptism—but if it did not, it proves nothing to the point. Surely The Guardian's case must be weak if this is its best defence."

BAPTISM AND IMMERSION.

To the Editor of The Christian Guardian:

Dear Brother,—My attention has been called to your criticism of my communication in The Globe of September 12. May I claim, by your courtesy, space in your excellent paper for a reply?

You quote from Cremer's Lexicon of New Testament Greek, and assume that he does not support what you somewhat sharply term, "Professor Goodspeed's unbecoming dogmatism and over-confident challenge." Although my challenge to produce a Greek lexicon which did not define water baptism as a burial in water, or did define it as a sprinkling or pouring, had reference to lexicons giving the meaning of baptizo in general Greek literature, and my argument was that our Lord would use the word in the meaning in which the people were accustomed to understand it, I am sure a fuller examination of Cremer's article will not lessen Prof. Goodspeed's confidence.

His definition of baptizo, in New Testament use, mark, is "to immerse, to submerge." His explanation of the origin of this New Testament baptism which he defines as an immersion, submersion, is as follows: "The peculiar New Testament and Christian use of the word to denote immersion, submersion, for a religious purpose—to baptize, may be pretty clearly traced back to the Levitical washings." Notice, he does not say, "The peculiar New Testament and Christian use of the word to denote sprinkling or pouring may be traced to these washings;" but immersion, submersion, may be traced to them. In a part of his article you do not give in your summary, he explains how this came about. I quote: "As the terms 'tahal, tehilah' (to dip), were used in post-biblical Hebrew, rather than the word 'rachats' (to wash), to denote these washings, and the former had already been rendered 'baptein' (to dip), by the Seventy, it is intelligible enough how this use came." Also, in another part of his article, omitted in your summary, Cremer says, "For all depends on what is had in view by the immersion or washing;" thus repeating his identification of immersion and washing, as he uses the words in his article. It is further made plain that he believed literal New Testament baptism in water to have been immersion, by the sentence, "That the meaning 'to wash in water to purification from sin' is metaphorical and not 'immersion,' is clear," etc., which means, of course, that if the baptism referred to in Matt. iii. 11 had been literal or water baptism, and not metaphorical, it would have meant immersion. The sentence, "It makes no material difference whether the preposition 'en' be taken locally or instrumentally; it is the former, if in 'baptizein' with the meaning of dip, we maintain the idea of immersion; it is the latter, if we maintain the idea of washing or pouring over," is in brackets in Cremer, and is a parenthetical remark to show how "en" in the verse he is explaining has a meaning which will harmonize with either of the two forms used for baptism.

So we see that Cremer does not commit the tremendous folly of defining the New Testament use of baptizo as immerse, submerge, and then, in his more extended explanation, in support of his definition, declare it does not mean immerse, or does mean something else. German scholars of world-wide renown are not guilty of such absurd blunders.

I am more than surprised that you quote the Didache in the connection you do. Mark its words, "But concerning baptism, thus shall ye baptize. Baptize in living (running) water. But if thou hast not living water, then baptize in other water, and if thou art not able in cold, then in warm. But if thou hast neither, then pour water upon the head." As Dr. Schaff well says, referring to the meaning of baptizo in this passage, "Immersion must be meant, otherwise there would be no difference between the first mode and the last, which is aspersion or sprinkling." Baptism, then, in this ancient document, is immersion. Instead of pouring being called baptism, it is expressly distinguished from it, as something which is not baptism, and which can only be allowed to serve as baptism when immersion, the real baptism, is impossible. How this teaching can be thought by those who be-

lieve it "fills the gap between the apostolic age and the second century" to help justify them in refusing to immerse, and adopting sprinkling under all circumstances, is, I confess, beyond my poor logic. The Didache, at best, only shows that a substitute for immersion was permitted at an early date, when immersion was impossible. But, as the great Professor Harnack says, after affirming that "baptizein" undoubtedly signifies immersion, "No proof can be found that it signifies anything else in the New Testament, and in the most ancient Christian literature. The suggestion regarding a 'sacred sense' is out of the question."

May I add, my confidence in the statement that no classical Greek lexicon can be found which does not give immerse, or does give sprinkle or pour, as the primary meaning of literal water baptism, is based upon a personal examination of all the Greek lexicons in the great British Museum Library, and that of Leipzig, Germany, as well in several smaller ones.

So far as the lexicons of New Testament Greek are concerned, I am aware that Robinson, after conceding that Greek writers from Plato onwards use "baptizein" with the sense of to sink, immerse, overwhelm, makes a special plea for another meaning in the New Testament, which would justify his own practice of aspersion. But, as you know, Thayer's edition of Grimm, the most recent and the most authoritative lexicon of New Testament Greek in existence to-day, defines its New Testament use as an immersion, and makes no plea for affusion.

C. GOODSPEED.

NOTE

In Greek and English Lexicon.

BY EDWARD ROBINSON, D.D., LL.D.

Prof. of Biblical Literature in Union Theological Seminary.

"While in Greek writers, as above exhibited, from Plato onwards, baptizo is everywhere to sink, to immerse, to overwhelm, either wholly or partially; yet in Hellenistic usage, and especially in reference to the rite of baptism, it would seem to have expressed not always simply immersion, but the more general idea of abluion or affusion. This appears from the following considerations:

(a) The circumstances narrated in Luke xi. 38, compared with Mark vii. 2-4, where nipto is employed, implying, according to Oriental custom, a pouring of water on the hands; likewise the use of baptisimos in Mark vii. 4-8.

(b) In Acts ii. 41, three thousand persons are said to have been baptized at Jerusalem apparently in one day at the season of Pentecost in June; and in Acts iv. 4 the same rite is necessarily implied in reference to five thousand more. Against the idea of full immersion in these cases there lies the difficulty, apparently insuperable, in the scarcity of water.

(c) In the earliest Latin versions of the New Testament, as for example the Itala, which Augustine regarded as the best of all, and which goes back to the second century, and to usage connected with the Apostolic age, the Greek verb baptizo is uniformly given in the Latin form, baptizo (i.e., it is simply transcribed), and is never translated by immergo or any like word; showing that there was something in the rite of baptism to which the latter did not correspond.

(d) The baptismal fonts still found among the ruins of the most ancient Greek churches are not large enough to admit of the baptism of adult persons by immersion, and were obviously never intended for that use."

GREEK AND ENGLISH LEXICON.

BY REV. GREVILLE EWING.

There is in this lexicon the fullest discussion of the various meanings of baptizo we have found anywhere, with the amplest quotations to verify the meanings. The following outline gives an idea of the course of treatment:

BAPTIZO.—In its primary and radical sense, I cover with water or some other fluid, in whatever manner this is done, whether by immersion or affusion, wholly or partially, permanently or for a moment. Hence the word is used in several different senses. It is used to denote,

1. I plunge or sink completely under water. (Here quotations are supplied from Strabo, Josephus, Anacreon, Polybius and Plutarch.)

2. I cover partially with water. (Here quotations from Strabo and Polybius are given in support.)

3. I overwhelm or cover with water by rushing, flowing or pouring upon. (Here quotations are produced from Aristotle and Diodorus Siculus.)

4. I drench or impregnate with liquor by affusion, I pour abundantly upon so as to wet thoroughly. (Here Athenius, Plato and Josephus are quoted.)

5. I oppress or overwhelm by bringing burdens, affliction or distress upon. (Here Plutarch, Diodorus Siculus, Josephus and Libanius are brought in evidence.)

6. I wash, in general, without specifying the mode. (Here the Bible, Judith and Plutarch are quoted.)

7. I wash for the special purpose of symbolical, ritual or ceremonial purification. (Here the Septuagint, the Apocrypha and the New Testament furnish the examples.)

After this extensive examination of the classical use of the word and its use in the Septuagint and Apocrypha, the author comes to the special New Testament use of the word under the eighth heading. Here we quote more fully.

8. I administer the ordinance of Christian baptism, I baptizo. . . . Wherever the word occurs as denoting the initiatory rite of the Christian church, it has with great propriety been rendered, as well in our own as in almost all other translations, by a mere adoption of the

Greek term "baptizo." This has been censured by some, but without reason. From the various senses in which it appears that "baptizo" was used among Greek writers, it must be evident that no proper English term could be found, when applied to this initiatory rite, to convey a corresponding signification. The translators, therefore, did well in adopting and retaining the word applicable to this and this alone. To maintain, as some have done, that "baptizo," when thus applied, ought always to be rendered plunge, dip, immerse or wash, betrays inattention to its real force and import.

HARNACK.

As Dr. Goodspeed quotes the great Harnack in his support, we were surprised to notice also that a correspondent, "W. B.," of Mount Forest, writing in The Globe of November 4, quotes Harnack on the direction in the Didache concerning baptism to the following effect: "The great German critic, Harnack, observes, in connection with this direction, 'This much is lifted above all question, viz., that the author regarded as the essential element of the sacrament, not the immersion in water, but chiefly and alone the use of water. From this one is entitled to conclude that, from the beginning, in the Christian world, immersion was the rule, but that quite early the sacrament was considered to be complete when water was applied, not in the form of a bath, but in the form of an aspersion.' (See Harnack's letter to Dr. Dobbs.)"

This led us also to look up the matter still further, and we went to Dr. A. H. Strong's work on Systematic Theology. Dr. Strong is a Baptist, and is president of the Rochester Theological Seminary. Professor Goodspeed, apparently taking his quotation from Dr. Strong's work on Systematic Theology, quotes Harnack to the following effect: "But, as the great Professor Harnack says, after affirming that 'baptizein' undoubtedly signifies 'immersion,' 'No proof can be found that it signifies anything else in the New Testament, and in the most ancient Christian literature. The suggestion regarding a 'sacred sense' is out of the question.' He, however, fails to quote Harnack in full, as the testimony of that famous German is found in Strong's work."

We give herewith the full testimony of Harnack, in which he has in view both the New Testament and the Didache, as it appears in Dr. Strong's work, quoted from The Independent of February 19, 1895:

"Up to the present moment we possess no certain proof from the period of the second century, in favor of the fact that baptism by aspersion was then even facultatively administered; for Tertullian (De Poenit., 6, and De Baptismo, 12) is uncertain; and the age of those pictures upon which is represented a baptism by aspersion is not certain. The 'Teaching of the Twelve Apostles,' however, has NOW instructed us that already, IN VERY EARLY TIMES, people in the church took no offence when aspersion was put in the place of immersion, when any kind of outward circumstances might render immersion impossible or impracticable. . . . But the rule was also certainly maintained that immersion was obligatory if the outward conditions of such a performance were at hand."

Thus it appears that, on the admission of Prof. Harnack himself, the contention is established that while immersion was considered obligatory under favorable conditions, and was generally practiced, still, aspersion was substituted and accepted at a very early date. On the strength of this testimony from Harnack, Dr. Strong admits that on the plea of necessity a form other than immersion might be used."

A NEW PAMPHLET.

The many that have been following with interest the discussion in The Globe on the subject of Baptism, will learn with pleasure that there issues this week from the Methodist Book-Room a small work entitled, "Baptism—How? and for Whom?" by Rev. W. W. Colpitts, of the Manitoba Conference. The brethren of that Conference, knowing with what success he had discussed that subject, on several platforms, expressed by vote, three years ago, a desire that he publish for circulation among our people a work that would give them the Word of God clearly expounded on this important doctrine. Twice thereafter the request was repeated. At last Conference, when it was intimated that if a sufficient number was ordered to pay expenses, the work would issue, 830 copies were subscribed for in ten minutes. Mr. Colpitts has had unusual facilities for making himself acquainted with this subject. Not having been baptized in his infancy, on his conversion he had to study this matter for his own action. Coming of a Baptist ancestry, he was very familiar with their methods and arguments, and this, to some extent, may have biased his judgment, as he, with two other young men, knelt in a shallow stream whilst the water fell from the baptizing hand of a Methodist minister upon their heads. Called to the ministry in later years in the Maritime Provinces, this subject was so obtruded and forced upon him by dipping zealots, that in association with the now sainted Albert DesBrisay, he studied this subject thoroughly, and reached the conclusion that no man is able to put his finger upon a single passage in the Bible that, fairly interpreted, shows that one man ever took a human subject and put him all under water, and lifted him out again, and called that act baptism. This position he has successfully maintained in several public discussions. In order to put exposition and argument in the smallest space possible, with clearness, he has adopted the colloquial as the best form. This work was read in manuscript by Professor Stewart, of Wesley College, and by him commended to our people as containing argument that cannot be successfully answered. C.

Book Review

All books noticed in these columns can be had by sending to William Briggs, Methodist Book and Publishing House, Toronto.

-HISTORY, PROPHECY AND THE MONUMENTS; OR, ISRAEL AND THE NATIONS. By James Frederick McCurdy, Ph.D., LL.D., Professor of Oriental Languages in University College, Toronto. Vol. II.—To the Fall of Nineveh. New York: The Macmillan Company, Ltd. Toronto: The Copp, Clark Company, 1896. Octavo, pp. 433. Price, \$3.

Dr. McCurdy is already too well known by the educated and reading public, and especially by ministers and Bible students generally, to need any special introduction to the readers of *The Christian Guardian*. The flattering reception which the former volume of this work has received from the world of letters is sufficient evidence of the high position which he occupies among scholars. And every page of the work, so far as it has been completed, bears testimony to the thoroughness with which he has studied, and the completeness with which he has mastered the various branches of the subject which he has undertaken to treat. At first, it was his purpose to complete the work in two volumes, but the subject has so grown upon him, that another volume will have to be added before it is finished. On this the reader is to be congratulated, especially as the fuller elaboration has not had for its object the enlargement of the dimensions of the work, but the shedding of clearer and more abundant light upon the subjects treated.

The story of the Semitic peoples forms one of the most interesting and instructive chapters in universal history. If it be true, as Dr. McCurdy tells us, "That the Northern Semites gave the world its most influential religion, and also the beginning of its practical science, as well as the first successful examples of imperial government, are facts not seriously gainsaid"; it might be reasonably supposed, as he has also affirmed, "that the genius and the vicissitudes of the race and the peoples who rendered these services to humanity would be not merely the theme of learned exposition, but a recognized essential of a liberal education." It is quite impossible to read this book, and other contributions to the literature of this subject which have appeared in recent years, without coming to the conclusion that this important branch of the human family has not at all received the attention that it deserved in the past; and that it is high time that the part which it played in the distant past should be more carefully studied and more distinctly recognized than it has hitherto been.

But this book, and the class of books to which it belongs, has more than a merely historical interest. In this respect they take their place beside the histories of Egypt, of Greece and of Rome, and may be studied for the same purposes for which these and other histories are studied; but the relation which this branch of history bears to biblical criticism and exegesis invests it with a value and importance peculiar to itself. In the Bible we have the history of a divine revelation; but this is so closely bound up with the history of the people to whom this revelation was originally given, by whom it was preserved in those ancient and turbulent times, and by whom it has been handed down to us, that the former can be only imperfectly understood without a pretty accurate knowledge of the latter. Then, in order to understand the history of the Israelitish people, we must know something of the surrounding nations, especially of the other branches of the Semitic race. In other words, the history, the prophecy, the monuments and "the nations" have to be studied together. That is what has been attempted in this work. The first volume brought down the history to the downfall of Samaria, and this one brings it down to the fall of Nineveh. The learned author is to be congratulated on the success of his arduous undertaking, and especially that his great work is so nearly completed. He is also to be congratulated upon the admirable form in which the publishers have sent it forth to the public. It is highly creditable to all concerned. W. S. B.

-TYNE FOLK. By Joseph Parker. Published by Fleming H. Revell Company, Toronto. Price, seventy-five cents.

This is a book of two hundred pages of real worth. It is not a tale in the connected sense, but rather a succession of tales, unfolding in each chapter new faces and persons, but so connected by the great truths running through that the lesson and teaching are uniform and excellent from first to last. The great qualities of Joseph Parker—strength of language, running satire, vivid description, wealth of imagination—are to be seen in the book, so that the great preacher is not hidden in the writer of tales of the Tyne Folk; but whether the style fits the writer as well as the preacher is an open question. The description and condemnation of Antinomian Calvinism is one of the most masterly of things, and the unfolding of the love of God rich and tender, with the fatal fruit borne by the belief of error, and the true heroism and beautiful life moulded by the love and Spirit of God. G. W.

-WALTER GIBBS, THE YOUNG BOSS—AND OTHER STORIES. A Book for Boys. By Edward William Thomson. Toronto: William Briggs. Price, \$1.25.

The author of "Old Man Savarin, and Other Stories" is too well known as a story-writer to need any introduction here. This latest collection of stories from Mr. Thomson's pen is written for boys, and is admirably adapted to that

purpose. Walter Gibbs, the Young Boss, is the leading story. It is an account of the plucky conduct of a young lad, who, through an accident to his father, was suddenly called upon to complete a heavy drainage contract in the Ottawa lumbering country, involving the hiring and management of large gangs of men, when the failure to complete it would have cost a forfeit sufficient to ruin his father and all the family. The contract was a most difficult one to carry out, but the Young Boss, by virtue of his ability, candor, sterling honesty, industry, courage and good manners, brought the job to a successful issue. The story is most interesting in itself, and teaches the value of the qualities just mentioned. The other stories are also of a high order, making the book one that ought to be greatly enjoyed by every boy who reads. F.

-CANADIAN SAVAGE FOLK. By the Rev. John Maclean, M.A., Ph.D. Published by William Briggs, Toronto. Price, \$2.50.

Mr. Maclean contends that there is an undeveloped mine of wealth in the weird legends and strange stories, in the myths, religion and culture of the Red Men of Canada, and the work of the author goes far to substantiate the claim. The attempt is made to estimate the Indian population, not from the standpoint of civilization, but from the standpoint of the camp, prairie, and forest. "Some Queer Folk," "In the Lodges," "Church and Camp," "Native Heroes," "Native Religions," "Races and Languages," "On the Trail"—these form a number of chapters that are splendidly illustrated with Indian faces and forms, pipes, pow-wows, customs and villages. The book closes with an exciting description of moose-hunting, and the hunting of various large game is frequently woven into the stories told; but while the natural, native and weird is plentiful, the serious and spiritual is duly emphasized.

"The influence of the Bible has been felt far and near among the wigwams and lodges of the red men, and the savage folk have learned through its teachings to forsake the dreary paths of error and superstition, rejoicing in a hope that is stronger than death, as it reaches the land beyond the river. In the home of the Northern Lights, and under the shadow of the Rocky Mountains, the light of the celestial land has dawned upon the souls that were weary of sin, and out of darkness have they been led into the light and glory of God. When the mists have rolled away we shall see thousands of American aborigines who have found their way to God through the study of the Christian revelation in the translations made into the Indian tongues." A. C. C.

MAGAZINES.

The Century for November begins its twenty-seventh year. Two serial novels are begun in this number: "Hugh Wynne, Free Quaker," by Dr. S. Weir Mitchell, is a story in which Wynne, "some time officer on the staff of General Washington," tells, in the first person, the story of his life. The other serial, by Mr. Marion Crawford, is entitled, "A Rose of Yesterday." A suggestive and timely article is contributed by Duncan Rose, son of a Confederate officer, on the topic "Why the Confederacy Failed," the three reasons given being "the excessive use of paper money," "the policy of dispersion," and "the neglect of the cavalry."

Harper's.—The November number is marked by the first paper in a new series on South Africa by Poultney Bigelow, with illustrations from material gathered by the author. The article tells the story of "Jamieson's Raid" in the language of two participants, one a Boer of the native army, the other a physician who accompanied the English expedition. This paper will be followed in December with a description of the strongest man in South Africa, President Paul Kruger, exhibiting his most striking characteristics as they appear to an observant American.

Scribner's.—Notable among the features of the current number are: Panther-shooting in Central India, by Captain C. J. Melliss, Ninth Regiment, Bombay Infantry; The Renaissance of Lithography, by M. H. Spielmann, with reproductions of lithographs; Sentimental Tommy—XXXVI.—XXXVII. (concluded), by J. M. Barrie; The Baby's Fortune, by Joel Chandler Harris; Women Bachelors in New York, by Mary Gay Humphreys.

The Review of Reviews publishes several important and interesting articles on the latest phases of the Eastern Question, especially from the British point of view. Mr. W. T. Stead's survey of the subject, entitled, "The Eastern Ogre; or, St. George to the Rescue," is extremely characteristic and suggestive. "The Progress of the World," is largely devoted to the political situation, but also furnishes a convenient summary of the latest developments of the Turkish question, and other problems in international relations.

The Outlook.—The illustrated monthly magazine number, which is the regular issue for October 31, has four special features, all of which are made very attractive by a profusion of excellent illustrations. They are as follows: Princeton's One Hundred and Fiftieth Anniversary, by Henry van Dyke; The Boy's Republic, by Washington Gladden; William Morris: A Poet's Workshops, by R. F. Zuehlke, and The Founder of the Y. M. C. A., by Lord Kinnaird.

The Canadian Magazine for November has three special articles on the Northwest—one entitled, Reminiscences of Fort Macleod, by Bertie W. Antrobus; one on the Northwest Mounted Police, by Harold C. Thomson, and one on Sir John Schultz, by Lieut.-Col. G. T. Denison. Other leading articles are: Canada and the Empire; A Rejoinder to Dr. Goldwin Smith, by Principal Grant; John Ruskin as a Political Economist, by W. J. Lhamon, and Forestry—A Neglected Industry, by Phillips Thompson.

Class-Leaders' Column.

A LEADERS' MEETING.

Some years ago a leading church attempted to get up a revival, and after two or three weeks gave up. The weather was against the enterprise; theatres and concerts also contributed to the general disaster; the result being that no conversions took place, and very little enthusiasm lingered in the breasts of the church members. Well, it might have been worse, but not much, and a reasonable doubt may be allowed as to whether it would not have been better not have tried to "get up" a revival. When the special services closed a brilliant thought came to the minister—he would call the leaders together and revise the church register and the class-books. It didn't take long to go over the comparatively new classes, but the old ones presented some difficulty. There was an unpleasant discrepancy between the two records as to the correct Christian name of a few members; then the addresses were not unassailable in all cases; and besides that, it was alarming to what extent quondam members figured as residing at such a number on a certain street, as per pastor's roll, while the good brother's class-book bore sundry memoranda to the effect that Sister So-and-so departed this life two or three years previously, with the additional information that she had "gone home," and that Brother Jones "fell asleep" during the pastorate of the last minister. To say the least, it was very awkward to have the books at variance, and it was unanimously decided to have a leaders' meeting once each quarter to prevent the living and the dead from being incorrectly reported, and have "removals" duly noted. The next revival services were a decided success in every particular.

ENCOURAGE THE PASTOR.

Once in a while the class-leader wonders why his pastor does not visit his class, apart from the regular quarterly renewal of the tickets, and sometimes thinks that he is slighted. At the Sunday-school the minister may be frequently found; but seldom in the class of his leaders. One may ask why such is the usual custom, but the answer is not very far away if leaders will but stop to think. The superintendent of the Sunday-school likes to have his pastor drop in to see how things are going; the teachers and scholars are also pleased; and friendliness is cultivated in a delightfully mutual way. But the pastor is not only welcomed to the Sunday-school, he is asked to come again, and not to be very long in his coming.

Now, how many leaders are glad to have the minister call during the class hour? Just make a mental note, leader, and see how many times you rejoiced to have him come; and how many times you would have been more at ease if he had stayed away; and what is your difference? Timid leaders would be helped if they were to have a pastoral call once a month, and the minister would rather like the opportunity of "lending a hand." Let him know that you want him, and he will attend. He needs a little encouragement along this line, occasionally, and you need his presence. He will meet you half-way at least, and be glad to assist you and your class. C.

TESTIMONY AND FELLOWSHIP.

"Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you."—1 Thessalonians ii. 10. God testified to his inward holiness, justice and blamelessness—for he alone could. His fellow-believers were witnesses of his outward holy behavior. Happy we if God and man unite in testifying to our personal purity and perfection.

"For the testimony of Jesus Christ."—Revelation i. 9. St. John the divine was a brother, a companion in tribulation, and in the kingdom and patience of Jesus, yet banished to a lonely isle for the Word of God, and for the testimony of Jesus Christ. When our testimony costs us as much as his did him, with all his pre-eminence among the apostles, we might then think we had a right to complain, but would find the disposition to murmur completely gone.

"Then they that feared the Lord spake often one to another."—Malachi iii. 16. What else would they talk about but their personal religious experience, their fear of the Lord, their thinking upon his name? The Lord heard what they said. He kept a book of remembrance. He counted them as his jewels. He spared them as a man spareth his own son. He discerned between them and those that were wicked and served him not. We talk together about lots of things. How much talk about piety and perfection, and God is in it all?

"Them that were slain . . . for the testimony which they held."—Revelation vi. 9. Ah, here is a pitch of trial for testimony even above that of St. John! Martyred for their testimony! Testifying to the very death! Look on these brave souls, O ye who are too cowardly to witness for Christ under the slightest contradiction or opposition or test.

"Let us hold fast the profession of our faith without wavering."—Hebrews x. 23.

They have seven good reasons for doing so: (1) Liberty and boldness to enter the Christian Holy of Holies; (2) a new, living, consecrated way to enter therein; (3) Christ as a High Priest; (4) true hearts; (5) full assurance of faith; (6) inward and outward purity of body and conscience; (7) the faithfulness of him that has promised (vs. 19-23).—Daily Holiness Text-Book.

Woman's Missionary Soc'y.

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

BAY OF QUINTE BRANCH.

The last session of the Conference Branch was held in Lindsay, and the next will be held in Peterboro'. The officers elected for this year are as follows: President, Mrs. G. D. Platt, Picton; First Vice-President, Mrs. (Rev.) J. C. Wilson, Tweed; Second Vice-President, Mrs. Levi Massey, Wallbridge; Third Vice-President Mrs. (Rev.) T. M. Campbell, Campbellford; Recording Secretary, Mrs. Grange, Napanee; Corresponding Secretary, Mrs. J. Kendrey, Peterboro'; Treasurer, Mrs. (Rev.) A. R. Campbell, Hastings; Mission Band Corresponding Secretary, Miss Hawley, Bath.

Mrs. Carman, wife of the General Superintendent, announced her removal to Toronto, and as a consequence her withdrawal from the Branch. The following resolution was unanimously carried, "That whereas, in the providence of God, circumstances compel our beloved president to sever her connection with our Branch, that, therefore, be it resolved that we, as a convention, give some expression of our sense of deep personal regret and loss; regret at losing the companionship of one who has endeared herself to every member of our Branch, because of her essentially lovable qualities—loss because we are about to be deprived of the guidance and leadership of one whose great ability has pre-eminently qualified her for the position she has so ably filled since the organization of our Branch. We realize that in losing her we lose one whose loss is not easily made up, and yet we rejoice to know that the talents and powers that have been so faithfully used in connection with the work of the Branch are not lost to the Master's cause. We rejoice to know that her talents, her personality, will be just as powerful an agency in advancing the interests of our Redeemer's kingdom in any other sphere of usefulness to which she may be called. Our prayer is, that God will abundantly bless and prosper her work of faith and labor of love wherever she may be placed, and that she may be long spared to serve the cause she loves so well."

HAMILTON CONFERENCE BRANCH.

To Corresponding Secretaries. The address of the Branch corresponding secretary for this year will be, Mrs. Charles Hardy, 30 Hess Street South, Hamilton, Ont., Mrs. Smith having resigned since the Branch meeting. B. G., Rec. Sec.

TO TREASURERS OF BRANCHES.

Please make note of this change of address: Mrs. H. C. Thompson, 63 Gloucester Street, Toronto, instead of the old address, "The Maples," Rosedale.

NEWS FROM THE FIELD.

Miss Preston expected to be in Kofu by October 1, and resumed the work she was obliged to hand over to others last spring, during weeks of a prolonged, dangerous illness. She has been thankful that the summer vacation has made it easier to submit to the quiet though not altogether idle days of the prescribed time for convalescence.

Miss Crombie found herself exhausted when the holidays arrived, and unable to ward off serious attacks of sickness, which have placed her under the doctor's care, and detained her in Tokyo. It was hoped she would soon return to Kanazawa.

Miss Spence, trained nurse from the Port Simpson Hospital, is about to take her furlough after five years of labors by night and day nursing the sick at Port Simpson and Essington in British Columbia. Her work has been neither easy nor pleasant. Prepare her a welcome.

Miss Lottie A. Brooks, of Hastings, Ont., is under appointment for China. If all is well she will accompany the Rev. V. C. Hart and family upon their return to Chentu, China, next February.

PRAY.

Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest; and for those whose faces are turned again to their work in the foreign field; also, for those who, in obedience to the inward voice, look forward to the untold realities of mission work.

Pray for our missionaries—all missionaries who are sick, in difficult places, or in any kind of distress, that they may be healed, guided and comforted; ask that they may be all taught of God how to conserve their energies and not exhaust them by too great anxiety; that they do not rule the body by the strength of their will, and bring upon themselves a break-down of all the nervous forces. There is always more to do than the powers of any one individual can compass.

There is no short cut to the life of faith, which is the all-vital condition of a holy and victorious life. We must have periods of lonely meditation, and fellowship with God. That our souls should have their mountains of fellowship, their valleys of quiet rest beneath the shadow of a great rock, their nights beneath the stars, when darkness has veiled the material and silenced the stir of human life, and has opened the view of the infinite and eternal, is as indispensable as that our bodies should have food. Thus alone can the sense of God's presence become the fixed possession of the soul, enabling it to say repeatedly, with the Psalmist, "Thou art near, O God!"—Rev. F. B. Meyer.



"For Christ and the Church."

This Department is edited by REV. A. C. CREWS, General Secretary of Epworth Leagues and Sunday-Schools, to whom all communications relating to Epworth League work should be sent.

Office: Wesley Buildings, Toronto.

All orders for Charters, Constitutions, Topic Lists, or other League supplies, should be sent direct to REV. DR. BURGESS, Methodist Book-Room, Toronto.

Collections for the Epworth League Board to be sent to the Financial Secretaries of the respective Districts.

J. W. FLAVELLE, Esq., General Treasurer, cor. Front and Beach Streets, Toronto.

COMING LEAGUE CONVENTIONS.

Nov. 20—Belleville District, in Tabernacle church, Belleville.

TORONTO, '97.

A great mass meeting of the Toronto Leagues will be held in the Metropolitan church on Monday evening, November 23, under the auspices of the Toronto Local Union...

THE ANNUAL COLLECTION.

Last year, by this time, several hundreds of dollars had been sent in to the General Epworth League Fund...

OUR LETTER BOX.

The pastor of Scrope Street church, Owen Sound, writes: "Our League has adopted a means of help for the leaders of meetings that may be suggestive to others..."

AMONG THE LEAGUES.

St. George Street church, St. Thomas, has three Leagues—Senior, Junior and Intermediate—with a total membership of 420.

The Epworth League of Lambeth secured a fine audience for a lecture by the General Secretary on the 4th inst., by sending out beautifully printed invitations to surrounding Leagues.

"A pledge service" was held recently by the Senior and Junior Leagues of Euclid Avenue Church, Toronto.

The junior pastor of Burford Circuit writes: "Fifteen are taking Reading Course. All are delighted with it. It is just the thing for country places."

Pleasant View Epworth League held its first literary meeting on October 30, and notwithstanding darkness and mud there was a good audience.

ing of some of Wesley's hymns filled up an interesting and profitable programme. This League is growing in grace and knowledge.

READING COURSE NOTES.

A very promising Reading Circle has been organized in connection with the Epworth League at Galt.

At a recent meeting of the Metropolitan church League, Toronto, Mr. N. W. Rowell gave an address on the Reading Course...

Dr. Wayland Hoyt thus encourages those about to take up a Reading Course: "A half-hour each day steadily given to the vanquishing of some real book in history, science, literature, is three hours a week..."

As to the methods adopted by the Wesley church, Toronto, Reading Circle, the president writes as follows:

"The meetings of the Reading Circle were held once in two weeks, on Saturday evening, at the home of the leader for the year. We studied two books simultaneously, taking a chapter or two, according to their length or importance..."

The inaugural meeting of the Grace church, Winnipeg, E. L. of C. E. Society Reading Circle was held on Tuesday, October 13, in the church parlors, with an attendance of about twenty-five members.

HOW TO CONDUCT THE READING COURSE.

We have received so many inquiries concerning methods of conducting the Reading Course, that we devote some space to this subject for a week or two, which will save us writing a great many letters.

Grace church Reading Circle meets semi-monthly, on the second and fourth Tuesdays of each month. The chairman of the Literary Committee presiding, the meetings are opened by devotional service.

HELP THE GUARDIAN.

Now is the time for the Leagues to bestir themselves and do something to help the circulation of The Guardian. It is the special duty of the third vice-president to co-operate with the pastor in extending the influence of our church paper.

subscribers to The Guardian. We hope that many of them will be earned.

Dr. Withrow, in Onward, says: "We heartily commend to our Leagues the circulation of The Guardian. In addition to the large amount of church news, general intelligence, able editorials, and excellent selections, are the League and Sunday-school pages, which are alone worth the price of the subscription."

PRAYER-MEETING TOPIC.

Topic for November—"Christ's Testimonies."

NOVEMBER 22.—TO HIS DISCIPLES.

BY REV. THEO. J. PARR, B.A.

Not only does Christ give his divine testimony to himself, to his Father, and to the Holy Spirit—the ever-blessed Trinity, one God—but he also testifies to his disciples, to their personal characteristics, to their faults as well as to their virtues...

1. Christ's testimony concerning Peter. When Peter was brought to Christ by his brother Andrew (John 1. 42), the Master by a flash of prophecy gave the light that was needed to produce a moral photograph of the man.

(a) Blessedness comes through a reception of the truth. Verse 16.

(b) The Sonship and Messiahship of Christ declared. Verse 16.

(c) Communication of truth to the human mind by the Spirit. Verse 17.

(d) The church to be built upon the two fundamental doctrines asserted in Peter's confession. Verse 18.

(e) The final triumph of the church. Verse 18. This confession of Peter is deeply significant. It brings the practical lesson to the front, that Christ builds his church on such a rock now, that is on this living experience of faith in Christ...

2. Christ's testimony concerning John and James. Mark iii. 17; Matt. xx. 22; Luke ix. 55. As Geikie says in regard to these apostles, James and John, the sons of Zebedee were men of a different mould. They supplied what was wanting in Peter. Ready to accept the new ideas, in reproducing them for themselves with mingled enthusiasm and freshness of conception...

3. Christ's testimony concerning Mary and Martha. Luke x. 41, 42; Mark xiv. 8, 9. Christ gives us a picture of domestic life in what he says of Mary and Martha—domestic life as it is when undue anxiety and vexation is present; and the same home life when communion with Christ sweetens all toil, and brings sunshine into the heart.

4. Christ's testimony concerning Judas, John xiii. 21. He who can read the hearts of men,

who knows what is in man, could read Judas, and his statement regarding him was: "One of you shall betray me." Which was the same as saying: "Judas, thou art a traitor!" Outwardly Judas may have appeared as consistent as some others among the disciples. But he, to whom all things are naked and open, could plainly see his perfidy.

(a) Given of God. John xvii. 6. Having believed on the Son, they were, by the will of the Father, given to Christ. (b) Received Christ's words and kept them. John xvii. 6, 8. They gave watchful attention to the word, accepted it, and exercised diligence to preserve it by obedience in both inward and outward life.

(c) Believed that Christ came from God. John xvii. 8. They had unwavering faith in the divinity of Christ, and his mission as Saviour of the world. (d) Christ was glorified in them. John xvii. 10. This necessarily follows from the fact that they received Christ's words and kept them.

(e) Not of the world. John xvii. 14, 16. Not partaking of the sin of the world which is the world's bane. Utterly separated from the spirit of sin that pervades society.

Such is the testimony of Christ to all his followers. And this sacred declaration shows all believers the life they should live, and the ideals to which they should aspire.

FOR JUNIOR WORKERS.

Junior superintendents will find in a new and beautifully illustrated life of Christ just issued by Eaton & Mains, the details of a plan by which it is easily possible to interest every boy and girl in the study of history, travel, and biography. The book is called "In His Footsteps," and is an attempt to mark the Lord's journeyings in chronological order from his birth to his ascension.

WINDSOR DISTRICT.

The annual convention of this district assembled in Grace church, in the town of Essex, on Wednesday morning, October 21, for a two days' session. The first paper, "What Shall We Read?" was presented by Rev. C. W. Brown, B.A., B.D., Amherstburg. He advised care in the selection of books for Sunday-school libraries, advocated the Epworth League Reading Course, and commended the General Secretary for his wise choice of books.

The next convention will be in Leamington. Secretary reports for the district: Senior Leagues, 24; active members, 642; associate, 377; Junior Leagues, 1; members, 15; moneys raised during year, \$325.28.

Officers for the coming year: J. Earl Jenner, M.D., President; A. A. Buchner, Esq., Secretary; Rev. Jos. Galloway, Treasurer; Miss Nellie Galloway, First Vice-President; Miss C. Williams, Second Vice-President; Miss M. G. Robertson, Third Vice-President; Miss Ida Bratt, Fourth Vice-President, and Rev. J. Morrison, Fifth Vice-President; R. V. Clement, B.A., LL.B., District Representative to Conference Executive Committee.



All communications for this Department should be sent to the General Secretary of Sunday-schools and Epworth Leagues, Wesley Building, Toronto.

THE BOYNTON NEIGHBORHOOD.

By Faye Huntington.

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CHAPTER X.

"Behold, He Prayeth."

"Who will find the places for mamma?" The question was asked in a faint voice, and those who with sorrowing heart watched the fluttering breath of the questioner knew it was the anxious inquiry of one whose little life was going out. The struggle with disease was over; the physical forces had yielded, and Mattie Loomis was going home. Louise Harper was there, holding the child in her arms, while the poor mother, ceasing her ministrations when she saw that neither medicine nor rubbing and chafing the cold hands and feet could hold back the fitting spirit, in an agony of grief knelt beside the couch. The child repeated her question:

"Who will find the places for mamma?" Just then her eyes fell upon her father, who, pale and haggard, sat near by.

"Say, papa, will you find the places for mamma in grandpa's Bible? I always found the places. Will you do it when I am gone?"

Mattie was her father's favorite child. She had feared him less, and been more familiar in her intercourse with him than the other children. If a favor was wanted, she had always been the one to speak for herself and the others. And now, in this last hour, she fearlessly turned to him to ask that which, if asked at another time, or by one of the others, would have made the mother's heart tremble with fear of the consequences. But the man's heart was very tender in that hour of parting with his beloved. He professed to disbelieve in a future life. Then was this parting final? In anguish of soul at the thought, the father groaned as the feeble voice asked once more:

"Say, papa, will you find the places?" Louise Harper sent up a swift, silent prayer that the Holy Spirit would minister unto the soul of the man and help him in that softening hour to yield his pride and his prejudices in answer to the appeal of his child. Once again the falling voice gasped:

"Say, papa, will you?" and the father sobbed out:

"Yes, darling, I'll find the places." A peaceful expression stole over the face of the child, and she whispered:

"That is all; now I'll go to Jesus;" and closing her eyes she passed quietly from earth. Karl Winchell had come in a few moments before, commissioned by his mother to find out if anything was needed that neighborly kindness could supply. He stood in the doorway leaning against the frame, a not unmoved witness of the touching scene. A little later he and Louise stood outside engaged in a consultation.

"Some one will have to take the entire charge here," said Louise. "These people have no idea what should be done, and are too much overcome to give any directions."

"I will drive right home and ask mother," said Karl. "Perhaps the better plan will be to bring her down here for a little while. Then you and she can decide what ought to be done. I do not suppose there is much here to do with, nor any money for the necessary expenses. They are not exactly the people to whom one can offer charity, for all they are poor. But I will advance money to give the child a respectable burial, and Mr. Loomis can repay at his convenience."

Mrs. Winchell, with a tender sympathy which her neighbors had never before seen her manifest, and with a tact which even her son did not know she possessed, made Mr. and Mrs. Loomis feel that it was quite proper that she and her son should take the entire charge of the funeral services. Karl himself drove to the village to bring out Mr. Prentice. It was Louise who strewed flowers over the little casket, and attended to the details, such as arranging the seats and bringing out from the bedroom the little round stand, and placing upon it Grandfather Stanton's Bible. When Mr. Loomis came into the room and saw that Bible near the head of the casket wherein his darling lay, he bowed his head and gave way to a paroxysm of tears. "O Miss Harper," he said, "she loved the Book, and was forced to study it on the sly for fear of me! How could I have been so cruel? If she could only come back, I would never oppose her in anything."

"But, Mr. Loomis," replied Louise, speaking softly, "she has no need now of the printed message; she has gone into the presence of the Lord and hears his voice."

"If I could only believe as you do! But it is all dark, so dark."

"Unto you that fear my name shall the Sun of righteousness arise with healing in his wings," repeated Louise, gently.

"I cannot see it," said the man, turning away.

When the request that he would conduct the service reached Mr. Prentice, he remarked to his wife:

"I am a little perplexed; that neighborhood

is a stronghold of infidelity, and there will probably be some of the leaders present. Indeed, I understand that the father of the child whom God has taken is one of the most pronounced of them all. I have been thinking that this may be my opportunity to present some arguments for the truth."

"Don't do it; that is, not in the way you mean. Comfort that mother by speaking of the loving Saviour into whose presence the little one has gone. Mr. Loomis has asked you to bury his child. Take it for granted that he expects you to speak from your standpoint of the future life, and let your argument be a hidden one. If once you can get them to dwell upon God's love, their infidelity will vanish. Don't openly attack their unbelief."

"Perhaps you are right," replied Mr. Prentice. And so because of one mother's tender sympathy for another in her bereavement, it was no learned and elaborate argument for the authenticity or the inspiration of the Scriptures that was rehearsed in the presence of the friends and neighbors who came together to pay the tribute of love to little Mattie Loomis. The simple talk was indeed a powerful argument for the doctrine of immortality, yet there was not a hint nor a suggestion that it was meant to answer a possible objection. It was a very tender, earnest effort to comfort bereaved hearts with thoughts of a reunion, and of a blissful eternity in the society of the one who had gone on a little in advance.

As Mr. Loomis listened, he said in his heart: "Can this be true—that I shall see my darling again?"

The next day was Sunday, and Mr. Loomis absented himself from home very soon after breakfast. Mrs. Loomis was quite overwhelmed by her bereavement, but she had hoped much from the promise given to the dying child, and after all he had gone off earlier than usual. The disappointment sent her to bed with a nervous headache. About noon Mr. Loomis returned. He found Freddy trying to get dinner.

"Mamma's head is so bad I thought I would try to make a cup of tea for her," explained the boy.

Thanks to the thoughtfulness of Mrs. Winchell and Mrs. Boynton, there was an abundance of well-prepared food, and everything had been put in order the evening before.

With a handiness and a gentleness that surprised his son, Mr. Loomis set to work and made the tea, while Freddy buttered one of Mrs. Winchell's fluffy biscuits, and put it on a plate with a bit of thinly shaved dried beef, and together father and son presented themselves with tea and biscuit before a very astonished woman. It had been so long since Mrs. Loomis had received such attentions from her husband that she could scarcely believe her senses, and I am not sure but the surprise did more towards curing her headache than did the cup of tea. At any rate, the attention soothed her aching heart, and after taking a few swallows of the hot tea and eating a few mouthfuls of the biscuit, she said:

"There, I am better already! I shall get up pretty soon."

"Lie still until Freddy and I get ourselves some dinner, and wait on the children," replied Mr. Loomis.

There was milk and bread and cold chicken, besides pie and cake, all ready, so the getting of their dinner was a very simple affair. Afterwards Freddy brushed up the crumbs, and, according to his mother's directions, packed the few dishes they had used in a neat pile, and turned a pan over them. Then he went into the other room to find his father helping the sick woman to arrange her hair and dress. The Bible had not been remanded to the bureau drawer, but at Louise Harper's suggestion had been left upon the little stand with the Quarternies beside it. Having bolstered his wife up on the couch with pillows, Mr. Loomis drew the stand nearer to her and, bringing a chair for himself, said:

"You remember I promised Mattie that I would find the places for you. But it is so long since I have handled a Bible that I am not sure I can keep the promise." His voice failed, and it was with difficulty that he added: "But I'll try."

And thus it was that then and there family study of God's Word was begun in the Loomis household! Later, Mr. Loomis said:

"I suppose you wonder where I went this morning. I could not sleep last night. I have not slept an hour any night since Mattie left us, and this morning I walked down to the cemetery, and there, on her little grave, I renounced my infidelity, and vowed to live a different life. I am as ignorant as one could possibly be of all that belongs to a Christian life, but one single sentence that I learned in my childhood came back to me this morning. I think it is in the Bible, and I said it over and over, until the unbelief went out of me. It is this: 'Lord, I believe; help thou mine unbelief.'"

Mrs. Loomis was weeping now, but her tears were for joy. Even so early she could see the light shining through the darkness of her bereavement.

As the days and weeks went by, it was evident to every one who came in contact with him that a great and marvellous change had come over Chad Loomis. One morning he called at Mr. Boynton's.

"Sam," he began, speaking in the familiar way to which he had been accustomed from boyhood, "can you give me a job?"

"Why, yes, I think so. I was wondering this morning where I should look for help. The Bartlett's are ripening fast, and ought to be picked right away, and then the corn-cutting will come next. You can go at the pears to-day if you like. I am obliged to go to town, so you will have to work alone this forenoon."

"That is all right! Where shall I find the baskets?"

"In the woodhouse chamber. I'll help you get out the ladders; then I must be off."

Louise sat on the steps at the kitchen door, shelling Lima beans.

"Put in a few extra to-day. Mr. Loomis will take dinner with us," said Mr. Boynton, in passing.

"I think I have enough for all the neighbors!" said Louise, with a merry laugh. "Norah picked a great many more than we need."

"If you do not need to cook them all, let Mr. Loomis take the rest home to-night." Turning to that gentleman, he added: "Our Limas are unusually fine this year, and we may as well share them with our neighbors. Karl Winchell says his are a failure this season, and I told him to send Mike over for a mess. Louise, if he comes while I am away, let him pick from the farther end of the rows."

With such tact did Mr. Boynton make it easy for his neighbor to accept the favor.

As he came back with the basket Mr. Loomis paused a moment to speak to Miss Harper.

"Yes, I am going to work for Mr. Boynton right along. He says he will have work for me all the fall. Miss Harper, I have found out that there are more remarkable things in that Book than I dreamed of. I found where it says, 'If any provide not for his own, and specially for those of his own house, he is worse than an infidel.' Now, I don't want to be worse than I have been, so I am going to try to make my family comfortable—what there is left of them," he added, with a tremor in his voice.

"I am very glad for you, and I am sure Mr. Boynton will help you all he can."

"Indeed, I know he will! Sam is as true as steel! I have known that all the while, though I have ridiculed his ideas—but I guess the ideas were about square."

He hurried away to begin the battle—the battle which was not fought out in a day. Mr. Boynton proved a friend in need, ever on the alert, ready with words of cheer, working by his side whenever it was possible, watching for the hours of weariness and discouragement, and changing the work when one sort seemed likely to become monotonous, now and then taking Mr. Loomis' place in the field, and sending him off with a horse to do an errand. He realized that the habits of indolence which had been growing for years could not be broken off in a moment. Besides, he more than half-suspected that the man was physically weak for lack of nourishing food, so he and his wife were careful to give him plenty of the sort which would build up his system, and take away the craving for stimulants. Chad Loomis had never been called a drunkard, but he had been accustomed to drinking hard cider whenever it came in his way. His neighbor, Carter, had always been very ready to set the pitcher before him.

It was remarkable in how many ways Mr. Boynton found it convenient to lend a hand. He had employed a carpenter for some repairs upon the out-buildings. He said to his neighbor:

"I noticed the clapboards on the east end of your house were many of them loose, and the shingles look broken. Does the roof leak?"

"Well, yes, it does. I have been meaning to fix it these two years back, but haven't got to it. It must be mended before winter."

"Yes, I should think so. I was going to say Miller will be done with the job he is at by ten o'clock, and there are some shingles left. You may as well take old Prince and draw them over with the clapboards that are in the shed, and I will send Miller over to help you. Together you can do quite a piece of work before night. You can drive a nail as well as he can. Put on the new boards as far as they will go."

Later there were some paints left which "might as well go on those new clapboards." And still later Mr. Boynton said:

"Chad, there is a stormshed packed away in the loft of the cowhouse. I shall not use it now that we have enclosed the side verandah with glass. You may as well get it down, and put it up over your door; it will make the house much more comfortable."

Besides these things, Mrs. Boynton was continually saying:

"Mr. Loomis, will you take this basket of fruit to your wife? We have more than we can dispose of." Or, "I promised Madge a birthday treat. If you will give this to Mrs. Loomis to keep out of Madge's sight until tomorrow, it may save me a walk over there in the morning;" and judging from the weight of the basket Mr. Loomis concluded that there was enough in it for a family dinner, and probably he was not far from wrong. Again she would say: "Louise, if you are going for a walk this morning, I wish you would take this slice of steak over to Mrs. Loomis. I don't know what Samuel could have been thinking about when he bought so much."

"I presume he was thinking of the Loomises," responded Louise. "He seems to be thinking of them most of the time lately!"

"Well, if Chad Loomis does regain his manhood and become a respectable member of society, he will have something for which to thank Samuel Boynton," said the wife warmly.

"Perhaps not more than Mr. Loomis' wife will have cause to thank Samuel Boynton's wife," returned Louise, with equal warmth of manner.

"Oh, it is very little I have done for her compared with what Mrs. Winchell is doing."

It is quite remarkable the interest that woman takes in her neighbors. Three months ago she professed to be utterly indifferent to the class of people one finds in country neighborhoods!"

"Mrs. Winchell has been drinking at the Fountain," said Mrs. Boynton, softly.

(To be continued.)

LESSON 8—NOVEMBER 22.

REWARDS OF OBEDIENCE.
Prov. III. 1-17.

Golden Text.—"In all thy ways acknowledge him, and he shall direct thy paths."—Prov. III. 6.

Home Readings.—Monday (November 10), Rewards of Obedience; Prov. III. 1-17. Tuesday, God's word in the heart, Deut. vi. 1-13. Wednesday, Blessings to the obedient, Deut. vi. 17-25. Thursday, The safe way, Prov. III. 19-23. Friday, Despise not discipline, Heb. xii. 1-11. Saturday, Doers of the word, James i. 19-27. Sunday, Friends of Jesus, John xv. 1-14.

EXPOSITORY.

1. "My son"—The common address throughout the book. It is not necessary that it be taken literally. "Forget not my law"—Or, "my teaching." The Oriental loves to put his instruction in the form of advice or counsel. "Law" here refers to instruction or directions in general. "Commandments" may refer to some specific rules, like the moral law.

2. "Length of days . . . shall they add to thee"—This is generally interpreted to mean that obedience to God's law tends to prolong life. Keeping the commandments promotes health.

3. "Mercy and truth"—Two words which are used together very often, and which cover really pretty much all of moral conduct. "Bind them about thy neck"—As the chief ornament in your possession. "Upon the table of thine heart"—As the Ten Commandments were written on tablets of stone.

4. "Good understanding"—A position in which your conduct will be free from false accusations. "Of God and man"—A blessing not always obtainable, yet, when a Christian is gracious and loving he is pretty sure to have favor from men as well as from God.

5. "Trust"—Give yourself up wholly to God. Trust means more than mere repose—the weak upon the strong, the undefended upon the defender. It implies also that we take the Lord's guidance, let him direct our steps. "With all thine heart"—It must be the heart that trusts, just as it is the heart that keeps the commandments. (Ver. 1.) To trust with all our heart is to trust without any fear. "Lean not unto thine own understanding"—We are not wise enough to take care of ourselves, to guide our own feet.

6. "In all thy ways acknowledge him"—Wait for his instructions in every decision. "Direct"—Notice the R. V. margin. It is not that God will cause us to reach the end safely, but that he will make our way thither a smooth and straight one.

7. "Fear the Lord"—Have true reverence for him, which will prevent your thinking yourself wise.

8. "Honor the Lord with thy substance"—By giving of it to his cause. All we have is from God and belongs to him. "The first-fruits of all thine increase"—This the Jewish law required.

9. "So shall thy barns be filled. Prosperity comes to him who thus honors God. "Thy presses"—Vats where the wine was pressed out. "Burst out"—Overflow.

10. "Despise not"—Do not disregard it or misjudge its end. "Reproof"—A word which generally, as here, implies not so much rebuke for wrong courses of action as instruction in the real character of possible action. What is meant is the free and kindly teaching against evil which a father gives to "the son in whom he delighteth."

11. "Findeth wisdom"—Notice the implication that wisdom must be sought for. "That getteth understanding"—The getting is not so easy. The understanding is not given to him by another, but is gotten, drawn out, acquired, by personal study, thought and research.

12. "The merchandise"—The gain which comes from handling it.

13. "More precious"—Worth a greater expenditure of labor and effort. "None of the things thou canst desire"—No material thing can be so valuable.

14. "Riches and honor"—Modern life has taken away wealth from most of those who seek wisdom, but length of days and honor are still theirs.

15. "Ways of pleasantness"—Ways in which there is everything to give delight. "Her paths are peace. Free from conflict, strife, and alarm, producing quietness and peace.

PRACTICAL APPLICATIONS.

1. We should try to have a good memory. Some people forget very easily. They forget their promises. They forget their mercies and benefits. There is a kind of forgetting spoken of in our lesson—forgetting God's law. It is very sad when one's memory fails in this regard. God's law is that which shows us how to live, which marks out the way to please God, the way to be happy, the way home. If one forgets this, what will become of him? Our heart should keep God's commandments, and then we shall be happy and blessed.

2. We should take God for the guide of our life. None of us can take care of ourselves. Bad advice has wrecked many a destiny. Here we are told that we may have the Lord for our confidential friend, acknowledging him in all our ways, and then receiving his direction at every point. We may trust his counsel, for he never advises any one wrongly.

3. It is a great thing to have a friend who will tell us our faults, if he will do it in the right spirit. It is not pleasant to us to hear of them, but if we never do how shall we get cured of them? God corrects us, reproves us, tells us of our faults, not to make us feel bad, but that we may get rid of the faults. There is a good prayer for every young person in the last two verses of the 139th Psalm.

The Christian Life

IN MEMORIAM

Of the late J. D. Phillips, B.A., LL.B., Woodgreen Tabernacle, Toronto, who recently died at the age of 23.

BY REV. A. BROWNING.

"Not dead, but sleepeth," saith the Lord, Asleep in Jesus; but to wake again, For in the morning he shall hear Christ's word, Come forth to meet thy Saviour and thy King.

"Not dead, but sleepeth," echo loving hearts, As brightness fadeth, and the eye grows dim. His life was bright, in dying he departs, Beneath the shadow of the cherubim.

"Not dead, but sleepeth," cries his vacant place In ranks of those who loved him for his love; They never die, who lift aloft their race, Their works do ever follow them above.

"Not dead, but sleepeth," what we saw is dead, Not dead, but living, is the deathless soul; Our eyes are bounded by his narrow bed, His eyes have seen, his feet have reached the goal.

"Not dead, but sleepeth," early gone to rest; His life was short, but labor made it long; As one who lived not but to do his best, Then dying, went to sing the victor's song.

"Not dead, but sleepeth," so the flower-bud dies, When half unfolded; promising and fair, But half its beauty gladdened our poor eyes, Its fragrance only lingered in the air.

So from his grave we turn to living duty; To live is Christ, to die is endless gain. Those who depart to see Christ in his beauty, But we who live will glorify his name.

THEN AND NOW.

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."—Isaiah lv. 13.

Recently one of our ministers visited Dundalk, after an interval of nineteen years, and the delightful change which he witnessed reminded him of the above passage of Scripture. At his weekly prayer-meeting he related what he had seen. Those present suggested that he should send the address to The Christian Guardian for publication, and we have great pleasure in giving it a place in our columns:

A RETROSPECT.

It was our privilege to preach two of the anniversary sermons in the Methodist church in Dundalk on October 25. Just nineteen years ago we spent a few days in the same place, and when we walked up the main street on this late visit we had a striking contrast-picture placed over against that which lived in memory from nineteen years ago. Then the place had but a few straggling, poorly-built, wooden structures, which, as a matter of convenience, served as houses. But, although most of them had been but recently built, they had the appearance of having gone into early decline. Then, there were two small stores, with but a poor stock of goods; a post-office, a blacksmith's shop, and at least two hotels. We have heard that there was one small, poorly-attended church, which stood weeping alone on the commons which served as a goose-pasture.

But these things were not the most striking figures in the mental picture we carried for nearly a score of years. The most vivid remembrance we had was a Saturday night scene about the hotels of this hamlet. The farmers had made their small purchases, and then repaired to the taverns to spend the evening. The bar-rooms were full of smoke and men, and the latter were for the most part full in another sense. Drinking, swearing, telling lewd stories, and fighting, made up the programme of a Saturday night as we remember the few days then spent in Dundalk.

But all this is changed. We arrived again on a Saturday afternoon, and as we walked through the village with a friend we could not refrain from the exclamation, "What hath God wrought." The streets are clean, and the sidewalks are in fine order. The houses of wood are dressed in appropriate colors, and many of the brick structures, both private and public, are worthy of the city. We had the pleasure of visiting several stores, and were surprised to see the quality and quantity of every thing needful for town and country trade.

Methodism is much in evidence in Dundalk. Although other churches are thriving, our church is superb. But, above all, we were struck with the peace and good order everywhere, and at all times. Not a lewd word was heard, and we were informed that this is the usual state of affairs. We have reason to be-

lieve that in Ontario there is no more moral, happy and industrious people than are to be found in this beautiful village, and we must not forget what has brought about such changes in less than a generation. Surely such a change could not have come but for the church of Christ. The school teacher, the Sunday-school worker, and the preacher, with his pulpit and open Bible, have been the mighty leaven which has produced such transformations. All praise to these noble men who have played their part in the past in the reformation of society, thus making every foot of land of more value because happiness is all the more possible.

J. C. SPEER.

REV. GEORGE MULLER.

Rev. George Muller, the distinguished head of the celebrated Bristol Orphanages, is now in his ninety-first year, "with eye undimmed and natural force unabated." He recently gave an address before a vast audience in Bristol, concerning which Dr. Pierson says, "I can deliberately say that, for simple, unpretending eloquence—the eloquence of experience extending through seventy years of daily walk with God—that address far surpassed any other I have ever heard, as also for awe-inspiring and faith-incentive power." The sum of Mr. Muller's works is certainly very vast, in moral and spiritual result probably greater than that of any other living man. He has received, "in answer to prayer, without in a single case directly or indirectly asking any man for a single penny," the enormous sum of \$6,974,000, all of which, except for the barest personal necessities, he has wisely expended in the various forms of his work. He has assisted more than 150 missionaries to enter the foreign field, sixty of whom have been sent from the church that he has gathered, and to which he has long ministered. On his tours of inspection and preaching, he has visited forty-two different countries, having travelled in all over two hundred thousand miles. He has established schools in various countries that accommodate as many as 123,000 pupils, and through these schools many thousands have been converted to God. He has distributed 275,000 Bibles, 1,426,500 New Testaments, 218,000 portions of the Bible, and 21,000 copies of the Psalms. He has sent forth 106,800,000 books, pamphlets and tracts. For the orphan work there have been built, equipped and sustained five massive buildings, accommodating 2,050 orphans and 112 teachers and helpers. One hundred and thirty thousand dollars is expended yearly for the support of the orphans. "This colossal work, the like of which no one man in our generation has ever wrought, is all to be traced to believing prayer." Let us be grateful that this valiant saint, "erect, strong, childlike in manner, Saxon in simplicity, mighty in faith and humble in spirit," still lives to witness to the faithfulness of the prayer-hearing God.—Missionary Review.

CHRISTIAN OLD AGE.

Old age ought to be the most beautiful period of a good life. Yet not always is it so. There are elements in the experience of old age which make it hard to keep the inner life in a state of renewal. The bodily powers are decaying. The senses are growing dull. It is lonely. There is in memory a record of empty cribs and vacant chairs, of sacred mounds in the cemetery. The work of life has dropped from the hands. It is not easy to keep the joy living in the heart in such experiences. Yet that is the problem of true Christian living. While the outward man decays, the inward man should be renewed day by day. This is possible, too, as many Christian old people have proved. Keeping near the heart of Christ is again, as always, the secret. Faith gives a new meaning to life. It is seen no more in its relation to earth and what is gone, but in its relation to immortality and what is to come. The Christian old man's best days are not behind him, but always before him. He is walking, not toward the end, but toward the beginning.—Northwestern.

HOLINESS AS AN EXPERIENCE AND A LIFE.

The great need of the church to-day is that holiness should be preached as an experience. There has been too great a tendency in the preaching and writing of the present day to attempt a definition of theories and processes. It is no wonder that often these theories are pure assumptions, and that those who espouse them defend them by a false psychology and perversions of Scripture. It is well that some of our clearest thinkers have undertaken to correct these errors; but there is a great danger that the discussions will degenerate into a war of words; and that the one part will only strive to expose the errors of those who preach entire

sanctification as a distinct work of grace, while the other part will spend their time and energies denouncing as heretics those who cannot see as they do, and both parties will neglect the work to which they were called, "to spread scriptural holiness over these lands." The poor sheep will starve while the shepherds are quarrelling about the processes of nutrition.

Is there not a better way? We are sure there is. Here is a multitude of souls hungering for a fuller knowledge of God; they would be glad to know that the Lord has made provision for their needs. Yet when we come to them with dogmas which their honest convictions declare are not in harmony with reason or revelation; when we assert that holiness means just this or that which nine-tenths of those who profess it belie in their actions, is it any wonder they turn from us in disgust and despair? But if, instead, we tell them of the boundless love of God, the riches of his grace, the power of his salvation, and that God has prepared something just suited to their needs, and urge them to trust him with all their hearts, and believe his promise true, they will gladly open their hearts to receive all that they have reason to believe God wills to give them.—Rev. W. O. Allen.

SUSTAINED IN DEATH.

To one who observed Archbishop Whately's sufferings, and asked him if he suffered much pain during his last hours on earth, he said: "Some time ago I should have thought it great pain, but now I am enabled to bear it." His intellect was unclouded by illness. He could think and speak. Some one said to him, "You are dying as you have lived, great to the last." The reply was, "I am dying as I lived, in the faith of Jesus." Another said, "What a blessing your glorious intellect is unimpaired." He answered, "Do not call intellect glorious: there is nothing glorious out of Christ!" Another said, "The great fortitude of your character supports you." "No, it is not the fortitude of my character which supports me, but my faith in Christ." With such a witness on his lips and in his acts, Archbishop Whately passed away.—Christian Herald.

"STORY OF MY LIFE."

Mrs. Bella Cook, of New York city, who has been an invalid for thirty years, writes a little "story of her life" in the following words:

"Dear Reader,—I once resided with 2 Tim. iii. 4, and walked in Eph. ii. 2; my conversion at that time is recorded in Eph. ii. 3.

"I heard one day that an inheritance had been purchased for me, and a description of it reached me, you will find it at 1 Pet. i. 4; one who resides in Heb. iv. 14, had purchased it and paid an extraordinary price, but, to say the truth, I did not believe this report, as I was entirely unacquainted with this Man, and long experience had convinced me that strangers never gave favors through love alone, and friends seldom gave favors that cost much. However, I called on 2 Tim. iii. 16, as my own prospects at Eph. ii. 12 were as bad as they could be. I found the house I sought at 2 Cor. v. 1, and the invitations to it, which you see put up at Isa. ii. 2, 3, and by John at vii. 37. They are wonderfully inviting to the poor and needy. The house has only one door at John x. 9, and it was some time before I found it. My permanent address will now be 2 Cor. v. 1, but if you can call any day at Heb. iv. 16, you will meet me and many others; we are in the habit of meeting there daily. If you call, attend to what the servant says at Luke xiv. 22. You can depend upon what he says.

"When 1 Thess. iv. 17 is fulfilled, I expect my home will be in Rev. xxii. 4-6. Rev. v. 9 is the song I shall sing in that day."—Sel.

IT DOES NOT PAY.

It does not pay to hang one citizen because another citizen sells him liquor.

It does not pay to have one citizen confined in the country jail because another citizen sold him liquor.

It does not pay to have one citizen placed in the insane asylum because another citizen sold him liquor.

It does not pay to have fifty working-men ragged in order to have one saloon-keeper dressed in broadcloth, and flush with money.

It does not pay to have ten smart, active, intelligent boys transformed into thieves in order to enable one man to lead an easy life by selling liquor to them.

It does not pay to have fifty working-men and their families live on bone soup and half rations in order that one saloon-keeper may flourish on roast turkey and champagne.—National Temperance Advocate.

The Family

INDIAN SUMMER.

Along the line of smoky hills
The crimson forest stands,
And all the day the blue-jay calls
Throughout the autumn lands

Now, by the brook the maple leans
With all his glory spread,
And all the sumachs on the hills
Have turned their green to red.

Now by great marshes wrapt in mist
Or past some river's mouth,
Throughout the long, still autumn day
Wild birds are flying south.

—W. W. Campbell.

NO ROOM FOR OLD MOTHER.

"Going north, madam?"
"No, ma'am."
"Going south, then?"
"I don't know, ma'am."
"Why, there are only two ways to go."
"I didn't know. I was never on the cars. I'm waiting for a train to go to John."

"John? There is no town called John. Where is it?"

"Oh, John is my son. He's out in Kansas on a claim."

"I am going right to Kansas myself. You intend to visit?"

"No, ma'am."
She said it with a sigh so heart-burdened the stranger was touched.

"John sick?"

"No."

The evasive tone, the look of pain in the furrowed face were noticed by the stylish lady, as the grey head bowed upon the toil-marked hand. She wanted to hear her story; to help her.

"Excuse me—John in trouble?"

"No, no; I'm in trouble. Trouble my old heart never thought to see."

"The train does not come for some time. Here, rest your head upon my cloak."

"You are kind. If my own were so I shouldn't be in trouble to-night."

"What is your trouble? Maybe I can help you."

"It's hard to tell it to strangers, but my old heart is too full to keep it back. When I was left a widow with three children, I thought it was more than I could bear; but it wasn't as bad as this—"

The stranger waited till she recovered her voice to go on.

"I had only the cottage and my willing hands. I toiled early and late all the years till John could help me. Then we kept the girls at school, John and me. They were married not long ago. Married rich, as the world goes. John sold the cottage, sent me to the city to live with them, and he went West to begin for himself. He said we had provided for the girls, and they would provide for me now—"

Her voice choked with emotion. The stranger waited in silence.

"I went to them in the city. I went to Mary's first. She lived in a great house, with servants to wait on her; a house many times larger than the little cottage—but I soon found there wasn't room enough for me—"

The tears stood in the lines on her cheeks. The ticket agent came out softly, stirred the fire, and went back. After a pause she continued:

"I went to Martha's—went with a pain in my heart I never felt before. I was willing to do anything so as not to be a burden. But that wasn't it. I found that they were ashamed of my bent old body and withered face; ashamed of my rough, wrinkled hands made so toiling for them—"

The tears came thick and fast now. The stranger's hand rested caressingly on the gray head.

"At last they told me I must live at a boarding-house, and they'd keep me there. I couldn't say anything back. My heart was too full of pain. I wrote to John what they were going to do. He wrote right back a long, kind letter, for me to come right to him. I always had a home while he had a roof, he said. To come right there and stay as long as I lived. That his mother should never go out to strangers. So I'm going to John. He's got only his rough hands and his great warm heart; but there's room for his old mother—God bless—him—"

The stranger brushed a tear from her fair cheek and waited the conclusion.

"Some day, when I'm gone where I'll never

trouble them again, Mary and Martha will think of it, all. Some day, when the hands that toiled for them are folded and still; when the eyes that watched over them for many a weary night are closed forever; when the little old body, bent with the burdens it bore for them, is put away where it can never shame them—"

The agent drew his hand quickly before his eyes, and went out as if to look for a train. The stranger's jewelled fingers stroked the grey locks, while the tears of sorrow and the tears of sympathy fell together. The weary heart was unburdened. Soothed by a touch of sympathy, the troubled soul yielded to the longing for rest, and she fell asleep. The agent went noiselessly about his duties, that he might not wake her. As the fair stranger watched she saw a smile on the careworn face. The lips moved. She bent down to hear.

"I'm doing it for Mary and Martha. They'll take care of me some time."

She was dreaming of the days in the little cottage—of the fond hopes that inspired her, long before she learned, with a broken heart, that some day she would turn, homeless in the world, to go to John.—L. B. Cake, in Epworth Herald.

INCONVENIENT MEMORIES.

Some men's memories are so retentive as to be an inconvenience to them. If they read something bad or trashy, it haunts them for weeks. Bayard Taylor often complained of the tenacity with which his memory held to the most absurd things. But Bayard Taylor read everything that came his way, and thus degraded his memory to the uses of the pack-horse. Bryant also had a marvellous memory, but he never abused it. Knowing that it never forgot anything, he was fastidious about his reading, and never browsed among unclean or worthless books. His memory, therefore, instead of annoying, soothed and exhilarated him.

When at sea he was always too sick to read much. But such was his familiarity with the English poets that he would beguile the time by reciting page after page from favorite poems. However long the voyage, he never exhausted the resources of his memory. "If allowed a little time," he said, in his later years, "I could recall every line of poetry I have ever written." Young people gifted with a retentive memory should imitate, in their reading, the fastidiousness of Bryant, rather than the voraciousness of Taylor. Now and then a young man or a young woman, when tempted to read a bad book, says to himself: "Oh, I'll only look it through; it won't hurt me." But it will. And the stronger the memory the greater and more lasting will be the injury. The evil which a bad book does lives long after its title is forgotten. It raises bad thoughts and images, which will not down when we bid them.—Ex.

THE CITY HOUSE OF TO-DAY.

The ready-made dwelling—built to rent—in the first half of the century in New York compares with the ready-made dwelling of to-day in the metropolis as the stall of Franklin's time compares with the modern threshing machine. In nothing that is outside the line of the revolutionary inventions of the age has progress made such strides as it has in ministering to the comfort of those who dwell in cities. The rented house of the first half of the century was larger than it has become, but it was a mere empty box after all—usually it was a part of a monotonous row of such boxes. Now such dwellings are tastefully designed, and an effort is made to give each an individual character. Within they are illuminated by great plate-glass windows, decorated with a liberal finish of ornamental hard-wood, fitted with sanitary safeguards in the plumbing and ventilating fixtures, and completed by modern improvements of many useful kinds. In each is a house telephone, with mouth-pieces and electric buttons in every room. The dumb-waiter of such a house reaches to the first bedroom floor, if not to the top of the building.

The mantel-pieces have cabinet tops, and are built above grate fireplaces that contain gas-logs, or false but showy fuel made of asbestos veined with perforated gas-pipes. The doors slide into the walls, so as not to take up any of the too little space in the small modern rooms. A showy china cabinet is a fixture in the breakfast-room, and a refrigerator is built in one of the walls near the kitchen. In madame's bedroom and in her parlor is a cheval-glass. An apron of iron over the kitchen-range promises to rid the house of the smells of cooking, and good draughts for the fires are guaranteed by flues of iron piping instead of brick. Ward-ropes, which are really dress-closets, with great doors, are fixed in the walls, and for the clothing of men the closet drawers of old are turned

into shelves fronted by doors that drop open upon hinges at the bottom thereof. The dining-room has moved up-stairs into the back parlor, and is one-quarter furnished by having a pre-tentious sideboard built in a niche in the walls. Stationary tubs are housed in an annex of the kitchen, and the "fin de siecle" bath-room has become a beautiful chamber, lined and walled with brick, ventilated by an air-shaft and skylight, and fitted with tubs and other equipments that are either porcelain-lined or made of crockery. Electric lights are distributed throughout the house, and all doors to yard and street are doubled, to save coal and the internal heat of the dwelling.

Thus the modern Cornelia is provided with what we may call fixed comforts. But she is not content with these. Therefore, with the modern dwelling goes the man who keeps the street clean by an arrangement with the householders of each block. With it also goes he who attends to the furnace and rolls the ash-barrels out to the curbstone. The private watchman gives first aid to the insufficient police, or the automatic burglar-alarm stands in that relation to him.—Harper's Weekly.

THE SECRET OF SUCCESSFUL ENTERTAINING.

"I do all I know how to do when I see that my table is properly appointed, and my menu correct," I heard a woman say this morning. But there was one among her listeners who could tell her how dull her dinners and evenings were. No one is happy with a hostess who conveys an impression of having done her duty, even all her duty, to the fullest. One likes it no more in hospitality than one does in love. A sense of having done a duty dams many a spring at its source, and nothing refreshing to soul or body can ever flow out afterward.

The woman who apologizes for the little she has must always be a failure when she entertains. Yet her non-success is no greater than that of her sister who is so overwhelmed by her grandeur as never to be able to equal her conditions. There are hostesses in great houses who seem to be no more a part of their surroundings than frightened mice who sit in corners.

The secret, in fact, of success in entertaining is as subtle and elusive as the secret of charm. Yet few things in life, unless it be the way to bring up children, tempt the world into laying down so many laws on the subject, or into framing so many precepts. The secret, however, must always be elusive, because it lies in the power of personality—the personality of host and hostess; and by personality I mean the expression which each individual nature has consciously or unconsciously framed for itself. And in this expression lie tact and taste, generous impulse, kindly feeling, love of others, subordination of self, readiness to give and willingness to receive, power of adaptability, desire for harmony. And these tests of success hold good whether entertaining involves lavish display, in which the unaccustomed are apt to be bewildered, or includes only hospitality extended to those who would otherwise be without shelter.—Harper's Bazaar.

WHEN YOU STUDY, STUDY.

Lord Macaulay, the celebrated historian, was a great student, and when he studied, he studied. He used to get up at five o'clock, and study till nine or ten. He got so he could read Latin and Greek right offhand the same as you can this. He had the power of putting his whole mind on his book. Many people put part of their mind on their work, and the rest on something else. But all this is wrong. Play when you play, and when you study, study. In study all the faculties are needed—reason, to judge of what you read; memory to recollect it; and so with all the rest. Macaulay became one of the most distinguished writers of his time, and it was mainly by dint of this early habit of his, putting his entire mind at the disposal of the work before him. All cannot study alike, but we can all be deeply in earnest in whatever it is that we do, and only downright earnestness will cause us to succeed in life.—Selected.

Hope never hurt any one, never yet interfered with duty; nay, always strengthens to the performance of duty, gives courage, and clears the judgment.—Macdonald.

He began to talk very gently about different sorts of kindness, and that if I wished to be kind like a Christian, I must be kind without hoping for any reward, whether gratitude or anything else. He told me that the best followers of Jesus in all times had tried hard to do everything, however small, for God's sake, and to put themselves away.—Juliana Horatia Ewing.

Children's Corner.

Breakfast Motto.—Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matt. iv. 4.

Weekly Proverb.—Speech is silvern, silence is golden.—Persian.

THE SWINGING CHAIR.

Come, let us make a swinging chair—
And this is how it is:
I hold myself my own left wrist,
And brother he holds his;
We grasp each other's right wrists now
—And make an even square—
And here we have the rockaway,
The little swinging chair.

"Here, now, you bonny Baby Bell,
Come here and take a seat,
We'll carry you across the stones
That hurt your little feet.
Just put one arm around my neck,
And one around our brother—
Oh, don't we have such jolly times
A-playing with each other!"

Their mother said, when they came up—
Their three heads in a row—
"Why, that's a play I used to play
Some twenty years ago!"
"Some twenty years ago!" they cried,
"Can you remember plays
That happened twenty years ago—
That many thousand days?"
—Amy Talbot Dunn.

BE READY.

What I mean by our little verse to-day is, Be on hand, Be punctual. I will tell you a story that will illustrate it. In the place where I live they call ministers Dominies. One day a man said to his minister, "Dominie, that coat of yours is well worn; you had better get a new one." Said his friend, "There is a tailor around the corner. He used to do a good business, but somehow he has been running down, until he is very poor. I wish you would let him make the coat." The minister called on the tailor, and he agreed to have the coat ready by Saturday. Saturday the minister called for it. "Oh, that coat!" said the man; "yes, it ought to have been done to-day, but I have neglected it; but I will have it for sure on Tuesday." The minister did not call until Wednesday. The coat wasn't done yet, and now it was promised for Thursday. On the Saturday following the minister went after it, and found that the tailor had moved. He hunted him up. Said he, "I have been moving;" and that was his excuse. By that time the minister saw why that man didn't get on in the world. What was the matter, children? What did he lack? "Punctuality." He wasn't prompt.—Sel.

A CHILD'S PRAYER.

Little Johnnie lay burning with fever, and becoming very hungry, said: "Aunt Kate, can I have a piece of bread? I am so hungry."
His aunt said: "No, darling; the doctor says it will make you worse."
Then another aunt came in, and was met with the same plaintive cry: "Aunt Alice, give me a piece of bread."
Tears came into the eyes of both ladies, as Aunt Alice said: "No."
In a little while some one else came—probably the mother—only to hear the same pitiful cry. The little boy, finding that his case was hopeless, went to another source of comfort. He, like many boys and girls of larger growth, found that "man's extremity is God's opportunity." Like grown people, when human help failed he turned to God. His parents and teachers had taught him to pray, and the evening incense of prayer and praise went up nightly from the little boy's heart. Now, in his hunger, he remembered the petition, "Give us this day our daily bread." With hungry lips and weak voice, laying his little hands on his breast, he said, earnestly: "Dear Jesus, your poor little boy is starving for a piece of bread; please give it to him. He is so hungry."
Of course, mother and aunts all began to cry; but wonderful to relate, grandma came in, and seeing the state of affairs, said: "Girls, don't you remember the doctor said if Johnnie wanted to eat, we could give him some milk?"
Every one ran to get it. Tender hands raised Johnnie's head and held the cup to his lips, and never did milk go gurgling down a more grateful throat.

Instead of lying down immediately, the child raised his beautiful eyes and said: "Thank you, dear Jesus. It went to the part what hurted." Johnnie is not a story-book boy, made up for this occasion, but a great fellow in his teens now. Then he was about six years old, or may be eight. He was as good a boy as ever delighted the heart of a Sunday-school teacher.

Children, bear in mind the last part of this story—the "Thank you, Jesus." Any of us can beg for a thing; but do we, like Johnnie, always give thanks when the blessing sent goes to "the part what hurted"?

Like little Johnnie, let us go to God with all our wants; and when he answers our prayer, let us be thankful.

THE NEW DOLLY.

Winnie was a wee girl, and with her barrow and rake was having a fine time of it in the garden, when to her surprise she heard Ella Green, who lived in the next house, call out: "Winnie, see, here is my new dolly, look!" And then Ella began to tell what a wonderful doll it was, with blue eyes which opened and shut, and all its clothes could be put on and taken off. To tell the truth, Ella had many dolls which had suffered all sorts of losses—one with an arm gone, another with a leg broken, and one with even its head gone; but a new doll was always a source of great excitement. Winnie stood fixed to the spot, as Ella prattled about this new doll (which she called Angelina), and its lovely garments.

But little Winnie had a story to tell, wee child though she was. She said, "Marjory (her big sister) had dressed a doll all by herself; mother had bought the doll, and had given her lots of things to dress it with, linen, and satin, and lace; and Marjory was going to give this big dolly to a poor little girl, who had lost her leg, and was in the cottage hospital." We are afraid Ella did not care much about this story, because she was so taken up with her new plaything.

We should like to tell our little friends if they want to have ever so many toys, dolls, and playthings, and really enjoy them, they should sometimes give a pretty little toy to a poor little girl or boy who has none. Poor little boys and girls need playthings ever so much more than those children who have so many that they don't know what to do with them all. They are like the little boy who was playing on the hearth-rug, when his mother brought indoors a basket of rosy apples. He asked for one, and his mother gave him one; then he asked for another, and his mother gave it him; then he wanted a third, and his mother gave it him; and his little hands could not hold three all at once, and so he cried, and grumbled at them all. That is the way with all selfish people, whether they are little or big. The way to enjoy anything is to let somebody else share with you.—Sel.

"LEND A HAND."

A small messenger boy, crossing Lafayette Square, in Washington, one Sunday morning, was lugging with both hands a basket containing potted palms and roses. He was a pathetic figure, that little chap, and every one in the park was noticing him. It was such a warm morning, and he at last set the big basket down and looked at it helplessly.

"Tired out, are you, my boy?" came a friendly voice from behind him; and the messenger glanced up at a distinguished looking man.

"Yes, sir."
"Have you far to go?"
"Yes, sir."

"Well, I am going your way; I can help you a bit."

And the gentleman picked up the basket and carried it for some distance, the little chap trudging at his side. As he walked along, the small boy grew confidential, told who he was and where he lived, and finally, in a burst of good comradeship, asked his companion where he lived.

"Just across the street from where I met you," was the answer, as the gentleman slipped a coin in the boy's hand; "in that white house opposite Lafayette Park."

It was the occupant of the White House, the President of the United States, who carried the boy's basket.—Sel.

PRIDE GOETH BEFORE A FALL.

The following anecdote was new many years ago, but will bear repeating. A certain Spanish knight, very poor but proud, as his birth was as high as a king's, arrived late one very dark night at an inn in France. Riding up to the entrance on his forlorn nag, he fell to battering the gate. He finally awakened the landlord, who, peering out into the night, called,

"Who is there?"
"Don Juan Pedro Hernandez Rodriguez de Vellanova, Count of Malofra, Knight Santiago and Alcantara," replied the Spaniard.
"I am very sorry," shouted the landlord, "but I haven't room enough for all those gentlemen you mention." And he slammed the window and retired.—Harper's Round Table.

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EDITORIAL

BAPTISM AND IMMERSION.

On the second page will be found our editorial on "Baptism and Immersion" as printed in the issue of September 23, and the comment of The Canadian Baptist, also Professor Goodspeed's reply. In our previous editorial we confined ourselves, purposely, almost entirely to a simple reproduction of Cremer and the Didache, leaving our readers to judge for themselves, hoping thereby to avoid any sectarian controversy. We expressed ourselves very mildly, and not "sharply," in referring to "Prof. Goodspeed's unbecoming dogmatism and over-confident challenge." When a college professor lays the imputation of "small scholarship," or of being "blinded by prejudice," or of being "carried away by controversial zeal," at the feet of the principals and professors of sister colleges; when Principal Caven and Dr. Sheraton and Chancellor Burwash are left thus benighted; when all who do not agree with Prof. Goodspeed's reading of lexicons and authorities are so characterized, it is a very mild description to say that it is "unbecoming dogmatism." Prof. Goodspeed, in his reply, shifts his ground from the position taken in The Globe. He shifts by narrowing his assertion, and narrowing it to such limits that it has no importance. He now explains his challenge as having "reference to lexicons giving the meaning of baptizo in general Greek literature," and adds to this the argument that "our Lord would use the word in the meaning in which the people were accustomed to understand it." This is a peculiar and convenient method of ignoring the special significance of New Testament Greek. Prof. Goodspeed says: First determine the meaning of the word in classic Greek, and then assume that our Lord used it with that meaning. Prof. Goodspeed knows that there is a distinction in the New Testament between Hellenes and Hellenists, between Greeks and Greek-speaking Jews. He knows that the Old Testament conception colors New Testament Greek, and that Christ and his apostles put new meaning and method, force and vitality into many Greek terms. Therefore, "classic usage" does not settle "New Testament" meanings.

But we must explain more fully Prof. Goodspeed's change of front, and his narrowing of the issue. He says, in his reply, toward its close: "May I add, my confidence in the statement that no classical Greek lexicon can be found which does not give immerse, or does give sprinkle or pour, as the primary meaning of literal water baptism, is based upon a personal examination of all the Greek lexicons in the great British Museum library, and that of Leipsic, Germany."

Let it be noticed that in this assertion the challenge is confined to the "primary meaning" of baptizo. So the challenge dwindles down to the "primary meaning" of the word in "classic Greek," and does not include or settle its New Testament significance. We have never asserted or even hinted that the primary meaning of baptizo, in classic Greek, was anything other than immerse. The "primary meaning" of a word does not settle the scope of its significance or the fulness of its meaning, or its force when applied under special circumstances for special purposes. Prof. Goodspeed refers to Thayer's edition of Grimm as the most recent and the most authoritative lexicon of New Testament Greek. Thayer gives the "primary meaning" of baptizo as "to dip repeatedly"; so we see that the primary meaning might even require more

water and dipping than our Baptist friends practice. We can illustrate the difference between primary and secondary meanings of words most forcibly from Thayer on the very words under discussion. Often a secondary meaning is by far the most frequent and important, and sometimes it is not. Thayer gives the primary meaning of "bapto" as "to dip, to dip in, to immerse," and a secondary meaning he gives is, "to dip into dye, to dye, color." The connection between dipping and dyeing is plain, and the distinctness and particularity of the secondary meaning is unmistakable. Thayer gives the primary meaning of "baptizo" as "to dip repeatedly, to immerse, submerge." This makes the termination "izo" frequentative, so that "bapto" is to dip, and "baptizo" to dip often. Then Thayer gives the secondary meaning of "baptizo" as "to cleanse by dipping or submerging, to wash, to make clean with water; in the middle voice to wash one's self, to bathe." The connection between "dipping often," and washing, cleansing and bathing, is as clear as that between dipping and dyeing. Another meaning of the word is "to overwhelm," as to overwhelm with calamities. Thayer thus lays the foundation in his literary treatment for Cremer's contention and explanation, that the New Testament baptizo links closely to the Old Testament ablutions, and signifies a washing symbolic of purification from sin. Old Testament washings were not submersions, but sprinklings, dippings and pourings. Thayer points out the use of "baptizo" in Mark vii, 4, where it is twice translated "wash," and Prof. Goodspeed would hardly claim submersion there. Thayer also points out the use of "baptizo" in Luke xi, 38, where it is translated "wash," and Prof. Goodspeed would hardly claim submersion there, insisting on the translation, "And as he spake, a certain Pharisee besought him (Jesus) to dine with him, and he went in and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first been immersed before dinner." The washing or baptism referred to was by pouring water over the hands, or the hands and feet. Our own Dr. Blackstock, who recently travelled in Egypt and Palestine, tells of an Eastern meal, with all its ceremonies, and one of them is the washing before eating. A servant comes with a pitcher and basin, and pours water from the pitcher over the hands and into the basin. This is the baptism before meals. We know no better authorities than Thayer's translation and revision of Grimm, which is literary, and Cremer's Biblico-Theological Lexicon, which is religious and theological, and the Didache. Prof. Goodspeed need not be surprised at our use of the Didache, when he himself admits that it shows at least "that a substitute for immersion was permitted at an early date when immersion was impossible." When a Baptist admits so much as that we surely have something to quote. It is clearly shown also, on the second page of this issue, that the force of the evidence in the Didache led Prof. Harnack to revise his contentions concerning baptism by aspersion. Not only does the Didache make it plain that pouring was practised, but the New Testament itself presents cases where some other mode than submersion in running water was observed. Smith's Bible Dictionary, while it admits that immersion was the common mode of baptism with the primitive church, yet says, "It has been noticed that the family of the jailer at Philippi were all baptized in the prison on the night of their conversion (Acts xvi, 33), and that the three thousand converted at Pentecost appear to have been baptized at once; it being hardly likely that in either of these cases immersion should have been possible."

The Didache strongly supports the view that the most frequent form of baptism in the early church was baptism in running water. This we think was by immersion, but not always submersion or burial. Very often the stream or pool, or running water, was too shallow to cover the person easily, and the candidate stepped into the water, and standing in it, had water also poured on the head by the person performing the ceremony. This was proper and accepted immersion. The early Christians were "River Baptists." The Didache shows that "river baptism" was not always convenient, reasonable or possible. In such a case "pouring" is the substitute authorized. The Baptists in Canada do not follow "river baptism." They agree that the use of running water is not convenient or reasonable. They choose to substitute a tank in the church with special garments and rubber clothing. We choose to substitute something that we consider just as scriptural and more reasonable, pouring or sprinkling. We feel free and justified in doing this because we emphasize the symbolic nature of the ceremony. The truth of main importance is not the "water baptism," but the

"Spirit baptism." This is taught in the New Testament statement that there is "one Lord, one faith, one baptism."

We think it wise that this discussion should close with this issue, as we prefer to give prominence to Christian unity rather than sectarian controversy. In the leading editorial of last issue we stated that the Baptists had grown from about one and a half millions in 1860 to nearly three millions in 1880, and the Methodists from somewhat over two and a half millions to five during the same period. We prefer to emphasize facts of achievement and truths of agreement. The Baptists have a history that is worthy and wonderful, and that history, as we interpret it, lays on them an obligation in this age that will not be fulfilled by a narrow and harsh literalism, but by a broad, free and strong spirituality. We wish the Baptists Godspeed.

LEXICONS.

Since making the selections from Robinson's and Ewing's Lexicons, found on the second page, and since writing the above, we have read several lexicons on "baptizo," namely, Parkhurst, Scapula, Schleusner and the Thesaurus, by Alb. H. Stephano. None of these lexicons would support Prof. Goodspeed's original challenge that baptizo, when applied to the use of water, always meant a burial in water. They all give "immerse" as the primary meaning of the word, but not its only meaning, nor necessarily its New Testament meaning. It is best to let the lexicons speak for themselves. Scapula and the Thesaurus are almost the same, the latter being far more extensive, however, in illustrative passages. We choose the Thesaurus and Schleusner as samples of the Greek-Latin lexicons, as Robinson, Ewing, Thayer and Cremer have been used as samples of Greek-English lexicons.

THE THESAURUS—

- Baptizo—Mergo, immergo (immerse).
—Mergo, i.e., submergo (submerge).
—Abluo, lavo (wash), Mark vii; Luke xi.
—Apud Christianos autem baptizem de solenni illo mysterio initiationis, dictum qua Christo initiamur. (Among Christians baptizem is used concerning that mystery of solemn initiation by which we are initiated into Christ.)

SCHLEUSNER—

- Baptizo—Immergo ac intingo, in aquam mergo (immerse). In hac autem significatio nunquam in N. T. sed eo frequentius in Scriptt. Gr. legitur. (In this signification, however, it is not used in the New Testament, but more frequently in the Greek writers.)
—Abluo, lavo, aqua purgo (wash). Sic legitur in N. T. (So it is used in the New Testament.) Mark vii; Luke xi.
—Hinc transfertur ad baptismi ritum solemnem quem Christus instituit. (Hence it is transferred to the solemn rite of baptism which Christ instituted.)

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Church news communications from Manitoba should be sent to Rev. T. Morden, 461 Nellie Avenue, Winnipeg.

WESLEY COLLEGE—SEVERAL ANNIVERSARIES—NEW CHURCHES—BOARD OF MISSIONS AND CONFERENCE SPECIAL COMMITTEE.

The one-hundredth student for this term was registered at Wesley College last week, and the arrival of others is expected. The attendance is now larger than that of last year at the same time, and the record then was ahead of all previous enrollments. Rev. Principal Sparling continues his indefatigable work through the Conference in the interests of the college, and his visits are everywhere appreciated, as shown both by the financial responses of the people to his appeals, and by complimentary expressions given from time to time. The last number of the Oak Lake local paper contains the following paragraph: "Rev. Dr. Sparling, of Wesley College, Winnipeg, preached in the Methodist church on Sunday morning to a good congregation. His sermon was very interesting and instructive, during the course of which he outlined the rise and growth of Wesley College, in whose interests he preached. The reverend gentleman always receives a warm reception in Oak Lake."

ANNIVERSARY AT SIDNEY.

Rev. H. L. Smith, of Sidney, Portage la Prairie District, contributes the following: "The anniversary sermons in connection with the Methodist church here were preached on Sunday, October 13, by Rev. T. B. Wilson, of Carberry, to large congregations. The church was beautifully decorated for the occasion. On the following Wednesday the Ladies' Aid gave a most successful 'Harvest-Home' dinner; dinner being served in the implement shed of the town from six to eight o'clock. After dinner the people adjourned to the church, where they thoroughly enjoyed a trip through the Rockies on a tricycle, with the Rev. G. W.

Dean, of Portage la Prairie, who was aided by a lime-light lantern. Net proceeds of dinner and lecture, \$86.

KEMNAY, BRANDON DISTRICT.

Rev. B. W. Allison sends an account of the Boreford anniversary, Kemnay circuit, held on the 11th and 12th ult. Rev. F. A. August, of Souris, preached. Sunday afternoon and evening, very profitable sermons. On Monday night the tea-meeting was held; it was well attended. After supper the people assembled in the church, and after Mr. Dickie, M.P.P., had taken the chair, a short programme was gone through. Proceeds of Sunday collections and tea were over \$70.

On Sunday, October 13, and the following Monday, the Roseland anniversary was held. Under the unfavorable circumstances that this was held, being disappointed in the preacher of the day, it was quite successful. The Sunday services were well attended, and tea on Monday night was a success. Rev. Thos. Lawson gave a very profitable address at the church after the tea was over. Proceeds of tea and Sunday collections were \$56, and \$34 was raised by a subscription; also, upon the whole, both anniversaries were very successful.

OTHER ANNIVERSARIES.

Fleming, Rev. A. R. Aldridge, B.A., superintendent, Moosomin District. The "Harvest-Home" social and entertainment held in the Methodist church, Fleming, passed off pleasantly on Friday, October 23. The church was well filled and tastefully decorated for the occasion. Mayor Neff, of Moosomin, took the chair, and most of the programme was made up of Moosomin talent. Rev. Thomas Argue, chairman of the district, was one of the speakers.

Hayfield, Brandon District. T. J. Small, missionary. Rev. G. F. McCullagh, of Methven, preached two able sermons on October 18, the occasion of the anniversary of the Methodist church there. On Monday evening a "Harvest-Home" tea-meeting was held, and, as usual, the ladies of the district provided a grand supper, and even excelled anything before in that line. The Brandon Methodist choir provided the music.

Pipestone, Deloraine District. A. P. Halliday, missionary. The Ladies' Aid of the Methodist church, Pipestone, gave a supper and concert on October 22, which was very well patronized by the people of the vicinity. The receipts of the evening were \$40.35; the amount was kindly given towards defraying the expenses of buying new furniture for the parsonage, and building a new stable for the minister's horse.

MISCELLANEOUS ITEMS.

Rev. M. A. Shaver has organized a company of the Boys' Brigade at Oak Lake, Brandon District. The Oak Lake News says that the company numbers about twenty-five members, and is being daily increased; also that the boys, considering the short time they have been drilling, make a very creditable showing.

The Moravian Germans in the Colchester settlement, says the South Edmonton News, are much encouraged by their crops this year. They are making extensive improvements on their farms, and are preparing a very large acreage for next year.

The Daily Journal, of Port Arthur, thus chronicles the departure of an evangelist from that town: "About twenty-five members of the Methodist church, and friends of Mr. W. H. Hesson, gave him a surprise party at his home on Monday evening last, previous to his leaving for the west on an evangelistic tour. Addresses and expressions of best wishes for him on his tour were the order of the evening, and the party's general expression of regret at his departure and absence from them. Mr. Hesson has been selected by the Manitoba Conference to do this work, and left on Tuesday evening. First he will go to Virden, Man., and from there will go to other towns in the province, returning to Port Arthur about Christmas on a visit, then going back to Manitoba to continue his work until spring.

MISSION BOARD MEETING.

The annual meeting of the Mission Board of this Conference was held on Thursday last, October 29, at Portage la Prairie, Rev. G. W. Dean, president of Conference, in the chair. Rev. F. B. Stacey, B.A., chairman of the Crystal City District, was elected secretary. The reports showed that while the amount voted to this Conference by the General Board was about \$20,000, the total of the claims of the different districts was \$30,000, so that only sixty-two per cent. of these claims could be satisfied.

The division was made as follows: For domestic missions, \$2,421; moving expenses of the missionaries, \$1,316; Indian missions, \$18,188. The following basis of payment was adopted: Married men, \$825; single ordained ministers, \$450; probationers, \$375. On this basis the several districts received portions as follows: Winnipeg, \$1,749; Carman, \$58; Crystal City, \$80; Deloraine, \$254; Portage la Prairie, \$512; Neepawa, \$914; Birtle, \$1,304; Brandon, \$377; Moosomin, \$1,247; Regina, \$1,461; Calgary, \$2,270; Edmonton, \$2,125.

The Conference Special Committee met after the adjournment of the Missionary Committee. Besides the chairman of districts, Revs. Dr. Sparling, T. Lawson, G. H. Long, James Woodsworth, Superintendent of Missions, and Prof. A. Stewart, of Wesley College, are members of this committee. Rev. Dr. Maclean, of Neepawa, was appointed secretary of the committee. An invitation from the Quarterly Board of the Portage la Prairie church, to the Conference, to hold its next session in that town was accepted. The ministerial session of the Conference will accordingly open there on the second Wednesday in June, 1897, and the general session on the following Friday. Arrangements were made for the supply of several fields left vacant by removals from various causes.

On Thursday evening a missionary meeting was held, at which stirring addresses were made by Rev. Leo. Gaetz, of Brandon; Mr.

Thomas Nixon, of Winnipeg, and Rev. James Woodworth, of Brandon. The Superintendent of Missions gave figures to show that, while the increase of the population of the province has been seventy-eight per cent. in the past ten years, the Methodist Church has increased variously from 123 to 454 per cent. He showed also, that in 1886 there were in Manitoba only forty charges in all, eleven of which were self-sustaining, and twenty of which received aid from the Missionary Fund to the extent of \$6,333. In 1896 there are ninety-eight fields all told, sixty-one of which support their own ministers, the other thirty-seven last year having cost the society \$7,035, and in other words, twenty-seven per cent. additional domestic work was operated in 1896, with only ten per cent. additional cost to the society.

Another fact noted was that the Manitoba and Northwest Conference contributed last year \$8,180 for missions, so that it is practically self-supporting, and has \$1,145 to the good. Mr. Nixon gave a very profitable address. He is one of the oldest members of Grace church, Winnipeg. Rev. Leonard Gaetz related his experience of twelve years ago, when he settled in the Red Deer country in Alberta. At that time there was only one log cabin to be seen between Calgary and Edmonton; it was built of crooked poles, plastered with mud, and covered with grass, etc. When it rained three days outside, it always rained four days inside. Mr. Gaetz showed the progress that had taken place.

NEW CHURCHES.

The Carman Weekly Standard announces that the dedicatory services in connection with the new Methodist church at Pomeroy will be held on November 15, and continued on November 22.

The Wawanesa World of October 31 had an item to the effect that by a week from Sunday services would be held in the new Methodist church.

The Eastland Methodist church dedication was announced by the Carman Weekly Standard for last Sunday, November 1. Rev. J. M. Harrison, of Cypress River, chairman of the district, was to preach morning and evening; and Rev. H. C. Sutherland, Presbyterian, of Carman, in the afternoon. A united choir of Presbyterians and Methodists was to furnish music. Last evening (Monday) an opening entertainment, tea and concert, was to be given.

The Hamiota Hustler, of the 27th ult., says in Carlingville news collection: Rev. Mr. Hughes, Methodist minister, is comfortably settled in the neat little parsonage built at Blaris. Mr. and Mrs. Hughes have the best wishes of this community, and hope they may be spared to a long life of usefulness.

The Selkirk News Record gives an account of the arrival of the organ of the Methodist church, and its use for the first time on Sunday, October 13, adding: "It is an undoubtedly fine instrument, and, with Mr. Deeks in charge, the musical part of the service will not suffer. The furnace of the same building is in position, and in working order, so that no further inconvenience will be felt by the worshippers on cold mornings."

Rev. J. W. Dickinson, the pastor of the new church has been for some weeks a sufferer in the Winnipeg General Hospital, where he has had to undergo a surgical operation.

The third week of the revival services in Grace church, Winnipeg, has now begun. On Sunday last the hearts of the Christian workers were cheered by the sight of a larger number than ever before rising for prayer, coming out to the front and going into the inquiry-room as requested. At the afternoon men's meeting fifty or more took a stand for Christ. The evangelist, Mr. F. Schiverea, has not spared himself, but has labored day and night with intense earnestness and power for the salvation of souls.

Winnipeg, November 3.

Church News

London, Askin Street Church.—Rev. R. Hobbs, pastor. Sunday, November 1, was a grand day in the history of this church. After extensive improvements, including new seats of the best kind from the Valley City Seating Company, of Dundas, Ont., we held our reopening services. Timely and powerful sermons were preached by Revs. Geo. Jackson, president of the Conference, and James Livingstone, of Aylmer. The pastor and trustees asked for a free-will offering, and to their great delight, and beyond their expectation, about \$750 was taken up. At night the pastor expressed his delight at the liberal response they had made, but stated that the grandest thing of all would be if souls were saved at the reopening services, and nine precious souls came to the altar and sought and found the Lord. What hath God wrought! To him be glory.

Amherstburg, London Conference.—Rev. C. W. Brown, B.D., pastor. Anniversary services of Wesley church, Amherstburg, were held on Sunday, November 1, the pastor preaching morning and evening, and Mrs. H. R. McDonald, of London, in the afternoon, to congregations which taxed the seating capacity of the building. Special interest attached to these services owing to the opening of a new pipe-organ, built by R. S. Williams & Co., and generously donated to the church by Colin Wigle, Esq., the recording steward. It is confidently expected that the use of this instrument will add greatly to the attractiveness of the services of the church. "Praise God, from whom all blessings flow."

Ridgetown, London Conference.—Rev. Jos. Philp, B.D., pastor. "Harvest-Home" sermons were preached on September 27 by the Rev. E. N. Baker, M.A., B.D., of Chatham, and on the

following evening addresses were given by Rev. Messrs. Baker, McVitty, Mallott and Langford. The people were delighted with the services, and the proceeds amounted to \$149.73.

Strathroy, Frank Street Church.—Rev. G. N. Hazen, B.A., pastor. Sunday and Monday, October 25 and 26, witnessed one of the most successful anniversaries in the history of this church. Conductor Snider, of Toronto, preached impressive sermons to large audiences. In the evening the church was packed to the doors, and scores of people could not gain admittance. On Monday evening he gave his excellent lecture, entitled, "Queer People." The genial, earnest Conductor made hosts of friends, and will always be welcomed to Strathroy. The financial results were very encouraging. Five hundred and fifty dollars was realized, \$50 more than was asked for. The pastor is now engaged in special services at the afternoon appointment (Cairngorm). The Holy Spirit has been resting upon these meetings mightily. About twenty-five persons have professed conversion; and what is very interesting about this is the fact that half of these are fathers and mothers—heads of homes. We thank God and take courage.

West Huntingdon, Bay of Quinte Conference.—Rev. R. L. Edwards, pastor. We have just closed a very successful meeting at Moira, in which a large number of clear conversions took place, among whom were several heads of families, some aged persons, and a number of young men found Christ. We were assisted by Rev. J. Cameron, who is a man wholly sanctified to God, and who rightly divides the Word of God, giving a portion of meat to each in due season. We thank God for this glorious work of grace, which is still going on. We are looking and praying for showers of blessing.

Wellington, Bay of Quinte Conference.—The Methodist church and parsonage, with a house adjoining occupied by Mrs. Fone, were burned November 3. The church and parsonage were insured for \$4,500, which will not cover the loss. The cause of the fire is unknown.

Belleville.—Rev. R. Cade, D.D., pastor. The Belleville Intelligencer says: The Holloway Street Methodist church was reopened yesterday (the 11th ult.) with special services after the recent renovation of the interior. The congregations were large at the morning and evening services, and there was a large gathering of young people at the Sunday-school in the afternoon. Rev. W. J. Barkwell, M.A., of Toronto, preached at both services, and addressed the afternoon meeting. He also spoke in the Y. M. C. A. rooms at 4.30 p.m. The sermons were appropriate, and calculated to afford food for reflection. The pastor, Rev. Dr. Cade, asked for \$300 to pay for renovation, and received about \$350.

Hilton, Bay of Quinte Conference.—Rev. W. D. P. Wilson, pastor. The dedication of the new church took place on Sunday, October 13. The entire services were eminently successful. The church is a fine brick structure, commodious and conveniently situated, meeting all the requirements of the neighborhood, supplying a long-felt want. The old church being no longer habitable, a new one was a necessity. The services were conducted by Rev. Wm. Johnston, chairman of the district; Rev. Amos Campbell, of Belleville, and the pastor, Rev. Amos Campbell's sermon in the morning was one of great power, and many of his friends remarked at the close of the service that "he had lost none of his old-time vigor." Rev. Wm. Johnston occupied the pulpit in the afternoon and evening. His sermons were thoughtful and earnest, and were greatly enjoyed by the large congregations assembled. On Monday evening following, Rev. Dr. Cade, of Holloway Street, Belleville, delivered his popular lecture, "Our Empire," to a full house. Dr. Cade is an eloquent speaker, and electrified the large and attentive congregation. Through the financial ability of Rev. A. Campbell, who directed the financial part, and the great liberality of our people, the entire cost of erection was provided for, and a handsome surplus in our treasury. Our missionary meetings were attended with equal success. Rev. S. A. Duprau preached the sermons, and they were able and appropriate, and the people responded liberally, and the result is the givings are in excess of the previous year.

Renfrew Circuit, Montreal Conference.—Rev. J. Webster, pastor, writes: We have just closed a special meeting at Horton, my afternoon appointment. Bros. Ellis, Newton, Bromley and our chairman, Rev. H. Cairns, assisted. A blessed work was done, especially among the members of the church. The Official Board have raised the minister's salary to \$900.

North Wakefield, Montreal Conference.—Rev. H. W. Burnett, S.T.L., pastor. We are in the midst of a blessed revival at our Lowe appointment. The congregations have been very large, the whole community seems to be moved by the deep spiritual interest in the meetings; twenty-five have professed conversion, many of them heads of families."

Brockville, George Street Church, Montreal Conference.—Rev. W. G. Henderson, pastor. Since Conference there has been marked advances all along the line of church work, the congregations have largely increased, the offerings and loose collections have so augmented that the Official Board at their last meeting voted an increase in the salary of the pastor, also have procured a new parsonage, which is one of the most pleasant homes in the town. Mr. Henderson is very popular with all classes. Sunday, November 1, was set apart as a congregational thanksgiving day. The Epworth League took charge of decorating the interior of the church in a most artistic manner with fruits, grains, vegetables and plants, which made the interior of the edifice beautiful. The congregations were very large; at night the church was packed up-stairs and down, and not a few were turned away. The subject was the

labor question, the text being taken from Jeremiah xxii. 13, "Woe unto him that buildeth his house by unrighteousness," etc. The speaker made an earnest appeal for the working classes. The audience was exhorted to obey the golden rule, and "do unto others as they would that others should do unto them."

Ingersoll, Charles Street, Hamilton Conference.—Rev. T. J. Atkins, pastor. Special and interesting services were conducted on Sunday, November 1. The sermons by the popular pastor, Rev. T. J. Atkins, were eloquent efforts, especially at the evening service, the subject being, "The Hero of the Ages." The choir, under the leadership of Mrs. A. Waterhouse, furnished capital music, and did themselves credit. A special collection of \$110 had been asked for, and in response \$130 was laid on the plates.

Toronto, Berean Church.—The pastor, Rev. E. Rowe, commenced evangelistic services, having Evangelist Dunnett and the Canadian Gospel Singers for his assistants. Services will be continued during the week.

Toronto, Queen Street. The services last Sunday were in aid of missions. Rev. R. P. Bowles, B.D., and Dr. Henderson officiated.

Toronto, Sherbourne Street.—Rev. R. P. Bowles, B.D., pastor. Anniversary services were celebrated last Sabbath. Dr. Henderson and the pastor preached.

Toronto, Central Church.—Rev. G. J. Bishop, pastor. Last Sunday the Sunday-school anniversary took place. Revs. Dr. Hart, from China, C. O. Johnston, and the pastor, officiated.

Personals

Rev. J. J. Rae, Peterboro', has accepted the call to Bowmanville.

Rev. J. Dyke, of Edmonton, is Bible Society agent in Regina, N.W.T.

Rev. G. W. Dewey, of Mount Albert, has been invited to Aurora church for next Conference year.

Rev. A. L. Gee, Ph.D., Emerald Street church, Hamilton, has been invited to remain a third year.

Rev. F. H. Pickles has been appointed evangelist in the New Brunswick and P. E. Island Conference.

Our readers will be delighted to learn that Dr. Griffin is improving, and hopes soon to be able to leave his room.

Rev. J. Edge, of North Street church, Goderich, has accepted the invitation of his Official Board to remain a fourth year.

Rev. Jos. Philp, B.D., of Ridgetown, has accepted the invitation of his Official Board to continue as their pastor the fourth year.

Rev. Dr. Ross has accepted the official invitation of Wellington Street church, Brantford, to remain a fourth year on that station.

The Book Steward occupied the pulpit of Parkdale church on Sunday last in the morning, and the Editor of The Guardian in the evening.

Rev. W. Elliott, missionary at Toyama, Japan, says that during a storm the water rose in his house to the height of five feet. Happily the family escaped.

Mr. Victor Burton, of a celebrated brewer's firm in London, has become a teetotaler, and withdrawn from the firm, forfeiting thereby his right to £1,000,000.

Dr. John Watson (Ian MacLaren) for some cause did not preach during the whole of his late tour in the United States and Canada. Great disappointment is felt at his course.

Mrs. (Rev.) Burnett was recently the recipient of a beautiful watch by friends at the Masham appointment, North Wakefield Circuit, for the singing which she rendered at special services.

Rev. Dr. Robertson, Superintendent of Presbyterian Missions in the Northwest Territories, has gone to the Old Country, and while there will induce as many people as possible to migrate to Canada.

Rev. Mr. Inglis, Assistant Provincial Librarian, is still confined to his bed, as a result of being run down by a bicyclist two months ago. His physician states that he will be laid up for some weeks yet.

Rev. Dr. Griffiths, of Brockville, preached anniversary sermons in the Methodist church, Morrisburg, October 25, and delivered his lecture the following evening on "Character-Building." All were delighted.

Rev. J. C. Bell, pastor of Wellington church, was a great loser by the recent fire which destroyed the church and parsonage, as only a small portion of his household effects were saved, and he carried no insurance.

Mr. E. Stephenson, who has been caretaker of the Methodist church at Norwich for ten years, was recently presented with a purse containing \$35. He has gone to spend the winter with his brother at Sheridan.

Rev. R. B. Beynon, B.A., recently preached a series of sermons on the "Temptations of Christ." The Markdale Standard says that "they were characterized by logic, close inductive reasoning power, and eloquence."

Rev. R. Cade, D.D.—The Belleville Intelligencer says: Under the pastorate of Rev. Dr. Cade, Holloway Street church, has progressed most favorably, and its prosperity is a reason for congratulation to both pastor and people.

Rev. W. N. Ferguson, sub-agent of the British and Foreign Bible Society, was married September 12, in the cathedral, Shanghai, China, to Miss Sadie Duncan, daughter of W. Duncan, Esq., by the Rev. Mr. Welsh, after which they repaired to the home of Rev. Mr. and Mrs. Bonfield, to partake of refreshments, and wish the newly-wedded all prosperity.

Dr. W. S. Philp, son of the Rev. John Philp, D.D. Hamilton, has located in Los Angeles, California. He is delighted with the climate, and has an encouraging outlook in his profession. His advertisement appears in another column.

Rev. Dr. Scott sends this encouraging item from Japan: "A young Buddhist priest, dissatisfied with Buddhism, has become an earnest inquirer. He attends the services regularly, and in the school is studying English, as well as other branches."

Miss Slack, secretary of the W. C. T. U., preached in Mountain Street Methodist church, Montreal, November 1. The distinguished lady also delivered temperance lectures in the same and other churches. All who heard her were greatly pleased.

Rev. W. Huckle, of Pittsburg, Penn., of the M. E. Church, is about to visit Canada, and may remain for some time, as he is to deliver one or more lectures in the Pavilion, Toronto. His services can be secured either for the pulpit or the platform. His present address is 437 Carson Street, Pittsburg.

Heroic Female Missionaries.—Two lady missionaries started for Kofu, Japan. Part of their road led through a mountain pass, where a stream runs. The road was submerged, and those heroic ladies of our own Woman's Missionary Society were obliged to walk one mile and a half through water more than two feet deep, while the current was so rapid that all the strength they could command was needed to withstand its force.

Dr. Scott, Dean of Theology at the Elwa Gakko, says, respecting the students in Japan. "They are very bright and eager to learn. It is not surprising that there should be great ignorance of Christian truths, but there is no ignorance of the methods by which to test to the very utmost the teacher's knowledge of Christianity, and no lack of a keen, strong spirit of inquiry that will not be easily satisfied with anything short of solid truth."

Mr. and Mrs. W. A. Luke, of Wesley church choir, Toronto, who have recently been united in the bonds of matrimony, were taken by surprise on the evening of October 30, by being invited to the lecture-room of the church, after choir practice, where a social entertainment was held in their honor, and two beautiful chairs, elaborately and artistically finished, were presented them. The occasion was one of real enjoyment.

November 8, Revs. Dr. Potts and Dr. John Burwash preached in the Metropolitan church on behalf of the Educational Society. Dr. Potts also preached in Euclid Avenue church in the evening for the same object. The General Conference insists that all probationers for the ministry must attend college two years. This increases the claims of the society, but the income of the past year will only allow loans to the amount of \$30 to each theological student.

Mr. Edmund Cecil Shorey and Miss Augusta Gertrude, daughter of Mr. Bidwell Lasher of Sillsville, Adolphustown Circuit, were married at the residence of the bride's parents, by Rev. E. S. Shorey, father of the bridegroom. The happy couple, after partaking of a bounteous repast, were the recipients of several valuable presents, and then proceeded on their journey to Kohala, Hawaiian Islands, which is to be their home.

Major McKinley, who has been elected to the Presidency of the United States, is an active member and local preacher in the M. E. Church. At the last General Conference, held in Cleveland, Ohio, not far from the President's home, a series of popular lectures were delivered, one of which was by the distinguished gentleman, whom a majority of his citizens have elected to the highest position in their possession.

Rev. Henry Harris, superannuated minister, died at Toronto, November 6, aged sixty-five years. He was in the ministry thirty-eight years, first as a Primitive Methodist in England, and afterwards in Canada. When stationed in Toronto-Parliament Street church was erected under his superintendence. He took great interest in all social questions, and often exhibited practical sympathy with the Salvation Army. About eight years ago he was visited with successive strokes of paralysis, which deprived him of speech, and confined him to the house. Further notice may be expected.

Miss Kay, of Manchester, who died in December last, by her will bequeathed legacies amounting to \$8,500 to several religious institutions, and the various sums have just been paid. The following Wesleyan funds have been benefited: Foreign Missions, \$2,500; Education Fund, \$500; Didsbury College, \$500; Work-Out Ministers' Fund, \$500; Children's Orphanage, \$500—all free of legacy duty. These benefactions were not to be payable until the death of Miss Kay's sister, Mrs. Thomas Warner Hall, of London, but that lady has generously consented that they be paid at once.

Rev. William Ames, of Woodstock, Ont., was ordained about 1840. A correspondent sends us an extract from a letter written about ten days ago by Rev. Mr. Ames, and it shows that he is yet doing active work: "A week ago last Sabbath I was on old historic ground. At Cayuga, the county town of Haldimand, I laid the foundation of Methodism fifty-two years ago by preaching the first Methodist sermon in a school-house about twelve feet square. One or two who remembered the school-house asked me if I could stand straight up in it. Now we have a first-class church and parsonage. There are capital school-houses, Collegiate Institute, etc. I preached three missionary sermons last week without feeling particularly tired. Next Sabbath I expect to preach anniversary sermons at Newark, about fourteen miles from here; and the following Sabbath to conduct quarterly meetings at Woodbury, a place about the same distance in another direction."

Correspondence

Albert College.

The sudden and terrible death of L. W. Yeomans, Esq., one of Belleville's aldermen, and Bursar of Albert College, is seriously felt in these parts, not only as a great loss to the city and to the community at large, but as a heavy blow falling upon our Albert College, which Institution Mr. Yeomans had taken to his heart with all the ardor of a loyal affection, and all the energy of a Christian man of business. During the recent enlargements and improvements that had been set on foot by the splendid benefaction of Mr. Hart A. Massey, the example and zeal of Bro. Yeomans incited the city of Belleville to an unparalleled liberality in their voluntary subscription of some \$18,000 to this end, so as to supply the college with facilities never before enjoyed. As Bursar of the college, Mr. Yeomans, awaiting the payment of the subscription, was carrying a considerable amount upon personal responsibility, some of which has fallen due since his death. At a meeting of the Executive Committee of the Board of Management of the college held on the 23th ult., to ascertain the condition of the finances, and provide for emergencies, Mr. W. N. Gordon, of Belleville, was appointed acting Bursar, and authorized to receive payments on subscription, and meet pressing demands. It can scarcely be expected that either the Executive Committee or Brother Gordon should undertake to carry the college liabilities, as did Bro. Yeomans, on personal responsibility. E. D. O'Flynn, Esq., chairman of the Executive, seeing this, gave a cheque for \$600 at once, for the balance of his subscription of \$1,000, which balance is not yet due in full for three years. The Executive Committee greatly appreciated this prompt and generous action on the part of Bro. O'Flynn, and felt that there are other friends of the college, and contributors to its funds, who, if they saw the whole case, would gladly imitate his example, and immediately put at the disposal of the committee the entire amount of their subscriptions respectively. And some, in the face of such a calamity, and under the pressure of such a need, might do more. All amounts should be forwarded at the earliest possible date to the acting Bursar, W. N. Gordon, Esq., Belleville. Bro. Gordon, under a sense of duty, at the solicitation of the brethren, for the time being at least, takes this work upon him in this hour of sore bereavement, and he should have, without stint or hesitancy, the cordial support and effective aid of every friend of Albert College.

A. CARMAN.

Letter From China.

The Chinese are as full of superstition as an egg is of meat. We had to cut down a small tree the other day to make room for a building. The carpenter remarked that "if we Chinese wanted to cut down a tree, we should first have to call in a geomancer, to say whether it might not be unlucky." When the Chinese build a house, the carpenters get the timbers all ready, but a lucky day and hour must be selected for the raising of the frame. It may be midnight, but that is a small matter, so long as the hour is lucky. Many ceremonies attend the actual raising. A fowl is always killed and offered in sacrifice, some of its blood being sprinkled upon one of the most important beams. After the frame is up and securely pinned together, the owner is always expected to give a feast to the workmen. Sometimes they are stingy and won't give the feast. But in such cases the workmen may take a deep, dark revenge. Two very small figures of men are carved and placed on one of the top-most beams, where they cannot be seen. Two or three dice are placed between the figures with the losing sides up! Luck departs forthwith from the stingy builder, and all manner of calamities will continue to fall upon him until he discovers and removes the cause.

It is a most astonishing thing to our workmen and neighbors that we never select a lucky day for beginning to dig for the foundations of a house, or for erecting a frame, or for moving. We are utterly reckless in starting on a journey, and in returning home, on days that in the case of a Chinaman would bring untold calamities upon him. We are reminded of the unlucky Friday, and the unlucky number thirteen, at home, only those civilized (?) superstitions look so much more ridiculous when placed alongside these of heathen China.

Mr. Hartwell left for Shanghai August 17, leaving me more than busy for several months to come. Sunday services in our new chapel continue to be well attended—from one to three hundred or more people—probably averaging over two hundred people every Sunday.

The day-school has not many pupils just now; many of them sick; more will come in cooler weather. We have one most promising boarding pupil. The intense heat is gone. We are deeply grateful to the Giver of all good for cool nights and comfortable days once more.

OMAR L. KILBORN.

Chentu, Sz-Chuan, China, August 31, 1896.

The Deaf and Dumb.

Amongst our public institutions there is none better conducted than that of the Provincial Deaf and Dumb Institute at Belleville. Mr. R. Matheson, who has been the principal for many years, has special qualifications for the important position, so much so that the wisdom of his administration has never been called in question by either the Government or the Opposition.

The following items, clipped from recent issues of the Belleville newspapers, have called

our attention to the work being done in this model school and home:

"The Rev. C. E. McIntyre, of Bridge Street Methodist church, has evinced quite an interest in the children at the Deaf and Dumb Institution belonging to his denomination, of whom there are ninety-nine. Mr. McIntyre purposes arranging with some of the other Methodist ministers in Belleville, so that the children may have a lecture from some one of them every two or three weeks."

"The religious denominations are represented in the Deaf and Dumb Institution as follows: Methodist, 99; Presbyterian, 55; Roman Catholic, 43; English Church, 38; Baptist 12; Lutheran, 2; Mennonite, 4; Christian, 3; Brethren in Christ, 1; Evangelical Church, 2; Disciples of Christ, 1; Salvation Army, 1; Latter Day Saints, 1; Unknown, 2.—Total, 264." COM.

Church News

Wellman's, Bay of Quinte Conference.—The anniversary services on October 25 and 26 were in every respect a success. Rev. D. Balfour, of Marmora, preached both morning and evening. The sermons were highly instructive, and were appreciated by very large congregations. On Monday evening the tea was served in the Orange Hall, and for quantity and quality we never saw anything better come from the hands of the ladies. After tea a lengthy and interesting programme was gone through, consisting of speeches from Revs. G. Nickle, of Ivanhoe; J. Watson, B.A., student of Queen's College; J. Moore, M.A., of Burnbrae, and C. L. Thompson, of Stirling. The Methodist choir from Stirling rendered excellent music, and Mr. Pearce, of Marmora, gave us two excellent songs. On Tuesday evening a social was held, which was well patronized. The amount realized at the services was about \$66.

Belleville, Bridge Street.—Rev. C. E. McIntyre, pastor. The seventy-fourth anniversary of the Sunday-school of Bridge Street Methodist church was celebrated on November 1. The Rev. W. F. Wilson, pastor of Trinity Methodist church, Toronto, preached at morning and evening services, and addressed the Sunday-school at its opening in the afternoon.

Bobcaygeon, Bay of Quinte Conference.—Rev. J. W. Shier, pastor. The anniversary services of the Providence appointment were held on October 18 and 19. On the Sabbath two excellent services were conducted by the Rev. T. P. Steel, of Fenelon Falls, formerly a pastor on this circuit. On Monday tea was served, and afterwards a concert was given. The chief feature of the programme was a lecture by the Rev. N. Hill, on the subject, "Sins of the Pew," which was treated in an able manner. The proceeds amounted to \$65, which places the church out of debt, with a few dollars to the good. The people of Providence have handled the finances of the church well, and deserve credit in having their church free of any encumbrance.

Bobcaygeon, Zion Appointment, Bay of Quinte Conference.—We have just closed a series of special services which lasted four weeks. A great interest was manifested in the work, and we believe a great awakening in the religious experience of believers will be the manifest result of this effort. The other appointments are praying for a general revival of the work on this circuit. The Epworth League is doing good work, under the energetic and prayerful guidance of the Rev. S. C. Moore, junior pastor. We have begun a children's meeting, and now have an enrollment of forty. We are looking forward to showers of divine grace.

Gooderham, Bay of Quinte Conference.—Rev. A. Coone, pastor. The new church was dedicated on October 18. Rev. J. W. Shier preached morning and evening, and addressed the Sabbath-school in the afternoon. The friends were pleased with the success.

Belmont, London Conference.—Rev. T. Jackson, pastor. On October 4 the anniversary was held. Rev. S. W. Muxworthy, of Charing Cross, formerly pastor of this congregation, preached morning and evening, and on both occasions the congregations were very large, particularly in the evening, when the edifice was filled to its utmost capacity, and many were compelled to go away. The collections amounted to \$75, and no tea-meeting was held. Rev. Thomas Jackson, the pastor, and the congregation are to be congratulated on the success of this, their seventh anniversary.—Belmont Times.

Kirkton, London Conference.—Rev. T. J. Snowden, Ph.B., pastor. Our church anniversary services at Anderson church were held on October 18 and 19. Rev. Dr. Hannon preached on Sabbath morning and evening eloquent sermons to the spiritual profit and edification of the large congregations. On Monday evening our annual tea-meeting was held. The musical part of the programme was ably rendered by a large orchestra, who kindly came to our assistance from the Methodist church, St. Mary's. Though we were disappointed in not having a larger number of invited speakers, yet the Rev. Messrs. Jewitt, of Elmville; Down, of Indiana M. E. Conference; Nethercott, and Dr. Rivers, of Woodham, gave excellent addresses and recitations. Mr. McLeod, of The Argus, St. Mary's, did us good service as chairman. Proceeds, \$75.

Forest, London Conference.—Rev. R. Whiting, B.A., pastor. At the church anniversary on Sunday morning, October 25, there was a large congregation present, and Rev. Geo. W. Henderson, chairman of the Sarnia District, preached an earnest and impressive sermon from the words found in the third chapter of second Corinthians and the ninth verse, "For we are laborers together with God;" or, as it is rendered in the Revised Version, "Co-workers

with God," emphasizing the fact that though with God all things are possible, yet he requires the co-operation of the human with the divine in perfecting his plans. At the evening service the church was literally packed, the gallery, aisles and all available space filled, and again the speaker of the morning gave an excellent discourse, taking his text from John 1. 6, "There was a man sent from God whose name was John." Both morning and evening the choir rendered special anthems in a most acceptable manner. On Monday evening tea was served in the lecture-room, when an unusually large number took part. For three hours, from five to eight, the efficient staff of waiters were kept busy refilling the tables and promptly serving the guests as they arrived. At this part of the programme, as well as at the intellectual feast that followed, all were splendidly entertained. Shortly after eight o'clock all repaired to the body of the church; Rev. R. Whiting, pastor of the church, called upon the choir and congregation to sing, "Onward, Christian Soldiers," after which Rev. J. Pritchard led in prayer. The choir then sang, "Great is the Lord, and Greatly to be Praised." Mr. Whiting touchingly referred to two clergymen (Rev. J. Whiting, the present pastor's father, and Rev. D. Carscadden), who were present at the anniversary last year, but have since been called to their reward. In words of tender sympathy he also expressed regret at the cause of Rev. Joshua Stanfield's absence, a sad affliction having befallen him in the death of his eldest son by drowning on Saturday last near his home in Port Huron. The programme as arranged was then continued as follows: Address, Rev. C. N. Mitchell; selection by the choir; address, Rev. Dr. Hindley; anthem by the choir, "Oh, Come, Let us Sing unto the Lord;" address, Rev. J. Pritchard; choir, "Oh, Praise the Lord all ye Nations;" address, Mr. Henderson. Mr. Mitchell, in earnest words, pointed to the great work to be done by the young in the approaching century to extend the kingdom of Christ. Dr. Hindley closed an interesting address with an urgent appeal to all to be ready when the temperance plebiscite should be presented to Ontario, to forget all sectarian, political and national differences, and join hands against the liquor traffic, this destroyer of our age. Mr. Pritchard made a few brief remarks on the duty of removing church debts, the success of which depends on individual effort and energy. Mr. Henderson followed the line laid by Mr. Mitchell, and after referring to the difference between workers and croakers, and workers and critics, by illustrations showed how little ones can work for Christ as he expects every boy and girl to work for him. At the same time he pointed out the serious mistake of the younger ones taking the place of the older, as there was a work for all. The programme was brought to a close by singing the doxology, and the benediction pronounced by Mr. Henderson. The noble sum of \$315 was received.

First Church, London.—Rev. G. Daniel, Ph.D., pastor. On Sunday, November 1, Rev. D. Millburn, Chaplain of the Senate, Washington, D.C., preached morning and evening to crowded congregations. As usual, the blind man was truly eloquent. The collections, added to those of the two preceding Sabbaths, amounted to \$5,000.

Dorchester Station, London Conference.—Rev. R. Redmond, pastor. The friends of Dorchester Station church are greatly elated over the success of their church anniversary, which was held on Sunday and Monday, October 25 and 26. The weather was beautiful, resplendent with autumn glory, and on the Sabbath morn, 25th, the yellow tinge of the morning sun, with the almost breathless quiet of nature itself, inspired devotion. Rev. Thomas Jackson, Belmont, preached in the morning. Bro. Jackson has lost none of his old-time fervor in his Master's cause. The afternoon service was conducted by Rev. J. Kennedy, a former pastor, and greatly beloved. The large church was filled. In the evening again the church was filled to overflowing to hear another former pastor, Rev. J. E. Moore, of Dutton, who was on the circuit when the church was built seven years ago. The tea-meeting was one long to be remembered. The speeches from Bros. Clement, Kennedy, Kay, Moore and Wickett, as well as our chairman, the pastor, Mr. Redmond, were all highly elevating and greatly esteemed. This was called a model tea-meeting. Proceeds net, nearly \$120. The special services being held in the North Oxford appointment are growing in interest daily; about twenty have given themselves to Christ already, and many anxious ones are yet expected to strike for home and heaven.

Hamilton, Wesley Church.—Rev. J. Philp, D.D., pastor. During the past month the Rev. I. H. Elliott, of Rochester, has been associated with the pastor, Rev. Dr. Philp, in a series of revival services in this church. Mr. Elliott, with his long experience as General Secretary of the Y. M. C. A. in Minneapolis, and his evangelistic work, for some years with Mr. Moody and Dr. Chapman, possesses eminent qualifications as an evangelist. His expositions of truth are clear and forcible, and his appeals earnest and searching. His methods, while somewhat new, are calculated to awaken interest and lead to definite results. For nearly four weeks services were held afternoon and evening. During that time over 300 expressed their desire for salvation—very many of whom, we believe, consciously accepted Christ. Apart from the ingathering which has followed this work of grace, the church has been reached and stirred in such a way as is seldom seen. Every night about sixty ushers were in their places ready for the evangelist's call, and on the platform a band of fifty of the young people of the church led in song, under the leadership of Mr. Ohlenschläger, a consecrated soloist. The ladies gave themselves to visiting, and guided by the pastor, sought out those who had given evidence of a desire for salvation. Rally day, October 15, was a new feature. Over thirty half-

hour prayer-meetings were conducted in different parts of the city at 9 a.m. At ten o'clock a preaching service was held in the lecture-hall; at 2.45 p.m. a ladies' prayer-meeting; at 3.30 another service, especially for workers, and at 7.45 the evangelistic service, commencing with song. The influence of this day was far-reaching. The blessing arising from it was wonderful and abiding. The farewell meeting, held on Tuesday evening last, was deeply impressive—a fitting close to a most effective series of evangelistic services.

Bridgeburg, Hamilton Conference.—Rev. Dr. Orme, pastor. The anniversary services in the Methodist church on Sunday and Monday were of a very interesting and profitable nature. On Sunday, October 18, Rev. H. J. Livingstone conducted both services, and sang two sacred solos, which were highly appreciated. On Sunday and Monday evening a thank-offering of \$100 was asked for, instead of holding the usual tea, which was more than responded to, the offerings amounting to \$132.10. An excellent programme was given, the pastor, Rev. Dr. Orme, occupying the chair. The church was filled, and Mr. Livingstone was given a right royal reception by his old congregation. The programme included recitations by Rev. Mr. Morris, an address by Rev. Mr. Langill, selections by the choir. Mr. Park, of Buffalo; Chas. Vahey and Rev. Mr. Livingstone sang several trios, and Messrs. Park and Rev. Mr. Livingstone, solos; Mrs. Orme also sang a solo. When the results of the offering were announced at the close, the audience rose and sang, "All Hail the Power of Jesus' Name," and "Praise God, from Whom all Blessings Flow." The work in the Methodist church here, as well as at Fort Erie and Amigari, is proving very successful, and the membership is gradually increasing in all three places.

Toronto, Berkeley Street.—Rev. J. Odery, pastor. Services were held in Berkeley Street Methodist church November 1, in commemoration of the fifty-ninth anniversary of the Sabbath-school. At each service large congregations were present. The Rev. V. H. Emory preached in the morning, Mr. J. L. Hughes addressed a mass-meeting in the afternoon, and in the evening Rev. W. S. Blackie, a native Indian, occupied the pulpit. Hundreds of people were turned away, and many who obtained admission were compelled to stand throughout. Mr. Blackie gave a very interesting address, dealing with missionary work in the Northwest, where he labored for some time. A trained choir of children, under Mr. Bowden, rendered appropriate selections at the services.

Toronto, Trinity Church.—Rev. W. F. Wilson, pastor. The anniversary services of the Sunday-school were held November 1. More than five hundred pupils of the Sunday-school took part in the musical programme, and the effect of so many children singing in unison was very pleasing. The Rev. C. E. McIntyre, of the Bridge Street Methodist church, Belleville, occupied the pulpit both morning and evening.

Toronto, Clinton Street.—Rev. W. A. Rodwell, pastor. Thirty-three new members were received into church fellowship at Clinton Street Methodist church on Sunday evening, November 1, at the sacramental service. The church is prospering in every department, and pastor and people are united, thankful and encouraged.

Toronto, Elm Street.—Rev. Dr. German, pastor. On Sunday evening, November 1, Mr. Wm. Reynolds, of Peoria, Ill., Field Superintendent of the Sunday-school National Convention, delivered an interesting address to a large audience. In addition to the congregation of the church, many from other churches interested in school work were present, and all gained valuable advice and much encouragement.

Toronto, Berkeley Street.—Rev. Jos. Odery, pastor. The fifty-ninth anniversary of this church was held November 2. Mr. Emerson Coatsworth, Jr., superintendent of the Sunday-school, was in the chair. The secretary, Mr. W. C. Wilkinson, presented his annual report, which showed an increase of attendance, and a credit balance of \$100. An interesting programme, under the direction of Mr. F. A. Bowden, organist, was rendered by the children. A pleasant feature of the programme was a presentation of a beautiful onyx table and a parlor lamp to Mr. Bowden. The presentation was made by Mr. Emerson Coatsworth, Jr., on behalf of the officers, teachers and scholars of the school. The church was crowded to the doors with the pupils and their friends.

Barrie, Burton Avenue, Toronto Conference.—Rev. Thomas Edwards, pastor. Sunday, October 25, thanksgiving services were held in this church, and were well attended. There was a good turnout of members and adherents in the morning. The church was beautifully decorated by the ladies of the E. L. of C. E. The pulpit was decorated with plants and flowers from the nursery of Mr. George Taylor, and looked handsome, besides fruit, roots, vegetables, sheaves of wheat and oats, etc. Other parts of the building had maple leaves, asparagus, red berries, small sheaves of wheat and oats. Rev. M. L. Pearson, of Collier Street Methodist church, preached in the morning, who chose as his text Esther vi. 13. Many contended that the book of Esther, not containing the name of God, should not be reckoned among the books of inspiration; but the preacher contended that in no book of the Old Testament is the hand of God more plainly seen. At the evening service the Rev. G. A. Hudson, of the Elizabeth Street Methodist church, occupied the pulpit, and preached an excellent sermon from the sixth chapter of Matthew and the tenth verse, "Thy kingdom come." The congregation was very large. The singing throughout was well rendered.

St. Ols, Bay of Quinte Conference.—Rev. F. W. White, B.A., pastor. The Lord has visited this place with a most gracious revival. In harmony with the evangelistic plan of the Madoc District, Rev. Messrs. Clark, Rowe and

Sexsmith assisted in revival services for a week each consecutively. After that the services were continued three weeks longer, with marked results in deepening the spirituality of the church; in producing more unity and concord among the people; in the salvation of precious souls. Sunday, October 25, an impressive and powerful meeting was held. Fifty-four of the converts were received into the church on trial. We thank God and take courage.

Havelock, Bay of Quinte Conference.—Rev. H. McQuade, pastor, Havelock, a lively town of some twelve hundred people, of whom the Methodists have, say, seventy per cent., is a divisional point on the C. P. R., twenty-four miles east of Peterboro', and is virtually a creation of that Road. The inhabitants are mainly railway men, enterprising and liberal, of whom the present pastor, and the former pastors, seem unable to speak in too high commendation. And this would seem justified by the recent erection of a spacious solid brick church, having an audience room of 68 x 33, and with tower and chancel a length of 90 feet. The building is nicely finished throughout, provided with a good furnace, and well furnished. The basement, which is light and airy, is cheerful as a Sunday-school room in its brightly painted wainscoting and ceiling. The seating of the audience-room is like that of London First church, the beautiful and comfortable product of the Walkerville factory. The entire cost of the church was \$4,500, of which the subscription list and the Ladies' Aid contribution had before the dedication provided \$2,900. The balance of \$1,600 was fully provided for by the collections of the Sabbath, and the pledges taken at the dedication dinner, Monday evening. The General Superintendent preached morning and evening on Sunday, and the Rev. T. M. Campbell, president of the Conference, in the afternoon. The house was crowded at every service, and the people filled with joy. The pastor, Bro. McQuade, and his people are to be warmly congratulated on their success. We have now a splendid church property in Havelock, and may look with confidence for a glorious revival.—A. Carman.

Methodist Missionary Society.—With a view to increased interest in missions, a convention has been appointed to be held in Toronto, January, 1897. Bishop Galloway, of the M. E. Church, South; Dr. Leonard, Missionary Secretary, and other distinguished advocates, have engaged to be present. The various services, consisting of missionary breakfast, mass meetings of the students in Victoria College, the Woman's Missionary Society, Epworth League rally, and a final mass meeting in Massey Hall, ought to awaken an interest such as has never been witnessed in the Queen City of the Dominion.

Memorial Notices

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

CHAPPLE.—The Rev. John Chapple, who died so suddenly at Woodridge Avenue, Cleveland, Ohio, U. S., on Wednesday morning, September 16, 1896, at the age of eighty-five years, was a remarkable man and minister. Born in 1811, and brought up in the village of Black Dog, Devonshire, England, he had few advantages except what developed his physical growth and strength, and gave him that fine, powerful, manly physique which, through life, enabled him to endure and accomplish so much. While learning his trade he was soundly converted to God at Hale Lane Bible Christian chapel, and soon after commenced to exhort. The Ring-sash Circuit, that sent out James Way, and so many other excellent and gifted men into the Christian ministry, in 1834 gave John Chapple, one of its choicest gifts, to the Bible Christian ministry in England. He was received into the ministry at the Langtree Conference of 1834, and into full connection at the Conference held at Langtree, under the presidency of William Reed, in 1837. Mr. Chapple spent seventeen years in the ministry in England, and occupied the following circuits: Wear, Somerton, St. Austelle, Mewagissey, Truro, Devonport, London. In every station he did faithful and successful work for God and the church. He soon became very powerful and popular as a preacher, and occupied some leading churches and circuits of the denomination. His rare gifts as a preacher were much spoken of, but his tenderness of heart was not less spoken of, and endeared him to all his friends. John Chapple was in the best sense a popular preacher, a successful soul-winner, and an exceptionally true pastor. He left England for Cleveland, Ohio, U. S., at the call of duty in 1851. After six years of successful labor there he came to Canada in 1857. Before leaving Cleveland, in 1856, Mr. Chapple married a second time, Miss Sarah Bailey, who proved to be one of the best wives God ever gave to any man. Mr. Chapple's long life and splendid service to the church for forty years, he owes in part to the affection and care and unselfish devotion of that noble wife and woman, Mrs. Chapple, whom we commend to God's care. Mr. Chapple's appointments in Canada were Bowmanville, Cobourg, Peterboro', Charlottetown, P. E. I., West Cape, P. E. I., and Ingersoll, Ont. Mr. Chapple was twice president of the Canadian Conference, and received every mark of esteem and confidence that his brethren could show. (In Canada, as in England and the United States, Mr. Chapple was a successful preacher and a tender and faithful pastor.) Seventeen years ago, after forty-five years in the active work, Mr. Chapple

superannuated, and went to Chagrin Falls, Ohio, to enjoy a well-earned rest. There a wealthy man of God had built for Mr. Chapple a nice house, and presented it to him on his retirement. An act that does great honor to our noble friend who made the gift, and to the unselfish and beautiful life of the preacher who had so truly won it. Mr. Chapple's life was exceptionally blameless, his spirit fervent and devout, his time diligently and faithfully employed. He served the Lord with all his ransomed powers. A more God-fearing, conscientious, upright man has never adorned the annals of the connexion. To most of the brethren of the United Methodist Church Mr. Chapple was unknown because of his location, and his having reached the retired list before the union. Mr. Chapple's retirement was the most active I ever knew. Preaching every Sunday, and helping his pastor and the church in every way he could during the week. Such was his spirit, such was his delight in the work of God, and such was God's privilege and permission to his servant till he was taken home. Mr. Chapple knew severe trials. Over thirty years ago I have heard friends of his in London speak of the crushing sorrow of his bereavement, in the loss of his first wife. He also lost his daughter by the first family, whom he left behind in England, in the loving care of Mr. Kinsman, and his daughter of the second family, Mrs. J. P. Rice. But trying as were these trials to him he accepted God's discipline and guidance through all, and came out of the furnace pure gold. His close was all that he could desire. He took his work the previous Sabbath, he was planned for the next Sabbath, he took his breakfast at 7.30 a.m. Wednesday morning, and in less than five minutes had heard the call and gone home to God and heaven. G. Webber.

ALLEN.—On October 6, William Allen, aged eighty-four, passed to his reward. Many will remember this kindly old man whose Christian life was so singularly blameless; converted sixty-two years ago in the city of Montreal, and for fifty years an active member of the Methodist Church, filling acceptably the offices of local preacher and class-leader. He was, as one said, "an old-time Methodist." Loving, trustful and confiding in his disposition, possessing a childlike faith, with an unbounded confidence in the promises of God, his knowledge of the Scriptures was marvellous, and he seemed to live in the atmosphere of prayer. His chief delight and occupation was leading sinners to Christ. His crown of rejoicing will be studied with jewels that he was instrumental in leading to the foot of the cross. His end was peace, and one of the last words uttered by the lips of this dying saint was the name of his Master, Jesus, whom he had served so faithfully and loved so well. "Let me die the death of the righteous, and let my last end be like his." C.

FORSTER.—John Forster was born at Brampton, England, in 1818; when nine years of age he came, with his parents, to Canada. In early manhood he settled on a bush farm in Toronto township, near Streetsville, where he lived for over fifty years. He was converted, and joined the Methodist Church in 1842, at Gardner's appointment, at special services held by the Rev. John Lever, so that for fifty-four years he was connected with the church, and for thirty years of that time held an official position, twenty-five years of which he was class-leader. In March, 1886, he retired from the farm, and resided at Oakville. For three years afterwards he still held the office of class-leader, and then, owing to increasing years and infirmities, ceased from official duties. Our brother had clear and strong convictions of Christian faith and practice. He was devout in spirit, earnest in prayer, and faithful in the service of the Master. Being of a retiring disposition he led a quiet life, his public services were confined to religious affairs. In business he was diligent and successful, and in the home he ever sought to add to the comfort and well-being of all the inmates, while to the outside world, as a friend he was kind and sympathetic. A paralytic stroke last December almost deprived him of speech; his last severe illness, however, came just ten days before his death. He passed peacefully away on October 8, leaving his widow and seven sons and three daughters to mourn the loss of a beloved husband and father. G. M. B.

HOGLE.—Marian Fuller Hungerford, relict of the late A. V. F. Hogle, Morgan's Corner, Philipsburg, Quebec, died August 9, 1896, aged sixty-seven years. Mrs. Hogle's last illness was short, consequently the news of her death astonished the community. Her connection with the church dates from 1859; hence a membership of thirty-seven years. One of our deceased sister's daughters was married to the late Rev. Mr. Patterson; but both of them passed away some years ago. One child only remains, Mrs. J. J. Hastings, and it was at Mr. Hastings' house Mrs. Hogle died. Naturally Mrs. Hastings feels the loss of her mother's death. "The righteous hath hope in his death." E. S. Howard.

DOBSON.—William Dobson was born at Muston-Grange, Yorkshire, England, September 17, 1802, and closed his mortal career at the home of his son-in-law, John Robinson, Toronto township, August 23, 1896. The day before his death he went about as usual, so that the messenger came suddenly; but even the sudden call did not confound or cause alarm. After marriage Mr. Dobson emigrated to Canada in 1832, settling in what was then known as Muddy York. Shortly after his arrival he was prostrated with cholera, which was then prevalent. His recovery was followed by a second attack the following summer, which left him very weak in body, with but one sovereign in his pocket. Providence, however, was kind to him, and after amassing a good share of property, he leaves his children well provided for. When I became acquainted with him in the summer of 1895, his powers were considerably impaired, so that it was difficult to converse with

him, but the response made to questions respecting his spiritual condition made it plain that he was trusting in Christ for salvation. Rev. John Goodman, of Orangeville, writes as follows: "The first time I met with our dear departed Bro. Dobson was at the opening of Ebenezer church, on the Etobicoke Circuit, in 1858. Subsequently in a revival service in that church he gave his heart to God, and his hand to God's people. When I became pastor of the church, nearly a quarter of a century ago, I found him a good, consistent member. His home was always open to the minister of the Gospel, and he and his wife and family had a cheerful welcome for all. He was generally esteemed as a good neighbor and a kind friend." A. R.

PARENT.—Mr. Leandre Parent, of Roxton, P. Q., departed this life August 19, in the eighty-seventh year of his age. I first made his acquaintance when I was a student at Grande Ligne. A few months previous Mr. Parent had obtained the knowledge of the Gospel through the instrumentality of his brother, Mr. Amand Parent, who had been recently converted, and who has been for many years a zealous minister of the Gospel. In 1851 I was called to be pastor of a mission church at St. Pie, P. Q., of which Mr. Parent was a member. He received me very cordially, as did also his wife, who was very quiet and reserved, but very hospitable. I never knew better nor more obliging neighbors; they were always ready to render help. Mr. Parent's education was limited, but he possessed a keen intellect, quick to penetrate beneath the surface. He seemed stern and reserved, but those who knew him intimately understood the strength and self-control of his nature. He was faithful in his obligations to his church, and generous beyond his means. By his happy disposition and tenderness of heart he made his home attractive to family and friends. He greatly enjoyed the religious services, especially the prayer-meeting. He assisted in every way those who labored in spreading the Gospel. His wife preceded him a few years ago to the land of rest. One of his sons is pastor of Grande Ligne church. Besides his own labors, he has given laborers to the service of the Lord. Converts of his stamp are the best justification of our evangelical work. Death had no terror for him; he rests from his labors. Souls like his are certain of a sweet awakening in God. Theodore Lafleur.

YOUNIE.—Mr. Abram Younie was born on Bear Island, Nova Scotia, November 23, 1819. In early life he removed to the Province of Quebec, and from thence to Ontario. In 1841 he attended special services, which were being conducted at Bowmanville by the late Rev. J. W. McCallum, gave himself to Christ, and joined the Methodist Church, and remained a faithful member until death. In 1843 he was married to Miss Elizabeth Windatt, with whom he lived very happily for more than half a century, and who survives to mourn the loss of a faithful and loving husband. For many years Mr. Younie carried on business in Tyrone, where he was highly respected, and closely connected with all enterprises that were for the well-being of the community. Nineteen years ago he removed to Bowmanville, and filled the highest official positions in the church. For two terms he was mayor of this town, and performed his civic duties with impartiality and efficiency. For some years he was troubled with an affection of the throat, which caused him much suffering. Going to Toronto to secure medical advice, he was detained by the serious nature of his case, at the residence of his sister, Mrs. Anderson, and where, after all that could be done by the ministering hands and loving hearts of dear ones, he passed away to the reward of the righteous, in full faith of the Gospel, on October 4, 1896, sincerely regretted by a large number of friends in civic, social and Christian circles. C. P.

BRIMMER.—Mrs. David Brimmer, whose maiden name was Ruth A. Ingals, was born April 10, 1815, in the township of Dunham. At sixteen her heart yielded to the sweet influence of grace, and on being converted, united with the Methodist Church. The circuit was forty miles long, and, with her friends, she often went to Missisquoi Bay to quarterly meeting. Lake Champlain was then the great highway between the States and Canada. During the last forty years Mr. and Mrs. Brimmer resided in East Farnham, and the servants of God were always welcome at their home. Mr. Brimmer, in referring to his wife, said to the writer, "Ever since I became acquainted with her, she has sustained a true Christian character." Her powers seemed to mellow and ripen, and in the autumn of life she passed away without any suffering, September 12, 1896. The weary pilgrim rests on the banks of the Yamaski, in hope of a glorious resurrection. W. Henderson.

CUTHBERT.—Arthur Groves Cuthbert died peacefully, at a ripe old age, at Ridgway, Pa., U. S., September 19, 1896. We note from the Ridgway Advocate: Mr. Cuthbert had enjoyed good health during a long and useful life of nearly eighty-four years. He was born in New Town, Barry, county Wexford, Ireland, December 1, 1812, and when seven years old his family emigrated to America and settled in the township of Goulburn, near Ottawa. He went to Pennsylvania in the sixties, and after a time settled in Ridgway. Mr. Cuthbert was married July 17, 1844, to Miss Anna Healey, of Goulburn. They had thirteen children, five of whom died in infancy; the other eight are, with the exception of Mrs. Taylor and Miss Mary, residents of Ridgway. Mrs. Cuthbert survives her husband, with whom she lived in happy and affectionate wedlock for fifty-two years, and is now in comfortable circumstances. Mr. Cuthbert's mother was converted under the ministry of John Wesley, and he adopted the same faith, continuing a member of the Meth-

odist Church for about sixty years, during which time he was a constant attendant. Two weeks previous to his death he gave his daughter, Mrs. L. A. Brendel, a Methodist Hymn-book that had been handed to his mother by John Wesley himself. While the book would be highly prized by any one, on account of its age and history, it is needless to state that it is a priceless family treasure. C.

SUMMERBY.—Over thirty-eight years ago, in Lachute, I formed the acquaintance of Mr. Robert Kneeshaw, of Beech Ridge, in many respects a very noticeable man—an active Methodist, a most acceptable local preacher, and on all sides esteemed for his intelligence and cheerful piety. A daughter of his, Elizabeth Summerby, on August 2, 1896, passed from her daughter's residence in Lanark, to the "rest that remaineth." Mrs. Summerby was born October 29, 1815, in Stokesley, Yorkshire, where the Kneeshaws then lived. Surrounded by a religious atmosphere from childhood, she was early brought to Christ, and through subsequent years, of stability and intelligence, brought tribute to the Saviour. During my residence in Lachute, I was intimately acquainted with her and the Beech Ridge household, and I thank God for the recollection of intimacies then providentially formed. H. F. Bland.

HOLBY.—Vickerman Holtby, Woodstock, was a son of the late Rev. Matthias Holtby, and came with his father from England to Toronto in 1830. After two years his mother died, and the family removed to Chinguacousy, fifth line east, since known as Harrison's, where he became a member of the Methodist Church, at the age of fourteen, in a revival conducted by Father Long. After the memorable revival, under Rev. William Young, in 1851, he was appointed one of four class-leaders, and also Sunday-school superintendent. Both these offices he filled with marked ability and faithfulness. Some members of his class and many of the Sunday-school are still living in the old neighborhood, and speak with the warmest gratitude of his efforts in their behalf. He was married to Miss E. A. Sanderson, eldest daughter of John Sanderson, Esq. Some thirty-five years ago he moved to East Zorra, and shortly afterwards into Woodstock, where he continued his official connection with the church, so long as health permitted. He was a lover of good books, and a subscriber for The Guardian about fifty years. During the last year and a half his health gradually failed until he quietly fell asleep in Jesus October 15, aged seventy-six. Mrs. Holtby and two daughters survive him, and will cherish the memory of a kind husband and loving father. "The memory of the just is blessed." J. F. S.

HOPKINS.—After a lingering illness and much suffering, Mrs. Jane Hopkins, of the Montreal Road, Gloucester, Ont., ended life's journey September 17, 1896. She was born in Ireland, August 27, 1815, her maiden name being Jane Barker; came to Canada when eighteen years of age, and was married four years later to Mr. William Hopkins, who preceded her to the eternal home January 22, 1882. Among those who survive Mrs. Hopkins are her sister and her three children, viz., Mrs. Henry Tompkins, of Osgeoode; Mr. Robert Hopkins and Mrs. John Hopkins, of Gloucester. She joined the Methodist church in her girlhood, and loved it to the end. The preachers were ever welcome to her hospitable home, and the pastoral visits were especially valued in later years, when church attendance became impossible to her. The writer, looking over some of her quarterly tickets, so carefully preserved, found one of them dated 1835, and others almost as old. A loyal Methodist and a kind-hearted woman has gone home. Geo. S. Clendinnen.

HARDY.—Jane Maria Armstrong was born in Ireland in 1813, and emigrated to Canada in 1823, settling in Ramsay township. In 1836 she was married to Mr. Francis Hardy, with whom she lived in loving harmony for sixty years. For a few years past the infirmities of age prevented her enjoyment of church fellowship and active duty, but she was ever cheerful, patient, and anxious to avoid giving the slightest trouble to those who cared for her. Though brought up in the fellowship of the Church of England, Mrs. Hardy was, during most of her long life, a loyal Methodist, and trained her children, of whom nine survive her, to love Methodism. Her mind was well stored with the Scriptures, and though her memory failed in retaining other impressions, the sacred words were never forgotten. Her end was peace. After a few weeks' illness, she fell asleep September 7, 1896. A great number convened to bid farewell as she went to the home appointed for all living. Geo. S. Clendinnen.

FROATS.—Margaret Alexander was born in the north of Ireland, April 20, 1831. When three years of age she came with her parents to Canada. Her early home here was in the township of Matilda, Dundas county, where, at the age of nineteen, she became a Christian, and united with the Wesleyan Methodist Church. Her conversion took place at a prayer-meeting held by the Rev. Wm. Coleman, in the home of her uncle, Mr. John Hamilton. On February 26, 1857, she was married to Mr. Luther Froats by Rev. John Howes. Their wedded life was a happy one, but the usual separation came. About a year ago she received an apoplectic stroke. From this she never fully recovered, and in August last the second and final blow came, which resulted in her death on September 18. Her body was buried near Osnabrock Centre, the present home of the family. Her last days were spent in a state of semi-consciousness. Her life from the time of her conversion was that of a faithful Christian, and the sorrowing ones whom she has left behind are hopeful of meeting her again, where there will be no more parting. R. C. McC.

News of the Week.

Monday, November 2.

A good roads campaign is to be inaugurated at the municipal elections in Hamilton.

The Investors' Review, of London, Eng., asks what is the size of St. Catharines, Ont., that it asks such an impudent price for its bonds.

Mr. Laurier informed a deputation that waited on him that he was in favor of a 30-foot channel between Montreal and Quebec, and of 14-foot canals west of Montreal.

Gen. Sir H. H. Kitchener started from Cairo to London for the purpose of conferring with the British War Office in regard to the immediate advance of the Anglo-Egyptian Sudan expedition from Dongola to Khartoum.

The monthly comparative statement of the receipts and expenditures of the United States shows the total receipts for the month of October to have been \$26,282,820, and the disbursements \$33,978,277, leaving a deficit of \$7,695,448.

The vault in the bursar's office at Toronto University was blown open on Saturday night, and more than \$3,000 in cash and cheques stolen. The burglary was evidently committed by experts, and there is as yet no clue to the thieves.

The Queen has sent a message to the Viceroy of India expressing her sympathy with the people who are suffering from the famine caused by the failure of the summer rains, and promising to assist them.

Tuesday, November 3.

Fire did \$100,000 damage at Richmond, Quebec.

Rev. Carr Glynn has been appointed Bishop of Peterborough, England.

Mr. Mulock proposed to attend the Postal Union gathering in Washington in May.

The Grimsby Park directors have decided to discontinue special attractions on Sundays.

The present of fruit to be sent to the Queen by the growers in the Hamilton district will be shipped to-morrow. It will be taken to Liverpool on the steamship Labrador free.

The cash-boxes stolen from the bursar's office at Toronto University on Saturday night were recovered today in the adjacent ravine. The cash and jewellery, amounting to about \$3,000, had been abstracted from them.

Presidential returns from the United States show that McKinley has carried the country, carrying all the doubtful States, breaking the solid South, carrying Kentucky, Tennessee, Maryland, the two Virginias and many others. The eastern States have gone solidly Republican by increased majorities.

Dr. P. H. Bryce, secretary of the Provincial Board of Health of Ontario, has decided that the dog which bit several people in Paris, Ont., last Friday had rabies. The victims will be sent to the Pasteur Institute in New York to be treated, the Town Council of Paris having voted \$300 to defray the expenses of one of them, who is without funds. Those who will be sent are George Shepherd, Grace and Maggie Shepherd, and George Newman.

Wednesday, November 4.

The Methodist church and parsonage at Wellington, with a house adjoining, were burned.

Mr. Laurier, who was in Montreal to-day, stated that the text of the school settlement will be made known in a few days.

The last shipment of butter for this season from the Government dairy stations at Prince Albert and Indian Head, N.W.T., are on their way to Montreal this week.

The steamship Canada, of the Dominion Line, left Liverpool on Thursday at 5 p.m. and arrived at Heath Point at 7 o'clock this morning.

Mr. Edward John Poynter has been elected President of the Royal Academy, as successor of the late Sir John Millais, who died in August last.

Among the amendments to the city charter, for which Montreal proposes to ask the Legislature, is one to authorize a tax on all lots of land, including those upon which churches and charitable institutions are erected.

Mr. F. T. Shutt, chemist of the Experimental farm in Ottawa, will go to Washington to attend the annual convention of the agricultural chemists of the United States and Canada.

The general opinion in Glasgow is that Mr. McKinley's election will give a great temporary stimulus to the British export trade, in order to rush merchandise forward before Mr. McKinley comes into office.

Professor De Haan, of the Johns Hopkins University, arrived in To-

ronto to-day, and identified the mysterious suicide at the Queen's Hotel as his brother Jacob. The remains will be interred in Mount Pleasant Cemetery to-day.

Representatives of the Toronto musical societies met to-night in the Y. W. C. Guild Hall, and passed resolutions declaring in favour of holding a music festival in 1897 to celebrate the 60th anniversary of the Queen's coronation.

Thursday, November 5.

The penitentiary investigation commission has commenced work at Kingston.

Vandals broke into All Saints' church at Kingston and did a lot of damage to the church property.

The poems of "The Khan" are to be published in book form by The Hamilton Spectator Company.

The London Advertiser staff and friends celebrated the 33rd anniversary of the founding of the paper by a banquet.

The Hawaiian Government has granted a full pardon and restoration of her civil rights to ex-Queen Liliuokalani.

Abbe Proulx telegraphs from Rome to the Montreal Star: "I have no such missions to Rome attributed to me by the newspapers."

The extensive worsted mills of Dawson & Sons at Bradford, England, have been destroyed by fire. The loss on buildings, machinery and stock amounts to £70,000.

Friday, November 6.

The W. C. T. U. Convention for the Dominion opened to-day at Toronto, and will continue in session for a few days.

The schooner Maggie was cut in two by the steamer Tiber near St. John's, Nfld., and thirteen persons drowned.

At a meeting of the British South African Company in London to-day, a stock-holder called for three cheers for Col. Cecil Rhodes, and they were most heartily given.

The Dundas Council has agreed on a by-law giving the Hamilton & Dundas Railway Company the right to run as a trolley system, the company to pay \$1,000 a year mileage.

The business men of Canada, in a series of interviews given to some of the papers to-day, express general satisfaction with the result of the Presidential election in the United States.

A boiler explosion this morning blew the Paterson Roofing Manufacturing Company's premises, on Front Street east, Toronto, to ruins, and injured three employees, who are at present in the General Hospital progressing favourably.

Saturday, November 7.

It is estimated that 550,000,000 feet of lumber were cut in the Ottawa district this year.

The Duke and Duchess of York are arranging to visit Toronto in the autumn of next year.

The new wharf in course of construction at St. John gave way and was damaged to the extent of \$60,000.

Mr. Cecil Rhodes is seeking an Irish Parliamentary seat, and if elected he will appear as a supporter of Mr. Dillon.

Sir Charles and Lady Tupper left for England on board the steamship Numidian, which sailed from Quebec to-night.

The Pacific Cable Conference opens in London to-morrow. Sir Donald Smith, Hon. A. G. Jones and Mr. Sandford Fleming will represent Canada.

The British emigration returns just issued show that during the month of October 2,001 persons sailed for Canada, against 1,769 in the preceding October.

The sun shines. We all know that. And there's another thing that's just as certain, viz.: that with Pearl-line you have the easiest, the safest, the quickest, the most economical washing and cleaning. Look at the millions of women who are using Pearl-line. Look at the hundreds of millions of packages that have been used. What more do you want in the way of evidence? If Pearl-line were not just what we say it is, don't you suppose that the air would be filled with complaints? 498

Medical. Cures Hood's Sarsaparilla Prove the merit of Hood's Sarsaparilla—positive, perfect, permanent Cures. Cures of Scrofula in severest forms, Salt Rheum, with intense itching and burning, scald head, boils, pimples, etc. Cures of Dyspepsia, Rheumatism, Catarrh, by toning and making rich, red blood. Cures of Nervousness and That Tired Feeling, by feeding nerves, muscles and tissues on pure blood. For book of cures by Hood's Pills are the best after-dinner pills, aid digestion. 25c. Send address to C. I. Hood & Co., Lowell, Mass.

Jewellery, etc. DIAMOND HALL. Family "Plate" Among the largest and most sensible gifts which we usually sell round Christmas are complete chests of silver, comprising all the SPOONS, FORKS, FANCY PIECES and CUTLERY of the dining-room. Very often whole families unite in presenting one of these to "mother." We have a splendid assortment of them, in at least a dozen distinct patterns; the chests are heavy OAK, CHERRY or WALNUT, with brass trimmings—good for generations—and the prices range from \$75 to \$450 each. Ryrie Bros. Silversmiths. Cor. Yonge & Adelaide Sts.

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Curtains, etc. Opportunity Extraordinary In LACE AND MUSLIN CURTAINS AND TURKOMANS. You've realized what specials mean here—real bargains. What we name to go on sale Monday are not a whit behind anything offered before: Tapes'ry Curtain Coverings, very fine, reversible, 50 in. wide, regular \$1.50 yard, for \$1.00 Silk Reversible Turkomans, few odd ends, regular \$3, to clear \$1.00 150 pairs Nottingham Lace Curtains, 63 in. x 3 1/2 yds., \$5 goods for \$2.50; \$4.50 for \$2.25; \$3 for \$2.00 1.50 Filled Muslin Curtains, 3 yds. x 40 in., special at \$1.25 and 1.50 2.50 To all interested in the beautiful in Curtains we ask attention to the opening of the largest purchase of fine Lace Curtains ever brought into Toronto, and comprising Brussels Point, Point Venise, Point de Gene, Renaissance and Marie Antoinette. The prices are exceptional. JOHN KAY, SON & CO. 34 King Street West.

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Toronto Markets. STREET PRICES Wheat, white, per bush \$1.00 \$.84 Wheat, red, per bush .90 .78 Barley, per bush .90 .78 Oats, per bush .24 .23 Rye .00 .31 Peas, per bush .46 .47 Ducks, spring, per pair .40 .60 Chickens, per pair .20 .40 Geese, per lb .5 .07 Butter, in lb. rolls .16 .18 Eggs, new laid .15 .18 Onions, per bush .40 .50 Turnips, per doz .10 .10 Potatoes, per bag .05 .05 Beans, per bush .75 .85 Peas, per doz .00 .10 Carrots, per doz .00 .10 Parsnips, per doz .00 .10 Apples, per bush .40 .75 Hay, timothy .35 15.00 Straw, sheaf 10.00 11.00 Beef, head .15 .07 Beef, fore .03 .04 Veal, carcass .05 .07 Mutton, per lb .14 .05 Dressed hogs .475 5.15 LIVE STOCK MARKETS. Milk cows, each \$20.00 to \$45.00 Export cattle, per cwt .25 to .375 Butcher's choice cattle, cwt .275 to .360 Butcher's good cattle, cwt .225 to .300 Bulls, per cwt .25 to .325 Shipping sheep, per cwt .20 to .275 Butcher's sheep, per head .25 to .260 Spring lambs, per head .25 to .300 Calves, per head .20 to .650 Choice bacon hogs, per cwt .375 to .385 Thick fat hogs, per cwt .325 to .340 Light fat hogs, per cwt .345 to .375 Sows, per cwt .275 to .300 Stags, per cwt .20 to .210 Boars, per cwt .150 to .175

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This store is pre-eminent in Dress Goods, in Mantles, in Millinery—in everything that goes to make a lady's costume complete. Everybody knows we have special values in such things.

Suppose we jump the track for once and emphasize newness and novelty instead of bargains. This list tells of the fine things we have. It's worth your while to remember that the choicest styles go first as a matter of course:

- Dress Goods.**
- Exclusive Dress Patterns, high class novelties, in silk and wool, Parisian designs of all the newest colorings in silk broche, boucle and lace effects, each from **10.00**
 - Dress Patterns, exclusive designs, in black, silk and wool broche, beautiful patterns, direct from Paris, each from ... **15.00**
 - 44-inch All-silk and Wool French Dress Goods, very select designs and stylish effects, special per yard at **1.25**
 - 23-inch Duchess Broche, heavy rich finish, black ground, with colored floral designs **2.00**
 - 44-inch Fancy Silk Crepons, in black and gold, black and green, black and mauve, and black and white, checks and stripes, newest novelty for dresses and blouses, special per yard at **2.50**
 - 28-inch Sequin and Beaded Net, choice variety of colorings and patterns, suitable for trimming evening and reception dresses, per yard **6.00**
 - Fine Plauen Lace, Zouave Jackets, in cream, white and butter, the latest in bodice trimmings, each from **1.00**

- Millinery.**
- Glace Velvets, direct from Paris, in all the new shades of the season **1.75**
 - Shot Taffeta Ribbons, with velvet edges, an abundance of green, brown and violet effects, per yard **.49**
 - Large Grey Birds, just received from Paris, each at **.75**
 - New Double Violets, in white and natural shades, per bunch **.25**
 - Camels' Hair Hats, edged with velvet, in all the latest styles, each **.69**
 - Black Ostrich Single Mounts, full and handsome, each from. **.50**

- Jackets.**
- Ladies' Black Fancy Boucle Jackets, double-breasted, fronts lined with silk, new pleated back **15.00**
 - Ladies' Jackets, in fancy boucle, brown, green and navy mixtures, finished with straps of plain cloth, new flare collar, silk-lined **16.50**
 - Ladies' Jersey Cloth Jackets, colors fawn, brown, green and black, lined with shot striped silk, double-breasted **16.50**

- Ladies' Fino Fawn and Box-cloth Jackets, lined with Dresden silk, edged with mink, fur collar of same finished with head and tails **25.00**

- Gloves.**
- Ladies' Kid Gloves, two large dome fasteners, gusset fingers, in tan and fawn shades, heavy black silk embroidery, with braiding to match **1.25**
 - Ladies' Derby Glove, with four large buttons, pique sewn, gusset fingers, colors tan, fawn, ox-blood, brown and black, every pair guaranteed, all sizes **1.25**
 - Ladies' Kid Glove, "The Monarch," two large dome fasteners, in tan, fawn, ox-blood, brown, pique sewn, gusset fingers, all sizes **1.50**

- Ladies' Four Large Pearl Button French Suede Kid Glove, in tans, fawns, brown and light colors and black, colored silk stitchings and welts to match, all sizes **1.25**

- Capes.**
- Ladies' Silk Plush Cape, handsomely embroidered in braid, sable collar and fronts, silk-lined **25.00**
 - Ladies' Cape, with black silk plush yoke, combination of fine jet and Astrachan trimming, high rolling collar **30.00**

- Ladies' Silk Plush Cape, full sweep, elaborately trimmed, with silk braid and fine jet, Thibet collar and fronts, silk-lined **32.50**

- Ladies' Black Silk Plush Circular Cape, unique design of silk braid and jet, Thibet trimmings on skirt, collar and fronts **40.00**

- Ladies' Plain Black Silk Circular Cape, full sweep, collar and fronts trimmed with ostrich tips and black silk ruching **20.00**

- Furs.**
- Ladies' Persian Lamb Jackets, made of choice skins, bright, glossy, medium curl, latest New York styles, loose front, new sleeve, deep roll storm-collar, satin linings, 27 inches long **75.00**

- Ladies' Grey Lamb Caperines, full ripple on shoulder, close curl, deep storm-collar, best pearl grey satin linings, 12 inches deep, 125-inch skirt. **12.50**

- Ladies' Persian Lamb Gauntlet Mitts, close, bright, glossy curl, kid palms, real lamb-lined, cuffs satin-lined **5.00**
- Misses' Grey Lamb Storm-collars, extra deep, made from selected skins, light and medium curl, best grey satin linings **3.50**

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TORONTO, ONT.

Household.

WEIGHTS, MEASURES, ETC.

Recipes often call for weights, or measures in fractions of a pound, or a cup. If the cook is not accurate in her measurements, more or less of failure results.

A teaspoonful, tablespoonful, or teacupful is one filled, then slightly shaken till it is a little rounded over the top. A heaped teaspoonful, etc., is all that will lie on, and a level one is a heaped one, leveled with a knife.

Four heaped tablespoonfuls of but-make a teacupful, and two teacupfuls weigh a pound.

Four teacupfuls of sifted flour fill a quart measure, and a quart of flour weighs a pound.

Two teacupfuls or raisins weigh a pound, and two and two-thirds teacupfuls of currants weigh a pound.

A teacupful of rice weighs half a pound, and a quart of oatmeal weighs one pound.

One teacupful makes half a pint. Sixteen tablespoonfuls of liquid make a teacupful. Three teaspoonfuls make a tablespoonful, and ten and two-thirds tablespoonfuls make a teacupful.

Four tablespoonfuls of liquid are equal to a wineglassful. A tablespoon holds half a fluid ounce. Two rounded tablespoonfuls of flour weigh an ounce.

Amateur cooks are perplexed by the direction so often given "Salt and spices to taste." The proportion of salt to a quart of soup or gravy is one teaspoonful.

A teaspoonful of flavoring extract, or a teaspoonful each of pepper corns, celery seed, whole cloves and mustard seed, will spice strongly a quart of vinegar for sour pickles.

A tablespoonful of commercial mixed spices will spice a quart of vinegar.

One level teaspoonful of soda will sweeten a pint of buttermilk or sour milk.

Three teaspoonfuls of baking powder are used for a quart of flour.

A quick oven to sear roast meats should turn a white paper brown in three minutes.

To test for cake, white paper should turn yellow in five minutes, if the oven is the right temperature.—House-keeper.

AN IMPROVED SMOKEHOUSE.

The approach of the season when meats are usually preserved by smoking calls up suggestions in regard to this subject. Where one has but a few pieces of meat to smoke, a smoke-house may be improvised by taking two empty barrels, removing the heads, excepting the top one, and arranging them end to end one above the other.

The upper barrel has hooks in its bottom or sides—the bottom of the barrel being now uppermost—or has rods passing through the sides, on which to hang the meat. A small hole can be bored in the bottom of the barrel to give a slight draft if needed, while the opening in front of the kettle can be closed if the draft proves too strong.

A simple little arrangement of this sort will often do as good work as one on which much money and labor have been spent.

The same plan is suggested for use in fumigating articles, or for bleaching articles with burning sulphur. For such purposes a tighter chamber is required than is needed for smoking meat. This tightness can be secured by wrapping cloth about the point of union of the two barrels, while no opening need be made at the base of the lower barrel.—Country Gentleman.

THINGS EATEN FROM THE FINGERS.

A writer says: "The list of things that can be eaten from the fingers is on the increase. It includes all bread, toast, tarts, and small cakes; celery and asparagus, when served whole, as it should be, either hot or cold; lettuce, which must be crumpled in the fingers and dipped in salt or sauce; olives, to which a fork should never be put any more than a knife should be used on raw oysters; strawberries, when served with the stem on, as they should be, are touched to pulverized sugar; cheese in all forms, except Brie, or Roquefort, or Camembert; fruit of all kinds, except preserves and melons. The latter should be eaten with a spoon or fork. In the use of the fingers great indulgence is being shown; and you cannot, if you are well bred, make any very bad mistakes in this direction, especially when the finger-bowl stands by you and the napkin is handy."

Tea.

Good Enough

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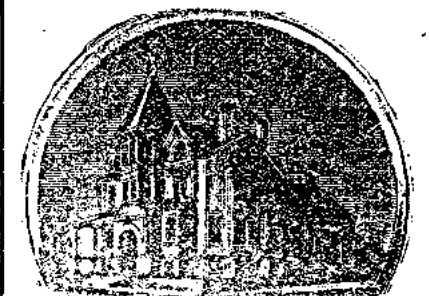
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INCORPORATED TORONTO NOV. 6, W. ALLAN PRESIDENT 1896 CONSERVATORY OF MUSIC Yonge St. and Wilton Ave. EDWARD FISHER, Musical Director. Unequaled Facilities and Advantages for Liberal and Artistic Musical Education. CALENDAR—Season 1896-97—MAILED FREE H. N. SHAW, B.A., Principal Elocution School Elocution, Oratory, Delsarte, Literature.

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The Farm.

DAIRY TESTS AT LOCAL SHOWS.

At the "Southern Fair," Brantford, on September 24, a milking trial was conducted; "For the best cow supplying milk to a cheese factory represented on the Brantford Cheese Board."

At the Ripley Fair, on September 29, another 24-hour test was conducted, for which three prizes were offered. The result was as follows:

- 1st. S. T. Jackson, Ripley; Jersey cow, 37.5 lbs. of milk, containing, 2.063 lbs. butter-fat.
2nd. Dr. McCrimmon, Ripley; Jersey grade, 21 lbs. of milk, containing 1.939 lbs. butter-fat.
3rd. Mrs. Irwin, Ripley; grade cow, 26.25 lbs. milk, containing .907 lbs. butter-fat.

The above trials were under the supervision of Mr. T. B. Miller, Instructor for the Western Dairymen's Association. Such tests are a feature of the local shows which hitherto have received little or no attention, but doubtless will in the future.

POULTRY NOTES.

If you think the poultry interest an insignificant affair, stop and investigate. Keep an honest account for one year with your chickens, and see if you do not think more of them and the poultry business.

Prevent diseases among your fowls rather than cure them. Keep the quarters clean and free from mites, and by all means furnish pure, fresh water. It is from neglect and carelessness that chickens become diseased, and too much food, stagnant water, and filthy quarters are the common causes.

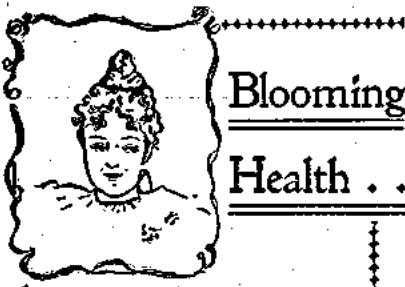
The majority of lice-exterminating remedies are worthless, and, after all, vigilance is the only road to success. Grease the heads of the little chicks, but the old hens are a hot-bed to supply fresh numbers, even if all killed off from the little fellows.

Boil a sliced bar of common soap in a half-gallon of water, and stir into this a quart of kerosene while hot; this will make a jelly. Stir this emulsion in a tub of warm soap suds, and dip every chicken therein bodily and thoroughly. This will not harm the chickens, but will be death to the lice. Try it.—Ex.

Blood... Bubbles.

Those pimples or blotches that disfigure your skin, are blood bubbles. They mark the unhealthy condition of the blood-current that throws them up. You must get down to the blood, before you can be rid of them.

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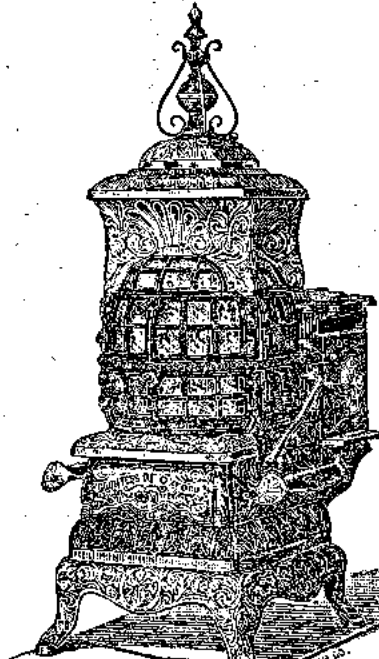
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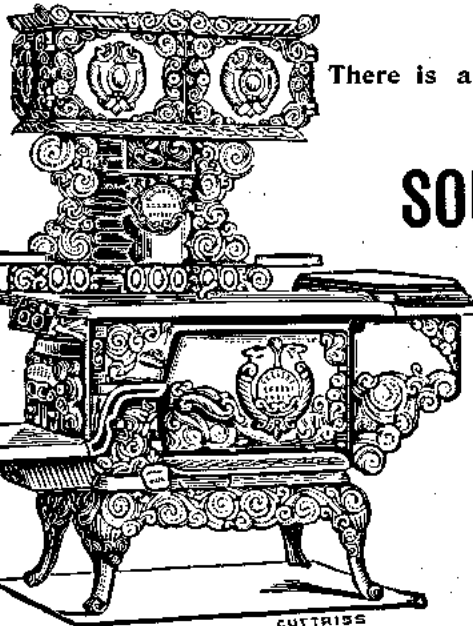
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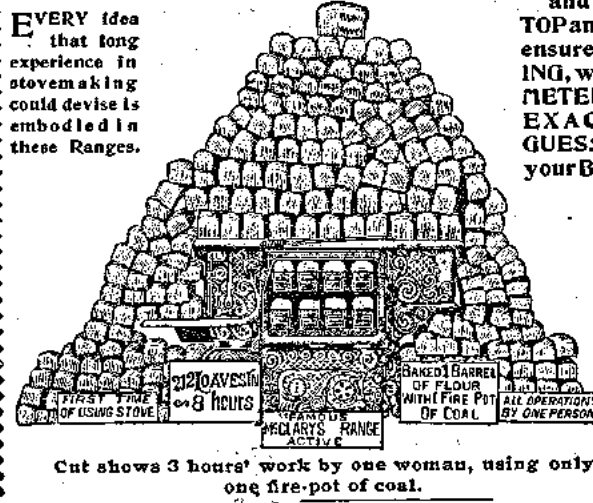
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Connexional Notices.

GENERAL SUPERINTENDENT'S ENGAGEMENTS.
 Nov. 11—Toronto, Catechism Committee.
 22—Toronto, St. Albans.
 23—Vankleek Hill.
 23, 30—Prascott.

DR. POTTS' ENGAGEMENTS.
 Nov. 15—Thorold and Merrittton.
 " 22—Hamilton, First and Centenary.
 " 29—Chatham.
 Dec. 6—Listowel.
 " 13—Carlton Street and Sherbourne Street.
 " 20—Windsor.
 " 27—Elm Street and Woodgreen.

ENGAGEMENTS OF GENERAL SECRETARY OF EPWORTH LEAGUES AND SUNDAY-SCHOOLS.

Nov. 12—Cornwall.
 13—Iroquois.
 15, 16—Ottawa, Dominion church.
 17—Ottawa, District Convention.
 19—Almonte.
 19—Toronto West District Convention at Euclid Avenue church.
 22—Toronto.
 23, 30—Tilsonburg.
 Dec. 1—Courtland.
 2—Burford.
 6—Toronto (Junction) and Gerrard St.
 7—Toronto, McCaul Street.
 11—Newmarket.
 13, 21—Chatham.
 21—Millbrook.
 23—Westwood, Bethel Circuit.
 30—Scarboro' Circuit.

MISSIONARY ANNIVERSARIES.

GENERAL SECRETARY'S ENGAGEMENTS.
 Nov. 22—Port Dover.
 29—Colborne.
 Dec. 6—Hidgetown.
 7—Thamesville.
 8—Glencoe.
 14—West Lorne, Missionary Convention.
 13—Bramford, Brant Avenue and Wellington Street.
 20—St. Thomas.
 27—Dundas.

DR. HENDERSON'S ENGAGEMENTS.

Nov. 15—London (Dundas Centre).
 16—Lambeth.
 17—Lucan.
 20—Cavanville.
 22—Janday (Cambridge Street).
 23—Belleville (Bridge Street).
 Dec. 6—Ottawa (Dominion church).
 13—Richmond Hill.
 20—Chatham.
 21—Chatham, Ep. League Convention.
 27—Port Hope.

THEOLOGICAL UNION.

The adjourned session of the Theological Union will be held in connection with the Theological Conference, as per resolution of the Annual Meeting, Wednesday, December 2, at 9 a.m.

Important special, as well as general, business to be considered. All members urged to be present. S. D. CHOWN, President. A. M. PHILLIPS, Secretary.

THEOLOGICAL CONFERENCE.

REDUCED RATES OF TRAVEL.
 The Grand Trunk and Canadian Pacific Railways have agreed to sell tickets to Toronto and return at the usual reduced rates, good going three days before the opening of the Conference (Nov. 30), and returning three days after its close (Dec. 4).
 A standard certificate must be obtained at the starting point ten minutes before train time.
 Efforts will be made to secure board at reasonable rates for visitors attending the Conference. S. D. CHOWN, Secretary.

FROM THE MISSION ROOMS.

ORDINARY FUND.

Hillsdale, Juvenile offerings, B. R. Strangways	\$1 50
Hamilton, Barton Street, J. VanWyck	10 37
Winnipeg, Grace church, G. R. Turk	10 00
Epworth League, Cobourg District, T. Wickett	41 66
Markham, W. D. Crosby, per E. T. Crowle	5 00
T. H. Speight	1 09
Mrs. W. S. Lee, Sherbourne Street	5 00
Colborne, missionary meeting, Sherbourne Street, Oct. 4, H. H. Judger	25 02
Warwick, London Conference, B. Clement	15 00
Rev. Jas. Matheson and family	7 00
John Cline Grimby	10 00
Toronto, Carlton Street, Sunday-school, A. H. Sinclair	21 15
Sidney, J. C. Willmott	23 00
Epworth League, Cobourg District, T. Wickett	49 37
Port Perry, D. S. McAmis	51 00
Adolphus, W. E. Shorey	15 00
Sidney, J. C. Willmott	13 00
Bath, N. A. McDiarmid	15 00

SPECIAL.

Estate late Susannah Bergoy, Preston	500 00
C. L. A. Harris, Granby, Que.	310 00
J. Palmer, Allison, per T. Crosby's work	5 00
Cansu, Sunday-school, N.S., per boy at Port Simpson Home, per J. K. Young	25 00
Epworth League of Christian Endeavor, Guilds church, Fairfield, for native teacher, China	39 70
Estate late H. A. Massey, Toronto	10,000 00
Wm. Mellaaby, Welland	1,500 00
Mrs. Sarah B. Perry, Toronto	100 00
Pugwash Sunday-school, for Dr. Boulton's Hospital work, per Mrs. M. Tuttle	5 27
Estate late Wm. Heard, Charlottetown	29 50
Wm. Mellaaby	3,291 41
For expenses of missionary to China, per J. W. Humphrey, Lawrenceville, Que.	100 00
Wesley College, Winnipeg, Endicott Fund, per A. Stewart	100 00

MINISTERS.

Note that Evangelist A. J. Burnett is open for work, and will be pleased to communicate with all desiring help. Reference given. Address, 116 Waterloo Street, London, Ont.

THE LEPER MISSION.

The monthly meeting of the Toronto auxiliary to the Leper Mission will be held (D.V.) in the O. I. M. Home, Monday, the 15th inst., at 3.30 p.m. All interested in this mission are cordially welcome.

MIMICO METHODIST CHURCH.

Missionary sermons will be preached next Sabbath, November 15, in Mimico, by Rev. W. W. Colpitts, of Manitoba. CHAS. E. PERRY, Pastor.

NO Invalids Seeking a Change of Climate for Lung or Nerve Trouble—Dr. W. S. Pulp, graduate of McGill University, Montreal, makes a specialty of Lung and Nervous Affections, also Bright's Disease and Rheumatism, and will be very pleased to correspond with any thus afflicted. His address is 703 W. Tenth Street, Los Angeles, California.

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Births, Marriages and Deaths.

BIRTH.

BOWLEY—At the parsonage, Glen Allan, Peel Circuit, on the 30th ult., a son to Rev. and Mrs. Charles L. Rowby.

MARRIAGES.

COLEMAN-HOUGH—On Oct. 22, in the Methodist church, Morley, Alberta, N.W.T., by the Rev. John McDougall, Miss Ella J. Hough, second daughter of Rev. John Hough, to Mr. Lucius Q. Coleman, rancher, brother of Dr. Coleman, of the Arts Department of Toronto University.

McCARTNEY-SYDIE—In Orangeville, at the residence of the bride, on Oct. 11, by Rev. Asher P. Latta, S. Albert McCartney, of Alton, to Matilda Sydie.

LAIDMAN-MARTIN—On Oct. 28, 1896, by Rev. G. Ferguson, at the Methodist parsonage, Mr. Arthur Leslie Laidman to Miss Ida Cordelia Martin, all of Binbrook, Wentworth county, Ont.

OLMSTEAD-BROWN—On Oct. 28, 1896, by Rev. H. Barry, at the residence of the bride's parents, Mr. Richard H. Olmstead to Olive C., daughter of Mr. David Brown, all of Walter's Falls, Ont.

WATSON-CRAIG—On the morning of Oct. 7, at Meadow Creek Ranch, Alta., the residence of the bride's father, by the Rev. C. F. Van Norman, of Macleod, Aubrey Cecil Watson, of Norwich, Norfolk, England, to Margaret, youngest daughter of John E. Craig, Esq., immediately after the ceremony the happy couple left for Montreal, en route for England.

DEATHS.

HISTON—At his late residence, Burlington, Ont., on Tuesday, Oct. 27, 1896, Rev. John Histon, for fifty-two years a minister of the Methodist Church, in the 74th year of his age. Interment at Greenwood cemetery, Burlington, on Thursday, Oct. 29.

YEOMANS—Oct. 19, 1896, at Belleville, Lewis Wallbridge Yeomans, aged 51 years and 5 months.

McROSSIE—On Oct. 25, 1896, at his residence, Kingston, Ont., William McRossie, lumber merchant, in the 58th year of his age. For many years steward and trustee of Sydenham Street Methodist church.

COX—At Ottawa, on November 3, 1896, in her 79th year, Mrs. Ann Cox, widow of the late Ralph Cox, Esq., and sister of Mrs. Robert Eaton, of Toronto, and of George Young, Esq., of St. Marys, Ont.

When in doubt about anything the best policy is to Investigate the matter thoroughly. If you do so regarding our goods, we gain a customer for

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Aberdeen Ranges.
 In these days of progress and modern invention, the wise housekeeper will not be content with anything less than the most convenient and latest improved cooking apparatus. When beauty is so easily obtained, and is as inexpensive as old-fashioned, grotesque, out-of-date stoves, no artistic-loving housekeeper will purchase other than the Aberdeen Ranges as they possess all the excellent features required in a perfect working range, besides being artistic and attractive in appearance. These ranges are made for wood only, or to burn wood and coal. They have roomy ovens, are guaranteed very rapid, even and economical bakers. They are also designed according to the most artistic models obtainable, and therefore the manufacturers are warranted in declaring them to be the best and most beautiful Ranges in Canada. If the Aberdeen is not sold in your town, write us direct for prices which will be promptly and with pleasure quoted. These ranges are built by the Copp Bros. Co. (Ltd.), of Hamilton, Ont., who are one of the oldest stove manufacturing concerns in this country. Besides stoves, they manufacture a large line of both coal and wood furnaces. Enquiries for anything in the heating or cooking line will be promptly responded to.

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E. C. DAVIES, Inspector.
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Loan and Savings Company of Ont.
 HEAD OFFICE, COR. KING AND VICTORIA STREETS, TORONTO.
GEORGE A. COX, PRESIDENT.
 Capital Subscribed, \$2,500,000 00
 Capital Paid-Up, 1,250,000 00
 Total Assets, 5,454,720 34
 Debentures issued in currency or sterling, payable in Canada or Great Britain. Money advanced on Real Estate. Mortgages and Debentures purchased. Executors and Trustees are authorized by law to invest in the debentures of this Company.
FRED. G. COX, Manager. **E. E. WOOD, Secretary.**

Freehold Loan & Savings Co.

Dividend No. 74.

Notice is hereby given that a dividend at the rate of 6 per cent. per annum on the capital stock of the Company has been declared for the current half-year; payable on and after the 1st day of December next, at the office of the Company, corner of Victoria and Adelaide Streets, Toronto. Transfer Books will be closed from the 18th to the 30th November, inclusive. By order of the Board.
S. C. WOOD, Managing Director.
 Toronto, 21st October, 1896.

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CAPITAL \$1,000,000.
 PRESIDENT, HON. J. C. AIKINS, P.C.
 MANAGER, A. E. PLUMMER.
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The York County

Loan & Savings Co., of Toronto.
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OUR POLICY.

We operate our store on a determined policy of fair, square dealing, backed by resources and ability. This means that we give the customer the benefit of the lowest prices every time. We do not slaughter our goods, nor sacrifice any special line to bolster up any other, but purchase carefully, buy closely, and sell on a narrow margin of profit. We have grown a reputation for reasonable prices that we intend shall stay with us, and this principle is in operation in every department and on every article in our store. It pays you to trade here, because you get what you like and what you need. It pays you to trade here, because there is a fixed, honest system of value. Before you buy—investigate.

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