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THE Christian Guardian

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Notes and Gleanings.

The present strength of the Salvation Army in the United States is given as 464 corps, 68 outposts, 1,456 officers, six slum-posts, three rescue homes, and one food and shelter depot. The Army's paper, the *War Cry*, has a circulation of 70,000.

The Pennsylvania Railway Company has openly declared war on all organized labor. It has declared that all its employees must sever their connection with organized labor bodies or their names will be erased from the pay rolls of the company.

There are at present 51 cardinals of the Roman Church; 24 of these live in Rome. Of the remaining 27, 9 are Italians, 6 Frenchmen, 3 Austrians, 3 Spaniards, 2 Portuguese, with one from each of these four countries: The United States, Canada, Belgium and Australia.

The Methodist Churches of various names, all over Australia, are conferring with a view to union. In Sidney the representatives of the various bodies have resolved, by practically unanimous votes, that union is desirable. The name of the united Church is to be "The Methodist Church of Australia."

Archdeacon Farrar thinks the Established Church is "lapsing on every side into Romanism. Not ten per cent. of the masses attend on her services. With weak hands and feeble knees she stands in the great battle against the monster fiend of drink." In this "Broad Church" a man can preach according to his moods rather than according to the Gospel.

The "Matin" says: "M. Waddington, French Ambassador to Great Britain, who is in France on leave of absence, will, when he returns to London, bear to the British Government, couched in firm and unmistakable language, a document declaring that France will not tolerate foreign intervention in Morocco, or the acquisition in that country of any privilege by another power."

Reports come from Montreal that the directors of the *Canada Review*, which was banned by Archbishop Fabre for its attacks on Roman Catholic clergy, having obtained legal advice that the Archbishop's action was illegal, have determined to take proceedings in civil courts against the Archbishop and ecclesiastical authorities for damages. This course the Church papers condemn as a wicked thing.

At the meeting of the Synod of Rupert's Land last week the Metropolitan delivered a strong charge against secular schools, insinuating that the Roman Catholics were very anxious to have religious training in the schools abolished in order that they might have the cry of "Godless schools." A committee of the Synod was appointed to watch this matter in the interests of the Church.

There have been reports from Africa of continued hostilities between the Egyptian forces and the Dervishes; also of a fight between the Mahdi's forces and the troops of the Congo Free State, which have penetrated eastward as far as Wadai. This latter report has occasioned some disturbance in England, on the ground that the action of the Congo troops seems to interfere with the British sphere of influence.

Prof. Bryce's recent remarks on Imperial Federation at the Colonial Institute, London, are significant, owing to the fact that he is a member of the Cabinet. He said he knew the state of feeling existed in Canada that the first thing which would be asked for from the Colonies

in order to promote federation would be to submit to some kind of control on the part of the Imperial Government, and to make some kind of contribution to the Imperial funds. Their duty was to disabuse the minds of the Colonists of this idea, and to show that Imperial Federation involved no surrender of the local self-government. In his opinion the question of joint defence was the most practicable point to begin with.

The report is confirmed that the Czar has ordered the Ministry of the Interior to transfer to the Holy Synod the administration of all Church affairs. This order is certain to result in putting vexatious restrictions on non-orthodox sects, and will probably lead to religious persecution. It is feared that the chief sufferers will be the Lutherans, who are mostly German or of German descent.

The Pope has decided to establish a permanent apostolic delegation in the United States, and has nominated Mgr. Satolli to be the first delegate. This decision the Vatican considers to be a sufficient reply to the opposition to Mgr. Satolli and his mission. The propaganda will send by Rev. F. Z. Rooker the documents authenticating the new powers conferred upon Mgr. Satolli as permanent delegate.

According to reports from Rome there is no longer any doubt of a formal agreement being signed between France and Russia, notwithstanding the earnest opposition of the representatives of the Italian Government. The relations between the Pope and Russia are said to be more intimate than ever, the Pope having instructed the Polish hierarchy not to encourage any opposition to the Czar's Government.

Dr. George F. Pentecost has decided to remain in London, declining the invitation to become the pastor of the Park Street Congregational church in Boston. His resignation from the work at the Marylebone Presbyterian church, in London, is so great, and the pressure brought to bear on him for that reason so strong, that he does not feel that he can leave at present. This decision is something of a surprise and a great disappointment to the Boston people, for they felt confident of securing him.

Governor Russell, of Massachusetts, in his annual address, recommends more stringent measures for guarding purity of elections and legislation, especially by defining the objects of expenditure for campaign purposes. He also calls attention to the fact that the annual State fast has come to be generally disregarded or deflected from its original purpose, and recommends that it be discontinued. He also refers to the relations of the State with Canada, and urges a broad measure of reciprocity with that country.

The improvement of the relations between the Russian and German courts has had a perceptible effect upon the commercial negotiations in progress between the countries, and there is a prospect that an agreement will be reached during the next two months. Many high officials have prophesied that the Panama disclosures will break the dual alliance within six months. It is believed that the scandals revealed by the criminal trial will complete the estrangement which began when proceedings were begun against the five Senators and the five Deputies.

The cruel persecution of the Jews continues at Moscow, and has assumed a new form, the police having called in house porters to their aid, to assist them in hunting down Jews who remain in Moscow contrary to the recent decrees. The authorities have offered a reward of five roubles to the house porters for every Jew whom a house porter denounces as living in a house without a permit; and in case the police discover any Jew in a house who has not been denounced by the house porter, they fine the porter double the amount of the award he would have received.

A despatch from Washington says: "Ecclesiastical secrecy has been broken by the publication of this authoritative statement: 'The papal delegate, by order of the holy father, has sent out an important notice to the archbishops, to be communicated by them to the bishops of the United States. It is a mandate from the Pope that each bishop shall remit within this month of January, in a sealed letter mailed to the Pope, either directly or through the intermediary of the

legate, his personal conscientious opinion of the propositions on the school question which Archbishop Satolli, in the Pope's name, laid before the New York conference of Archbishops in November last.'"

St. John's Guild, an Episcopal organization in New York city, having for its special work, providing the poor and sick with summer outing, reports that during 1892 the Floating Hospital under its care, made forty-one trips, and 43,584 patients were cared for. At the Seaside Hospital 1,188 patients were cared for, including 722 children and 412 mothers. It has been decided to build an addition to the Seaside Hospital at New Dorp, Staten Island.

Emperor William of Germany has offered to loan the United States Government the collection of gifts which have been made to his ancestors and to himself. This is the first time these gifts have been loaned, and the action of the young Emperor is considered a great compliment to the Americans. The collection is made up of articles of rare value, and this Government will be held strictly responsible. Fire and burglar proof safes will be provided, and the collection will probably be displayed within the Palace of Fine Arts.

The fiftieth anniversary of the founding of the educational institutions of Mount Allison was commemorated by special services in the various city Methodist churches of St. John, N.B., on January 8th, and by a semi-jubilee meeting in Centenary church the same evening, at which Sir Leonard Tilley presided. Addresses were delivered by Dr. Carman, General Superintendent of the Church; Dr. Allison, President of Mount Allison University; Dr. Stewart, Professor of Theology of that institution; and Judge Tuck, of the Provincial Supreme Court.

The deaths of three of the oldest Wesleyan local preachers in England were reported in December. One of them was Mr. Edward Taylor, late of Hanging Houghton, near Northampton, who died in his ninety-fifth year, after preaching continuously for fifty-nine years, since 1832. Another preacher removed by death was Mr. James Meakin, formerly of Rochester, but lately residing at Derby, who had been a local preacher for over half a century. The third was Mr. William Coleman, of Willenhall, who some years ago celebrated the jubilee of his connection with the circuit.

The conference in England between representatives of the master cotton spinners and of the operatives on strike against a five per cent. reduction of wages ended in a disagreement at Manchester. The representatives of the operatives offered to accept a reduction of five per cent., provided that the five per cent. reduction should continue only so long as the mills should run half time; full rates to be paid when the mills worked full time. To this the masters' delegates refused to agree, and, a dead-lock ensuing, the strike will continue.

Professor Martins, the great Russian authority on international law, has been appointed a member of the special commission in connection with the seizure of British sealers in Behring Sea. This leaves no doubt that Russia will deal with the question from the international point of view, and confirms the belief that it is her intention to follow the American lead and claim the closure of the Behring Sea, with exclusive rights to the west of the imaginary line drawn by the Americans. There is every indication that Russia and America are working hand-in-hand against England.

In the January number of the "Nineteenth Century," the editor, Mr. Knowles, who enjoyed a close intimacy with Lord Tennyson, has published some singularly interesting personal reminiscences of the late Poet-Laureate. None is perhaps of greater literary interest than the pregnant comment on the "Idylls of the King." "By King Arthur," said Tennyson, "I always meant the soul, and by the Round Table the passions and capacities of a man." This sentence decisively justifies the view of those critics who hold that the "Idylls of the King" were intended in their way, like the "Pilgrim's Progress" in a very different way, to be a spiritual allegory.

The Russian Orthodox Church is carrying on a vigorous "mission" work against heretics

in various provinces of the South. A report has just been issued of its work in the country of the Don Cossacks during the year, ending December 1. A total of 268 conversions to Orthodoxy has been effected; most of these being, it is alleged, Molokans, Baptists and Standists. Of course, such a thing as conversion has not been considered by these converts. They have been swayed solely by the threats of the police and clergy, and their natural desire to escape the penalties which would be inflicted on them were they to adhere to their Protestantism.

The "Canadian" says: "In abolishing the French and Catholic schools in Manitoba, in contempt of the constitution and of the most formal pledges, the Protestant majority evidently intend to close the doors of that region, and of the Territories, to our co-religionists. In view of such an audacious and such an anti-Canadian attempt it is important to reflect. It is the duty of Catholics treated in this manner to adopt all the legitimate means of protecting themselves. Those means are more numerous than is thought. In due time and place we shall see. We are not the aggressors. We are attacked at home in our rights."

WINNING THE MAN OUTSIDE.

A sermon to ministers, recently preached, contained this admirable piece of advice: "Keep hold of the truth with your creed; keep hold of man with your covenant." By covenant the preacher meant the bond of Christian brotherhood. There are two things the minister must keep, the truth and man. The two duties agree entirely, for Christ's truth is the only means of keeping men. Pulpits devoted to emasculated religion often draw crowds, but they never keep men very long. The religious fashions tire of them also, as they tire of all sound doctrine. Nothing else takes such hold of man as Christ's truth does when it is plainly set before men. And so the "unpopular doctrines"—who ever said they were popular?—are the strongest forces to draw men with. They may not like them—sin is a very disagreeable truth to a sinner—but when they clutch a man they are apt to hold him fast. There is no fear of a weak brotherhood or an imperfect attachment in a church full of sound believers in sound doctrine.

But it is still true that churches—ministers and people in them—need to take hold of men by the affection and kindness of Christian brotherhood. It is also true to a lamentable extent that some fail to win the hearts of the people around them, and thus fall short of their duty as churches. We put aside a good deal of criticism by careless or censorious people. It is possible to be very unreasonably in criticising a church or a man. When the critic complains that the Church has no heart, the truth may be that the critic has none. Brotherly affection requires at least two brothers to show it forth. If the man outside has no affection for the man inside, there is no reason why he should complain. The critic is often in a worse case—he hates the man inside, and calls him hard names. No defence can be or need be made for this unreasonable critic.

Setting him aside, there remains a very different kind of person outside to be considered. Many a pastor has learned that the road to a sinner's heart can be most surely found by some kindly service. At the grave of his dead child, the man outside feels the touch of kindness in the service he receives, and often welcomes there the invitation to come to church. Such people are so often revealed by their domestic sorrows that we must believe that a considerable body of men are always waiting for some touch of brotherly affection to bring them into the brotherhood of Jesus Christ. We concern ourselves here, not with complaints to be made against the Church, but with a problem of practical method. It needs no proof that to win souls we must win hearts—the respect, the affection, the confidence of men. "All ye are brethren." The man outside is your brother also. You profoundly believe it; make him believe it, and you have won his soul. But how to do this? We have no patent device to suggest. The main thing, the heart of method, is to put heart into our association with the man outside. No matter how we have done it, if we have captured his respect and confidence, we have gotten the secret of all good method. Members of the Church can often do a great work by just being kind, by seeking opportunities to be kind, to the man outside.—*Pittsburgh Christian Advocate*.

THOU ART, O GOD!

Thou art, O God, the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from thee,
Where'er we turn thy glories shine,
And all things fair and bright are thine.

When day, with farewell beam, delays
Among the opening clouds of even,
And we can almost think we gaze
Through golden vistas into heaven;
Those hues, that make the sun's decline
So soft, so radiant, Lord, are thine.

When night, with wings of starry gloom,
Oershadows all the earth and skies,
Like some dark, beautiful bird, whose plume
Is sparkling with unnumbered eyes;
That sacred gloom, those fires divine,
So grand, so countless, Lord, are thine.

When youthful Spring around us breathes,
Thy Spirit warms her fragrant sigh;
And every flower the Summer wreathes
Is born beneath that kindling eye.
Where'er we turn, thy glories shine,
And all things fair and bright are thine.

THOMAS MOORE.

DISPUTING ABOUT HOLINESS.

This is an exercise which does not help holiness or the gladiators. It is harmful to spectators and auditors. An advocate of any theory of holiness, making sharp cuts at one who does not agree with him, is much out of place. A kind of experience that does not foster charity and toleration is a bad kind. Uncharitable disputations about religion disgust sinners and bewilder simple-hearted saints. Not a few worthy people confound their notion of holiness with holiness itself. From this confusion of thought the step is very short to the intolerance which says: "If you reject my view of holiness you do not believe in holiness, and until you accept my view you cannot get it." One such person—perfectly sincere he was—when I told him, "I cannot accept your theory though I do believe in the doctrine and fact of holiness," asked me with much emotion: "Do you then believe that I am a liar?"

There is another blunder as bad. A cannot accept B's notion of holiness; he makes the mistake of supposing he must have a formulated theory of it; he does not find one ready made that suits him; he cannot make one; he rejects B's, and if he does not watch he will presently say: "I do not believe in holiness." Whereas, if he believes in the Christian religion, he does believe in holiness.

To accept any particular definition of holiness is a very different thing from believing in holiness itself. A and B are both of them in an attitude full of spiritual peril. B identifies his notion of holiness with holiness; and, of course, to his thinking A cannot be holy unless he agrees with his thinking. Then B is conceited and intolerant, and he cannot help it. A confounds B's notion of holiness with holiness; he cannot accept B's theory, and he rejects the doctrine. Of course, he does not seek an experience he believes to be unattainable.

In some sections there is coming in an evil and misleading form of speech. Certain brethren, personally as good but no better than their brethren who do not use their phraseology, who make the "second blessing" theory pivotal in the discussion of their notions, not infrequently use the word "holiness" as a synonym for "second blessing"—as if the experience, and that special view of it, were inseparable, if not identical. Certain other brethren, not considering the force of words, speak of the brethren of the "second blessing" company as "the holiness brethren"—as if they alone believed the doctrine or experienced the blessing of holiness.

Not far from the city of Los Angeles is a society, or church, made up mostly of "come-outers," who rent a noble church in twain, went off to themselves, and have gone from one extravagance to another till their annual camp-meeting attracts like a circus, and very much for the same reasons. Faith-healing, anointing with oil, and kindred follies and fanatisms, both in speech and deed, go on from day to day. It is getting to be the habit of the people round about—including Methodists—to speak of schismatics as the "Holiness Church" and their annual convocation as the "holiness camp-meeting." At this place I was reminded of the title of one of South's sermons—pity so strong a preacher and such a master of virile English should be laid by for the little "homiletical skeletons" now so common—read when I was just beginning: "The Fatal Imposture and Force of Words."

In the neighborhood where this anointing gang has its seat of disturbance, the younger people, hearing the older ones say of that set, the "holiness people" and the "Holiness Church," have insensibly come to think that the Methodist is not a holiness Church. It is best to call a spade a spade.

As illustrative. A young local preacher—sincere and good and licensed because he wanted to be—confounding holiness with a theory of it he did not understand and that most of the preachers known to him did not accept, seriously asked me this question: "Does the Methodist Church believe in holiness?" I told him that all true Methodists believed in holiness and had always believed in it. That belief in holiness was not to be confounded with anybody's theory of it. That believing in holiness did not depend upon having any theory of it at all.

The attempt to define what is in its nature indefinable is responsible for all this confusion and hurt. The attempt to formulate our thinking of religion in our little logic forms is not justified by the example of Jesus Christ. In what discourse of his, or incidental word of his, do we find the sort of argufying and hair-splitting so common nowadays? He knew how to teach religion so as not to make the subject obscure; so as not to confuse sincere souls seeking him—not a theory about him. The people understood what he meant. We do a great wrong when we so teach as to lead the people to believe that our pet form of words condenses and expresses all that he taught. Jesus reproved certain "scribes" and other "doctors" for "making void the law" through "their traditions." They clung to the traditions all the more because they were theirs—having the vanity of proprietorship in them. It may well be feared that not a few modern scribes and doctors make void the Gospel by covering up our Lord's teachings with their special notions of the "philosophy" of his teachings.

We are bound to believe what Jesus teaches concerning religion; we are not bound to accept any man's theory of our Lord's teaching as identical with it. His children are "free."

May I be permitted to suggest that the time has about come for all who set up to be Christian teachers—no matter what their notions about holiness may be—to consider more carefully what Jesus Christ says about experimental religion and less constantly what good John Wesley says. Methodists have not failed in honoring Wesley, nor have they failed to honor his teaching. What contributions this great man made to the discussion of holiness has been, by all Methodists, closely studied and treated with reverential respect. But Wesley was oftentimes sorely perplexed when seeking fit words for the definition of religious experience and of the spiritual life-processes that enter into it. He ever cautioned his followers not to be "too precise" in such discussions. For the reasons doubtless: 1. Mere words are inadequate for expressing infinite ideas. 2. Men, attempting precise definitions of religious states and processes, inevitably bring into their words their own conceits and their own limitations.

John Wesley's words settle nothing; he did not mean that they should; he was only trying to help the people to understand the words of Jesus Christ. It would grieve him now to know that any man offered his word as a final "proof-text." I believe it would be well to study and quote Jesus more; men less.

"Are we groaning after it?" This, perhaps, is the most important thing.—*Bishop A. G. Haygood, in Nashville Christian Advocate.*

COMMUNION.

We are not to come always to God in the attitude of beggars, but frequently in the guise of friends. Never to approach a person unless we want something of him, does not indicate that we greatly love him. We should be at least as quick to thank him for what he has given us as to ask him to give us more. Adoration must be a leading employment of the heavenly hosts, and it is our privilege to participate in it. Why should not God be pleased to have us tell him that we love him, even as an earthly friend is pleased? We cannot doubt that the nights spent by Jesus in prayer were chiefly devoted to that form of it which we call communion. In our hurried modern life, which partakes so largely of the outward, and is in no danger of becoming cloister-like, we must give special heed to forming habits of

meditation, learning to enjoy a quiet quarter of an hour with God, and cultivating fellowship with him.

WOMAN'S WORK IN THE WORLD.

Women do not have the credit which they deserve. They furnish a large part of the inspiration under which men act. This begins in the influence of the mother over the children. She is ambitious for them, usually more so than is the father, and the ambition may be misdirected. It was not Zebadec who brought John and James to Jesus, desiring for them the two places of honor in the coming kingdom. It was their mother, Salome. Many a Hannah has consecrated her Samuel to be a prophet. In the host of instances in the families of farmers and mechanics, that one or more sons have received a college education, has been due to the maternal sagacity and importunity. And all through the course of study the boys have been steadily inspired to do their best by the same influence. The mother aided the younger one in learning the lessons, heard them recite at home, visited the school, attended the exhibitions, wrote letters of stimulus, encouragement and pride to those at college, and often spoke the deciding word as to the life-calling having herself been first inspired from above. It will be remembered by those who have read the admirable memoir of Dr. Horace Bushnell that it was his mother who, at the critical moment, turned him from law to theology. Kindred to this is often a sister's love and ambition. Many a young man has owed to this source both his strong desire for an education and his means of obtaining it. A sister's spoken words, suggestive letters and open purse have started him on his career.

And what can be said in too high praise of the inspiring influence of a noble wife? Ah, words fail to depict her grand ideals of character and action, her lessons of courage and fortitude in times of distress, her refining influence on language and manners, her faith in her husband's possibilities, her methods of concealing or supplementing his weakness! Reference has been made to Dr. Bushnell's mother, but he often confessed, what his intimate friends knew to be true, that in both intellectual and spiritual respects he was immensely indebted to his companion in life, at whose feet, so to speak, many others have sat, receiving lessons for mind and heart, suggestive, not dictatorially uttered. I well remember hearing one jocosely say of her, that if she should die, he would put upon her tombstone these words of Paul: "Mary, who bestowed much labor on us." Congregations seldom understand how much of the value of a pastor is due to his wife; not in the form of her church activities or family labors so much as in her perpetual inspirations, which operate on character, suggest thought and study, and direct action.

Woman has an intuition of the goodness of a man, or of a cause, which is often accurate and is always an incentive to effort. She has also a romantic devotion in her nature, which makes her a worshipper, an enthusiast, and, if need be, a martyr. There are no more self-sacrificing patriots than women, no more earnest partisans, no more thorough devotees. How warmly they entered into the American civil war, on both sides! What a power they have always been in the Christian Church, by reason of their imagination, their faith, their enthusiasm, their fortitude and their affection! That was a fitting tribute which Dr. Bushnell bore to their worth in this respect in the sermon which had so apt a text: "And they found it even so, as the women had said." It is indeed true that occasionally the zeal of the ladies is excessive, or is wasted on trifles, or on captivating errors, and it has become the fashion to ridicule their ritualistic ardor, and their persecution of pastors with slippers and pin cushions. But such things are only the light dust of the highway which leads to God and truth and heaven. That pastor is weak indeed and sorely to be pitied who has no circle of admiring and sympathizing ladies who are neither weak-minded nor sycophantic, but who appreciate Christian character, intellectual ability, right ideas and faithful labor, and are not ashamed to show it. Their coarser-minded, money-getting, or place-seeking husbands are often too busy to think, feel and act in this direction, and the atmosphere of co-operation and encouragement about the pastor is left to be created by ladies of intelligence and piety. Blessed is the man and the cause which they champion! *President W. W. Patton, in Sunday-school Times.*

Correspondence.

THE CHURCH'S POSITION AND INFLUENCE IN THE COMING YEAR.

DEAR SIR.—Following up your condensed but comprehensive articles on the status of the Christian Church and society at the beginning of a new year, we may, in dependence upon the Divine aid, make our remarks with the freedom of conversation, and look out upon the needs of men, and, in particular, of our own fellow-citizens in this great and promising Dominion, in the Samaritan spirit, and with as much steady observation and perspicuity in details as we may happen to be capable of. "The lessons of the past are richer and more numerous than before;" "Our knowledge is greater than formerly;" "Shall the golden hours of the new year be so used as to witness noble achievements?" "Or shall they be wasted?" Now, these statements and enquiries are of a most stirring and soul-searching order, as taken by themselves. I have no sort of disposition to find fault with them. How could one do so? But, then, although so plain and simple in form and impress, it does not strike one at first, how many debatable and involved questions are really bound up with these enquiries in the shaping of the individual course and influence. Looking from a somewhat different standpoint, and one in which the social and the political become more or less the platform of our observation, I would say, "The new year is coming before us reflecting, in negation of light, many of the sad plots of its immediate predecessors." If it be an "unblotted page," it can only be deemed so in the subjective and abstract sense. In the objective and concrete it will be clouded like its predecessors, until some of us have courage enough and self-sacrifice enough, with God's help, to make it different, by altering its texture and improving its spirit. For it is spirit alone that renews the things of time. "The present has the character of the future in its keeping." As a proposition, that is good and true, but needs a little thought to properly understand its meaning. Are we, as a people, to go forward? Many have considered we are lagging. Are we to look at urgencies first, and take the things of less pressing weight as they come? Are the sinks of corruption and disorder to be purified or let alone? Are the needless destruction of organized life and its values to go on as heretofore? Are we to leave off treating "death by accident" with practical disregard? These are living questions. They lie very near the hearts and the life-functions of multitudes. Is money to be the main object of life's pursuit, or something greater and better, which money is but the means of acquiring and realizing? Is the routine of this life, even in sacred things, to be more highly estimated than social and spiritual growth and achievement, and the quickening of a nation's hope? Good habit is valuable. Let us never despise it; but is our religion to be for the week days as well as the Sundays? Are we to be satisfied with the types of life as we have lately known them, or to try to realize something better? And, finally, are we, in the spirit of conformity, as hundreds of orderly people do, to seek to live lives so colorless that none may find a fault, while we stir not a finger to promote the general welfare, or to make things better than they are? These new-year questions, if we take them to heart, may well give us, personally, some disturbance and uneasiness. We have discovered that we can hardly move towards any object with which the public good is concerned, without encountering a lion in the path.

"Let the lion alone," says the careful Christian. "There is a better time coming, when the right shall be seen to prevail." And whether the Christian is right in this occasional deliverance, and his measurements of the period, or too feeble, timid and retiring in his conceptions of Egyptian ways, is not a matter easy for any of us to come to definite conclusions about, unless we had the details of the case before us. Happily, the powers that be, can make themselves respected. Multitudes of questions in the coming year should be looked at in the concrete, that have hitherto been only glanced at in glittering abstractions. We want light, not glitter. We need purpose, and courage to support. "Onward!" is the cry of the men of good-will. Can we hope that the new year will show us more editorial, civic and personal courage in reformation, leading to a less terrible record of railway accidents, and lake and St. Lawrence drownings, fewer conflagrations, and more thorough and practical sanitary adjustments than the year we have just parted with? Will our young writers and composers learn the difference, in the sense and the application, between the words "effect" and "affect"? A small matter? Perhaps so, and perhaps not, rightly considered. In the Lord is our hope for things great and small. Let us trust, while we work and plan, and quit ourselves like men. And we must never forget that the conversion of the soul is the first and great issue for every child of earth. Then, as little children, let us love one another. AMICUS.

A PROTEST.

DEAR SIR.—The following sentiments are found in that misnamed magazine, *Expositor of Holiness*, for December, 1892, edited by a Methodist minister, and printed by the Toronto Methodist Book Room:

Page 139. As he (Christ) was, so are we in this world. We believe this literally. We believe Jesus had for his spiritual father the Holy Ghost. We believe he was born again himself, just as he taught Nicodemus that he must be. We believe his divinity, outside of the Holy Ghost coming upon him when he went to be baptized of John in the river Jordan, to be a mere myth. Is it not possible that the impenetrable conception of Jesus may have been an error?

Page 140. Jesus was the Son of God, just as those in this generation. In no sense did Jesus' divinity surpass the divinity of those who are under law to the Spirit. Because the gawky, filthy thing called Christ's divinity is stripped from him, it does not follow that we can love him any the less. He was a natural man under law to the Spirit. To the cry, "What shall separate us from the love of Christ?" many might answer truthfully, the Bible—the Scriptures of the Old and

New Testament. We submit that the divinity of Christ is but another of the many substitutes for the Holy Ghost. Jesus promised his followers that they would be raised from the dead, it is true; but were they to rest their belief in this fact on his simple statement? We think not.

Page 141. "Come unto me, and I will give you rest," when uttered by Jesus, after all, meant, Obey the Holy Spirit as I do and you will have my rest of soul.

Page 147. If we are sons, it must be just as he was. There must be absolutely no difference. We are as he was, then it follows necessarily that we must in very deed and truth be Christ's saviours. We must be just what he was. If he was divine, then must we be divine. He prayed that the thief on the cross might be with him the same day in Paradise.

Page 148. In the sense that he did the will of the Father, he was divine, and in no other. He had no divinity that you and I cannot possess. It is the province of the Holy Ghost to make known that will to us just as he did to the man Christ Jesus.

Page 149. He knew that he himself would have failed had he not been baptized with the Holy Ghost. His divinity consisted only in his accepting the Holy Ghost as guide and teacher.

How does all this agree with John xvii. 5, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

I respectfully protest against the machinery of our Book Room being used to send forth such soul-ruining, God-dishonoring, Christ-desecrating sentiments as the above.

THOMAS MASON.

Muncie, January, 1893.

HOME MISSIONS.

DEAR SIR.—There are two classes of home missions in connection with the Methodist Church in Ontario. The first class are such as we have in old and wealthy sections. The members and adherents live in comfortable circumstances; the roads are good; the churches are equal to those on circuits and stations; home-keep reasonably cheap. In some instances I have known the headquarters to be in a flourishing town, with one or two appointments in the country. The church in the town cost thousands, and the congregation numbered some three or four hundred. Such a mission receives a grant, not on the basis of a country mission, but as a town mission.

The second class are such as we have in "the backwoods." Yes, some of them are hundreds of miles back of the "backwoods" mentioned lately in the GUARDIAN. The two classes are so unlike that if the "saviors" met they could not recognize each other. The only time and place they are alike is at the meeting of the Missionary Committee in relation to the disbursement of the missionary money. The second class are noted for absence of wealth, rough roads, small congregations (sometimes six or nine), poor accommodation, high prices for hay and oats, etc. By the time Santa Claus reaches that northern region, his stock of fur coats, robes, chinaware, purses, etc., has dwindled down to a few cotton pocket-handkerchiefs, candies, etc.

I have travelled from one to ten miles through forests between settlements. The missionary is thankful to have the opportunity of preaching the unsearchable riches of Christ in the humble dwelling, the school-house, or partly-finished church. Geographically, some of these missions compare favorably with districts in the old settled parts, and the districts are larger than whole Conferences. Take an example: The Nipissing District is some 168 miles in extent, and the Sudbury District is much larger. The latter district has not one self-supporting field in it. The Nipissing District has but one (North Bay). On the whole district there are but two churches completed, and outside of North Bay there is not one congregation numbering 100. I think there is only one church spire on the two districts.

It takes the very best stamp of a man to be a success on such fields. More than once have I heard such an expression as the following: "Well, that is just as it used to be when this country was new, 'when the first ministers came in.'" I would like to say that a mission in the northern part of Ontario, say in the districts referred to, is a very different thing from a mission of years ago. In those days there were none but the Methodist missionaries, who, as a rule, follow up the settlers. Now, we often find two, three, and even four missionaries of the different Churches on the same ground. The land being good, the settler was not compelled to spend winter after winter in the lumber shanties. In the backwoods of to-day the land is poor and it takes much longer time to "get a start."

Certainly there should be a difference made between the two classes of missions. There not being any difference made, the backwoods work being much more difficult and the expenses much greater, men have been unwilling to take the work, consequently the missions have been largely supplied by men who are taken out under the chairman of the district, permission having been granted by the Conference Special Committee.

Just so long as the brother on a mission with his headquarters in town, where everything is cheap and surroundings pleasant and favorable, receives a grant on the basis of \$950, while the brother away back in the woods, on what is called a poor country mission, receives a grant on the basis of \$750, with his unfavorable environments, we must expect men to be unwilling to take to the woods.

Brethren, let us have a change! Why not take these old country missions that are feeble, "by reason of their age," and put two of them together and make them self-supporting. If a mission does not become self-supporting in twenty or twenty-five years, there is not much hope for it.

LOCAL PREACHERS' RIGHTS.

DEAR SIR.—At this season of the year, when new subscriptions are coming in and old ones are being renewed for our valuable paper, the GUARDIAN I make bold to offer a suggestion in behalf of our local preachers. Our local preachers as a rule are faithful to their duties, assisting their ministers on the different circuits and missions, for which aid we could not get along very well

without. They have done a noble work for Christ and our Church in the past, and are still an honored staff of workers. Some of them, especially in the rural districts, have to make many sacrifices in order to attend to the work assigned them. Their services are free, no remuneration having been paid them, nor do they ask for any. But as an acknowledgment of their noble services, I suggest that our local preachers be entitled to receive the GUARDIAN at the same price as the stationed minister. The GUARDIAN being a source of education to the preacher in preparing his work for the Sunday, our local brethren, many of them being unable to supply themselves with necessary books, and not having much time to study if they had them, can get much help from the GUARDIAN each week; and I think it is their just due to receive it at the same price as the minister.

REV. J. B. FREEMAN.

Hillside Mission.

CHRISTIAN ENDEAVOR CONVENTION OF 1893.

DEAR SIR.—The railways of Canada and New England are recognizing the importance of the great Christian Endeavor Convention which is to meet in Montreal next July. On Dec. 18, a special meeting of the general passenger agents of the leading northeastern roads was held in the Windsor Hotel, Montreal, for the purpose of making arrangements regarding special rates for this convention. The roads represented were: Boston and Maine, New York Central, Connecticut River, Delaware and Hudson, Concord and Montreal, Champlain Transportation Company, Central Vermont, Maine Central, Canada Atlantic, Grand Trunk and Canadian Pacific. Just what reduction in fares will be made has not yet definitely been determined upon, but very low fares will doubtless be offered. The railroads expect from 20,000 to 25,000 people, and are already making preparations to handle this vast number without loss of time or discomfort to travellers.

Many desirable excursions are being planned for, to points of interest easily reached from Montreal. Among these are the Thousand Islands and the rapids of the St. Lawrence River; ancient Quebec, with its historical citadel and its picturesque fortifications; the Saguenay River, passing between precipitous cliffs, 1,500 feet high; the city of Ottawa, the capital of the Dominion, where are the magnificent Parliament buildings, and many other famous in history and travel. As to accommodation in Montreal, the Hotel Committee of 1893 reports that the hotels of this city are now entering heartily into plans for housing the delegates. Many citizens, who expect to be absent from Montreal during July, have promised the committee the use of their houses, provided a responsible person be placed in charge. Up to date, there have been 18,000 applications for rooms, and allocations for 12,000 are now at the committee's disposal. The first canvass to secure accommodation has been completed. A second and more thorough one will be undertaken in March. During January the committee purposes to commence the assignment of State headquarters throughout the city. There now seems little doubt but that Montreal will welcome, and be able to provide for, all "Endeavorers" who may desire to visit this fair city next July.

H. E. B.

CARLTON STREET METHODIST CHURCH, TORONTO.

DEAR SIR.—Among the Methodist congregations of this city there is none possessing a more marked individuality as a people, than the membership and congregation of this church. This may be accounted for, perhaps, in some measure from the fact that at the time of the late union of the different branches of Methodism it was from this congregation that was sent some of the strong representatives of one of the uniting bodies. Notwithstanding the various removals of the church's location during the last thirty years, viz., from Bay to Temperance Street, and from thence to Alice Street, Shaftesbury Hall, and the Horticultural Pavilion to its present position, a large number of families or their descendants which worshipped in the Bay Street church fifty years ago, are still actively employed in the various interests of its church work of the present.

Doubtless our people have been singularly fortunate in the various ministers appointed by Conference to fill its pulpit. For five years previous to the union Rev. Dr. Antliff labored very effectively. His strong presentation of the Scriptures, his discourses so full, ample and scholarly, together with his bright and genial presence in private life, made our hearts tender and malleable for the fusing together of the united Methodist Church.

Afterwards came Rev. John Philip, who did faithful work during the wedding together of the new Methodist Church of Canada. Following him, Rev. Dr. Hugh Johnston, whose sympathetic nature and untiring zeal drew with cords of steel so many to his Master and himself. Rev. Dr. W. J. Hunter became the next pastor, and his clear-cut, incisive Gospel discourses brought the truth home to many a hearer.

All these culminating in the magnetic influence and remarkable ability of Rev. James Henderson, who certainly ranks as the prince of preachers. It has been the good fortune of the writer of this communication to hear in many lands men of great spiritual and intellectual power; but with the exception of Dr. McLaren, of Manchester (whom Mr. Henderson's style most resembles) he has never before come in contact with such inspiring discourses, for oftentimes after his discourses, the glistening eyes of his hearers seem to say more than words can express, "Thank God that we have heard such words of gold."

It might very properly be asked, "What are the results in your church? Are men and women being saved from selfishness and meanness into holiness and purity of life? Are they becoming Christlike?"

To this I can answer unhesitatingly in the affirmative. Every Sabbath evening from four to five hundred remain to the prayer service, presided over by one of the young men or young women of the church. These meetings are wonderfully interesting and helpful. Our church

interests are flourishing, and the response to appeals for financial help is quick and ample.

There is one phase of Methodist Church life which differs to-day from the past, and which is sometimes misunderstood. We must remember that while truth changes not, and the eternal verities are forever the same, also that the carnal mind is and always has been at enmity with God, nevertheless Church methods must change and adapt themselves to the changing characteristics of the age if effective work is done. During the last thirty years, education and culture have everywhere worked remarkable changes in our social life. Very many educative forces have been brought into activity that formerly did not generally exist within the range of Methodism. We teach our youth to be reserved and reticent, unobtrusive and retiring. Such axioms as "Speak less than thou knowest," is part of their training.

This has taken root, and will continue to do so, so that the conversions of to-day come at cross-angles with old-time Methodist ideas; and not unaided one meets the remark, even from good men (who, forsooth, because it bears not the imprint of the past), "It is not deep, real or lasting." The fact is perhaps more marked and accentuated in Carlton Street church than in some others.

Fifty years ago they stood in the breach where the Salvation Army now stand; but the uplifting power of the Gospel has done for this people what it cannot fail to accomplish always, viz., the promise of the life that now is, as well as that which is to come.

The writer of this communication has had a lifetime connection with this congregation, attending out-door service at many different points of this city; at one time close to the corner of Yonge and King Streets, where the late Mr. B. Walker and others preached, reading the Scriptures, exhorting and uniting in the singing of spiritual hymns, also working among the sailors, distributing tracts and Bibles among them along the bay shore.

The necessity of this work seemed to pass away as churches were filled with attentive hearers. We then directed our efforts to the building of suburban churches, taking the debt upon our own shoulders, and supplying, as best we could, their spiritual needs, until these churches in turn became self-supporting. This required, of course, some self-denial, but infinitesimal compared with the "ready pay" we have received, so that, as life's shades are lengthening, they are among the sweetest memories of the past. Church patriotism among Methodists is something more than a splendid prejudice, it calls forth our loyalty and devotion, for we have entered into other men's labors. Let us see to it that we also serve our day and generation, leaving some increment for those that shall follow.

THOMAS THOMPSON.

Toronto, January, 1893.

NEWS FROM SASKATOON.

On December 26th I had the pleasure of being present at a Christmas tea, given by Mr. and Mrs. Tucker to the Indian families on the Moose Woods Reserve. We all assembled in the school-room about 6 p.m., and it was extremely interesting to see the faces of these "noble redmen" light up with a smile of satisfaction as they beheld the goodly array of pies and cakes set before them. When these were passed around, they fell to with a will and continued thereto until every man, woman and child present was at least abundantly satisfied in the inner man. To some of these Indians a treat like this is the occasion of their lifetime. If any of your readers, Mr. Editor, were compelled to live for ten or fifteen years and longer, as some of these Indians have done, on meat and bannocks, the former cooked or otherwise, they would be animated by the same idea.

Thanks to Mr. Tucker's supervision, these Indians are better supplied with the necessities of life. Pow-wows have been done away with some time since, and in their place Mr. and Mrs. Tucker are holding a night-school at which the adult Indians are taught to read their native language, Dan and Charlie, two Indian boys, are quite competent to assist in teaching the old folks. About eight or ten attend at present, and more will come after awhile. The average Indian is not precipitate in his acceptance of any innovation. Your readers must not think that the "noble redman," as this familiar appellation would indicate, is full of magnanimous action and generous motives. On the contrary, it requires a true and thorough Christian spirit to overlook the moral looseness of the Indian, his childish, selfish traits, and abound in labor for their good. Such, Mr. and Mrs. Tucker are doing, and though in the case of the older ones the good influences are in part counteracted by an inherited and inwrought evil tendency, the children are being brought up to live lives of honesty, industry and usefulness, and to fear the living God. The Women's Missionary Society auxiliaries of Holmerville, Campbellford, Cobourg, and Huntingdon, Que., will please accept the first full thanks of the Indians and Mr. and Mrs. Tucker for their contributions of clothing, etc. All the children on the reserve are pretty warmly clothed, which fact is unprecedented in their lives. Also through these charitable friends twenty-seven quilts (in addition to the extraordinarily large number of six blankets sent from the Indian Department) have been distributed. Altogether, the Indians have never been so favorably situated. The children are progressing fairly well in their studies. Industry, cleanliness and godliness are the orders of the day, and above all continually waves the flag of Gospel charity.

On the next day Mr. Tucker and I visited a half-breed settlement of nine families, across the river, four miles from the reserve. In the best and largest of the houses, 12x16 feet, we gathered the inhabitants, and by the aid of the scanty daylight which struggled through the deer-skin window-panes and the fitful gleams from the fire-place in the corner, I counted thirty-eight people, about thirty of whom were children. Some of these children ran about with bare feet and with clothing not thicker, but much more perous, than heavy paper. Mr. Tucker gave the children a few articles of clothing, and they thanked us very much. I do not see how more direct work can be done for the Master than by clothing these naked and feeble these hungry, and by so doing giving them an insight into the Gospel of glad tidings, which may end in their accepting the plan of salvation. If

the contributors of clothing are willing, Mr. Tucker will see that it is distributed among them judiciously, and I think it is by caring for their poor shivering bodies that we can most effectually show them we care for their souls.

Saskatoon, Jan. 4, 1893. W. A. SIPPRELL.

METHODISM IN WALKERTON.

At the union of 1875, two rival bodies of Methodists entered into real brotherly fellowship, and under a succession of faithful pastors the work has steadily grown to its present influential position in this town. The old church, originally erected by the Wesleyans, and after union twice enlarged, became too straight. In the autumn of 1887, the two Presbyterian congregations consolidated, and St. Paul's, a beautiful brick structure, with tower and belfry, surmounted by a spire, was purchased by the Methodist congregation. This gave a new impetus to our interests here. But still there was a felt lack of accommodation for Sabbath-school classes, which, under the able superintendence of W. B. Olandsenning, public school inspector for the county of Bruce, and a host of co-workers, has grown to be the "banner school" of the county, and also a nursery, in which talented and devoted young men have been trained from boyhood for lives of usefulness, several of whom have left us to labor in the ministry of our Church, with "more to follow." This school, now numbering 800, has, by its own collections, supplied itself with abundant literature from our own Book Room, and all necessary apparatus, an annual contribution to foreign missions, and in addition to this, has for years past, in view of the erection of a school-room, deposited a surplus each year, until it amounted to seven hundred dollars. The Trust Board, under the able financial management of T. Dixon, County-Crown Attorney, and Mr. E. H. Saffield, with a liberal co-operation of the congregation, in five years wiped out more than four thousand dollars of debt, without a single name on a subscription paper.

The church edifice being free from incumbrance, it was resolved last winter to enlarge to meet the requirements of the growing congregations, and provide accommodation for Sabbath school, prayer and class meetings, and Epworth League. An architect was employed to provide plans for an addition of 51 x 55 feet to the western end. The contract was let to Mr. H. Clarke, of this town, who faithfully completed his work in time, and to the fullest satisfaction of all concerned. The result is that the remodelled St. Paul's (116 feet long) is a beautiful pile of architecture. The inside arrangement is most complete and commodious. The auditorium is fifteen feet longer, with orchestra slightly elevated above and behind the rostrum, and the acoustic properties of the building most perfect.

The ladies of the congregation nobly assisted in furnishing the church; not only in supplying "the sinews of war," but by personal labor renovating the pews, and oiling them and the wood-work; covering the six doors of the building with crimson baize, and covering the entire floor and altar with a beautiful carpet. As the spectator views, from the east end of the nave, its grayish walls slightly tinted with green; its grained ceiling of tinted wood; its bronzed metal pews, and its six golden-bronzed colonnades supporting the arched ceiling, the alcove for the choir, with its appropriate surroundings and furnishings, the stained ground-glass windows—the whole effect is solemnly impressive and suggestive of "the beauty of holiness," and for architectural symmetry and perfect harmony would remind one of the interior of some cathedral. Several travelled persons have remarked that its interior will compare favorably with any church north of Hamilton or Toronto. There is a large lecture-room, with raised dais; a gallery, with five class-rooms, besides infant class-rooms and a minister's vestry. The wainscoting and gallery-front and partitions are of black ash, beautifully finished and oiled; high ceiling, and with large candelabra for oil-lights, while the church proper is lighted with electricity. In this lecture-room are 300 chairs, and scarcely any convenience, even to provision for a kitchen, has been overlooked.

Much praise is due to our pastor, Rev. Robert Walker, for his original conception of the plan, which suggestion was adopted and elaborated by the architect, as well as his able assistance and direction in all this work, in which he has proved himself to be materially, as well as spiritually, "a wise master-builder"; and in his ministerial vocation he has been faithful and earnest in the pulpit, laborious and self-denying in his pastoral work. In personal effort to save souls, "in season and out of season," and by his scriptural teachings on the divine law of beneficence, he has done much to educate this people as to their duty in systematically consecrating a portion to God. While several have adopted the tithe or tenth with great temporal and spiritual blessing to themselves, the tone of liberality has generally improved; the average contributions last year exceeding twelve dollars per member. When "the great iron wheel of the itinerancy" completes its annual revolution next July, much regret will be felt in parting with Mr. Walker and his estimable family. The whole cost of this transformation will be nearly five thousand dollars. The cash in the hands of the Trust Board at the commencement was one thousand dollars. The cash collections on the plates at the opening services were about \$550, and without any subscriptions, the balance will be paid in a few years by surplus pew-rent and annual thanksgiving offerings.

On Sabbath, December 25th, although a wild snow-storm was raging, the pews were filled, the choir rendered excellent service heartily joined by the congregation. Rev. A. Cunningham, of Galph, preached two impressive sermons, in much fervor, accompanied with emotion from on high. The following Sabbath Rev. Dr. Hannon preached two masterly discourses, in which the old orthodoxy of Methodism was presented with freshness and commanding power, "with the Holy Ghost and in much assurance." On Monday evening following the pupils of the Sabbath-school met in their school-room and enjoyed a free tea, followed by a pleasant and profitable entertainment. All we now need in this place is expressed by the prophet of old, "O, Lord, revive thy work!"

W. TINDALL.

WHITBY CLASS-LEADERS' CONVENTION.

The Whitby Class-Leaders' Association have just closed a very profitable convention, held in Whitby, Ontario, on January 10 and 11. The sessions were opened at 7:30 p.m., 10th inst., by Mrs. Hopper, of Claremont, delivering an able paper on "The Best Method of Aiding the Young in the Balancing of Christian Experience." Rev. L. W. Hill followed with an extempore address. Rev. J. W. Savage then conducted a delightful testimony service, wherein the Spirit of God was abundantly manifest.

The morning session of the next day was opened by Bro. Hazard Wilcox reading a carefully prepared paper on "The Cause and Cure of Irregular Class Attendance." This called out a spirited discussion, in which Bro. James Almond, the oldest leader on the district, and several others, took part. "The Ideal Class" was introduced by Bro. J. H. Rogers. This consists of ideal members; young and old, male and female meeting together. Seekers after God are found in the ideal class. Joyfulness of spirit characterizes it, aggressiveness as well, and liberality. The leader is a converted man, wise in order to deal with a great variety of members, and sympathetic. He loves prayer and practices it; is strong in faith and full of the Holy Ghost. This paper was well received, and a motion carried requesting its publication in the GUARDIAN, if the modesty of the author would permit it to appear. "The Practical Advantages of the Class" were ably presented by Bro. T. Courtice, of Port Perry. The advantages are: (1) Organization of members for work; (2) Christian fellowship; (3) devotional aid; (4) social advantage; (5) gathering about the Master for heavenly instruction. A very profitable discussion followed. "The Class in Relation to the Young" was introduced by Mrs. Hara, of the Whitby College. Experiences which she had gathered from her class of some seventy young people in the college, were recited, with great spiritual profit and suggestiveness.

In the evening, Mr. J. J. MacLaren, LL.D., of Toronto, delivered a very able and instructive address on "The Class: Its Place in the Methodist Economy." The results of this convention are stimulation to the membership and encouragement to the leaders.

The officers for next year are: President, Rev. B. Cade, Whitby; Vice-President, Mr. T. Courtice, Port Perry; Secretary-Treasurer, Rev. L. W. Hill, B. A., Port Perry. L. W. HILL.
Port Perry, January 12, 1893.

YOUNG METHODIST RALLY IN TORONTO.

This meeting in the Sherbourne Street church on Tuesday evening, January 10, was the most important gathering of the young Methodists ever held in the city. About 800 were present. Such a gathering of bright, wide-awake, and intensely earnest young Methodists it never was our privilege to meet before. As they marched into the church and took their assigned places, cheer after cheer met the larger groups or those from a great distance. After a time spent in social greetings each society was called upon in turn to report progress. All the representatives would rise and repeat in concert an appropriate text of Scripture, or perhaps sing a verse, or the leader would engage in a short prayer. Then brief, pointed, pithy reports were given, punctuated with the applause of the audience. And these young folk are very quick to see a good point and very generous to applaud it. Some of the Leagues were represented only by a small delegation, or even by letter, the rank and file being engaged in aiding in revival work in their own churches. The intense moral earnestness, the high-toned spirituality, the practical benevolence, and exhibition of applied Christianity indicated by these reports, are signs of brightest augury to the future of Methodism in this land. The spirit of hearty unity, of kindly consideration and co-operation of the much more numerous Epworth Leagues with the Christian Endeavor Societies present, was a blessed demonstration of true Christian fraternity.

Rev. Dr. B. F. Dimmick, of Cleveland, Ohio, delivered an interesting address on "The Organization of Young People for Christian Work." Rev. B. N. Burns, pastor of Woodgreen church, spoke for ten minutes upon the subject "Object and Aims of the Toronto Methodist Young People's Union," showing these to be the forwarding of fellowship between the adherents of the various Methodist churches of the city, and the discussion and consideration of plans for the carrying on of Christian work generally. Mr. N. W. Rowell addressed the gathering on "The Literary Work of Young People's Societies."

The officers elected for the Association for the coming year are as follows: President, Dr. W. E. Willmott; Vice-President, Rev. B. N. Burns; Secretary, Charles Hudson; Treasurer, M. S. Sealey. Executive Committee—Revs. A. M. Phillips, Dr. Withrow, J. E. Starr, A. O. Crews, and W. J. Smith, and Messrs. J. G. Anderson, E. W. Dillon, Dr. Hart, W. F. Bull and Miss Greer. The meeting was most enthusiastic throughout, and from it good results will doubtless accrue to the Union.

CHURCH DEDICATION AT DEREHAM CENTRE.

Sunday, January 8, 1893, will long be remembered by the Methodists of Dereham, county of Oxford, as the day on which was dedicated to the worship of God, the most beautiful of several fine churches, recently built in this neighborhood. The building is very pleasing in its style and proportions. The material is red brick, with some facings and white brick trimmings. The finish of the work, both outside and inside, is all that could be desired; no expense has been spared to secure durability, comfort and beauty, and every appointment is a model of utility and good taste.

Exclusive of the value of the site, and of the labor involved in placing the material on the ground, the building and its furnishings has cost \$6,200. The original subscriptions amounted to \$3,504. The opening services made provision for \$3,716 additional, which covers the outlay and leaves \$380 for interest on the temporary debt and other contingencies. The church is thus dedicated free from any prospective incumbrance.

The dedicatory services were ably conducted by the President of the Conference, Rev. Dr. D. G. Sutherland, assisted by the Chairman of the District, Rev. W. Kettlewell. Rev. Dr. Stone sustained his unique reputation as the McCabe of Canadian Methodism, by his management of the finances, and the trustees of the church feel themselves under deep obligation to him for his efficient assistance. Great credit is due to the pastor, Rev. Thomas Boyd, for his devout and unflagging enthusiasm in the conception and forwarding of the undertaking, his large experience in similar enterprises being of great service to the Building Committee. Too much cannot be said in praise of the large-hearted liberality of the Dereham Centre Methodists, and of the friends belonging to other appointments, who came nobly to their help. One of the brothers subscribed more than one-sixth of the entire amount, and others were quite as liberal in proportion to their ability. We trust that this gem, in church architecture, may long stand as a monument of their piety and self-sacrificing zeal, testifying to unborn generations of their love for the courts of the Lord's house and of his worship.

Norwich, Jan. 10, 1893. WM KETTLEWELL.

AN INTERESTING CELEBRATION.

DEAR SIR,—In connection with the centennial of Methodism in Picton, a notice of which appeared in the GUARDIAN of this week, allow me to say that the committee specially and cordially invite all the former pastors of our church here, and any of the older ministers who are acquainted with and interested in the early Methodism of this section of country, to be present at and take part in the centennial celebration on the 27th inst. Any who may be able to attend will kindly notify Mr. H. C. McMullen, secretary of the committee, as soon as possible, in order that comfortable homes may be secured for them. A suitable programme is being prepared, which will be sent to the GUARDIAN for publication in issue of the 25th inst.

Picton, Jan. 12, 1893 N. A. MCDIARMID.

Brief Church Items.

LONDON CONFERENCE.

MERLIN.—Rev. James Huser, pastor. Last spring our people set to work to repair and enlarge the parsonage, and have expended upon it about one hundred and twenty-five dollars. Former ministers would now scarcely recognize it as the house they once occupied. It presents a beautiful appearance without, and is very comfortable and commodious within. Almost the entire cost was provided for before the work was begun. On the pastor returning from England, the people gave him a very hearty reception. The parsonage was crowded with kind friends, who came with well-filled baskets, and served tea, after which an enjoyable evening was spent. The pastor is glad to get back again among a people so attentive and loyal. A series of special services have just been closed at Merlin, which have been held for five weeks. In every service God's presence and power were felt. About thirty souls expressed a desire to live a better life, of whom nineteen have connected themselves with the Church, one having been a Roman Catholic. It is said that this is the greatest religious awakening that has taken place in this neighborhood for nineteen years. To God be all the glory. The pastor was assisted by Bro. Walter Brown, of Hyde Park, who was a great help to him. The Christmas-tree entertainment on December 23 was a grand success, and realized over thirty dollars, which will be used in the interests of the Sunday-school. On Christmas-eve the Ladies' Aid Society presented the Merlin church with a beautiful suit of hair-cloth furniture, trimmed with cardinal plush, consisting of a sofa and two chairs. The Ladies' Aid deserve great credit for their untiring zeal in the interests of the church. The President, Mrs. Jacob Smith, as a token of her appreciated services, was presented by the members of the Ladies' Aid with a pair of gold-rimmed spectacles. The pastor has been presented with a year's supply of wood.

LOUISVILLE CIRCUIT.—A correspondent writes: "We have just closed eight weeks of special services at Kent Bridge with good results. Nearly forty professed conversion, mostly heads of families. About twenty have already united with us in Church fellowship, and others are likely to follow. The rest will go to other churches. Many prayers were offered for us, and much help was extended to us. Rev. J. W. Annis, our chairman, willingly helped us four nights, and did us grand service. Revs. P. Myers, W. W. Shepherd, E. E. Scott, J. E. Moore, P. W. Jones, R. Howie, M. Pickard and others, did good work for the Master, and brought great blessings on the people. We had good congregations from beginning to end, as well as splendid order. We have now a class of about thirty-five members, where there were only five. We have also decided to build a new brick church. The brick are already on the ground. Mr. Amasa Wood, of St. Thomas, has promised to stand by us liberally in the matter. My predecessor, Rev. S. Knott, bought and paid for the lot, and placed a small amount of cash in the bank to be used when needed. We hope to see (next summer) a good church and good congregation, and a large class doing good work for God and men."

FLORENCE CIRCUIT.—By change of circuit boundaries Bethel appointment was transferred from Thamesville to Florence Circuit at the Conference of 1891. It was then without a church shed, and had no Sabbath-school, and but a small congregation. A new shed has just been erected 50 x 22, costing a little over \$30, and all paid for. Last summer a Sabbath-school was organized with over fifty scholars, which is most prosperous thus far. The congregation at this church has increased about fourfold. The anniversary services were held on Christmas Day, December 25, Rev. C. Burdett preached morning and evening, and the pastor in the afternoon. The tea-meeting on the Monday evening following was well attended. Besides the above, Rev. J. E. Moore, Miss Armstrong, Miss Snow, and the Florence church choir took part. Receipts \$35, which paid off the balance of debt on the shed, and left a few dollars in the treasury. Anniversary services

were held at Huff's appointment on New Year's day. Revs. C. Burdett preached in the forenoon, L. McKinnon (Baptist) in the afternoon, and G. A. Wilkinson in the evening. The tea-meeting on January 2 was very largely attended. Nearly \$80 was taken up at the door. Rev. Messrs. Burdett, Jones, Wilkinson, Durr and Wilson made speeches; Misses Cook and Budd gave recitations, and the Florence choir furnished music. It was a very fine success. Last year this (Huff's) church was re-painted and generally renovated and beautified, costing something over \$100. The Sabbath collections at the reopening paid the balance of all the indebtedness. Rev. Dr. Aylesworth, Chairman of the District, preached the reopening sermons morning and evening, and Rev. L. McKinnon in afternoon. There is a good Sabbath-school and congregation here. The membership are united, earnest and liberal. The failure of their crops this year seems not to affect their liberality. To God be all the glory.

TORONTO CONFERENCE.

EAST TORONTO, Hope Church.—Rev. C. Langford, pastor. Special services were successfully conducted in the Y. M. C. A. Hall of this village by Rev. Mr. Moore and Mr. J. M. Whyte, evangelists, during the first two weeks of December. Our church heartily co-operated, and was greatly benefited. On Christmas day Rev. C. E. Manning and Conductor Snyder rendered us good services in preaching Sabbath-school anniversary sermons. On Monday, December 26, the school gave their annual entertainment. Our school is very prosperous under its efficient superintendent, Mr. Wm. Coe, aided by a devoted staff of teachers. There is at this date an attendance of over 160. A large number of these scholars have recently been converted, and are now attending class-meeting. At watch-night we commenced a series of evangelistic services in our church, conducted by Rev. Messrs. Fisher and Philpott, evangelists. These services were continued nearly two weeks; a goodly number were converted, a number restored, and the whole church has been greatly quickened. All the services were times of refreshing, and a number of them were seasons of great power. Rev. Mr. Roffe and Mrs. Roffe, evangelists of song, rendered effective service the last two evenings. All the aforesaid workers have found a warm place in the hearts of this people, and would be heartily welcomed here again. We expect very considerable accessions to our church as a result of these services.

COLLINGWOOD, Maple Street.—The New Year services of the Maple Street Methodist church were unusually interesting. The centre seats in the body of the church were filled with the children of the Sabbath-school—teachers occupying seats with their classes. Rev. W. R. Barker, pastor, gave, we judge, the best sermon to children we remember hearing. The pastor's language was dignified, yet grandly simple, appropriate and instructive. Afternoon service at mass-meeting of children and friends, was addressed by Rev. Mr. Powell, pastor of George Street Methodist church. Mr. A. Viner, evangelist; also Wm. Williams, B.A., head-master of the Collegiate Institute, who gave the address of the occasion, sparkling with pins of truth and useful instruction to old and young. Mr. D. Williams, acting superintendent, expressed regret at the unavoidable absence of Mr. Wm. Fryer, the superintendent, and made a short and appropriate address. At the evening service the church was packed upstairs and down when again the pastor occupied the pulpit.—*Collingwood Enterprise*.

FORT PERRY.—Rev. L. W. Hill, B.A., pastor. On the first Sabbath of the new year a reception of members took place in this church, when eight individuals were received into full connection, and five were received on trial. Evidences of God's favor are manifested in the prayer-meetings, and the class and fellowship services. We are looking forward hopefully for the signal displays of saving grace in our approaching special services. On Sabbath, January 8, Rev. G. J. Bishop, President of the Conference, preached our anniversary sermons. These efforts were characterized by directness of appeal, fervid zeal and spiritual power. We had a high day in Zion. The annual tea on the Monday following was a splendid success. Rev. Mr. Stillwell, Rev. Mr. Whiteman (Presbyterian), and Rev. J. M. Simpson, of Claremont, delivered very helpful addresses. Mr. Simpson's address, on "Physical Christianity," would bear repeating several times. Proceeds about \$100.

ST. JOSEPH'S ISLAND.—A correspondent writes: "We request every reader of the GUARDIAN to pray for the salvation of souls on St. Joseph's Island. As we intend holding a series of special services at Kasakwan school-house, commencing Jan. 16, 1893, please pray that the Word of the Lord may cut its way to the hearts of the people; that brave men may weep like children, and that strong men may bow themselves under a weight which they cannot see."

MONTREAL CONFERENCE.

OTTAWA, Dominion Church.—Rev. Dr. Benson, pastor of Dominion church, was surprised on returning home Saturday evening, to find placed upon his parlor mantel a magnificent clock of elegant design. How came it there? On enquiry a card was shown him which read: "To Dr. and Mrs. Benson, with the compliments of Mr. and Mrs. —." The clock is onyx and gold, of chaste design. The donor is a member of Dr. Benson's congregation, and takes this as one of the methods to show his esteem for his pastor. Dr. and Mrs. Benson highly appreciate this timely gift.—*Ottawa Journal*.

KINGSTON, Queen Street Church.—Rev. C. O. Johnston, pastor. This cause is very prosperous, and the new pastor is greatly esteemed. He has been confined to his home since January 1 with neuralgia and influenza. The church is crowded Sunday nights to hear him. He preaches strong Gospel sermons, and aims to raise humanity and make practical religion a power for good. The educational addresses of Rev. E. H. Koyl, B.D., of Cobourg, were admirable, so much so that the Official Board passed a complimentary resolution approving of his labors. Rev. Dr. Boze, of Montreal, gave the missionary addresses, and these are mirrored on the minds of many. His sermons, declaring Christ to be the fulfilment of the unobscured prophecies of heathendom, was intensely thoughtful. The ladies of the congregation are

active in missionary and church work; their socials for the purpose of cultivating acquaintances, have been productive of much good. On Tuesday, January 10, Mr. H. A. Lavell, B.A., son of Warden Lavell, who goes to Vancouver, B.C., to practise law, was tendered a gold watch and chain by his associates in the church and choir. He is a fine young man, devoted and energetic, and a capital singer. Rev. Richard Whiting, superannuated, is identified with this church, and is regarded as a father. He is still as bright and witty as ever, and his presidency on any social occasion is hailed with pleasure.

RIDGEMOUNT MISSION.—Rev. G. A. Bell, superintendent. The holidays are now over, and we are settling down to a few weeks' study, after a constant "run" since Conference. Since our last note of a few weeks ago, we have been progressing on the various church lines. Our Riceville Christmas-tree was pronounced one of the most successful ever held in the church, providing well, financially, for our Sunday-school for 1893. The pastor was very kindly remembered on the tree, and off of it as well. Our church here being in need of shingles, we announced for a special envelope collection, and secured over twenty-seven dollars. The shingles are on hand, but, owing to winter setting in rapidly, we will not put them on till spring. Our parsonage barn has also been re-boarded with planed lumber on the front and on facing streets, and now looks well. We have just closed another special service at Fournier, where some have sought the Saviour. Rev. W. Pyke, of Ottawa, was with us during the service, and was very much appreciated by our most intelligent people. The congregation assured him that, did the pastor at any future time require his services, they would be pleased to welcome him back. Our George's Lake New Year's tea-meeting was a marked success, netting about forty-one dollars, principally to secure library, etc., for the Sabbath-school. We are arranging to build a church at Glenburn, and have nearly \$600 subscribed thereto. It will cost us between \$500 and \$700. The land is secured, and some material on the ground. We expect it to be ready to worship in about July 1 next.

BROCKVILLE, George Street Church.—Missionary sermons were preached in the George Street church yesterday. Rev. Foster McAmmond, B.A., Montreal, delivered a very eloquent, interesting and thoughtful discourse in the morning. In the evening there was no regular sermon, and missionary addresses were delivered by Rev. Messrs. Cairns and McAmmond. Mr. Cairns read extracts from reports relative to missionary work. Mr. McAmmond's address was along the line of missionary efforts in the different countries of the world. At the close of the service the missionary contributions were taken up, which were in excess of last year. A series of special services has commenced in the George Street church.—*Times*, Jan. 9.

BARR SETTLEMENT.—The new Methodist church in the Barr Settlement is to be opened on Thursday, January 19, by Rev. Dr. Scanlon. A large number of other clergymen—Methodist and Presbyterian—will take part.

COWANSVILLE.—Rev. W. H. Graham, of Waterloo, President of the Montreal Conference, conducted the missionary services of the Methodist church in Cowansville and East Farnham, Sunday before last, Rev. G. H. Porter, M.A., B.D., taking the missionary services at Waterloo the same day. Mr. Graham's sermons, morning and afternoon, as well as the platform address in the evening, were characterized by great beauty of diction and originality of thought. A fine presence, a finely modulated voice and great vigor and grace of delivery make him a power in the pulpit.

WATERLOO, QUE.—The Methodist Sunday-school anniversary services proved remarkably pleasant and successful. Sunday morning Rev. Ernest Thomas, of Montreal, preached an interesting and appropriate sermon to the children, and in the evening to the parents and teachers. Both congregations were large and attentive. The anniversary supper and entertainment on Monday evening were unusually enjoyable. The supper was first-class, and the way it was devoured by the happy and hungry children was a caution. The chief feature of the evening was the rendering of a melange of Christmas music and recitations, entitled "The Christmas Messengers." Capital addresses were delivered by Rev. Isaac Smith and Superintendent Temple. The school orchestra kept up its end, contributing a number of splendid selections.

NORFOLK.—Revival services have commenced in the Methodist church. Mr. Shaver, an evangelist from Iroquois, is expected to conduct them.

MONTREAL, St. James Church.—The statistical report of the Montreal Sabbath-school Association, read at the union tea-meeting in this church, shows that the total membership of the Sabbath-schools, including the teachers and officers, is 5,195, an increase of 435 over the previous year. The total number of officers and teachers is 500, with an average of 427. The total of scholars—male, 2,107; female, 1,258; the average attendance, 3,045. Number reported as having taken the total abstinence pledge, 2,284. Verses recited, 120,871. The missionary offerings amount to \$3,633.49, an average per scholar of 77 cents. There are 2,317 volumes in the Sunday school libraries. The sum of \$2,527.72 has been expended by the schools for local purposes. The memberships of the various schools are reported as follows: St. James, morning, 100; St. James, afternoon, 719; Desrivieres Street, 105; Mountain Street, 418; Mill Street, 206; East End, 314; Dominion Square, 427; West End, 388; Sherbrooke Street, 448; Centenary, Point St. Charles, 636; Douglas, 267; Dorchester Street, 239; St. Henri, 177; Cote St. Paul, 69; First French, 32; West End French, 98; Cote St. Louis, 118; Montreal Junction (first report) 38; Cote St. Antoine, 113; French Institute, 64; Verdun, 17; St. Lambert, 105; Montreal South, 47. The greatest increase reported is that of the Centenary school at Point St. Charles, 121.

BEDFORD.—The Methodists of Bedford township having built a new church, both handsome and commodious, at a great cost for a country church, had a lively tea-meeting on Wednesday evening, January 4, and realized \$55, which brought the debt down to \$110. After tea was served, Rev. Mr. Jamieson, of Newboro', called for subscriptions,

and in a few minutes came the needed \$110 to clear the debt from the church. The committee deserves great praise for the way they worked for its completion. The tea-meeting committee were equally successful. A large number of visitors from Westport and other places say it was the best tea-meeting ever held in Bedford. The speakers were Rev. Messrs. Pletts and Jones, Westport; Rev. Mr. Jamieson, Newboro'; Rev. Mr. Rutan, Desert Lake, and Mr. J. C. Rogers. Mr. H. Lookwood ably conducted the meeting as chairman. The Westport choir deserve many thanks for their excellent music. Miss Emma Ewing's recitation was much appreciated.

CARLETON PLACE.—The anniversary services in connection with the church here were held on Sunday. Rev. G. T. Bayne, of St. Andrew's church, preached in the morning; Rev. J. Kines, pastor, in the afternoon, and Rev. S. D. Ohown, of Almonte, in the evening. Notwithstanding the stormy weather, the three services were well attended. On Monday evening the tea-meeting was held, the tea being served in the hall; and after ample justice had been done to the very excellent supper provided by the ladies, an adjournment was made to the church, where a rich literary and musical programme was presented, consisting of addresses by Revs. J. Simpson, of Ashton, and S. D. Ohown, of Almonte; solos by Mrs. Chown, Mrs. J. B. Elliott, Miss Jennie Hopkirk, and Rev. Mr. Ohown; quartette, Messrs. Hopkirk and Oliver, and Messrs. Jackson and McFadden; recitations by Miss McEwen, of Ashton, and Miss Ethel Tenkey. Mrs. Kines presided at the organ.

QUELPH CONFERENCE.

DOBINGTON CIRCUIT.—Rev. E. B. Service, pastor. An old-time revival is in progress at Keady appointment. On Friday evening, 8th inst., the Chairman of the District, Rev. George Buggin, preached an eloquent and powerful sermon, after which an invitation was given to seekers, when eight came forward.

CLIFFORD.—Rev. J. C. Stevenson, of Waterloo, preached excellent anniversary sermons in this church on Sunday before last to good congregations, notwithstanding the stormy weather. The collections were good—the Trustees Board asked for \$100, and the amount received was \$106. Since Rev. A. Potter came here, in July, the work has steadily prospered. A shed fifty feet long has been built here, and one sixty feet long at Lakelet. The Epworth League has been built up, until it has become a centre of intellectual and spiritual power; and the Sunday-school was never so prosperous. The congregations at both Clifford and Lakelet have gradually improved, and the circuit is now in a healthy condition. The Epworth League has considerable funds on hand for the purpose of painting or papering the interior of the church, which it badly needs. The young ladies of the Bible-class presented Mrs. Potter with a nice hand-painted toilet set, at Christmas.

QUELPH, Paisley Street.—The anniversary service of this church has just been held, and was one of the most successful for many years past. The sermons were preached by Rev. Eli Middleton, of the London Conference (an old pastor of the church), who also gave a lecture on the Monday night, entitled, "An Old Bachelor, and His Monument." The church was crowded on all three occasions, and a very enjoyable time was spent. The receipts were over \$100, and more than made up the balance of the running expenses of the year. The church is in a very flourishing condition, frequent conversions taking place at the regular meetings; in fact, since Rev. W. J. Magwood has taken charge, there has been a distinct upward movement in the church, much of which is due to his active individuality and indomitable perseverance.

BREVIN CIRCUIT.—Rev. J. R. Isaac, superintendent. The first anniversary of the new Wesley church, held last October, was a decided success. At the tea-meeting on Friday evening, October 14, excellent addresses were delivered by Bro. W. Chappell and Rev. J. S. Oak, Ph.D. Good music was furnished by the Kincardine Methodist church choir. The secretary, Bro. Logan, read the financial report, which was very satisfactory, showing the church and its furnishings entirely provided for and a balance in hand. Since then the whole indebtedness has been paid. The services on Sabbath, October 16, were indeed seasons of grace. Rev. Dr. Henderson, Chairman of the District, preached a sermon in the morning, which was highly appreciated by all. Miss S. Williams, evangelist, preached, afternoon and evening, to large and delighted audiences. She remained with us for a week in special services, which were continued some time after she left, resulting in reviving the members of the church, healing old sores, and in quite a number of conversions. Since the anniversary we held evangelistic meetings at Kincardine, which, in consequence of inclement weather, were not largely attended; yet several professed to have been blessed. We have established three branches of the Epworth League on this circuit, which are doing well, and we purpose organizing others, if possible. The parsonage has been shingled afresh, and otherwise improved during this year. We were sorry to lose our colleague, Bro. J. D. Richardson, who had to desert work on account of typhoid fever. Bro. Walter Chappell, of St. Mary's, did us good service for two months. Bro. Harnwell, a probationer from college, will take the work for the balance of the year. We have, thus far, received about one hundred persons into church membership during the term of three years, which will close at next Conference. We have had our labors and difficulties, but thank the Lord for his comfort and a measure of success, and pray for greater prosperity to the circuit in the future.

NIAGARA CONFERENCE.

St. George.—The reopening services of the Methodist church, St. George, were held on Jan. 1 and 2, 1893. Excellent sermons were preached morning and evening on Sabbath, by Rev. J. S. Colling, of Mitchell. The attendance was good, and the divine Spirit accompanied the preaching of the Word. On Monday evening a sumptuous supper was served to a large company in the lecture-room, followed by a platform meeting in the auditorium. Addresses were delivered by Rev. Messrs. Ross, Wright, A. A. Bowers, and the resident ministers, and music of a very high order, furnished by the Methodist male quartette, and

Mrs. Richardson, of our own choir, and also Percy T. Carroll, of London. The entire amount of the unprovided-for debt was met on Sabbath morning, the amount of \$1,118 having been given in voluntary subscriptions at the request of the pastor before the work was undertaken at all. We have now a beautiful building in which to worship God. The whole of the interior has been remodelled, refrescoed, repewed, relighted and carpeted, for which we render unfeigned thanks to God, who has guided to such blessed results.

WOODSTOCK, Central Church.—A union prayer-meeting, recently held in the Central Methodist church, was presided over by the pastor, Rev. J. S. Ross. Rev. R. J. Elliott opened with prayer, when Rev. Mr. Ross referred to the personal affliction in his household, and thanked God that his wife and child had been spared. He was pleased to have on the platform Rev. Mr. Wade, of the Church of the Ascension, Hamilton. Mr. Ross referred to him as one who had always been brotherly in all his actions, and one who was particularly interested in this class of meeting. Mr. Wade said it was an unexpected pleasure to be present, but having to remain in town over night, he could not do otherwise than attend the week of prayer services. God's people could at least associate together on that common platform, although they might march under different banners. He regretted the absence of his old friend, Rev. Dr. McMillen, through illness, closing a brief address with prayer. Rev. Mr. Tapscott discussed the red influences of Foreign missions, after which Rev. W. A. McKay spoke briefly on the subject of the evening. Rev. Mr. Wade closed the meeting with the benediction.

SAY OF QUINTE CONFERENCE.

WILFRID CIRCUIT.—Rev. J. H. Oke, pastor. This circuit was formed by dividing the Cannington Circuit one year ago. A parsonage was bought and furnished before our arrival, and about 100 friends met to greet us, and brought with them supplies for both house and stable, and their liberality has shown no sign of abatement. The sum of \$700 was raised to pay off the debt incurred; also \$280 of a debt on the Wilfrid church has been paid off. During the first year the sum of \$1,314.06 was raised by the circuit for all purposes. Last winter we were visited with a storm, which destroyed ninety-seven feet of a shed, which has been replaced with a new one at the cost of \$160. A gracious revival was given us by the great Head of the Church at both appointments, which resulted in the conversion of many souls to Christ, of whom the greater part remain faithful to the present. At Zion we are repairing the church and property to the extent of \$200. The means of grace are well attended, and the church is in a good condition. To God be all the glory.

BRIGHTON.—Rev. J. S. Clarke, pastor.—Three important anniversary Sabbaths have just passed, and a short account of them will not, I am confident, be unacceptable to the readers of the GUARDIAN. First, The Sabbath-school held its anniversary on December 26 and 27. On the Sabbath very beautiful and appropriate sermons were preached by Rev. G. U. Workman, Ph.D., to crowded congregations, and on Monday evening a very fine literary and musical programme was rendered by the young people of the school, under the able management of Miss Wellington; the collections of the Sabbath, and the entrance fee on Monday evening, bringing into the treasury the sum of \$360. Second, The regular church anniversary was held on January 8 when sermons of a very high order were preached by Rev. A. Carman, D.D., the General Superintendent of the Church. The pastor asked for a collection instead of the usual tea-meeting, and the people responded to the appeal by giving on the plates, at the two services, about \$125, which amount has been largely increased since. On the following Monday evening about forty young ladies of the congregation, under the direction of Mrs. Dr. Sanford and Miss Donachie, gave a very unique and beautiful entertainment, entitled, "The Temple of Fame." The Goddess of Fame summoned before her the famous women of the present and past ages, each in turn reciting what she had achieved, and urging her claim for the crown of Fame. Such characters as Queen Elizabeth, Mary Queen of Scots, Harriet Beecher Stowe, with Topsy, Florence Nightingale, Frances Willard, Miriam, Madam Albani, Patti, and many others, famous in poetry, song and story. The evening was one of rare enjoyment and profit. The hall was packed to its utmost capacity, and it is said 200 persons went away who were unable to gain admittance. The receipts at the entrance were \$165.60, making the total for the Sabbath and Monday about \$900. Any congregation wishing to obtain this fine programme would do well to correspond with the secretary, Miss Donachie. Third, The educational service on Sabbath last, the 8th inst., Rev. John Burwash, M.A., D.D., preached very instructive and eloquent sermons on behalf of this fund. The collections are very much in advance of any other year, and would, I am confident, have been much larger only that the special services followed each other so closely. Brighton is a beautiful little town; the church is bright and pleasant; the congregations good and appreciative; the parsonage neat and fairly well furnished, and few more comfortable appointments can be found in this old historic Conference. We have had a few conversions, and are anxiously praying and looking for a general revival.

MANITOBA AND N. W. T. CONFERENCE.

Virdee.—Rev. J. Dyke, pastor. The congregations on this charge are steadily increasing. Special revival services will be held during January. Pastor and people are looking for a gracious visitation. The annual Sunday-school entertainment was held January 2nd. The town hall was crowded to the doors. The pastor presided. Programme was said to be the best ever rendered in Virdee. Proceeds, \$68. The school is growing rapidly; the superintendent, officers, teachers and scholars are deeply interested in the work.

ST. JOHN'S METHODIST RELIEF FUND

Previously acknowledged	\$9,047 16
G. H. Armstrong, Toronto	5 00
Rev. A. K. Sharp, Keweenaw, B.C.	2 00
D. Williams, Bethel East church, Seymour	13 00
Wm. Pearson, Spencerville Circuit	1 00
Total	\$9,068 16

WILLIAM BRIGGS, Book Steward,
Treasurer.

Personal Items.

Miss Frances E. Willard is receiving a series of ovations in England.

Bishop O. P. Fitzgerald "went for" the tobacco-using preachers at the recent session of Georgia Conference.

Bishop Hurst has received a cheque for \$25,000 for the American University from Mr. William Thompson, of Washington, D.C.

Bishop Ames once said of a great talker: "The trouble with that man is, he sets his mouth a-going, and then goes off and leaves it."

Mr. Rockefeller's last gift of a million makes the total of his benefactions to the Chicago University \$3,600,000—something over one-half its total assets.

In the Minutes of Bay of Quinte Conference the name of Dr. Ford, Norwood, \$5 for the Supernatural Fund, should have been inserted. He has due credit in district books.

Rev. Sam Small, who for the past seven years has been engaged in evangelistic work, has accepted a position on the editorial staff of the Atlanta, Georgia, Constitution.

Bishop J. P. Newman says, with characteristic force: "I am a total abstainer; I am not a prohibitionist; I am an annihilationist! I believe in the annihilation of the infernal traffic."

Rev. W. H. Riles, pastor of the Methodist church at Clareville, was recently presented with a fine gold watch as a token of the esteem and affection in which he is held by the members of his congregation.

The Book Steward and Mr. John James held missionary anniversary services at Thornhill last Sunday. Despite the cold weather the congregations were large, and the collections and subscriptions liberal.

Holloway Street Methodist church, Belleville, invited the Rev. J. F. Wilson, Madoc, to be the successor of Rev. T. J. Edmison in June next. Mr. Wilson had an invitation to Colborne Methodist church and has decided to accept it.—*Port Hope Guide.*

About forty of the friends of the Rev. James Lawson, pastor of the Methodist church, Compton Circuit, Montreal Conference, recently met at the parsonage and presented him with a highly complimentary address, accompanied by handsome gifts, as a token of their friendship and appreciation.

The London Methodist Times says: "Rev. Wesley Guard, of Belfast, has for the third time received a pressing call from Mount Vernon church, Baltimore, Md. It will be remembered that Mr. Guard's elder brother, the late Rev. Thomas Guard, long held a prominent place on the other side of the Atlantic."

The friends and members of the Richview Methodist church recently presented Mr. Windsor with handsome gifts and a complimentary address, as evidence of the esteem and regard in which he is held. Mr. Windsor has been a class-leader for some time in the Richview church and is about to leave for a new home.

Rev. Francis Cox, of the M. E. Church, writes us that Mr. Merritt B. Knight, of Onondaga, South Dakota, and Miss Carrie S. Cowen, of Beaver Falls, Penn., were married at Chicago on December 27 last. The many Canadian relatives and friends of the contracting parties will be interested to hear of this pleasant event.

George Muller, of Bristol, England, the head of the great orphanage there, was born and trained a Lutheran. He is aged eighty-seven. Eighteen years ago he resolved to give himself to preaching in foreign lands. Since then he has made sixteen tours to the principal cities of the world, preached 8,000 times, and travelled 150,000 miles.

Bishop Wordsworth, nephew of the poet Wordsworth, the tutor of Gladstone, Manning and other distinguished Englishmen, died on December 4th, 1892, aged eighty-six years. He was chosen Bishop of the diocese of St. Andrews, Scotland, in 1858. He was a prominent and working member of the Revision Committee, and a pronounced friend of the union between the Established and Dissenting Churches.

Rev. J. E. Robeson, of Selby Circuit, was, at the close of a prayer-meeting at the Exney Hill appointment, on the evening of January 10, presented by the members of that congregation with a complimentary address, accompanied by the gift of a costly and beautiful fur coat, as a recognition of his faithful and devoted labors as a pastor. At the same time Mrs. Robeson was presented with a well-filled purse.

M. Louis Pasteur, the distinguished physician of Paris, was seventy years old December 27th, 1892. On that day he was presented with the gold medal of the French Academy of Sciences. President Carnot, of the French Republic, walked arm in arm with him to his seat, followed by the Ministers, scientists, and litterateurs. Professor Duray delivered an oration. M. Pasteur was deeply affected, and the scene was one of lasting memories.

Mr. H. A. Lavell, B.A., of Kingston son of Dr. Lavell, is about leaving his home for Vancouver, B.C. At a recent social in the Queen Street Methodist church, he was presented by the church people and by his choir associates with a handsome gold watch and chain as tokens of the esteem and affection in which he is held by them. Mr. Lavell is a very popular and promising young man, and has given faithful and valuable service to the church with which he has been connected. He leaves with every good wish of his many friends that his future may be one of usefulness, prosperity and honor.

Forty years ago this month Rev. D. B. Madden and Rev. Robert Brewster (now of New York State) held special services in the village of Morven. About twenty-five persons were converted, amongst the number Rev. John N. Lake, Thos. W. Casey, the late Rev. Nelson Clark, and others, who have occupied or do occupy positions of usefulness in the Church. We understand a reunion of survivors is arranged for on January 22, when Bro. J. N. Lake will preach in the Morven church, and past events will be reviewed and revived. Many are expected from a distance, and a grand time is looked for.

Woman's Missionary Soc'y.

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

TREASURER'S REPORT FOR QUARTER ENDING DECEMBER, 1892.

Brandon Auxiliary	\$21 00
Partage la Prairie Auxiliary	19 17
Grace Church Auxiliary, Winnipeg	37 25
Calgary Auxiliary	9 00
Nova Scotia Branch	563 24
British Columbia Branch	129 70
N. B. and P. E. I. Branch	148 73
Eastern Branch	9 47
Central Branch	2,400 00
Western Branch	1,568 00

\$5,197 15

HESTER C. THOMPSON.

MISSIONARIES FOR CHINA.

It is known to many that the W. M. S. has been desirous for some time of sending representatives to China, but various obstacles have hitherto prevented. Now, however, there is the probability of the fulfilment of this desire, at least in its initial stage, as the steamer leaving Vancouver early in February will number among its passengers two Canadian young women as our pioneer missionaries to that land. Miss Reta Gifford, M.D., of Meaford, Ont., and Miss S. Brackbill, of Ridgeway, Ont., have been appointed eventually to the Province of So Chuan, where our Church has already established a mission, but who will for the present remain in Shanghai, studying the language and getting acquainted with the ways of the people, until it is deemed wise for them to proceed to the interior. We bespeak for these young missionaries, and for their work, the prayers and sympathies of God's people.

FAREWELL MEETING IN CARLTON STREET CHURCH.

A union meeting of the Toronto auxiliaries of the W. M. S. will be held in Carlton Street church on Thursday, January 26, at three o'clock. Papers bearing on subjects of great interest to our work will be read and discussed, followed by a testimony meeting.

In the evening, at 7.30, a public meeting will be held as a farewell service to our two missionaries, Miss Gifford, M.D., and Miss Brackbill, who sail for China on February 6. An address will also be given by Miss Anne E. Whitfield, a returned missionary from Africa. The pastor of the church, Rev. James Henderson, will preside, and the choir will furnish suitable music. Tea will be served at six o'clock for all wishing to remain.

S. D. McKay, Sec. Com.

OUR BIRTHDAY CALENDAR.

The supply of calendars is not entirely exhausted, and in order that all may have one, the Committee has reduced the price to fifteen cents apiece. Send to Miss Ogden, Room 20, Wesley Building, and order one for yourself and friend. Our missionaries need our prayers, and feeling that they are remembered by the friends at home on their natal day means comfort to their own hearts, and courage to go forward in the work they have been called to do by the great Head of the Church.

AUXILIARIES.

MORLEY, ALTA.—This auxiliary was organized on September 12th, 1892, by Mrs. Goddard, of Toronto, and Mrs. Strachan, of Hamilton, with a membership of five. We are sorry we can only report an increase of one in numbers, although the members have been faithful and held regular monthly meetings in the face of many difficulties. We have encouraged each other by reading of great things being done by the weak and small when God was with them. The following officers were elected: Mrs. J. McDougall, President; Mrs. Wm. Graham, Vice-President; Mrs. E. R. Steinhauer, Secretary and Treasurer. The Treasurer sends this quarter \$6, the entire amount of the membership fees for the year.

L. STEINHAUER, Sec.

UXBRIDGE.—Mrs. T. Foster, a dear and valued member of our auxiliary, went home to her reward last August, and among her bequests was the handsome sum of \$500 to this auxiliary, to be devoted to the work of the Woman's Foreign Missionary Society, which sum has been received and forwarded to treasurer of Central Branch.

L. O'NEILL, Cor. Sec.

AN EXPLANATION.

In the report of the Central Branch Meeting we notice this remark, in connection with the reception tea given to the delegates in Bridge Street lecture-room: "One thing only was left to be desired, the presence of all our town ministers and college professors." The question of inviting these gentlemen was debated in the auxiliary, and the decision was, that while in the pulpit, professor's chair or on the public platform, ministers and professors are entitled to more respect and honor than other men, in simply social relations they are on a par, and as our own husbands were not invited, we could see no reason why these other gentlemen should be.

LOUISA LEWIS.

VICTORIA UNIVERSITY.

The following gifts have been received at the Victoria Library: "The Resultant Greek Testament," Fisk & Wagnall's; package of books, Dr. W. H. Withrow; "Faraday Chemical Manipulation," Dr. N. A. Powell.

Presentations of works of present-day value will be suitably recognized in the library records.

R. H. JOHNSTON.

OMISSION.—In the list of subscribers to the Missionary Fund, Bowmanville, the name of Bro. Thomas Sherin, a two-dollar contributor, has been omitted.

It is stated that Matthew Arnold's estate was worth only \$5,000, Browning's \$80,000, while Tennyson's personality amounted to a quarter of a million.

Our Family Circle.

KNOWING.

I know the crimson stain of sin,
Defiling all without, within;
But now rejoicingly I know
That he has washed me white as snow;
I praise him for the cleansing tide,
Because I know that Jesus died.

I know the helpless, hopeless plaint,
"The whole head sick, the whole heart faint;"
But now I trust his touch of grace,
That meets so perfectly my case,
So tenderly, so truly deals;
Because I know that Jesus heals.

I know the pang of forfeit breath,
When life in sin was life in death;
But now I know his life is mine,
And nothing shall that cord untwine,
Rejoicing in the life he gives,
Because I know that Jesus lives.

I know how anxious thought can press,
I know the weight of carefulness;
But now I know the sweet reward
Of casting all upon my Lord,
No longer bearing what he bears,
Because I know that Jesus cares.

I know the sorrow that is known
To the tear-burdened heart alone;
But now I know its full relief
Through him who was acquainted with grief,
And peace through every trial flows,
Because I know that Jesus knows.

I know the gleam amid the mirth,
The longing for the love of earth;
But now I know the love that fills,
That gladdens, blesses, crowns and stills,
That nothing mars and nothing moves,
I know, I know that Jesus loves.

I know the shrinking and the fear,
When all seems wrong, and nothing clear,
But now I gaze upon his throne,
And faith sees all his foes o'erthrown,
And I can wait till he explains,
Because I know that Jesus reigns.

FRANKS BIDLEY HAVERGAL.

A DAY AT A TIME.

The beginning of a new year brings to a great many people an almost overwhelming sense of work to be done. There is somehow concentrated into the first week of the year a realization of the work of the year, and one has to struggle to throw off the depression of so heavy a burden. All the uncertainties, labors, and possible perplexities and disasters of the coming twelve months crowd on the imagination, and change the outlook from one of hope and inspiration to one of discouragement and almost of despair. It is one of the laws of life, however, that we live only an hour at a time; that work and loss are distributed over a long period, and are not crowded into a brief day. If men were called to face the work of a whole life at any moment, the strongest man would fail; but because that work is divided into fragments, the weakest man, if he have courage, is able to carry the load. A good heart, in the old sense of the words, is one of the best gifts the temper which disposes one to be cheerful, hopeful and buoyant, which refuses to see the dark side of things, to feel the oppression of work, or to sit down under the shadow of possible calamities. A good heart is much more than a cheerful disposition. It is a temper born of faith that there is a God, and that he is taking care of his own. This does not mean that he shields them from great sorrows, protects them from great adversities, or relieves them of great labors. It does mean that he is able to turn all these great and arduous experiences into sources of strength; it does mean that the toilsome road ends in a glorious outlook; that the darkest night has its dawn, and the hardest life its beautiful and eternal consummation. Trials and labors, however overshadowing and severe, can come to us only a day at a time. We are never called to meet them all at once. As the manna was renewed every morning for the need of those that were an hungered, so is the divine strength renewed every day in those who look to that strength for their support and guidance. —*Christian at Work.*

THE BIBLE IS FOR PLAIN PEOPLE.

But the Bible is not made only for scholars; if it were so, it would be of but little use. It is a plain book, written in plain words. The teachings of our Lord were addressed to common people, in language which they could understand. Indeed, one chief beauty of the Scriptures is their marvellous simplicity. Especially in all that pertains to life and salvation the path is made so plain that the way-faring man need not err. From this it follows that in most cases the obvious meaning is the true meaning. We do not underrate the learning of scholars, nor the advantage of being

able to read the Scriptures in the original tongues, but that is by no means necessary. The common English Bible, in the grand old King James version, is good enough. Let a man of ordinary intelligence read it every morning and evening, not trying to twist this and that passage into a particular significance, in order to support some preconceived theory; but with an open mind and honest heart, desiring only to find out what the author of the Bible intended; and he will grow day by day into a knowledge of the truth which is to the saving of the soul. —*Evangelist.*

IT CAME TO PASS.

George Stephenson, the celebrated engineer, used to speak with indignation of how the "Parliament men" badgered and baffled him with their book learning when he proposed to build a railroad from Liverpool to Manchester. "The smoke from the engine," said these book-learned men, "will kill all the birds, and the sparks will set fire to the fields and houses. The passengers will be made seasick; the noise will frighten away the game, and thousands of coachmen and innkeepers will be thrown out of employment."

The fast mail coaches were driven at the rate of ten miles an hour. When Stephenson asserted that the steam coaches would attain to a much more rapid rate of speed, he was laughed at and hoisted as a crack-brained enthusiast.

"You must not claim a speed of over fifteen miles an hour," said the nervous counsel of the promoters of the railroad to Stephenson, just as he was about to appear before a Parliamentary committee.

A member of the committee, opposed to the proposed railroad, thought he could make the simple-hearted engineer assert an absurdity that would kill the project.

"Well, Mr. Stephenson," he asked, "perhaps you could go seventeen miles an hour?"

"Yes."

"Perhaps twenty miles an hour?"

"Certainly."

"Twenty-five, I dare say. You do not think it impossible?"

"Not at all impossible."

"Dangerous, though?"

"Certainly not."

"Now tell me, Mr. Stephenson, will you say that you can go thirty miles an hour?"

"Certainly."

The fish was hooked to an absurdity, so every member of the committee thought, and they all leaned back in their chairs and roared with laughter.

Their sons now ride sixty miles in sixty minutes.

TESTIMONY TO CHARACTER.

It is cheering to find recognition coming occasionally from unexpected sources.

One afternoon, recently, two students were on a north side car, and one, hastily deciding to leave the car, called to his friend, Mr. B., to come. "Wait a minute until I pay my fare," and he offered the conductor the five cents which he had overlooked. Glancing at him sharply, the conductor said: "I take you to be from the Moody Institute." "Why so?" "I don't often have men to do that kind of work with me."

A few days later a cable train was stopped by a parade and most of the passengers got off, leaving this student, Mr. B., seated alone in the front of the grip car. A slip on the shoulder startled him, and he looked up to find a conductor beside him, who said: "You don't know me, but I know you. You paid me your fare the other day when I didn't collect it. Come back with me to my car." The astonished Mr. B. went with him to the third car in the rear, and, as they sat down together, the conductor asked: "What is it that makes men do such things? I want to get it!" "I am a Christian," said Mr. B.; "I love the Lord Jesus Christ and do these things out of love for him," and was about to ask the man if he, too, was a Christian, when he put up his hands, crying: "Don't open up on me, I know I ought to do it!" In the conversation which followed he seemed deeply convicted of sin, and made an appointment to see Mr. B. again when he quit work at night. At that time he confessed his sin and sought forgiveness. He immediately gave up his position, which required him to work on Sunday, and returned to his old home, where he expected to find work of another kind. —*Ex.*

OPIUM AND ALCOHOL.

In an article in the *Church Missionary Gleamer*, a monthly periodical published by the C. M. S., the writer says:

"When persons once begin the practice of opium smoking they find it exceedingly difficult to leave it off. It is much worse in this respect than the use of alcohol. By far the majority of those who drink alcohol liquids are what is called moderate drinkers, and remain so all their lives. Very many have gradually lessened the quantity they drink until they have become almost or altogether total abstainers. Nor do they, as a rule, find any serious difficulty in doing so. This is not the case as regards opium smoking. As a general rule, a person who once becomes accustomed to the habit, feels the greatest agony if he discontinues it, and also feels compelled gradually to increase the amount. In other words the opium smoker becomes a perfect slave to the habit."

He is utterly ruined and degraded in body and mind. In this respect the opium and alcohol are very much alike. The difference is, that moderation is far more difficult in opium. It is in this way that opium, so far as its use extends, is a far more terrible scourge than alcohol, and it is for this reason that its use ought only to be allowed as a medicine. . . .

"Missionaries in China are practically unanimous in their belief—one may almost say their knowledge—that immense injury has been inflicted on the Chinese by the introduction into that country of Indian opium, and in the wish that this should be brought to an end. The immoderate use of opium is injuring millions of Chinese, destroying their power of mind, and deadening their consciences, and so making it almost impossible for them to receive the Gospel."

"It is sad to think that a large part of the expenses of the Indian Government has been met by the sale of opium to the Chinese. This, it is clear, ought to be stopped. If it is, what can take its place? Other modes of raising the money will doubtless be found. But to prevent the masses of India from being too heavily pressed, more help ought to be given by England."

WHO WINS?

Listen to this, dears. I heard a story the other day about an old Indian who had borrowed some tobacco from a white man. After he had got to his wigwam, he found some money rolled up in the tobacco, and at first was quite delighted to get it, thinking only of how many pounds of tobacco it could be exchanged for. But during the night the Indian grew restless and could not sleep. The thought of the money began to trouble him, and he could not make up his mind that it belonged to him. So the next morning he rose bright and early, and came and asked for the "white man." Upon his appearance, the Indian said, "I found some money in the tobacco you gave me."

"Why didn't you keep it?" asked the white man.

"Because," said the Indian, pointing to his breast, "I've got two men here. One man says, 'It is not mine; give it back to the owner.' The other man says, 'Keep it; it is yours.' Then the one man says, 'No, no, give it back; it is not yours,' and the other man says, 'Yes, yes, it is yours; keep it.' So I don't know what to do, and the two men inside keep talking all night, and they so trouble me I bring the money back, and now I feel good."

Dear children, these "two men inside" are Temptation and Conscience, and they are within you just the same as they were within the old Indian. The bad man is Temptation, the good man Conscience, and they are talking together all the time for and against your duty, and prompting you to right or wrong. Who wins?

CHRIST'S EXAMPLE.

If we seek for chosen ideals in his visible life, we should not study that life in any partial way; rather, it should be viewed in that symmetry of proportions in which Scripture clearly reveals it. His work, for example, was not always performed in conspicuous places; never was it sustained by mere human ecstasies; never with a view of exhibiting himself before vast multitudes. Jesus shows us how blessed it is to take up life's burdens apart from human observation. There is deep meaning in the words: "Seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him." Never did he accomplish a

greater task than in delivering his Sermon on the Mount to that select company. Then, indeed, he was "about his Father's business." Then the works that the Father had sent him to do were fulfilled. The ages will never exhaust the wisdom contained in that message; hearts burdened with sorrow will never cease to repeat his tender words then spoken; souls hungering and thirsting "after righteousness" will never forget the promise, "They shall be filled."

Let us not conclude, therefore, because the numbers that we address are not many, that our mission in life is a failure. God, who presides over our destiny, will see to it that if we are faithful "in a few things," we shall be made rulers over "many." By looking unto Jesus in this, as in all other things, we shall find strength and encouragement to go forward in our providential calling. —*New York Advocate.*

FAULT-FINDING AND GRUMBLING.

The oil of civility is required to make the wheels of life run smoothly. The habit of fault-finding, so much indulged in by some, is exceedingly provoking, and will, in time, ruffle the calmest spirit and sweetest temper. It is the little annoyances, perplexities and misfortunes which often render life a burden. The little omission of minor duties and the committing of little faults that perpetually scourge us and keep the heart sore.

Constant fault-finding, persistent misrepresentations of motives, suspicions of evil where no evil work was intended, will complete the work in all but the finest and most heroic natures.

Children who habitually obey the commandment, "Be kind to one another," will find in mature life that the bond of affection thus early planted is a fortune far more valuable than gold. The man who has a sweet, amiable, kind disposition is sought after on the street, in the shop, store and home; wherever he goes he carries an air of fragrance to all within his presence.

Boys and girls, let us cultivate a kind disposition, a loving nature, always have a gentle word for everyone, and you will send a healing balm to an army of discouraged, heart-sickened fellow-travellers. —*Ex.*

REVIVALS A NECESSITY.

Where no religious revival has occurred for years the church may appear to flourish outwardly, but there is sure to be a great lack of spiritual religion. This may be seen in the fact that something has been substituted for religious work and spiritual life. When the spiritual life of a people declines, the need of something to attract the young people begins to be felt. In some cases concerts, literary entertainments and social meetings are introduced. It sometimes happens that these things are employed on the Sabbath in place of the regular worship. Some of these exercises may be unobjectionable at proper times and places; but when they become a substitute for religious services and religious work they are idols. Those who promote them flatter themselves that they are doing church work, when, in too many cases, they are bringing idols into the temple of God. —*N. Y. Christian Advocate.*

"THANK YOU."

The other day a reader of the *Christian Union* returned to the editorial office a short editorial which had appeared in these columns, with the simple message "Thank you" written on a slip of paper. It took but a minute to do it, but that minute was well spent, because it conveyed to the writer of the article the inspiration of knowing that he had helped someone. His word, however unsatisfactory to himself at the moment, had not been spoken in vain. It is such spontaneous recognitions of service done as this which make the work of life easier, and which lighten its burdens. It takes but a moment to speak this word of recognition, and yet it remains for the most part unspoken, not because people are ungrateful, but because they are not in the habit of expressing gratitude; they assume that he who speaks or does something which helps them does not stand in need of any recognition. This is a great mistake. Every man and woman who speaks or acts with the hope of helping others, needs the response which assures them that they have not spoken or acted in vain. The greatest, no less than the weakest, stand in constant need of this human fellowship and recognition. —*Christian Union.*

Our Young People.

MICHAEL AND THEODORA

A RUSSIAN STORY.

By AMELIA E. BARR.

CHAPTER III.—Continued.

"My uncle, I have become dumb nearly. My heart is so full of happiness there is no room for words in it. I cannot tell you what I feel—I feel to my finger tips."

"My child," whispered the Countess, as she kissed Theodora fervently, "now we shall keep a great Christmas—a very fine old Russian Christmas! Will not that make you very happy?"

"As you please, dear aunt. I know not Christmas. I have forgotten Christmas. Christmas came not to Bazaroff. My uncle Sergius said we were the children of traitors, and unworthy to be counted among the faithful."

"The poor child! Count, what say you? Shall we not keep a children's Christmas, this glad year?"

"I am of your mind, my Countess. However, my good news is not all told yet. As you know, there is a festival before Christmas, the Day of St. Nicholas, the fete day of our Emperor; and what think you? our Theodora is bidden to it? Yes, indeed! Theodora is bidden by the words of the Emperor himself."

"Ah! what an honor! What, then, is intended by such a grace?"

"I will tell you all, and then you must confess that our Czar is a very just man. He said to me, 'Count Vasil, in the presence of my whole court I ordered the arrest of Prince and Princess Bazaroff. Before the nobles I degraded him. Very well then, it is right that I as publicly justify and honor him. At the feast of St. Nicholas I will do this act of justice. I will make him a marshal of the Empire. He shall be close to my own person. The ukas shall be written at once, and you shall at that public time receive them for him.'"

"Well, then, what said you?"

"You know, Countess, how sometimes the soul will speak when it is bidden to speak; and it was so at this moment. For, without a thought, I answered boldly,

"Sire, the little daughter of Prince Ivan Bazaroff is now with me. Permit her to take this great joy and honor from your hand."

"And what said the Czar?"

"He smiled with pleasure and answered, 'Let it be as you say, Count; at the feast of St. Nicholas.' So you see there is only this thing to be done."

"It is a great thing for a child to do. How is she to be taught what is necessary? Besides which, remember she has only ten years. Theodora, do you understand? The Czar bids you to his birthday feast. He will justify and honor your parents through you. What will you say or do, my poor child? You will lose your intelligence, you will be afraid."

"Oh, no, aunt! Afraid of the good Czar? Why should I fear him? Is he not my father, also? I think he will be very kind to his little daughter. How happy are the Russian people! They have a great father always ready to defend them. How just our Czar must be! No; I shall not be afraid. Indeed, I shall be most happy to see his face."

"But perhaps he may even speak to you, child; then what will you say? There must certainly be a little speech prepared."

"But why so, aunt? When the heart is full, something always crosses your mind, and you speak."

"But you did not speak to me; you fainted."

"Ah, my dear uncle, that was because I could not eat or sleep for many days, so my body failed me, not my soul. Now I can eat and sleep, and I shall not fear the good Czar, not in the least."

"To be sure. Sleep and eat, and be well and strong. There is now nothing to be uneasy about."

"One other thing, dear uncle; there is Michael—Michael who is waiting and watching at Bazaroff. Surely some one must go to Michael. I accuse myself that I forgot Michael's anxiety for those three hours."

"You are quite right, Theodora. Some one must go at once; some one who knows how to be prudent. How is it to be managed, I wonder?"

"I will tell you, uncle. Before I left Bazaroff, when Mr. Cecil gave me the letter he said, 'If all goes well, send back Matrina to Bazaroff. It is safe to tell Matrina, and she will find out a way to let us know, without arousing the suspicions of Prince Sergius. As soon, therefore, as Michael and Mr. Cecil know that Matrina has returned, they will know all is well. Even if she finds no way to speak with Michael, her presence will be a good message to him.'"

"As for an excuse for her return, I have one ready," said the Count. "There are certain papers regarding the management of the estate which ought to have been sent to the public sequestrator, but which he has failed to deliver. I will write by Matrina, and tell him to return them by her hand. I will write in such a way that even his guilty conscience will suspect nothing."

"Very good, for I tell you, Count, I have no wish for him to escape those officers of justice who will soon overtake him. I desire that he may have the cup of punishment quite full."

"So then Matrina may go now, at once, dear aunt? I feel every hour of my own happiness a little burden until Michael is also made happy."

"Matrina shall go at once. I will give orders about the horses and drivers. You must send for Matrina and make her understand what is to be told and what is to be prevented."

Matrina answered the bell of her mistress with a listless air. She had become weary of Theodora's apparently unreasonable depression; but when its cause was explained to her, when she understood what a weight of care the child had been carrying without her help and sympathy, she was ashamed and angry at her selfish resentment of the Princess' want of interest in the pleasures and splendors around her. She was overcome with joy also, and eager to do all in her power. "It was a little thing they asked of her," she said. "She would have wished to be sent even to Siberia with such glad tidings."

So, long before the short daylight was over, Matrina was in a sleigh, flying across the frozen snow, but feeling neither cold nor weariness, because of the great news hidden in her heart. She thought of a hundred ways in which it would be possible to tell Michael; and while she hastened forward on her merciful journey, Theodora was kneeling in her room, where that night she talked a long time with God.

CHAPTER IV.

"Mercy and truth are met together; righteousness and peace have kissed each other."—Psalm lxxxv. 10.

It was possible now for the little girl and her aunt to do some shopping, and to look at the many wonders of Moscow. So, for a day or two, they were nearly constantly on the streets, and Theodora saw many things that interested her. Most of all she was impressed by the pious character of the people. There were little churches or chapels at the corners of every street, and they were all full with worshippers. Indeed, no one, whether they were rich or poor, passed the doors of any church without crossing themselves with a dumb adoration that was very impressive.

"It is certain that the Russians are a very pious people," said the Countess, with an air of satisfaction; and, indeed, she took Theodora into several churches to make her own devotions. And the child was speechless with amazement and admiration, for in Russia the churches are storehouses of gold and jewels, and they are generally in a blaze of light, with a multitude of burning wax tapers. The splendor, the light, the solemn strains of fine music, the continual chiming of deep-toned bells, the tall, grave clergy, with their blue eyes and unclipped hair and beards, and their sedate manner of walking that nothing flustered, impressed Theodora with a strange sense of another and loftier life in the midst of this toiling, commonplace, striving one. She was startled also by the nearness of these two lives, when she suddenly passed from some busy storehouse, alive with eager purchasers of cloths and silks, into the solemn quiet of some holy church, with its perpetual glory of light and jewels, its silent worship, the hushed icons on its walls, the holy relics in its golden shrines, the great crosses shining with priceless gems, and the speechless rapture or triumphant adoration of the worshippers. It was such a different thing from the noisy shouting and the turmoil of the earthly life which surged close to the very church doors, and even made fitful

mournful echoes between the *Jubilates* and the *Te Deums*.

To be sure, all the churches faded from her mind when she at last stood within the Kremlin, the citadel and sanctuary of old Moscow. She was confounded with its mass of little chapels, their cupolas and spires and pinnacles jumbled together. The very outside walls made her speechless with admiration, they were so ribbed and twisted, and wreathed and fluted; so richly inlaid with odd tiles of every color, glazed and glistening like serpent scales; so adorned and crowned with golden domes, and spires, and crosses.

And then to come suddenly from this still, sacred splendor into the noisy confusion of the *Night*, to walk through the great warehouses filled with malachite and lapis-lazuli, was a contrast the sensitive child could not avoid feeling very keenly; and young and ignorant as she was, the treasures of the great empire filled her heart with patriotic admiration. She looked with wonder on the gold and silver work from the Caucasus, cut and chased with all the minute diligence of Asiatics, at the carpets from Turkey, the silk from Persia, the famous shawls from Orenburg; and she went with delight into the fine tea-houses, where white-robed attendants served them with cups of delicious Overland tea with a slice of lemon in it.

All was like an Arabian Night tale to Theodora, who was also charmed with the happy, good-natured look of the working people. "They do not cast down their faces, dear aunt," she cried in a kind of wonder. "They do not seem to be in trouble; at Bazaroff, for instance, the poor people had always tears in their eyes; they were afraid of the lash; they trembled when Uncle Sergius spoke to them. Life was such a great sorrow at Bazaroff."

"It will soon be very different, my little one. You will see! For the Russians are the best natured creatures in the world, easy, contented, and quite happy to work."

"Yet, always, Prince Sergius called them idle and drunken. Even Mr. Cecil said they did not work much."

"What will you have, my dear? The priests make them to keep one hundred and seventy holidays every year, besides their fast days and their Sundays. How then can they work? We must put the blame where it is right to be put. If the Emperor, who is the great patriarch, would be pleased to consider that so many holidays are very bad, both for the house and the city, and also for the farm, we might have some good of our people, and the saints be none the worse served. If I was a man I should write and speak about it."

"Do people who write really make others think as they do? Why then is there any trouble? Some one should write to the good Emperor always about what is wrong."

"That reminds me, Theodora. It is you, dear child, that will have, maybe, to speak to the Emperor; and we have been looking at this and that, and have quite forgotten your dress, which is a most important affair. Now we will go to Madame Demaines, for you must be fitted with a costume that will make all eyes turn upon you. And madame will understand precisely what will be the best and the most beautiful."

"Dearest aunt! permit that I wear my Russian dress, the dress that I love and am at my ease in. Matrina has taught me how to wear my saraphan; but in these French dresses I shall be very awkward and miserable."

"But, Theodora, dress is a thing a little girl knows nothing about, and our Emperor knows much about it. I assure you that a pretty costume will make a pretty impression. When people have a favor to ask it is half granted to a well-dressed suppliant."

"But, dear aunt, I shall not look pretty in a French dress. I shall be ungraceful. I shall be troubled by the long skirt. I shall be sick with the tight bands. Permit me to be a Russian girl. I assure you that I will not make my friends ashamed of my behavior. Often Matrina has told me how to conduct myself when I should come into a great and noble company."

(To be continued.)

If you are a Christian, God's work is your work.

God being everywhere, our life should be everywhere true.

Gaining power never does an ambitious man a bit of good.

THE BOOK OF THE NEW YEAR.

The book of the New Year is opened,
Its pages are spotless and new;
And so as each leaflet is turning,
Dear children, beware what you do!

Let never a bad thought be cherished,
Keep the tongue from a whisper of guile,
And see that your faces are windows
Through which a sweet spirit shall smile,

And weave for your souls the fair garment
Of honor, and beauty and truth;
Which will with a glory unfold you,
When faded the spell of your youth.

And now with the new book, endeavor
To write its white pages with care;
Each day is a leaflet, remember
To be written with watching and prayer.

And if, on a page you discover,
At evening, a blot or a scrawl,
Kneel quickly and ask the dear Saviour,
In mercy to cover it all.

So when the strange book shall be finished,
And clasped by the angel of light,
You may feel though the work be imperfect,
You have tried to please God in the right.

And think how the years are a stairway
On which you must climb to the skies;
And strive that your standing be higher
As each one away from you flies.

—Exchange.

THE DOCTOR'S STORY.

"Children, I have a story to tell you," the old doctor said to the young people the other evening. "One day—a long, hot day it had been, too—I met my father on the road to town."

"I wish you would take this package to the village for me, Jim," he said, hesitating.

"Now, I was a boy of twelve, not fond of work, and was just out of the hayfield, where I had been at work since daybreak. I was tired, dusty and hungry. It was two miles into town. I wanted to get my supper, and to wash and dress for singing school. My first impulse was to refuse, and to do it harshly; for I was vexed that he should ask after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think."

"Of course, father, I'll take it," I said, heartily, giving my scythe to one of the men.

"Thank you, Jim," he said. "I was going myself; but, somehow, I don't feel very strong to day."

"He walked with me to the road that turned off to the town. As he left, he put his hand on my arm, saying again: 'Thank you, my son. You've always been a good boy to me, Jim.'"

"I hurried into the town and back again. When I came near the house, I saw a crowd of farm-hands at the door."

"One of them came to me, the tears rolling down his face."

"Your father," he said, 'fell dead just as he reached the house. The last words he spoke were to you.'"

"I am an old man now; but I have thanked God over and over again, in all the years that have passed since that hour, that those last words were 'You've always been a good boy to me.'—*Ex.*

SYMPATHY WITH CHILDREN.

There is no time when young children are more deserving of tender attention than when death invades the home circle. When a little brother or sister is taken away it is the parents who are the objects of special sympathy. Friends call and speak consoling words, or offer comfort through letters. Flowers and other favors testify in silent ways that they are held in loving remembrance by many hearts. If Christians, they are sustained by faith in the Saviour's words and a sweet sense of his presence. Meantime, in too many cases, the young members of the household are left to suffer silently. There is no wilful neglect, but no one, unless having had a similar experience in early life, seems to understand how deeply their childish sensibilities are wounded. There is something pathetic in the intensity of a child's grief. Older persons, who are sustained by a hope of a reunion beyond the grave, fail to appreciate how in a child's estimate years are as an eternity. To him the separation is final. If adults realized how these little ones cower and sob in the dark, how they brood in silence over the imagined terrors of the grave, more pains would be taken to caress and cheer them during these painful experiences from which no home is exempt.—*The Congregationalist*.

All Letters containing payment for the Christian Guardian, Methodist Magazine, S. S. Banner, Pleasant Hours, and other Publications, or for Books, should be addressed to the Book Steward, REV. WILLIAM BRIGGS, D.D., Toronto.

All Communications intended for insertion in the Christian Guardian should be addressed to the Editor, the REV. E. H. DEWART, D.D., 33 Richmond Street West, Toronto.

THE CHRISTIAN GUARDIAN

TORONTO, WEDNESDAY JAN. 18, 1893.

A FEW SUGGESTIVE FACTS.

There is always danger of some subscribers failing to renew, at this season, unless they are called upon.

In nearly every case, the reasons given for not renewing a subscription to the GUARDIAN will not justify such retrograde action.

From a number of circuits have come encouraging and appreciative words; but from a large number no report has yet been received. We trust they are getting ready to send some words of cheer.

On any circuit, where there is an unvoidable falling off in the list of old subscribers, there should be an effort to fill their places with new ones. There are always some losses from death and removals to be made up.

A public word of commendation of the GUARDIAN, by the minister, would in most cases bear good fruit. Try it, brethren.

A great deal depends upon making the people feel that it is in their interest to take the paper—not a favor to the minister, the Editor, or the Book Steward.

Local preachers, class leaders and Sabbath-school superintendents, by actively co-operating with the ministers, may greatly help in getting new subscribers and renewals.

TENDENCIES OF THE TIMES.

Bishop Goodsell has a suggestive article in the last *Methodist Review*, which he calls, "A Study of Tendency." It points out several features of our times which he regards as indicating tendencies which will influence the Churches in the future. He looks upon the present as a transition period. In the United States even the Roman Catholic Church is not wholly unmodified by the tendencies of the times. Among the features which Dr. Goodsell regards as signs of the times are the following: The Christian character of Christians of different denominations, and the evident tokens of the presence of the Spirit in these bodies, are recognized by those whose theories of the Church are most exclusive and inconsistent with such recognition. In its teachings and methods the Protestant Episcopal Church is broadening.

The Presbyterian Churches are giving less prominence to the sterner features of their theology, and drawing nearer to Christian Churches whose creeds give greater prominence to the universal love of God. "Those familiar with German teaching find only an echo of Continental learning in the recent publications of the new theologians of the Congregational Church." But in that quarter some things are put forward as new that have been long familiar among Methodists. But, outside of the Methodist Church, Methodist ideas have been widely received. Among ourselves, Bishop Goodsell says, "Men of the broadest opportunities, who do not surrender all objectively Christian belief and become Unitarians, find it impossible to express their faith in more satisfactory terms than our fathers." Some would question this. There is for obvious reasons fewer signs of coming union among the Baptists than in most other Churches. They are compelled to emphasize the views that are their distinguishing characteristic. The Bishop regards it as a fact, illustrated in the history of the different Churches, that strong local churches grow up about strong men, rather than about strong systems. He frankly intimates that Methodists have something to learn from this fact. He asks: "Have we not sacrificed the man to the system, and so have we not been fighting against the providence of God?" Bishop Goodsell thinks there is a tendency towards allowing the people to take a greater part in public

services, and that this demands some proper provision. The adoption of revival methods, and the employment of women in Christian work, have become a common feature in all Churches. In these and other respects, in which the Churches are coming closer together, there are indications of what the Church of the Future will be. In that future, he believes, Methodism will play a prominent part. As the field of operation widens, the Churches require broader intelligence and more unselfish zeal.

FALLACIOUS AND UNTRUE.

Perhaps the most common of current fallacies is that which is wrapped up in the lofty scorn, with which all who condemn the extreme conclusions of the advanced Biblical critics are stigmatized, as timid alarmists who have not confidence in the Bible. We have referred to this in former issues, but it keeps cropping up all the time. We are told, over and over again, that no conclusions of criticism respecting the authorship or origin of the books of the Bible, can affect the truth or inspiration of the Scriptures. We believe that all sound and reasonable criticism will conduce to promote a better understanding of the Bible. But all criticism is not sound and reasonable. We also firmly believe that no destructive criticism will overthrow the truth and authority of the Bible. But we cherish this belief, because we are convinced that the theories which undermine its authority as a divine revelation are not true. If we believed them to be true, we would not have this confidence.

The question is not whether the Bible will bear this critical scrutiny or not. It is whether those who accept theories which represent much of the Bible as fictitious, written by unknown writers who lived long after the events, and who falsely ascribed their unhistoric statements to eminent prophets, in order to gain credit for them, will not have their faith in the inspiration and authority of these writings undermined. False theories will not overthrow the Bible; but they will overthrow the faith of those who accept them as true. It is utterly unjustifiable to say of the promises of pardon, comfort, guidance and strength, on which Christian faith rests, that it matters not who are their authors—whether Jesus, Isaiah, Paul, or some unknown persons who falsely ascribed these promises to inspired prophets or apostles. This equally applies to the commands and precepts of the Bible. The obligation to perform the duties enjoined by these commands depends upon their divine authority. Those who write or talk in this indiscriminate way, about the harmlessness of modern criticism, are evidently seeking to prepare the way for some questionable theories.

CONSOLATIONS OF RELIGION.

The sacred writings and the facts of human experience jointly testify that human life is full of sorrow and trouble. All over this wide world there are human hearts smarting from wounds received in earth's battles, groaning under heavy and oppressive burdens, or crushed by some dark disappointment that has blasted cherished hopes. Does the Christian religion yield a real balm for these earthly sorrows? or is this, as unbelievers allege, only a vain imagination? We affirm that the religion of Christ is eminently adapted to give consolation in all earthly sorrows. A nominal religion, which consists in the mere form of godliness, cannot do this. Only true religion gives true comfort. Christ's promise to his disciples was, that in him they should have peace, in spite of the tribulations of the world. The Christian is not lifted out of earthly trouble; but he receives divine comfort and grace, which extract the sting of sorrow.

There is a wonderful adaptation in true religion to break the force of the various kinds of sorrow, and to yield a consolation adapted to each of these forms of earthly suffering. The greatest cause of unhappiness is the sense of conscious guilt, which overshadows all sinful hearts. But when the sinner trusts Christ for pardon, the joy of forgiveness delivers from the gloom of guilty fear. For the sorrow that comes from the falsehood and selfishness of men, there is consolation in the thought of the immutable love and faithfulness of God. The failure and disappointment of hopes based upon what were deemed wise and proper projects, cause much pain and discouragement. But the

sorrow that comes from such causes is greatly softened by remembering that "the things that are seen are temporal," and that even disappointment may be a discipline developing patient faith.

Thousands suffer sorely from poverty. Many a father and mother suffer intense pain, because they cannot gain enough of this world's goods to provide what is necessary to the comfort of their family. It is easy to bear other people's poverty; but the humiliation, as well as the privation of poverty, is hard to endure. It is a proper thing for every man to aim at improving his condition in life. But this burden presses far more heavily on those whose hopes are confined to earth, than on those who know God as their Father and Friend. Christians know that this earthly life is not all. They know that God knows all their sorrows, and in poverty they have the assurance that they are heirs to an enduring inheritance. This is not mere theorizing. Amid the sorest pinchings of poverty thousands have been sustained and comforted, by an unfaltering faith in the reality of the things that are unseen and eternal. Among the poor there have been many noble examples of patient faith and great usefulness.

Probably life's sorest sorrow comes from bereavement by the death of beloved friends. When those whose love was the sunlight of life, and who were woven into every thought of future success and happiness, are torn away from us and laid in the silent grave, no words can voice the anguish of sensitive hearts. In such an hour we feel the full force of the apostle's words—"If in this life only we have hope in Christ, we are of all men most miserable." Religion does not, indeed, prevent sorrow and pain of heart under such sad experiences; but it greatly softens the blow to "sorrow not as those who have no hope," and to cherish a calm faith, that we shall meet in immortal union the loved ones of whom death had bereaved us here. This faith, which brings the light of immortality to scatter the darkness of earth, and gives an earnest of heaven, deprives life's ills of their power to destroy the Christian's peace. Like Moses, "he endures as seeing Him who is invisible."

WOMEN WAGE-EARNERS.

Under the caption of "Women Wage-Earners of America and Europe," which is considerably wider than the subject matter actually treated of, Helen Campbell discusses, in the *Arena*, the progress which English and American women-workers have made in wages, domestic comfort and social environment. Hitherto historians of industry have not, as a rule, seen fit to include the product of woman's work as an important item; and when we consider the pitiable pay and long hours which these industrial martyrs—for such they were—were compelled to submit to, there is little wonder that their work was not given a separate estimate, but roughly included in that of the men. In early American colonial times, and in the England of that day, unskilled female work was rewarded by the pay of one shilling and a half to two shillings a week. Spinning and weaving formed the main employments which, before the establishment of the factory system, supplied the demand for the fabrics which were later machine-made. As far as the condition of English women wage-earners is concerned, it is contended that it was, on the whole, worse than that of their American sisters, and it was not until the Factory Acts that anything like proper consideration was given by Government to the physical and mental injuries inflicted by a merciless system. In America also, when the cotton industry toward the close of the last century began to give organized form to the question of female labor, the earlier development of the factory system was full of oppressive conditions. In a general way, the same selfishness and greed of employers began to work physical and mental deterioration on the employees. Before 1802 the working-day for women and children was from fourteen to sixteen hours; after that it was reduced by legislation to twelve, and in 1847 still further restrictions were put upon the selfishness of the employer. Within the past forty years a great improvement has taken place in size, convenience, and ventilation of factories, in the wages paid, and consequently in the domestic and social condition of women-workers. It is a sad and yet an instructive and hopeful history. The chief element of progress henceforth lies in

the more humane conditions of labor, and in the newly-developed power of organization which is gaining increased force in the acquisition of just rights. Recent inventions have also enormously increased the variety of congenial occupations for women. This change is telling strongly in their favor, and will tend to emancipate them from unfair conditions.

THEOLOGICAL PARTISANSHIP.

It is generally admitted that political partisanship does not always rest on solid facts and arguments; and consequently it does not readily yield to reason. But religious partisanship is a more serious evil than political, because the questions to which it relates are of profounder interest. It is bad enough that a man's political opinions should be adopted under the influence of prejudice and partisan feeling; but that a man's religious beliefs should be formed in the same way is still more deplorable. And yet many writers are taking sides in the theological controversies of the day, in a way which justifies the charge that they are more influenced by their leanings towards conservative or progressive views, than by the arguments presented in support of these views. The partisan of progress and liberalism will generally endorse what claims to be liberal and progressive. There are certain men of whom it can be told beforehand what position they will take on any new theory, because their predilections are known, and they will determine their position.

When a man or a paper becomes a partisan in theology or politics, it is hard to be fair to opponents. Among the papers that have thrown themselves strongly on the side of nearly all new departures in theology and criticism, the *Christian Union* occupies a prominent place. Its sympathy is with those who are fighting against the theology of the Churches. Referring to the recent trials in the Presbyterian Church, this paper says: "The trials have been conducted before a court, the majority of whose members are comparatively ignorant of the subject—some wholly ignorant." This is virtually saying that ministers and elders, educated in the Presbyterian Church and familiar with its theology, are too ignorant to decide whether certain teaching is, or is not, in harmony with its doctrines. Such an utterance betrays strong partisan feeling. The *New York Independent*, commenting on this allegation, thus clearly and forcibly states the case:

"The cases of Professor Smith and Professor Briggs were cases requiring the application of simple principles. They were charged with setting forth certain doctrines. If these doctrines were in conformity to the standards of the Church, they could not be convicted. If contrary to the standards, they could be. There was the law of the Church on the one hand, and the teachings of the accused on the other. It did not require an intimate knowledge of the Hebrew, or of all the researches of the higher critics, to judge whether Dr. Briggs' statements as to the Pentateuch, the Chronicles, Isaiah, Old Testament prophecy and the like, were or were not contrary to the standards. It did require familiarity with the standards, or knowledge of what they require, and an understanding of the bearing of the utterances of the accused. It is absurd to say that the ordinary Presbyterian preacher and elder could not, with all the light given in the trial, judge fairly and intelligently in such cases. The question was not, What do the higher critics agree upon? How do they reach their conclusions? What is the probability as to the inerrancy of the original manuscripts? The chief question was, Are the utterances complained of consonant with or contrary to the standards? If not altogether in harmony with the standards, are they, nevertheless, such as could safely be tolerated? To say that a presbytery of intelligent ministers and elders is not competent to decide upon such issues seems to us like an impeachment of the general intelligence of the race and of educated men in particular. If there is force in it, not only will ecclesiastical courts go by the board, but we ought at once to sweep away our whole jury system."

THE SOURCE OF POWER.

Since the electric street cars have been running in this city, one hears many references to "the power." The "power" is said to be "on" or "off." The car is compelled to stop when the "power" is "off." The loss of "power" is caused by a break in the electric current, by the car becoming disconnected from the current which is the source of "power."

We have been reminded by these references of the Scripture teaching as to spiritual power. This power is essential to religious joy, progress and achievement. The words of the ascending Redeemer to his disciples were: "Tarry ye in the city of Jerusalem until ye be endued with power from on high." This is also called the baptism of the Holy Ghost. Without this they were not qualified for their great work. This power from on high is still

necessary for [the work of] God in the world, and it must be received from the same source. The true cause of failure and want of progress is the want of spiritual power. Without this power the enemies of the soul prevail. This is power to overcome temptation, power to work successfully for God, power to vanquish spiritual adversaries, power to continue in prayer and prevail with God. This power is enjoyed only by those who are united by living faith to God, and draw their strength from communion with Him. When sin or unbelief breaks the communion and separates the soul from God, there follows loss of power. Without this power Christians have only a name to live, and are dead. They are like engines without steam, or street-cars without electricity. There are widespread signs of the want of spiritual power. The promise is unto the Church of to-day, as unto the apostolic Church, "Ye shall receive power, after that the Holy Ghost is come upon you."

MONTREAL METHODISM.

We see by the Montreal papers that our Methodist friends there have recently held a number of union meetings, at which the progress of church work, especially that connected with the Sunday-school, was duly set forth and gave good reason for general congratulation. In that congratulation we heartily join and are glad to commend their good example to all our people. At St. James' church the New Year's gathering of Montreal Methodist Sabbath-schools was very large and enthusiastic, some three thousand scholars and hundreds of teachers and Sunday-school workers being present. The venerable Dr. Douglas presided. Addresses were delivered by Revs. F. A. McAmmond, E. Thomas, Dr. Scrimger, who represented the Presbyterian Sunday-schools of the city, W. H. Graham and others. A very encouraging missionary report was read by the secretary, Mr. J. H. Carson. At the annual union tea-meeting, which was held a few days later, there was also a very large gathering and some very encouraging and instructive addresses. First among the latter was the statistical report, with comments thereon, of the Methodist Sabbath-school Association of Montreal, by Mr. J. H. Carson. This we give in another column. Mr. John Flower spoke on the subject, "How can we retain our children in our schools?" and Rev. W. H. Emsley delivered a fervid address concerning the duties of a Sabbath-school superintendent. Mr. J. Macdonald Oxley spoke most instructively on the importance of Bible-class teaching. Among other practical suggestions, he advocated the placing of ladies in charge of men's Bible-classes and male teachers for the ladies' classes. Mr. S. J. Carter, President of the Association, in opening the conference on the best way of promoting a missionary spirit, spoke of the Sunday-school of to-day as being the Church of twenty years hence, and urged the importance of educating the scholars on this important part of Church work. During the period, he said, between 1886 and 1890 there was an increase in Methodist Sunday-schools of Canada of 35,000, and the increase of contributions for missions during the same period by the schools was \$8,000, averaging for the year 1886 nine cents per scholar, and for 1890 eleven cents per scholar, the total contribution for missions by the Methodist schools of the Dominion in 1890 being \$28,000, and for Sunday-school purposes \$105,000, being a further average of forty-two cents per scholar.

In conclusion, Mr. Carter called attention to the fact that if the Methodist Sunday-schools of the Dominion, as a whole, did as well per scholar as the children of the Montreal schools, the revenue from the Sunday-school would be for missions, \$184,000, instead of a paltry \$28,000 as at present. Such an increase would mean a revenue to the Missionary Society of the Methodist Church of Canada of \$420,000, instead of \$250,000 as at present.

During the week the despatches from France echoed new discoveries, which enlarged the range of the Panama scandals and besmirched new names. Because nearly all those involved were Republicans, the Monarchists and the Imperialists have seen a chance to make political capital out of the affair. But these disgraceful transactions were not caused by the form of government. There are not in France, as in Canada, England, or the United States, two leading parties in the Legislature. The

opposition is mainly made up of Bonapartists, Bourbons and Radicals, who might unite to overthrow a government, but could never combine to carry on a government. Occasion has been taken of this scandal to raise an outcry against President Carnot. His fall would overthrow the Republican Government. But as time goes, there is less probability of anything being proved against him. There is no doubt, though many are guilty, many in the excitement have been unjustly accused. The Government is now likely to weather the storm.

Never has the Roman Catholic principle of unconditional obedience to authority been handled with greater freedom on this continent than during the McGlynn controversy. The great fact made evident is, that a deference has been paid by the papal delegate to the free spirit of American institutions. We think it certain that Dr. McGlynn has used language he should apologize for; but everything he did and said has apparently been overlooked in the anxiety to stop the disturbance. Whatever retractions and apologies Dr. McGlynn has made, or will make, the public knows nothing about them. But it does know that, boast as she may about her unalterable principles and doctrines, the Roman Catholic Church in the United States is compelled to move with the progress of the time, even although she is relatively behind the other Churches. *Semper eadem* will never do in a land of free thought and speech. Since writing the above we learn that Mgr. Satoli has published a statement regarding the Pope's action in reinstating Dr. McGlynn, and setting forth the conditions on which the latter was reinstated.

It has been found necessary to postpone for a week the Methodist Young People's convention. It was found that at the time chosen, a temperance and a Sunday-school convention were both being held in neighboring parts of the Province. As many young Methodists wished to take part in both of these gatherings it was thought best to postpone for one week the Toronto convention, which will therefore begin on the evening of February 27, and continue on February 28 and March 1. A programme has been arranged covering topics of great importance, which it is believed will call forth the best thought and intelligent discussion of those who attend. A very prominent place is given to temperance work among the young, and how the Leagues can best promote temperance reform. Special prominence will also be given to the social side of Christianity and to "The Christian in Politics." We trust our young people will make this a grand rally and a memorable success.

The Rev. Edward L. Clark, pastor of a prominent up-town Presbyterian church in New York, has sent a letter to the New York Presbytery, in which he states that he feels he cannot remain a member of the Presbytery because he cannot believe some of the points in the Presbyterian creed. It is a little curious that Mr. Clark should resign at this juncture, when a majority of the Presbytery of New York voted to allow such large liberty of thought to Prof. Briggs. It gives a special significance to this resignation that the large church, of which Mr. Clark has been pastor for twenty-one years, and which has been built up by his agency, avows its purpose to stand by him, and will withdraw from the denomination along with him.

A correspondent, in a letter in another part of this paper, complains of the teaching set forth in a magazine which, although not a Church periodical like the *Methodist Magazine* is published under Methodist auspices and mainly depends upon Methodist patronage. Although the words occur in the communication of a correspondent, they refer to our Lord Jesus Christ in most questionable terms. These utterances derive special significance from the fact that they are on the line of some people in this country who, under the plea of exalting the work of the Holy Spirit, disparage the teaching of the Holy Scriptures. We regard such views of Christ as utterly unscriptural.

THANKS AND A REMINDER.—The Secretary of Education desires to thank those subscribers to College Federation who have been sending money of late, for their prompt response to his circular. Dr. Potts wishes very much to hear from those who have not yet responded. The need for money is very great, in order to prevent a deficit. He would like to hear from

them at once. The Appeal Fund is still open, and contributions of one dollar and upwards are earnestly solicited from individuals, Epworth Leagues and Sunday-schools.

There was a slight error in the notice of the lamented death of Mrs. John Brandon, in our last issue. It was intimated that Mrs. Brandon had formerly held evangelistic meetings in Toronto. This is not strictly correct. Mrs. Brandon has been for many years an active Christian worker. At camp-meetings and revival services, during her residence in Montreal and Toronto, she was exceedingly zealous and useful, especially among those of her own sex. Since the family went to Ireland, in conjunction with her husband, Mr. John Brandon, she has taken a more active and prominent part in evangelistic meetings. Mr. Brandon is well known in Montreal and Toronto as a useful local preacher and an earnest worker. Mrs. Brandon was a devoted Christian woman, whose death will be lamented by many Canadian friends.

We refer again this week to indications of Temperance progress in England. A large number of supporters of the present Government are deeply pledged to promote the cause, and Temperance workers are congratulating themselves on the deep interest taken in it by some prominent in authority. Three leading members of the Cabinet have presided over meetings of the United Kingdom Temperance Alliance. Quite recently in a speech at Liverpool Mr. Gladstone made some powerful remarks upon the vice of intoxication and the efforts which are being made to overcome it—among others the establishment of coffee houses. A large body of Members of Parliament, together with such able and influential friends and leaders, ought speedily to do something substantial for the Temperance cause in Great Britain.

Mr. Grenville P. Kleiser, of this city, announces a Star Course of entertainments to be held between February and May next. The object is to furnish artistic entertainments of the highest order of excellence. Mr. Kleiser rightly says that much money is wasted and many precious evenings unprofitably spent upon amusements which do not possess the merit of being either moral or instructive. We hope he will succeed in his laudable object. The entertainments will be five in number, and the first will be given on February 16 next, in the Pavilion, when Rev. Robert Nourse, of Washington, D. C., will appear in a series of remarkably striking characterizations. This will be, according to the press notices, an entertainment of the highest order. Other announcements will be made in due time.

An interesting event, looking in the direction of a new movement for Church Union, recently took place in this city. A deputation of Congregational ministers waited upon the meeting of the Toronto Presbytery with overtures for closer and corporate union, praying that body to take the initiative in bringing the matter before the supreme council of the Presbyterian Church. The delegation was received in a very kindly manner by the Presbytery, whose members expressed themselves favorable to the movement. Although the Congregational ministers appeared in an unofficial character, it is quite probable that practical results may grow out of their action. Steps have been taken towards bringing the matter before the meeting of the General Assembly.

Last Saturday evening the Victoria College Literary Society elected its officers for the present term. The following is the list: Hon. President, H. A. Massey; President, J. H. McBain; Vice-President, W. R. Liddy; Critic, E. M. Burwash; Assistant Critic, F. Clarke; Leader of Government, F. W. Hollinrake; Leader of Opposition, W. K. Fouscar; Recording Secretary, R. Y. Parry; Assistant Recording Secretary, J. F. Ivy; Corresponding Secretary, B. H. Ball; Treasurer, W. T. Keough.

It appears that Mr. Alexander R. Webb, who has recently started a Mohammedan propaganda, had a rather eccentric career before he embraced Islam; so that his present mental and religious attitude need not excite much surprise. He is now collecting money in India for the purpose of converting his American countrymen to the doctrines of Mohammed. An exchange says that Mr. Webb, while in St. Louis, "was known as a very eccentric young man. He began the critical study of the

Christian faith, ending in agnosticism; he then became a devout theosophist, branching off by the way to Buddhism, whence he took a short cut to Islam." Comment is needless.

We again remind our readers, that our notices of new books in the GUARDIAN are in no sense advertisements in the interest of publishers. They are, in every case, impartial notices, designed to give a true idea of the character of the book. Three books of unusual value and interest are noticed in to-day's paper.

We notice that at the recent annual meeting of the Wesleyan Association, Boston, *Zion's Herald*, which is owned by the Association, was highly spoken of as a strong, earnest and interesting paper. We can heartily endorse all that was said. Our friend Dr. Parkhurst is a model editor.

A gracious revival is in progress on Canboro' Circuit. A fuller account is unavoidably held over till next issue.

New Books and Periodicals.

—*The Making of a Man.* By Rev. J. W. Lee, D.D. New York: Cassell Publishing Company. This is a remarkable book. It deals with the great question of the philosophy of human life. The style is vigorous and sparkling, and the views presented, scientific and eminently suggestive. Its subject might be said to be the provision in creation for the many-sided nature of man, and the relation of man's nature to that provision. Dr. Lee grapples with and answers the great question, "Which is fundamental and prior, mind or matter?" Never have we seen man's relation to external nature more strikingly portrayed. He is the only being who can understand and utilize its vast resources. Without intelligent beings most of these would exist in vain. It is shown that the speculations of philosophy which have been deemed impractical affect the practical affairs of life. This is illustrated by the way in which the sensational philosophy of Locke affected French thought and action, and has reappeared in the teaching of Mill, Spencer and Huxley. The defects of sensationalism and idealism are trenchantly unmasked and condemned. Our author deems it an extraordinary thing, that men like Mill and Spencer should build their teaching upon a system of philosophy, whose distinguishing feature was that no true knowledge of things was possible. We cannot here speak of the chapters on man's spiritual and immortal nature. Without endorsing every opinion, we deem it a strong book.

—*Four Centuries of Silence; or, from Malachi to Christ.* By the Rev. B. A. Bedford, M.A., LL.B., New College, London: Cincinnati: Cranston & Orris. The period of history which is covered by this volume has in recent years become invested with increased interest. The disposition to refer some portions of the Old Testament to this late period, though supported by no historic evidence, has caused many to turn their attention to the Apocryphal books and the later Apocalyptic literature. Professor Bedford's book is not at all controversial. It is an able historic outline view of the period between Malachi and Christ. It covers, in part, the same ground as Edersheim, and Rev. J. R. Thompson's "Books which Influence our Lord and His Apostles." The latter, in his misnamed book, deals mainly with the Apocalyptic literature. However, it may be explained, there is a very great falling off from the spirit and style of the Hebrew prophets, in the literature of this later period. This difference was fully recognized by the Jews of Palestine. All that was good in these later productions was mainly an echo of the previous sacred writings. An interesting fact brought out by Prof. Bedford is the extent to which these later books reflected the Greek philosophy. Though there were scribes in this period, "there was no prophet after Malachi, whose words were placed by the Jews themselves at the end of their Scriptures." Our author sets forth the facts, without bending them to fit any theory. But one cannot study the whole outline of the religious condition and literature of the period, without having a strong conviction that nothing, but the previous adoption of a theory that requires it, could cause any critic to place the origin of a considerable proportion of the Psalms of the Old Testament in this late period, whose religious literature is of such a different type.

—*Timely Topics.* New York: E. B. Treat, Publisher. This book is made up of a number of articles, Biblical, Political, Ethical and Practical, contributed to "The Treasury for Pastors and People," by college presidents, professors and other eminent men. It may be said, in recommending the work, that the subjects are of great current interest, and the writers are able and scholarly men. Such themes as "The Opponents of Christianity," "The Historic Episcopacy," "Negative Criticism," "Modern Criticism and the Pentateuch," "Chayne on the Psalms," "The Papacy in Politics," "Liberty of Thought," and other current topics will be found interesting and instructive. It is a capital book for young ministers.

The Sermon.

THE MARCH OF YEARS.

By REV. DR. TALMAGE.

"Consider the years of many generations."—Deut. xxxii. 7.

As an army is divided into brigades and regiments and companies, and they observe this order in their march, and their tread is majestic, so the time of the world's existence is divided into an army, divinely commanded: the eras are the brigades, the centuries are the regiments, and the years are the companies. Forward! into the eternity past, out of the eternity to come. Forward! is the command, and nothing can halt them even though the world should die. While obeying my text, "Consider the years of many generations," I propose to speak of the "Chronology of the Bible, or God among the Centuries."

SIX DIVINE STEPS IN CHRONOLOGY.

We make a distinction between time and eternity, but time is only a place of eternity, and chronology has been engaged in the sublime work of dividing up this portion of eternity that we call time into compartments, and putting events in their right compartment. It is as much an injustice against the past to wrongly arrange its events, as it would be an injustice if, through neglect of chronological accuracy, it should, in the far distant future, be said that America was discovered in 1776, and the Declaration of Independence was signed in 1492, and Washington born on March 22, and the Civil War of the United States was fought in 1849. As God puts all the events of time in the right place, let us be careful that we do not put them in the wrong place. The chronology of the Bible takes six steps, but they are steps so long, it makes us hold our breath as we watch the movement. From Adam to Abraham. From Abraham to the exodus out of Egypt. From the exodus to the foundation of Solomon's temple. From the foundation of Solomon's temple to the destruction of that temple. From the destruction of the temple to the return from Babylonian captivity. From Babylonian captivity to the birth of Christ. Chronology takes pen and pencil, and calling astronomy and history to help, says: "Let us fix one event, from which to calculate everything. Let it be a star, the Bethlehem star, the Christmas star." And from that we go back and see the world was created 4,004 years before Christ, the deluge came 2,348 years before Christ, the exodus out of Egypt occurred 1,491 years before Christ, and Solomon's temple was destroyed 586 years before Christ. Chronology enters the first chapter of Genesis and says the day mentioned there is not a day of twenty-four hours, but of ages; the word there translated as "day," in other places meaning ages, and so the Bible account of the creation and the geologists' account of the creation are completely harmonious. Chronology enters the book of Daniel and says that the words "time and a half" mean a year and a half. Chronology enters at another point and shows us that the seasons of the year were then only two—summer and winter. We find that the Bible year was 360 days, instead of 365; that the day was calculated from six o'clock in the morning to six o'clock at night; that the night was divided into four watches—namely, the late watch, the midnight, the cock-crowing, the early watch. The clock and the watch were invented so long after the world began their mission that the day was not very sharply divided in Bible times. Ahas had a sundial, or a flight of stairs with a column at the top, and the shadow which that column threw on the steps beneath indicated the hour, the shadow lengthening or withdrawing from step to step.

ANCIENT TIME MEASURING.

But the events of life and the events of the world moved so slowly, for the most part in Bible times, that they had no need of such timepieces as we stand on our mantels or carry in our pockets in an age when a man may have a half dozen or a dozen engagements for one day and needs to know the exact minute for each one of them. The earth itself in Bible times was the chief timepiece, and it turned once on its axis and that was a day, and once around the sun and that was a year. It was not until the fourteenth century that the almanac was born, the almanac that we toss carelessly about, not realizing that it took the accumulated ingenuity of more than five thousand years to make one. Chronology had to bring into its service the monuments of Egypt, and the cylinders of Assyria, and the bricks of Babylon, and the pottery of Nineveh, and the medals struck at Antioch for the battle of Actium, and all the hieroglyphics that could be deciphered, and had to go into the extremely delicate business of asking the ages of Adam, and Seth, and Enosh, and Methuselah, who, after their three hundredth year, wanted to be thought young. I think it must have been in recognition of the stupendous work of making an almanac that all the days of the week are named after the gods. Sunday, after the sun, which was of old worshipped as a God. Monday, after the moon, which was also worshipped as a god. Tuesday, after Tiuco, the god of war. Wednesday, after Woden, the chief god of the Scandinavians. Thursday, after Thor, the god of thunder. Friday after Freia, the goddess of Marriage. And Saturday after Saturn. The old Bible year began with March 25. Not until 1753 did the first of the month of January get the honor in legal documents in England of being called the first day of the year. Improvements all along have been made in chronology until the calendar and the almanac and the clock and the watch seem to have reached perfection, and all the nations of Christendom have similarity of time calculations and have adopted what is called "New Style," except Russia, which keeps what is called the "Old Style," and is twelve days different, so that, writing from there, if you wish to be accurate, you date your letter January 1 and January 12, or December 10 and December 22. It is something to thank God for, that the modes are so complete for calculating the cycles, the centuries, the decades, the years, the months, the days, the hours, the seconds. Think of making appointments, as in the Bible days, for the time of the new moon. Think of making one of the watches of the night in Bible times a rooster's

crowing. The Bible says, "Before the cock crow, thou shalt deny me thrice;" "If the Master crouch at cock-crowing;" and that was the way the midnight watch was indicated. The crowing of that barnyard bird has always been most uncertain. The crowing is at the lowest temperature of the night, and the amount of dew and the direction of the wind may bring the lowest temperature at eleven o'clock at night or two o'clock in the morning, and at any one of six hours. Just before a rain the crowing of chanticleer in the night is almost perpetual.

TRUTH OF BIBLE CHRONOLOGY.

Compare these modes of marking time with our modes of marking time, when twelve o'clock is twelve o'clock, and six o'clock is six o'clock, and ten o'clock is ten o'clock, and independent of all weathers, and then thank God that you live now. But, notwithstanding all the imperfect modes of marking hours or years or centuries, Bible chronology never trips up, never falters, never contradicts itself, and here is one of the best arguments for the authenticity of the Scriptures. If you can prove an alibi in the courts, and you can prove beyond doubt that you were in some particular place at the time you were charged with doing or saying something in quite another place, you gain the victory; and infidelity has tried to prove an alibi by contending that events and circumstances in the Bible ascribed to certain times must have taken place at some other time, if they took place at all. But this Book's chronology has never been caught at fault. It has been proved that when the Hebrews went into Egypt there were only seventy of them, and that when they came out there were three millions of them. "Now," says infidelity, with a guffaw that it cannot suppress, "what an absurdity! They went down into Egypt seventy, and came out three millions. That is a falsehood on the face of it. Nations do not increase in that ratio." But, my skeptical friend, hold a moment. The Bible says the Jews were 430 years in Egypt, and that explains the increase from seventy persons to three millions, for it is no more but rather less than the ordinary increase of nations. The Pilgrim Fathers came to America in the *Mayflower*, one small shipload of passengers, less than 800 years ago, and now we have a nation of sixty million. Where then is the so-called impossibility that the seventy Jews who went into Egypt, in 480 years became three million? Infidelity wrong and Bible chronology right.

THE AGES IN REVIEW.

Now, stop and reflect: why is it that this sublime subject of Bible chronology has been so neglected, and that the most of you have never given ten minutes to the consideration of it, and that this is the first sermon ever preached on this stupendous and overwhelming theme? We have stood by the half day or the whole day at grand reviews and seen armies pass. Again and again and again on the Champs Elysees, Frenchmen, by the hundreds of thousands, have stood and watched the bannered armies go by, and the Hussa has been three miles long, and until the populace were so hoarse they could huzza no longer. Again and again and again, the Germans, by hundreds of thousands, have stood upon the palace and stunted Unter den Linden, Berlin, and strewn garlands under the feet of uniformed hosts led on by Von Moltke, or Blucher, or Frederick the Great. When Wellington and Ponsonby and the Scots Greys came back from Waterloo, or Wolseley from Egypt, or Marlborough from Blenheim, what military processions through Regent Street and along by the palaces of London and over the bridges of the Thames! What almost interminable lines of military on all the streets of all our American capitals, while mayors and governors and presidents, with uncovered heads, looked on! But put all those grand reviews together and they are tame compared with the review which on this New Year's day you from the pew and I from the pulpit witness. Hear them pass in chronological order: All the years before the flood; all the years since the flood; decades abreast; centuries abreast; epochs abreast; millenniums abreast; Egyptian civilization, Babylonian populations, Assyrian dominions; armies of Persian, Grecian, Poloponnesian and Roman wars; Byzantine empire, Saracenic hosts, Crusaders of the First, the Second, the Third, and the last—avalanches of men; dark ages in sombre epaulettes and brighter ages with shields of silver and helmets of gold; Italy, Spain, France, Russia, Germany, England and America, past and present; dynasties, feudal domains, despotisms, monarchies, republics; ages on ages, ages on ages, passing to-day in a chronological review, until one has no more power to look upon the advancing columns, now brilliant, now squalid, now garlanded with peace, now crimson with slaughter, now horrid with ghastliness, now radiant with love and joy.

A CHRONOLOGICAL STUDY.

This chronological study affords, among many practical thoughts, especially two—the one encouraging to the last degree, and the other startling. The encouraging thought is that the main drift of the centuries has been toward betterment, with only here and there a stout reversal. Grecian civilization was a vast improvement on Egyptian civilization, and Roman civilization a vast improvement on Grecian civilization, and Christian civilization is a vast improvement on Roman civilization. What was the boasted age of Pericles compared with the age of Longfellow and Tennyson? What was Queen Elizabeth as a specimen of moral womanhood compared with Queen Victoria? What were the cruel warriors of olden times compared with the most distinguished warriors of the last half century, all of them as much distinguished for kindness and good morals as for prowess—the two military leaders of our Civil War on Northern and Southern side communicant members of Christian churches, and their homelife as pure as their public life? Nothing impresses me in this chronological review more than the fact that the regiments of years are better and better regiments as the troops move on. I thank God that you and I were not born any sooner than we were born. How could we have endured the disaster of being born in the eighteenth, or seventeenth, or sixteenth century? Glad am I that we are in the regiment now passing the reviewing stand, and that our children will pass the stand in a still better regiment. God did not build this world for a slaughter-house or a den of infamy. A good deal of cleaning house will be necessary before this world becomes as clean

and sweet as it ought to be, but the brooms and the scrubbing brushes and the tipholsters and plumbers are already busy, and when the world gets fixed up as it will be, if Adam and Eve ever visit it, as I expect they will, they will say to each other: "Well, this beats Paradise when we lived there, and the pears and the plums are better than we plucked from the first trees, and the wardrobes are most complete, and the climate is better." Since I settled in my own mind the fact that God was stronger than the devil, I have never lost faith in the emparadiseation of this planet. With the exception of a retrogression in the Dark Ages, the movement of the world has been on and on, and up and up, and I have two jubilant hosannas—one for the closing year and the other for the new year.

TIME ROBBERS.

But the other thought coming out of this subject is that Biblical chronology, and, indeed, all chronology, is urging the world to more punctuality and immediateness. What an unsatisfactory and indefinite thing it must have been for two business men in the time of Ahas to make an appointment, saying: "We will settle that business matter to-morrow when the shadow on the dial of Ahas reaches the tenth step from the top," or, "I will meet you in the street called Straight in Damascus in the time of the new moon," or, when asked in a court room, what time an occurrence took place, should answer: "It was during the time of the latter rain," or, "It was at the time of the third crowing of the barnyard." You and I remember when ministers of the Gospel in the country, giving out a notice of an evening service, instead of saying at six or seven or eight o'clock, would say, "The service will begin at early candle-light." Thank God for chronological achievements which have ushered in calendars and almanacs and clocks and watches, and at so cheap a rate all may possess them. Chronology, beginning by appreciating the value of years and the value of days, has kept on until it cries out: "Man, immortal; woman, immortal; look out for that minute; look out for that second!" The greatest fraud a man can commit is to rob another of his time. Hear it, ye laggards, and repent! All the fingers of chronology point to punctuality as one of the graces. The minister or the lecturer or business man who comes to his place ten minutes after the appointed time commits a crime, the enormity of which can only be estimated by multiplying the number of persons present by ten. If the engagement be made with five persons, he has stolen fifty minutes, for he is ten minutes too late and he has robbed each of the five persons of ten minutes apiece, and ten times five are fifty. If there are five hundred persons present, and he be ten minutes too late, he has committed a robbery of five thousand minutes, for ten times five hundred are five thousand, and five thousand minutes are eighty-three hours, which make more than three days. The thief of dry goods, the thief of bank bills is not half so bad as the thief of time.

VAIN REGRETS.

Dr. Rush, the greatest and busiest physician of his day, appreciated the value of time, and when asked how he had been able to gather so much information for his books and lectures, he replied: "I have been able to do it by economizing my time. I have not spent one hour in amusement in thirty years." And taking a blank book from his pocket, said, "I fill a book like this every week with thoughts that occur to me and facts collected in the rooms of my patients." Napoleon appreciated the value of time when the sun was sinking upon Waterloo, and he thought that a little more time would retrieve his fortunes, and he pointed to the sinking sun, and said: "What would I not give to be this day possessed of the power of Joshua and enabled to retard thy march for two hours?" Voltaire, the brilliant French infidel, appreciated the value of time, when, in his dying moments, he said to his doctor: "I will give you half of what I am worth if you will give me six months of life," and when told that he could not live six weeks, he burst into tears, and said: "Then I shall go to hell." John Wesley appreciated the value of time when he stood on his steps waiting for a delayed carriage to take him to an appointment, saying: "I have lost ten minutes forever." Lord Nelson appreciated the value of time when he said: "I owe everything in the world to being always a quarter of an hour beforehand." A clock-maker in one of the old English towns appreciated the value of time when he put on the front of the town clock the words: "Now or when?" Mitchell, the astronomer, appreciated the value of time when he said: "I have been in the habit of calculating the value of a thousandth part of a second." They best appreciate the value of time whose Sabbaths have been wasted, and whose opportunities of repentance and usefulness are all gone, and who have nothing left but memories, baleful and elegiac. They stand in the bleak September, with bare feet, on the sharp stubble of a reaped wheat field, crying: "The harvest is past," and the sough of an autumnal equinox moans forth in echo: "The harvest is past!"

THE PASSING YEARS.

But do not let us get an impression from chronology that because the years of time have been so long in procession they are to go on forever. Matter is not eternal. No, no. If you watch half a day, or a whole day or two days, as I once did, to see a military procession, you remember the last brigade and the last regiment and the last company finally passed on, and as we rose to go we said to each other: "It is all over." So this mighty procession of earthly years will terminate. Just when, I have no power to prognosticate, but science confirms the Bible prophecy that the earth cannot always last. Indeed there has been a fatality of worlds. The moon is merely the corpse of what it once was, and scientists have again and gone up in their observatories to attend the death-bed of dying worlds, and have seen them cremated. So I am certain, both from the Word of God and science, that the world's chronology will sooner or later come to its last chapter. The final century will arrive and pass on, and then will come the final decade, and then the final year and the final month and the final day. The last spring will swing its center of apple blossoms, and the last winter bank its snows. The last sunset will burn like Moscow, and the last morning radiate the hills. The clocks will strike their last hour, and the watches will tick their last second.

No incendiaries will be needed to run hither and yon with torches to set the world on fire. Chemistry teaches us that there is a very inflammable element in water. While oxygen makes up a part of the water, the other part of the water is hydrogen, and that is very combustible. The oxygen drawn out from the water, the inflammable hydrogen may put instantly into configuration the Hudsons and Savannahs and Mississippi and Rhines and Urals and Danubes, and Atlantic and Pacific and Indian and Mediterranean Seas. And then the angel of God, descending from the throne, might put one foot in the surf of the sea and the other on the beach, and cry to the four winds of heaven: "Time was! But time shall be no longer!" Yet, found in Christ, pardoned and sanctified, we shall welcome the day with more gladness than you ever welcomed a Christmas or New Year's morn.

"When wrapt in fire the realms of ether glow,
And heaven's last thunder shakes the earth below;
Then, undimmed, shall o'er the ruin smoulder
And light thy torch at nature's funeral pile."

Our Sunday School Work.

INTERNATIONAL BIBLE LESSON.—V.

(FIRST QUARTER.)

SUNDAY, JAN. 29, 1893.

THE SPIRIT OF THE LORD.

Z. ch. iv. 1-10.

GOLDEN TEXT.—"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Z. ch. iv. 6.

TIME.—March, B.C. 519. The twenty-fourth day of the eleventh month, in the second year of Darius' Hyastapes. The same night as our last lesson.

PLACE.—Jerusalem.

PLACE IN BIBLE HISTORY.—Ezra, chaps. v. and vi., and just after the close of Haggai's prophecy.

EXPLANATORY.

1. "And the angel"—The one who had shown Zechariah the other visions and explained them. "Come again"—There seems to have been an interval between the first four and the last four visions, indicating a somewhat different class of discouragements and needs to be met. "And waked me," etc.—He may "have sunk down into a sort of stupor" of astonishment at the stupendous mystery shown and promises given. The waking summoned his attention to a new vision.

2. "Behold a candlestick"—Rather a lamp-stand, a candelabrum, formed in general after the pattern of the seven-branched golden candlestick in the tabernacle and the temple (Exodus xxv. 31-37).

3. "Two olive trees"—The oil usually burned in the lamps was olive oil, pressed from the fruit of the olive tree.

4. "So I answered . . . What are these, my lord?"—The prophet was searching out the meaning, and was wise enough to ask.

5. "Knowest thou not?"—This implies surprise that the prophet did not see through these plain symbols. The meaning was written all over them. The people to whom the prophet revealed the vision would need the angel's authority as to the meaning, which would thus make a deeper impression upon them. Parts of the vision were so familiar to them that no explanation need be given; but for ourselves we need to gather the meaning from their familiar ritual.

6. "This is the word of the Lord"—That is, this vision was sent from the Lord as a message to encourage the heart of Zerubbabel and his fellow-workers by its picture of the divine supply which should meet every need. "Zerubbabel"—Fifteen years lay between this man and his heroism, which had brought him and his subjects back to the Lord's law. He was discouraged now. "Not by might"—As the golden candlestick was fed by invisible supplies, so God's purposes did not depend for their accomplishment upon human might or power, but were sure of success through divinely furnished instrumentalities. The completion of the temple does not depend upon secular resources. "My Spirit"—The oil of the golden candlestick symbolized the Holy Spirit, which the Almighty could pour out at will upon his people.

7. "O great mountain"—The difficulties which arose around Zerubbabel in his endeavor to restore the temple from the opposition abroad and the lack of zeal at home were a metaphorical mountain. They were to disappear. Compare Ezra vi. 15-22. "A plain"—The "mountain" of Samaritan opposition proved after all "a plain" when the decree of Darius authorized the completion of the temple and compelled even its enemies to give assistance to it (Ezra v. 6). "The headstone"—That is, the cornerstone, or crowning piece, being last placed on the summit of the completed building. "Shoutings"—As shouts had accompanied the foundation (Ezra iii. 11), so they were destined to accompany the completion of the building. "Grace, grace"—A supplication for divine grace to rest upon the building.

9. "His hands shall also finish it"—An encouraging assurance to the prince of Judah, who had now waited fifteen years, and was destined to wait seven years longer, for its fulfillment. "Thou shalt know"—That is, in witnessing the fulfil-

ment of this prophecy Zechariah would have full assurance that the angel's message came from Jehovah.—Canon Drake. Compare Ezra iii. 10 with Ezra vi. 15.

10. "Who hath despised?"—Some among the Jews, but more among the surrounding nations, had surveyed with constant contempt the effort to rebuild the temple. "Small things"—There was a day when the whole Christian Church counted only 120 members. "They shall rejoice"—An obscure passage, of which the best rendering seems to be, "They, those seven, shall rejoice, and see the plummet," etc. That is, not the despisers, but the "seven eyes of the Lord" shall rejoice as the work of rebuilding advances. "The plummet"—That is, the plumb line in the hands of Zerubbabel—an evidence of work in progress—received notice and favor from the eyes of the Lord. "Those seven"—Those seven, the eyes of the Lord. Seven is often used in Scripture as the complete number. "Run to and fro"—A beautiful figure for God's perfect oversight of the whole earth. "His eyes are in every place, beholding the evil and the good."

The Righteous Dead.

MRS. LOUISE BRYSON.

On September 4, 1892, in the village of Oacouna, where she was staying in the hope of restoring her shattered health, Mrs. Bryson, late of Montreal, fell sweetly asleep in Jesus. She was born of English parents on May 19, 1829. It was her privilege to realize that part of the birthright of childhood which consists in being well born. Were this the place to do so, it would be easy to record names "of high degree" amongst her ancestry. But to one of Mrs. Bryson's habit of thought, it was far pleasanter to remember that upon her father's side, she was related to the Countess of Huntingdon, of blessed memory, and that an uncle was a godly, faithful Methodist minister, in connection with the Genesee Conference.

When Mrs. Bryson was a mere infant, her father, Mr. Farrel, brought his family to the United States, where she remained until seventeen years of age, when she came to Canada. A few years later, she was married to Mr. Thomas M. Bryson, with whom she journeyed in loving companionship along life's pilgrim way, until his decease, March 6, 1883. Her husband's death was more than a personal sorrow. His loss was felt beyond the home circle. When he crossed over the dark river, Montreal Methodism, and particularly Dominion Square church, lost a real and true friend. As I write, there lies before me a manuscript sermon, to which a pathetic interest attaches. Its subject is, "The memory of the just" (Proverbs x. 7). The occasion of its delivery was the death of Thomas Macfarlane Bryson, and the preacher was the man whose name it is hard to mention without tears, Ezra A. Stafford. In this sermon, Dr. Stafford calls Mr. Bryson "a man of great symmetry of character. He was emphatically a well-balanced man—one well adapted to an even, steady movement in life." He is further characterized as a man of "great practical wisdom," of "the most unflinching integrity," a man to whom "it was a necessity of his nature to do right according to what he saw to be right." He was also a "benevolent man," possessing likewise a character marked "by a most refined sensibility." Humble, "a man of deep earnest and even piety," no wonder that even to this day he is held in affectionate remembrance by loving contemporaries, who tenderly cherish the recollection of his good deeds and wise counsels.

Mrs. Bryson made definite choice of Jesus as a Saviour after her marriage. The death of a beloved child, one of five, who have preceded her to the better land, seems to have been the occasion of a pronounced change of thought. Of her devout, beautiful, Christian life, from that period until she was called from labor to rest, all who knew her bear glad testimony. Her conscience was keenly sensitive, her aspirations were constantly Christward, her walk consistent with her convictions of duty. That she was not always infallible in judgment, she would be the first to assert, but that she was blameless in intent, none who knew her well will be disposed to deny. For years she was entrusted with the care of a society class, and discharged her duties with characteristic fidelity. She likewise gave herself to good works in every direction where the finger of Providence seemed to indicate the way of duty. She was filled with the missionary spirit, and "went about doing good." As jail visitor, conductor of mothers' meetings, the welcomed friend at the bedside of the sick and dying, her life was a modest, persistent and largely successful effort to translate into practice the precepts and example of Jesus.

Mrs. Bryson was a firm believer in the guiding hand of Providence, and her experience justified her confidence. There is an interesting illustration of this in the story, too lengthy to be given here, of a Divine leading in the choice of a domestic, who became not only a valued friend, but an earnest Christian, and an efficient worker in the Church of Christ.

When it became the writer's privilege, somewhat more than three years ago, to form Mrs. Bryson's acquaintance, she was then in failing health. She was one of a band of "elect ladies," who met in the pastor's class on Tuesday afternoon in Dominion Square church. Her very presence was an inspiration. Her words were no perfunctory utterances, but the expression of a full heart. She was one of those to whom God speaks; she heard his voice, when others never dreamed he had spoken his message. Every time we came together it was as if to detect a growing preparation for a place with "the spirits of the just made perfect." And so, when the unexpected tidings were received that he summons had come for our sister to go hence, we all felt, who knew her, that the transition from earth to heaven was none too soon to find her ready for it.

It is the one painful circumstance of her death that the nature of her disease, typhoid fever, made

interment at River du Loup a legal necessity. All that is mortal of our friend rests, for the present at least, in the Episcopal cemetery, where the service was read by the Bishop of Niagara and the rector of River du Loup, Rev. Mr. Wray, to both of whom Mrs. Bryson's sorrowing daughters are indebted for much appreciated acts of Christian kindness.

Five children remain behind: Mrs. George Dougal, of Montreal; Mrs. Whyte, who with her devoted husband is working for the well-being of the Indians in the Northwest, under the direction of the Presbyterian Church, of which Mr. Whyte is an honored minister; Miss Bryson, of whose loving and constant care for her mother in the days of her declining strength, as well as in the last illness, it is impossible to speak too strongly; Mr. Fred. Bryson, the only surviving son; and Miss May, the youngest daughter. These all purpose to join their loved ones in "the land that is fairer than day."

S. P. ROSE.

ELEANOR BRODDY.

Sister Broddy, whose maiden name was Eleanor Todd, was born in Tyrone, Ireland, in the year 1809, and peacefully died in Brampton on Nov. 4, 1892, in her eighty-third year. She emigrated with her parents to Canada in the year 1818 when they settled in the Toronto township, near Brampton, where she fell asleep in the arms of Jesus. She was married to Alexander Broddy on Nov. 4, 1825, and to them was given ten children—a large, and one of the most amiable and happy families—one of whom is almost universally known as the honest Sheriff Broddy. At her death our sister left behind her seven children, twenty grandchildren, and eighteen great-grandchildren. As it was my privilege, many years ago to form the acquaintance of our noble sister, I can, and must, say a few things relative to her Christian experience and character. She was very early convinced of sin, and had great respect for religion, and was taught from early youth to fear God and keep his commandments; and under the direct Wesleyan ministry she was born again, and at once united with the Church she so much loved, and never until the day of her demise was there a single halt in her experience, or blot on her escutcheon. Her daily walk in public and private life was a living proof of her true, honest, believing heart. She was ever Martha-like, in constant haste in attendance upon and supplying the wants of others. When Canada was a wilderness she, with her husband, left their comfortable bed for the weary itinerant minister who found his way to her welcome home. She delighted to speak of the venerable man of God. She desired me to be sure and secure the services of the venerable Dr. Ryerson to dedicate the church near to her home, the land of which was freely given by her husband. The services of Dr. Ryerson were secured for that purpose. She told me that all the Ryersons had been entertained by her, and she had heard them all preach. What unspeakable pleasure she took in speaking of Highland, Beatty, Carroll, and very many others. "She was modest and retiring in the public means of grace, which I am led to believe would have been to her advantage and a blessing to others if she had used her gifts and graces, as unlimited confidence was placed in her. When she was within a few steps of her great reward, and I was notified of it by her worthy son, the sheriff, I at once complied with his request, and on visiting her I found that the hearing was dull, but the cheerful eye was bright; the weak voice told that her end was near, but the memory not gone. With weakened voice, when asked if she recognized me, she said "Fawcett." When asked respecting her wishes and confidence, the answer was, "I have all I desire," and placing her hand on her breast, she said, "All right here, brother; Jesus is mine; pray with me." This being done, I saw the once active form for the last time on earth; but I soon expect to greet her again. O that all her family, and all that she so much loved, may live, as she did, the life of the righteous; that they, with her, may at last sweep through the gates into the holy city above!"

GEORGE Y. HUTTON,

Of Strathroy, passed peacefully away from his home on earth to his home in the skies on February 22, 1892, at the ripe age of sixty-nine years. Brother Hutton was born in the town of Niagara, on December 13, 1822. Six years later he with his parents moved to the township of Chinguacousy. At the age of twenty-two he was converted to God, when, with father, mother and two brothers, he at once united with the Methodist Episcopal Church, remaining a loyal Methodist till God called him to his reward.

In 1847 he was united in marriage to Miss Jane Hillock, in whom he ever found a willing helpmeet, and who with her family now mourns her sore bereavement—yet not as those without hope—may, those who know most of his life-history feel that it affords a pleasing instance of those who are "steadfast, immovable, always abounding in the work of the Lord." His devotion to his Saviour was fervid and constant. As soon as settled in a home of his own, the family altar was erected, never to be neglected until prayer should be lost in praise. Lovingly and tenderly do the family cherish the remembrance of a father who daily brought them as it were into the very presence of a loving and gracious heavenly Father. O, precious prayers of a sainted father, what undying influences will they have on the lives of those children! For many years the entire family have been members of the Christian Church. The Lord grant that their father's prayer may be answered "that we may all meet as an unbroken family around thy throne in heaven."

In the year 1855 he with his wife and family of small children moved west to the township of Carleton Place, and there proceeded to hew down wood and build up a home, often experiencing many of the hardships incident to life in a new settlement. Here, through his indefatigable efforts, a school-house was erected, where shortly afterward the itinerant Methodist minister opened an appointment. Those meetings held in the old school-house are held as star-beams in the memories of many who are now advanced to more mature years; and many who were taught there the way of salvation have long since gone home to be with Jesus.

Brother Hutton was esteemed and loved by all who knew him. For years he held the office of

class leader at Hutton's appointment, and was recording steward for the Carleton Circuit. His home was ever a refuge for the servant of God. About nine years before his death he retired from his farm-life and went to reside in Strathroy. We miss him in his accustomed seat in the sanctuary. We miss him in the class-meeting. His quiet fervid tone, as well as the words he uttered, showed the earnestness with which he endeavored to live as holy, consecrated life. A father in Israel is no more! "Good and faithful," he has gone to inherit the mansions prepared for him. Calmly and serenely, and in full age, he passed away, beautiful as the sun in its refulgent glory and splendor sets behind its western clouds. In the chill gray of that February morning God sent his angels to carry his spirit into everlasting day. The delighted radiant smile that illumined his face a few moments before death expressed more plainly than words could, "the half has never yet been told." Surely a glimpse of glories celestial is sometimes revealed ere we cross the "valley of the shadow of death." So quiet and peaceful were the last moments of life, that his family, who surrounded his bedside, scarce realized that his spirit had indeed flown.

Appropriate services were held at the house by his pastor, Rev. W. Bryers, and amid the tears and farewell regrets of loved ones, we laid his mortal remains to rest in the Strathroy cemetery. "Precious in the sight of the Lord is the death of his saints."

J. H.

SARAH CAROLINE SHAVER.

Sarah Caroline Marsh was born in the township of Carleton Place, Stormont county, on September 28, 1828. On March 18, 1847 she was united in marriage to her now sorrowing husband, E. F. Shaver of Newington. Under the preaching of Rev. E. Woodcock, she was led to see her last condition and feel her need of a Saviour, and on Christmas Day of 1859 she was savingly converted to God. Sister Shaver was beautiful in disposition, calm in spirit, exemplary in Christian life and conduct. During a protracted illness through the summer and autumn of 1891, she was wonderfully sustained by the grace of a loving Jesus, and on December 30 she calmly fell asleep in Him who is the resurrection and the life. Her funeral service was conducted by the writer of this sketch. May our heavenly Father graciously sustain those who mourn the loss, and bring them ultimately to meet again in the home above the skies.

J. E. ROBISON.

MRS. E. M. ALLEN.

Sister (Simpson) Allen was from her infancy the adopted daughter of Mr. Charles Peacock, of Terra, Ont., where she spent her early life. She was united by marriage to her now bereaved husband in 1877 and with him came to Manitoba from Hanover, Ont., in March, 1882. She was taken ill about eighteen months prior to her death, and for the most part remained an invalid until she died of consumption, August 24, 1892, leaving children and two step-children to mourn their loss. She was laid with the great majority in the Thornhill cemetery, Man., August 26, 1892.

While yet a child she gave her heart to God, and never forsook her first love, but remained a faithful and consistent follower of Christ, her hand and heart always ready for any work or word that would advance the cause of him whom she loved. All through her illness one of her chief joys was when strength sufficient and weather permitted, to meet with her class-mates to worship the great Giver in his temple, and tell how good he was, while the hand of disease was heavy upon her; and when she could come out no more, it proved a joy to her to receive the sacrament of the Lord's Supper while she was unable to leave the bed. Shortly after we were summoned to her room, when she and all supposed the last hour had come; yet we found her happy in the hope of the great future, her only regret being her little children, and even these she could confidently commit to him who cared for her while yet in infancy. But her suffering was not yet ended; a little longer she had to wait, still sensible that her time was short, and that Christ was an abiding comfort.

A few days later she gave directions as to her burial robes, etc., with the request to the writer that her memorial sermon should be based on the text, "I shall be satisfied when I awake with thy likeness," Ps. xvii. 15; and her waiting was not long, for she shortly afterward fell asleep in Jesus, and awoke in his likeness.

W. G. WILSON.

CHRISTIANA B. DeLONG,

Daughter of the late Morice Hay, bookseller, of Port Hope, was born in Aberdeen, Scotland, September 30, 1825. In 1831 the family came to Montreal, where her mother died of cholera when she was but eight years old. According to the traditions of her Scottish ancestry she was early taught a deep reverence for sacred things, which ripened into a clear conversion in her eleventh year.

In January, 1844, she was married to her now sorrowing husband, Alex. DeLong, Son, of Waverley, Ont., and for forty-eight years faithfully discharged the duties of wife and mother. Of eleven children, five sons and two daughters live to call her blessed; and two sons, Rev. F. DeLong, of Cayon, and the writer, are, largely as the result of her faithful instructions in spiritual things, striving to preach the Gospel to others.

During nearly, if not quite, the whole of her married life, our mother was a consistent member of the Methodist Church, and did what she could to advance its interests. By her the privations and hardships of backwoods life were endured with uncomplaining fortitude, and she cheerfully adapted herself to her circumstances and surroundings. In all her intercourse with others she was characterized by an unselfishness which showed itself in her willingness to deny herself that she might minister to the wants of those more needy than herself, and so was often found at the bedside of the sick and dying.

During the last few years of her life, as her home cares grew less, she took great interest in Sabbath-school work, and at the time of her death was a diligent teacher in the Waverley Methodist Sabbath-school. Her last hours were full of exhorting distress of body; but the God of love

and peace was with her, and on the morning of July 23rd, after bidding the family and friends that were present an intelligent farewell, she gladly changed mortality for life.

The occasion of her funeral was improved by E. V. Mr. Leonard, who preached a very impressive sermon from 1 Thess. iv. 18, when we laid all that was mortal of our dear mother to rest in the cemetery at Waverley, there to await the resurrection of the just.

A. M. DeLONG.

JAMES McLEAN.

Brother McLean was born at Craighurst, county of Simcoe, Ont., March 23, 1836, and he died in Oro, near Barrie, March 28, 1892, singularly enough, on his fifty-sixth birthday. He was the son of Scotch parents, adherents of the Presbyterian Church. In the absence, at that early date in the history of this county, of the ordinances of the Church of his fathers, he was accustomed to attend, with his parents, upon the ministrations of the Methodist Church. He did not, in his earlier youth, display religious tendencies, but evinced rather a preference for gay and pleasure-loving companionship, and was an acknowledged leader in a worldly pastime. But when, at length, his attention was arrested by the truth, and his sins were set in array before his awakened conscience, he left all to follow Christ. The Spirit wrought his spiritual transformation through the instrumentality of special services, conducted, in his native place, by the late Rev. Andrew Milliken and his colleague, Rev. Peter Campbell. One night when he was leaving the meeting with the crowd, Bro. Campbell having singled him out, and "perceiving that he had faith to be healed," ran after him, and brought him back to the place of prayer. The hour of deliverance, however, did not come immediately. His sore distress caused him several weary days and sleepless nights. At length, while wrestling in prayer at home, he found peace, and, "bouncing to his feet," he cried, "I am a free man." With him, this liberty wherewith Christ made him free was as glorious as the struggle to possess it was severe. When he found Jesus he told others his story, and sought to lead them to the "knowledge of like precious truth." The Church, recognizing his gifts and zeal, soon appointed him a leader, a position he filled efficiently and faithfully for years. Ministers and others, who found him apt to teach and earnest in exhortation, urged him to enter upon the work of the ministry. After prayerfully considering and weighing this important counsel, however, he concluded to follow his "ocular calling." He became a local preacher instead, and he continued through his life, as occasion offered, to preach intelligently and forcibly the Gospel he so much loved.

He was a man of strong convictions, and had the courage of them. He had a remarkable acquaintance with the Scriptures, a mastery of their meaning, and an inheritance of their riches in wisdom and spiritual understanding. He was mighty in prayer, eminently exemplary in life and conversation, and unwavering in his allegiance to Christ and loyalty to his Church. To a proverb, he was "given to hospitality," and to spend an evening in his bright and comfortable home was to experience the welcome persuasion that your host realized, in its fulness, the benediction, "It is more blessed to give than to receive."

His last illness, in its pronounced symptoms, extended over seven weeks, only two of which were spent in bed. The last time he sat at the table to a meal, by love of duty and force of habit he conducted family prayer, though a former pastor was present. Though the unconsciousness of the closing days precluded the leaving of a dying testimony, the greater testimony of his life rendered it unnecessary. He left a widow and two sons in comfortable temporal circumstances, and all partakers of salvation in Christ and inheritors of his special promises.

W. B. PARKER.

MRS. JOSHUA WOODLAND.

The maiden name of this devoted Christian was Catharine Ryan. She was born in Ireland in 1849. When young in years she immigrated to this country with her parents, and settled in Toronto. While yet a child she gave herself to God, and from that time forward was the subject of deep religious impressions, and a beautiful Christian experience. Her mind was of a very intellectual character, and it is not surprising that such an one should give her attention to literary subjects. At an early age she obtained a teacher's certificate, and entered the teaching profession, in which she was exceedingly successful, being connected with the Toronto public schools for twenty-one years. While in that city she was a faithful member of the E. M. Street Methodist church, where she endeared herself to a large circle of friends and acquaintances. In 1866 she was married to the late William Bowland, but the happy union was terminated by the death of her husband in 1870. One daughter, now Mrs. G. W. Woodland, of Durham, was given them to be the comfort and joy of her mother's heart, till her mother departed this life. After the death of Mr. Bowland, our sister resumed her former vocation in Toronto, in which calling she remained until she was again married in 1894 to Mr. Joshua Woodland, of Durham, who now mourns her removal by death. Sister Woodland was always identified with every good word and work. She was a most regular and faithful attendant upon God's house and the means of grace, and oftentimes she was in her place on the Sabbath day and prayer-meeting evenings, when others in her state of health would have stayed at home and lain in bed. She was a willing witness for Christ, a power in prayer, and the means of leading not a few to the Saviour. We miss her genial smile, her constant kindness, and her loving Christian friendship. For many years she was a great sufferer from asthmatic trouble, but never complaining or repining, and within the last few days of her life was studying plans whereby she could give a practical manifestation of her thankfulness to God. On a beautiful Sabbath morning, September 18, 1892, her family awoke to find her unconscious, and notwithstanding that everything was done that could be done to revive departing strength, she peacefully passed away at the very time she would have been ready to go to God's temple on earth, but instead of this she was ready, and entered into God's temple in heaven to worship him forever and ever. She rests from her labors, and her works do follow her.

A. K. BIRKS.

Ans.

It is said Senator John G. Carlisle has accepted the post of Secretary of the Treasury in Mr. Cleveland's Cabinet, on condition that he shall have the solid support of the Democratic party in his candidacy for the Presidential chair in 1896.

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Odds and Ends.

Caller — "What are you looking through that big pile of comic papers or?" Exchange Editor (with a sigh of disappointment) — "For fun."

"This is rather an expensive umbrella for you to carry. Did you pick it up at bargain counter?" "Not exactly. I picked it up at a reception."

"See, Byer, here's a German clock I bought for you in New York." "Good gracious, Hiram! How foolish! You know I can't understand a word of German."

"I understand that some astrologer says he saw twelve moons around Jupiter." "Yes, Mrs. McManus. There's nivr any tellin' where intemperance is goin' to show itself next."

"What do you mean by thrashing your boy without provocation?" "Well, you see, a busy man like me must discipline his children when he happens to have time."

Author — "But why do you charge me more for printing this time than usual?"

Publisher — "Because the compositors were constantly falling asleep over your novel."

"Hello!" exclaimed the man from Chicago, as he stood before the Washington monument. "That's a pretty good elevator shaft. When are you going to put up the rest of the building?"

He Had Not — "Oh, I have a splendid story to tell you. I don't think I ever told it to you before." She — "Is it really a good story?" He — "Indeed it is." She (wearily) — "Then you haven't told it to me before."

His Circulation All Right. — Editor (anxiously) — "Well, doctor, what is the matter with me? Nothing serious, I hope." Doctor — "H'm! well, you're in a bad way. Your circulation is very low." Editor (excitedly) — "What? Why, sir, I have at least 200,000 a day! You have been reading a rival sheet, sir."

Guardian — "How does my niece get on with her music? Is she making any progress?" Musicus — "I regret to say that she is not. Her time and fingering are very defective, and all I can do to correct them, makes no impression on her. She will run the scales to suit herself." Guardian — "She inherited that from her father. He was twenty years in the coal business."

A prudent and business-like Londoner, on leaving the city for a trip with his family, placed a placard just inside the hall door, couched in the following language: "To burglars or those attending to burglars: All my plate, jewelry, and other valuables are in the Safe Deposit Company's vaults. The trunks, cupboards, etc., contain nothing but second-hand clothing and similar matters too bulky to remove, on which one would realize comparatively little. The keys are in the left-hand top drawer of the side-board, — if you doubt my word. You will also find there a certified cheque to bearer for £10, which will remunerate your loss of time and disappointment. Please wipe your feet on the mat, and don't spill any candle grease on the carpets."

A zealous advocate of missions was leading his cause before the inmates of a large lunatic asylum. The patients heard him with great interest. He told how sad heathenism was in many ways, how sometimes parents cast their little children into the river to be eaten by crocodiles, and sometimes children cast their aged parents. As he spoke, a man was moved to floods of tears. He function over, the speaker expressed desire to see this person, and he was sought. "You seemed much interested in my address." "Yes, very much interested." "And even a little touched by what I said." "Very deeply touched," said the patient, sobbing. "May I ask what it was that so came to you, my friend?" "I was thinking" — then the patient's utterance was arrested by violent emotion. "I am thinking" — again he sobbed heavily. "What a pity it was that your parents did not throw you out to be eaten by a crocodile when you were an infant!"

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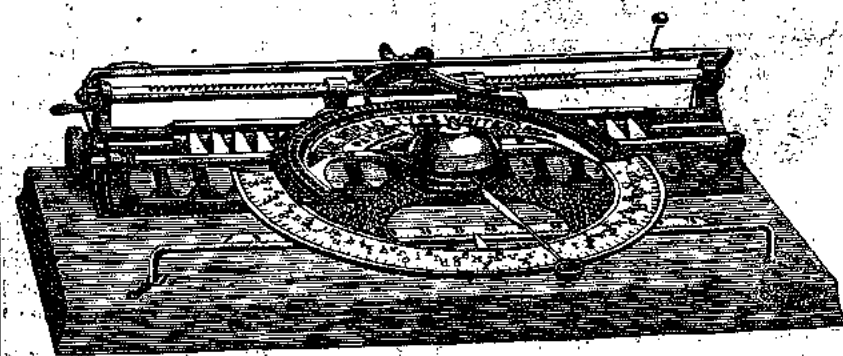
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Another class of persons are unable by organization to reject the unnecessary and rapidly mass the essential as a basis of action. One individual of the writer's acquaintance could speak and write with facility seven languages; all the sciences were in his grasp; the arts were his familiar friends; every branch of medicine found a congenial home in his wonderful brain; he was a master of the ways of society; but he was unable to select from this mass of facts the proper course of management of a case of measles. He could not decide upon anything because of the manifold things that had been prescribed in the books for this trouble. — *American Lancet.*

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SPITTING AND SPITTOONS.

The disinfection of spittoons is a matter of importance to which sanitarians have recently called attention. When the contents of a spittoon are allowed to dry and become powdered to dust, there is great danger of contamination of the air and of communication of maladies through this means. This is especially the case with consumption, now generally recognized as a contagious disease. It is probably more contagious than leprosy, although the fact is as yet little understood by the public. All persons suffering from any disease requiring expectoration should be compelled by law to avoid expectorating elsewhere than in a spittoon, or upon some object which may be disinfected or destroyed. Spitting upon the floor, in the streets, and upon public walks is a crime against society, and should be prohibited by law. The plan which we recommend in cases of consumption, and other contagious diseases, is that the patient should expectorate upon cloths or in little paper spittoons which can be burned; but if a spittoon or cuspidor be employed, it may be disinfected by pouring into it a quantity of boiling water equal to twice the volume of the contents. Spittoons should always be thoroughly disinfected with boiling water when cleaned, and should be cleaned every day, or, if necessary, several times daily, whether their contents are supposed to be especially infectious or not. — *Good Health.*

AFTER-DINNER NAP. — In addition to the good night's sleep it is a good plan to take a short nap in the middle of the day. It divides the working time, gives the nervous system a fresh hold on life, and enables one to more than make up for the time so occupied. It is well to guard against too long a sleep at such times, since such is apt to produce disagreeable relaxation. There has been much discussion regarding the after-dinner nap, many believing it to be injurious, but it is nevertheless natural and wholesome.

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(2) To guarantee the due performance and discharge by receivers, official and other liquidators, committees, guardians, executors, administrators, trustees, attorneys, brokers and agents of their respective duties and obligations.

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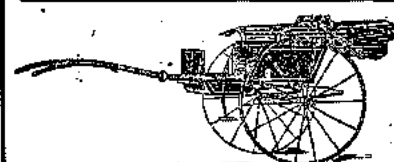
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House and Farm.

HINTS FOR THE HOUSEWIFE.

POTATO SALAD.—Boil or steam in the usual way some good sound potatoes, then cut them in slices a quarter of an inch thick and allow them to become quite cold. Meanwhile, prepare the following mixture: Chop two hard-boiled eggs into small dice and put them in a basin, with a tablespoonful each of finely-minced parsley, onion, capers, and anchovy essence, a seasoning of salt, pepper, and made mustard, a little finely chopped chervil and tarragon, five table-spoonfuls of vinegar, and eight table-spoonfuls of fine salad oil, and mix thoroughly. If preferred, equal parts of tarragon, cucumber and malt vinegar may be used instead of the malt vinegar alone. Pour a little of this delicious sauce at the bottom of the salad bowl, and then arrange the potatoes in layers, with more sauce between each. Prepare the salad at least two hours before it is required, in order that the potatoes may become thoroughly soaked and impregnated with the various seasonings, but reserve some of the sauce to pour over the top just before serving. — *English Recipe.*

WHITE CAKE.—Whites of three eggs, one half cupful each of butter and milk, one cupful of sugar, one and one-half cupfuls of flour, one and one-half tea-spoonfuls of yeast powder. Flavor with vanilla. A very nice frosting for this cake may be made by beating powdered sugar enough into the yolks of three eggs to make the mixture stiff enough to spread. By adding half a cupful of flour and one and one-half cupfuls of fruit (raisins, currants, figs and citron), a very good, cheap fruit cake may be obtained. — *Good Housekeeping.*

SPICED ROUND.—Take a round of beef weighing about twenty-five or thirty pounds, and place it in a large platter. Mix well four dessert-spoonfuls of pepper, four dessert-spoonfuls of allspice, two dessert-spoonfuls of cloves, two dessert-spoonfuls of saltpetre, and twelve dessert-spoonfuls of salt, with four table-spoonfuls of molasses. Rub this compound into both sides of the round, and repeat the process every morning for three weeks, turning the round over in the platter daily. When it is ready for use, make a good gravy of beef, and put it with the spiced round into a large Dutch oven, where it must stew slowly for four or five hours, closely covered. Add water to the gravy if necessary. Do not cut it till cold, and then in very thin slices, almost like paper, horizontally and evenly, so that until it is almost gone it will still present a good appearance upon the sideboard. — *Harpur's Bazar.*

HINTS TO THE FARMER.

ROAD MAKING.—Few people have any definite idea of how to make a good road, says an exchange. Simply elevating the middle of a roadway is not road-making. Such work will make the centre differ under certain conditions; but when the conditions are the worst, as they are in the spring and during open winters, the road might as well be level, for it is impassable, anyhow, and it could not be worse if it were level.

FEW MUCH SILAGE PER HEAD.—Many farmers who feed silage will be interested in what follows. In discussing the question, Dr. Peter Collier, Director of the New York Experiment Station, says that a silo 12x14x20 cubic feet should hold silage sufficient to keep five cows one year. This would give 836 cubic feet, and at thirty pounds to the cubic foot would give 100,000 pounds. If we allow fifty pounds each per day for five head, they would consume 91,250 pounds, leaving 9,550 pounds for waste. Taking a basis of ten tons per acre, and forty pounds of silage per day to a cow, one acre of corn would keep a cow on silage one year. Silage alone will not make a perfect ration, and some nitrogenous grain would have to be fed with it. The amount of silage necessary would, of course, vary much in proportion to the accompanying feed. — *N. Y. Christian Advocate.*

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Connexional Notices.

NOTICE.

Dr. Carman's address till Jan. 20th, 1893, will be care of President Allison, Mount Allison University, Sackville, New Brunswick; after that, on through February, care of Rev. S. F. Huastin, Methodist Book-Room, Halifax, Nova Scotia.

REV. DR. POTTS' ENGAGEMENTS, 1893.

Jan. 23—Toronto, Queen Street and Clinton Street.

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" 19—Quebec, East and Dominion.

" 26—Millbrook and Cavan.

Mar. 5—Chatham.

" 12—London, Ashin Street and Wellington Street.

" 19—St. Mary's.

" 26—King's College.

Apr. 2—Woodstock, in both churches.

" 9—Galt.

" 16—Oakville.

" 23—Barrie.

" 30—Belleville, Tabernacle and Bridge Street.

May 7—Stratford.

" 14—Thorold and St. Catharines.

" 21—Toronto, St. Albans and Bathurst Street.

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" 29—Stratford.

" 30—Thamesford.

Feb. 5—Clinton, Ontario Street.

" 12—Galt.

" 19—Bramanville.

" 26—Collingwood.

MISSIONARY ANNIVERSARIES.

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Jan. 15—Weston, Woodbridge and St. Andrew.

" 22—Paisley.

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Feb. 1—

" 2—Dunfermline.

" 5—Seaford.

" 12—Mitchell.

" 19—Windsor.

" 26—Wesleyan Theo. College, Montreal.

" 28—Cobourg.

Arrangements are not yet complete for week-night appointments.

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The extension and development of our work in Manitoba and the North-West call for reinforcements of men. More than twenty additional young men will be required next June to meet the demands. During January and February I expect to be in Ontario. I shall be pleased to confer, either personally or by letter, with probationers or candidates for the ministry, who are willing to offer for this work. My engagements may be learned by reference to the GUARDIAN or MAGAZINE during January and February will be Methodist Mission Rooms, Toronto; after that, Brandon, Man.

J. WOODSWORTH,
Supt. of Missions.

DEDICATORY SERVICES.

The new Methodist church in the village of Gervie will be opened for Divine worship on Sunday, January 22, 1893. A sunrise prayer meeting will be held at 7 a.m. and 7 p.m. by Rev. Thomas Kelly, D.D., of Philadelphia, and at 8 p.m. by Rev. James Livingstone, of Listowel. Free-will offerings will be received at each of the services in aid of the building fund. The church will be formally dedicated at the close of the morning service, conducted by Rev. E. S. Rupert, M.A., chairman of the Listowel District.

A lecture will be delivered by Dr. Kelly on Monday evening, Jan. 23. Subject, "Winning Forces of Manhood." From Dr. Kelly's great popularity as a lecturer, a vast treat may be expected. Admission, 25 cents.

The dedicatory services will be continued on Sunday, Jan. 29. Rev. E. S. Rupert, B.D., chairman of Wingham District, will preach at 10 a.m. At 3 p.m. a mass meeting of Sunday-school children and friends of the Sunday-school will be addressed by Rev. W. H. Hinks, L.L.B., of Owen Sound, who will also preach at 7 p.m. the evening.

A grand tea-meeting will be held on Monday evening, Jan. 30. Tea served from 4 to 5; after which an excellent programme will be rendered, consisting of music by the choir and addresses by a number of ministers. Admission, 25 cents.

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