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THE Christian Guardian

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Notes and Cleanings.

The recent Statistical Quarterly Statement of the German Empire reports the latest religious data of the country. According to these Germany has 81,026,810 Protestant subjects; 17,674,921 Roman Catholics; 145,540 other Christians; 567,884 Jews; 562 adherents of other religions, and 12,753 without any religious profession. The total population is 49,428,470.

The Provincial elections in New Brunswick on Saturday last resulted in the Blair Administration being sustained. The number of members elected was as follows: Government, 24; Opposition, 18; Independent, 2; with two to hear from, which will probably increase the Government's majority. A feature of the day's polling was the defeat of Premier Blair in York county.

The Italian colony of Chicago, which is estimated to number from 30,000 to 60,000, celebrated the four-hundredth anniversary of their great countryman by a parade through the principal streets. In the procession were a number of gorgeous floats. There was also a reception and ball, to which 5,000 invitations were given. It is the most notable demonstration ever made by the Italians of Chicago.

German and Swiss book concerns are combining to combat the spread of immoral literature. Nearly all the Leipzig establishments have formed a union to this effect, and recently they have been joined by eighty-one Swiss houses. Complaints loud and long are heard from all sides of the dire work done by the "schund" productions of the press with which Germany and Switzerland are literally being flooded.

The Catholic Propaganda authorities have tried hard for many years to regain the North of Europe. In Norway their progress has been very small, and Roman Catholic churches are few and far between. They have not a single congregation in the country with a membership of a thousand souls. Recently the Parliament abrogated the law which prohibited Catholics from holding political office; but the proposition to permit the Jesuits to labor in Norway could not secure a majority of votes.

The Vatican has received unexpected information regarding the Alsatian pilgrimage, which was to open the concert of felicitations to the Pope upon the occasion of his jubilee. The directing committee of the pilgrimage, seeing some difficulty of entering Italy by way of Switzerland, decided to proceed through France. The German Government has taken umbrage at the proposal, fearing patriotic manifestations along the route. The Bishop of Strasburg has interfered and prohibited the pilgrimage.

Lieutenant Peary says that he has never found a more wide-awake, intelligent and capable race of men than the little community of 250 souls in the north of Greenland, who have no intercourse with the rest of the world, and scarcely any traditions of such world. It reminds us of what Quatrefages, the great French ethnologist, said, that "the first fossil man was every inch a man as much as the latest product of civilisation." Man is found to be man whether under the equator or at the poles.

Just now the literary world is wrestling with the Columbus "question." Not even the Pope, with the aid of such infallibility as he possesses, can quite decide whether the great navigator was saint or sinner, and whether prayer should be offered for him or to him. And yet Columbus belongs to modern times. His contem-

poraries have left their monuments on every shore. He wrote and spoke a still living tongue. After he has been dead four thousand years, any critic with half the assurance of his class will be able to settle questions which "tradition" must to-day leave open. Distance not only lends enchantment to the view, but certainty to the critic.—N. Y. Observer.

New rules have been sent from Washington in regard to the seal islands, making it practically impossible for any poachers to work during October and November. An armed guard is to patrol the shores of the islands, while two ships will watch for poachers off shore. An attempt will be made to arrange with the British Government to protect the seals in certain regions in the North Pacific. This is regarded by American experts as almost as important as the protection of the Prityloff Islands.

Tennyson had not been dead two days before Sir Edwin Arnold, Lewis Morris and Alfred Austin, two of whom at least might be supposed to be candidates to the Post Laureateship, had printed poems in the Times in honor of Lord Tennyson; and yet the general consensus is that the greatest living poet in England is Swinburne. We suppose that not even the sensuousness of his "Laus Venere" would stand so much in his way as the lines in denunciation of Russia and approving tyrannicide.—Independent.

A correspondent Buenos Ayres, says: "Through motives of economy the Argentine Republic will retain her legations only in Washington, London, Santiago and Montevideo. It has been discovered that Pellegrino's Cabinet has made shady contracts, by which the Government is involved to the amount of \$6,000,000 in gold, for building of the fort at Medio. It has also been discovered that in Jaurez's time \$15,000 in gold belonging to the Government was abstracted from the National Bank without the authority of the law. Pena's Government promises to investigate."

The Vienna correspondent of the London Chronicle says: "The Prince of Montenegro is showing symptoms of mental trouble. He suffers from intense irritation, which finds expression in severe arbitrary acts of despotism against men of the highest position, resulting in a constant exodus of members of the Montenegrin nobility. The people's resentment of the Prince's acts is growing daily. Two priests have been sent to St. Petersburg with a petition bearing thousands of signatures praying the Czar to try to induce the Prince to abdicate."

No clergyman is needed at a Quaker wedding, because the happy principals perform the ceremony themselves. This is the formula repeated by the bridegroom at a recent wedding: "Friends, here, in the fear of the Lord and in the Divine Presence, I take this, my friend, Edith Mary Hanbury Agge, to be my wife, promising, in the fear of the Lord and with Divine assistance, to be to her a faithful and loving husband." The bride repeated a similar declaration, the certificate of marriage was signed by witnesses, short addresses from scriptural texts were made, prayers were offered, and the ceremony was ended.

The "Freisinnige Zeitung," the organ of the Progressivists, discusses the situation in Germany after the following fashion: "The calm grows less each moment, while the storm now rising seems to gain even greater force than we anticipated, with regard at least to the probability that we shall have a dissolution of the Reichstag if a majority is hostile to the Army Bill. Should the dissolution not lead to the return of a different majority, the Reichstag will be again dissolved and re-dissolved till it is found possible to pass the measure. These repeated dissolutions have always merely stiffened and strengthened the opposition in Germany."

English journals busy themselves overmuch about the condition of Mr. Gladstone's health. Their reports differ by the whole diameter of possibility, as follows: "Gladstone was never so well." "Gladstone is dead." "Gladstone is falling fast." "There is nothing to hinder Gladstone from living two hundred years." "Gladstone was too feeble to attend the Tennyson funeral services." "Mr. Gladstone will go to Oxford to deliver his great address on Medieval Universities, and from there to London to attend a cabinet meeting." In the

meantime the octogenarian premier survives it all, and has just delivered a lecture at Oxford University.

A London despatch says that since Lord Rosebery took charge of the Foreign Office there has been no abatement of a vigorous African policy. The essential departure from Lord Salisbury's methods is that what Lord Salisbury did through chartered companies, Lord Rosebery proposes to do through and in behalf of the Imperial Government. Uganda will not be abandoned. So much is certain. But it is also certain that the reign of the British East Africa Company, in Uganda, will come to an end. Uganda will be occupied by British troops for Great Britain.

The Board of Education of Detroit has adopted a resolution declaring that hereafter the teachers in the public schools there must be persons who have received their entire education within the public schools and the high school of Detroit. About one-half of the teachers have been educated in other places. These will be discharged next January, when their terms of service expire. In refusing to employ graduates of a parish school, the Board charged that the priests compelled Romanists to send their children to parochial schools by threatening to refuse them the sacraments of the Church.

The Jelly Palace to be erected by the women of California for the World's Fair, of which mention has before been made in this paper, will be sixteen by twenty feet, and twenty-five feet high. The entrance will be by two doors, approached by three marble steps. The framework of the building will be of wire, and on this will be firmly placed several thousand jelly-glasses—cups, globes, prisms, etc.—containing jellies of many colors and shades of color, arranged with artistic effects and in beautiful designs. The cost of the framework and glasses alone is estimated at \$3,700, and the brilliant effect will be heightened by many electric lights.

A faithful teacher in one of the Boston public schools was greatly troubled by the use of tobacco among his pupils. He says he tried every form of moral suasion, in vain. The boys persisted in using the objectionable weed until the hygienic method was introduced. In connection with their physiology lessons they learned the evil nature and effects of tobacco and other narcotics on the human system. This dispassionate presentation of truth, appealing to their reason, had its effect, and the teacher had the satisfaction of seeing his pupils, one after another, abandon its use, until the school as a whole is free from this habit that was injuring both the minds and bodies of many of the boys.

Chicago, it is announced, is to have the largest and the most powerful telescope in the world. It is to be the gift of Charles T. Yerkes, the street railway man, to the Chicago University. Prof. George E. Hale and Prof. S. W. Burnham, recently of Lick Observatory, were the first to agitate the matter. Mr. Yerkes became interested, and has authorized them to build for the university the finest telescope possible. They were explicitly told not to mind the question of cost. Alvin G. Clark, the telescope maker, was telegraphed for, and he has already undertaken to cast the glass, which will be forty-five inches in diameter—just eleven inches greater than the glass at Lick Observatory. The outlay is estimated at \$500,000.

The persecution of the Lutheran Church in the Baltic Provinces by the Russian authorities knows no bounds. Of the 140 Protestant pastors in the Province of Livonia, no fewer than ninety have been arrested on the pretext that they have violated the prerogatives of the Greek Orthodox Church. In order to cover the other cases the Governor of the Province, Snowjew, has determined to make *tabula rasa*, and has charged the entire clergy with having practised mercantile business—namely, the book trade—because they have acted as agents of Bible and tract societies, and have supplied their parishioners with Bibles, hymnals and other religious literature. Since January of the present year all the Protestant Churches must keep their records in the Russian language. The schools have nearly all been Russified, also those maintained from private means. With the exception of the theological faculty, the famous Protestant University of Dorpat has also been compelled to submit to the inevitable.

W. Garrett Morder, an English writer on "The Rise and Growth of English Hymnody," devotes a chapter to "American Hymns," and says: "The Methodist Church has been so dominated by the hymns of Charles Wesley that practically she has done nothing to enrich the stores of American song. Beyond three writers of children's hymns—Dr. William Hunter (1811-1877), Dr. Thomas O. Summers (1812-1882), and Fanny J. Van Alstyne (born 1825), I do not discover a single hymnist represented in the English collections. A great hymn writer like Charles Wesley—perhaps the greatest the Church has ever had—naturally so fills the worship of the Church he did so much to found, as to discourage others from entering the field, or putting their work into comparison with his."

A most appalling calamity has befallen the village of San Sperate, in Sardinia. It is estimated that not less than 200 of the villagers have been drowned. The flood swept through the village with sudden fury, and in a moment the streets became rivers that carried everything before them. Houses were lifted from their foundations and carried whirling down by the floods. Their occupants did not have an opportunity to attempt to save themselves. Many were asleep when the torrent carried off their houses, and were awakened to find themselves struggling in the water. Men, women and children were drowned, and not a single effort could be made to save them, so sudden was the disaster. Half the houses in the village were swept away. The place is isolated by the flood, and access to it is very difficult.

DIVINE GUIDANCE.

All men need it, because no man has sufficient wisdom and foresight to guide his steps unerringly and safely without God's help. "It is not in man that walketh, to direct his steps." The guidance which all need God has promised to all who love and obey him. "In all thy ways acknowledge him, and he shall direct thy path." "The steps of a good man are ordered by the Lord." "The meek will he guide in judgment; the meek will he teach his way." "This God is our God forever and ever. He will be our guide even unto death." "Thou shalt guide me with thy counsel, and afterward receive me to glory."

God guides believing, obedient souls by his Word and by his Spirit. "Thy word is a lamp to my feet and a light unto my path," says the Psalmist. "The entrance of thy word giveth light; it giveth understanding to the simple." The Bible is the only sufficient rule for our faith and practice. Its doctrines and precepts were divinely given to guide men in all the relations of life. In every situation and emergency of life, however trying, the path of duty will be made plain by careful study of the Word of God under the tuition of the Spirit. The guidance of the Spirit is always in harmony with the teachings of the Bible. The Spirit does not guide men independently of the Word. The assumption that he does, leads to error and fanaticism. We are to test all impressions and convictions which we believe to be from the Spirit of God by his Word. If they are in harmony therewith, we may justly conclude that they are from the Spirit, and safely follow them. Christ's promise of the gift and guidance of the Spirit include his help in the interpretation and confirmation of the teachings of the Word of God. "But the Comforter, whom the Father will send in my name, shall teach you all things, and bring to your remembrance whatsoever I have said unto you." "Howbeit, when he, the Spirit of truth is come, he shall guide you into all truth." We have only to remember that the Bible is the record of the utterances of holy men, who "spoke as they were moved by the Holy Ghost," in order to see that the Spirit teaches precisely what the Word of God teaches. They are not independent or conflicting guides, but concurrent guides, which always sustain and confirm each other, and point out the same course.

To have God's guidance we must have his Spirit, and study his Word, and obey his will thereby made known. We must acknowledge him in all our ways, if we would have him direct our path. Only those who study and obey God's Word, which is "the mind of the Spirit," can have the indwelling presence of his Spirit or a knowledge of his Word to guide them.

The sum is this: If we seek to do God's will, he will guide us; and if he guides us, we shall not go astray.—Western Christian Advocate.

WHITTIER.

God nursed a boy with strengthening things,
He lifted him on the storm's wings,
Into his face he blew the snow,
What the sea said he bade him know;
He gave him music of the birds,
And melodies of household words,
And for his birthright made him free,
And gave him clear, bright eyes to see
Which straight paths led to liberty.

The boy became a man. He wrought
With words. His capital was Thought,
And he gained riches; his life's gold
Doubled and increased manifold.

These were the profits that he drew:
A share in all good, old and new,
The bettered lives of many men,
Harvests of seed sown by his pen,
Fruits of strong words that made men brave,
And freedom given to the slave,
Prayers that the burdened hearts might speak,
Songs that made heroes of the weak,
Lamps that he hung on the dark road
To light his brothers home to God.

So traded he with what he had
That by these riches he made glad
Great hosts of needy souls, and brought
From his invested stores of Thought
The gold of which great deeds are wrought.

Thus Whittier, Christ-like, lived to bless;
He hated nought on earth but wrong,
He filled the world he loved with song,
He blended strength with gentleness.
How little for mere fame he cared!
How much for right he bravely dared!
And all he had with others shared!
Well did men own him a true knight.
He brought his Master to their sight.

God gave him a long summer-time,
And kept his life's year in its prime,
Till, late, the Greenleaf felt the touch
Of Autumn's breath: and, loving much,
Dropped gently from the world, and went
Home to his Lord with great content.

MARIANNE FARNINGHAM, in *Christian World*.

EXPERIENCE AND REVELATION.

We are indebted to Emmanuel Kent for the exhibition of the limits of the reason. He has rebuked the pride of intellect by showing that reason can only operate in certain modes, and that beyond those limits it is helpless. But he has also proved that the mind has a *priori* principles of thought which precede sensation, and that it instinctively rises to the apprehension of the truths of the higher reason. In this way he emphasizes the Cartesian principle that if man is sure of anything he is sure of his own existence and capacity to think.

He has shown, also, that experience is our principal test of truth. What I have felt, and what others have felt, is a testimony to the nature of things which becomes all-important. It helps us to a great part of our science, and it is witness to revelation.

The Methodists have made much of experience. They do well. It blocks materialism, for it reveals personals, it withstands pantheism, it refuses to confound the personals of God with the forces of nature. It makes revelation possible and probable, for it is unreasonable to suppose that man should become sensible of his own personal life and responsibility, yet remain entirely unconscious of the personality which fills all things.

What, indeed, is revelation? It is a record of the experience which the purest spirits of the race have had of the manifestation of God. In divers portions, and in different modes, God has spoken—in creation, in history, in answers to prayer, in the visions of prophets, in his Son. The history of the Church from the beginning is a story of manifestation, and the revelation continues. It abides to this day, and we are witnesses of these things.

Of course, in this diversity of revelation, it is natural that there should be some forms which are more efficient and authoritative than the rest. The Old Testament and the New present the form and type of revelation where God declares more directly his character and will. It is given to us in a history which criticism does not discredit (see the last Fernley lecture). It interprets for us our own experience of the ways of God. It enables us to appreciate the truth there is in other religions.

The conditions of our age give, then, to Wesley's saying fresh interest and value. We are debtors to all men. The whole world of knowledge is free to us, and all nations are accessible. If we can correct an ancient error, or if we can advance a good thought, all the world may soon receive it. The mind and heart of humanity are open as they once were not. Who is sufficient for these things? What ability, what enlightenment, what purity of purpose are needed in order to speak to an age like this? We think and speak now, not to entertain a circle of select friends who may be too polite to contradict us, not to rehearse the syllabus of a sect which recognizes nothing be-

yond its formulas, but we speak to the universal mind and heart. The catholic age of the Church is forming around us, and the Gospel of to-day is that which the universal intellect and conscience demand. All our attainments in science, in history, in language, in theology, will be only too few to make us useful laborers in the "field" which is indeed "the world."—*Extract from the inaugural address of Rev. W. F. Slater, at Wesleyan College, Dillsbury, England, September 8th, 1892.*

MAKING LIFE A SONG.

A perfectly holy life would be a perfect song. At the best on the earth our lives are imperfect in their harmonies; but if we are Christ's disciples, we are learning to sing while here, and some day the music will be perfect. It grows in sweetness here just as we learn to do God's will on earth as it is done in heaven.

Only the Master's hand can bring out of our souls the music which slumbers in them. A violin lies on the table silent and without beauty. One picks it up and draws the bow across the strings, but it yields only wailing discords. Then a master comes and takes it up, and he brings from the little instrument the most marvellous music. Other men touch our lives, and draw from them only jangled notes; Christ takes them, and when he has put the chords in tune he brings from them music of love and joy and peace. It is said that once Mendelssohn came to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spellbound. At length he came up beside the great musician, and asked his name. Learning it, he stood humiliated, self-condemned, saying, "And I refused you permission to play upon my organ!" There comes One to us and desires to take our lives and play upon them. But we withhold ourselves from him and refuse him permission, when if we would but yield ourselves to him, he would bring from our souls heavenly music.

"We are but organs mute till a master touches the keys—
Verily, vessels of earth into which God poureth the wine;
Harps are we, silent harps that have hung in the willow trees,
Dumb till our heartstrings swell and break with a pulse divine."

It is often in sorrow that our lives are taught their sweetest songs. There is a story of a German baron who stretched wires from tower to tower of his castle, to make an Æolian harp. Then he waited to hear the music from it. For a time the air was still, and no sound was heard. Afterwards gentle breezes blew, and the harp sang softly. At length came the winter winds, strong and storm-like in their force; then the wires gave out majestic music, which was heard through all the castle. There are human lives which never yield the music that is in them in the calm of quiet days; but when the winds of trial sweep over them they give out murmurings of song; and when the storms of adversity blow upon them they answer in notes of victory. It takes trouble to bring out the best that is in them.

Come what may, we should make our lives songs. We have no right to add to the world's discords, or to sing any but sweet strains in the ears of others. We should start no note of sadness in this world, which is already so full of sadness. We should add something every day to the stock of the world's happiness. If we are truly Christ's and walk with him, we cannot but sing.—*Westminster Teacher.*

ALSACE-LORRAINE.

Mr. Wolf notes, in his "Country of the Vosges," that there is a cloud over all this land even now, twenty-two years since happy Germany rescued her lost child from the spoiler.

"The watching gendarme," he says, "is everywhere; the country literally bristles with spiked helmets. There is nothing visible but the conqueror on one side, proud, domineering, exacting unquestioning obedience—and the vanquished on the other, cowed, perforce submissive, but unwilling." Farther on, he adds: "That was not the way in which the French proceeded, the manner by which they knitted Alsatian hearts firmly to themselves. In one important respect—rightly observes Professor Freeman—France has much less to answer for

than other conquering states. A province conquered by France has always been really incorporated into France; no French conquests have ever been kept in the condition of subject dependencies; their inhabitants have at once been admitted to the rights and wrongs, the good and the evil fortunes of Frenchmen, and they have had every career offered by the French monarchy at once opened to them."

So it is that, although the land is ruled by German law, civil and military, though the names of places are German, like the folklore and the old traditions, and though the flavor of the French spoken by the people is unmistakably German, the vital atmosphere of Alsace-Lorraine is French. The stranger among them feels, from the first moment, that he is in France, and, whatever may be his conviction as to the rightfulness of the German cause of the war of 1870, he condemns without reserve the foolish and futile violence which wrested Alsace-Lorraine from the country to which it rightfully belonged. The longer he considers the act the more he is stirred to indignation; hateful in the beginning, it becomes more hateful as time goes on: "*Et modo ancor l'è fende.*" Most of all, it is the manner, the contempt for human right. Those who defend the act bring forward as a parallel, the annexation of Savoy and Nice by France. Even though the cases were parallel, the one would not excuse the other. There is, however, no real likeness between the two. Napoleon III., with all his faults, was a man of enlightened mind, and he respected public opinion more than any ruler of his time, excepting Victor Emmanuel. It was, no doubt, a foregone conclusion that Savoy and Nice should become French; but, in referring the decision as to their nationality to the people themselves, Napoleon III. displayed his respect for their rights as men and his deference to the opinion of mankind. It is easy to say that he would not have accepted the decision if it had been given against him; and it would be quite as reasonable to add that, if he had been another man, he would not have been Napoleon III.

The facts of history are as they are, and not what they might have been. The people of Savoy and Nice were treated like human beings; the people of Alsace and Lorraine were treated like cattle, and they refuse to be German.—*George C. Hurlbut, in Frank Leslie's Popular Monthly for November.*

RELIGION IN RUSSIA.

It is part of the policy of the present reign—and to a certain extent it is also traditional—to multiply churches in every Russian town. When a new town is captured by the Russians, the first thing they do is to partly fortify it and build one or more churches. The churches are often open all day—as they should be everywhere—and there are generally some officials or alms-collectors within the building. If you hear a little louder talking going on than usual, it is probably some two or three members of the order gossiping together, or talking over the railing which surrounds the platform where the reading or chanting is done, to some member of the congregation about matters entirely disconnected, judging by appearances, with the service, and, indeed, sometimes while some other reader, or preacher, or chanter, is actually taking part in the service. They move about and talk to each other without the smallest regard to the fact that another priest is officiating at the time not two yards from where they may be standing. I once saw a priest combing his long hair with his pocket-comb on one side of the railed-in platform, while on the other side the choir was singing! The churches are full of pictures inside, and sometimes outside, often beautifully painted; images and candles in every direction, and the amount of apparently aimless kissing, bowing, crossing, prostrations, etc., is somewhat bewildering. No member of the royal family travels in Russia without ostentatiously visiting the principal church at each town for a special service. It would appear to be part of the policy of the present reign, a sort of attempt to kindle enthusiasm and fanaticism in and for the so-called "orthodox" faith, and to trade on the ignorant superstition of the peasant class, teaching them to despise those who hold any other faith or creed. From this point of view they do well to maintain an ignorant and subservient priesthood.

Thus we find the singular anomaly of a Government apparently full of zeal (officially) for the propagation of one form of faith among its

subjects, and for the suppression of all other forms, while the individual members of that Government are notoriously indifferent to religion; and the people in the main, except the peasantry, no less so. And again, there exists in Russia a priesthood, in numbers the most numerous, but in capacity the least efficient in the world.—*Cornhill Magazine.*

IGNORANCE OF THE GIFT OF GOD.

"If thou knewest the gift of God," but unfortunately we do not. We fail properly to recognize God in relation to any of his benefactions. The gifts of God "are both vast and numberless." They fall about us as fast as autumn leaves. They carpet the earth beneath our feet. They are the warp and woof of the canopy above our heads. They constitute the very atoms of the atmosphere we breathe. In God's good gifts we find our food and raiment, our homes and friendships, our opportunities and rewards.

Especially are we prone incorrectly to judge of the relative value of these gifts. We know not which is supreme—which is the gift. One of the infirmities of human nature has ever been to take the seeming for the real—the glitter for the gold. We sometimes smile at the untaught savage who exchanges his corn and lands for beads and other worthless ornaments; yet we ourselves ever exhibit the same weakness. With us wealth is often chosen above health; ease above discipline; position above fitness for it. And, in our judgment, things spiritual and eternal fare exceedingly ill when in competition with things material and temporal.

So the gift, which consists in the forgiveness of sins, purity of heart, and the hope of heaven, with blessed friendship on the way, is often lightly esteemed. The gift which puts infinite love to its severest test—the gift in the person of the only begotten Son—is still despised and rejected of men, is crucified afresh and put to an open shame. In his infinite patience, and undying charity, the dying Christ explains this conduct of men, when he prays for his persecutors, "Father, forgive them, they know not what they do." Like the woman of Samaria, we know not who it is that speaks to us—know not the character he bears, nor the blessing he brings. Oh, that men would learn to know the gift of God!—*Central Advocate.*

THE IMPREGNABLE BOOK.

But have the criticisms, however honest, ingenious and acute, displaced one fact, one dogma, one duty, set before us in "the lively oracles of God?" Have they interfered with the success of Christianity? Have they shorn the Word of God of its strength as "the wisdom of God, and the power of God" unto salvation? I answer, No! No matter how scholarly this criticism may appear, no matter how flattering to intellectual research or distributing to the faith of simple-minded Christians, it does not shake for one moment that impregnable Rock on which the truth stands firm. It is no fault of the original Scriptures that manuscript copies contain faults, or that translators have not uniformly brought out the full meaning, so that there should be apparent contradictions. The variations of the text have, by the foremost scholars of the age, been declared not to affect any article of faith or practice. It is specially reassuring to know that the Bible, printed and circulated by thousands, is being sent forth, and proving itself a fountain of life to all who receive its truths, a well-spring of joy to all who believe in him of whom its earliest pages speak, and to whom its latest pages testify—Jesus Christ, the only begotten Son of God, and the only Redeemer and Saviour of man.

Every day is narrowing the unsteady ground on which the skeptic stands, and widening the stable platform of truth. Classical literature is lending its aid to the Bible in the use of language, while more familiarity with the habits and customs of ancient nations in casting light on scriptural allusions. From the tombs of Nineveh rise up witnesses for God, in long-buried marbles; from the mounds of Babylon are dug up figures which add their testimony to the Bible; on the temples of Egypt, in hieroglyphs on the monuments, and on divinities carved in stone, may be read inscriptions which are corroborations of Bible story, and which say to us, with a voice from God himself, "Heaven and earth shall pass away, but my word shall not pass away."—*Canon Bell.*

PRISON REFORM.

We published recently some of the recommendations of the Ontario Prison Reform Commission in reference to juvenile criminality. We give some others in this issue:

That the immediate erection of industrial schools, sufficient for the accommodation of all children whom it may be found necessary to place in such institutions, be provided for, and that in any district in which there is no large city, and the erection and support of such a school would be too great a burden on one county, certain counties, having geographical proximity, be grouped together for the purpose of founding and maintaining an industrial school for the municipalities within such group; . . . that the means of giving a good technological training to such boys as will not adopt farm life be furnished; that the literary and the moral and religious instruction of the boys and girls detained in such schools be carefully attended to; that the boys and girls be detained in industrial schools only so long as may be absolutely necessary to render them fit to be placed in a private family, either as apprentices or boarders. That those who are not thoroughly vicious should be so placed out, even before they have received such literary instruction as is absolutely necessary for their future well-being, provision being made for their attending school when placed out. That a vigilant and kindly supervision of the children so placed out be constantly maintained, and that the managers of the school, with the approval of the proper provincial officer, may recall any child so placed out, or remove him or her from one family to another.

That the reformatory for boys be removed as soon as practicable to a more suitable locality where the cottage system, a proper classification of the boys, a thorough system of industrial training, the mark system, and other approved reformatory methods can be introduced; and that when this has been done, moral restraints be entirely substituted for those material restraints which still do so much to make the atmosphere of the reformatory of a prison; that a larger number of the boys be employed in practical farming and garden work, and that means of giving a thorough technological training be at once provided. Such a school, to be of real value, should be a hive of active, earnest, unremitting industry, in which every boy should learn how to do as much work as is expected of any boy of his age on any farm or in any factory or workshop, and to do it at least as well. That the law be so amended, also, that all boys shall be sent to the reformatory under what is known as the indeterminate sentence, and every boy be enabled to earn a remission of a portion of the extreme penalty attached to the offence which he has committed, by his industry, his diligence, and general good conduct, whether under a mark system, or such a system as that of Lansing, Michigan; that when the superintendent, chaplain, schoolmaster, and farm or trade instructor report that a boy has earned such remission, and is entitled to it by reason of the proofs he has given of being really reformed, the Attorney-General of the province, or someone acting on his behalf, should be empowered to remit the remainder of the penalty, or to allow that boy to go out on license or parole, subject to being arrested and taken back to the reformatory if he violate any of the conditions of his parole.

That the refuge for girls be entirely separate from the Mercer Reformatory, and that an institution which may serve as a reformatory for girls of less than fifteen years of age who have entered upon a dissolute career or who have committed serious offences, be established in a suitable locality; that a quantity of good land be attached to it so that the girls may be taught farm and dairy work and all kinds of house work. And that one or more industrial schools be established in suitable positions, to which girls who commit petty offences, girls who are homeless or destitute, and girls who because of the misconduct of their parents are in danger of falling into criminal ways, may be sent.

That when the system of indeterminate sentence has been adopted, and inmates of reformatories for juveniles and of industrial schools can, by good conduct and giving evidence of reformation, earn a remission of part of their sentence; and when provision has been made for committing to industrial schools, the refuge for girls, or the boys' reformatory, juveniles who are in danger of falling into criminal habits or who have committed small offences, every means of testing the moral strength of those supposed to be reformed and of increasing that strength should be employed by the adoption of the parole system, apprenticeship, and boarding out in families.

With a view to overcoming the evil, and in many cases fatal, results of associating young men, who have been convicted of a first felony or serious misdemeanor, with the most depraved and hardened criminals in the Central Prison, Kingston Penitentiary, and the other penitentiaries of the Dominion, it is urgently recommended that the strongest pressure be brought to bear on the Dominion Government by the Government and Legislative Assembly of the Province, as well as by all societies and individuals interested in the reformation of criminals, for the establishment of an industrial reformatory for this class, which institution shall incorporate in its methods of treatment all the best features of the Elmira system, and the systems in operation in the other establishments of a similar kind in the United States.

With regard to common goals, the Commission recommends as follows:

It is claimed that when the common goals are used only as places of detention for prisoners waiting trial, and of confinement for the short term prisoners, they should be conducted strictly on the separate or cellular system. The Commissioners have little doubt that if a proper system of cellular seclusion could be strictly provided, and, when provided, effectually carried out, it would be greatly superior to the present system of day association in corridors.

There are three kinds of people in the world—the wills, the winks, and the warts. The first accomplish everything; the second oppose everything; the third fail in everything.—An Observer.

Correspondence.

REMINISCENCES.

DEAR SIR,—Having passed through over three scores and ten years of natural life and fifty-two years of Church life in connection with the Methodist Church in Canada, and fifty years and more of preacher life in various parts of our Dominion, it would seem as though I should be both able and willing to comply with your kind invitation to jot down for your valued paper some of my many recollections of bygone years.

Neither you nor your numerous readers need care to be informed precisely where or how I lived previous to my conversion in October, 1840. In relation to that prior life, however, I am sorry to state that my recollections embrace many things, both among my doings and non-doings, which I think of now only with deep regret. I suppose I differ not from a majority of elderly people in wishing that I could forget forever a great many of the foolishnesses and sins of early life, the remembrance of which is now and must forever be grievous unto me. They have all, I trust, been long ago forgiven, but they are not and never can be entirely forgotten.

In the midst of the 'omissions of duty and commissions of wrong, Christ most mercifully spared until he graciously arrested me, making me "the prisoner of his love," while I was standing by the open grave of a young friend and companion in folly, who had been suddenly stricken out of life. Words of earnest appeal and exhortation which fell from the lips of a faithful and zealous exhorter as he took part in the burial service, were attended by such a measure of Divine and gracious power to my mind and heart as to lead me to see and feel as never before my sinfulness and need of a Saviour, and to resolve upon an early effort to be saved. My spiritual emancipation took place not many days thence, in connection with special services in a little country school-house, which has long since disappeared. Well-nigh all those who attended those services, as well as the building thus occupied, have vanished from mortal view.

Almost immediately after this blessed in-coming of light and life from above into my spiritual nature, I was wonderfully moved to seek, by testimony and exhortation, to persuade my fellows "to be reconciled to God;" so that nearly fifty-two years this month have elapsed since I began to cry "Behold the Lamb of God." And now my most ardent desire is that which is so well expressed in one of our beautiful hymns,

"Happy it with my latest breath I may but gasp his name, Preach him to all, and cry in death, Behold, behold the Lamb!"

Unutterably thankful I am that the grace of Christ was so condescendingly manifested toward me at that time, and that I have not at this date to look back over fifty-two years spent (worse than wasted) in the ways of sin and in the service of the devil.

Sabbath, June 12th, 1842, was one of the many red-letter days in my life which I shall ever remember. On that day for the first time it was my privilege to enjoy the solemnities of a Conference Sabbath, and to me the privilege was great beyond description. First of all was the early and "old-time" love-feast, which was followed by the ordination sermon by President Green on "The Great Pentecostal Revival," and the ordination service. Then the three o'clock service and an eloquent sermon by Rev. G. R. Sanderson on "Glorious in the Cross of Christ Only." Then at seven o'clock another excellent and powerful discourse from Rev. Dr. Byerson, on "The Excellency of the Knowledge of Christ," which helped to prepare us for, as it was followed by, the holy communion. No one will marvel when I state that these services one and all left an impression on my mind which can never be effaced. One and only one of the gifted preachers of that Sabbath continues in the Church militant at this date—I refer to Rev. Dr. Sanderson, who was my superintendent in 1845-46 in the Adelaide Street charge, Toronto, and subsequently our Editor and Book Steward, etc.

On the following day (Monday, June 13th) the Conference in the old Picton chapel (as we called it) closed, and my name having been read off for my first appointment, as assistant to my faithful and zealous friend, Rev. S. O. Philip, who is yet on this side of the river, but "waiting for the boatman," I made haste to get my few belongings in the way of an outfit for my future life as an itinerant into shape; to say good-bye to my friends, and to set out, with horse, saddle, bridle and valise, a few clothes and a few books, that was all, for the somewhat distant field of labor, the old Oxford Circuit.

The Conference of 1842—embracing ministers ordained and preachers unordained, supernumeraries and supernumeraries—all told, the brethren numbered 116, according to the published Minutes; of whom only nine, I believe, including myself, have remained until the present day. All the others, and some of them the noblest, grandest men the world has ever known, have crossed "the narrow sea" and reached "the shining shore." And we who compose the little remnant of nine "are to the margin come." Since that 12th of June, 1842, what events have transpired, what achievements have been effected, and what experiences have been realized, in which the world and the Church are alike profoundly interested! What a contrast in many respects does the world of 1892—aye, and that portion of it which we call "our Dominion"—present to the state of things then existent! What explorations, and discoveries, and inventions, and revolutions, and reforms, and confederations—in a word, what wonderful progress in the world and in the Church of Christ has been achieved during these fifty years of my preacher life!

The fields of labor to which I have been assigned from year to year, and the positions I have been permitted to occupy, have been duly reported in the "Annual Minutes," and need no mention from me, further than this simple statement. My "circuits" have been as follows: Oxford, Chatham, London (as a supply), Brantford, Toronto, St. Catharines, Gatenau and Hull, Hamilton and Glanford, London (again as a supply), Niagara and Drummondville, Belleville, Montreal, Brantford, Kingston, Quebec, Toronto (Richmond and

Queen Streets), "Red River Settlement," now Manitoba, eight years, Toronto (Richmond and Berkeley Streets), Emerson, Superintendency of Missions in the Northwest, and now and finally superannuation.

In regard to the work done in these places, I can only feel that there is nothing to glory in or trust in for the divine favor here or hereafter, but much—very much that must come "under the blood."

"In my hand no price I bring, Simply to thy Cross I cling."

As Sabbath, June 12th, 1842, was a "red-letter" day in my history, so emphatically was Sabbath, June 12th, 1892. Having been officially invited to preach my "jubilee," or semi-centennial sermon in Grace church, before the Conference then to be in session in Winnipeg, I made the journey once more from Toronto to the growing city of the plains, and entered upon the duty assigned me, in the place where I had so often, and under such diverse circumstances, been permitted to minister in holy things. Psalm cxxvi. 3 furnished me with a text that seemed appropriate and opportune. "The Lord hath done great things for us, whereof we are glad."

I shall make no reference to the address that followed any further than to say that having but recently recovered from a severe attack of influenza and bronchitis, and but a few hours off a wearisome journey, the preacher was not in "good form" for such an undertaking, and it was no marvel that he did not experience the freedom he desired in speaking, nor evince his wonted vigor of mind and body in the exercise of the hour. But the good brethren heard him patiently and accorded to him a most cordial and Christian reception in their Conference. I may ask the privilege a little later on of a few lines about the Conference sessions; the state of the work in that great country so rapidly developing, and also a most delightful visit to Vancouver, New Westminster and Victoria, where we met with great kindness and hearty welcomes, and observed with much satisfaction the progress of the work of God in the churches and Chinese and India missions.

Toronto, Oct. 17th, 1892. GEORGE YOUNG.

"THE INGATHERING OF THE HARVEST."

DEAR SIR,—Life in the country affords ample opportunities for studying natural life, which privileges are denied those who reside in crowded cities and dingy allies. At every season of the year fresh beauty is displayed and higher thoughts suggested, leading from nature itself up onward through the starry firmament to the Creator himself; and no country seems to be more adapted to lead the soul heavenward than that one which is mountainous. Here greater variety reigns in the towering mountain, the rich, fertile valleys through which flow currents of fresh water, which increase in width and volume when joined by the rippling streams from the mountain side. What a grand sight to see the "king of day" kissing the world with golden sunlight, and, by the touch of his warm and gentle finger, rousing slumbering nature to life and action! Or the moon in its silvery brightness shedding its clear rays upon the still waters of the lake, and casting its borrowed light—thus chasing away and dispelling the fears that are often connected with the darkness of night. But no sight is so grand as that which impresses one with the idea of fruitfulness and thanksgiving.

A short time ago the husbandman was breaking up the fallow ground, gathering out the stones and preparing the earth for the deposit of the golden grain, and with anxious heart and heated brow he finishes his toil and awaits with patience the "increase." He has finished his work, and yet how small and insignificant it seems when compared with what is to be done. Who can make known the mysteries of growth and of multiplication of fruit? The refreshing showers fall and give it moisture; the gentle rays of the sun give it heat and light. Thus a threefold influence is at work, (1) softening, (2) enlightening, (3) warming, and these three forces are indispensable to growth. And I might add a fourth, that of multiplying, wherein are grand suggestions for the toiler in the Lord's vineyard. "Paul planted, Apollos watered, but God gave the increase." In Paul and Apollos we see the human, and in God the divine; the human linked with the divine, and the divine with the human—no one independent of the other. In the planting we see the laying of the foundation, the sowing of the seed in the commencement of the Christian life and conversion; in the watering, the continuation of that work, the attendance of the means of grace. Prayer (public and private), public worship, and the reading of the Holy Scriptures, and these human agencies, linked with the divine, resulting in a perfect life, God giving the increase. Paul's planting would have been a failure without the subsequent watering of Apollos, and the watering of Apollos would have availed nothing without the precious planting of Paul, and both would have been fruitless without the additional blessing of God; "but God gave the increase." Here Paul, by the conjunction, links the human and divine, and St. Paul makes special use of, and emphasizes those words which join, such as the preposition and conjunction. "We are laborers together with God." "I can do all things through Christ which strengtheneth me." Light and heat are two grand qualities which tend to bring the moistened grain to perfection. (a) Light—typical of knowledge; knowledge first, of Christ as a personal Saviour, and then of the grand and great change which is accomplished in the soul at conversion, which is a real and genuine change, old things passing away, and all things becoming new, like Saul receiving (1) new name; (2) new heart; (3) new desires. Light—intellectual and spiritual. (b) Heat—the warm soul burning with zeal for God and suffering humanity, which zeal will manifest itself in action. Heat coupled with light, not without it; zeal with knowledge and knowledge with zeal. Then comes the glorious ingathering, thrusting in the sickle, binding the sheaves and gathering them into the garner, amidst the joyous shouts of "Harvest home." We cannot help observing the great variety of fields and fruits—sources such as the garden and the field, the valley and the mountain, showing us the bounteous provision made by a kind benefactor, who "openeth his

hand and satisfieth the desire of every living thing." So the harvest of souls has been gathered from city, town, village and country. There is a fact we cannot help noticing, that the Great Northwest has reaped a more bountiful harvest than the older parts of the province, the new surpassing the old. Thus is it, when looking at the record given recently, the converts in heathen lands are more numerous in proportion to the labor than they are at home; the new is surpassing the old in aggressive work.

How many golden grains have we gleaned in our own sphere of labor? If we cannot gather them in loads, let us be willing to be gleaners, gathering them in handfuls like Ruth, and we shall be recognized by the "Greater Boas," and our labor shall not be in vain in the Lord.

T. H. WRIGHT.

St. Sauveur des Montagnes, Que., October, 1892.

CHURCH RE-OPENING AT FERGUS.

For the last few weeks the Methodist church here, of which Rev. Dr. Gifford is pastor, has been undergoing extensive alterations and improvements that were being made in the interior of the building, during which time the congregation worshipped in the lecture room of the church. The pulpit has been moved forward and the choir-stand fitted up behind the minister. The two sides at the entrance to the church have been partitioned off even with the entrance lobby, which improves the symmetry and appearance of the church, and at the same time provides two class rooms for the Sabbath-school. But the grandest and most striking change effected is the beautifully artistic manner in which the ceiling and walls have been frescoed. Mr. Reynolds, of Guelph, who did this work, displayed great skill and exquisite taste in the blending of colors, the painting having a beautiful effect, and is the admiration of every person. The pews and entire wood work of the church have been re-painted, roof re-shingled, new stained glass windows put in, and the combined effect of the whole is that the Methodist congregation here have one of the neatest and cosiest churches to be found in Ontario. To our energetic pastor must, in a great measure, be given the credit for the marked improvements that have been made, for they originated in his mind, and it was his progressive tact and persuasive spirit that permeated the people and induced the trustees to undertake the work. Dr. Gifford has throughout all the anxious time, been nobly supported by the congregation as a whole; and we feel safe in saying that if there were any who in the first place were opposed to the improvements being undertaken, there is not now one who would want to have things as they were.

The Young People's Union, from their entertainments; have re-seated the lecture-room with chairs, provided new chairs for the pulpit and choir, and improved the pastor's vestry. The church is lighted by electricity throughout. The re-opening sermons were preached on October 9th by Rev. William Williams, D.D., of Mount Forest. There was an unusually large congregation in the morning, while in the evening the church was packed in every part, chairs having to be placed along the aisles and across the front of the church between the pews and the pulpit—some than turned away and unable to gain admittance. Dr. Williams preached two powerful sermons, which were listened to with wreat attention by the immense congregations in attendance.

On Monday evening a harvest home supper was served by the Ladies' Aid, and again there was a large attendance. The spread was everything that could be desired; after all having been served, the meeting was brought to order in the body of the church by Rev. Dr. Gifford, our esteemed pastor, who, after a few words of welcome, called upon Rev. J. W. Cozens, of Belwood, to lead in prayer. Brief congratulatory speeches were then made by Rev. Messrs. Mullan and Craig (Presbyterian), of Fergus; Sparling, of Elora, and McIvor, of Alma. Rev. Dr. Williams followed with the speech of the evening, taking as his theme "Perfect Love." He delivered a grand address.

The choir, under the veteran leadership of John Hunt, furnished excellent music at all the services. The contributions on Sunday amounted to \$155, while the receipts on Monday evening reached some \$86, making a total of about \$251.

Dr. Gifford is now resuming his pastoral work after the severe attack of typhoid fever through which he and his family have recently been called to pass. We are looking for the outpouring of the Holy Spirit upon the church and people.

Rev. Matthew Swan, our much esteemed and former pastor, who has taken up his residence in our midst, was present, and assisted at all the services. He has rendered the church here very valuable assistance during the illness of Dr. Gifford, and we pray the blessing of God may rest upon him.

R. H. PERRY, Recording Steward. Fergus, October, 17th, 1892.

MELBOURNE CIRCUIT.

DEAR SIR,—The anniversary services in connection with the Melbourne Methodist church were held on Sunday and Monday, the 9th and 10th inst. Rev. E. J. Treleven, of St. Thomas, preached eloquent and appropriate sermons on the Sabbath, and the thanksgiving dinner on Monday evening was a decided success. The tables groaned under their load of luxuries, and were managed by the indefatigable members of the Ladies' Aid Society in such an efficient way as to reflect credit on them. Rev. T. E. Harrison, pastor of the church, presided. Instructive and interesting addresses were given by the chairman, Rev. Messrs. Locke, of Alvinston; McAllister, of Fergus; and Lancelotti, of Bidgetown; also, J. M. Cornell, J.P., of Glanoco. The music was furnished by local talent, assisted by Messrs. Brittain and Maitland, of Strathroy. The report was read by Mr. Ed. Richards, which showed marvelous liberality on behalf the Methodist people, as the amount asked for and the results of the tea-meeting aggregated the handsome sum of \$1504.29, completely clearing the debt of the church, and leaving a balance in the treasury of over \$70. Our people are now rejoicing over such prosperity, and as a proof of still brighter days, a meeting of the Trustee Board has been called for on the 22d inst., to consider the enlarging of the shed accommodation, and the erection of a person-

age for the comfort of their esteemed pastor and his excellent and much loved wife.

SUNDAY-SCHOOL AND EPWORTH LEAGUE BOARD.

In connection with the annual meeting of this joint Board public services were held in several of the churches in London on October 9th on which occasion Rev. Dr. Carman, General Superintendent, Rev. Dr. Griffith, Rev. E. N. Baker, and Rev. Dr. Withrow, Secretary of the Board, preached in the interests of Sunday-schools and young people's societies.

A meeting of the Board was held on Monday afternoon at the Queen's Avenue church. At this meeting Revs. Dr. Carman, Dr. Galbraith, J. G. Scott, G. A. Mitchell, John Scott, E. N. Baker, Dr. Griffith, A. M. Phillips, W. J. Ford, and Messrs. W. G. Smith, Wm. Johnson, G. M. Elliott, and Dr. W. H. Withrow, Secretary, were present.

A largely attended public meeting was held in the evening in the Queen's Avenue church. The meeting was addressed by Rev. Dr. Carman, the General Secretary of the Board, Wm. Johnson, Esq., Belleville, Rev. A. M. Phillips, and Rev. Dr. Galbraith of this city. The report for the year was exceedingly encouraging, indicating a marked growth in almost every department.

It will be observed that in every item but one there is a large increase, the only decrease being in missionary collections. This we think is explained by the fact that mission bands and circles are now organized in connection with many of our schools, and that the givings and collections of the young people are, to a considerable extent, reported through that channel.

Since the Minutes of Conference were compiled eighty-four additional Leagues have been organized, making the number up to date 749, a remarkable record of less than three years' work. Of these Leagues about 176 are Epworth Leagues of Christian Endeavor, and 578 Epworth Leagues pure and simple.

The income of the year of the Sunday-school Aid and Extension Fund has been \$4,148, an increase of \$501 on that of the previous year. By means of this fund twenty-four schools have been established and about 300 more, chiefly in remote and desolate places, have been assisted in the struggles of their early years with donations of papers and books.

W. H. WITHROW, Sec'y. Sunday-school Board.

REVIVAL AT WIARTON.

Warton, romantically situated on the shores of Colpoys Bay, is at present enjoying a revival of vital godliness and the convincing and enlightening power of the Spirit of God. The work has been brought about through the instrumentality of evangelists Hunter and Crossley, who began their labors on Sabbath, September 25th, and continued with growing interest and increasing power up to Tuesday evening, October 11th.

The closing meeting in the Methodist church was crowded to the door. Every foot of space available was occupied. The report of the secretary showed 377 persons had decided for Christ, or were earnestly seeking him, their names having been recorded with their own consent. The number is still greater, as not a few cases are known of persons accepting Jesus as their Saviour at an after-meeting the same night.

in all their leatherness. May the hand of God continue mightily to work with the brethren Hunter and Crossley wherever they are called to labor.

It was the privilege of the writer of this report to take part in the observance of the communion of the Lord's Supper in the Methodist church, on Sabbath, October 9th, when seventy-eight persons, new converts, confessed the name of Christ and joined the church.

To the above account, sent by a brother minister, Rev. S. H. Edwards adds the following:

The evangelists Crossley and Hunter have been with us for about fifteen days, and closed last Tuesday evening the most successful meeting ever held in Warton. Over 400 persons have presented themselves as seekers of salvation, most of whom have found the Saviour.

REV. T. E. CLARKE'S LAST LETTER.

DEAR SIR,—With reference to the last letter of Bro. Clarke, published in the GUARDIAN, I have but little to say, and presume that little will end the matter as far as I am concerned.

I draw attention to the fact that Bro. Clarke accused me of certain things. I declared them to be untrue to facts, and demanded the proof. He gives no proof, but re-affirms his accusations. No reader of the GUARDIAN can therefore accept these contradicted statements of Bro. Clarke as true and be a fair man.

Bro. Clarke refers to some money matters which, he seems to think, affected his salary. I recently had occasion to look over the books of the treasurer of this fund, and I found that \$2 50 was the amount contributed to this fund from the Otterville Circuit. If he should request a two-fifty apology from me because of this item, I promise to give him my request my serious considerations.

N. BURNS.

NOTES FROM THE PRESS OF THE EASTERN TOWNSHIPS.

AYERS FLAT.—Stanstead county Sabbath-school convention was held here on October 6th and 7th. This was ahead of any previous year, both as to numbers in attendance and quality of addresses and papers.

BARNSTON.—Rev. A. E. Sanderson, S.T.L., has resigned, owing to a throat trouble.

COOKSHIRE.—The trustees have decided to re-novate their church.

FREELIGHTSBURG.—Mrs. (Rev.) R. Smith is in very poor health.

EAST HATLEY.—Rev. J. O'Hara is still unable to do his work, and will probably resign.

COMPTON.—Rev. James Lawson is giving his time very largely to temperance work in various parts of the Province, his people kindly relieving him of pastoral duties when necessary.

SOUTH STUKELY.—Thanks to our energetic pastor, Rev. W. Smith, we are soon to have a comfortable parsonage.

LENOXVILLE.—Rev. W. Adams is engaged in special services. Bro. Adams has spent many years in the Townships, and has hosts of friends praying for his success.

MELBOURNE.—Rev. A. T. Jones was recently married to Miss Grace Signell, of Quebec.

SHERBROOKE.—The Provincial Convention of the Christian Endeavor Society was held here on October 8th, 9th and 10th. A mass meeting was held in the Methodist church on Sunday evening, at which stirring addresses were delivered by Rev. W. Sparling, B.A., and Mrs. McConica, of Brewery Mission, Montreal. Mr. J. Ritchie Bell, of West End church, Montreal, sang with telling effect "Something Well Understood."

HUNTINGDON.—Rev. and Mrs. J. W. Cliphams entertained some sixty young men, members of the congregation, at the parsonage lately. Before the close a vote of thanks was tendered the amiable host and hostess.

COM.

ST. JOHN'S METHODIST RELIEF FUND.

Table with 2 columns: Name and Amount. Includes entries like 'Previously acknowledged \$5,486 24', 'Rev. A. K. Birk, Durham Circuit 2 00', 'J. R. Patterson, Gathert Circuit 5 00', etc.

WILLIAM BRIGGS, Book Steward, Treasurer.

Lord Tennyson lived far longer than the average British poet. Shakespeare died at 52 Milton at 66, Byron at 36, Scott at 61, Pope at 56, Thomson at 48, Campbell at 67, Coleridge at 62, Cowper at 69, Butler at 62, Burns at 37, Shelley at 30, Keats at 26, Leigh Hunt at 75, Chatterton at 18, and Chaucer, "the father of English poetry," at 60. Tennyson was born three years before Browning, who died, it will be remembered, in 1889.

It is stated that Rev. R. Heber Newton, pastor of All Souls' Episcopal church, New York, is so broken in health that it is doubtful whether he will ever be able to resume the active duties of his profession; also that he is not to be tried for heresy.

Brief Church Items.

MONTREAL CONFERENCE.

INVERNESS.—Rev. W. Henderson writes: "For the glory of God and encouragement of his servants, I would record some precious facts. This mission has unanimously declared itself a circuit, and free from the fund with this year. No debt on our properties, except a few dollars on the three organs placed in the churches. There is a pure running spring at the side door of our beautiful parsonage; seven varieties of fruit on the grounds, sufficient for a medium family, and a good quantity of hay, so that, with some presented, that article has cost me almost nothing these three years. We have a kind and devout membership and a multitude of fresh, promising young people. This is one of the healthiest sections of Canada. No fever or epidemics, unless imported. It appears that the health of every minister has improved on it, and the writer feels like a new man. During summer there is a succession of herbs and flowers that make the land a paradise for the botanist, and would delight even Flora herself. God is honoring the faith of his people, and a revival like sacred fire is spreading. At Upper Ireland, forty were converted in two weeks—some of them most unlikely persons—most of whom have united with the church. The old mother church in Lower Ireland is now the scene of a blessed work of grace. It is spreading, and those hills and valleys ring with the anthems of the free. Bigoted persons of other bodies do not feel it safe to oppose the revival. God is in it. Miss May McCready, of Lynn is with us, and doing good work for the Master. We have labored in perfect accord. Saved from all vagaries, she usually makes "Wesley's Notes" the basis of her addresses. Her sweet music prepares many hearts for the reception of saving truth. It is not too much to say that Miss McCready is a God-inspired, pure girl; and the Lord is sending forth such in these days as an answer to flippant infidelity, and to show his poor children who are in bondage to the flesh what he can do for those who experience his uttermost salvation."

BAY OF QUINTE CONFERENCE.

LINDSAY, Queen Street.—This church was rededicated to the worship of God on Sunday, October 9th, by our talented and energetic Missionary Secretary, Rev. A. Sutherland, D.D., assisted by Rev. G. W. Dewey, a former pastor, and under whose direction the church was built. At 11 a.m. Dr. Sutherland preached a soul-stirring sermon from 1 Corinthians iii. 11-15. In the afternoon Rev. G. W. Dewey gave a carefully prepared discourse, full of thought and power, from Peter i. 8, 9, and delivered it in his own unique style, which nature alone can give, and no one can justly copy. In the evening, Dr. Sutherland again delighted his audience with his instructive counsel, drawn from the life of the prophet Elias. The Doctor gave great satisfaction to the very large congregations who had the pleasure of listening to him. It was to be regretted that many went away from the services, not being able to even get standing room. The supper on Monday was a feast for those who were able to get to the tables (for they were not set for the whole county of Victoria). The chair was taken at 8 p.m. by the pastor, Rev. Newton Hill, who presided in his usual happy manner. The meeting was addressed by Rev. Messrs. Webster, Ware (Baptist), Dewey, Campbell, and last, but not least, by our always welcome friend, Rev. R. Johnston (Presbyterian). The addresses were interspersed with music by the church choir, rendered in the grand style peculiar to the Queen Street choir when under the direction of their old leader, Rev. G. W. Dewey. The financial proceeds of the re-opening services were gratifying indeed. The cost of the improvements on the building will be somewhere in the neighborhood of \$1,200 or \$1,300, but such has been the nature of the improvements that the contractor has by no means made a fortune out of it. We most heartily congratulate the Queen Street congregation, and their far-seeing and energetic pastor, on the wonderful success of their undertaking. A person does not need to be an antiquarian to remember when Methodism had hardly a place or a name in that part of the town; but to-day it bids fair to be the centre of Methodism, as far as Lindsay is concerned.—Lindsay Post.

WELLINGTON.—A correspondent writes: "The allotted term of our present pastor, Rev. O. E. Lambly, M.A., ex-President of this Conference, is nearing its close, this being his last year with us. During his term all departments of the church work have been actively maintained, and all has gone on smoothly and harmoniously. A debt of \$1,000 on the parsonage has been fully provided for, and when the subscriptions, now in hand for that purpose, are collected, all church property on this circuit will be free from debt. As a preacher, Mr. Lambly stands in front rank, all his sermons showing careful and studious preparation, and are earnestly and forcibly delivered. They are always listened to by the congregations at both appointments with the deepest interest, all being impressed with the fact that there will be something learned and much spiritual benefit derived therefrom. Mr. Lambly excels as a singer, and on many occasions has rendered very efficient service to the choir. His services in this respect are always greatly enjoyed and appreciated. The membership of this circuit pray that the blessing of divine providence may be with him and his estimable family in whatever field of labor he may be called upon to fill."

LONDON CONFERENCE.

CHATHAM, Park Street.—The anniversary services of Park Street church were held on Sunday. Rev. Mr. Tovell, of Hamilton, who had won golden opinions for himself on a former visit, preached morning and evening. The congregations were very large, and were greatly delighted with the able and eloquent sermons. Mr. Tovell is in the early prime of life, and adds the charm of a most engaging and agreeable voice and manner to the strength of his thought and the vigor of his delivery.—Chatham Weekly Banner.

RUTHVEN CIRCUIT.—Rev. S. Salton, pastor, Rev. W. H. Gane, Ph.D., of Amherstburg, recently lectured here on "Woman's Work and Worth." It would be hard to say too much in commendation of this popular lecture. It is a

masterpiece. With scarce a reference to his notes, the lecturer held his audience spell-bound for nearly an hour by his rare eloquence. If you want a treat don't fail to hear Bro. Gane. Another \$100 have recently been paid on the parsonage debt, leaving only \$200 to be paid on this, the best parsonage in the Conference, considering the advantages of natural gas. Special revival services are being held at the Trinity appointment. Large congregations, deep interest, and several conversions, give promise of a glorious and wide-spread revival. Let it come!

MOUNT BRIDGES CIRCUIT.—The evangelist, Rev. A. H. Ranton, left here on Saturday for Melbourne. We all desired to retain his services for at least another week, but he felt that he could not break his engagement with the Melbourneites. Mr. Ranton is an evangelist of great power and usefulness. His sermon on dancing and card playing was one of the best that was ever delivered on that subject in the place—the best on the subject to which indeed we ever listened, and if it were preached in every pulpit in the Dominion, your correspondent feels that nothing but good would result. Though in the midst of a very busy season, some nights room could hardly be found for the congregations. At the close of the service thirteen united with the church. The harvest home services, held in the Methodist church on September 4th and 5th, were most decidedly successful. On Sunday the congregations were very large, and at the evening service it is said that over one hundred persons could not get into the church. Bro. A. L. Russell, of Exeter, a former pastor, preached morning and evening, and that he is held in the highest esteem by the people, the congregations that assembled to hear him amply testify. On Monday, the harvest home supper, served in the town hall, was also a grand success, considering the storm of rain that came on just at the hour of serving supper, preventing, some think, over a hundred from getting there. The chair was occupied by the pastor, Rev. T. Jackson. The speeches were good—the very best that we have heard for a long time—just what you might expect from such men as Rev. Messrs. T. T. George, of Delaware; Boyd, of London; Anderson, of Mount Brydges, and Russell, of Exeter. A song, "The Gleaners," by six little girls, highly delighted the audience, and was heartily encored. The music by the choir was excellent. Proceeds of the evening over \$60; many are of the opinion that it would have been nearly \$100, only the storm coming just at the time it did.—Strathroy Age.

BOTHWELL.—Rev. T. Cobb, pastor, Sabbath, October 9th, was children's day with us, and a very good day it was—the weather was fine, and the congregations good. Bro. A. G. Harris, of Watford, kindly came to our assistance, and his admirable manner of addressing the children and the young people of the congregation gave us both pleasure and profit. His morning sermon to the Sunday-school was one of the best we have listened to. Best of all, God was with us. The seed, we believe, fell on good ground, and will yet bring forth gracious and abundant fruit.

GUELPH CONFERENCE.

WATERLOO.—Rev. J. C. Stevenson writes: "Evangelist A. H. Ranton has been here for the past ten days. The church was packed to the doors and on some occasions the lecture-room thrown open and every seat occupied—the town moved and interested in religious sentiments as never before. On Monday evening, the 3rd inst., about fifty persons rose for prayer. Already a large number of clear conversions have taken place. Bro. Ranton is a preacher of remarkable power—apt and effective in the after-service; thoroughly Methodist in doctrine and methods of work. We are looking for yet greater things."

DOBBINTON CIRCUIT.—Rev. E. B. Service writes: "Since our coming to the circuit there have been one hundred and twenty conversions. Our new church at Dobbinton is in course of erection."

HENSALL.—Rev. H. J. Fair writes: "Educational meetings were held on Sunday, 16th inst. Sermons were preached by Rev. H. Irvine and Dr. McDonagh. The interest was fine, the amount raised being more than double that of last year."

BAY OF QUINTE CONFERENCE MISSIONARY COMMITTEE.

The Missionary Committee of the Bay of Quinte Conference, at its session at Peterboro', considered the distribution of the \$3,420 appropriated for mission purposes among the various districts of the Conference. The distribution of this amount was made as follows: Belleville District, \$293; Brighton, \$148; Uxbridge, \$118; Cannington, \$1,059; Lindsay, \$2,217; Peterboro', \$175; Madoc, \$1,659; Campbellford, \$218; Tamworth, \$2,116.

The next meeting of the committee was fixed for Tweed, in October, 1893.

The Special Conference Committee met yesterday afternoon also to consider the applications of students for appointment to mission work. The only new student employed was Mr. Dixon, of Brighton, for the Ipsom Mission, as supply, in case his services were required.—Globe, October 21st.

Rev. Egerton E. Young has returned to this city after a three months' extended tour in the Northwest. He visited the Indian missions around Lake Winnipeg, where he had spent several years in missionary work. He also went as far west as British Columbia, stopping at points of interest, such as Brandon, Calgary, Morley, Banff Springs, and the Great Glacier. He speaks in glowing terms of the rapid development of the central and western portions of the Dominion, and predicts a wonderful future for the country.

M. Renan lived long enough to complete the fourth volume of his "History of the Jewish People," having employed his last country holiday in working from his notes. The most distinguished of the Parisian Hebrews, Baron Hirsch, the Rothschilds and others, did their best to help him in securing material.

Dr. Clark, President of the Christian Endeavor Confederation, is now in Australia, where he arrived on September 15th, and received a most cordial welcome.

Woman's Missionary Soc'y.

ANNUAL MEETING OF THE BOARD OF MANAGERS.

The annual meeting of the Woman's Methodist Missionary Society of Canada, opened on Tuesday afternoon, 18th inst., in the Wellington Street Methodist church, Brantford.

The convention was opened by Mrs. Gooderham of Toronto, the president of the society. The roll-call was taken up, and then Mrs. Gooderham delivered the opening address, in which she spoke of the work in general.

The various committees were then appointed. Mrs. E. L. Strachan, of Hamilton, read the corresponding secretary's report, which was adopted.

The reception of memorials was proceeded with and afterwards the session adjourned. From 6 to 8 p.m. a reception was held in the basement of the church and delegates received.

At the evening session the opening services were conducted by Rev. Mr. Russ. After the chairman's address, an address of welcome to Brantford was read by Mrs. (Rev.) Russ, of the Brantford society.

A greeting from Zion Presbyterian church was tendered by Mrs. Rolfe, and one from the Ladies' Society of the same congregation by Mrs. M. Thompson.

SECOND DAY.

The second day's business began at 9:30 a.m. with devotional exercises, led by Mrs. Chipman and Miss Palmer.

Reports from branches and separate auxiliaries were then taken up. Mrs. Williams read the report of the Eastern Branch.

Mrs. Whiston read the report from Nova Scotia. The report showed an increase in every department, with a total membership of 2,129.

Mrs. Cunningham reported for the Western Branch. Membership, 5,418; income, \$10,040.62.

Mrs. Briggs reported for the Central Branch. Membership, 3,527; income, \$9,060.

The report of the French work was presented. It gave details of the work. Total amount raised, \$4,788.28.

The report of the Coqualeetza Home was read by Mrs. Sutherland. It dealt with the destruction of the Home, yet pointed out that the work in the future had brighter prospects than ever.

there was much to do, yet they had great need to be thankful for their success.

Discussion followed these reports, and was indulged in by the ladies, who dealt with everything in a most business-like manner.

Mrs. Gooderham said that the Board had taken upon themselves to send Miss Cartmell before the Board meeting. It was the work to which God had called her, and she was eminently qualified to do it.

At the afternoon session, reports of the Japanese and Chinese work were taken up and considered. Mrs. Strachan read the report of the fifth annual meeting of the W.M.S. Council, held at Karinzawa, Japan, on July 18th and 14th last.

The report from China was read by Mrs. Whiston. There had been expended in the good work \$161,957, and good results had accrued.

Notes of thanks were passed to Messrs. Hall and Ross for donations of rice to the Chinese Besene Home, and to Bro. J. E. Gardner for his help and interest in the work.

The question of sending a lady missionary to China was then discussed at length. A letter from Dr. Hart, who is in the field at present, was not favorable to the project.

A letter from Dr. Sutherland, Missionary Secretary, was read respecting the McDougall Orphanage, and referred to the executive courts for attention.

The Board then adjourned. The evening was devoted to committee work.

THIRD DAY.

The whole of the morning was devoted by the delegates attending the convention to committee work.

After lunch an hour was devoted to devotional exercises and an hour to testimony, after which the report of the Publication Committee was presented. It recommended that a badge be adopted as the insignia of the society, such badge to be in the form of a star of Bethlehem.

A cordial vote of thanks was carried thanking Dr. Dewart, Dr. Lathern and Dr. Withrow for the space accorded the missionary auxiliaries in the several publications under their control.

In the evening a very largely-attended meeting was held, when Miss Lund and Mrs. Gooderham delivered addresses upon the missionary work in Japan and China. Mrs. Russ, of Montreal, presided, and there was a large audience.

After singing the old favorite missionary hymn, "From Greenland's Icy Mountains," Mrs. James Gooderham gave a most graphic and interesting account of her recent visit to Japan.

After singing the old favorite missionary hymn, "From Greenland's Icy Mountains," Mrs. James Gooderham gave a most graphic and interesting account of her recent visit to Japan, prefacing her remarks by saying she hoped some day to be able to visit China and India also.

The annual meeting of the Eastern Branch opened October 5th, 1892, in the Methodist church, Winchester, at 9:30 a.m. Mrs. W. E. Ross, President, in the chair.

The Treasurer, Mrs. E. McRae, was very glad to report an increase of \$615.42. The cash receipts for the year being \$4,677.21. The Mission Band Corresponding Secretary, Miss E. Bailey, reported seventeen bands, with

continue to exist so long as women were downtrodden and needed the help of their Christian sisters. All could help in the glorious work, and God looked to them all to do their share.

FOURTH DAY.

The society completed a lot of work on the closing day.

The Mission Band Committee, at their meeting, recommended the addition of a corresponding secretary to the officers of the Mission Board.

Mission circles and bands desiring to do work in affiliation with the Epworth Leagues were given permission to do so, providing the constitution of the Woman's Missionary Society be adhered to, and where this is impossible the report advised that no affiliation be made.

A request to have a branch treasurer for mission bands was not entertained.

A request that mission bands be allowed to designate their special objects for contributions was not granted.

The Benevolent branch asked that a tax of ten cents be levied on each member willing to pay it for the formation of an expense fund, which was not adopted.

A new by law was adopted as follows: "Membership fees must be forwarded in full to the Branch Treasurer; local expenses must be met out of other funds."

A recommendation from a mission in Truro, N.S., that boys should be excluded and the term "women and children" in Act II. be changed to "women and girls" was deferred until next year.

A memorial was read from the Nova Scotia branch asking that work be taken up among the Indians in the interior.

"Resolved that the convention recommend this to the favorable consideration of the Board, and that the Executive be asked to consult with the authorities of the parent society, and also that the Executive be empowered to take action as soon as practicable." Adopted.

The Supply Committee reported liberal contributions of clothing and bedding, and a vote of thanks was passed to the Indian Department for a refund of \$147.92 freight on clothing. The aggregate value of articles sent to the different missions totalled \$2,000, and nearly 150 mission bands have been engaged in the work of benevolence.

The Appropriation Committee reported as follows for the ensuing year:

Table with columns for JAPAN, CHINESE HOME, B.C., FRENCH WORK, and various other categories with monetary values.

It was resolved that the Executive Committee be authorized to send two more ladies to Japan if suitable persons can be found, and to provide for their salary and travelling expenses.

At the afternoon session the president announced that a massive gold necklace and a gold bracelet had been bequeathed to the society by the late Mrs. Brethour, of Brantford. It was left to the president to dispose of the articles.

The corresponding secretaries of the Mission Band branches were instructed to become associate editors of the Mission Band Quarterly. The appointment of Miss Brackbill to the Chinese Home was approved, and the resignation of Miss Elderton, Chilliwack, accepted.

Officers were elected as follows: Mrs. Gooderham, Toronto, President; Mrs. Carman, Belleville, Vice-President; Mrs. Willmott, Toronto, Recording Secretary; Mrs. Strachan, Hamilton, Corresponding Secretary; Mrs. T. Thompson, Toronto, Treasurer.

The week immediately preceding Easter was set apart for self-denial. Mrs. J. Lewis was appointed delegate to the W.C.T.U. Mrs. Strachan announced that the committee to deal with the traffic of Chinese girls into British Columbia would be called at an early date.

The convention closed with several votes of thanks.

ANNUAL MEETING OF THE EASTERN BRANCH.

The annual meeting of the Eastern Branch opened October 5th, 1892, in the Methodist church, Winchester, at 9:30 a.m. Mrs. W. E. Ross, President, in the chair. After the opening devotional exercises, the roll was called, and forty-six delegates answered to their names, others arrived later, making the number fifty-six in all.

In the afternoon the devotional exercises were led by Mrs. S. J. Hughes, after which the President gave her annual address, in which she reviewed the work in the various mission fields, and referred very feelingly to those of our members who have passed over to the other shore during the year.

The Corresponding Secretary, Mrs. T. G. Williams, then gave her report, showing an increase of eleven new auxiliaries, making seventy-one in all, with a membership of 1,750 being an increase of 517 members for the year.

The Treasurer, Mrs. E. McRae, was very glad to report an increase of \$615.42. The cash receipts for the year being \$4,677.21. The Mission Band Corresponding Secretary, Miss E. Bailey, reported seventeen bands, with

459 members. They raised, during the year, \$908.68.

The testimony and consecration meeting, presided over by Mrs. Bigelow, was one of great solemnity, and will not soon be forgotten by those present.

Mrs. Mavety read an excellent paper on "What can I do for the success of the auxiliary?" making several very good points.

At the public meeting, in the evening, at which Mrs. Ross presided, a very hearty address of welcome was read by Mrs. Palmer, and responded to by Mrs. Kines. The choir rendered several choice selections during the evening, and Mrs. Craig sang very effectively a solo entitled, "Only Christ." Miss Hannah Lund gave a very interesting address on her work in Japan, which was listened to with great interest by the large audience present.

Mrs. Scott presented greetings from the Presbyterian church to the Methodist ladies then in session, and also gave us a short report of their work in Winchester, which was quite interesting.

The report of the French Institute, read by Miss Miller, was very cheering. There are forty-two girls on the roll. The average attendance is better than last year, and spiritually in a very hopeful condition. The report of "Bible Women and Day Schools," as read by Mrs. Torrance, was very encouraging.

A very pleasing paper by Miss Hunter, on "What can I do for my Mission Band?" and an excellent address by Mrs. Sawyer, on "What entertainment is best for a missionary social?" gave so much satisfaction that it was specially requested that both be printed in the Outlook.

The duties of Corresponding Secretaries of Auxiliaries were so clearly defined by Mrs. T. G. Williams, that it is hoped they will be more prompt and exact in their work next year, and in this way lessen her labor as Branch Corresponding Secretary.

The duties of Auxiliary Treasurers were explained by Mrs. McRae, and if attended to will very much facilitate the labors of Branch Treasurer.

The following officers were then elected for the ensuing year: President, Mrs. W. E. Ross, Montreal; First Vice-President, Mrs. W. J. Hunter, Montreal; Second Vice-President, Mrs. Kines, Carleton Place; Third Vice-President, Mrs. Bigelow, Aultsville; Recording Secretary, Mrs. J. S. Atkinson, Gananoque; Corresponding Secretary, Mrs. T. G. Williams, Montreal; Treasurer, Mrs. E. McRae, Kingston; Corresponding Secretary Mission Bands, Miss Effie Baile, Iroquois.

An invitation to Brockville for the next meeting of the Branch was accepted.

A most hearty vote of thanks to those who so very cordially entertained us; to the choir; and to the trustees of the church, was carried by a standing vote. The meeting was then closed with the benediction, by the President.

J. ATKINSON, Rec. Sec.

BARRIE.—This, the eight year of our auxiliary, has been a moderately successful one. Our membership numbers fifty, including four life-members. We have held eight monthly and four public meetings. Last November we sent a bale of clothing and bedding to our home at Chilliwack. On September 8th we held a thank-offering service, which netted \$21. We have seventy-one subscribers to the Outlook. Amount sent to Branch Treasurer, \$150.20.

M. EDWARDS, Cor. Sec.

Personal Items.

Bishop William Taylor will not return to Africa at once.

Miss Fanny Crosby writes at least one new hymn every week.

Rev. W. D. Dalrymple, a Presbyterian missionary in Bengal, has just died there of leprosy.

Messrs. Crossley and Hunter are to conduct meetings at Jefferson Street church, Saginaw, Michigan.

The Northern is informed that Rev. Dr. H. A. Butts has declined the editorship of the Methodist Review to which he was recently elected by the Book Committee.

Master James H. Spencer, of Santiago, Chili, a grandson of the late Rev. James Spencer, for nine years Editor of this paper, has come to Toronto to attend Upper Canada College.

The principal chief of the Auka tribe of bush negroes in Dutch Guiana, South America, last year commanded his subjects to burn their idols and throw away their charms, saying that "there is only one great God in heaven."

Lady Henry Somerset, President of the British Woman's Christian Temperance Union, returned to the United States with Miss Frances E. Willard and Miss Anna Gordon, and will attend the National W.C.T.U. Convention at Denver.

The new general of the Jesuits, who was chosen to succeed Anderledy, is a Spaniard, whose name is Martin. He is a man of fifty, a scientist and author, and has been of considerable prominence in the order.

Rev. Dr. E. W. Donald, who has been called to be Phillips Brooks' successor at Trinity church, Boston, was born in Andover in 1844, and graduated from Amherst. He is said to be "broad and tolerant in his views and catholic in his sympathies."

Dwight L. Moody, the evangelist, is drawing immense crowds nightly to Spurgeon's Tabernacle, London, where he is conducting a revival. Five thousand persons are turned from the doors every evening because the seating and standing-room has been already exhausted.

Mr. W. T. Stead is translating the Scriptures "into the language of the ordinary man and woman of our own time." Eighteen translators are now at work on the New Testament. The gospels and Acts will be published this year. The publication of the entire Scriptures will depend upon the reception accorded the gospels and Acts,

Our Family Circle.

MISTAKEN.

By ANNIE S. SWAN.

[Entered according to Act of the Parliament of Canada, in the year one thousand eight hundred and eighty-nine, by WILLIAM BRIGGS, Book Steward of the Methodist Book and Publishing House, Toronto, at the Department of Agriculture.]

CHAPTER III.—Continued.

Margaret Wayland drew her hand from her lover's arm, and they walked a little way in silence.

"Mamma has been complaining to you, John," she said, not softly now, but clearly and hardily; "and yet she always seems so interested in my work. If she wishes me to give it up, she should say so to me in plain words, and not censure me in my absence, to you, of all people."

"Margaret!" The short, sharp, stern word made her ashamed. "I would to God my promised wife had more of her mother's spirit! It is the true spirit of Christ—humble, unselfish, patient, bearing burdens uncomplainingly, so that the ministry of pain is sanctified and blessed. You have gone far astray, Margaret."

Margaret Wayland drew herself up. She was spoken of by her fellow-workers as the most successful of their band, the one best fitted for the mission-field, looked up to, indeed, as a model; and John Evendon's rebuke was very sharp.

"I love my mother as dearly, John, as you love yours," she said; "and if I think God has called me to a higher work than drudging in a house, am I to be reproved by you for sinful neglect of duty? It is very hard."

John Evendon looked down into the sweet, troubled face, and seeing two rebellious tears trembling over her eyelashes, turned swiftly away. She was very dear to him; and it was a hard task to repress all the impulses of his heart; but his duty was very plain, and, though it was painful, it must not be shirked.

"You misunderstood me, Margaret," he said at length. "Let me tell you exactly what I think on this subject. No man has a deeper, more heartfelt admiration for your interest in missionary work at home and abroad. It is a source of great joy and satisfaction to me to see so many young ladies employing their leisure—when it is their own, you understand—in nobly laboring among their less-blessed brothers and sisters. But the line has to be drawn somewhere, and I am convinced, Margaret, that your call to such work cannot be of God; because there is so plainly a more binding, sacred duty for you to do in your own house. Your mother is in failing health. Lucy, at fifteen, cannot be spared yet from school. Your father's means will not permit of his procuring additional hired help. There are three little ones unable to do much for themselves, leaving their mental and moral needs altogether out of the question. Margaret, what duty could be plainer than yours?"

He spoke with impassioned earnestness, but she kept her head turned obstinately away. How his words affected her he could not tell.

A silence ensued which remained unbroken till they reached the gate of 18 Wilbur Road.

Under the gas-lamps they paused, and the light fell full on Margaret's face. It was slightly paler than its wont, and her lips were compressed, the only sign of inward agitation.

"Good-night, John," she said, and offered him her hand.

He took it in his own and bent his eyes, full of passionate love, on her face. But all he said was—

"You will consider my words, Margaret; they are the outcome of prayerful, earnest consideration."

"I will consider your words, John, you may be very sure," she answered; and withdrawing her hand, turned from him and ran lightly up the passage to the door.

For the first time since that summer night a year ago, when they plighted troth, they parted as common acquaintances part; but both hearts ached intolerably.

Margaret entered the house softly, and peeped through the half-open door of the dining-room. Her father was reading his newspaper by the hearth; Tom busy with his books at the table. Then she ran lightly down to the kitchen, where Ellen was ironing, with a great pile of linen on the board.

"Has mamma gone to bed, Ellen?"

"Yes, Miss Wayland," returned the girl, turning a very tired face to the young lady. "And Miss Lucy too. Your mamma's head was very bad to-night."

Miss Wayland winced.

"You are not going to iron all those clothes to-night, surely, Ellen? It is nearly eleven."

"I must, miss. To-morrow's Saturday, I had the children to bathe myself to-night, the missus being so tired," returned the girl, quietly.

Margaret Wayland turned away. Her heart smote her, for John Evendon's words had pierced like a two-edged sword.

At the door of her mother's room she paused, but did not enter, fearing she might awaken her if she slept.

When she reached her own chamber she found Lucy in bed, and fast asleep. She laid aside her hat and jacket softly, and, removing her boots, opened her Bible and sat down. But her attention wandered, and suddenly her eyes were riveted by an open book lying on the mantle. She rose and glanced at it carelessly. It was the church hymnal, open at a certain page, and a pencil line was drawn round the verse of one of the hymns—

"The highest duties oft are found
Lying upon the lowest ground;
In hidden and unnoticed ways,
In household works on common days."

Margaret Wayland tossed for hours that night beside her unconscious sleeping sister, these words ringing their changes in her ears.

Were all her dreams of self-sacrifice for Christ only selfishness after all? Were her aspirations wrong—her work unblest by the approval of God? Was it all wrong from the beginning? Had she indeed, as John said, gone very far astray? Her mind was confused, her thoughts all astray; but she fell asleep at length, with the resolution that with the morning she would go to Chelsea for a long talk with Maud. John was to be absent, she knew, and there would be no unpleasant interruption.

Time alone would tell the result of John Evendon's plain speaking.

His prayers that night were all for Margaret—that she might be guided aright, led to see that the duty which lay nearest to her was the most binding, and that home was her mission-field, calling for as much noble missionary effort as the Arab population in the slums of Hackney.

CHAPTER IV.

"For the Last Time."

"It is advisable, nay, absolutely imperative, that Mrs. Wayland should have a change, and that immediately." So said Dr. St. Albans to Mr. Wayland, one October morning after seeing Mrs. Wayland, who was now almost entirely confined to her own room.

Mr. Wayland jingled his money in his pockets and answered promptly—

"Certainly, certainly! If you say so, Dr. St. Albans, she shall have it at once. What place would you recommend me at this season of the year?"

"The west coast of Scotland, sir," answered the doctor, gravely.

Mr. Wayland looked as aghast as if he had said the west coast of Africa.

"That is very far out of the way, Dr. St. Albans; would no place nearer home do?"

"No," answered the doctor; "I would prefer that Mrs. Wayland should be so far away that it would be impossible to recall her should any hitch occur in the domestic affairs here."

From Dr. St. Albans' tone it was evident he thought such a possibility more than likely. He spoke, you will observe, with perfect unflinching candor, and with knowledge of the circumstances also, for he had been the family physician of the Waylands since Margaret was a baby.

"Very well; if you insist upon it, it must be, I suppose, though I don't know how it is to be managed. She can hardly go alone. Margaret cannot be spared also; nor can Lucy leave school. So—"

"Lucy must leave school," interrupted the physician, coolly; "she is the only one with whom I would trust my patient."

"Very well, very well; I leave it with you, Dr. St. Albans. I know nothing, absolutely nothing, about that part of Her Majesty's dominions, so you must make all the necessary arrangements."

"They can be made upon a few hours' notice. I have a medical friend residing in a charming

part of the island of Bute. With him she would have every advantage of perfect rest, mild yet clear fine air, and the first medical skill. This is Tuesday; I shall write to him immediately. I presume Mrs. Wayland could be ready to travel on Thursday?"

"That is very soon," demurred Mr. Wayland.

"Not too soon, Mr. Wayland," said the physician, significantly; "there has been sufficient overwork and gross neglect, and the sooner a remedy is sought the better, I warn you."

Mr. Wayland looked slightly uncomfortable. The physician's words were unpleasantly candid.

"I hear from my wife and daughters how your eldest daughter occupies the time which ought to be spent in relieving her mother of the cares which are too many and too heavy for her now," continued the doctor, as he drew on his gloves; "and I am astonished that you have allowed it to go on, Mr. Wayland."

Mr. Wayland's face reddened.

"I had not the heart to stop Margaret in her well-doing; and her mother never complained. You cannot deny it is a noble work she has undertaken, doctor."

A dry smile crept to the physician's lips.

"No; Mrs. Wayland would be the last to urge any claim on her own account. About the nobleness of the work there may be a difference of opinion. When there is a more sacred duty lying to Margaret's hand, the nobleness of the work she has chosen becomes a matter of question. Were she mine, I should insist upon her remembering that the nearest duty is the clearest. No amount of outside laboring, no matter how devotedly it is performed, will atone for failure in duty to a mother—and such a mother!—at the day of judgment."

Having had his say, the physician put his hat on his head, and went his way. His last words rang unpleasantly in the ears of Mr. Wayland. At the day of judgment! What did the man mean by using such unwarrantably strong language? As the man of the world stood there, oblivious of the flight of time, there stole into his mind a dim consciousness that he also had failed in duty towards the unselfish heart upstairs. There were unkind words, unkind deeds, carelessness and indifference to suffering, thoughtless wounding of the tenderest feelings—ay, even the grudging giving of his means into her hands for domestic purposes—all to be accounted for at the day of judgment!

The opening of a door upstairs and a footstep coming down roused him from his reverie, and he strode out to see Margaret on the stair buttoning her gloves and dressed for walking.

"Where are you going?" he asked so harshly that she started.

"To Chelsea, to see Maud Evendon, papa," she answered. "If mamma is going away on Thursday I may not have another opportunity for long."

"You'll do no such thing; you'll stay at home, see, and look after mother! No more gadding about while she is ill!" he said peremptorily, and strode out of the house, pulling the door after him with a bang, which set all the poor suffering nerves upstairs on edge. That was the man all over—foolishly indulgent one moment, needlessly harsh the next. But when her father spoke like that, Margaret knew she must obey, so there was nothing for it but to remove her things and go back to her mother.

"Are you not away yet?" asked Mrs. Wayland in surprise, when she re-entered the room; "you will surely miss your train."

"Papa forbade me to go," said Margaret, a little sullenly.

Mrs. Wayland looked distressed.

"I am sorry for that, dear, for as I am going away so soon, you may not see your friend for some time. I wish Dr. St. Albans had not been so imperative about this Scotch journey; I'm sure I should get well just as quickly at home."

"No, no, mamma," said Margaret, ashamed of her petulance; "and if you come back strong and well from Scotland we shall not grumble at Dr. St. Albans. Shall I help you to get up now?"

(To be continued.)

Who would dare the choice, neither or both to know,
The finest quiver of joy or the agony-thrill of woe?
Never the exquisite pain, then never the exquisite
bliss;
For the heart that is dull to that can never be strung
to this!

F. R. Hoeygal.

A GLEAM ACROSS THE WAVE.

Rev. Spencer Compton, an earnest evangelical Episcopal minister at Boulogne, France, relates the following incident:

"During a voyage to India I sat one dark evening in my cabin feeling thoroughly unwell, as the sea was rising fast and I was but a poor sailor. Suddenly the cry of 'Man overboard!' made me spring to my feet. I heard a trampling overhead, but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man. 'What can I do?' I asked myself, and instantly unhooking my lamp I held it near the top of my cabin and close to my bull's-eye window, that its light might shine on the sea, and as near the ship as possible. In a half minute's time I heard the joyful cry, 'It's all right; he's safe!' upon which I put my lamp in its place.

"The next day, however, I was told that my little lamp was the sole means of saving the man's life. It was only by the timely light which shone upon him that the knotted rope could be thrown so as to reach him.

"Christian worker, never despond, or think there is nothing for you to do even in dark and weary days. 'Looking unto Jesus,' lift up your light; let it so 'shine' that men may see; and in the bright resurrection morning what joy to hear the 'Well done!' and to know that you have unawares 'saved some soul from death.'"

MOTHER.

A little more patience with the little ones. Try to remember the time when you were treading these same paths. Don't allow yourself to drop into the belief that childhood's griefs are quickly over. The actual griefs as the world calls them—losses by death and troubles of that kind, may pass more quickly for children than for adults, but a hurt is remembered always. Remember that! An injustice is never forgotten, and better six failures to reprove when it is necessary than one where it was unjust. If you reprove unjustly, do not let a moment pass until you have apologized. Apologize to your own child? Yes! apologize to your own child! To whom should you apologize but to the one you have wronged? You are not now in the position of mother and child, but offender and offended. And as to your child discovering that you are not infallible, she will discover that anyway—probably knows it already. And she will respect you much more if you show that you are wrong, than if you pretend you are right when she cannot help knowing you are wrong, and thus adding untruth, or at least ignorance, to your other fault.—*Leisure Hours.*

"JOY IN THE HOLY GHOST."

This is a scriptural phrase. It is often on the lips of Christians. What is meant by it? It means that it is such a joy as only the Holy Ghost can impart. Hence it is a unique joy. There is no other like it. It follows, therefore, that it cannot be imitated with any success. Without it, one may say joyful things and sing joyful songs and shout joyful hallelujahs; but this is the mere clatter of externalism—a pious pedantry playing with the paraphernalia of religion. Joy in the Holy Ghost is joy begotten by the Holy Ghost—by his indwelling, by his teachings, by his love, by his persuasions, by his buoyant comfort, by his explicit directions, by his warnings, and by his reproofs. It is a joy which is according to the faith of its possessor. Little faith in him brings little joy, while great faith brings great joy. But great faith implies great obedience. For one to say that he has great faith in the Holy Ghost, and yet habitually disobeys him, is to contradict himself; and, besides, it pronounces the fact that he has no high or exuberant joy in him. Remember, too, that joy in the Holy Ghost means joy in the power of the Holy Ghost. It is not joy in one's faith in him, nor in one's obedience to him, nor yet in one's love to him; but rather and especially in his power—the power of his character, his love, his wisdom, his sympathy and forbearance and tenderness and fidelity. Such a joy, thus bred and bounded and broadened, makes mellow-hearted and mighty Christians.

I have never seen anything in the world worth getting angry for.—*H. J. Raymond.*

The greatest perpetual battle of life is the warfare waged against self.—*Ralph Venning.*

Our Young People.

RIGHT HERE AT HOME.

Right here at home, boys, is the place, I guess
 For me and you and plain old happiness.
 We hear the world's lots grander—likely so,
 We'll take the world's word for it and not go.
 We know it's ways ain't our ways—so we'll stay
 Right here at home, boys, where we know the way.
 Right here at home, boys, where a well-to-do
 Man's plenty rich enough—and knows it, too,
 And's got a 'extr' dollar any time
 To boost a feller up 'at wants to climb
 And's got the git-up in him to go in
 And git there, like he put' nigh allus kin!
 Right here at home, boys, is the place for us!—
 Where folks' hearts' bigger'n their money-pu's;
 And where a common feller's jes as good
 As any other in the neighborhood.
 The world at large won't worry you and me
 Right here at home, boys, where we ort to be.
 Right here at home, boys—jes right where we air!
 Birds don't sing any sweeter anywhere;
 Grass don't grow any greener'n she grows
 Across the pactor' where the old path goes;
 All things in ear-shot's party, er in sight,
 Right here at home' boys, ef we size 'em right.
 Right here at home, boys, where the old home-place
 Is sacred to us as our mother's face,
 Jes as we rickollect her, last she smiled
 And kissed us—'tyin' so and rickonced,
 Seem' us all at home here—none astray—
 Right here at home, boys, where she sleeps to-day.
 JAMES WHITCOMB RILEY.

A SECOND TRIAL.
 —
 A COLLEGE SCENE.

It was commencement at G— College. The people were pouring into the church as I entered it, rather tardy. Finding the choice seats in the centre of the audience-room already taken, I pressed onward, looking to the right and to the left for a vacancy. On the very front row of the seats I found one.

Here a little girl moved along to make room for me, looking into my face with large gray eyes, whose brightness was softened by very long lashes. Her face was open and fresh as a newly-blown rose before sunrise. Again and again I found my eyes turning to the rose-like face, and each time the gray eyes moved, half-smiling, to meet mine. Evidently the child was ready to "make up" with me. And when, with a bright smile, she returned my dropped handkerchief, we seemed fairly introduced. Other persons, now coming into the seat, crowded me quite close up against the little girl, so that we soon felt very well acquainted.

"There's going to be a great crowd," she said to me.

"Yes," I replied; "people always like to see how schoolboys are made into men."

Her face beamed with pleasure and pride as she said to me:

"My brother's going to graduate: he's going to speak; I've brought these flowers to throw to him."

They were not greenhouse favorites; just old-fashioned domestic flowers, such as we associate with the dear grandmothers; "but," I thought, "they will seem sweet and beautiful to him for his little sister's sake."

"That is my brother," she went on, pointing with her nose-gay.

"The one with the light hair?" I asked.

"Oh no," she said smiling and shaking her head with innocent reproof; "not that homely one with red hair; that handsome one with brown wavy hair. His eyes look brown, too; but they are not—they are dark blue. There! he's got his hand up to his head now. You see him, don't you?"

In an eager way she looked from me to him, as if some important fate depended upon my identifying her brother.

"I see him," I said, "he's a very good-looking brother."

"Yes, he's beautiful," she said with artless delight, "and he's good, and he studies so hard. He has taken care of me ever since mamma died. Here is his name on the programme. He is not the valedictorian, but he has an honor for all that."

I saw in the little creature's familiarity with these technical college terms that she had closely identified herself with her brother's studies, hopes and successes.

"He thought at first," she continued, "that he would write on 'The Romance of Monastic Life.'"

What a strange sound these words had whispered from her childish lips! Her interest in her brother's work had stamped them on the child's memory, and to her they were ordinary things.

"But then," she went on, "he decided he would rather write on 'Historical Parallels,' and he's got a real good oration, and he says it beautifully. He has said it to me a great many times. I 'most know it by heart. Oh! it begins so pretty and so grand. This is the way it begins," she added, encouraged in the interest she must have seen in my face: "Amid the permutations and combinations of the actors and the forces which make up the great kaleidoscope of history, we often find a turn of Destiny's hand."

"Why, bless the baby!" I thought, looking down into her proud face. I can't describe how very odd and elfish it did seem to have those sonorous words rolling out of the smiling infantile mouth.

The band, striking up, put an end to the quotation and to the confidences.

As the exercises progressed, and approached nearer and nearer the effort on which all her interest was concentrated, my little friend became excited and restless. Her eyes grew larger and brighter, two deep red spots glowed on her cheeks. She touched up the flowers, manifestly making the offering ready for the shrine.

"Now it's his turn," she said, turning to me a face in which pride and delight and anxiety seemed equally mingled. But when the overture was played through, and his name was called, the child in her eagerness seemed to forget me and all the earth beside him. She rose to her feet and leaned forward for a better view of her beloved as he mounted to the speaker's stand. I knew by her deep breathing that her heart was throbbing in her throat. I knew, too, by the way her brother came to the front that he was trembling. The hands hung limp; his face was pallid and the lips blue, as with cold. I felt anxious. The child, too, seemed to discern that things were not well with him. Something like fear showed in her face.

He made an automatic bow. Then a bewildered, struggling look came into his face, then a helpless look, and then he stood staring vacantly, like a somnambulist, at the waiting audience. The moments of painful suspense went by, and still he stood as if struck dumb. I saw how it was; he had been seized with a stage fright.

Alas, little sister! She turned her large dismayed eyes upon me. "He's forgotten it," she said. Then a swift change came into her face; a strong, determined look; and on the funeral-like silence of the room broke the sweet child-voice:

"Amid the permutations and combinations of the actors and the forces that make up the great kaleidoscope of history, we often find that a turn of Destiny's hand!"

Everybody about us turned and looked. The breathless silence; the sweet, childish voice; the childish face, the long, unchildlike words, produced a weird effect.

But the help had come too late; the unhappy brother was already staggering in humiliation from the stage. The band quickly struck up, and waves of lively music were rolled out to cover the defeat.

I gave the sister a glance in which I meant to show the intense sympathy which I felt, but she did not see. Her eyes, swimming with tears, were on her brother's face. I put my arm around her. She was too absorbed to feel the caress, and before I could appreciate her purpose she was on her way to the shame-stricken young man, sitting with face like a statue's.

When he saw her by his side the set face relaxed and a quick mist came into his eyes. The young men got closer together to make room for her. She sat down beside him, laid her flowers on his knee and slipped her hand in his.

I could not keep my eyes from her sweet, pitying face. I saw her whisper to him, he bending a little to catch her words. Later, I found out that she was asking him if he knew his "piece" now, and that he answered yes.

When the young man next on the list had spoken, and while the band was playing, the child, to the brother's great surprise, made her way up the stage steps, and pressed through the throng of professors and trustees and distinguished visitors, up to the college president.

"If you please, sir," she said, with a little coyness, "will you and the trustees let my brother try again? He knows his 'piece' now."

For a moment the president stared at her through his gold-bowed spectacles, and then,

appreciating the child's petition, he smiled on her, and went down and spoke to the young man who had failed.

So it happened that when the band had again ceased playing, it was briefly announced that Mr. ——— would now deliver his oration, "Historic Parallels."

"Amid the permutations and combinations of the actors and the forces which"— This the little sister whispered to him as he rose to answer the summons.

A ripple of heightened and expectant interest passed over the audience, and then all sat stone still, as though fearing to breathe lest the speaker might again take fright. No danger. The hero in the youth was aroused. He went at his "piece" with a set purpose to conquer, to redeem himself, and to bring back the smile into the child's tear-stained face. I watched the face during the speaking. The wide eyes, the parted lips, the whole rapt being said that the breathless audience was forgotten, that her spirit was moving with his.

And when the address was ended with the ardent abandon of one who catches enthusiasm in the realization that he is fighting down a wrong judgment and conquering a sympathy, the effect was really thrilling. That dignified audience broke into rapturous applause; bouquets, intended for the valedictorian, rained like a tempest. And the child who had helped to save the day—that one beaming little face, in its pride and gladness—is something to be forever remembered.

A TRUE STORY.

The following touching story is told in a recent number of the *Yorokobi no Ocioare*:

There were two boys in a certain part of Japan who were sent by their father to a private school in Tokyo to complete their education. As the school to which they were sent was Christian, the boys were free to attend the sermons and addresses on the Sabbath. They had not attended long before they became believers and were baptized. The father heard of this soon after, and, being a hater of Christianity, immediately wrote to his sons saying: "Quit this Yasukyo (Jesus religion) at once or I will not excuse you." When the boys got this letter and notice they were greatly astonished and replied: "We cannot give up Christianity, as we try with all our might; therefore please excuse us for this faith."

This enraged the father still more, and being no longer able to contain himself, he came on to Tokyo and sent for his boys. The boys feeling very glad to see their father, immediately set out to meet and greet him. Imagine their surprise and consternation when their father met them with great anger and told them to quit Christianity. They were greatly puzzled and protested very much that it was a good religion and that Christians are not enemies to Japan. They also told him that if he still doubted, he might go and hear the teachings of Christianity. But with stern resolve the father said: "I do not wish to hear you; I know all about it and in any event, quit the Yasukyo. If I say this much to you and still you disobey, it is very clear the new religion does not teach you filial duty."

To this the boy replied: "We do not at all mean to be less filial, for to believe this religion is one way of fulfilling filial duty, as God is the Father of fathers and the origin of human beings, and therefore all men ought to serve this Father. We desire that you may also believe the teachings of Christianity, and although you do not believe at once, we beg you to excuse us for having embraced and holding this faith." Though the boys pleaded thus earnestly with their father he gave them only a deaf ear, saying: "I did not send you here to become a *bozu* (Buddhist priest with shaven head), but wanted you to become good men. Unless you recant and disown your new faith I shall have no more business with you. It is shameful for me to have such children who do not obey their father's commands. I herewith cut off paternal relations with you, and you will receive neither money nor letters from me in future. This is our last intercourse; get out now!"

The poor boys' hearts being almost crushed, and having no further argument by which they could hope to win their father, left him and returned to their boarding-house, and spent the day in meditation and prayer. Some of their companions also went to intercede for them, but without avail. Their only hope lay in prayer, to which all gave themselves.

As they were thus praying and meditating they thought of one of the teachers, who was an old friend of the father and in whom he had confidence, and he at once gladly consented to go and speak to the father. At first he said nothing about the boys, speaking more generally of Christianity, how it inculcates loyalty and filialty and develops the spirit and mind of the nation, and is a great benefit individually and socially. This made a deep impression upon the man and he said: "Then Christianity is a social and public benefit."

The teacher now returned and told the good news which filled the boys' hearts with inexpressible joy. They were quickly at their father's room at his hotel, and were rejoiced now to hear from his own lips words of encouragement instead of censure, for the father said: "It is well to believe in Christianity, but I ask of you this: do not become a hypocrite, as I have often seen, but, *be real believers.*"

All seemed like a sweet dream of the night to the boys, for they could hardly believe their ears. Friends opened a thanksgiving meeting together with them, and congratulated the boys for having stood so firmly for their religion. For the father had wanted to destroy this religion at first, but was finally himself led to acknowledge its truth. This story was told recently at the Hongo Tabernacle, and at the close the speaker said he was one of those two brothers.—*Missionary Tidings.*

A WELL-DESERVED REBUKE.

One day a smart young fellow with shiny shoes, a new hat, and checkerboard trousers boarded a street car in a Western city, and stepped to the front platform. He pulled out a twist of paper and lighted it, and began puffing a concentrated essence of vile odors into the faces of those who were obliged to ride upon the platform if they rode at all. One—a plain old farmer—couldn't stand it, and stepped off to wait for the next car. When he reached the station the young fellow was there before him, and it happened that the two met at the restaurant counter.

"Got any sandwiches?" called the young man to the waiter. "Here, gimme one." And he tossed out a nickel, and then proceeded to pick up and pull apart everyone of the half-dozen sandwiches on the plate before he found one to suit him. The farmer, who had been waiting for his turn, drew back in disgust. Finally he found something which the fingers of another had not fouled, and presently followed the loud young man to the car. He found every seat occupied, including the half of one on which were piled the young man's gipsack and overcoat.

"Is this seat taken?" he ventured to inquire.

"Seat's engaged," was the curt answer, with a look meant to squelch the old farmer, who went into the smoking car.

That afternoon the same young man walked into the office of the governor of the State, armed with recommendations and endorsements, an applicant for a position under the State government. He was confronted by the same plain old farmer, who recognized his travelling companion of the morning without any trouble. Glancing over his papers, the governor said:

"Hu—m, yes. You want me to appoint you to so-and-so. If I should, I guess I might as well write my own resignation at the same time."

"Why—why so?" stammered the young fellow.

"Because I saw you pay for a street car ride this morning, and you took the platform of the car. You bought a sandwich, and spoiled the plateful. You paid for a seat in the train, and took mine too; and if I should give you this place how do I know that you would not take the whole administration?"—*Onward.*

When once the soul, by contemplation, is raised to any right appreciation of the divine perfections, and the foretastes of celestial bliss, the glitter of the world will no more dazzle his eyes than the faint lustre of a glow-worm will trouble the eagle after it has been beholding the sun.—*Senegal.*

Talking is like playing on the harp; there is as much in laying the hand on the strings to stop their vibrations as in twanging them to bring out their music.—*Autocrat.*

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.

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WITNESSES FROM ANCIENT TIMES.

Shakespeare speaks of "sermons in stones," and Hugh Miller, the famous Scottish geologist, wrote one of his most popular books on "The Testimony of the Rocks." There is material for many books in the recent testimony of the stony pages, or the revelations of the excavator's spade in Oriental lands. Recent discoveries of ancient records and inscriptions have thrown important light on periods of the world's history of which scarcely anything was known, except what was learned from the Old Testament, and much of this the advanced critics pronounced mythical. Two important results have accrued from these discoveries. In several cases they have directly confirmed the truth of Bible narratives which rationalist critics had pronounced unhistorical. In other cases, they have shown that, at an early age of the world, there was a degree of intelligence, and even what may be called a literature, far above what had been previously supposed. The remains of a cuneiform literature, representing spoken tongues, are rising from the dust of ages.

The Rev. A. H. Sayce, LL.D., Professor of Assyriology in the University of Oxford, has in several recent articles given facts of the greatest interest in this department of research. One of the most striking of these is the correspondence between the statements in the 14th chapter of Genesis and recent records in Oriental archaeology. The "higher critics" had declared that the history of the campaign of Chedorlaomer and his allies was a projection into the distant past of the western campaigns of later Assyrian kings. But this early history has been shown to be in exact accordance with the testimony of the ancient monuments. Similar facts relating to the Hittites are too numerous to describe here. In the same way, the account of Melchizedek, which the critics were unanimous in pronouncing mythical, is shown to be in harmony with the condition of things which the recent discoveries at Tel-el-Amarna have unveiled. Ebed Tob, the King of Uru-Salim (Jerusalem) was a priest-king such as Melchizedek is represented to have been, and doubtless one of his successors. The critics have assumed that the signs of Babylonian influence in Hebrew literature must be ascribed to the time of the exile. But the cuneiform tablets show that in the fifteenth century, B.C., Canaan, though an Egyptian province, was under the dominating influence of Babylonian culture.

But, in our judgment, not less important than the confirmation of the truth of Scripture narratives that had been pronounced mythical, is the way in which the revelations of early culture overthrow the criticisms which assign late dates to various portions of Scripture, on the ground that their ideas are too advanced for the persons and times to which they have been ascribed in the Bible. The late dates assigned to most of the Psalms, and to several books of the Bible, are nearly wholly based on the assumption that they indicate a literary style or advanced religious ideas, beyond what is supposed to have prevailed at the time at which they are alleged to have been written. These conclusions compel those who accept them to send these sacred writings hunting for new authors; or, at any rate, they deny that they were written by the holy prophets to whom they have been ascribed through all past ages. We may give one or two illustrations of this method.

Speaking of the Psalms which are ascribed to David, Professor Driver in his Introduction says: "Many also of the same Psalms, it is difficult not to feel, express an intensity of religious devotion, a spiritual insight, and a maturity of theological reflexion, beyond what

we should expect from David or David's age." The Professor does not think David had the personal experience of trials and afflictions that would call forth the sentiments of these Psalms. Surely this is drawing important conclusions from very slight and hypothetical premises. Does not "the difficulty not to feel" arise from the theory adopted? Has Dr. Driver such knowledge of the religious experience of David and the godly men of his times as to make what he "should expect" a foundation to build upon? Was not David a man whose life was full of trials and emergencies? Do not all the references to him in the Bible convey the impression that he was a man of rich religious experience? Do not the books of Amos, Isaiah, and Hosea, and the whole light of recent discovery, contradict the theory of a very late religious development?

The Apostle Peter, filled with the Holy Ghost on the day of Pentecost, said, David being a prophet to whom God had revealed that Christ should sit on his throne, "he foreseeing this spake of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see corruption." (Acts ii. 31.) This is very explicit; yet we have been told, that Peter could not mean that David referred to the resurrection, because the doctrine of the resurrection was not known to David! There is no evidence whatever that the doctrine of a future life was not known to David. The idea of a future life and of a resurrection was familiar to the ancient Egyptians. This is clearly and fully set forth in the "Book of the Dead." Though we do not ascribe the Hebrew knowledge of a future life to the Egyptians, yet it is utterly unreasonable to assume, in view of their long sojourn in Egypt, and the fact that "Moses was learned in all the wisdom of the Egyptians," that the Hebrews had no knowledge of the doctrine of a future life. It is one of the many strange anomalies in the theories of the rationalistic school of theologians, that the Hebrews, whose religion possessed a divine vitality that has outlived all others, and has made it the religion of enlightened humanity, should be assumed to be behind the neighboring peoples whose religions have perished from the earth in religious culture and general intelligence.

BAPTISTS IN COUNCIL.

The fourth annual convention of the Baptists of Ontario and Quebec was held in the First Baptist church, at Brantford, opening on October 14th and closing on the 20th. The President, Rev. J. B. Thomas, D.D., delivered an able address on "The Church and the Living Issues of the Hour," in which the urgent questions of the time were discussed in their relation to Christian thought and action. Dr. Thomas defined the Church as "that large brotherhood united to Jesus Christ by a living faith, who are seeking to order their lives by the spirit and teaching of the Word of God." The leading subjects before the convention were the missionary and educational interests. The foreign missionary secretary quoted from the annual report, showing that \$28,000 have been raised during the year, and the converts on the foreign field number 2,922, of whom 250 were added within twelve months. A discussion on the "Underlying Principles of Foreign Missions" was taken part in by Rev. Dr. Goodspeed, Rev. John Craig, Rev. S. F. Bates, and others. Mr. Bates, in discussing the possibility of a foreign movement in missions, spoke of the encouraging outlook and wide field of work opened to the missionary agencies of the Church.

The reports of the Superannuated Ministers' Society and Church Edifice Board showed these connexional interests to be in a good condition, and the Educational report, read by Hon. John Dryden, was very satisfactory. The organization of McMaster University has been completed by the appointment of Prof. Band to the Chancellorship, and a steady and rapid development of the University along the lines of Christian and denominational ideas is now looked for. The financial condition of the University, the reports as to attendance at Moulton College and Woodstock College, and the various other educational agencies were vigorously discussed. In educational matters our Baptist brethren have shown much energy, and with very encouraging results. The Home Missionary report was declared to be the most satisfactory ever presented. Within the boundary of the Western Association nineteen churches

had been added, in the Midland counties the work was being well looked after, and several other associations reported increase in churches and membership. Mr. Archibald Blue's paper upon the "Growth of Baptists in Ontario and Quebec," elicited an interesting discussion. He showed that in twenty years the churches in Ontario increased by 105, while those in Quebec decreased by 9. In membership Ontario increased 16,279 and Quebec 504, or a percentage of 1.02 in Ontario, and 27 in Quebec; and the increase had been continuously uniform, except in the fourth period, when there was an actual decrease of 8.77. The total church membership in 1890 in the two Provinces was given as 34,621, with 403 churches. The officers for the ensuing year were all chosen by acclamation: President, Rev. E. B. Dadsen, B.A., Woodstock; First Vice-President, Rev. D. Hutchinson, Brantford; Second Vice-President, J. S. Bachan, Esq., Montreal; Secretary-Treasurer, Rev. D. Mihell, M.A., Toronto.

TENNYSON'S RELIGIOUS FAITH.

What is the religious influence of Tennyson's poetry? Is the impression he makes upon his readers helpful to a religious life? It must be confessed that he is generally reticent in his expression of either religious thought or feeling, but he was not an unbeliever. He rarely gives a definite expression of personal faith. He was a Broad Churchman, in sympathy with the school of Stanley, Kingsley and Maurice. We find few signs of a definite Christian faith, such as break out in our great Christian poets and hymn writers. He did not leave one religious hymn adapted for religious worship. One may feel tolerably sure that the doubt and bewilderment, expressed in some parts of "In Memoriam," voice the poet's own perplexity in times of doubt. And yet, there is enough in his poems to warrant us in believing that he was a Christian. A religious spirit breathes through much of his poetry. The high moral purity which pervades his works must have had its root in Christian faith. His faith respecting many things which some Christians firmly believe may have been dim and faltering, but he held the great truths of God's existence and Christ's saving power with a firm grasp. In his Introduction to "In Memoriam" he speaks in the language of trusting faith:

"Strong Son of God, immortal Love,
Whom we that have not seen Thy face,
By faith and faith alone embrace,
Believing where we cannot prove;

"Thou wilt not leave us in the dust;
Thou madest man; he knows not why;
He thinks he was not made to die;
And Thou hast made him: Thou art just."

There is simple faith in a prayer-hearing God in the dying words of King Arthur:

"More things are wrought by prayer
Than this world dreams of, wherefore let thy voice
Rise like a fountain for me night and day.
For what are man better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves, and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

It may be asked, if our idea of Tennyson's religious faith is correct, how is it that there are so many pessimistic and doubting expressions in "In Memoriam" and other poems? For example, if Tennyson was a true believer, why should he utter such words as these?

"I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope."

We think this language may be accounted for in two ways. Such expressions may be the outcome of special moods when his faith faltered. Or it may be, which is more likely, that in these places he voices the common doubt and perplexity of human hearts, respecting the great problems of being, that vainly press themselves upon the soul for solution. All thoughtful minds feel these problems to be perplexing. Even the great Apostle of the Gentiles said, "We see through a glass darkly." It is perhaps the strongest proof of Tennyson's Christian faith that, in his old age looking into the mysterious future which he was nearing, he wrote:

"For though from out our bourne of Time and Place
The Hood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

This expresses the substance of Tennyson's creed. He was in doubt about many things, but he trusted and waited "until the day break and the shadows flee away."

THE NEW VICTORIA COLLEGE.

We go to press too early to report the opening ceremonies of the new Victoria College building, which were appointed for Tuesday of this week. We expect to give a report of these proceedings in our next issue. Last Sunday afternoon, an interesting religious dedicatory service was held in the college chapel, which was filled to overflowing with representative ministers and laymen of this city and vicinity. On the platform were the Rev. Dr. Carman, General Superintendent; Rev. Chancellor Burwash, Rev. Dr. Potts, Secretary of Education; the Editor of the CHRISTIAN GUARDIAN; Rev. Dr. A. Sutherland, G. J. Bishop, President of Toronto Conference; Dr. Johnston, Dr. Reynar, Dr. Badgley, Dr. J. Burwash, and Professors Ball, Coleman, Horning, Bain, Petch, Langford and Rev. Mr. Bickford, of Melbourne, Australia. A large choir, led by Mr. Torrington, led the musical part of the service, and added much to the interest of the occasion. The Rev. Dr. Potts took charge of the service. The Rev. Dr. Carman, General Superintendent, preached an able and appropriate dedicatory sermon, from Isaiah xxxiii. 6: "Wisdom and knowledge shall be the stability of the times, and strength of salvation." In the exposition of the subject he enunciated the great principles of scriptural truth which give stability to personal character and to religious, educational, and national institutions. We hope to give it in full in our next issue. The formal dedicatory service was conducted by Chancellor Burwash, Dr. Reynar, Dr. Badgley, Dr. J. Burwash, Dr. A. Sutherland, Dr. Dewart, Mr. G. A. Cox, and Mr. Bickford took part in the service. Great admiration of the building has been expressed by visitors. The beautiful stained-glass windows of the chapel, which is ornamented with portraits of Wesley, Luther, Milton, and Newton, have a fine effect. The occasion was interesting and suggestive, as it represented the successful completion of a great enterprise, and the inauguration of a new educational movement that shall powerfully influence the future of our Church and country.

TORONTO METHODIST UNION.

The annual banquet of the Toronto Methodist Social Union was held in the lecture-room of the Sherbourne Street church, last Thursday evening. The occasion was both pleasant and profitable. The President, Mr. Edward Gurney, presided. There was a fine representation of Toronto Methodism. After justice had been done to the splendid dinner provided, the financial condition of the different churches of the city was taken up, and discussed in short speeches by several ministers and laymen. The report from two of the suburban churches showed a financial condition that urgently demanded help; and resolutions were adopted committing the meeting to take practical steps towards giving relief to these churches, either by a general collection in the city churches, or in whatever way the executive committee of the Union may deem best. It is very necessary that practical steps be taken promptly to aid these churches.

This association was formed over a year ago, with the object of promoting Christian fellowship, social intercourse, and unity of action in regard to the connexional interests of the Methodist churches and congregations in Toronto and vicinity. In a word, to promote a connexional spirit in regard to all Methodist interests in the city. These are important objects, intimately related to the prosperity of the Church; but they must be attained rather by the Union inspiring and prompting practical action, than by its acting as a centralized agency for managing the business of all the churches. There were strong expressions of opinion, by ministers and laymen, respecting the desirability of reducing and paying off Church debts. They burden and trammel many churches. Yet, it cannot be denied, that it is often necessary to build, to some extent, with faith in the future, rather than to leave a promising neighborhood without church accommodation. There can be no question, that most of our strong churches need to cultivate a broader liberality towards weak and struggling churches. It is wrong for anyone to act as if his obligation was limited to the local church where he happens to worship. Churches, as well as individuals, should "bear one another's burdens." We have no admiration for a narrow sectarianism; but a loyal

sympathy with the well-being and prosperity of the church to which we belong is essential to its success. Such gatherings as that of which we have spoken above are well adapted to strengthen the spirit of unity. It is due to them to say that an appropriate and interesting musical programme was rendered by Messrs. Fred. Warrington, Charles Woodland and Mrs. Wright, with Mr. Blakeley as accompanist.

A WORD ON BIBLE STUDY.

We were sorry that there has been no practical response to our suggestion, made some time ago, respecting the systematic home study of the Sunday-school lessons by the parents and grown-up children of the families of our Church. We firmly believe there is need for something of this kind and that it would greatly tend to the edification of our people. It is well for the Church whose laity, as well as its ministers, are like Apollos, "mighty in the Scriptures." But this distinction can never be gained by the casual, spasmodic reading of the Scriptures. If the Holy Scriptures are, as we believe, a revelation from God of his will concerning us, then neither science, philosophy, nor literature can have as strong claims upon our attentive study as the Bible. And yet, many young people who feel that they must carefully study all the branches of secular knowledge in order to master them, act as if the Bible may be left to occasional reading, in such fragments of time as may happen to be available. This is a serious mistake. The want of system in the study of the Scriptures causes widespread ignorance of the sacred writings, even among people who might claim to be ranked with the intelligent. Those who are not thoroughly grounded in the Scriptures are in danger of being easily led away by every wind of doctrine to accept any speculations that are asserted with confidence. As to helps in the study of the Bible, there is an abundant supply. On all the great questions of theology and biblical interpretation, the productions of the most learned and gifted divines are within easy reach of all who are desirous of studying them. No one is under the necessity of accepting anyone's *ipse dixit* blindly. On all these great questions the *pros* and *cons* are placed within the reach of all readers of the English Bible. Nearly all the great biblical expositors are appealing to this tribunal.

CHRISTIAN ENDEAVOR CONVENTION.

The fourth annual convention of the Ontario Christian Endeavor Union was held in London, on Wednesday, Thursday and Friday of last week. Nearly eight hundred delegates were present. The President, Rev. Dr. Dickson, occupied the chair at the opening session, and after devotional exercises the business of the convention began. Papers were read by Miss J. Silverwood and Mr. W. Y. Nelson on the subject of "How to Develop Talent," and the ensuing discussion was taken part in by Mr. Thomas Morris, Jr., Mr. B. J. Colville, Mr. E. W. Dillon, Mr. Elliott, Mr. Johnston, Revs. Dr. Thomson, Ball and others. At the evening session a cordial welcome was given the delegates, and eloquent addresses were delivered by Rev. Mr. Talling, Rev. J. A. Murray, Mayor Spence and Rev. A. F. McGregor.

At the opening of the second day's session Rev. Dr. Dickson gave the annual presidential address, in the course of which he said that during the year the number of societies had increased from 546 to 851. The annual report of the Provincial Secretary, Mr. Hardy, was very interesting. He showed that the society, formed twelve years ago by Rev. Mr. Clarke, now numbered near 1,500,000 young men and women. In this Province fourteen denominations were included in the society membership. There were in Ontario 851 societies, with 23,870 active members and 23,897 associate members. Of these 22,386 were Church members, and 1,446 had joined the Church during the year. The total Canadian membership was 55,000. Now they had twenty-nine local unions, thirteen county unions, eight township unions and three district unions. There were fifty-three unions in Ontario. The sum of \$3,544-63 had been contributed to missions in 1891-92. The report of the treasurer showed \$76 61 cash on hand, with liabilities which left a balance of \$42 65.

At the afternoon session a number of interesting missionary discussions were held. Rev. C. W. Watch, of Oshawa, gave an illustrative Bible reading on "The Holy Spirit and Mis-

sions," and Rev. F. T. Tapscott, of Hamilton, spoke upon "Personal Missionary Work," urging the necessity of individual effort from the standpoint of the divine requirement. Rev. A. Gaudier, of Brampton, delivered an address on "Our Duty to Missions." Mr. H. W. Frost, of this city, gave an address suggesting the best way to support a missionary. Interesting five-minute addresses, by representatives of nine different denominations and designed to show what Christian Endeavor work had done for each of these denominations, were delivered by Revs. J. F. Baker, A. F. McGregor, George Fowler, Mr. Bryant, B. Bryan, H. R. Keates, W. F. Allen, J. Philip, and F. H. Larkin. In the evening a public meeting was held, at which eloquent and inspiring addresses were delivered by Mr. W. McNeil, a brother of the famous Rev. John McNeil, Bishop Baldwin, and Rev. Dr. S. P. Bose, of Montreal.

During the forenoon session of the closing day, some amendments of the constitution relating to the appointment of officers were made, after which there was a discussion on the work of officers and committees. "The Bible" was the topic of discussion for the afternoon, and able addresses were made by Mr. B. Trotter, Mr. H. W. Frost, and Rev. A. M. Phillips. In the evening a public meeting was held, and able and impressive addresses were delivered by Rev. A. C. Dixon, of Brooklyn; Rev. Principal Caven, of this city, and Mr. William McNeil, of Scotland. The next convention will be held at St. Catharines.

A BURNING QUESTION.

Our brethren will bear with us while we ask the question—Have you made arrangement for a thorough canvass of your circuit for subscribers for the GUARDIAN? Where a minister finds it impossible to attend to this matter himself, we doubt not he can find some intelligent young man or young lady who will take hold of it. We ask the brethren to help in this matter, because of the religious and con-nexional interests at stake—not on personal grounds. Read carefully Dr. Peck's article on the second page of last week's GUARDIAN, if you have not done so already. All who adopt Dr. Peck's method will succeed.

The opening ceremonies in connection with the Chicago World's Fair were of the most imposing description. Arrangements were made so that the wealth, power, and distinction of the nation should be appropriately represented. On Thursday last there was an immense procession, made up of several regiments, national societies, religious societies and orders, societies representative of trade and commerce. Vice-President Morton, accompanied by many of the most distinguished men of the Union, was present. The dedication services on Friday were on the highest scale of grandeur and impressiveness. In the great Manufacturers' building nearly 150,000 people were crowded, and the music was furnished by the largest orchestra and chorus which has ever assembled in modern times. The dedication programme was opened by prayer by Bishop Fowler, of the M. E. Church, followed by orations by Hon. Henry Watterson and Hon. Chauncey Depew. The dedicatory speech was delivered by Vice-President Morton. There was such a number and variety of interesting features in connection with the opening that only a general intimation of them can be given here.

Gambling has been getting some hard knocks lately from Rev. W. F. Wilson, and Rev. J. E. Starr dealt it another trenchant blow from the pulpit of the Elm Street church, last Sunday evening. There is no doubt that some of the city clubs permit what they think is harmless trifling with the gambling and betting habits, and then find that they have nursed criminal tendencies in their midst. And it is disgraceful if legal quibbles have been allowed to set aside convictions secured under the Abbot Act. Bucket-shops and pool-rooms deserve no lenient dealing with them.

The recent disclosures made by the Duchess of Bedford and Lady Cavendish in regard to the prevalence of drinking habits among English women in high life have led to a vigorous discussion of the whole question. The result is to show an alarming prevalence of the habit among women of the lower ranks as well. Last year, 3,500 cases of drunken women were before the London police courts. In Glasgow there were in one year 10,500 committals of drunken

women. The East End coroner, of London, says: "There are numbers of hard-working men who would have good homes if only they had good wives; but the women are never at home to meet them, or have anything ready for them after their day's work. In many cases we have the fact stated, the husband generally goes to bed when his wife is still out of doors drinking with her friends." This is a deplorable state of things, and it is a blessing that the increased strength of the Temperance party in Parliament will be able to advance the great work of securing remedial legislation.

Last Sunday morning, the congregation of Sherbourne Street church, in this city, were favored with the presence and ministrations of Rev. Dr. Beckett, pastor of the African Metropolitan Methodist church, at Washington. We fully intended to refer in last week's GUARDIAN to the visit of Dr. Beckett, but through a mistake in the printing department the item did not appear. His sermon was a simple, effective Gospel appeal. Mrs. Amanda Smith, who has been eight years with Bishop Taylor in Africa, addressed a meeting in the church in the afternoon; and Rev. Mr. Bickford, of Australia, preached in the evening. Both at the morning and evening services the beautiful, fervent singing of Dr. Beckett produced a profound impression. He has one of the best voices we have ever listened to. There will be evangelistic services in the Sherbourne Street church every evening during this week under the direction of Dr. Beckett, and no doubt there will be a very large attendance.

Tennyson's words in his "Ode on the Death of the Duke of Wellington" are not unsuitable to be applied to the dead poet.

All is over and done;
Render thanks to the Giver,
England, for thy son.
Let the bell be toll'd.
Render thanks to the Giver,
And render him to the mould,
Under the cross of gold
That shines over city and river,
There he shall rest forever
Among the wise and the bold.
Let the bell be toll'd.

And a deeper knell in the heart be knoll'd;
And the sound of the sorrowing anthem roll'd
Thro' the dome of the golden cross.

And in the vast cathedral leave him,
God accept him, Christ receive him."

It is reported that the new general of the Jesuits, Martino, intends to develop a new policy for the order, avoiding political complications as much as possible, and emphasizing educational and missionary enterprises. This, instead of being new, seems to us more like a return to the old policy. At first the society founded by Loyola did not busy itself with court intrigues and political machinations. These latter only came with increasing wealth and power. These are the aspects of the order which have made it so feared and detested. Hence, side by side with heroic missionary and educational efforts, have been seen the most troublesome and tricky political tactics. If the original aims of the order are to be exclusively resumed, we shall see more peace on the Roman Catholic question than we have had during three centuries. But we hesitate in giving the report full credence until indubitable assurance comes.

The Roman Catholics in the United States will have to decide whether the policy of their Church will be Calensyism, or the more liberal ideas championed by men like Cardinal Gibbons and Archbishop Ireland. According to the former, the European immigrants to the United States are to be arranged according to separate nationalities, each one with a bishop and priests of its own nationality to preside over them. The idea is to preserve, as far as possible, exclusive priestly control over them and to keep them apart from the contagious freedom and independence of American political life. The other party opposes this policy, and is more in favor of patriotic citizenship and liberal views. Between these two parties there is deepening opposition. It is fortunate that the forces of Romanism are thus divided.

Rev. Dr. Potts and Rev. Chancellor Burwash preached educational sermons last Sunday in the Gerrard Street church, in this city. The subscriptions and collections were two hundred and fifty per cent. in advance of those of last year.

University Extension, a magazine devoted to the furtherance of the new educational scheme called by that name, reports considerable progress in England and America. The movement has made a very good beginning in connection with that of the Chautauqua Assembly. The new Chicago University is beginning a most vigorous campaign in the interest of university extension, and announces forty lectures and one hundred distinct courses for the coming season. Dr. Richard G. Moulton, a brother of the ex-President of the English Wesleyan Conference, Rev. Dr. W. F. Moulton, is the leading lecturer in connection with the movement. It is confidently expected that the progress of university extension within the next year will ensure its permanent success.

Within a few days the presidential election will be decided. Never before has the campaign been so quiet; but this is not to be construed as an indication that the electors are not giving keen attention to the issues placed before them. Protection and tariff reform have in this campaign set more people thinking than ever before, and many changes of political allegiance—some of them quite prominent instances—have been made. The liquor interest is said not to be giving much support to Mr. Cleveland because its favorite protector, Senator Hill, did not get the Democratic nomination. The People's Party movement is said to have almost collapsed, and there is, it is thought, a general return to the lines of cleavage indicated by the two great parties.

An interesting letter on the Eyerson family, which appeared in the daily *Mail* last week, was selected for insertion in the GUARDIAN; but has been unavoidably laid over for a future issue. It will not lose its interest for those who have not read it.

New Books and Periodicals.

—*Christian Thought* for October (Wilbur B. Ketchum New York) opens with "Recent Modifications of Darwinism," by Joseph Cook, LL.D. Other articles are: Richard Rothe and Social Theology—The Tenement House Evil—Humanity of the Spiritual Life—Ethical Teaching of the Book of Job Concerning the Conduct of God Towards Man—Relation of Inventions and Patents to Civilization—Remarkable Discoveries; and The Summer School of 1892. Joseph Cook's article is of more than ordinary interest, because it is a burning question, discussed by an able man who has made the subject a special study for some years.

—*The Bibliotheca Sacra* for October (E. F. Goodrich, Oberlin) is a strong number. It contains several articles bearing directly on current theological and Biblical controversies. The following are the titles of the leading articles: The History and Definition of Higher Criticism—Minute Prediction and Modern Doubt—Duality—Driver on the Literature of the Old Testament—Carey, the Founder of Modern Missions—Professor Huxley versus Genesis—We Shall Not All Sleep—Jonah in Nineveh—Notes and Criticism; and Notices of Recent Publications.

—The October issue of the *Quarterly Review* of the M. E. Church, South, published at Nashville, Tennessee, is on our table. It is as usual filled with readable and instructive articles, though it is more on the plan of a magazine than of a theological review. It has articles on the following subjects: The Governing Body in Methodism—St. Patrick and the Emerald Isle—Natural Law and the Revival of Pantheism—The Birth-place of General Lee—The Wages Question—A Good Book, but Obsolete—William Gilmore Sims—The Problem Solved—The True Gentleman—Fresh Light from the Orient—Christian Missions—A Neglected Duty—The Aristocracy of Misery.

—*The A. M. E. Review*, edited by the Rev. L. J. Coppin, D.D., has a very good table of contents in the October number. Frederick Douglas, the eminent negro orator, discusses "The Negro in the Present Campaign." Other articles are: The Republican Party Platform, by T. T. Fortune—A Symposium on Education for the Masses, to which four writers contribute—Theosophy and the Theosophical School, by E. K. Potter—Christopher Columbus, by Prof. Frank J. Webb—The Boasted Inherent Superiority of the Anglo Saxon Race on Trial, a somewhat inflated and illogical discussion by W. W. Moe—and The Afro-American Christian Scholar, by Rev. J. C. Embry. Publishing House of African M. E. Church, 681 Pine Street, Philadelphia.

—*Sunday School Selections*, edited by John H. Bechtel. The Penn Publishing Company, Philadelphia. This volume comprises a wide range of readings and recitations adapted to church and Sunday-school entertainments, and to all gatherings of a moral and religious character.

The Sermon.

HALF A PLANET.

BY REV. DR. TALMAGE.

"Lift up thine eyes westward."—Deut. iii. 27.

So God said to Moses in Bible times, and so he said to Christopher Colombo, the son of a wool-comber of Genoa, more than four hundred years ago. The nations had been looking chiefly toward the East. The sculpture of the world, the architecture of the world, the laws of the world, the philosophy of the world, the civilization of the world, the religion of the world came from the East. But, while Columbus, as his name was called after it was Latinized, stood studying maps and examining globes and reading cosmography, God said to him, "Lift up thine eyes toward the West." The fact was, it must have seemed to Columbus a very lop-sided world. Like a cart with one wheel, like a scissor with one blade, like a sack on one side of a camel, needing a sack on the other side to balance it. Here was a bride of a world with no bridegroom. When God makes a half of anything, he does not stop there. He makes the other half. We are all obliged sometimes to leave things only half done. But God never stops half way, because he has the time and the power to go all the way. I do not wonder that Columbus was not satisfied with half a world, and so went to work to find the other half. The pieces of carved wood that were floated to the shores of Europe by a westerly gale, and two dead human faces, unlike anything he had seen before, likewise floated from the West, were to him the voice of God, saying, "Lift up thine eyes toward the West." But the world then, as now, had plenty of Can't-be-Dones. That is what keeps individuals back, and enterprises back, and the Church back, and nations back—ignominious and disgusting and disheartening Can't-be-Dones. Old navigators said to young Columbus, "It can't be done." The republic of Genoa said, "It can't be done." Alphonso V. said, "It can't be done." A committee on maritime affairs, to whom the subject was submitted, declared, "It can't be done." Venetians said, "It can't be done." After a while the story of this poor but ambitious Columbus reaches the ear of Queen Isabella, and she pays eighty dollars to buy him a decent suit of clothes, so that he may be fit to appear before royalty. The interview in the palace was successful. Money enough was borrowed to fit out the expedition. There they are, the three ships, in the Gulf of Cadiz, Spain. If you ask me which have been the most famous boats of the world, I would say, first, Noah's ship, that wharfed on Mount Ararat; second, the boat of bulrushes, in which Moses floated the Nile; third, the *Mayflower*, that put out from Plymouth with the Pilgrim Fathers; and now these three vessels that on this, the Friday morning, August 3rd, 1492, are rocking on the ripples. With the idea that there will be perils connected with the expedition, the Sacrament of the Lord's Supper is administered. Do not forget that this voyage was begun under religious auspices. There is the *Santa Maria*, only ninety feet long, with four masts and eight anchors. Near by, but far enough off not to run into each other, are the smaller ships, the *Pinta* and the *Nina*, about large enough and safe enough to cross the Hudson River or the Thames in good weather. There are two doctors in this fleet of ships, and a few landmen, adventurers who are ready to risk their necks in a wild expedition. There are enough provisions for a year. "Captain Columbus, where are you sailing for?" "I do not know." "How long before you will get there?" "I cannot say." "All ashore that are going," is heard, and those that wish to remain go to the land. Now the anchors of the three ships are being weighed, and the radlines begin to rattle and the sails to unfurl. The wind is dead east and it does not take long to get out to sea. The crew are rather grumpy. Some of them came on under four months' advance pay, and others were impressed into the service. For sixteen days the wind is dead east, and that pleases the captain, because it blows them further and further away from the European coast, and further on toward the shore of another country, if there is any. After awhile there comes a calm day, and the attempt is made to fathom the ocean, and they cannot touch bottom though the line and lead run down two hundred fathoms. To add interest to the voyage, on the twentieth day out a violent storm sweeps the sea, and the Atlantic Ocean tries what it can do with the ships. The mutinous crew would have killed Columbus had it not been for the general opinion on shipboard that he was the only one that could take them back home in safety. Every evening on shipboard they had prayers and sung a vesper hymn. But, after all the patience of those on board the ships had been exhausted, and the great captain or admiral had been cursed by every anathema that human lips could frame, one night a sailor saw a light moving along the shore, and then moving up and down, and then disappearing. On Friday morning, October 12th, 1492, a gun from the *Pinta* signalled "Land ahead!" Then the ships lay to, and the boats were lowered, and Captain Christopher Columbus first stepped upon the shore, amid the song of birds and the air a surge of redolence, and took possession in the name of the Father and the Son and the Holy Ghost. So the voyage that began with the sacrament ended with Gloria in Excelsis Deo. From that day onward, you say there can be nothing for Columbus but honors, rewards, rhapsodies, palaces and world-wide applause. No, no! On his way back to Spain, the ship was so wrenched by the tempest and so threatened with destruction that he wrote a brief account of his discovery and put it in a cask, and threw it overboard, that the world might not lose the advantage of his adventures. Honors awaited him on the beach, but he undertook a second voyage, and with it came all the malignity and persecution and denunciation and poverty. He was called a land-grabber, a liar, a cheat, a fraud, a deceiver of nations. Speculators robbed him of his good name; courtiers depreciated his discovery, and there came to him ruined health and imprisonment and chains, of which he said while he rattled them on his wrists: "I will wear them as a memento of the gratitude of princes." Amid keen appreciation of the world's abuse and cruelty,

and with body writhing in the tortures of gout, he groaned out his last words: "In manus tuas Domine commendo spiritum meum!" "Into thy hands, O Lord, I commend my spirit."

Of course he had regal obsequies. That is the way the world tries to atone for its mean treatment of great benefactors. Many a man has had a fine ride to his grave who during this life had to walk all the way. A big funeral, and instead of bread they give him a stone, that is a tomb stone. But death that brings quiet to the body of others did not bring quiet to his. First buried in the church of Santa Maria. Seven years afterward removed to Sevilla. Twenty-three years afterward removed to San Domingo. Finally removed to Cuba. Four post-mortem journeys from sepulchre to sepulchre. I wish his bones might be moved ones more, and now that they have come near to America as Cuba, they might, during the great Columbian year, be transported to our own shores where they belong, and that in the fifth century after his decease the American continent might build a mausoleum worthy of him who picked this jewel of a hemisphere out of the sea and set it in the crown of the world's geography.

But the bright noonday sun of that old sailor's prosperity went down in thickest night, and though here and there a monument has been lifted in his memory, and here and there a city called after him, the continent that he was the means of founding was named after another name, and no fitting commemoration of his work has been proposed until nearly four hundred years after his body turned to dust. May the imposing demonstration now being made in his honor on the Atlantic coast, and to be made next year in his honor mid-continent, be brilliant enough and far-reaching enough and Christian enough and magnificent enough to atone for the neglect of centuries. May the good Lord allow that most illustrious sailor of all time to look over the amethystine battlements long enough to see some of the garlands wreathed around his name, and hear something of the hemispheric shout that shall greet his memory.

What most impresses me in all that wondrous life, which, for the next twelve months, we will be commemorating by sermon and song and military parades and World's Fair and Congress of Nations, is something I have never heard stated, and that is, that the discovery of America was a religious discovery and in the name of God. Columbus, by the study of the prophecies and by what Zechariah and Isaiah and David and Isaiah had said about the "ends of the earth," was persuaded to go out and find the "ends of the earth," and he felt himself called by God to carry Christianity to the "ends of the earth." Then the administration of the Last Supper before they left the Gulf of Cadiz, and the evening prayers during the voyage, and the devout ascription as soon as they saw the New World, and the doxologies with which they landed, confirm me in saying that the discovery of America was a religious discovery. Atheism has no right here; infidelity has no right here; vagabondism has no right here. And as God is not apt to fail in any of his undertakings (at any rate, I have never heard of his having anything to do with a failure), America is going to be gospalized, and from the Golden Gate of California to the Narrows of New York Harbor, and from the top of North America to the foot of South America, from Behring Straits to Cape Horn, this is going to be Immanuel's land. All the forms of irreligion and abomination that have cursed other parts of the world will land here—yes, they have already landed—and they will wrangle for the possession of this hemisphere, and they will make great headway and feel themselves almost established. But God will not forget the prophecies which encouraged Columbus about the "ends of the earth seeing the salvation of God," nor the Christian anthem which Columbus led on the morning of October 12th, 1492, on the coast of San Salvador. Like that flock of land birds which met the *Santa Maria* and the *Pinta* and the *Nina* far out at sea, indicating to the commanders of that fleet that they were approaching some country, so a whole flock of promises and hopes, golden-winged and songful, this morning alight around us, assuring us that we are approaching the glorious period of American evangelization. A Divine influence will yet sweep the continent that will make inquiry drop like stacked lime, and make the most blatant infidelity declare it was only joking when it said the Bible was not true, and the worst atheism announce that it always did believe in the God of nations. Let others call for "Equiem" and "Dead March," I call for George Frederick Handel's "Hallelujah Chorus." There has been much talk of late about communication with other worlds. Mars has come so near we can see its canals, and it has been hoped that by signals after a while we may communicate with other stars. Ah, that will not be possible until our world has been reformed and evangelized. It would not do for our world in its lost and ruined state to have communication with other worlds. It would spoil their morals. But wait until this world is fully redeemed, as it will be, and then perhaps interstellar correspondence may be opened. Till then, this smitten and sickened world of ours must be quarantined from coming too near the unfallen worlds.

That great Italian navigator also impressed me with the idea that when one does a good thing, he cannot appreciate its ramifications. To the moment of his death, Columbus never knew that he had discovered America, but thought that Cuba was a part of Asia. Had he known what North and South America were and are, and that he had found a country three thousand miles wide, ten thousand miles long, of seventeen million square miles, and four times as large as Europe, the happiness would have been too much for mortal man to endure. He had no idea that the time would come when a nation of sixty million people on this side of the sea would be joined by all the intelligent nations on the other side the sea, for the most part of a year reciting his wonderful deeds. It took centuries to reveal the result of that one transatlantic voyage. So it has always been. Could Paul, on that June day, when he was decapitated, have had any idea of what effect his letters and the account of his life would have on Christendom? Could Martin Luther have had any idea of the echoes that would ring through the ages from the bang of his hammer nailing the Latin theses against a church door at Wittenberg? Could Eli Whitney have realized the continents of wealth that would be added to the South by the

invention of his cotton gin? Could John Guttenberg, toiling year after year, making type, have any idea that, as a result of his invention, there would be libraries that, placed side by side, would again and again encircle the earth, or the showers of newspapers that snow the world under? When Manhattan Island was sold to the Dutch for \$24, neither they who sold or bought could have foreseen New York, the commercial metropolis of America, that now stands on it. Can a man who preaches a sermon, or a woman who distributes tracts, or a teacher who instructs a class, or a passer-by who utters encouraging words, realize the infinitudes of useful results? The teacher at Harrow School who toiled with William Jones, the most stupid boy in school, and at the foot of his class, did not know he was fitting for his work the greatest Oriental scholar of modern times, his statue now in St. Paul's Cathedral, London. Every move you make for God, however insignificant in your own eyes or in the eyes of others, touches worlds larger than the one Columbus discovered. Why talk about unimportant things? There are no unimportant things. Infinity is made up of infinitesimals. On a clear night, the smallest dew-drop holds a star. Each one of you is at the centre of a universe, and all you say and do somehow vibrates to the extreme of that universe in all directions. I promise everlasting renown to those who will go forth with Christian and sympathetic words. After the battle of Copenhagen, Nelson, the admiral, went into a hospital and halted at the bed of a wounded sailor who had lost his arm, and said, "Well, Jack, what is the matter with you?" and the sailor replied, "Lost my right arm, your honor;" and Nelson looked down at his own empty sleeve and said, "Well, Jack, then you and I are both spoiled for fisherman. Cheer up, my brave fellow!" and that sympathetic word cheered the entire hospital. Before you die, you can, out of your own misfortunes, cheer a hundred souls, and start unending echoes. You can no more appreciate the far-reaching results of your life than Columbus could see this continent from Arctic to Antarctic. I say this not to make you proud and arrogant, but to make you tremble with your responsibilities, and put you on your guard as to what you do and what you say.

While studying the life of this Italian navigator, I am also reminded of the fact that while we are diligently looking for one thing, we find another. Columbus started to find India, but found America. Go on and do your duty diligently and prayerfully, and if you do not find what you look for, you will find something better. Saul was hunting for the strayed animals of his father's barnyard, but met Samuel, the prophet, who gave him a crown of dominion. Nearly all the great inventions and discoveries were made by men who at the time were looking for something else. Professor Morse, gone to Europe to perfect himself in chemistry, on returning happens to take the packet-ship *Sully* from Havre, and while in conversation with a passenger learns of some experiments in France, which suggest to him the magnetic telegraph. He went to Europe to learn the wisdom of others and discovered the telegraph. Hargreaves, by the upsetting of a machine, and the motion of its wheels while upset, discovered the spinning-jenny. So, my friend, go on faithfully and promptly with your work, and if you do not get the success you seek, and your plans upset, you will get something just as good and perhaps better. Sail ahead on the voyage of life, keep a correct log-book, brave the tempest, make the best use of the east wind, keep a sharp look-out, and I warrant you in the name of the God of Columbus that if you do not find just what you want of an earthly nature, you will find heaven, and that will be better. What was worn-out India, crouching under a tropical sun, compared with a salubrious and radiant and almost illimitable America, and what is all that this little world in which we live can afford you compared with that supernal realm, whose foliage, and whose fruits, and whose riches, and whose population, and whose grandeur, and whose worship, and whose Christ make up an affluence that the most rapturous vocabulary fails to utter?

The world knows little or nothing of the bravest words and the bravest deeds. In one of the last letters which Columbus sent to his son, he wrote this lamentation:

"I receive nothing of the revenue due me. I live by borrowing. Little have I profited by twenty years of service with such toils and perils, since at present I do not own a roof in Spain. If I desire to eat or sleep I have no recourse but the inn, and for the most times, have not wherewithal to pay my bill."

Be not surprised, my hearer, if you suffer injustice. You are in the best of company; the men and women who wrought mightily for God and the world's improvement, and got for it chiefly misrepresentation and abuse while they lived, although afterward they may have had a long row of carriages at the obsequies and a glittered set of resolutions unanimously adopted for the consolation of the bereft household. Do your full duty, expecting no appreciation in this world, but full reward in the world to come.

And, now, while I am thinking of this illustrious ship captain of Genoa, let me bespeak higher appreciation for the ship captains now in service, many of them this moment on the sea, the lives of tens of thousands of passengers in their keeping. What an awful responsibility is theirs! They go out through the Narrows, or start from Queestown, or Southampton, or Glasgow; not knowing what cyclone, or collisions, or midnight perils are waiting for them. It requires bravery to face an army of men, but far more bravery to face an army of Atlantic surges led on by hurricanes. A more stupendous scene is not to be witnessed than that of a ship captain walking the bridge of a steamer in the midst of a cyclone. Let the ship companies award them pensions worthy of what they endured until they start on their last voyage from this world to the next. Aye, that voyage we must all take, landsman as well as seafarer. Let us be sure that we have the right pilot, and the right chart, and the right captain, and that we start in the right direction. It will be to each of us who love the Lord a voyage more wonderful for discovery than that which Columbus took, for, after all we have heard about that other world, we know not where it is or how it looks, and it will be as new as San Salvador was to the glorious captain of the *Santa Maria*. "Eye hath not seen, nor ear heard,

neither have entered into the heart of man." May the light from the Golden Beach flash on the darkness, and we be able to step ashore amid groves and orchards and aromas such as the world's atmosphere never ripened or breathed. Aye, fellow-mariners, over the rough sea of this life, through the fogs and mists of earth, see you not already the outline of the better country? Laid ahead! Land ahead! Nearer and nearer we come to heavenly wharfrage. Throw out the planks, and step ashore into the arms of your kindred, who have been waiting and watching for the hour of your disembarkation. Through the rich grace of Christ our Lord, may we all have such blissful arrival!

Our Sunday School Work.

INTERNATIONAL BIBLE LESSON.—VII.

[FOURTH QUARTER.]

SUNDAY, NOV. 13, 1892.

THE FIRST CHRISTIAN MISSIONARIES.

Acts xiii. 1-18.

GOLDEN TEXT.—"That repentance and remission of sins should be preached in his name among all nations."—Luke xxiv. 47.

TIME.—Between A. D. 45 and 48. Probably the missionaries started on their tour in the fall of 45, according to Lewin (*Facts Sacri*, p. 284). Conybeare and Howson place it in 48. The difference arises from the place assigned to "the long time" Paul spent in Antioch (xiv. 28), whether it be before or after the first missionary tour.

PLACE.—Antioch and the Island of Cyprus.

EXPLANATORY.

1. "The church that was at Antioch"—This church must have been large and flourishing. It had been founded eight or nine years, the dispersion of the Christians from Jerusalem by the persecution after Stephen's death having occurred in A. D. 38, 37. "Antioch"—(See Lesson V.). "Prophets and teachers"—The "prophets" were those most receptive of the divine communications. They were seers with special insight (compare xi. 17). The prophecy of Joel was now to receive a wider fulfilment.—Cambridge Bible. "Barnabas"—(See Lesson V.). "And Symeon"—Spelled "Simeon" in A. V. Both are the same name as Simon. "Symeon that was called Niger"—The first name points out the man as of Jewish origin, and a second is a Latin adjective—"black," which may have been assumed, or given to him, as a name from his dark complexion.—Cambridge Bible. "Lucius of Cyrene"—A province of Northern Africa. He may be the same person as is described by Paul as his kinsman (Rom. xvi. 21); and one of the men of Cyrene mentioned Acts xi. 19, 20, as carrying the Gospel to Antioch. "Manaen (the same as Manahem, one of the kings of Israel) the foster-brother"—(A. V., "which had been brought up with Herod the tetrarch.") One word in Greek, which means, either one educated with another, or "foster-brother," i. e., nursed by the same woman.—Professor Eiddle.

2. "As they ministered to the Lord"—In either the usual religious service, or some special services, for the purpose of learning the Lord's will in reference to his work. "And fasted"—Fasting expresses their intense earnestness, their spiritual hunger which overpowered all sense of bodily hunger.

3, 4. "Fasted and prayed"—This refers to a solemn special service of consecration. "Laid their hands"—A formal act by which Paul and Barnabas were indorsed by the Church as workers for God. This simple rite had been used by Moses (Num. xxvii. 18), and was familiar to all Orientals. "Sent them away"—The best that most of our local churches can give to the cause of missions is money: the church of Antioch was able to give two peerless men. "Sent forth by the Holy Ghost"—The recognition in the early Church of God's immediate presence and management of affairs was not altogether due to unusual manifestations of divine power; it was quite as largely the result of clear, vivid personal consciousness of God, which it is as much our duty to possess as it was the privilege of Paul and Barnabas. "Departed unto Seleucia"—This was the sea-port of Antioch, about four miles from the mouth of the Orontes.

5. "Salamis"—The principal city at the eastern end of the island. The town of Famagusta was afterward built near its site. "They had also John to their minister"—Doubtless John Mark, the author of the second gospel. He was closely related to Barnabas. "Minister" means attendant, or servant. Paul suffered during all his public ministry from delicate health, and at times from very acute pain, and would especially need attendance.

6. "When they had gone through the whole island unto Paphos"—Now "Baffo," at the western or opposite extremity of the island, about 100 miles from Salamis. "A certain sorcerer"—Rather, magician. The magicians did not merely pretend to foretell the future, but also to influence it, by the control which they claimed to exercise over the inferior gods or demons: "A false prophet"—Not only one who pretended to foretell but was unable, but false in character and aims,

misleading men, teaching false doctrines, seeking not the truth, but his own profit. "Bar-Jesus"—i.e., son of Jesus or Joshua.

7. "Sergius Paulus, a man of understanding," a man of intelligence and good sense; a thoughtful man of an inquiring spirit. It was for this reason that he listened to Elymas, for he desired to know the truth of the great questions which would arise in a thinking soul. "Called unto him Barabas and Saul"—Here was a new light promised, and the procurator's good sense led him to examine into the claims the newcomers were proclaiming so earnestly.

8. "But Elymas"—An Aramaic word meaning a magician, a wise man, as our wizard, from "wise." "The sorcerer"—The magician, the magician. "Withstood them"—Opposed them, because he saw that his influence and power and the emoluments of his place were gone, if Sergius Paulus accepted the Gospel. Error and selfishness have good reason to fear the truth. "Turn . . . from the faith," from believing the Gospel.

9. "Saul, called Paul." "Filled with the Holy Ghost"—The tense of the Greek participle implies a sudden access of spiritual power, showing itself at once in insight into character, righteous indignation, and prevision of the divine chastisement.—Plumptre. "Fastened his eyes on him"—Gazed piercingly, intently. The power of the Holy Spirit over Paul may be more clearly recognized when we consider with Farrar that "Paul was no Milo, no Demosthenes, no Scipio Africanus; he was physically infirm, painfully sensitive. His bodily presence was weak, his speech despised." But his speech was dauntless.

10. "O full of all guile," deceit, falseness of character and life. "Villany," mischief, unscrupulousness in evil. "Son of the devil," and like his father in character and action. He was worse than he could be alone. "Enemy of all righteousness," and therefore opposed to Jesus, who is the Sun of Righteousness, whose kingdom is one of righteousness and pledged against every form of evil. "Pervert the right ways of the Lord"—Referring not to perverting men, but God's ways with men to save them,—his truths. Elymas' magic tricks, his teachings about spirits and the other world, were perversions of truth, making it a means of evil, and out of it a degrading error. The most dangerous errors are always those which are perversions of the straight ways of the Lord.—Abbott.

11. "Behold the hand of the Lord"—His power exerted. The affliction came not from Paul, but from God. "And thou shalt be blind, not seeing the sun"—This phrase indicates total blindness. In case of partial blindness, the eye cannot discern objects, but is able to recognize the light; when the sun cannot be discerned, the blindness is absolute. He who was endeavoring to lead others into darkness is himself blinded; so ever the framers and maintainers of superstition and ignorance are by it brought into blindness of mind and of soul.—Abbott. (See John ix. 89, and Matthew xxv. 29.) "For a season"—Indicates that this blindness was temporary. God punishes only so much as is necessary. "A mist and a darkness"—Expressing the gradual but swift progress of the blindness. So comes into the soul the darkness of sin and error. "He went about seeking"—Showing the reality of his blindness. Now, what do you think of this act of Saul's? Was it passionate and cruel? Not passionate, for—see verse 9, "filled with the Holy Ghost." Not cruel, for—[1] the punishment "only for a season"; [2] it won the victory, and saved a soul (verse 12); [3] Elymas might be led to repent, and then another soul saved.—Stock.

12. "Then the deputy . . . believed"—His reason and his conscience were convinced, his fears aroused, his hopes excited, and now he yields his will. "Being astonished at the doctrine (the teaching) of the Lord"—Both at the manner of teaching, thus confirmed by miracle, and at what was taught about the Lord.

13. "Paul and his company"—Barnabas and John and Mark, and perhaps others. "Set sail (loosed) from Paphos"—Paul could leave the work in Cyprus to the governor and other Christian Cypriotes, and go on his more dangerous mission where none had heard the Gospel. "Came to Perga"—The capital and seaport of Pamphylia, one of the southern provinces of Asia Minor. The sail was not a long one. "And John"—Mark, the son of Mary of Jerusalem, and author of the book of Mark. He went as Paul's assistant. "Returned to Jerusalem"—His home.

Rev. W. J. Beckett, pastor of the African Metropolitan church, Washington, D.C., will take part in evangelistic services to be held in Sherbourne Street church in this city, beginning on Sunday, October 23rd, and continuing during the week. Mr. Beckett is the singer whose voice so wonderfully thrilled his audiences during the great Ecumenical Conference at Washington.

A writer in one of the London newspapers says of Senor Castelar, the eminent Spanish patriot: "He ranks with Mr. Gladstone and Prince Bismarck as one of the three statesmen of the first rank that Europe—or even the world—can at present boast. He is one of the most eloquent, possibly the most eloquent, of living men. Throughout his life he has been distinguished by his earnest advocacy of civil and religious liberty, of which he is one of the foremost and ablest champions."

The Righteous Dead.

WILLIAM J. BRADLEY.

Our beloved brother, who has just departed to the better land, was born July 9th, 1863; was "born again" several years ago, and entered into rest June 16th, 1892, thus having scarcely completed the twenty-ninth year of his age. Our acquaintance with him dated from our arrival on the Danville Circuit, June 16th, 1887, precisely five years to-day, if not to an hour, previously to his sudden call from the life here to that beyond.

During our three years' pastorate we had ample opportunity of judging of his life and character, which were above reproach. He was one of the most sincere, earnest and faithful young men it has ever been our happiness to know. The minister of Christ could always safely count on him as a friend, loyal and true, ready at all times to perform any act of service that lay in his power. Thus, indeed, is the universal testimony, for he was a friend to all.

From a kind and touching letter just received from Bro. Hughes, a former pastor, sent to us for insertion in the *Quebec Good Templar*, we take the liberty of transcribing a few sentences, as follows: "I have met and formed the acquaintance of many noble young men, but I must say in all candor I have never met a truer, nobler young man than W. J. Bradley. It did not take us long to become friends. I saw much of him. Without any mere sentiment I loved him tenderly. I first met Willie at an accident, when the life of a sister was in danger. His utter forgetfulness of self; his anxiety over the one in danger won me at once. When I came to know him well, I found it was a fair sample of the man's life and character. He did not count it a self-sacrifice to give up for the sake of those who needed his toil and care." All who knew our late brother will fully appreciate this deserving tribute to his memory.

Bro. Bradley was faithful in his attendance at the means of grace, and seldom was he missed from the house of God. He loved children, and took a deep interest in his Sabbath-school class, their affection for their departed friend and teacher being evinced by their beautiful floral offerings at the grave, and the hymn—one of his favorites—sung by them at the funeral service in his memory.

On the institution of Kingsley Falls Good Templar Lodge a few years ago, we found in Bro. Bradley one of our most willing and active helpers. His name is among the charter members, and he was an efficient officer and faithful worker up to the close of an eventful life. When work had to be done he was ever ready to do his share, and when need required he often did much more. He was also an excellent reciter, and frequently added to the interest of the lodge meetings by his well-chosen and well-rendered selections. He will be sadly missed from the lodge-room.

Owing to family afflictions, our dear brother considered it his duty, not only to labor on the farm at home, but in other ways to add to their income, and this he did constantly and cheerfully. Thus it was that he met his untimely death from the bursting of the large wheel of the horse-power sawing-machine on the fatal day already mentioned, while hard at work a few miles from home, at a season of the year when many farmers are doing but very little. As the blow which ended his earthly life was on the forehead, it is confidently believed that he was mercifully translated without suffering.

While singing the beautiful "Hymn of the Homeland," where there were two sick and suffering saints of God—one evidently "drawing near" to that "life beyond decay"—the telephonic message came calling us to the terrible scene, one of the saddest we have ever been called upon to witness. The poor afflicted, and almost heart-broken mother and father, sisters and others, were surrounded by hosts of deeply-moved neighbors and friends, who showed the greatest possible sympathy and did much to assuage the intense grief of the bereaved ones.

The funeral procession was one of the largest ever seen in the neighborhood. Prayer was offered at the house by Bro. Sanderson, pastor, *pro tem*, the present writer, formerly pastor of the deceased, conducting the burial services by special request and for the same reason is performing this sad service also. After the usual "committal" at the grave, the Good Templars of Kingsley Falls and adjoining lodges surrounded the grave, and conducted the impressive burial service of our order. The church, packed to its utmost capacity, could by no means hold the vast assembly. We spoke from the comforting words of the Psalmist, "Precious in the sight of the Lord, is the death of his saints," showing that God's saints are precious to him both in life and death which are so closely connected, and giving many reasons why we should be comforted in the sudden removal of our beloved brother to the land where there is "no death." All were very deeply moved. May special grace be vouchsafed to the bereaved ones in this, their special time of need. JAMES LAWSON.

ELIZABETH COATES.

About the year 1852 there came to Milton a sprightly little, rosy-cheeked English girl, fresh from Winterton, in Lincolnshire. This was Lizette Tuck, who in the fulness of time became the loving wife of Robert Coates. The sterling, straightforward, truthful, honest English stamena was very prominent in the family of which she was a member, and these excellent elements of character were largely developed in the subject of these remarks. The writer became acquainted with her shortly after her arrival in the town. Converted at twelve, she at once joined the young people's class conducted by myself. From the beginning, she was a devoted, resolute, everyday Christian. The Bible was her book; a treasured and studied book—not simply for mental embellishment or skillful controversy, but for use in all the various occurrences of daily life. The promises with her were uplifting and perfecting realities, as real as life itself—gifts through which she was gradually brought into a most trustful and restful fellowship with her loving Lord. Somewhat timid, unassuming, yet, retiring, she was apt to be measured below her true standard. Only the very intimate knew her worth. They knew it while she lived; they know it now that she's "alive for evermore." Christians of this stamp are not a drug in the

Church at this time, nor have they ever been—those who "buy the truth and sell it not"; who will obey God, cost what it may. She was just that kind of a disciple; true to the truth, though she should die for it. That was her character—all the time; always to be found fast by the "Pearl of great price." She had literally turned all over to Christ, that she might possess him in his fulness; and in large measure she had succeeded, for the Lord's will was her pleasure and abounding satisfaction. She ever delighted to walk before God; she ever prayed "Thy will be done on earth as it is in heaven," and with characteristic constancy she pressed her life toward its accomplishment. It was in the midst of a beautiful life that she was summoned, through the means of the prevalent *grippe*, to surrender the temporal for the eternal. She was sick but ten days, which were full of both patience and hope and marked by the sweetest submission.

Born, October 1st, 1841; converted, October, 1854; married, January, 1867; sickened, January 21st, 1892; died January 31st, 1892. Such would be the brief register of the days of import in earth's sojourn. But heaven records the things less visible to us. That which began in its beauty here and shed its fragrance only a little while below, will find its fulness of bloom and fruition in the land of everlasting spring and never-withering flowers.

Mrs. Coates was followed to the grave on February 3rd by many loving friends. The funeral was conducted from her husband's residence in Milton, by Rev. J. E. Lancesley, of Toronto, her pastor for some of her happiest years. A beautiful service was held in the church, from which everyone went away blessing God for a lively hope by the resurrection of Jesus Christ.

R. L. WHYTE.

IDA ANDERSON.

The subject of this sketch was the daughter of John and Catherine Anderson. She was born in Adelaide, October 20th, 1864, and died June 16th, 1892, after a somewhat protracted illness, which was borne with Christian fortitude. Converted early in life, she united in membership with the Frank Street Methodist church, of which, to the time of her death, she was a consistent member, and strictly conscientious in all things pertaining to her church duties and Christian life. For many years her sweet voice sang out the glad tidings of salvation; but now her place is vacant in the choir, as God hath promoted her to the heavenly choir, where now she sings the song of Moses and the Lamb. Faithfully did she discharge the duties of organist in the Sabbath-school, and as a teacher of the young ladies' Bible-class. She ever sought by her teaching and consistent Christian life to lead the unconverted to Christ, and those who were Christians to that higher life attainable through faith in and obedience to Christ, the divine Master. A model young woman in every way, highly respected by all, and loved most by those who knew her best, sums up all we can say of her.

On Friday, June 17th, followed by a large concourse of friends, who assembled to pay the last tribute of respect to the departed, her mortal remains were borne to the Strathroy cemetery, there to await the trump of the resurrection morning. The floral offerings were many and beautiful, conspicuous among them being those of her sorrowing Sabbath-school class.

The funeral service was conducted by her pastor, Rev. Wm. Bryers, in a manner worthy of the occasion. J. M.

MRS. ELIAS BEAN.

The maiden name of our dear departed sister was Sarah Fidelia Oas, who, at the age of nineteen, was married to her now bereaved husband, E. B. Bean, J.P., of Martinville, Que. Six children were born to them, the eldest, a son, dying in his infancy, the other five, all daughters, are still living, to mourn their loss of the best of mothers, and to comfort their father in the loss of one of the best of wives.

Sister Bean's health was poor during nearly all her married life, being reduced so low at various times, with that dreaded disease, consumption, that her recovery from time to time seemed almost miraculous. During our pastoral oversight of this circuit she has never been able to attend the house of God, being not only confined to her home, but also, during a considerable portion of the time, to her bed; yet always evincing a deep interest in spiritual things in relation to herself, her family, and the cause of God generally. We visited her very frequently during the last few months, and found her always confidently trusting in her precious Saviour, and taking great delight in spiritual conversation, and in the reading of the Scriptures with comments thereon, thus showing a hungering and thirsting for the bread and water of life. She also loved to listen to the singing of spiritual songs, and at times, though very weak, would join with wonderful fervor in the singing of such hymns. We shall not soon forget her look of holy rapture, as, with clasped hands, she joined us only a short time before her departure in singing that wonderfully beautiful "Hymn of the Homeland," by Rev. H. R. Howies, set to music by H. M. Dow. We truly seemed to be "Quite on the verge of heaven."

Though her sufferings were protracted, and at times severe, she bore them with resignation and Christian cheerfulness. Some few weeks before her death she seemed for a time anxious to recover and remain with her family, but for a considerable time before the end came, God had mercifully prepared her for it, and she was perfectly resigned to his will—another manifestation of his power and love. She was conscious to the last, and lovingly bade her family and friends farewell. We had the satisfaction of hearing her clear testimony a few hours before the final call, which came early on Tuesday morning, July 12th, in the fiftieth year of her age, she having been born April 6th, 1843.

The church was beautifully decorated at her funeral, which was largely attended, and many were the tokens of loving respect shown by the neighbors, both before and after her departure. Never before did we so fully realize the appropriateness of the words, "Ah, lovely appearance of death," as while gazing on her placid face, "beautiful still in death." As, by her request, we had so often read and discoursed to her from the book of Revelation, we spoke to the large concourse of neighbors and friends at her funeral from Rev. vii. 18-17.

May the bereaved husband and children, all of whom but the two little ones are united with us in church membership, realize much of the same Divine presence that comforted the dear departed one, and made her life radiant with heavenly sunshine, and a benediction to those around her.

JAMES LAWSON.

DANIEL C. TAYLOR,

Eldest son of Hugh and Dorothy Taylor, and brother of Mrs. (Rev.) Jos. Edge, was born in St. Vincent township, October 31st, 1855. The family removed to the township of Holland in the year 1855, where the subject of this memoir resided until his death. He was converted to God at the early age of nine years, under the ministry of Rev. James Baskerville, when he started on a life of progress and usefulness. His manner was quiet and unobtrusive, but his words in private and in public were convincing and strong, and sure to command attention. He was an active and earnest member of our Massie Epworth League of Christian Endeavor, and at one of the meetings gave an address on missions which is remembered as indicating depth of thought and live sympathy in the great cause of the salvation of the world. He held the office of recording steward of Holland Centre Circuit for several years, and resigned a year before his death in order to bring into office one of the younger members of the church. He also held the offices of Sabbath-school superintendent and trustee of the church. He was a good superintendent, and took a real interest in each child. He faithfully studied God's Word that he might know how to practice it; was a good friend to the minister, and an appreciative listener in church. He had the work of God very much at heart, and was judicious and practical and progressive in all the business of the church. He was not one of those who always obstruct and pull back; he did not dwell in the plain of Ono, but was always ready to take hold and help on every good work. He was a liberal giver to the cause of God, and was strictly systematic, not spasmodic in his beneficence. He was much interested in the higher life, and was rapidly advancing in the knowledge of God and in the walk in the Spirit. We miss him very much, and our prayer is that God may inspire the young men of the church to take the place of those who fall in the ranks.

In 1878 he was married to Miss Martha Tindall, of Brant township. God has wonderfully sustained her in her very sad bereavement, and the dear children are following in the footsteps of their father in goodness and service. "Instead of the fathers shall be the children." He had no painful illness, no slow sickness; but was summoned to go hence, without warning, on November 3rd, 1891. "He bade thee suddenly remove to thy complete reward." "Thanks be to God who giveth us the victory." "But now they desire a better country." "Jesus says, 'I am the life.'" "We have a building from God." "Wherefore also we make it our aim, whether at home or absent, to be well pleasing unto him." JOHN PEPPER.

MRS. A. S. VEDEE

Was a native of Napanee, Ont.; but came to British Columbia twenty-two years ago. She was among the first white ladies who made their homes in Chilliwack valley, and, like all pioneers, endured a great many hardships and privations of which more recent settlers know nothing. During her many years of residence in this valley she made to herself a number of friends by her kindly acts and neighborly thoughtfulness. She always had a place at her table, and comfortable lodging for the passing stranger. Her home was always open to the homeless one, and to many a young man has she acted the part of a mother. She was one of the most vigorous, hard-working women we ever met, and many a time after finishing her own work has she gone to the home of a sick neighbor to comfort and help them in the hour of their need. A year ago a cancer developed in her breast which, after much suffering, was removed; but the fell parasite again attacked her—this time internally—and in a short time proved fatal. More than once throughout her illness did she say, "This is hard, but how much harder it would be were it not for the presence of my Saviour." She died trusting in Jesus on July 17th, in the sixty-third year of her age. A large concourse of people followed her remains to the grave in the Oddfellows' cemetery, where all that is mortal is laid at rest. C. M. TATE.

MRS. ISAIAH CLARK,

Whose maiden name was Susan King, was born near Burlington, on November 23rd, 1821; and was married to Isaiah Clark, on May 31st, 1843. She lived near Burlington till about the time of her marriage, after which she and her husband settled in the township of Glanford, where she lived until death removed her from the Church militant to the Church triumphant. Her husband preceded her to the better land about twelve years.

Sister Clark united with the Methodist Church when young, and continued a member until removed by death. The society for many years held class and prayer-meeting in their house in Glanford. She died very suddenly. Early in the morning she spoke to one of the girls, not anticipating anything serious, but in a short time she "was not, for God took her." She died on June 17th, 1892, and was buried at the Whitechurch cemetery, where a sermon was preached from Numbers xxiii. 10, after which an appropriate service conducted by the writer. A very large number of neighbors, friends and relatives followed her remains to their last resting place. She left four sons and four daughters to mourn their loss. She died in the seventy-first year of her age. "Blessed are the dead who die in the Lord." JAS. H. KENNEDY.

I stand in the sunny noon of life. Objects no longer glitter in the dews of morning, neither are yet softened by the shadows of evening. Every spot is seen, every chasm revealed. Climbing the dusty hill, some fair effigies that once stood for human destiny have been broken. Yet enough is left to point distinctly to the glories of that destiny. Always the soul says to us all, "cherish your best hopes as a faith, and abide by them in action. . . . Such shall be the effectual, fervent means of their fulfillment."—Margaret Fuller.

News of the Week.

Hail and snow storms are reported in Northern England. Affairs are at present quiet in Samoa, but an outbreak is feared. The potato rot has been very extensive in fields north of Barrie. Rumors are rife in Montevideo that another revolution is imminent. The village of Kogewong, Manitoulin Island, has been destroyed by fire. The United States Government has recognized the new government of Venezuela. Mexico has been invited to send delegates to the Monetary Conference, and will do so. Hon. Edward Blake will be banquetted by the Reform Club of Liverpool, on November 10th. Dr. LaChapelle, Conservative, was elected by acclamation in Hochelaga, Que., last Friday. The London Economist says that a panic prevails in the Baku, Russia, petroleum market. China is about to send a commission to Russia to negotiate a Russo-Chinese commercial treaty. The gates of lock 4, in the Welland Canal, were carried away on Saturday last by the steamer Arabias. Thomas Neill, convicted in old London of poisoning Matilda Clover, will probably be hanged on November 8th. Serious riots continue in the Island of Crete, owing to the antipathy of the inhabitants to the Turkish troops stationed there. The propeller Canada, built in Hamilton in 1872, was burned at Port Huron last Friday. She was sold last spring to a Sardinian man. The striking miners at Courmaux, France, have agreed to the proposal of their employers to submit their difficulties to arbitration. Dissident Harry Paair, of London, died Wednesday last from the effects of being shot in attempting to arrest John Burke, of Guelph. Several thousand cotton operatives at Heywood, Lancashire, England, have been given notice that their wages will be reduced five per cent. The International Geographical Congress, held in connection with Spain's Columbus Exposition, was opened at Madrid last Wednesday. Through motives of economy Argentina will retain her legations at Washington, Rio de Janeiro, London, Santiago and Montevideo only. The Quebec Provincial Board of Health has instituted proceedings against sixty municipalities out of the 845 in the Province for neglecting to establish Local Boards of Health. London Trade says Tennyson destroyed a mass of his letter and manuscripts a few years ago in a fit of alarm, caused by his reading Froide's "Reminiscences of Thomas Carlyle." A special cable from the Globe's correspondent in London, England, states that the Canadian portrait of Mr. Gladstone for the National Liberal Club will probably be presented at a reception to be held next January. Mr. Morley, Chief Secretary for Ireland, and Mr. Asquith, Home Secretary, have refused to receive a deputation of Dublin Fenianites who desired to urge the Government to grant amnesty to the Irish political prisoners. Columbus day was appropriately celebrated with parades and public exercises at Washington, Philadelphia, Boston, Baltimore, Providence, and in various other cities throughout New England and Atlantic States. The men belonging to the Army Service Corps at Portsmouth, England, who were arrested for participating in a meeting to discuss grievances, have been sentenced to one year's imprisonment and to be ignominiously cashiered. It is estimated that 800,000 bushels of corn have crossed the Texas frontier into Mexico during the past seven days. The shipment during the past four weeks amounted to 8,000,000 bushels. There is still great suffering among the poorer classes.

Chinaware. Using "Elite" Limoges China. "How delicious the flavor of this tea!" "Yes, the tea is not bad; but I drink it only for the delicate feeling imparted to the lips by touching this exquisite china." PANTECHNETHECA Cor. Adelaide and Yonge Streets. LARGEST CHINA STORE IN CANADA.

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Miscellaneous. FOR PURITY AND HEALTHFULNESS Of its components, the celebrated Cook's Friend Baking Powder CANNOT BE SURPASSED. For Intrinsic Value to the Consumer it has NO EQUAL. It is pure as the purest, and better value than the cheapest. Ask your dealer for the COOK'S FRIEND, and take no other, however nearly similar the name may be. The slightest variation is a counterfeit. MCLAREN'S COOK'S FRIEND THE ONLY GENUINE. ASSESSMENT SYSTEM. The Home Life Association of Canada, incorporated by Dominion Government and fully licensed to do business in all parts of Canada, want Agents in all unrepresented districts. Apply to J. G. BOWEN, Chief Agent, 43 Church Street, Toronto.

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Odds and Ends.

Somerby says the Iron Hall is sound. Very true, more sound than substance. Souflair Youth (languidly)—"Do you sing 'Forever and Forever?'" She (practically)—"No, I stop for meals."

"Do not ask a man who is learning to ride a bicycle how he is getting on," says an exchange. A more tender subject is how he is getting off.

Said the lecturer, "The roads up these mountains are too steep and rocky for even a donkey to climb; therefore, I did not attempt the ascent."

The Dear Thing.—Miss Crofut—"This little cup and spoon were given to me on my first birthday." Miss Pusley—"Oh, I must show them to mamma! She has a perfect rage for old silver."

Servant (delivering message)—"Mr. Triplett sends his compliments to Mr. Gazzam, with the request that he shoot his dog, which is a nuisance to the neighborhood." Gazzam—"Give Mr. Gazzam's compliments to Mr. Triplett, and ask him to kindly burn up his daughter's piano."

It Didn't Pay.—Miss Culture—"Mr. Lardy, do you ever write for the magazines now?" Mr. Lardy—"No." Miss Culture—"Why?" Mr. Lardy—"Well, I sold one a story for \$5 eight years ago, and then spent \$33.60 buying the magazine every month before it was published."

Little Elsie's Comment.—"Elsie, who is the youngest of the family, was entertaining me the other day. During the conversation she said, "All the folks who come to our house are so much older than I am." Giving a little sigh, she continued, "There seems to be awfully few people seven years old nowadays."

He Spoke in Haste.—She was a pretty girl, and she blushed a bit as she stepped into the editor's room. "I suppose you don't care for poetry here, do you?" she inquired. "No," said the editor, diplomatically, "I can't say we do." "I guessed as much from the verse you published," she rejoined. And then she was gone.

There was an old lady in New England once who was wont to say that she never felt so happy as when she could sit right down in all her misery and enjoy it. This same lugubrious old lady, when she was told there was no such thing as eternal punishment, no literal hell, expressed her disgust, saying she had hoped for better things.

The barber was addicted to habits of intemperance, so that on this occasion his hand was very unsteady at his work. In shaving the minister, he inflicted a cut sufficiently deep to cover the lower part of his face with blood. The minister turned to the barber, and said, in a tone of solemn severity, "You see, Thomas, what comes of taking too much drink." "Yes, sir," replied Thomas, "it do make the skin very tender."

A humorous story reaches us from Crief, where, on a recent Sabbath evening, the sermon to the local volunteer corps, of which Dr. Henderson was chaplain, was preached in the Free church by Mr. Burford Hooke, of the Memorial Hall. Two Highland worthies coming out of the church were heard to remark that it was a great pity the preacher had been so long south, for he had almost lost his Scotch accent!

TIBED OF HIS TALK. At a recent trial in Scotland a certain lady got into the witness-box to be examined, when the following conversation took place between her and the opposing counsel:

Counsel—"How old are you?" Miss Jane—"Oh, weel, sir, I am an unmarried woman, and dinna think it right to answer that question."

The Judge—"Oh, yes, answer the gentleman. How old are you?" Miss Jane—"Weel-a-weel, I am fifty."

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HOW TO LIVE A CENTURY.

First. Live as much as possible out-of-doors, never letting a day pass without spending at least three or four hours in the open air. Second. Keep all the powers of mind and body occupied in congenial work. The muscles should be developed and the mind kept active. Third. Avoid excesses of all kinds whether of food, drink, or of whatever nature they may be. Be moderate in all things. Fourth. Never despair. Be cheerful at all times. Never give way to anger. Never let the trials of one day pass over to the next. The period from fifty to seventy-five years should not be passed in idleness or abandonment of all work. Here is where a great many men fail—they resign all care of interest in worldly affairs, and rest of body and mind begins. They throw up their business and retire to private life, which, in too many cases, proves to be a suicidal policy. During the next period—the period from seventy-five to one hundred years—while the powers of life are at their lowest ebb, one cannot be too careful about "catching cold." Bronchitis is a most prolific cause of death in the aged. During this last period rest should be in abundance. Anybody who can follow all these directions ought to live to be two hundred years old at least. There is always this comfort, however: If we cannot live up to our ideas always, we can at least try our best to do so, and the steady effort will be bringing us constantly nearer them.—Medical Age.

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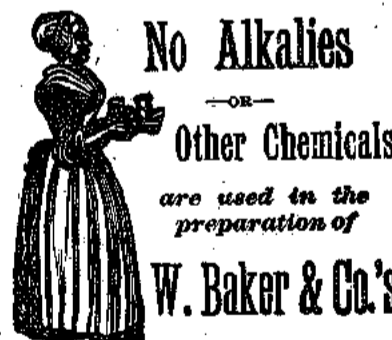
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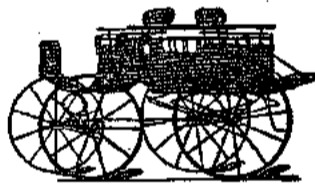
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TO CLEAN MARBLE.—Mix two parts of powdered whiting with one of powdered bluing and half a pound of soft soap, and allow it to come to a boil; while still hot apply with a soft cloth to the stained marble, and allow it to remain there until quite dry; then wash off with hot water and soap in which a little salt of lemon has been dissolved. Dry well with a piece of soft flannel, and your marble will be clean and white as when new.—Ladies' Home Journal.

CRAB APPLE MARMALADE.—After cooking the crab apples for jelly and using the juice, strain the pulp through a hair sieve, and sweeten it with sugar. Boil it down thick, stirring all the time to keep it from burning, and put it up in cans or glasses. It is very good for everyday use.

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QUALITY OF PORK.—A Vermont Experiment Station bulletin is credited with some sensible suggestions on this subject. It says that the market now desires a smaller animal, dressing from one hundred and seventy-five to two hundred and fifty pounds, and containing a mixture of fat and lean through the whole body. To produce such an animal economically it must be grown quickly and fed from the start with foods that will supply in abundance all the necessities for building up bone, muscle, and fat. Skim milk and bran are admirably adapted to supply the first three elements, and even meal is undoubtedly the best single food for forming fat. A mixture of these makes the pig grow and fatten at the same time, and produces a pork of superior quality. It is fine grained, firm, and sweet flavored. The market recognizes this superiority, and is willing to pay extra for it. Were we able to raise a large amount of such pork we could sell it for a cent and a half a pound above the market price.—N. Y. Christian Advocate.

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25. Lectures and Sermons Delivered before the Theological Union of the University of Victoria College (1878-82). By Rev. Messrs. Nelles, Burwash, Dewar, Stafford, Jeffers, Burns, Rose, Williams and McRitchie. Cloth. Retail price, \$1.00. \$0.25
26. Ditto (1882-87). By Rev. Messrs. Jas. Graham, Johnston, Shaw, Parker, Awde, Hunter, Eby, Badgley and Anstiff. Cloth bound. Retail price, \$1.00. \$0.25
27. Among the Forest Trees. By Rev. Joseph H. Ellis. A story which vividly portrays pioneer life in Canada. Such books as this grow in value as advancing time removes us further from those stirring scenes in the early history of Canada. Retail price, \$1.25. \$0.50
28. Witness for Christ. Lectures delivered under the auspices of the Theological Union of Victoria College, March, 1885. By Rev. F. H. Wallace, B.D. Paper cover, 156 pages. Retail price, 20c. \$0.10
29. Exhausted.
30. Sketches from English History. Selected and edited with an Introduction by Arthur M. Wheeler, Professor of History in Yale College. Placed on the C.L.S.O. course of reading for 1888-89. Retail price, \$1.10. \$0.75
31. The Dark Continent. By Henry M. Stanley. A massive volume, filled from cover to cover with daring exploits, exciting adventures, wonderful discoveries and astounding privations. This work contains maps and illustrations. It is nearly nine inches long, six inches wide, and over 2 1/2 inches thick. A thrilling book, full of interest in the reading matter, as well as the illustrations, etc. Original retail price, \$4.75. \$1.25

Methodist Magazine for November.

METHODIST MAGAZINE FOR NOVEMBER.

The contents of this number are of an unusually varied and interesting character. The Editor contributes the first of two handsomely illustrated papers on "The City of the Sultan," describing his recent visit to Constantinople; also a timely paper on "Whittier, his Life and his Work," with portrait and other cuts. A fine criticism on "The Poetry of Whittier," by the late Dr. Nelles, is also given. An exquisitely illustrated article by Dr. Adolphus Sternberg describes the rugged and picturesque passes and Iron Gates of the Lower Danube. Another illustrated article records the heroic experience of Miss Marsden, "a King's Daughter" among the Lapets of Siberia. A portrait and sketch of the late Thomas Cook, founder of the famous tourist agency, by Dr. Watts, of England, is of great interest. A striking story, "The History of a Failure," is a fine bit of literary irony, showing the hollowness and mockery of a secular philosophy, and its powerlessness to sustain the soul in the great sorrows of life, and another installment of Mrs. Barr's Scotch story, "A Conflict with Conscience," is strongly written. The Pan-Frederickian Council and Tennyson's poetry are discussed editorially. Toronto: William Briggs. Price, \$2.00 a year; \$1.00 for six months.

Connexional Notices.

MISSIONARY ANNIVERSARIES. DR. SHAW'S ENGAGEMENTS. Oct. 20—Larkspur. Nov. 4—Thornton. " 20—Orillia. ENGAGEMENTS OF DR. POTTS. GENERAL SECRETARY OF THE EDUCATIONAL SOCIETY. Oct. 23—Kingston. Nov. 6—Toronto, Euclid Avenue and Sherbourne Street. " 13—Aylmer. " 20—Lagersoll, Charles St. and King St. " 27—London, Dundas St. and Queen's Ave. Dec. 1—Tweed. " 4—Guelph. " 11—Toronto, Berkeley St. and Metropolitan St. " 18—Hamilton; Centenary and Wesley. " 25—Toronto.

ST. LAWRENCE CENTRAL CAMP-GROUND. The General Committee of the St. Lawrence Central Camp-ground is hereby earnestly requested to meet in the George Street Methodist church, Brockville, on Friday, October 28th, at 3 p.m., as an emergency has arisen demanding prompt action. The above committee is composed of Trustees and Conference Committees. J. G. Cairns, Chairman of Con. F. H. Stone, Sec. of Con. W. H. Cole, Treas. of Con. Brockville, October 26th, 1892.

CHURCH OPENING—EAST LONDON. The Centennial Methodist church, East London, will be opened (D.V.) on Sunday, October 29th, 1892. A snare of prayer-meeting will be held at 7.30 a.m. by the Christian Endeavor and Epworth Leagues of the city. Sermons will be preached at 11 a.m. and 7 p.m. by Rev. W. B. Parker, D.D., of Barrie, and at 3 p.m. by the Rev. S. G. Stone, D.D., of Meaford. On Monday October 31st, the opening Tea-meeting will be held. Tea served from 8.30 till 9 p.m., after which addresses by Rev. Messrs. Stone, Parker, and London ministers. Music by the church choir and others. Tickets, 50 cents each. Sunday, November 6th, Rev. J. G. Scott, President of the Conference, will preach and dedicate the church at 11 a.m. The pulpit will be occupied again at 3 p.m. by President Scott, and at 7 p.m. by Rev. George Boyd, Chairman of the District. The Sacrament of the Lord's Supper will be administered at the close of the evening service. On Thanksgiving Day Sir Oliver Mowat will lecture at 8 p.m. on "Christianity and Some of Its Evolutions." JOSEPH PHILIP, Pastor. H. J. Jones, Sec. Trustee Board.

MISSIONARY NOTICE. Rev. James Woodsworth will be available for missionary anniversary services in January and February next. Address, Rev. J. Woodsworth, Brandon, Man.

CHURCH DEDICATION. The services in connection with the dedication of the new Methodist church, Stonyville, will be held as follows: Sunday, Nov. 6th, Rev. Dr. Cairns will preach at 10.30 and 7.30, and Rev. Joseph Young, Chairman of the District, at 3.30. Money, the 7th, supper will be served in the basement of the church from 4 to 7 o'clock, after which the chair will be taken by E. J. Davis, M.P.P., and addresses delivered by Revs. Dr. Cairns, E. Roberts, J. Young, L. W. Hill, B.A., G. Brown, and others. The services will be continued on the two following Sundays, Nov. 13th and 20th, when Revs. G. Brown and L. W. Hill, B.A., respectively, will preach. J. W. STEWART.

Special Notice. Ho! Traveller, take BRECHAM'S PILLS with you. DOMINION LINE STEAMSHIPS LIVERPOOL SERVICE. From Liverpool. Steamer From Montreal. Thu., Oct. 14. LALANUS. Wed., Oct. 20. Fri., " 15. OREGON. " " 21. Sat., " 16. VANCOUVER. " " 22. Sun., " 17. TORONTO. " " 23. Mon., " 18. SARNIA. " " 24. Tue., " 19. Passengers embark after 8 o'clock evening previous to sailing date. Saloon staterooms, large and airy. Every attention paid to comfort of passengers. Rates of passage: First cabin, \$40 to \$50; second cabin, \$20; steerage, \$10. Special discount to clergymen and their families. For passage apply to any agent of the company, or to DAVID TORRANCE & CO., General Agents, Montreal.

COLUMBUS NUMBER OF "ONWARD." Four Editions already exhausted — a fifth on the press. 40,000 printed. Let every scholar have one. Price, one cent each in quantities of ten or more. Address, WILLIAM BRIGGS, Methodist Book and Publishing House, Toronto.

Financial.

FIVE PER CENT. GOLD BONDS OF THE EQUITABLE MORTGAGE COMPANY. Assets, June 30, 1892. \$17,191,477.06 Capital Paid in Cash 2,100,000.00 Surplus and Undivided Profits 1,017,569.25 These bonds, besides having the guarantee of the above capital and surplus of over Three Million Dollars, are specially protected by deposit with trustees of collateral liens of equal amount upon real estate, appraised by the valuator of the Equitable Mortgage Co. in each case at over two and a half times the amount of the lien. We offer these bonds for sale in denominations of \$200, \$500 and \$1,000, and recommend them as a safe investment. Call, or send for pamphlet.

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Financial.

TORONTO GENERAL TRUSTS CO. AND SAFE DEPOSIT VAULTS. CORNER YONGE AND COLBOURN STS. Capital, \$1,000,000 Guarantee and Reserve Funds, \$100,000. Hon. EDWARD BLAKE, Q.C., LL.D., President. E. A. MEREDITH, LL.D., Vice-President. JOHN HOSKIN, Q.C., LL.D., Vice-President.

The Company acts as Executor, Administrator, Receiver, Committee, Guardian, Trustee, Assignee, and in other fiduciary capacities, under direct or substitutionary appointment. The Company also acts as Agent for Executors and Trustees, and for the transaction of all financial business; invests money, at best rates, in first mortgage and other securities; issues and countersigns bonds and debentures; collects rents, interest, dividends, etc. It obtains the need of security for Administrators, and relieves individuals from responsibility as well as from onerous duties. The services of Solicitors who bring estates or business to the Company are retained. All business entrusted to the Company will be economically and promptly attended to. J. W. LANGRISH, Manager.

Dry Goods.

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Impartant to Fleeshy People. We have noticed a page article in the Boston Globe on reducing weight at a very small expense. It will pay our readers to send two-cent stamp for a copy to Ames Circulating Library, 10 Hamilton Place, Boston, Mass. CENTRAL CANADA LOAN AND SAVINGS CO. OF ONTARIO. GEO. A. COLE, President. HEAD OFFICE: Cor. King and Victoria Sts., TORONTO. Authorized Capital, \$5,000,000 Subscribed Capital, \$2,000,000 Paid-up Capital, \$500,000 Reserve and Surplus Fund, \$200,000 TOTAL ASSETS, \$1,123,875 DEPOSITS received at current rates of interest, paid or compounded half-yearly. DEBENTURES issued in currency of sterling, payable in Canada or Great Britain. MONEY advanced on Real Estate Mortgages, and Municipal Debentures purchased. FRED. G. COX, Manager. E. B. WOOD, Secretary.

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