

The Christian Guardian

Volume LXVIII. No. 10. TORONTO, WEDNESDAY, MARCH 10, 1897. Whole No. 3514.

Contents.

	Page.
Editorial—Comment; The Globe and License Law; Explained	1, 8
Contributed—Books and Reading; What and How?	2
Class-leader's Column	2
Book Review	2, 3
Woman's Missionary Society	3
Correspondence	3
Epworth League	4
Sunday-school	5
The Christian Life	6
The Family	6, 7
Children's Corner	7
Manitoba and the Northwest	8, 9
Church News	9, 10
Personals	9
The Sermon—The Truth Shall Make You Free, by Rev. W. P. Odell, D.D.	10
Memorial Notices	11
News of the Week	12
Health	14
The Farm	15

requested to do so, and which is now ruining so many young men of the best families in our cities and towns? Municipal councils which for thirty years, have had the power to reduce the number of licenses in any year are now debarred from reducing the number oftener than once in three years. How oddly now it sounds. "We will take no step backward!" Can it be possible our ears deceive us?"

The Rev. G. G. Huxtable writes from Perth: "Would it not be well if all our ministers in Ontario were to call, forthwith, a special meeting of Quarterly and Trustee Boards, to express their disapproval, or rather indignation, at the flagrant breach of faith on the part of our Provincial Government in this miserable retrograde license bill?"

Not Guesses Nor Fables.

"For we did not follow cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased; and this voice we ourselves heard come out of heaven, when we were with him in the holy mount. And we have the word of prophecy made more sure; wherunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost."—2 Peter i. 16-21.

Dr. Burwash, in the March number of The Methodist Magazine and Review, gives us an excellent criticism of Dr. Goldwin Smith's "Guesses at the Riddle of Existence." On page two of this number of The Guardian Dr. G. C. Workman makes plain the weaknesses of Dr. Smith's work as a religious leader or a Bible student. While Dr. Workman shows the misleading and unsatisfactory nature of this new book, Dr. Burwash shows its philosophical foundations to be unsound, as well as its methods, misleading. We purpose to reprint Dr. Burwash's article, and give herewith the introductory paragraph, which is complete in itself:

This is the saddest book that we have read for many a year. It is written with all that purity, elegance and strength of English diction of which the author is, perhaps, our greatest living master. It reflects the rich stores of learning of a man who has intermeddled with all knowledge. It even affords glimpses of those noble traits of character, those deeper human sympathies, and that strong moral nature, which have made the author as much beloved for his purity of life, and for his charity and goodness of heart, as he is admired for his rare intellectual gifts. Nay, more, we seem to discern, even in this book, the presence of a reverent religious spirit hiding the tears with which it cries for a faith which it has not been able to find. Like

"An infant crying in the night,
An infant crying for the light,
And with no language but a cry."

But while we thus recognize the tender spirit of a son who is compelled to bring a grievous charge before the bar of justice against a beloved parent, we must at once recognize the fact that here is an arraignment at the bar of reason of the old faith of Christianity, an arraignment condensed into a very short brief, but as relentless in its spirit as Gregg's Creeds of Christendom, and almost as wide in its scope as "Supernatural Religion." This very relentlessness exhibits the strong moral spirit of the author. He is seeking after truth by the light of reason along a logical pathway, and it is his duty to follow the path to the end, regardless of consequences. But a practical man can scarcely forbear asking "Cui Bono?" The author's answer is this: "The spirit in which these pages are penned is not that of agnosticism, if agnosticism imports despair of spiritual truth, but that of free and hopeful in-

quiry, the way for which it is necessary to clear by removing the wreck of that upon which we can find our faith no more."

But if the old ship, in which the Christian world has thus far sailed has been wrecked, and we are like stranded mariners on an unknown shore, it would be the most foolish of all policies to burn the old ship. Even if we must build anew from the very keel, the old materials may be of inestimable value for our purpose. If there is anything of which this book convinces us it is that apart from what is in the old ship we are almost absolutely destitute of materials for building a new faith, or even for the construction of a raft on which to float the precious cargo of morality which Dr. Smith is as anxious to save as ourselves. We cannot but remember the parable of the great Master, who says to the servants who would at once rush into the field to uproot the tares, "Not so, lest while ye gather up the tares ye root up also the wheat with them."

Province of Ontario.

The report of the Committee on Temperance at the last General Conference made hopeful reference to the Province of Ontario, which provides interesting reading in view of the proposed new license bill.

"Never before in the Province of Ontario were the indications so hopeful; never was the church so earnest and influential; and such is the strength of public sentiment that, in the last two sessions of the Legislature, both political parties engaged in fierce contest for the advantage of being recognized by the temperance electors as the one from which the most beneficial legislation might be expected. From the one side of the House came what is commonly known as the Marter Bill, which proposed the prevention of the retail sale of intoxicating drinks in the Province; while from the Government side was granted the Plebiscite Act, and upon its adoption by the people the promise of the Premier, Sir Oliver Mowat, to introduce into the House a prohibitory law if the courts should decide that such was intra vires of provincial legislation, and, in the event of a contrary decision, he would introduce the utmost measure of restriction in the interest of the temperance cause. We are, of course, aware that it is no part of our duty to determine between the respective claims of these parties; but this fact we desire to specially emphasize, that while a number of our representatives were prompted by no other motive than a desire for the public interest the increased concern manifested is mainly attributable to the conviction of the members that temperance men have come at last to mean what they say, and have determined to vote as they pray."

The leaders of the Government and Opposition, and the members of Parliament are not rudely tumbling over each other just now in order to be first and foremost in effective temperance legislation. Since the report above quoted was made, the High Courts have decided that the Province cannot prohibit the liquor traffic. In consequence, Sir Oliver Mowat's pledge becomes partially inoperative. Premier Hardy's pledge takes its place, and it is to go as far forward and as rapidly forward as public opinion will allow, and provincial jurisdiction warrant. Now for fulfilment.

The Globe.

Since our editorial on the eighth page was written, The Globe has another editorial, on "The License Bill," which we have just time to notice briefly. The second editorial is no improvement on the first. It seeks to weaken every peg that has been driven. Sir Oliver Mowat's pledge is made inapplicable because the courts decided against Provincial Prohibition. Premier Hardy's pledge is made to turn on the phrase "as public sentiment will warrant," and we are left at sea with no solid ground as far as that pledge is concerned. The plebiscite majority was a majority for Prohibition, and therefore has no application to restriction under license. Thus the foundation stones of our temperance structure which should have been laid in well-tempered mortar, and remained solid for

building purposes, are presented by The Globe as laid in grease, so that for practical purposes we have no foundation. This is the tenor of the second editorial.

The following is the official interpretation of the meaning of a plebiscite vote: "Electors in voting 'yes' on this question will be considered as expressing an opinion in favor of Prohibition to the extent to which the Legislature of this Province or the Parliament of Canada has jurisdiction, as may be determined by the court of final resort." Common sense will interpret an affirmative vote as a vote in favor of Prohibition or an aggressive approach to Prohibition, whatever The Globe may make of it. Those who read the editorial will find the Government pledges and popular vote all slipping. As though it was not enough to disappoint us and make us sad by explaining away everything, The Globe proceeds to frighten us. It brings out a scarecrow. Here it is verbatim: "Those of us who have less faith in the utility of laws which are not supported by an almost solid public opinion are convinced that if a Provincial law were passed providing for the closing of bars at seven o'clock at night, while the distilleries and breweries were still turning out their products by the thousands of gallons, all the King's horses and all the King's men could not suppress the dives and shebeens that would spring into existence as a consequence."

Dives and shebeens! We have seen that scarecrow before. Why not repeal Saturday closing at 7 p.m. for fear of dives and shebeens? The best thing that can happen to a bad law is to have it vigorously enforced, for then it is likely to be repealed, and the community will be cured of its folly in enacting such a law. The best thing that can happen to a good law is to have it vigorously enforced, for then the community will tone up to its standard, and discern the benefits of its enforcement. The laws and statutes of the country should not be discussed, as though their enforcement depended on the people, and not on the law and police officers of the crown: Public opinion has its relation to law enforcement, and in our judgment public opinion will support and do its part to enforce early closing.

As we understand it, The Globe is confusedly wrong in its view of municipal power. Here is the paragraph:

"When the Provincial law fixes a ratio and hours for closing it merely fixes a maximum. The municipalities are still left masters of the situation. They cannot issue more licenses than that provided by law, nor can they allow bars to remain open later than the statutory hour. But they have full powers to appoint an earlier hour for closing, and to cut down the licenses even to two if they so choose. Municipal councils are elected every year, and must be responsive to public opinion, and wherever temperance sentiment is in advance of the Government these bodies have full power to give it effect, and as a matter of fact have in many cases given it effect in still further restricting the number of licenses issued. There is nothing to prevent the council of any municipality fixing seven o'clock as the hour for closing, and if public sentiment is strong enough to give that moral support that would be requisite to make such a regulation efficacious, it is surely strong enough to make itself felt on a body that is elected every year."

The municipal councils have been masters of the situation as regards the number of licenses, but they have no power at all in the matter of hours of closing bar-rooms. The municipal councils under the new bill will have less power over the number of licenses, and no power is granted to them over hours of closing. In London, Ont., a few years ago, the electors at the municipal elections voted strongly for closing at 9 p.m. The council favored early closing. All this expression of public opinion had no legal and binding force. The Board of License Commissioners had it completely in their hands. They fixed 10 p.m., which stood for some time, but on the eve of a local election, made it 11 p.m. The strongest objection we have to the present bill is that it does not strengthen, develop and increase the power of local self-government. Instead of strengthening and increasing such power, it weakens it at points, where it has existed and been exercised for forty years.



IMPORTANT.

To Unrenewed Subscribers.

Notices have been sent to individual subscribers who have not renewed.

The paper has been continued to these unrenewed subscribers for over two months, with the expectation and hope of renewal.

This is the last issue that we can afford to send.

Here are a few considerations for subscribers who have not renewed. We value your subscription, and are reasonably patient in waiting for it when we supply the paper for two months, January and February, awaiting your renewal. The publisher is at great expense for every weekly issue. The paper you receive costs more than you pay for it. Remember that the printers, presses and type-setting machines are all at work for you. Remember that the Editor and the assisting staff are working for you.

One dollar cannot find a better investment in your interest or in the interest of your children and household. While the secular paper is dealing with commerce, industry, politics, and the like, The Christian Guardian will deal with the interpretation and application of Scripture, with the responsibilities and joys of Christian life and service, and with the privilege of the sinner to be pardoned, renewed, saved, made useful and glorified in Christ-likeness.

Our Ministers.

Dr. J. S. Ross, of Brantford, has one minutely into the city and county statistics of Ontario to show the inadequate nature of the new license bill. On its general features he says: "I have just read the new bill containing proposed amendments to the present license law, and a more inconsequential piece of legislation it would be difficult to discover. After 82,000 majority for Prohibition, and the pledge of two Premiers to give all the Prohibition possible, it would pass the wit of man to do less, if anything were to be done at all. Of twenty-three reasonable requests by the Dominion Alliance, in convention assembled, only two have been granted, one outright, and the other, re saloons, only partially. Who could have believed that a Government so committed as this is, to give all the Prohibition within its power has not a line directed against the great evils of club selling, though urgently

Contributed

BOOKS AND READING—WHAT AND HOW?

A Paper read before the Epworth League of St. Paul Street Church, St. Catharines, by W. G. CHACK.

It is admitted by all that the subject which demands our attention this evening is one of vast importance, partly on account of the beneficial influences arising from the perusal of a book, and partly on account of the non-beneficial—yes, injurious—influences consequent therefrom. When we think of the fact that this century of all centuries, this decade of all decades, this year of all years, is a period, during which people of all countries, of all creeds and races, look to the printed material at hand for education or for amusement, we cannot but see the immense influence within the power of the authors whose works are read; and the related thought follows of the influences which all Christian societies—churches, Leagues, Sunday-schools, reading classes, should wield concerning this matter, over those who are connected, intimately or remotely, with them.

These influences should ever be in the direction of the elevation of mankind, in general, because in particular, along both intellectual and moral lines. Our church magazines, Sunday-school papers and Christian Endeavor periodicals should all present to their readers matter of unalloyed beneficial qualities.

But we cannot expect to find in the connexion and religious literature any considerable supply of reading material, nor would we wish our reading to be so limited.

WHAT SHALL WE READ?

In order to answer this question which arises for all we may consider the ends to be served by reading—bare information, intellectual improvement or entertainment.

The student in search of information will acquaint himself with the whereabouts of the sources of the knowledge required. The reader whose aim is intellectual development, or the one who looks for mind-relaxing entertainment, will find the world before him. It is obviously with the latter two representatives of large and constantly growing classes that our thoughts must be to-night.

To all three classes can be said—read the Bible, study the Bible carefully, whether in search of intellectual elevation or of entertainment. Paul said to Timothy (2 Tim. iii. 14): "But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and also, that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through the faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Beside the Bible there are vast quantities of literary matter of all kinds; with this we must use judicious care at all times, so that we may obtain what will in any way be of benefit, and rigidly exclude all else. By this I do not mean to encourage what some would consider pure utilitarianism, relative to its enabling us to turn it to some material profit. All that is of benefit, which either serves directly some practical end, or—and this is by far its higher usefulness—which leaves on our minds such an influence as will elevate or broaden them in either an intellectual, moral or spiritual way; which will strengthen the intellectual faculties, perception, reason or imagination; or will develop and direct the will-power, elevate the emotional, or deepen the spiritual nature.

A reader's first duty in selecting reading matter is to scan critically the work in hand, and either read it for its evident value, or avoid the perusal of it on account of its evident worthlessness. Now, a book written expressly for the purpose of entertainment is not a worthless one because it may not be instructive or elevating. If it provides innocent diversion it fully serves its purpose in giving mental relaxation. But a book that is written professedly for entertainment, and shows in its contents the slightest trace of ideas loose or contravening the writer's tenets of morality, is just as dangerous as, and perhaps more so than a book distinctly immoral. The world over it is the insidious form of evil or of laxness that is attractive, and not the form glaringly bold or distinctly discernible. The steps from the right are short, not long.

In regard to the classification of literature into biography, poetry, history, travel, fiction, etc., all are valuable in the cultivation of the mind, and for the education and entertainment of the reader. But the discussion of reading is not solely a discussion of books. A vast mass of reading matter is available in the shape of newspapers and magazines. The avowed object of the former is the distribution of knowledge of current events, and of the material world around us; that of the latter is to furnish either a scientific and critical study of the same, or to provide entertainment for spare hours.

The newspaper should not be made an object of minute study because it often errs either in fact or in conclusions, deduced as the latter are from too limited a basis in fact. It should be examined regularly by all for the purpose of keeping in contact with the world at large, as well as for the purpose of becoming acquainted with the facts of local interest.

Perhaps I might say in this connection that that is not a newspaper in the true sense of the word, which has its columns filled with reports of prize-fights, or gambling sports, or of blood-curdling tragedies; these latter often taking place in the most lawless and brutal classes, and being reported merely for the sake of sensation,

a very low ideal in itself. A proper movement is on foot in the United States in the shape of a bill aiming at the refusal of the use of the mails to any paper reporting as news of the day the details of a suicide.

HOW SHALL WE READ?

That depends on what you read, and why you read. If you read for information, books of facts, do it economically, and with common sense—omit the unnecessary altogether; select the kernels of the remainder; criticize, classify, relate and digest these as you read.

If you read for entertainment, do it with that end in mind; do not allow an author to palm off upon you general information, didactics or personal opinions while he entertains you. If you read poetry, which contains amazing beauties, have an eye open for those beauties; make it a point to memorize any especially beautiful passage, keeping in mind the fact that poets are inspired, not made, either by themselves or by teachers. These passages sometimes contain gems, prove valuable in conversation, in private thought; serve as mental pictures delighting the mind not by newness, but by wholeness, by aptness, by beauty of conception and expression.

Read critically. Do not take for Gospel truth everything that is printed, either in a newspaper or even in a book of history. Both editors and historians may err in their views of the relative weight of things and facts, to say nothing of their power of making use of inaccuracies. Hold yourselves open to conviction, but do not be convinced too readily. If some one gives you a plausible argument to prove that the earth is flat, do not accept it because you can see no flaw in the view expressed. Keep your eyes and ears ready to provide you with counter arguments. Likewise, in reading, be ready to reason coolly with the author, and do not allow him to convince you too easily, nor yet be so obstinate that an ocean of sound argument would not overwhelm your preconceived notions. Read with justice as you act with justice.

In all reading observe first the value of what you read and its relation to yourself and to your life and circumstances; and at the same time use your material as material, and let not your mind be plastic, but rather let it be honest, firm, yet open.

Class-Leaders.

THE CLASS-MEETING.

BY "69."

(Continued.)

It was decided before the close of the meeting on Friday night, that the next meeting should be held at Judge Lowe's residence on the following Thursday evening. It was decided, also, in deference to Mr. Digmire's opinion, that no invitation be given to any other persons to attend, unless they should first express a wish to do so.

The meeting broke up with the pleasing conviction that a more profitable hour could not have been spent anywhere. Somewhat of a reticence was visible in Mr. Grant. It may have arisen from his surprise at the character of the meeting; or, it may have been that his scientific studies had tended to lessen his susceptibility to those forms of thought and feeling which cannot be subjected to analysis by crucible or scope. He was very emphatic, however, in his testimony to the value of the gathering, and had signified his purpose to be one of the number for next Thursday evening.

On the morning of Thursday, a messenger called at the parsonage to give an invitation to Mr. and Mrs. Jacques to take dinner at Judge Lowe's at 5.30 p.m., and remain for the evening. It had been arranged by Mrs. Lowe that the minister's wife should come and keep her company while the gentlemen held their session in the library. The invitation was accepted. Mr. and Mrs. Jacques were at the Judge's door at 5.30, and before long were sitting at the dinner-table with the Judge and Mrs. Lowe, and their two daughters, aged fifteen and eighteen respectively.

After the usual conventional topics had been discussed by the whole company, the Judge remarked to Mr. Jacques: "That was a fine meeting we had at your house last week, pastor."

Mr. Jacques smiled and said: "I was delighted with it. Really, Judge, I was entertaining myself part of the time, thinking how suddenly you and Bro. Digmire had become enthusiastic class-meeting Methodists."

"Now, do not say that to Digmire, or you will frighten him. He is so dreadfully afraid of formalism, he ought to be a ghost, so as to quiet his fear of hypocrisy. He is a fine spirit though—a genuine good fellow," said the Judge.

"The more I see of him, the more I like him," the minister added, "and it is a great pity I have not seen more of him as I now do. I have been two years bowing and shaking hands, and formally calling, since I came among you, but what use is there in it? Tell me, Judge, when? where? how? can we Christians ever meet and talk together over our real experiences of the truth of Christianity? Digmire stirred me thoroughly the other night over his comparisons between a public meeting and a private one in their effects over the human spirit."

"I think that would be the evening he was with you alone," said the Judge.

"Yes, it was. He seems very sensitive about any one being asked to come to our gathering, because he thinks that it will obligate us leaving the sphere of our study and testimony to accommodate the presence of a visitor or a friend. He seems to mean progress. He wants to 'leave first principles,' and 'go on to perfection.' I wish there were more like him."

No sooner had Mr. Jacques finished these words than the Judge replied: "There are more like him, and plenty of them, too. What makes you think otherwise?"

"My ignorance—certainly! Nothing else could do it. But how am I to know who they are, and how they are going to see and hear and know one another?" responded Mr. Jacques.

"Well, the very way we are going at it. We have struck the right course, and a revelation will come out of it. Take a little dessert, and we will go into the higher things by-and-by with as much zest, and more than we have given to this supper—to look at your plate."

The Judge stopped the conversation at this point. He had begun it and felt it better that it should discontinue here.

A few pleasantries intervened between this and the end of the meal, and the family prayer followed with fervency, and the company retired to the sitting-room.

About eight o'clock Professor Grant arrived, and was soon followed by Mr. Digmire and Osborne. The Judge met them in the hall and escorted them to the library. Mr. Jacques was comfortably seated by the grate fireside, wondering what turn things would take at the meeting to-night.

After a few moments of greetings, Judge Lowe spoke out and said: "Now, Bro. Digmire, we are ready for you to go on with the business of the meeting."

"Well, but—surely you don't look to me to conduct the meeting every time, do you?" was Digmire's response.

"There could be nothing better," said Mr. Jacques; "and if it is understood that we are to continue meeting, and this work is to develop along proper lines, it is well that some one be in charge. There will be no objection to the lead being delegated to other members of the—"; he was going to say "class," but remembering the Judge's remark about frightening Digmire, he said, "of the circle."

"I think our numbers will certainly grow," said Mr. Grant. "I was strongly tempted to bring my friend Sangster along with me to-night. But I remember there was a desire expressed that we do not flood our fellowship with uncongenial minds, and so I thought, perhaps, I would be a little previous—as they say—if I ventured to bring in a stranger so soon. I think, however, it is not quite Christian to want to keep all our good to ourselves, is it?"

Digmire looked confused. He changed his facial expression several times during the conversation. There was struggle of some sort within. When he spoke, it was calmly and nobly. He said: "My friends, it is the first thing with me in this circle—as Bro. Jacques calls it—to hide nothing from my fellows that belongs to the work of grace in my heart. If this fellowship is not for honest, open communion upon the soul's life, and the relation of Jesus Christ to the personal human perfection of character; and if we are not one in that purpose, and end, and ready to lay all our problems of inner life open for mutual edification and comfort, I do not know what the business of the meeting is. If I am called in any sense as a member hereof to act in the capacity of a conductor, I should announce that as the first, second and third order of business in the hour we are together. Am I right?"

"You are all right, Digmire. Just go on with things on that line. I have been accustomed to your presidency for years, and it is safe. You always know how to let men have their own way of thinking so long as they stick to business."

It was the Judge who spoke thus. He knew that Mr. Digmire was very sincere in whatever he undertook, and that he was a capital judge of human nature, too. In fact, he had always been an ideal man to the Judge.

"Mr. Jacques, will you please lead us in our prayers to-night," said Mr. Digmire, as he assumed the trust with no more words.

The pastor prayed. He was conscious that it was no formal prayer. It dare not be. He must needs examine his own heart, that it beat truly with his lips as he worded the wants of that company so few in numbers, yet so full of high interest and purity of spirit.

After prayer, the leader said: "Now, I hope there will be perfect freedom of speech. We have asked divine help to a noble end. We seek to know the will of God for man on earth; and we intend to do it as we know it, so the world may see what are men of God through Jesus Christ. We are found in all forms of lawful pursuit. We are, therefore, partial in our knowledge of things; and all need the help of all the rest. Let us give and take freely and heartily. God knows I have much to learn, and so has each of us. I shall learn from you, and, to some extent, you will learn from me. I shall, therefore, feel obligated to come with the product of a week's dealings with God and men, and exchange the same with you. I trust you will feel similarly obligated, and then we shall be that far of one mind and heart. This must, I think, be a first principle of our fellowship, as it is of all fellowships."

This was Mr. Digmire's acceptance of a class which became a power in the community for exalted religious life among the very leaders of society, as the sequel will show. From this time the class was known as "Digmire's Class."

(To be continued.)

Jesus never numbered converts, because he knew what was in man. He sifted them as one winnoweth the wheat from the chaff. Spiritual statistics are unknown in the Gospels; they came in with St. Peter in the pardonable intoxication of success; they have since grown to be a mania. As the church coarsens she estimates salvation by quantity—how many souls are saved; Jesus was concerned with quality—after what fashion they were saved. His mission was to bring humanity to perfection.—Jan Maclaren.

Book Review

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

—GUESSES AT THE RIDDLE OF EXISTENCE, and other Essays on Kindred Subjects. By Goldwin Smith, D.C.L. New York: The MacMillan Company. Toronto: The Copp Clark Company. Price, \$1.25.

This is Dr. Smith's latest volume of essays. It is composed of five papers, three of which have appeared before, two in The North American Review, one in The Forum. These essays are brilliant in execution, unsettling in tendency, and destructive in aim. They show reading rather than learning, and are characterized by critical acumen rather than by scholarship. So far as the subject-matter is concerned, the book expresses no new ideas, and contains no new facts. It simply presents in an attractive form the ideas and facts that have been presented in one form or another, by one prejudiced writer after another, for a quarter of a century. The attitude of the writer is that of an agnostic, and his method is that of a dialectician; but in each essay he deliberately preaches a gospel of doubt.

In the first essay, which gives the title to his book, the author offers no solution of the problem of existence, but attacks the theories propounded by Drummond, Kidd and Balfour. In the second essay, he arraigns the Old Testament, or rather an obsolete theory of the Old Testament, and uses the results of criticism to overthrow what are but the misconceptions of traditionalism. In the third essay, he deals with the question of an after-life, and reaches the conclusion that, "if death ends all alike for the righteous and for the unrighteous the Power which rules the universe cannot be just in any sense of the word which we can understand." In the fourth essay, he discusses the miraculous element in Christianity, and asserts that "miraculous Christianity involves anti-scientific ideas of the world." In the fifth essay, he examines the basis of ethics, apart from theism, and admits not only that the leap from theism to agnosticism may prove "morally fatal," but also that the withdrawal of belief in a Supreme Being would create "a moral interregnum."

On literary and historical questions Dr. Smith is an authority, but on Biblical and critical questions he is not. In matters of religion and theology, indeed, he is a very unsafe guide. His "Guesses" contribute little or nothing toward the solution of the problems of which his essays treat. In his essay on "The Riddle of Existence," he utterly ignores the spiritual theory of life, and all through the volume he proceeds on false assumptions. He also makes assertions and draws inferences that are quite unwarrantable. For instance, he says in his preface that theologians who are liberal and open-minded "have given up the authenticity and authority of Genesis." "With these," he adds, "they must apparently give up the Fall, the Redemption, and the Incarnation."

This assertion is as untrue as the inference is illogical, although the author makes the same insinuation several times. The best Biblical scholars have not given up the authenticity and authority of Genesis. On the contrary, after making the fullest allowance for tropical language, as well as for traditional elements, they still regard the vital portions of the book as dealing with matters of fact; and, for the purposes for which the book was specially designed, they still regard it as having all the authority it ever had. But even though theologians did give up the authenticity and authority of Genesis, they would not be compelled to give up either the Fall, the Redemption, or the Incarnation. The story of the fall of Adam, whether taken as history or as allegory, is based upon a fact as universal as the race, a fact to which the common conscience of mankind bears witness. With the entrance of sin as a moral fact into human nature, the apostle Paul connects the doctrine of the Atonement; and so long as men feel themselves to be sinners, and come to God for forgiveness, so long they will "be justified freely by his grace through the redemption that is in Christ Jesus." As the literary character of the book of Genesis does not affect the fact of divine redemption for mankind in Christ, so it does not affect either the purpose or the meaning of the incarnation of Christ. Irrespective altogether of the authenticity and authority of Genesis, God dwelt in Christ as the Scriptures teach; and whether the book is authentic or authoritative, God reconciles men to himself in Christ as the apostle declares.

These essays are the outcome of distorted views of the Bible. The author disbelieves in the Bible as a supernatural revelation, though he allows that the Scriptures may, so far as they are good, be a manifestation of the Divine. In consequence of its negative conclusions, as well as its agnostic spirit, the discussion is a comparatively unproductive one. It will be interesting chiefly to those who are of the same mind as the author. Most men want constructive teaching, as well as positive preaching. Believers in a Supreme Being, who holds moral relations with mankind, will still regard the world as governed by a divine Intelligence, the Bible as dominated by a divine spirit, the church as instituted by a divine inspiration, Christianity as founded by a divine teacher, and morality as based on a divine voice within the soul.

It seems a matter for regret that Dr. Smith should hold such distorted views of the Bible; it seems a matter for more regret that he should write such misleading essays on Biblical sub-

But, though written to the prejudice of raptures, the cause of truth will not be by his book. The unreflecting reader is disturbed by some of its objections, but the reader is familiar with all of them, and the answer to them in every case, who have an intelligent appreciation of the Gospel of faith will not accept this Gospel of doubt. A comparison of the two can convince them that the old is better than the new. And those who rightly understand the Biblical account of man's origin, his destiny, will never be tempted to expect it for Dr. Smith's vague "Guesses at the Middle of Existence."

G. C. WORKMAN.

MARRIAGE CHIMES FOR TRUE LOVERS. Edited by M. C. Hazard, Ph.D. Price, \$1.50.

is a collection of some of the finest in our language upon Love, Marriage and Sentiment, pathos and life-long devotion pressed in the words of some of the greatest poets. The binding is white, wedding bells embossed, and a spray of blossoms tied with a lover's knot out in gold upon the cover. In appearance, look is dainty and artistic, and in every detail adapted to the purpose for which it is designed. Congregational Sunday-school and Young Men's Society, Boston and Chicago.

WINNING THE SHEAVES. By Rev. W. L. Fee, D.D. Cincinnati: Cranston & Price, \$1.50.

is an autobiography of one of the most remarkable ministerial characters of the M. E. Church, Cincinnati Conference. It is a work of genius, abounding with historical facts, incidents, great revivals and wonderful conversions, and cannot fail to be an inspiration to every devoted, faithful young minister of the Gospel, who seeks for example and encouragement in the Master's work. Dr. Fee spent fifty years in the active ministry, and never labored at revivals on any charge, some of them mighty in their sweep and power. Though of only mediocre ability, yet by his constant life and energetic efforts, his success most marvellous in soul-winning and up-building. As Bishop Foster says in his introduction: "It is a remarkable book. But do not take it up will lay it down until it has reached the finish. It cannot fail to be of use to all, but of special profit, and inspiration to brother ministers." The daily papers of the week reported the sudden death of Mrs. Fee's beloved wife, at Felicity, O., who was as kind and useful an evangelist as himself. "Our young men I would say, buy this book and read it. It will most assuredly arouse a zeal in your soul." W. H. B.

CIVIL LAW AND CIVIL LAW PARTS OF THE SAME THING. By Eli F. Ritter. New York: Methodist Book Concern. Price, 90 cents. is a work of great merit. One reads only three chapters before suspecting that the book is to promote the cause of temperance, and while the object of the author is more and more comprehensive than the temperance question, yet the climax of the treatise is reached while dealing with that subject. The author is a lawyer of wide reading and keen observation, and gives a most interesting and accurate account of how the civil law of all the nations grows, and how it of late follows closely in the wake of the movement of public morality, and shows that is needed in the causes of reform is much changes in the law as the educational enlightenment of the public, and as advances, the law also advances of itself to the demands of the public. Both minister and layman will enjoy this book.

FRANK DENTON.

GREEK-ENGLISH LEXICON TO THE TESTAMENT. Revised and Enlarged. By S. Sheldon Green, M.A. Price, \$5 cents. size of this volume precludes the possibility of its being a critical lexicon even in the sphere of New Testament Greek. It does not claim to be such. Nevertheless it is a little giant in its way. Accompanied by interlinear Greek-English Testament, it enables a careful student, with very few acquisitions in Greek, to study the new Testament with much additional perspicacity and ease. He would frequently be "stung by the end of a sudden thought," and become more enthusiastic and assured in his reading of the English text. Those who want a critical treatment must look elsewhere, but this book may help the busy pastor to many a perplexity. S. D. CHOWN.

MARCH MAGAZINES.

Arena, of Boston, has recently made important changes. New editors have appointed, owing to the continued illness of the former editor, Mr. Flower, and the editor of the magazine has been altered to Dr. John Clark Ridpath and Helen M. M. Russell, both well-known writers, are now editors, and we are assured that the magazine is not being handed over to the competition, but that it will continue, as before, the medium of the best and most timely thought of the day. The current issue fully justifies its claim to that position. It will not allow of more than mere extracts of a few articles. Dr. Ridpath has an interesting paper of historic and philosophic interest, "Democracy—its Origins and Prospects." The Development of American Cities, by Hon. Josiah Quincy, mayor of Boston; The Relation of Biology to Philosophy, by LeComte, LL.D., of the University of California; Mr. J. W. Russell, of New York,

late assistant-editor of The Christian Guardian, has an admirable character-sketch of Hon. Wilfrid Laurier, Premier of Canada; Compulsory arbitration is the title of a paper on strikes, by Prof. Frank Parsons; Prof. Wilder, of Cornell University, has a striking article on Brains for the Young, and Camille Flammarion, the celebrated French scientist, contributes under the title The Unknown: Provision of the Future.

The Canadian Magazine.—The special features of the current number are: Contributions by Hon. J. W. Longley, Prof. Clark, Prof. Hungerford, David Christie Murray, Prof. DeMille on Canadian Poetry—A Word in Vindication; T. G. Marquis on Mr. Roberts' latest book, and Rev. J. O. Miller on Kipling's Seven Seas. There are illustrated stories by Macdonald Oxley and Kathleen Sullivan, and a New Brunswick Moose Story, by W. C. Gaynor.

The Forum.—The March number (beginning Vol. XXIII) contains a dozen timely and unusually important articles. The Arbitration Treaty is discussed by two competent authorities—the Hon. Frederick R. Coudert, the eminent international lawyer and ex-member of the Behring Sea Arbitration Commission, and Theodore S. Woolsey, Professor of International Law at Yale. Other articles in the list are: Recent Triumphs in Medicine and Surgery, by Dr. Geo. F. Shrady, editor of The Medical Record; Mr. Cleveland and the Senate, by James Schouler; New Letters of Edward Gibbon, by Frederic Harrison; What are Normal Times? by E. V. Smalley; Is England's Industrial Supremacy a Myth? by S. N. D. North.

The Homiletic Review.—In the Review Section that most brilliant and eloquent of London preachers and writers, Joseph Parker, writes on "The Reconstructed Pulpit," presenting some very striking thoughts for the preacher. Professor Sayce, of Oxford, the best known archeologist of the day, sends from Cairo, Egypt, his views of "Palestine in the Time of Abraham, as Seen in the Light of Archeology." Professor G. Frederick Wright, of Oberlin, editor of The Bibliotheca Sacra, descends on "The Harmony of Science and Revelation" with an insight begotten of knowledge of both science and theology, and illuminated by rich Christian experience; and Professor J. F. McCurdy, of Toronto University, the distinguished Assyriologist, continues his "Light on Scriptural Texts from Recent Discoveries" by illustrating from archeology "The Decline of Assyria."

The Review of Reviews.—An Englishman's study of the longest reign in British history is contributed to The Review of Reviews in this diamond jubilee year of Queen Victoria's rule, by Mr. W. T. Stead, who traces the growth of imperial dominion, and the influence of the royal family from the point of view of the typical British subject. The article is illustrated with a large number of portraits of the Queen and of members of her family circle. Many of these portraits are rare, and are now published for the first time in America.

Popular Science News for March is received, and is full of interesting material in brief form relating to recent inventions, nature, electricity, chemistry, medicine and hygiene. Some of the articles are: "Color Theories, Forest and Climate, Utility of the Thought Oscillation, Antiquity of the Red Man, Why is the Negro Black? The Plague in India, Why Old Age Kills."

Popular Science Monthly.—President David Starr Jordan contributes an article on "The Stability of Truth," in which he opposes the contention of Salisbury, Balfour, and Haeckel that "belief" may rest on foundations unknown to "knowledge," and so resting may furnish additions and revisions to science. Under the title "A Year of the X-Rays," Prof. D. W. Hering tells in what directions progress has been made upon Rontgen's famous discovery. Continuing his series on the Racial Geography of Europe, Prof. William Z. Ripley discusses "The Shape of the Head as a Racial Trait," showing with the aid of maps how the "long-headed" and "short-headed" peoples are distributed.

Methodist Magazine and Review.—An article which will attract much attention in this number is Chancellor Burwash's long and strong review of Dr. Goldwin Smith's "Guesses at the Riddle of Existence." This Dr. Burwash describes as "the saddest book he has read for many a year." "The Unspeakable Turk," with numerous full-page illustrations, is a tremendous indictment of the Great Assassin on the Bosphorus. "Around the World with the Union Jack" describes, with numerous engravings of its picturesque scenery and tattooed people, the Great Britain of the Southern Seas—New Zealand, with the sister colony of Tasmania. "The Blind and their Achievements" is a remarkable record, by the Rev. J. S. Seymour. Dr. Wilfred Grenfell describes that little-known dependency of Canada, Labrador, and its medical missions. The science paper is one of special interest by Thomas Lindsay on "The Correct Standard Time," how it is known and recorded. There are besides many excellent articles.

Frank Leslie's Popular Monthly.—An article entitled, "Ninety-Seven Years in the White House," forms the leading feature. It is profusely illustrated with portraits and interior views reproduced from new photographs. There is also a vigorous description of the Great Lincoln Inauguration, by Hon. A. Oakley Hall, who was a participant in the ceremonies. "Vassar College" is described in a splendidly written paper by Blanche A. Jones; there is the concluding paper of Edmund Jennings Lee's excellent estimate of the character of General Robert E. Lee. Leslie's Publishing House, New York.

Woman's Missionary Soc'y.

BE PREPARED FOR EASTER.

Listen! the Master beseecheth,
Calling each one by her name;
Go, point the lost world to the Saviour,
And be to the friendless a friend.

Then work, sisters, work, let us slumber no longer,
For God's call to labor grows stronger and stronger;
The light of this life shall be darkened full soon,
But the light of the better life resteth at noon.

OUR EASTER THANK-OFFERING.

By decision of the Board Executive the offerings for this year are to be given for the extension of the Indian work. Will our members carefully consider the claims of these Indian tribes; as well as their needs? They are not the millions far distant in foreign lands, for whose salvation we are alike responsible with other Christian nations, but they are the heathen at our own doors, dwelling in our own land, whose heritage has been the bounty of forest and stream from the hand of the same Father, but of which we have deprived them, that the march of civilization and the opening up of the country may go on. There are thousands of them still in heathen darkness, crying for the light, which Christianity alone can give. What can we do for them? We can care for the children and young girls. While the older men and women open their hearts readily to the Gospel, and at times are swept by multitudes into the kingdom, grasping and appropriating the truths of the Gospel in a child-like, unquestioning way, there may be found among them, not unfrequently, those who develop a really beautiful and consistent Christian character, but, as a rule, stability and intelligence are not secured without such training as only the young can be subjected to. The missionary, looks upon the children as the most hopeful material he has to work upon, and finds a powerful incentive to effort in the neglect and cruelty to which heathenism subjects them. Who knows how many a little fevered child has been tortured to death by the hideous rattle and frenzied antics of the medicine man, who plies his vile arts as long as a blanket can be extorted from the parents? When the fire-eaters and dog-eaters, and those who have attained the distinction of being able to bite human flesh, rush wildly through the camp and into the houses, all the little children can do is to fly in terror or hide away trembling in some dark corner.

Even in the Christian villages the migratory habits of the people are such as to make it almost impossible to educate the children by means of ordinary day-schools. If satisfactory educational work is to be done, it must be by residential schools, where training for heart, mind and body go hand in hand. One who has had wide experience in the training of Indian children says: "Indian minds are quick; their bodies are greater care than their minds; their character is the chief concern of their teacher. Education should be first for the heart, then for the health, and last, for the mind."

Many appeals for the opening of such schools have come to us from the British Columbia and Manitoba and Northwest Conference Branches. The Board of Managers at the last meeting decided to begin work at Bella-Bella, B.C. This is a village of four hundred people, two hundred miles south from Port Simpson; and from it could be reached a large number of children of the same nation and language. There is the probability of the appointment of a second medical missionary on the Pacific coast, which would mean the extension of the hospital work, which has been so successful at Port Simpson.

Joseph Cook says: "Let us not depend upon the politicians to reform the Indians. We cannot depend even on Government schools to solve the problem. The root of the hope is in the self-sacrifice of the Christian church." The history of our Indian missions could furnish many a story of Christian heroism and unselfish endurance, which should put to shame our own sinful self-indulgence and spiritual cowardice. To be brought into close, daily contact with heathen degeneration, with sinful superstition in its lowest forms, far away from home, friends, the refinements of society, deprived of the many little things we count necessary to our personal comfort and well-being, means self-sacrifice and heroic faith, which has not been lacking in those who have given themselves to this work. "By faith they endure as seeing him who is invisible." Let us honor their faith by giving a practical expression of our sympathy with them, and with all the memories before us that cluster round the blessed Easter-tide, which means so much to us as Christian women, let our offering be worthy of the name of those who have been "redeemed to serve," and "healed to minister." S. D. M.

In the great onward movement for the evangelization of the world the W. M. S. auxiliary of Huntington takes no inactive part. This society consists of some fifty members and one life-member, all of whom are deeply interested in the work. Indeed, although some of our members are unable to attend the meetings regularly, they contribute largely of their means to the cause. We meet on the first Thursday of each month, with an average attendance of twenty. Fifty monthly letters are distributed each month, and from eighteen to twenty Reports yearly. Several subscribe for The Outlook and Campaigner. In connection with this auxiliary we have a Scattered Helpers Fund and mission band. Our organizers started an auxiliary at Rennie's in 1896. During the past year two public meetings were held. The

Easter thank-offering of \$26 was sent to Chentu, China. For several years a box of clothing has been sent to Saskatoon, in the Northwest. Last year from all sources the sum of \$132.58 was raised.—M. H. Siman, Cor. Sec.

Correspondence

The Superannuation Fund.

Dear Sir,—As a sufferer from the action just taken in relation to the Fund, I would like some one to make some matters plain, as to the working of the Fund; as, I confess, I do not understand them.

1. It was stated about the time of last Conference that all the claims on the Fund were paid in full. How can that be when all claims were paid, less six per cent.? Or, had the parties on the Fund no right to the said six per cent.? Light on this subject would do many a great deal of good.

2. Is it right, just, honest, thus to meet a claim, that all consider to be a righteous one, by paying it with six, ten or twenty per cent. less than the full amount? Last year it was six; this year it is ten, and next year it may be twenty per cent. less. If the first and second be right, the third must be! And what will the end be? That may not be hard to see. If a business firm paid its workmen and women on the same plan, what would the world think of it? It may be answered, the General Conference made provision that in any given year there was a deficiency, the claims should be paid less pro rata. But does that make a wrong right? How easy to pay a debt of six or seven thousand dollars by a resolution!

3. How can a fund be on a sound foundation, solvent, and in a prosperous condition, when it cannot pay its way by several thousand dollars? No merchant, no manufacturer, no man of business in any line would consider himself so. And I, for one, cannot see how it can be in this case.

4. In The Guardian it was stated that nearly three thousand dollars are due the Fund by ministers and probationers. Is it not clearly and fully understood that all ministers must pay? If so, why the present state of things? And, then, who are the persons who suffer in consequence of non-payment?

Then, it is a fact, that many of the men receiving from the Fund do a large amount of work for the church. I, myself, know one man who, since he was superannuated, has preached six hundred times; and for it and other work has received less than \$50. I believe he does it for Christ's sake and the church, and without complaint. Trusting that justice will be done to all.

HOPEFUL.

Dear Sir,—Taking the points as they are given and numbered by "Hopeful," observe:

1. "Hopeful" should remember that the statement made at Conference is not for the year then closing, but for the previous year—and that from necessity, as the financial year of the Superannuation Fund cannot close till after all the Conferences are over and the annual returns are made. If he will look at the Annual Report, he will see that the year closes July 31; and it is for the year ending in July that the report is made at the Conferences in June of the following year.

2. The General Conference intended, and believed that it was making ample provision for payment in full of all claims by the new legislation which it adopted. It intended to do right. It was shown by experts that three per cent. assessment on ministerial income, and five per cent. on circuits, would put sufficient funds into the treasury to meet every claim. Out of nearly 1,200 circuits, there are only seventeen circuits that have failed to pay their assessments in full, and the \$3,000 owing by preachers is principally chargeable to probationers; so that the members of Conferences, the circuits, and the General Conference have all shown their anxiety to do justly by their superannuated brethren. There is an element of uncertainty in forecasting the demands on the Fund (for well understood reasons), which baffles all ordinary calculations, and the error of the last General Conference was in taking from the General Board the power to vary the rate of circuit assessments to meet the necessities of the Fund. The rate was fixed unalterably at five per cent., and the Board must just take what that assessment yields. It is to be hoped that the next General Conference will give the Board larger liberty of action. If it had the power formerly enjoyed, to raise the rate to six per cent., there would not have been the reduction of which "Hopeful" naturally complains.

3. Loyalty to the Fund everywhere increases. The capital of the Fund is growing larger every year, and if in some exceptional years heavier charges are made upon it than could have been foreseen, it does not follow that its foundation is unsound, if the Board adjusts the payments to claimants so as to keep within the limits of its income. All analogies drawn from ordinary lines of business fall in their application here. Methods of business enterprises, to meet their obligations, pay out more than they take in, and for a time they are in a "prosperous condition," but are certain of ultimate failure. This Fund is not managed in that way. It may be overtaxed by the Annual Conferences, but it contracts no debts, and does not permit its capital to be invaded by a single dollar, and is, therefore, in a "prosperous condition," although the claimants are temporarily affected in the amount of their income. This is an experience which the claimants have had at different periods in the history of the Fund, but it is hoped it will never occur again.

W. S. GRIFFIN.



"For Christ and the Church."

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

Office: Wesley Buildings, Toronto.

All orders for Charts, Constitutions, Topic Lists, or other League supplies, should be sent direct to Rev. Dr. Burgess, Methodist Book Room, Toronto.

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

E. W. FLAVELLE, Esq., General Treasurer, cor. Front and Beachall Streets, Toronto.

Third International Epworth League Convention at Toronto, July 15-18.

CONVENTION NUMBER.

The Epworth Herald, last week, published a special convention number, magnificently illustrated with Toronto views. On the cover is a bird's-eye view of the city, with the flags of England and the United States side by side, together with the shield of Canada and of the Republic.

On the inside pages are very fine pictures of Toronto streets, parks, public buildings, churches, and excellent photographs of Drs. Potts, Burwash, Briggs, and Sutherland, James L. Hughes, Esq., Dr. W. E. Wilmott, N. W. Rowell, Esq., and the late H. A. Massey, Esq. The Herald is to be congratulated upon its enterprise in getting out such a fine lot of illustrations. As this paper circulates over one hundred thousand copies, it is a good advertisement for Toronto.

THE TWO FLAGS.

The Editor of the Epworth Herald thus refers to the two flags that are intertwined on the first page of the convention number:

Our first page presents a pretty picture. The entwined Union Jack and Stars and Stripes, together with the shield of Canada and that of the United States, have a whole volume of meaning. It is emblematic of the cordial relations which the two countries sustain to each other, and also illustrates the spirit of fraternity which exists between the great Methodism younger and the followers of Wesley in this land. We believe in ardent patriotism. We should have more of it in both Canadian and American hearts. The man who does not love his own country is unworthy of citizenship. But intense loyalty to one's own land should not hinder the most sincere and fraternal regard for other lands. Miss Canada, and your Uncle Samuel have been very good friends for a long time. And the Canadian and American sisters of the Methodist household have loved each other with increasing devotion as the years have come and gone. Let us hope that the coming convention may greatly increase the spirit of real fraternity in country and church.

There will be flags galore at Toronto—flags representing nations in Europe, Asia, Africa, and the islands of the sea. But no two flags will be greeted with so much joy and pride as the standards of these two great liberty-loving Protestant nations of the world—the entwined Union Jack and the Stars and Stripes.

OUR MOTTO.

Is our motto "Look Up and Lift Up" in the Bible? Ask your pastor, or any friend supposed to be well versed in Scripture, and they will almost invariably answer "No." When assured that it is, a look of query will come over his face, and he will try to answer by saying that the sentiment inculcated by the motto is found all through the book, but the words as found above are not. Then turn to one of the most solemn utterances of our Lord and Master, where he foretells calamities that will come upon the church, and the circumstances that will indicate the end of these calamities, and read his words of encouragement. "And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." Luke xxi. 28. I think many an Epworth League sermon might be preached from this text, and if this little note encourages any of your readers, the writer will be equally well pleased.

THOMAS W. JACKSON, Fergus, March 1, 1897.

STRATFORD DISTRICT.

The Stratford District Epworth League Convention, held in the Methodist church, Listowel, on Monday last, was a great success. Notwithstanding the inclemency of the weather, a very large number of delegates and visitors were present. The Rev. Dr. Hannon presided with his usual ability. Valuable papers were read by Revs. John Ball, E. A. Pear and R. H. Barnby, D.D., Miss Babb, of Mitchell, and Mr. Dingman, of Stratford. Miss Delyea, of Listowel, gave a stirring address on evangelistic work, and the addresses by the Rev. J. W. Holmes, of Mitchell, on "Soul-Saving," and Rev. A. C. Crews, of Toronto, on the "Aims and

Methods of the Epworth League" were able presentations of their respective subjects. The preparatory sermons of the Rev. A. C. Crews on the Sabbath were also highly appreciated. The Rev. R. H. Barnby, B.D., was elected President, and Miss Babb, Secretary. The Vice-Presidents are: Miss Delyea, of Listowel; Miss Foreman, of Stratford; Mr. Ernest Whyte, of St. Mary's; Mr. R. B. Hamilton, of Atwood; Miss Whitworth, of St. Mary's, has charge of Junior Leagues; Miss Cosens, of Trowbridge, is Treasurer, and Mr. Collins, of Stratford, represents the district in the Conference convention. The organist of the church, Miss Lulu Hutchison, and the choir, under the leadership of Miss Rothwell, deserve high praise for the manner in which they contributed to the interest of the occasion.—Listowel Banner.

HAMILTON CONFERENCE.

Second Annual Convention at Paris.

The following report of the Hamilton Conference Convention is condensed from the Paris Star-Transcript:

The convention opened on Wednesday evening, February 24, and continued with unabated interest and enthusiasm, morning, afternoon and evening, until Friday night. During the day the spacious auditorium of the church was filled with Leaguers and their friends, the business being conducted with promptness and despatch, not a moment being frittered away, the allotted time and subjects being as far as practicable strictly adhered to. Each evening the seating capacity of the church was taxed to its utmost. The building was prettily decorated with red, white and blue bunting and numberless flags. Stretched above the platform was a large streamer bearing the word, "Welcome," and at each side of it the League motto, "Look up—Lift up." Suspended across the street from the church was a banner bearing the words, "Will ye no' come back again?" And the unanimous wish is that they will.

On Wednesday evening the president's

ANNUAL ADDRESS.

was delivered by Rev. G. W. Kerby, B.A., who gave a masterly review of the work of the year. He said our watchword for the year should be:

"A revival in every League." Fix it in your memories, and write it on your hearts. 1st. Let us have a revival in every League; a revival was needed in Junior work. The piety that did not begin early would probably never begin at all. 2nd. Also in the Social Department. There was a need for consecrated smiles and hand-shaking, their influence was wonderful. 3rd. In the Literary Department. We would be better Christians for having our minds well informed. 4th. In the Missionary Department. A Gospel extension and money raising revival was necessary. 5th. In the temperance and social reform work. Finally a revival in prayer for their work; more testimony, more Christian giving. He concluded with an earnest exhortation for continuous and careful study of the Bible.

Rev. Dr. Henderson, of Toronto, then delivered an eloquent

MISSIONARY SPEECH.

He reviewed the grand work done in the last fifty years by many celebrated missionaries. In graphic and eloquent language he told the story of the splendid missionary advance in recent years. How, through tangled jungle and trackless forest, we found them, preaching the Christ crucified. The track of the missionary had been followed by a lucrative commerce. For every \$1 expended in missions, \$10 was returned commercially. Africa, with all its golden possibilities, was never opened to commerce till the poor Scotchman, David Livingstone, had penetrated to its heart to spread the Gospel. An Indian prince, speaking in England, stated that India was not subdued by the British Government or the bayonet; the power wielded by the undaunted missionary is subjugating their hearts. Yes, by such men as Carey, the cobbler, has India been consolidated, and not to the cunning of a Chve or the bravery of a Havelock. Japan has felt the uplifting touch of the man of Nazareth. During their recent war with China their best vessel was placed at the service of the Red Cross, with nurses and physicians to attend to the wounded Chinese. All nations looked on and wondered: What had made Japan the Britain of the East?—nothing but the spread of the Gospel. The mission work had provided more heroes than all the wars of mediaeval times.

The address was an earnest appeal for a grand missionary effort, and after singing the Doxology, the gathering dispersed.

REPORTS OF OFFICERS.

On Thursday morning the reports of Conference officers were heard. The vice-president of the Literary Department, Mr. H. P. Moore, gave an excellent talk on this work, referring specially to the Reading Course, and to Bible study. He also spoke of how the Literary Department could help the missionary.

Rev. H. S. Dougall, B.A., vice-president of Social Department, handled that subject in a comprehensive manner. During his remarks he said that better organization was needed. That district secretaries should be more in touch with each other; the idea that an occasional hand-shake was all that was required was a mistake. More activity was needed.

A suggestion was made through Thomas Norris, Christian Endeavor vice-president of Hamilton, that if possible a meeting of the Conference officers be held, and a well-defined policy laid down for the definite guidance of the various vice-presidents.

Miss Annie Forster, of Palmerston, vice-president of Missionary Department, gave an excellent report upon the missionary work, the substance of which was to induce the young to take up the cause.

Much regret was expressed at the absence of Miss Marion Kelly, of Hamilton, through illness. Her report as vice-president of the Junior Department was most cheering, and showed that Miss Kelly had been indefatigable in her duties, and that her heart was wholly in the work.

The treasurer's report, Miss Ada L. Teasdale, of Walkerton, was as follows: Balance on hand February, 1896, \$32.16; expenses of year just closed, \$29.10; balance on hand, \$3.06.

Rev. S. E. Marshall, B.A., B.D., of Washington, the energetic general secretary, submitted the following report: Total number of Leagues, 316; Senior members, 11,619; Juniors, 2,805.

Miss Cartmell, of Hamilton, a returned missionary from Japan, gave an excellent address upon missionary work, and the relationship of the Epworth League to the Woman's Missionary Society and missions.

OPEN CONFERENCE.

From eleven to twelve there was an open conference of the Christian Endeavor Department, which was divided among the following delegates, who read papers on the various topics: Lookout work, Miss B. Brown, Woodstock; Prayer-meeting, T. A. Rutherford, Gait; Evangelistic work, Rev. T. L. Kerruish, Port Elgin; Consecration meeting, Rev. F. W. Hollinrake, Hamilton; Sunday-school work, Rev. A. E. Smith, S.T.L., Plattsville. There was a short discussion on each paper, dealing with the subject from a threefold standpoint. (1) Difficulties, how to overcome them; (2) Successes, tell us of them; (3) Plans for the future. The papers gave evidence of having been well thought out, and the various matters were ably dealt with.

THE FORWARD EVANGELISTIC MOVEMENT.

was then taken up. The reports showed that 136 pastors preached sermons on the book of Acts over 6,000 persons read the book in 10 days; 92 Leagues had Young People's Day commencing with sunrise prayer-meeting, and closing with a five evangelistic service; 57 Leagues held one week's evangelistic campaign. Results: More than 200 souls converted during the week; the spiritual life and activity of the League greatly quickened; a great incentive given to Bible study; it prepared the League for the general revival services and work of the church; and in many cases was the commencement of gracious revivals in which many souls were brought to Christ.

Here are some of the many testimonies received from Leagues and pastors: "In-measurable benefit"; "Worthy of repetition"; "Helped associate members"; "Reading of Acts spiritually helpful"; "A preparation for special services"; "Pastors and secretaries on district unanimous in the good done"; "Inspiring and instructive effect from reading Acts"; "Great incentive to Bible study"; "Backsliders reclaimed"; "Spiritual life of the church wonderfully quickened"; "New interest awakened in the study of the Bible"; "The young people consecrate themselves to Christ."

The convention in Paris decided by a unanimous vote to continue the "Movement," and steps were taken to bring the possibilities of the movement to the attention of our entire church.

MISSIONARY DEPARTMENT.

The open conference of the Missionary Department was an hour well and profitably spent.

Miss Mary M. Morse, Niagara Falls, South, gave a paper on Missionary Intelligence, in which the urgent wants of the heathen were set forth.

Rev. H. S. Dougall handled the subject of "Missionary Finance" in an able manner. He suggested that the League should ask their pastor to preach four missionary sermons yearly; purchase tracts upon missionary subjects; read letters from missionaries in the field. By introducing the Fulton scheme of each member contributing two cents per week, we would have over \$14,000 a year for missionary work.

This was followed by an excellent paper on "Cigarettes and Tobacco," by Mr. J. M. Benzie, of Tilsonburg, and if there were any smokers among the members of the convention they must have had a bad five minutes. The speaker stated that the use of tobacco was one of the chief hindrances in church work. Members of churches who smoked were usually found to be spiritually dead, the drones and cranks in church work.

"Visiting and Relief" was the title of the paper by Mrs. E. L. Flagg, of Courtland. The haphazard system of giving was deprecated. Care should be taken to ascertain the cause of distress, and find a real remedy. Often vice, laziness and intemperance were mainly responsible, and indiscriminate giving fostered the same. Courage should be taught in facing difficulties, self-respect, self-reliance, and a spirit of independence infused. It was of more importance that a poor family in one's district should have these traits fostered and developed than that it be supported by the parish, or clothed and fed by the League. Further work should be obtained for those able to do it. Our visiting should be done conscientiously and with system, each one on the committee taking a family.

Mr. Fred C. Stephenson, of Trinity College, Toronto, spoke for some time on behalf of the missionary movement. He made an earnest appeal for the support and sending of young men, many of whom have volunteered, into the field. At the Thursday evening service Rev. T. Albert Moore gave a fine address on

JUNIOR WORK.

He said that this subject was the most important brought before the convention. The committee appointed to deal with it recognized its importance. In childhood the balance was nearly equal between the inclination for good and evil. A little influence in either direction had a wonderful and permanent effect. Christ looked upon little children as the best pattern of

a simple trusting Christian, and held up pure confiding nature of the child as an example for his disciples to follow. Christ not only ordered children by making them patterns of goodness, but designated them as workers in his cause, for was it not said, "A little child shall lead them"?

Dr. J. J. MacLaren, of Toronto, ably dealt with some phases of the

TEMPERANCE REFORM

In Canada. His particular mission was to speak regarding the action of the present before the coming Dominion plebiscite. He appealed for active work in this matter. County organization had already commenced, and would have spread all over the Dominion. The speaker closed with an appeal to members of the League to do everything possible for the attainment of the final goal, Prohibition. On Friday the morning session was occupied by an

OPEN CONFERENCE

of the Literary and Social Departments, with most interesting and instructive papers on above questions were read. The subjects handled were: "What to Read," by Rev. Theo. J. Parr, B.A., Merriton; "Our Reading Course," by Rev. J. H. Dyke, Norval; "Literary Evening," by Mr. W. J. Todd, Wallton; "Social Work," by Miss Lily J. Stephenson, Norwich. These papers were exceptional good, and we are sorry that want of space not permit of our publishing a brief outline of the ideas set forth.

Rev. Edson E. Marshall, B.A., of Canboro, delivered an excellent address on the "Power of Personality," which bristled with good points throughout.

THE ELECTION OF OFFICERS

resulted as follows: Hon. President, Rev. VanWyck, B.A., Hamilton; President, Rev. H. Hazlewood, Paris; C. E. Vice-President, E. L. Flagg, Courtland; Missionary Vice-President, Mrs. Lucy Smith, Oakville; Literary Vice-President, Rev. Theo. J. Parr, B.A., Merriton; Social Vice-President, Rev. H. S. Livingstone, Caledonia; Junior Department Vice-President, Rev. T. A. Moore, Palmerston; Secretary, Rev. S. E. Marshall, B.A., B.D., Washington; Treasurer, Miss Nellie Williamson, Mount Forest; Representative to Conference Board, Rev. G. Kerby, B.A., St. Catharines.

At the afternoon session Rev. A. C. Crews delivered an address reviewing the work of the year in the Epworth League, after which following resolution was unanimously carried: Moved by Rev. Theo. J. Parr, B.A., seconded by H. B. Moore, Esq., and resolved, "That the Epworth League Convention of the Hamilton Conference in convention assembled, have listened with great pleasure to the able and eloquent address of Rev. A. C. Crews, General Secretary Sunday-schools and Epworth Leagues of Canada, regarding the present state and future prospects of the League in Canada, we rejoice in the progress which the League has made, both in numbers and in spiritual and intellectual force during the year. We wish to express our confidence in the General Secretary's eminent ability for the work committed to his charge, our appreciation of the excellent work which he has accomplished since appointment to the important official position which he occupies, and our desire to hear co-operate with him in the future of this great movement."

An open conference followed on Junior Work when papers were read on (1) "Qualification," by Miss L. V. Cornish, Niagara; (2) "Duties," by Rev. G. A. Mitchell, B.A., Georgetown; (3) "Opportunities," Mrs. L. R. Adams, Drayton. The various papers gave evidence of much thought. At the

CLOSING SERVICE

on Friday evening, the church was so crowded that standing room was at a premium.

Rev. James VanWyck, Honorary President of the Conference, gave a very able and instructive address on "Saved to Serve."

The chairman then introduced Rev. Potts, of Toronto, General Secretary of Education. Dr. Potts took for his subject "The Epworth League for Christ and Methodism," when for an hour the large audience listened to one of the most eloquent and inspiring addresses ever delivered in the town of Paris.

PRAYER-MEETING TOPIC.

Topic for March: Missions in the Prophecy.

MARCH 21.—EXTENT OF THE KINGDOM. Isaiah ix. 3-9.

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

"In this chapter there is commenced a glowing and beautiful description of the golden age under the Messiah. The description continued to the close of chapter sixty-two, is adorned with the highest ornaments of poetry; the future of glory of the church displayed under the most splendid colors, with every variety of imagery. It is designed to set forth the glory of that time when Gentiles shall be gathered into the church, when the whole world shall be tributary to Messiah, and be illuminated with the light of Christian truth. The main design of the chapter is to foretell the conversion of the heathen world, and the happy and peaceful times which shall exist when that has occurred. Accord to Isaiah's usual method, he throws himself in the midst of the future scene, and the events are represented as passing in vision before eyes. He sees the light as already shining, the glory of Jehovah as actually risen upon church (verse 1). He sees the Gentile nations flocking to the Redeemer, bringing their valued and precious objects, and laying them

s. feet." The Redeemer's kingdom, as por-
nd by the prophet, will be found to possess
marked characteristics—extended in
great numbers, rich in offerings, abun-
in praise.

Extended in area. Verse 3. The sixtieth
ter of Isaiah, says George Adam Smith, is
spiritual counterpart of a typical Eastern day,
al in the sudden splendor of its dawn, the
oleteness and apparent permanence of its
and the spaciousness which it reveals on
and land. The kingdom of the Messiah is
only to be as light to the world, but is to
a far-reaching as the light. It is to include
whole world. The darkness of error, super-
on and barbarism is to pass away as the
m of night is dispersed by the orb of day.
The sun illuminates the world with natural
; so the Gospel of Christ is to be the sun
e moral world, extending its blessings so
o be co-extensive with the blessings of
and heat and beauty emanating from the
king. The geographical sweep of the
et encircles the globe. The ancient pro-
"In thy seed shall all nations of the earth
blessed," looms up before us, and we see it
mping round the nations.

Great in numbers. The prophet sees mil-
lions coming from many quarters of the earth.
come by land. They come by sea. The
horizon, extended, by his spiritual
y, is filled with caravans and travellers
neying toward the holy city. "They fly as
oud, and as doves to their windows." All
cal of the great multitudes that shall seek
light and liberty of the Gospel. Converts
be increased in such numbers that they
d seem to be like dense clouds making their
to Zion. And as doves fly to their houses
windows for protection in an approaching
m, so multitudes shall hasten from the
hen world to the city of God, and there
a refuge. From this we may learn that
stianity is the true Gospel for humanity.
It is needed by man universally. (b) It is
uate to man. (c) It is adapted to man. (d)
ntended for man. And what is the centre
hich the multitudes of earth are attracted?
is an invisible and yet irresistible power.
Christ, the Lord, who says, "and I, if I be
d up from the earth, will draw all men
me."

Rich in offerings. Each country brings
w proper production and possession, and
nts it to the King of kings in Zion. There
gold and incense from Sheba, flocks from
ar, and silver and gold from Tarshish.
ommerce of the world is to be made
utory to religion, and the ships that sail to
ant lands are to be employed in advancing
cause of salvation. All wealth shall be
ecrated to Jehovah, and all means that are
ed shall be employed in his service. While
ation is free, it aims to destroy selfishness
the exercise of gratitude and love. Christ's
ation begets benevolence and liberality
h looks out upon the spiritual and temporal
s of the world. Incited by love for the
our, each recipient of salvation will ask
self: "How much owest thou unto my
?"

Abundant in praise. "They shall show
h the praises of the Lord." All lands
one day join in the worship of Jehovah.
nations redeemed by Christ shall unite in
praise. Not only the gifts of the hand, but
praise of the heart shall be devoted to
Praise denotes joyfulness, and the joy of
redeemed shall show itself. (1) By their
gs. Love of Christ expresses itself in songs
praise. The great Reformation was followed
an outburst of praise. So is every revival
religion. (2) By their lives. The changed
of every convert, who walks consistently
his new profession, is a constant showing
h of God's praise. (3) By their testimony.
s praise is sounded by testimony to his
ing power. By witnessing the divine king-
is extended, and every new convert be-
es a fresh seed of salvation. What may we
n further from this topic?

That the whole Gentile world shall be
e submissive to the Christian faith, when
prophecy finds explicit fulfillment.
The Gentiles shall render voluntary hom-
to the Christian faith, attracted only by the
t and love and glory of the city of God.
The Lord himself has declared that this
y result shall be achieved. His power and
y are pledged to bring about the world-
extension of his kingdom. But we may
en it with our ready service, or delay it
our apathy and indifference. Take courage!
Lord is King, and he shall reign forever
ever.

WHAT THE BIBLE SAYS.
Extended in area.—Psa. cxiv. 13; Zech. xiv.
sa. lxxii. 8; Isa. lx. 7; Dan. ii. 35, 44.
Great in numbers.—Psa. ii. 8; Matt. xiii.
Rev. vii. 9-12; Rev. v. 9; Rom. xi. 25.
Rich in offerings.—Rom. xiv. 17; Matt. x.
Tim. vi. 17; 2 Chron. xxxi. 10; Mal. iii.
Abundant in praise.—Psa. cxlv. 2, 10; Psa.
6; Psa. c. 1-5; Eph. v. 19.

GENERAL EPWORTH LEAGUE FUND
RECEIPTS.
STRATHROY DISTRICT.
second remittance.) Strathroy (Front Street),
Petrolia, \$4; Enniskillen, \$1. Total, \$7.
ST. CATHARINES DISTRICT.
second remittance.) Merritton, \$2; Niagara
South, \$1; Louth, \$1.10. Total, \$4.10.
MISCELLANEOUS.
oper's (St. Mary's), \$1; Providence (Tyrone),
Bethany (Salem Circuit), \$1; Colpoys
\$1; Sackville, N.B., \$3; Upper Sackville,
Total, \$3.50.



All communications for this Department should be sent to
the General Secretary of Sunday-schools and Epworth
Leagues, Rev. A. C. CREWS, Wesley Buildings, Toronto.

MR. MOODY'S CALL.

In the last sermon delivered by Mr. Moody in
the five weeks' series of meetings recently con-
ducted in Cooper Union, New York, he spoke
on "The Call of Moses." He closed the sermon
with the following incident from his own ex-
perience. We reprint it from The Independent.
Mr. Moody said:

"As I was thinking this morning before day-
break of my last sermon with you, I thought
of the call which God gave me to leave my
occupation six and thirty years ago. I confess
I couldn't keep back the tears. Instead of liv-
ing in the wilderness, as Moses did for forty
years, I have been called to work in the har-
vest-field. Everything beckoned me to remain
in business. I had a widowed mother, whom
I ought to help support. My business was pros-
perous for those days. I had no education. I
couldn't put a sentence together properly. I
didn't have a friend who would not call me mad
to give up my business. But louder and louder
came the call. I gave up my business, and peo-
ple called me crazy; but thank God that I took
that stand when I did."

"When I thought this morning of the two
men who have stood on this platform within
forty-eight hours, and have testified to the sav-
ing grace of God—those men who were con-
verted in Baltimore sixteen years ago, one now
a preacher of the Gospel, and the other a de-
tective who has been working for God ever
since his conversion—I said, 'Thank God, I
ever entered the work! I wouldn't change my
position for any throne on earth.' If I piled
up millions, what would they amount to when
compared with the privilege of being a co-
worker with God?"

"I will tell you how I got waked up on this
point and came to a decision. I had a large
Sunday-school in Chicago with twelve or fifteen
hundred scholars. I was very much pleased
with the number. If the attendance kept up
I was pleased, but I didn't see a convert. I was
not looking for conversions. There was one
class in a corner of the large hall, made up of
young women, who caused more trouble than
any other class in the school. There was only
one man who could ever manage that class and
keep it in order. If he could keep the class
quiet it was about as much as we could hope
for."

"One day this teacher was missing, and I
taught the class. The girls laughed in my
face. I never felt so tempted to turn any one
from Sunday-school as I did those girls. I
never saw such frivolous girls. I couldn't make
any impression on them. The next day the
teacher came into the store. I noticed that he
looked very pale, and I asked what was the
trouble. 'I have been bleeding at the lungs,'
he said; 'and the doctor tells me that I cannot
live. I must give up my class and go back to
my widowed mother in New York State.' As he
spoke to me his chin quivered and the tears
began to flow. I said I was sorry, and added,
'You're not afraid of death, are you?' 'Oh,
no, I'm not afraid to die, but I shall soon stand
before my Master. What shall I tell him of my
class? Not one of them is a Christian. I have
made a failure of my work.'"

"I had never heard any one speak in that
way, and I said: 'Why not visit every girl and
ask her to become a Christian.' 'I am very
weak,' he said, 'too weak to walk.' I offered to
get a carriage and go with him. He consented,
and we started out. Going first to one house
and then to another, that pale teacher, some-
times staggering on the sidewalk, sometimes
leaning on my arm, saw each girl and, calling
her by name—Mary, or Martha, or whatever it
was—asked her to become a Christian; telling
her that he was going home to die, and he
wanted to know that his scholars had given their
hearts to God. Then he would pray with her,
and I would pray with her. So he went from
house to house. After he used up all his
strength I would take him home, and the next
day we would go out again. At the end of ten
days he came into the store, his face beaming
with joy, and said, 'The last girl has yielded
her heart to Christ. I am going home now; I
have done all that I can do, and my work is
done.'"

"I asked when he was going, and he said,
'To-morrow night.' I said, 'Would you like
to see your class together before you go?' He
said he would, and I asked if he
thought the landlady would allow the
use of her sitting-room. He thought
she would. So I sent word to all the girls, and
they all came together. I had never spent such
a night up to that time. I had never met such
a large number of young converts. The teacher
gave an earnest talk, and then prayed, and then I
prayed. As I was about to rise I heard one of
the girls begin to pray. She prayed for her
teacher, and she prayed for the superintendent.
Up to that time I never knew that any one
prayed for me in that way. When she finished
another girl prayed. Before we arose every
girl had prayed. What a change had come
over them in a short space of time! We tried
to sing, but we did not get on very well,
"

"Blest be the tie that binds
Our hearts in Christian love."
We bade one another 'Good-bye,' but I felt that
I must see the teacher again before he left

Chicago, and so I met him at the station, and
while we were talking one of the girls came
along, and then another, until the whole class
had assembled. They were all there on the
platform. It was a beautiful summer night.
The sun was just setting away behind the wes-
tern prairies. It was a sight I shall never for-
get. A few gathered around us—the firemen,
engineer, brakemen, and conductor of the train,
and some of the passengers lifted their windows
as the class sang together:

"Here we meet to part again,
But when we meet on Canaan's shore
There'll be no parting there."

As the train moved out of the station the
palefaced teacher stood on the platform and,
with his finger pointing heavenward, he said,
'I will meet you yonder.' Then the train dis-
appeared from view.

"I went to business next day, but I could not
get interested in my work. I had tasted some-
thing better. What a work had been accom-
plished in those ten days! Some of the mem-
bers of that class were among the most active
Christians we had in the school for years after.
We had a blessed work of grace in the school
that summer; it took me out of my business,
and sent me into the Lord's work."—Christian
Advocate.

LESSON 12—MARCH 21.

CHRISTIAN SELF-RESTRAINT.

I Cor. ix. 19-27.

Golden Text.—"Every man that striveth for
the mastery is temperate in all things."—I Cor.
ix. 25.

Home Readings.—Monday, Acts xviii. 1-18.
Tuesday, I Cor. ix. 19-27. Wednesday, 2 Cor.
xi. 23-33. Thursday, I Cor. vii. 1-13. Friday,
Phil. iii. 7-14. Saturday, Rev. xxi. 1-3. Sun-
day, 2 Tim. iv. 1-8.

EXPOSITORY.

19. "I made myself servant unto all"—The
apostle was independent—not compelled to
shape his thoughts or habits to please the op-
inions of others. Yet to win them to the Gospel,
he cheerfully brought himself into a slavery to
their narrow views in all non-essential truths
—that is, all not really necessary to salvation.
His object was to bring them to assent to the
essential truth of salvation through Jesus
Christ, by first yielding to them in things not
essential to this salvation, such as those he
mentions in the next verses.

20. "I became as a Jew."—Living with the
same strictness while with them which they ex-
pected all good men to exercise. Paul not only
tried to put himself in the mental and spiritual
attitude of a Jew, but to act, so far as Christian
principle would allow, in accordance with that
attitude. Paul recognized no obligations upon
him to keep the Jewish law, but did so for the
sake of others.

21. "To them that are without law"—The
reference is to the Gentiles. Paul never re-
quired Gentiles to submit to the rites and cere-
monies of the Jews. His accommodation to
the prejudices of the Gentiles may be seen in
Gal. ii. 3, 12, 14. "Being not without law to
God"—All men are under the moral law, and
are required to obey it, but the responsibility
of those who have received the written word of
God is greater than of those who have only the
light of their own conscience and of nature to
guide them. "Under the law to Christ"—
Though saved by the grace of God, through
Christ's redemption, yet, as Christians, we are
to make the law of God the rule of our life.

22. "Made all things to all"—This does not
mean that the apostle whirled about without
fixed principle or purpose, but that because of
his clear purpose he yielded to men's prejudices
in matters of indifference from a Christian's
point of view, that he might gain them to his
side on the main question of Christ and salva-
tion. This he makes unmistakably clear in
verse 23.

23. "I do all things for the Gospel's sake"
—It was the good news of salvation which led
Paul to act as he did, whatever he did. "Part-
aker"—Paul wanted company in his enjoyment
of the Gospel. He could never have been sat-
isfied with a little heaven all to himself, such
as some modern Christians would be pleased
to have.

24. "So run, that ye may obtain"—The Cor-
inthians well understood their national games.
They were of as great popular interest as is
foot-ball among us. So this illustration was
fitted to enforce the thought of the apostle.
Many run in the race, but one receives the
prize. The Christian must aim for and get a
prize: how, Paul now tells them.

25. "Every man that striveth for the mas-
tery" in these athletic games "is temperate in
all things." Contentedly and without a mur-
mur he submits himself to the rules and re-
strictions of his ten months' training, without
which he may as well not compete. The little
indulgences which other men allow themselves
he must forego. Not once will he break the
trainer's rules, for he knows that some com-
petitors will refrain even from that once and
gain strength while he is losing it. He is
proud of his little hardships and fatigues and
privations, and counts it a point of honor
scrupulously to abstain from anything which
might in the slightest degree diminish his
chance of success. He sees other men giving
way to appetite, resting while he is panting
with exertion, luxuriating in the bath, enjoy-
ing life at pleasure; but he has scarce a passing
thought of envy, because his heart is set on the
prize, and severe training is indispensable. He
knows that his chances are gone if in any point
or on any occasion he relaxes the rigor of the
discipline."—Expositor's Bible. If there was

reason for this temperateness upon the part of
Greek athletes, much more is there reason for
it upon the part of us who are running the
Christian race. They subjected themselves to
the sternest discipline in order that they might
"obtain a corruptible crown," a mere wreath
of pine or laurel; but we should be willing to
undergo the same experience that we may ob-
tain "an incorruptible" crown, "a crown of
life that fadeth not away."

26. "I therefore so run, not as uncertainly"
—"As not uncertainly." The spiritual
life was not unreal life to Paul. It was as real
as ever race course was to the contestant in
the games. He saw a goal before him in his
Christian life, an object to live for—the doing
of God's will, the saving of his own soul, and
the bringing of others to Christ. "So fight I."
—Christian life is a struggle, or a battle, as well
as a race. We have to fight with sin in our
own nature, with temptation in many forms, and
there are also hardships and trials. See Rom-
ans, vii., 23 for an illustration; also 1 Cor.
iv. 9-13, and 2 Cor. xi. 23-28: "Not as one that
beatech the air"—"As not beating the air."
His battle was a real battle. He struck at a
real antagonist, not wasting his blows in ran-
dom efforts.

27. "I keep my body under"—He puts his
body down by his blows of self-denial, thus
making his body a servant, and not permitting
it to become his master. "Lest . . . I my-
self should be a castaway"—Should be re-
jected." The startling thought rises to his mind
that unless he is thus diligent and victorious
in his self-conquest, he may yet be, after all
his labors as an apostle, rejected of Christ.

PRACTICAL APPLICATIONS.

1. There are things which we may have a
right to do, but which we should give up for
the sake of others. We owe love to every one,
and love oftentimes requires us to make sacrifices
and deny ourselves. Paul said he was free from
all men, so far as any real duty or obligation
required, but that he made himself servant to all
that he might do them good and gain them for
Christ. We should be willing to give up our
rights and liberties whenever we can do more
good in this way.

2. The same self-denial which we are bound
to practice for the sake of others we ought also
to practice on our own account. No careles-
ness is to be tolerated in the man who is seek-
ing for eternal life. He is a racer in the
stadium, and should keep his eyes steadily fixed
on the goal. He is a boxer in the arena, and
should deliver his blows not on the yielding
air, but on his own rebellious body.

3. "Christian life is a fight"—We have many
enemies in our Christian life—enemies outside,
bad men, evil spirits; enemies within, appetites
and passions and other evil things in our own
heart. We have to fight many battles with
temptation. If we will not fight we shall perish.

FOR SUNDAY-SCHOOL TEACHERS.

What have my scholars a right to expect of
me?

First—Certainly they have a right to expect
my presence every Sunday, for my responsi-
bility is to God in this matter, and I dare not
absent myself at pleasure.

Second—Certainly they have a right to ex-
pect that my management of the class will be
such as shall tend to their fullest profit and
enjoyment of the school.

Third—Certainly they have a right to expect
that I will thoroughly prepare myself and my
lessons by every available means. Why am I
a teacher if I do not teach?

Fourth—Certainly they have a right to ex-
pect that I will heartily engage in all general
exercises, the same as they are expected to do.
Why not? I am their pattern—their leader.

Fifth—Certainly they have a right to expect
that I will exemplify in my daily walk the life
I seek to hold up before them on Sunday. I
cannot hope for success unless I seem what I
ought, and be what I seem.

Responsibility? Yes, and privilege.—Inter-
national Evangel.

VISITING.

House-to-house visitation in the interests of
Sunday-school work has been carried on very
effectively in some parts of Philadelphia. In one
district 7,554 houses were visited. Out of a
population of 31,901 it was found that 11,097
were attending Sunday-school, and 16,878 were
attending church. Bibles were supplied to 473
families where there was no copy of God's
word. The work was done by voluntary
visitors to the number of 256; and although
some undertook the task with reluctance, most
of them found it interesting. The benefits to
the Sunday-schools of the district were so evi-
dent that the committee in charge passed along
their experience to other workers, with the
recommendation to go and do likewise, or do
better.

Some people have a happy faculty of always
calling out the best that is in others. There
is that in their whole being which encourages
and stimulates expression. A shy person is
made to feel at home in their presence, and
loses his shyness. A bashful child is drawn
out of his self-consciousness at once, and be-
comes interested in things outside of himself.
An awkward person grows graceful in the sunny
presence. One who scarcely ever talks finds
himself engaged in animated conversation. The
secret of this enviable power lies in loving tact
which makes others altogether forget them-
selves and, interests them in something they
understand. It is a gift we should all seek to
acquire. It would add immensely to our power
of helpfulness.—Westminster Teacher.

The Christian Life

FATHER TAYLOR, The Sailor Preacher:

[This is Number IX. of the series "Old Stories Re-told for the People," reproduced with the kind permission of the publisher, Charles H. Kelly, London, Eng.]

CHAPTER III.

The Seamen's Bethel.

Father Taylor had been a member of the church seventeen years, a licensed preacher thirteen, and a travelling preacher nine years before he reached the real beginning of his life-work and renown. He was in the juicy prime of his manhood, not far from thirty-five years old, when he leaped upon the quarter-deck where he held such sway for nearly half a century. He had begun in this line, and had steadily and unconsciously pursued it. His conversion was in a tarpaulin hat and sailor's jacket; his first sermons were to sailors; his prayers and preachings were full of the salt, salt sea; his circuits had hugged the beach. They had only once got so far inland that he could not in an hour

"Travel thither,
And see the children play upon the shore,
And hear the mighty waters rolling evermore."

An extract from Mrs. Taylor's journal refers to the period when they settled in Boston:

"In October the Methodists in Boston sent for Mr. Taylor to preach to the seamen in a vacated church, the first one built by the Methodists, as an experiment. The house was filled to overflowing, and the result was the moving of our family from Fall River to Boston in 1829. Mr. Taylor was in his element. Having been a sailor himself, his heart yearned for the conversion of his brethren of the sea; and his soul was cheered in seeing them come home to God. The Methodists did not feel able or sufficiently interested to sustain an institution for seamen. The house was to be sold; and Mr. Taylor went south and begged the money with which the house was purchased, thus establishing preaching for seamen. A circumstance transpired when Mr. Taylor first came to Boston worthy of note. A dissipated man, an infidel, despising religion and everything good, dreamed that a stranger was coming to Boston, and he must go and hear him preach. The good Spirit followed him; he went to church; and when he saw the preacher he exclaimed, 'That is the man I saw in my dream.' Before the sermon closed, he came forward to the altar, begging to be prayed for and with. This was the first fruit of Mr. Taylor's labors in Boston. God gave him this soul."

In November, 1828, a movement was inaugurated, whose beneficent results to seamen will be the theme of song and story with myriads of redeemed souls throughout the coming ages. A company of members of the Methodist Episcopal Church, so the first report of the Port Society of Boston and vicinity represents, came together for the purpose of organizing a society whose avowed object should be the moral and religious elevation of seamen. This led to the formation of the Port Society of the city of Boston.

The first annual meeting of the society was held January 1, 1829; and the first work done in the line of its avowed object was the establishment of a Seamen's Bethel in Boston, of which Rev. E. T. Taylor was to be the pastor.

Immediately upon this appointment the Port Society took steps to procure a suitable place for religious services. The old Methodist Alley chapel, the cradle of Boston Methodism, was selected. While preaching here, so marked was his success and matchless his eloquence, that he awakened a deep interest in the enterprise he represented among the merchants of Boston and the public generally. This led to the erection, at a cost of twenty-four thousand dollars, of the world-known edifice, the Seamen's Bethel, North Square, Boston.

During the erection of the church Father Taylor was absent on a European tour, from which he returned to find the building ready for his occupancy. It soon became the centre of attraction among the churches of the city, its capacity to afford even standing-room being frequently exhausted.

The most eminent men of all sects in America and distinguished visitors from England were to be seen in his congregation. Charles Dickens wrote a glowing account of the service he attended. His description of one part of the service is as follows:

"The only preacher I heard in Boston was Mr. Taylor, who addresses himself peculiarly

to seamen, and who was once a mariner himself. He handled his text in all kinds of ways, and twisted it into all manner of shapes; but always ingeniously, and with a rude eloquence well adapted to the comprehension of his hearers. Indeed, if I be not mistaken, he studied their sympathies and understandings much more than the display of his own powers. His imagery was all drawn from the sea and from the incidents of a seaman's life, and was often remarkably good. He spoke to them of 'that glorious man, Lord Nelson,' and of 'Collingwood'; and drew nothing in, as the saying is, by the head and shoulders, but brought it to bear upon his purpose naturally, and with a sharp mind to its effect. Sometimes, when much excited with his subject, he had an odd way—compounded of John Bunyan and Balfour of Burley—of taking his great quarto Bible under his arm, and pacing up and down the pulpit with it; looking steadily down, meantime, into the midst of the congregation."

The preaching services, however, were only a part of this enterprise. A vote was passed appropriating three hundred dollars toward the establishment of a clothing store, from which work should be supplied, to the wives, widows and daughters of seamen, "and a just price should be paid them for their labor." The assistance of ladies was also required for arranging and establishing a seamen's boarding-house. There was also a seamen's aid clothing store, and a free school for seamen's daughters.

The Mariners' House was completed at a cost of thirty-four thousand dollars, and opened in March, 1847.

It will be seen from these narratives that the origin of this Society was with the Methodists. They were led to it by these considerations—a vacant house, a fitting preacher, and a desire to save neglected souls. The opportunity and the man came together, and their zeal outran their discretion in attempting even to carry out so grand a design. A little chapel of the humblest sort had been used for a score of years in Methodist Alley, as it was then known, Hanover Alley as it is called to-day.

It will be seen, too, how, from the necessities of the case, a great freedom must characterize the pulpit of the Bethel. Father Taylor used it wisely, and never failed to fulfil his own mission, both in his own pulpit and in those he visited. Christ and him crucified, his Saviour and the Saviour of all men, especially of them who believed, was his ceaseless theme. In its presentation he spoke with all boldness; and many who had never otherwise heard of this loving Saviour, the Lamb of God that taketh away the sins of the world, were charmed into listening, reception and salvation through his charming oratory.

The chapel soon became too strait for its crowd of landsmen and seamen. The wealth and culture of the city poured into the little conventicle, and Hanover Street was crowded with comers and goers. The untaught sailor was master of Boston. In four years after he enters the city, an unknown preacher except to his equally unknown church, he is its acknowledged popular pulpit orator, in possession of one of its finest chapels, in one of its best locations.

In his tours among the churches of the city to solicit aid for the building of his church, he dropped many sentences more golden than the gifts he received in return. Among them, Rev. Dr. Waterson reports one. Casting his eye at the pillars of a stately church in which he was soliciting help, he said, "I do not want your arches and draperies and columns for my house. Only give me the shavings that fall from your Corinthian pillars."

He made "the Bethel" famous in all lands. He made that familiar name his own; so that, since Jacob, no one has arisen with whom that word was so closely identified as with Father Taylor. "The Bethel" was no other seaman's chapel. It was his alone. He and it were almost synonymous terms. He was the Bethel, the Bethel was he. If a sailor in any port thought of one, he thought of the other. The blue and white flag that floated over it seemed to dance before their wandering eyes under every sky. The mighty man of God who preached beneath its folds equally presented himself to these floating souls at every port, on every sea. He was their "father" always, and in all places.

(To be continued.)

There are three steps in the santa scala which the race is slowly and painfully ascending: barbarism, where men cultivate the body; civilization, where they cultivate the intellect; holiness, where they cultivate the soul. There is for the whole race, for each nation, for every individual, the age of Homer, the age of Socrates, the age of Jesus. Beyond the age of

Jesus nothing can be desired or imagined, for it runs on those lofty tablelands where the soul lives with God.—Ian MacLaren.

SECRET FAULTS

Thoughts on Psalm xix. 12.

BY JAMES CASWELL.

This prayer, an outburst of strong desire to be pure within, to have every buyer and seller cast out of the consecrated temple of the soul, is brief, but comprehensive, honest, and of high and holy purpose. The Psalmist was evidently conscious of faults lying in the depths of his mental and moral being, that no eye but God's could detect, and no power but His could remove, but freedom from which was essential to the formation of a truly godly character, a completely pure and exemplary life. These were felt in his spiritual life, faults ever ready to betray him—little foxes that often spoiled the grapes of practical and consistent piety; thoughts, imaginations, desires and various evils ever ready for expression in open sins of omission and commission; enemies within the citadel of spiritual life, ever ready to open the gates, and let the enemy in to pollute, or otherwise seriously injure; faults that no doubt often had led him to grieve the Holy Spirit, to wound his conscience, and sadly retard the work of grace within him; actions that had caused him shamefacedness and sorrow, and greatly weakened his moral energy; faults before which his peace and joy had fled, and led him, with the convicted sinner described by Paul in seventh of Romans, to exclaim, "O wretched man that I am!"

Oh these deplorable secret faults! How they hinder growth in grace, agitate the conscience, weaken faith, and prevent the struggling soul from shining forth in the beauty of holiness. What jars at home—what discord in the church—what rivalries and jealousies have sprung out of these secret faults! What weakening of moral principle—what impurity of motive—what pride and selfishness are to be traced to them! A brood of vipers, that it is to be feared have almost, if not altogether, ruined many a fair professor by the poison they have injected. Filthy sins, from which many a one besides David has longed to be cleansed.

The Psalmist had discovered that no mental or moral effort of his own could deliver him from these evils, and hence the cry, "Cleanse thou me from secret faults." The cry was born of faith—he believed God could cleanse him, and He only. Hence, though he could not of himself remove them, and make his soul like the King's daughter—all glorious within—he could take hold of a power that could do it. Hence, he was not discouraged; by adopting the right method he could be freed. By believing prayer he linked himself to Omnipotent grace, and hence to be cleansed became possible to him. The driver of a railway train could never move it by mere physical strength, but he can take hold of the lever of his engine, and call upon the mighty power of steam, and then move along o'er hill and dale, with ease and speed. Many desire to be free from secret faults, and earnestly, energetically try to be free, but they go the wrong way to work. They try in their own strength to do it; they solemnly resolve and vow that they will triumph over them and cast them out, but, like the demon with the disciples of Christ, they defy them; this kind, said Christ, goeth not out but by prayer and fasting. So is it with our secret sins; if we would be free from them we must pray for deliverance. We must, by prayer, take hold of God's promise of deliverance; we must, through the blood of Christ and the power of the Holy Ghost, wrestle Jacob-like, crying, "I will not let thee go except thou bless me." The whole virtue of the all-cleansing blood, and work of the purifying Spirit, come within the range of believing, persevering prayer. It was of first importance that Christianity should start on its grand career by a thoroughly well-informed and pure agency; that not only should the Gospel be freely and fully proclaimed, but that its principles and power should be beautifully illustrated in the lives of its teachers. Hence, they were commanded to seek a perfect cleansing and beautifying. But how? Was it by strength of will? by an inactive faith? by ecclesiastic rite, or priestly absolution? Emphatically no. It was by believing, persevering prayer. Taking this course they were all filled with the Holy Ghost—filled with spiritual light in their understanding, purity in their affections, strength in their will, and love, almighty love, pervading their whole being. Thus their secret faults were removed, and they went forth "fair as the moon, bright as the sun," and to ignorance and error and sin terrible as an army with banners. Were the church at large, in the case of every minister and member, cleansed from secret faults, Pentecostal power, and Pentecostal success, would again be gloriously realized.

The Famil

FINANCIAL PROBLEMS.

The solution of the Church's financial problems will be found in the giving of One-Tenth to the Lord. Were this system adopted, the question of raising funds for any Christian project would be simply a question of appropriation—simply how much of the Lord's tithes should be applied to this or that. The financial meetings of our church would be, as they should be, seasons of prayerful and delightful consultation in regard to the respective claims of each department—how best to divide and tribute the Lord's money, and what new Christian work to enter upon.

But some one will say, "We are not under the law, but under grace." Dr. Carman says, "I characterize this demand of God as original, fundamental and unrepeatable. Intimated in the rule and regularity of offerings from the beginning; recognized by Abraham in his dealing with Melchizedek; reiterated by the youth Jacob, as a culminating and binding act; perpetuated as a test and condition of blessing through all Jewish history; touched by the blessed Saviour himself, and definitely connected by Paul with the Christian priesthood. To humble judgment the record still stands; claim is still valid; the demand still present—the tenth is the Lord's, acceptable to God profitable to man."

Moses taught, "Pay a tithe of all to God for the service of the sanctuary." Paul teaches, "Store up for God every week." Paul and Moses do not disagree; nor does Paul attempt to modify or improve upon Moses' teaching. He merely ventures upon an enlargement of precept. Moses says, "Pay proportionately," and Paul adds, "Pay regularly and systematically." Moses' teaching was well understood and Paul needed not to reiterate it. He found it necessary to enforce a regular, systematic observance of it. There is no single reason why it was right for a Jew to give his tenth but stands equally good for a Christian to give his likewise. The only difference is, that the Christian's obligation is much greater as his religion is a more advanced and highly privileged one than that of Israelite brother. Surely such a solution may commend itself to the church. Then why do more Christians tithe their income? Is it because of the lack of knowledge of the scriptural way of giving?

That such ignorance exists concerning God's monetary demands upon the people is simply amazing, in view of the clearness of the Holy Scripture, and in view of the importance of the subject. Does not the pulpit come in for a large share of the blame for this ignorance? We know that we have the Scripture to read and that it is a complete directory concerning Christian faith and practice; but such a large percentage of professing Christians are so blinded by the dust of covetousness that they cannot discern the meaning of the Scripture on this subject, though the way is so plain "that a wandering man, though a fool, need not err therein!"

What we laymen and women need to-day is to be taught what definite proportion should be laid aside for God. If the Bible contains a teaching on this subject, it ought to be known and neither through false modesty in the pulpit or any other reason should the truth be hidden back. The church has drifted into many wrong practices in the past through the suppression of the plain teaching of God's Word. Error is largely the result of ignorance, and right ways can only be established through knowing the truth. Nothing is needed more just now than that believers everywhere should know just what God says on the subject of giving, and when they do know there is abundant reason for believing that a large majority of them will not hesitate to do what they know to be God's will. As this solution of the financial problem of the church will remove those perplexing difficulties, we take great pleasure in recommending it to Dr. Sutherland as the basis upon which a sufficient and permanent yet ever-increasing, income can be secured also, to Bro. Hilliard, as the best means whereby the "domestic mission" may be carried on, a strong, self-sustaining circuit, adding to, instead of deducting from, the Missionary Fund. We also would recommend it to the Officers and Boards of our churches as the most effective method of securing a full treasury, without sacrificing their self-respect in becoming church beggars. And as it is the spirit of love, faith, self-sacrifice and consecration, it is recommended to every pastor as the best way to promote a deep, wide-spread revival of religion.

and that without the aid of an evangelist. And to every Christian, as being the most effective means whereby we can be led to realize, every day, and every hour, that we are literally working with and for the Master. All this will not be carried to completion in one year, nor perhaps in five; but while we are engaged in bringing it to pass, let us not forget that the children of to-day will be the financiers of our church to-morrow. Are they being taught the scriptural way of giving? Would it not be well if councils of earnest men and women could be called together in different places all over the land, to consider and discuss and emphasize the principle of scriptural, systematic giving? The subject has too long been buried away. It has never been given any place in any of the great Christian Conferences; and it has not been brought to the front in meetings of Christian workers, and thoroughly dealt with. Systematic giving has been treated, so far as any public discussion of it is concerned, as if men were afraid of it, and many doubtless are. But for the sake of the safety and welfare of the church, it is time that all such fears were thrown off, and the subject dealt with in a frank and fearless manner.

L. McK.
Campbell's Cross.

OTHER-WORLDLINESS.

Other worldliness is decried as an evil thing in these days. It is said, if there be any other world, attention to life in this world is the best preparation for the other. While it is true that life here decides destiny there, and is, therefore, the matter of main moment, still it is also true that strength for this life comes to us from faith in the life of that other world. If those who decry other-worldliness mean that we are never to look to or think of the other world, their aim is simply useless. The strongest men of this life have endured seeing the invisible. Ian Maclaren furnishes an interesting paragraph on this theme:

"When William Blake, the painter-poet, lay dying, he said 'he was going to that country he had all his life wished to see,' and just before he died 'he burst into singing of the things he saw.' It was the passion of a saint, whose heart had long been lifted above the present world; it was the vision of a mystic, whose imagination had long been exercised on the world to come. Few outside the Bible succession have been inspired of the Holy Ghost like him who wrote the Songs of Innocence, and illustrated the Epic of Job. But common men share in their measure this instinct of the eternal, this curiosity of the unseen. One must be afflicted with spiritual stupidity or cursed by incurable frivolity who has never thought of that new state on which he may any day enter, nor speculated concerning its conditions. Amid the pauses of this life, when the doors are closed and the traffic on the streets has ceased, our thoughts travel by an irresistible attraction to the other life. What like will it be, and what will be its circumstances? What will be its occupations and history? 'God forgive me,' said Charles Kingsley, facing death, 'but I look forward to it with an intense and reverent curiosity.' He need not have asked pardon, for he was fulfilling his nature. One is not astonished that this legitimate curiosity has created a literature, or that its books can be divided into sheep and goats."

JEWS IN PALESTINE.

Hardly sufficient notice has been directed to the remarkable Jewish movement arising in Palestine. There can be no longer any doubt that among earnest Jews there is a growing desire to repeople the Old Land with the Chosen People. Since the persecution of the Jews in Russia and Roumania more than 25,000 Israelites have settled in Palestine, of whom about 20,000 are already settled in country districts, living in colonies and following agricultural pursuits. That the Jews in their own land show themselves ready to engage in cultivating the soil, while in other countries they evince a pronounced aversion to hard manual toil, is one of the most remarkable aspects of the movement. For the twenty colonies already existing, an interesting agricultural school has been established in the neighborhood of Jaffa—the ancient Joppa—in which 200 pupils are already studying. Three years are devoted to theoretical, and three to practical instruction, and a considerable tract of good land adjoins the school on which experiments can be made. In Jaffa, which, more than Jerusalem, is the centre of the new movement, a high school for boys and another for girls has been erected, and it is the wish of the leading Jews in the country to prepare a body of young men to enter the Turkish service, and to secure in this way the furtherance of their objects, the chief of which

is to people the whole Levantine with a flourishing agricultural and commercial population of Jews. The development of this most interesting movement, at the head of which stands Baron Edmund de Rothschild, will be watched by Christian people with extreme interest.—Sel.

HOME DESTRUCTION.

If Dr. Dike, our apostle of the family, will read a paper on "The Origin of Parasitism in the Cowbird," published in Science for January-29, by O. Widmann, he will find an unusually interesting illustration of the method in which the love of the home is destroyed. The cowbird belongs to the order of "Icteridae," and other members of the genus build their nests and rear their young like other birds, and there was undoubtedly a time when the cowbird did the same. The question to be answered is how did it happen that the cowbird lost the parental and conjugal instinct and came to drop its eggs in any stray nest, and leave its children to be brought up as in an orphan asylum. The same cowbird gives a hint of the reason. The Indian called it the buffalo-bird, and it has a strong attachment to grazing animals, especially horses and cattle. Before our horses and cattle were introduced to this country by white men it undoubtedly followed the herds of buffalo, or perhaps the extinct horses. Now these grazing herds were wandering continually either in search of good pasture or to escape their enemies. As its instinct developed to follow these herds it would find it impossible to get back to its own nest, and would look about for another bird's nest in which to lay its eggs. As the roving habit increased such cases would often occur, and the parasite offspring became more and more numerous until, in the course of time, the art of making nests was lost, the desire to incubate and live at home entirely gone, family affection deadened, and parasitism became a fixed habit. The moral is obvious as applied to the destructive influence upon the home of the human roving habit, and is further illustrated not only in our own tramps and globe-trotters, but in the old Sarmatian tribes that wandered in waggons without fixed homes, and as a result lived almost like beasts.—The Independent.

THE MINISTER'S MORNINGS.

The London Board of Congregational Ministers is a conclave almost as secret as that of the Vatican. The veil is lifted a little by the publication, in The Christian World Pulpit of yesterday, of the New Year address to the Board by Mr. Adeney. If all the speakers are as "faithful" in criticism of the brethren as the Professor, we do not wonder at the report being locked out. The turning over of new leaves on the following morning must have caused a little gale. Dealing very originally with the minister's inspiration, and how to secure it, Mr. Adeney said perhaps the inspiration is sought for in practical work, but scarcely in the obedience of faith. The preacher has been idling through the week, slipping back from the old rigor of his self-discipline, wasting too many of those most precious hours of the early morning, perhaps tempted to linger over his newspaper by the fascination of a notorious trial; then, turning to his desk, his eye lights on a magazine, and he skims its pages listlessly. Half the morning has gone. It is too late to bend to hard work, and he is not in the mood. So he saunters out and looks in at the reading-room on the way home. Another day needless gossip delays him, and so a week of lax tension slips away, and Saturday night has arrived before he is aware of it. The awful Sunday is yawning upon him. Is Milton's word to be true of his case, "The hungry sheep look up and are not fed"? He is distressed; he is appalled. He remembers that he is a member of a prayer union. A drowning man, in his anguish he clutches at the rope of prayer. He is in desperate earnest now. His prayer an agony. Will not God give him a message? Now, I am far from saying that his prayer will not be answered, for who shall venture to limit the grace of God?

"The Lord is rich and merciful,
The Lord is very kind."

But this I assert. The man who does not merely fall into that miserable plight once in a while and as by accident, the man who makes a habit of floundering thus helplessly, has no right to be assured of the divine aid at the last moment. And if he grows hardened by practice, his prayer for inspiration as a substitute for injury and a cloak for selfish, slovenly idleness is a sheer impertinence. At all events, he has not far to seek for an explanation if, for all his cries and tears, the heavens are as brass and the earth is as iron.—The Christian World.

Children's Corner.

A LITTLE KINDERGARTEN GIRL.

If I sew, sew, sew, and pull, pull, pull.
The pattern will come, and the card be full;
So it's criss, criss, criss, and it's cross, cross, cross.
If we have some pleasant work to do, we're never at a loss.
Oh, dear! I pulled too roughly—I've broken through my card.
I feel like throwing all away, and crying real hard!
But no, no, no—for we never should despair;
So I'll rip, rip, rip, and I'll tear, tear, tear.
There! you pretty yellow worsted, I've saved you every stitch
(Because, if we are wasteful, we never can get rich);
Now I'll start another card, and I'll make it perfect yet;
And mother'll say, "Oh, thank you, my precious little pet."
—Selected.

MARY AND HER LAMB.

Though all school children have read in their school readers, many times over, and always with delight, the story of Mary and her little lamb, I don't doubt it will add a new interest to learn the particulars and origin of that charming story, as related to me by Mary's niece who, when a little girl, often heard her aunt tell it. It will be a pleasant surprise, I dare say, to many boys and girls, old as well as young, who have read the story so often that they have it by heart, to learn that Mary and her little lamb were really and truly a little girl and a little lamb, and not the myths of a poet's imagination.

Upon my return trip to Europe I found my neighbor on the steamer Berlin to be a Miss Sawyer, a very pleasant, intelligent lady, from Somerville, Massachusetts. In the course of our chats she informed me that she was the niece of Mary, the owner of the pet lamb of school book fame, and very kindly presented me with a photograph of her aunt, taken in her eighty-fourth year. Her name was Mary Elizabeth Sawyer. She was born in Sterling, a pretty farming community in Worcester county, Massachusetts, March 22, 1806.

When a little mite of a girl her father, who was a farmer, brought to the house one morning a poor little lamb, almost dead. Mary asked her father if she might have it, and he gave it to her. She nursed it with such loving care that it soon got well, and became greatly attached to its little nurse, and wanted to be with her and follow her about all the time.

And when Mary started to the district school the lamb could not see why it should not go to school as well as other folks. At any rate, it was determined to follow its dear little mistress, and finally it did follow her, and walked into the schoolroom behind her, not dreaming that it was "against the rule." Mary was much disturbed, but tried to make the best of it, and carefully stowed it away under her desk and covered it with her shawl. But while she was on the floor reciting with her class, the lamb jumped out from its hiding-place and made the teacher and scholars laugh.

A young student by the name of Ralston happened to be visiting the school that day, and the amusing incident stimulated his poetic genius. A few days afterward, as Mary was leaving the school, he rode up and handed her the first two verses of the poem that has delighted so many little folks and immortalized Mary and her lamb. The additional lines were written by some other person afterward.

The lamb grew to be a big sheep and lived some years, but at last came to a sad death, being gored by a cow. Mary's mother saved the fleece, and spun and knit her a pair of stockings out of it, which she carefully preserved.

Mary married a Mr. Tyler, and lived in a beautiful home in Somerville, near Boston. It is now the Unitarian parsonage, on Centre Street, between Somers Street and Somerville Avenue.

She always kept the stockings in memory of her pet lamb until, in the course of years, a proposition was made to tear down and remove that venerable old historic edifice, the Old South church of Boston. The women determined to try to save it, and got up a fair to raise money for the purpose. Now came the time for Mary to utilize her stockings made of her lamb's fleece that was once as "white as snow," but now yellow with age.

She unravelled them out, and cutting the fluffy yarn into short pieces, tied them on cards on which she wrote with her own hand, verifying their genuineness. These were sold as relics, and thus she contributed quite a handsome sum to the funds of the church.

Mrs. Tyler died in the eighty-fourth year of her age.

I presume no story ever put into the hands of children has done more to inculcate the lesson of kindness to animals than that of Mary and her little lamb.—Ladies' Home Companion.

AN INTRUDER.

Beaté Perry, wrapped nice and warm, was pushing her doll's perambulator down the long walk. Her mother always insisted that she should have a run in the grounds out of doors even when the snow covered the ground. Mrs. Perry said, "Coddling healthy children was the way to make them weak and delicate;" so, except when it rained or snowed, she sent them into the open air every forenoon, at least for an hour. This doll's perambulator was a source of endless interest to Beate. She took to it every morning with as much joy as if it had been a new toy. Of course, there was the doll, too.

But Beate had a black kitten, now growing up almost to a full-sized cat, that used to romp round the grounds with her. One day Joe Sharples' fox-terrier had got just inside the gate—and there was a scene. Pussy hissed, and set her back up, and her fur stood straight up—like the quills upon the porcupine. But Beate was not afraid of this dog. She sent him outside the gate, pushed to the gate with her umbrella, and said: "Stop there, you miserable intruder. What business have you to come here and try to worry my cat?" And if Beate had not been quite desperate, and frightened the dog, he would have worried her cat.

Now, some people have an insane hatred of cats; and they treat them as if they were like rats, or weasels, or stoats. Worse than that, they actually train fox-terriers to worry them. A fox-terrier doesn't need much training. He nearly always "goes at" a strange cat, as if by nature. Perhaps this has led to the saying, when folks living in the same house often quarrel, "They live a cat and dog life." But Joe Sharples' dog had been "set on" cats; he had been encouraged to worry them; and if he once seized a cat, it was certain death to the poor thing in a few seconds. We don't know anything more stupid, or cruel, or mean, than teaching dogs to worry cats.

The cat is a household pet, and is as dear to many a boy and girl as the dog is to his master. We are not saying which is the better animal, or the more clever or affectionate. No doubt the dog is far-away the nobler animal of the two. But if a dog worries neighbors' cats, it ought to be destroyed; and the man or boy who sets it upon a cat should be sent to prison. It is gross cruelty. We are proud of our little friend Beate for defending her cat, and keeping Joe Sharples' dog, the intruder, outside the gate.

THE GIRL'S REVENGE.

Two men in the south of Africa swore eternal hatred to each other. One of them found at length the little daughter of his enemy in the wood. He ran quickly to the young girl, cut off two of her fingers, and sent her home bleeding, while he, with brutal joy, shouted, "I have had my revenge!"

Years passed, and the little girl was grown up to a woman, when, one day, a poor, gray-headed beggar came to her door, earnestly begging for food. The young woman recognized him immediately as being the same horrible man who cut off her fingers when she was a child. She went into the cottage instantly, and desired her servant to bring him bread and milk. She sat down near him, and watched him while he ate. When he was ready to go, she pointed to her hand and said:

"I, too, have had my revenge!"

The poor man was quite perplexed and confounded at this, for he did not know that the little girl had become a Christian, and had learned the meaning of that sweet verse, the last of the twelfth chapter of Romans.

Which revenge was the sweeter?—Sel.

A WILL AND A WAY.

Several years ago an effort was made to collect all the chimney sweepers in the city of Dublin, for the purpose of education. Among others came a little fellow who was asked if he knew his letters.

"Oh, yes, sir," was the reply.

"Do you spell?"

"Oh, yes, sir," was again the answer.

"Do you read?"

"Oh, yes, sir."

"And what book did you learn from?"

"Oh, I never had a book in my life, sir."

"And who was your schoolmaster?"

"Oh, I never was at school."

Here was a singular case: a boy could read and spell without a book or master! But what was the fact? Why, another little sweep, a little older than himself, had taught him to read by showing him the letters over the shop doors which they passed as they went through the city. His teacher, then, was another little sweep like himself, and his books the signboards on the houses. What may not be done by trying? "Where there is a will there is a way."—The Myrtle.

The Christian Guardian

Published under the authority of the Methodist Church, is issued every Wednesday from the office, 29-31 Richmond St. West, Toronto.

REV. A. C. COURTYSE, B.D., Editor.
REV. WILLIAM BRIGGS, D.D., Book Steward, Publisher.

SUBSCRIPTION RATES: One year, \$1; six months, 50 cents; three months, 25 cents.

COMMUNICATIONS: All communications for the Editorial, Literary, News, and Miscellaneous Columns of this journal should be addressed to REV. A. C. COURTYSE, B.D., Editor, 31 Richmond Street West, Toronto. All business communications, orders for publications, advertisements, books, etc., to REV. WILLIAM BRIGGS, D.D., Book-Steward, 29-31 Richmond Street West, Toronto.

TO PUBLISHERS: Books to be noticed must be addressed to the Editor. The prompt mention in our list of "Reviews" will be considered by us as an equivalent to the publishers for all copies received. The interests of our readers will guide us in the selection of works for notice.

TO CORRESPONDENTS: Do not use abbreviations; write proper names with extra care; do not write with penicil if this can be had; do not use pale ink if you can get black; write only on one side of the sheet; do not put matter intended for the Editor and business items on the same sheet; in obituaries leave out irrelevant matter, poetry, and prayers; avoid personalities; condense. No manuscripts returned unless stamps are enclosed by the sender for that purpose.



THE GLOBE AND LICENSE LAW.

In our judgment the Provincial Government's new License Bill is weak, and The Globe's defence of the bill against the attack of the Dominion Alliance is no improvement in the situation. The Globe is afraid that the Dominion Alliance has weakened itself by "inaccuracy of statement," and by the "strength" of its "condemnatory language."

Let us look over the arguments in a calm spirit. The Globe says that the Alliance should not have characterized the bill as "a violently reactionary measure." If The Globe's readers will carefully look over the utterances of the temperance leaders, they will find such phrases as "meagreness of the amendments," "utterly inadequate" legislation, "falling far short of reasonable requests and expectations," "no adequate fulfilment" of the Government's promises, and similar phrases. The Globe itself, as far as we know, is the author of the phrase "a violently reactionary measure." We would rather call the proposed bill an insipidly stationary measure. The Globe goes on to claim that every step taken in the bill is "a step forward in the direction of tightening the bonds now placed around the traffic." A calm reading of the bill, and some reflection on it, leads us to conclude that very few steps forward are taken, and that most of it is "marking time." Thirty-four saloons are to be cut off, but not at once, only seventeen the first year, and seventeen the next year, during which time they may all become taverns, and none of them be cut off. Mark time.

The Licensed Victuallers can get a new license in a locality by securing a majority petition of electors in its favor. We asked that a similar majority petition would cancel an old license. The Government said a three-fifths petition of electors, if not less than 100 names, would cancel a license, if and if and if—that is, if three or four hampering and harassing conditions are fulfilled or observed. Even this power is, as we read the bill, confined to cities, and is not allowed to operate in towns, villages or townships. Mark time.

The main charge of The Globe is that the Dominion Alliance did not accurately interpret the bill. The Globe proves its charge by the same method—that is, by not accurately interpreting the Dominion Alliance.

The Globe's interpretation of the Dominion Alliance is this: "They say that the bill permits the granting of licenses far in excess of the limits that have already been fixed by many municipalities." The Globe says: "This is not so." Of course, it is not so, and the Dominion Alliance knew it. The Dominion Alliance did not say what The Globe reports as we read it. The Dominion Alliance did say that the bill proposes a certain basis of population, and that the proposed basis of population (and not the bill) "permits the granting of licenses far in excess of the limits that have already been fixed by many municipalities." The fault found was not that the bill would increase licenses, but that the basis of population clause was behind the present position of public opinion. That the proposed basis of population, which is to regulate the number of licenses, is behind public opinion, is manifest from the very clause that is praised by The Globe. "In no case, however, shall this limit authorize any increase in excess of the number of licenses issued therein for the year ending May 1, 1897." Why add a clause like this? Why safeguard the proposed legisla-

tion by saying, "It must not authorize any increase?" Because it was so far behind public opinion in its previous provision that it would actually have swept away much that we have secured, and so it must be safeguarded. The Globe asks the temperance people to be devoutly thankful because the Provincial Government has not swept away what has been already secured against such odds and with such cost and effort. It does seem strange that we should be urged to gratitude and acquiescence on the ground that what we have gained is not now lost under the new bill. Therefore, let us mutely mark time. Mark time.

Now a word about the most remarkable part of The Globe's production—the satirical. Satirical is defined as "wittily censorious." The Globe has sometimes used this weapon very effectively, as when it proposed that the pedestrians should not cross Jarvis Street on Sunday evenings for fear of stopping the speeding contests of the horse-jockeys, but go around by Bloor Street or the Esplanade. But in the present case the writer missed the mark. The Globe says: "Again, it has been charged that the bill gives saloons wine and beer licenses. It is not so, one-half of the saloons being cut off the first year, and the remaining half the second year after the bill comes into operation." The only quarter from which we have ever heard any thing about wine and beer licenses in this connection is The Globe itself, on the ninth page of its issue of February 26, where it said the suggestion was made. The Dominion Alliance never fell into this error, nor any temperance people, as far as we know, except such as were misled by The Globe. For The Globe to charge this wine and beer mistake to total abstainers is nearly as good a piece of wit as to charge the pedestrians with blocking Jarvis Street.

Now for the climax of wit. Our contemporary says: "Another clause prohibits the sale of liquor to any person (apparently under the age of twenty-one, instead of eighteen, as formerly. Certain temperance people have been seeking for an evil motive under the 'apparently.' But the same word is in the old Act, and how upon earth can the clause be justly worded with the 'apparently' omitted?"

How upon earth? To be sure. Where else? How upon earth can "apparently" be justly omitted? By just leaving it out. Will the justices and judges all rise up and say that "apparently" must go in. Do appearances count for everything? Is a young man's age to be determined, simply by appearances, in circumstances where the law is at stake, and where his habits for life are concerned, and where his father and mother and sisters are intensely interested? While the change is in the right direction, the simple truth is that an age limit is very difficult of enforcement, and to make it dependent on appearances is to increase the difficulty. Let the licensed places be locked up at 7 p.m. every day of the week, and let the minors and the seniors, too, find their society away from the drinking rendezvous, and we will have what can be enforced.

Let us hear the call from the dailies of Toronto, not mark time, but forward march. Gentlemen of the press, so judicial and judicious, kindly allow us a little room for ZEAL. Do not press on us calmness to the point of stagnation. A true sailor would rather have a hurricane than a calm. Let the press give us a breeze in some direction. The bill before the Legislature has no vim. It has the marks of a politician rather than a statesman. Cigars and tobacco in the townships of north-western Ontario! O Statesmen, O Legislators, what are you here in Toronto for? This fair Province waits for moral leadership. It will come.

EXPLAINED.

Dr. John Watson and Dr. T. Bowman Stephenson on Church Organization.

In an editorial letter to young Methodists in the issue of January 6, we said that we could agree with a distinguished divine, that the three great systems of church government which found themselves on Holy Scripture—the Episcopal, Congregational and Presbyterian—have been blessed of God, and so have been sanctioned, but could not see why he should put in the remark parenthetically, as he does, that the Methodists frankly admit that theirs is an invention. Our reference was to Dr. John Watson (Ian Maclaren), in his work on "The Cure of Souls." We thought that someone would ask an explanation. It has turned out so. The Rev. T. Bowman Stephenson, D.D., in writing to the N. Y. Christian Advocate, explains that on December 7 he addressed a letter to Dr. Watson asking for an explanation. On December 28, just after his return from America, Dr. Watson replied:

December 28, 1896.

Dear Sir,—On my return from America I find your letter of the 7th, and deeply regret that my parenthetical reference to a sister church, for which I entertain most profound respect, should have been misunderstood by one of her most eminent ministers. What I intended was that, while the other three systems have been accustomed to find their institution in the Acts of the Apostles, I believed that Wesleyan Methodism as an external organization was the creation of John Wesley, and in this achievement I have always seen an evident proof that the Holy Spirit is still guiding Christian men.

Accept this assurance of my respect, and with all good wishes for your work, believe me, Yours faithfully,
JOHN WATSON.

Two other letters passed, which are very interesting, and are as follows. To Dr. Watson's letter of explanation Dr. Stephenson replied:

My Dear Sir,—I thank you for your letter of December 28. It breathes the generous and catholic spirit which I expected from you. Nevertheless, you will forgive me when I suggest that in the future editions of your work a phrase might be used less likely to be misunderstood. For it is not accurate to say that "Methodists confess that their system is an invention." We thankfully recognize that in the emergence of Methodism from Anglican religious life and order, and its definition into a separate church organization, the work of the Spirit and the providence of God are clearly manifest. But we hold that the Methodist polity is a revival of the order and fellowship of primitive Christianity in their essential elements, if not in their precise form.

We are Presbyterians in our church government, for we do not recognize the three orders in the ministry, and we maintain the connexional bond and the due succession of church courts. But there is an Episcopal element in our system, such as (we think) is clearly visible in very early developments of the primitive church order.

Our superintendents of circuits and our chairmen of Synods in British Methodism, and the "presiding eldership," and the "General Superintendency" of the sister churches in America, are a real episcopacy; though, because it is exercised in conjunction with, and subject to the Synods, it is free from the prelate character into which, in some communions, the primitive episcopacy has (as we think) degenerated. Being so, Methodism, not less than any of the three systems you mention, does "found itself on Holy Scripture." And that I am right in so claiming could be easily proved by extracts from John Wesley's writings, more than a century ago, and in modern times from such works as Dr. Riggs' "Comparative View of Church Organization." But, of course, I need not trouble you with any such extracts here.

I hope you will not object to my publishing this friendly correspondence in our church newspapers, for I am sure your genial reply will be very welcome to your many friends and admirers in the Methodist churches throughout the world.

I am, dear Dr. Watson, yours faithfully,
T. B. STEPHENSON.

In answer to this came the following:

Dear Sir,—In answer to yours of the 16th, I am directed by Mr. Watson to express his entire willingness that the correspondence should be published.

If another edition of the book should be called for, it will give him pleasure to show the esteem in which he holds the Methodist Church, by making the alterations which you suggest.

I am, dear sir, yours faithfully,
W. R. COLVILLE.

Manitoba and the Northwest.

Church news communications from Manitoba should be sent to Rev. T. Morden, 164 Nellie Avenue, Winnipeg.

ITEMS OF NEWS RELATIVE TO NEW CHURCHES, REVIVAL SERVICES, ETC.

Roland Circuit, Carman District.—Rev. Chancellor Teeter, pastor. At the missionary anniversary services of the Roland Circuit, held last month, Rev. J. M. Harrison, chairman of the Carman District, preached eloquent and rousing sermons, and the people responded nobly. Notwithstanding the "hard times" the circuit is likely to equal its givings of last year; and last year its missionary givings were excelled only by Grace and Zion churches, Winnipeg, and Brandon city; while as to salary, its position among the circuits of the Conference was twenty-seventh. Anniversary services were held at Bethel church on the 14th and 15th. The sermons were preached by Rev. J. Laycock, of St. Paul's church, Morden, and a lecture was delivered by him on the Monday evening; they were of a high order, and the people were greatly pleased.

PORTAGE LA PRAIRIE DISTRICT.

The Ministerial Association of the Portage la Prairie District met at High Bluff on Wednesday and Thursday, February 17 and 18. There were present, Revs. G. W. Dean, chairman of the district, in the chair; A. Gordon, J. H. Rutan, T. B. Wilson, S. J. Clarkson, T. G. Bethel, S. O. Irvine, W. A. Lewis and C. H. Cross. Rev. Mr. Douglas, Presbyterian minister at High Bluff, was also present. After the devotional exercises at the opening of the first session, Rev. C. H. Cross was appointed secretary, and papers were read by Rev. T. B. Wilson of Carberry, on "The Relation of the Pulpit to Modern Thought," and Rev. C. H. Cross, on "The Preparation Necessary to Successful Work in the Sabbath-school." At 7.30 Rev. T. B. Wilson preached an instructive sermon from

Zech. iv. 6, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." On Thursday morning, after devotional exercises, led by Rev. S. O. Irvine, Rev. S. J. Clarkson read a paper on "The Proper Observance of the Sabbath," and Rev. T. G. Bethel on "The Best Method of Providing for the Temporal Needs of the Church."

In the afternoon session, after devotional exercises, led by Rev. W. A. Lewis, papers were read by Rev. W. A. Lewis on "The Need of Christian Missions, Their Successes and the Need of Vigorously Prosecuting this Work;" by Rev. Mr. Douglas, of High Bluff, on "The Work of the Church;" Rev. S. O. Irvine on "The Spiritual State of the Church, and the Best Means of Promoting Growth in Holiness," and Rev. G. W. Dean, on "The Duty of Members of the Church to Christ and Each Other." In every case, on both days, a prolonged and interesting discussion followed the reading of the papers.

It was decided that the annual camp-meeting for the district should be held, and requests were presented from Wellwood and McGregor, that it should be held at those places. The question of place was referred to a committee consisting of Revs. S. W. Dean, W. A. Lewis, T. G. Bethel, and Messrs. Colter and H. Rogers, to report at the time of the annual district meeting.

On Thursday evening Rev. S. O. Irvine preached in the Methodist church, High Bluff.

A PROPOSED NEW CHURCH.

The Deloraine congregation, Rev. W. Bridgman, pastor, have unanimously adopted the plans for a new church prepared and submitted by Mr. Lang, the architect. The proposed building in appearance is a commodious and handsome structure with stone basement and solid brick auditorium, and in size on the ground is 44 x 72. Both front and side view presents an artistic and finished appearance. There is a tower on one corner, and ornamental brickwork on the other. The main entrance is in the middle of the north end, and on the ground level, entering a lobby, from which two doors lead to the basement, and winding stairs on right and left lead to upper lobby on auditorium level, where two doors lead to the main auditorium. In the basement there are six class-rooms, main school-room, furnace and fuel rooms, library and kitchen. Up-stairs, beside the auditorium, is a gallery across one end, and choir alcove, and ministers' and choir vestry at the other.

The Deloraine Weekly Times says of the building: "For beauty and utility in design and modern convenience it is a gem." At the congregational meeting, held for the consideration of the plans, Rev. Mr. Bridgman said that this structure once built, the people would have a city church. The estimated cost is \$5,500. "The financial aspect," says The Times, "is this: The Methodist church owns two lots where the old church stands, six lots in a former site, and four lots and a shed 16 x 80 feet on the present site, on all of which there is not a dollar of debt. From acreage and subscriptions they have over \$1,000 by May 1 next, and the acreage and yearly subscriptions in town next year. Thus, with the ladies furnishing the auditorium, and the Sunday-school children the Sunday-school parlors, the temporal outlook for this church is decidedly rosy."

ANNIVERSARIES AND SOCIALS.

The Hamiota Hustler of the 23rd ult. reports the holding of successful anniversary services in connection with the Methodist church in the town of Hamiota on the preceding Sunday. The audiences were good, especially in the evening, when the building was crowded to the doors. Rev. A. B. Hames, Ph.B., of Birtle, chairman of the district, preached instructive and inspiring sermons at 11 a.m., 3.15 p.m. and 7 p.m. On Monday evening the ladies of the congregation provided a sumptuous repast in the basement of the church, after which an interesting entertainment was given in the main audience-room. Rev. J. J. Crookshanks occupied the chair. Those who took part were Rev. C. Moore, Rev. W. R. Hughes, Mrs. Hughes, the choir, Rev. V. H. Rust, of Shoal Lake, and Rev. A. B. Hames, of Birtle. The proceeds amounted to about \$50.

The Virden Advance, in reporting a recent "At Home" held by the young people, says, "The Virden branch of the Epworth League, as an active and working society, is a credit to the community, having now a membership of over fifty." At the gathering referred to music and games were provided, refreshments were served, and short, interesting addresses were delivered by Rev. Messrs. Tufts and King.

The Epworth League of Holland held a very pleasant gathering, the features of which were speeches, songs, recitations and refreshments. The occasion was that of saying farewell to Mr. G. W. Grimmer, who is characterized as having been an able and willing worker, and who is leaving for British Columbia. The young people presented him with a handsome toilet travelling set. The Methodist people of Holland also had a social gathering last week, to bid Mr. James Mawhinney farewell. The Holland Observer says of it: "Of course, the usual programme and refreshments were on hand, and a good representative congregation of the denomination. Speeches were delivered by the chairman, Rev. H. Lewis, John Matthews, James Matthews, G. W. Grimmer, D. Evans and A. Summerfield. Mr. James Brown read an address and also presented to Mr. Mawhinney a well-filled purse, to all of which he suitably and feelingly replied. The choir gave some nice selections during the evening. The Methodist people, as they well express in the address, are losing a man of no common value in Mr. Mawhinney. We wish him and his family every success in their new location."

MISCELLANEOUS NOTES.

Rev. J. H. Morgan, for the last two years pastor of McDougall memorial church, has accepted an invitation to become pastor of the

Holland church, Mr. Morgan has been very successful in his present field, and is acknowledged to be one of the coming men of the Methodist denomination. In securing his services Holland people are to be congratulated.—Free Press.

The plans and specifications have been prepared for a Methodist church at Grenville, Moosomin District, which is to be a stone building of good size and design.

The Quarterly Board of Manitou recently passed the following resolution: Moved by W. D. Rutnan, seconded by G. W. Robinson. Whereas we, the representatives of the Methodist church in Manitou, are firm in our conviction that the traffic in intoxicating liquors for beverage purposes is wholly wrong and terribly injurious to any community and to the country as a whole; and whereas, by the judgment of the Privy Council, the local Government has complete control of the retail sale as a matter of police regulation; therefore be it resolved that this Board respectfully urge our member of the Local Legislature to introduce a bill abolishing the sale by retail of intoxicating liquors, and separating the wholesale from every other business, or in case such a bill is introduced by any other party, to support it by voice and vote.

The regular Quarterly Official Board meeting of the Brandon church was held on February 19. The financial report laid before the Board was very satisfactory, and showed all the current expenses met in full, and considerable reduction made on the floating liabilities. Also a very cordial and unanimous invitation was given to the pastor, the Rev. Leo Gaetz, to remain the third year, and also the pastor to be given a three months' holiday the coming summer to visit the Old Country. A resolution was passed on motion of Rev. J. Semmens, seconded by Mr. James Paisley, recording high appreciation of the many excellent qualities of the late F. B. McKenzie, and tendering his bereaved widow and family sincere sympathy.

Evangelist C. J. Atkinson will arrive in Deloraine, March 6, to assist in evangelistic work in the Methodist church.

Evangelistic services were announced to commence last Sunday in the Methodist church at Minnedosa. Mr. W. H. Hesson, of Port Arthur, who has been doing evangelistic work in Rapid City and Neepawa, is to assist the pastor, Rev. G. H. Long.

The special services being held in the Methodist church are drawing rapidly to a close. This is the last week through which they will be continued. The attendance has been very fair at these meetings, and much good has been accomplished.—Neepawa Register, February 26.

The revival services in the Carman Methodist church were still in progress last week.

The special week-night services in the Calgary church were continued during last week, and were well attended and increasing in interest.

Acknowledgments have been received from Rev. Henry Lewis, of Holland, Man. and Rev. Herbert E. Gordon, of Sturgeon River Mission (Edmonton post-office), Alberta, of packages of German papers sent to them for distribution at some of their appointments. They state that the papers are gladly received and eagerly read. It may be that among the numerous readers of The Guardian there are some who have in their possession, or are able to obtain, Christian-reading matter in the form of tracts or periodicals in other languages than English, which they could send for distribution among the scattered settlers on the prairies, and in many poor homes in the cities and towns in various parts of this Conference. It is most important that just now, in the still early years of the settlement of the Canadian Northwest, the love of Christ should impel his followers to do everything possible to promote the spiritual and temporal welfare of our foreign immigrants. In the case of settlers who can read the way to their hearts and minds is much more easily opened, and they should not be neglected, more especially as at present they are largely more numerous here than the totally illiterate class, and if won for Christ they will be a great help in the work of saving the more unenlightened who may soon come in larger numbers. An instance will illustrate the difficulty of helping the latter class. A young Finlander, working for an English-speaking employer at a country point, away from his own people, received a letter from his mother. As he could not read the letter was sent to a worker in the All People's Mission, Winnipeg, in the hope that a translator might be found. Some inquiries have resulted in the finding of a Finlander who was able to translate into Swedish, but not into English. Then the Swedish translation had to be taken to two or three parties before it was finally rendered into English. The employer, on getting back the English version, was able to make the young man understand the contents of his mother's letter, as he had learned to talk English sufficiently for the purpose. If he is at all aware of the numerous steps that had to be taken, he will no doubt long retain an appreciation of the interest manifested in his behalf.

Arrangements have been made for the starting of the enterprise referred to in last week's Guardian, that of opening a night-school for the teaching of the most necessary conversational English to adult foreigners. At first instruction may be given for an hour at a time, two or three times a week; no doubt, if many show a disposition to take advantage of the opportunity, workers will be glad to offer their services to extend the benefits afforded. Winnipeg has had a good many people this winter whose presence has been felt to be a burden, as they arrived here in a state of destitution, and they have not been able during the winter to secure sufficient employment to enable them to live, and so have been obliged to depend largely upon the citizens for food and clothing. The great majority of them will, it is hoped, make good settlers as soon as they can find

work enough to enable them to live independently. Many of them will find their ignorance of English a great drawback, and they will readily see the value of practical help in the learning of the language of the country. Along with the service thus rendered, spiritual good, the salvation of the Gospel, Jesus Christ, the way, the truth and the life will be presented, as the greatest of all.

The second number of "Vox Wesleyana," the Wesley College students' paper, gives prominence to the subjects of missions and Y. M. C. A. work, publishing an address by Mr. E. W. Wood, one of the student probationers for the ministry, on "Do Missions Pay?" also an article of two pages and a half on "The College Y. M. C. A." An article on "Shelley," by Prof. W. F. Osborne, English and classical master in the college, illustrates the spirit which the college has demonstrated in giving prominence to this department of work. The lecture-hall has been opened to outside friends of the college, and many have accepted the invitation extended, and have been present at a course of Saturday evening lectures, given by Mr. Osborne in English literature. The Milton Club held its closing meeting a few evenings ago, after having enjoyed a series of ten lectures by Mr. Osborne on the works of Milton, the works under consideration having been "The Comus," "L'Allegro," "Il Penseroso," "Lycidas," and "Paradise Lost." At the last meeting a resolution expressive of appreciation of the able services of Prof. Osborne was cordially and unanimously adopted. A further perusal of "Vox" shows that the "Athletic" and "Local News" departments are not neglected. Winnipeg, Tuesday, March 2.

DONATION FUND.

We are daily in receipt of letters from old subscribers who state that they are unable to renew purely for financial reasons. To meet these cases we have a Guardian Donation Fund opened on our books, by which papers are sent to old subscribers who are unable to renew. A friend has just made a contribution, which we gratefully acknowledge. We will be glad to hear from others who will assist in this worthy cause.

Church News

Toronto Conference.

Owen Sound, Scrope Street.—Rev. A. Brown, pastor. Recent events in this church are worthy of record. Anniversary services were held on Sabbath, January 17. Rev. A. Langford, president of Conference, preached able and inspiring sermons. Notwithstanding the inclement weather, good congregations were in attendance. A special offering of \$275 was received. On Sabbath, January 31, crowds gathered to hear Rev. A. C. Crews, who set forth the claims of Sunday-school and Epworth League work with great clearness and force. Mr. Crews gave a lecture on Monday evening, and attended the district League convention on Tuesday. All of these services were highly interesting, and have left lasting influences for good. The missionary services were held on Sabbath, February 7. Rev. Dr. Henderson appealed with his usual eloquence for increased sympathy, more earnest prayer, and larger contributions. The response was hearty, and greater zeal in missionary work is confidently expected. Special services are just about to be commenced, and many are looking with prayerful hearts for a powerful revival. The pastor has been unanimously invited for the third year, and is loyally supported by the congregation in all his work.

Davenport.—Rev. J. T. Morris, pastor. The church and its several departments of work has been greatly blessed under the present pastorate. Congregations have increased, and the financial standing improved. On Sunday, February 21, a free-will offering was taken up, which amounted to \$64.

Weston.—Rev. J. J. Ferguson, M.A., B.D., pastor. The missionary anniversary recently held was of an unusual character. On Sunday a Japanese, a Persian, an Indian, and two other young men who have done mission work, took part in the services, and Dr. Henderson delivered an eloquent address on the Monday evening.

Toronto, Euclid Avenue.—Rev. J. F. Ockley, pastor. The evangelistic services are increasing in interest. Church crowded. On Sunday night thirty persons signified their determination to become Christians.

Hamilton Conference.

Port Rowan.—Rev. W. J. Brandon, pastor. Three weeks' special services, congregations good, a growing interest is felt in all the services. The church has been reopened after improvements, at an expense of \$150. The pastor preached on the occasion. A mortgage of \$400 on the parsonage has been met. In a few weeks all the church property on the circuit will be out of debt.

Cayuga.—Rev. J. G. Foote, pastor. Anniversary services were held at Canfield February 7. Sermons were preached by Rev. S. W. Falls, of York, to the delight of large congregations. A tea-meeting was held on Monday following, which was a success. Proceeds, \$53. Anniversary services were also held at Wesley church, February 21, sermons were preached by

Rev. H. G. Livingstone, of Caledonia, and by Rev. J. D. Edgar, of Cayuga. People were delighted and profited. Tea-meeting was held the following Tuesday evening, which proved a great success. Total proceeds, \$77. Special services have been held at Canfield, and just closed successfully; church quickened, and sinners converted. Services have just opened at Wesley, and we are looking for success. "Brethren, pray for us."—J. G. F.

Dundas.—Rev. J. Wakefield, pastor. On February 21 our congregation gave a collection of over fifty dollars to the Dundas Street church, Woodstock, and the same day the Sabbath-school gave a collection of more than thirty-one dollars for the India Famine Fund. On the 28th we were favored with the services of the Rev. Dr. Potts, who came in the interest of education, and gave us two grand sermons; the congregation responded with a collection for the Educational Fund of \$114, which will be increased. "The best of all is, God is with us."

London Conference.

Lacknow.—Rev. I. B. Wallwin, pastor. The financial report for the past year and a half indicates that the church has made substantial progress. Besides paying current expenses and salaries to date, about \$500 of debt has been paid, which is very gratifying. The church has also made progress spiritually. Of late the membership has received a substantial increase, and peace and harmony prevail in the different departments of church work.

Stratford, Waterloo Street.—Rev. J. Ward, M.A., B.D., pastor. Shortly after one o'clock on March 3 flames were seen issuing from the west end window of the Waterloo Street Methodist church, and an alarm was promptly sent in to the fire department. The fire, which originated in some manner from the inside, made considerable headway before the department were notified. Several large holes were cut in the roof, and through these the firemen directed their energies until the flames were subdued. The fire originated in the front part of the building, and then ate its way up the front into the attic. The entire main building was gutted. The loss is estimated at about \$8,000; insured for \$7,000. On the building there was an insurance of \$5,000 in the Royal, and \$1,000 in the Perth Mutual. On contents of the church there was \$1,000 insurance in the Perth Mutual. The roof of the same building was burned off some twelve years ago.

Old Springs Circuit.—Rev. J. A. Aycarst, B.A., pastor. Our anniversary services were held on Sunday, February 23. Conductor W. K. Snider preached at both morning and evening services, while the pastor took the afternoon service. The conductor gave us two very earnest Gospel discourses, reaching the hearts of the people. His evening discourse was illustrated by railway life, and was exceptionally interesting. The church was crowded to its full capacity, the aisles being filled with chairs. On Monday evening, after an excellent supper had been partaken of, the conductor gave his justly celebrated lecture, "Life on the Rail and the People We Meet." The church was filled again, and for an hour and a half the lecturer held the large audience at his will. He not only amuses, but instructs as well, and leaves behind him, in the minds of his hearers, food for thought. Our people were delighted with the lecture, and numbers are already asking when can we have Conductor Snider again? Financially the result was satisfactory, the receipts being about \$80.

Bay of Quinte Conference.

Smithfield.—Rev. H. V. Mounteer, pastor. We are now in the ninth week of a gracious revival of religion. Our beloved pastor is an earnest, faithful servant of God. He preached with great power, rightly dividing the word of truth. His devoted wife, Mrs. Mounteer, has been a great help to him. Her anxiety for souls has shown itself by her faithful working among the people. Several strong men, heads of families, and many others, who have been through many revivals, have been brought to the feet of Jesus. The church has been greatly blessed, and God's children are beginning to realize that holiness of life and purpose must be their one object, and they are buckling on the armor and winning many victories for God and heaven. We are looking for and expecting greater things. To God be all the praise.—Recording Steward.

British Columbia Conference.

Salmon Arm Mission.—Rev. J. Calvert, pastor. The first anniversary of the church, dedicated one year ago, was observed with suitable services, on Sunday, February 21, 1897. Rev. John Robson, B.A., of Kamloops, did us good service, morning and evening. On Monday the anniversary tea was served in a building adjoining the church, and was a credit to the ladies of the mission. The after-services were of a pleasing character, addresses of superior merit being given by Rev. A. Hutton, of Shuswap, Presbyterian missionary, and by Rev. W. L. Hall, of Enderby. Rev. J. Robson gave a most thrilling recitation. The choir rendered music and song of an advanced order, and were applauded. The church, thanks to the generosity of the congregation, is entirely free of debt.

EXCURSION TO EUROPE.

Rev. Dr. Withrow, editor of The Methodist Magazine and Review, of Toronto, issues a handsome illustrated programme of his fifth excursion to Europe, including a carriage drive over the Alps, a visit to Rome and "Luther's Country," an exceedingly attractive route. Prices range from \$137 up. Dr. Withrow has had large experience in travel, and has conducted several successful excursions. He will be happy to send his pamphlet free on application to him.

Personals

Mr. Ambrose Kent, jeweller, of Toronto, has been appointed Justice of the peace, and was sworn into office on the 4th inst.

Rev. L. Gaetz, Brandon, Manitoba, in addition to being invited to remain a third year, is also granted three months' vacation, that he may visit England.

Mr. J. W. L. Forster, the artist, delivered a lecture on Saturday last before a student audience in the chapel at Victoria College on "Nineteenth Century Sacred Art."

Rev. J. S. McMullen returns thanks to his many friends, Official Boards, temperance lodges, etc., who have comforted him by resolutions and epistles of loving sympathy.

Rev. T. R. Chambers, Hamilton, North Dakota, has written the Editor of The Christian Guardian, giving a glowing account of a revival which is now in progress in his church.

Rev. Dr. Crooks, Drew University, New Jersey, U.S., who had filled many important positions in Methodism, both as editor, collegiate professor and author, finished his course February 27.

Rev. E. N. Baker, assisted by Principal Dyer, recently made a canvass in Belleville on behalf of the Endowment Fund of Albert College, and succeeded in collecting in cash and promises about \$1,500.

A superannuated minister, whose letter appears in The Christian Guardian of December 30, thankfully acknowledges the gift of \$5 from a friend at Alma. He would be glad to be the recipient of a succession of such favors.

Mrs. W. Hanson, for many years a useful member of the Douglas church, Montreal, after a serious illness of typhoid fever, has been called to her eternal reward. Her husband and three daughters have the sympathy of their fellow-members, and the community generally.

Mrs. Curtis, wife of Rev. C. J. Curtis, of Inverary, died at the Methodist parsonage on the 1st inst. Mr. Curtis is also on the sick list. Three sons and two daughters mourn the loss of a devoted mother. The bereaved family have the sympathy of a large circle of friends.

Rev. C. Fish has been visiting some old fields of toil. Forty-four years ago, in company with the Rev. G. R. Sanderson, D.D., he preached at the dedication of the Indian church, Scugog Island. He preached in the said church a few days ago. One of the Indians, who claims to be 101 years of age, knew his former pastor. Bro. Fish is now holding evangelistic services at Markham, with good prospects.—Com.

INVITATIONS.

Fourth year.—Revs. J. S. McMullen, Atherley; W. E. Haggard, B.A., Avening; R. H. Hall, Ashfield; J. C. Foote, Cayuga; G. J. Kerr, Mount Brydges.

Third year.—Revs. T. Campbell, Streetsville; F. J. Oaten, Bayfield; Geo. Lounds, Waldemar; I. B. Wallwin, Lacknow; Leonard Gaetz, Brandon; E. A. Fear, Milverton; J. A. Jackson, Harriston; J. H. Harnwell, Hepworth; T. Athoe, Lynden.

Second year.—Revs. J. T. Morris, Davenport; W. J. Brandon, Port Rowan; H. T. Lewis, B.A., Orono; J. J. Rice, Centreville.

Rev. T. T. George, from Delaware, to London West.

Rev. J. H. Morgan, from McDougall church, Winnipeg, to Holland.

Rev. J. W. Baird, B.A., Newburg, to Delaware.

GOLDEN WEDDING.

A very happy reminder of fifty years of walking side by side, in wedded companionship, was extended to about two hundred of the citizens of Victoria, by Mr. and Mrs. M. J. McMillan, to celebrate the evening of February 6, at their home, in the capital city of British Columbia. The commodious and elegant rooms were elaborately and tastefully decorated in gold color designs, festoons and flowers fringed with green vines, etc. Refreshments were elegantly served in the large dining-room during the entire evening, which passed joyously in conversation, the most informal, cheery and happy—so much so that though the piano was open and waiting the call of the muse, no musician felt like breaking in upon the social joy. The gifts were numerous, handsome, appropriate and useful. An artistic address, framed in gilt, stands on the mantel, from the united Boards of the Methodist church, of which Mr. McMillan has long been a faithful and active member. The children and grandchildren partook largely in the entertaining and social enjoyment of the evening. Towards the close, Rev. S. Cleaver gave an appropriate and congratulatory address on behalf of the church, and Mr. T. Earle, M.P., on behalf of the city. It was highly pleasing, to all parties responsible, that the first largely recognized golden wedding in the city of Victoria should pass off so charmingly, even to the weather being favorable, and that it should occur during the sixtieth anniversary of the reign of our beloved Queen, after whom the city is named. We think the Master could look with pleasure on a scene which verified his own words, "Them that honor me I will honor." The class of which Mrs. McMillan has been a faithful member from its inception thirty-four years ago, met at her residence and tendered their congratulations. After a profitable season in testimony and prayer, a pleasant social hour was spent around the festive table. A beautiful poem was recited appropriate to the occasion, which our crowded space prevents us inserting.

The Editor acknowledges the receipt of \$5 for Captain Andrews.

The Sermon

THE TRUTH SHALL MAKE YOU FREE.

Anniversary Sermon preached in Elm Street Methodist Church, January 24, 1897.

BY REV. W. F. ODELL, D.D., OF BUFFALO.

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed: And ye shall know the truth, and the truth shall make you free."—John viii. 31-32.

(After an introduction dealing lucidly with the restraints of civilization as a higher form of freedom for human life than can be found in the liberty of barbarism, Dr. Odell proceeded as follows):

The text under consideration is in precise keeping with his life among men. He knew the worth of liberty. He would have all his disciples experience it in its fullness. So he uttered these words. Through them he addresses us to-day. He sets before us, as before his first followers, a precious boon. He would make them, he would make us, free.

Have we a personal knowledge of what Christian liberty means? So long as religion appears as limitation, burden, self-denial, we are strangers to the truth. No honest and right-minded citizen thinks of the laws of the country as imposing hardship. They are recognized as having great value. There is no desire for a return to lawlessness. The demands which civilization makes are properly viewed as the means by which the largest privileges are secured. If any changes are to be made in statutes let restrictions be increased rather than diminished.

How do we look upon Christian service? Do we bow in devotion under pressure? Does conscience drive us to prayer? Are religious duties considered as oppressive? Is it a sense of oughtness that compels attention to obligation? A man is to be pitied who bends and groans under the load of Christian requirements. His servitude is particularly ignoble, because wholly unnecessary.

It cannot be denied that there are multitudes who are to-day utter strangers to religious freedom. Some persons are bound by an uncomfortable memory of the past. They can never quite forget their old lives. The ghosts of past offences haunt them. They know they were once unworthy of divine favor, or a place among the saints. Others are the victims of habits that have come over with them from the days of their sinning. They have never completely broken away from unclean things. Appetites are still powerful. As Grant was a slave to tobacco and DeQuincey to opium, so many are in bondage to practices or desires that enslaved them in early life. Others are in perpetual fear of criticism. They dread what men may say. To be called pious or puritanical seems to them a terrible thing. They shrink from disapproval by their fellows, as from the pestilence. Never were slaves held under more complete control by the lash of a task-master. Others yet are dominated by the conventionalities of society. They dare not venture beyond the limits set by the class to which they belong or wish to claim as friends and associates. When with the Romans they must do as Romans. All independence is thus sacrificed. Over them is swung the whip and they yield abjectly.

Is there any deliverance for such? In the text Jesus answers. He declares that when men come to know the truth they shall find liberty. It is easy to understand the meaning of this assertion. Truth has always been a deliverer. Error binds. This is its nature. To displace it with right ideas is to set men free. Debasing superstitions have held millions in servitude of the worst sort. Delusions have made slaves of the best of men. Mistaken notions concerning the structure of the human body entailed upon the generations fearful suffering. With the entrance of better ideas pain has been greatly reduced. The Salem Witchcraft craze was wholly without reason. There was absolutely no sense in it. But while error prevailed the panic continued. The entrance of truth ended the affair. In heathen lands to-day superstition holds powerful sway. But when people from civilized countries appear and defy prevailing notions, and no harm results, great light is thrown upon the pagan mind and fetters are broken. When idol shrines are demolished without injury to the iconoclasts, the false gods lose their control over awakened minds.

Truth is the great deliverer. What is truth and where is it to be found? If ye continue in "my word," said the Teacher, ye shall ascertain what this truth is. At once in search for the eager soul turns to the Word of Christ. And what is the marvellous truth that is there contained, and that has such mighty power? Four things, distinctly taught by our Lord, call for special attention. The first one is the doctrine of complete forgiveness for sin. This was often affirmed. One time a woman of odorous reputation knelt at Jesus' feet. Her penitence was clearly genuine. To her he said, "Thy sins are forgiven thee. Go in peace." On another occasion he spoke in about the same terms to the paralytic and explained his use of language on the ground that he wished it understood that the Son of Man had power to bestow pardon. The apostles made this idea prominent in their preaching following Pentecost.

The second thing is that God is no respecter of persons. This was fundamental in the instruction given by our Lord. He illustrated it in practice. He went among all classes during his ministry, with equal freedom. At the wealthy home in Bethany he was a frequent guest. But he also walked with the fishermen of Galilee. Nicodemus and Joseph were among his disciples as well as the common peasants

of Judea. The Fatherhood of God and the brotherhood of man were prominent themes of discourse. There was no patience with the false distinctions of worldly society. Men had a common origin and were moving to eternity in one great procession. Character alone was recognized as ground for special favor. In this there was a fatal blow to caste, that chiefest foe of human progress.

Next comes the deathless destiny and measureless worth of an immortal soul. The grave was not to be the end of all things. There was an endless existence beyond the dark valley. Life there had incomparable value. That question of the Master, "What shall it profit a man if he gain the whole world and lose his own soul," let in a flood of light upon the significance of human strivings. Things of time and sense really had small claim upon those who saw correctly. Wealth and honor and power would have an end here, but the soul would have a conscious being when the stars had been put out and the heavens folded up and laid away in some chamber of space, as having fully served their purpose.

Finally, there is the grandest thought of all, the Sonship of Believers. It is impossible to grasp, in its vast riches of meaning, this stupendous doctrine. It eclipses everything else in Revelation. No other teaching sweeps such altitudes or fathoms such depths. Men are privileged to become sons of God. They may enter into the rights of heirship. The son abideth ever in the house. His position is an established one. The loving Father grants all possible privileges and provides all possible advantages. Who can properly state what this means with the Almighty Creator and Ruler of the Universe as Father? The mind fairly staggers at the concept. But it is distinctly taught in the Word in which we are exhorted to continue.

When these ideas take hold of men and their truthfulness comes to be really recognized, there is an end of slavery. Fetters snap, upon the instant. Doors open on every side into unlimited ranges of opportunity. Fear departs. Courage rises. Manhood asserts itself. Every particle of noble impulse springs to the front. Independence claims its rights.

When Fred Douglass came to recognize the fact that color made no difference between men in the sight of God, instead of submitting longer to brutal punishment from his master, he rose in the strength of his manhood and soundly thrashed his would-be corrector. Bishop Taylor, on business that concerned the kingdom of heaven on the Congo, appearing at the palace of the King of Belgium, and being told that it would take ten days to secure an audience with his Majesty, brushed aside the restrictions of court life and boldly walked into the Imperial presence, with no other apology than that the business of the King of kings demanded haste. Jerry McAuley, converted in a prison cell, and receiving in his soul the witness of pardon, cried out for very excess of gladness, and when threatened by the guard with punishment for disorder, laughed to scorn the warning, and persisted in his rejoicing. The truths of the Gospel break bonds as lightning rends the oak.

One day, many centuries ago, at the Isthmian games, a Roman officer in the presence of a vast multitude announced that the Roman Senate and people had granted to the cities of Greece a restoration of their ancient civil liberties. The listening throng could hardly at first credit the statement, but when they at last did grasp the truth they sent up a mighty shout that made the heavens ring. Livy said of the event, "The joy was greater than the minds of men were able to comprehend, so that they scarce believed what they heard; they gazed upon one another as if they thought themselves deluded by a dream." The Christian disciple of to-day has immeasurably greater reason for rejoicing. It is no dream. There is no delusion. For us is provided a liberty of the most precious kind. To the enjoyment of our high privileges the God of the universe invites us.

Do you know by experience what this blessed freedom is? I wish I could make you fully comprehend what all this means. Slavery dwarts and crushes. It renders noblest service impossible. No man can do his best for himself or others while under a galling yoke. Freedom stimulates and blesses. It calls into exercise the grandest powers of our nature. Would you do the wisest thing for yourself and serve your God and age in largest measure, step out into that glorious liberty so graciously provided.

There was a time when Methodists made much of the emotions. Then emotionalism had a bad name among other denominations, and was the "well-known butt of many a flinty joke." Now other denominations are beginning to magnify the feelings as the springs of action, while among our own people it is not an uncommon thing to hear emotionalism spoken of with a sneer. It is possible that we are losing sight of the difference between true emotion, which is really thought in a glow, and a mere superficial stirring of feeling, which has no conscious reference to anything. Religion without emotion is like an orange without juice. Methodism without emotion is an engine without steam. The old preachers understood this, and they kept one eye on the furnace, and the other on the steam gauge, and shoveled till the sweat rolled. Because others have learned the secret of Methodism is no reason why we should cease to use it.—Baltimore Christian Advocate.

Heaven is not to be found in this world. The earth is here. The spirit of God is here. The church is here. Salvation is here. Much joy and peace in the Holy Ghost are here. But heaven is not here. Heaven is beyond. It is the prize of those who believe and struggle for it. "There remaineth therefore a rest."

Church News

From the Conferences.

Toronto Conference.

Toronto, Euclid Avenue.—Rev. J. F. Ockley, pastor. The regular meeting of the Official Board was held February 26, when it was found, upon the most careful review of all branches of the work, that there was prosperity in every department. All financial claims had been fully paid, and a handsome surplus of over \$500 placed to the credit of the trustee treasurer. Prayer and class services, young people's societies, and Sabbath-school, were all reported to be in a very healthy and prosperous condition. The congregations are large, and revival services (largely attended) are now being held nightly by the Rev. J. F. Ockley, pastor, and the Rev. A. M. Ranton, a successful evangelist.

Toronto, Perth Avenue.—Rev. A. Martin, pastor. The two concerts on February 5 and 16 by the Carlton Street and the Dunn Avenue choirs respectively, were fine successes. The leaders and members have our heartiest thanks. High as were the expectations they were more than realized. Many thanks also to the ministers and all others who interested themselves in our welfare. We are gradually working towards the goal (\$3,000), for the relief of this church. A gentleman, who would not perhaps want his name mentioned, sent \$100 last week. Our friends in Sutton kindly responded to our representations on a recent visit, by putting a nice sum in the hands of their former pastor, for the same purpose. And still there is room.

Toronto Junction.—Rev. L. W. Hill, pastor. Revival services have been in progress in Annette Street Methodist church, Toronto Junction, for two weeks. The spirit of consecration has constantly deepened in the hearts of the membership, and pastor and people are earnestly laboring for the extension of the kingdom.

Coldwater.—Rev. Philip N. Jones, pastor. Our annual Sunday-school gathering of Coldwater was a great success. The entertainment was held in Manning's Music Hall. The Sunday-school is in a prosperous condition. Our superintendent, H. L. Lovering, Esq., has given \$25 in books to the school. The annual tea-meeting at North River was of a most interesting character. The entertainment given by the young people of our church was heartily enjoyed by all. The tea served was of an excellent character. The amount realized was \$32. The Sunday-school here is doing finely. John Lovering, Esq., superintendent, is supported by able young men and women. We have just closed at Hawke's appointment special services that lasted three weeks. It was the most blessed season of revival we have experienced. The gracious Spirit of God pervaded the neighborhood. Over one hundred persons sought forgiveness of sins, through our blessed Redeemer. Up to date sixty-eight have joined our church, and some have joined other churches. Frank Hill, singing evangelist, of Toronto, was our able assistant in these meetings.

Maxwell.—Rev. T. Legate, pastor. Our holiday entertainments were very successful. At Wareham the young people acquitted themselves very creditably; the Buckingham and the Providence teas were financially, and otherwise successful. We have just closed six weeks' special services at Providence church. Bro. Hudson, and Rev. Mr. Campbell, of Ravenna, gave us a night each; Bro. Fred Brownlee, of our own circuit, did most excellent work; Mrs. Robert Buckingham, Mrs. William Buckingham, with many others, helped in the good work most nobly. Church greatly revived. Sixty-seven precious souls sought their Saviour, most of whom found peace through the Lord Jesus Christ. Praise ye the Lord!

Orillia.—This circuit has very kindly released Rev. C. E. Manning from his engagement to become pastor next year, that he may remain at Sault Ste. Marie, to aid in the erection of a new church.

Emsdale Mission.—Rev. J. Egan, pastor. Revival services, conducted by Evangelist Moull in the Emsdale church, have been in progress two weeks. Over twenty conversions. Showers of blessing are coming upon us, and the influence is being felt throughout the community.

Little Current.—Rev. S. Wesley Dean, pastor. We have just concluded a most blessed season of revival meetings at Shegandah. Meetings were in operation about five weeks. A most intense interest prevailed from the second week. Church was jammed to the doors nearly every night. Some came ten or twelve miles nightly, through fair and foul weather. Upwards of fifty professed conversion. For such a sparsely settled country this is a great number. The marvel lies though, in the character of the people converted. Numbers are between fifty and seventy years of age, some of them at once the most influential people and the "hardest cases" of the community. Good old Methodist evangelical doctrine proved an effective "sword of the Spirit." The pastor was ably assisted for two nights each, by Revs. Chairman Manning and H. S. Magee. To God be all the glory. Since Christmas we have been occupying our new parsonage in Little Current. This is one of the most commodious and comfortable parsonages of the kind in the Conference, and is a credit both to the builder and the people. The house is frame, nicely painted without and within, contains nine rooms, and is heated by hot air. With the exception of a donation from the Missionary Society, the people are providing for the entire cost themselves. A good stable has also been erected. Since Conference the Green Bay friends have built themselves a

London Conference.

Hamilton Road.—Rev. J. A. Ferguson, pastor. We have recently had three weeks' special services in connection with the above church, under the direction of our pastor, in which the power of the Spirit was much felt in the quickening of God's children and the salvation of souls, quite a number of the Sabbath-school scholars accepting Christ as their Saviour. Our work, under Bro. Ferguson, is in a prosperous condition.

Nile Circuit.—Rev. J. W. Pring, pastor. We have just closed a series of special meetings at our Ebenezer appointment, which were productive of much good. The church has been resuscitated, and some twenty-five converted to God. Miss L. A. Zinkan, of Southampton, rendered excellent service; her expositions of truth were so convincing as to carry conviction and overcome prejudice. The conversions were, in most cases, very clear, the young people going at once to work, speaking and praying in nearly every meeting. An Epworth League has been organized, and is being taken hold of with great enthusiasm. We pray for guidance in feeding these lambs, and assisting them in their struggles against evil.

Sarnia.—Rev. G. W. Henderson, pastor. We are in the midst of a glorious revival.

Ridgetown.—Rev. Jos. Philip, B.D., pastor. On Sunday, February 21, the church was crowded to hear Rev. Dr. Williams, of Listowel. In the morning he gave a discourse on "The Transfiguration" and in the evening he took up "The Character and Life of Jacob." Dr. Williams is widely and deeply read. He is an earnest, practical and eloquent Gospel preacher. Monday evening the annual anniversary tea was held. The ladies furnished a rich and abundant supper in the basement, after which the proceedings were adjourned to the audience-room of the church. Rev. Mr. Salton lectured on the "Tablets of Tel-el-Amarna," recently discovered in Egypt. He made this abstruse subject intensely interesting, and held the close attention of the audience throughout. Rev. Dr. Williams spoke on "Perfect Love," and was, as his manner is, original and eloquent. Miss Bert Reyecraft recited "Hannah Jane" in her usual happy manner. The choir, under Mr. John Smith's able management, enlivened the proceedings with music. Mr. E. Mackay presided.

Hamilton Conference.

Jarvis.—Rev. T. Boyd, pastor. About the middle of the month of October last the Trustee Board of our church, at the request of their pastor, secured the services of the Rev. J. McD. Kerr to assist in special services during the month of January. And immediately after that we commenced to prepare our people for the coming battle. The sermons on Sunday, the lessons in the Sunday-school, and the week-night meetings were all used to stir the faith and hope of the members of our church. Holiness unto the Lord was the chief topic of song, prayer and sermon until the campaign opened. The result of all this work was that sinners were convicted for pardon, and believers for cleansing. The church was thus well prepared to assist in the special meetings. At this juncture, so great was the interest created in the coming special meetings, that our Presbyterian friends, for the first time in their history, offered to unite with us in the work of saving souls. The afternoon holiness meeting was held in their church, and the evening service in ours, without any change, to the end. The Bible readings, given by the pastors, and the soul-stirring sermons of Rev. Mr. Kerr, excited the country for miles around. The afternoon meetings for three weeks would average 100, and the evening meetings about 500 persons. At the close of the meeting, the Methodist church received 105 persons into membership, and the Presbyterian, forty. The ages of the converts run from about ten to seventy years. The work of heart purity, and being filled with the Spirit, was kept well to the front in all the services, and many of our people have come into the experience of full salvation, for which we thank God and take courage. The people at Garnet, and at Cheapside, were also greatly blessed, and many of their people were converted to God. A meeting is now in progress at Cheapside, where, in two weeks, more than twenty-five seekers have been at the altar for salvation. My colleague, Bro. Haith, has full charge of the meeting at Cheapside. Rev. Mr. Kerr has labored successfully, and is loved by both Presbyterians and Methodists in Jarvis.

Grimsby.—Rev. James Awde, B.A., pastor. Sabbath, February 21, was a red-letter day in the history of this congregation, as it was marked by the re-opening of their church. The church has been enlarged and completely renovated, making it one of the most elegant and commodious places of worship in this Conference. The school-room, seven class-rooms, porch, galleries, roof, ceiling and seating are all new. The auditorium is seated in the best style of the Valley City Company, of Dundas. Two furnaces heat the building, and the electric light is beautifully distributed by fine electroliters. A beautiful memorial window has been placed in memory of the late Ira F. Calder, by his children. The Sunday-school rooms are most complete and convenient. The cost was something over \$5,000, the greater part being covered by subscriptions. The preachers at the opening services were Rev. James VanWyck, B.A., president of Conference, and Rev. J. H.

Hazlewood, a former pastor. Very large congregations were present, and the sermons were worthy of the men and of the occasion. On Monday evening the opening festival was held, consisting of a sumptuous supper and speeches by Revs. Dr. J. V. Smith, T. L. Wilkinson, John Muir, and Mr. Linus Woolverton, with solos by Mrs. Clyde Green, and Mr. John A. Abbs. The Grimsby choir rendered excellent service during both days. Proceeds of opening services \$250.

Thorold.—Rev. Dr. Clark, pastor. Resolution of the Official Board: "That whereas the three years' term of our pastor, the Rev. Dr. Clark, expires with the present Conference year, we, the official members, representing the members and adherents of the Thorold Methodist church, desire to place on record the high esteem in which Dr. Clark is held by all who have in any way been associated with him in church work. He has always manifested and carried into active life a wonderful zeal and devotion to the work of Christ amongst us. To his good family, who have been of great value and service in many departments of church work, we beg to extend our most kindly acknowledgments, and we sincerely pray that wherever he may be called in the providence of God to labor for the Master, the good Lord may abundantly prosper him and his dear ones.

Mount Pleasant.—Rev. A. Hamilton, pastor. God has been graciously visiting the old Mount Pleasant Circuit in the conversion of a considerable number of sinners. Some eight or nine new families have been reached; in several cases both parents have been savingly converted. The services have been conducted by our pastor, with kind assistance of adjoining brethren. Our E. L. of C. E., organized by Rev. Mr. Hamilton about one year and a half ago, rendered excellent service. With our young people well organized, under the presidency of our gifted village physician, Dr. Mott, and a considerable increase of members through the revival, we are looking up, endeavoring to lift up.—W. J. Hansford.

Woodstock, Norwich Avenue.—Rev. W. J. Sippell, pastor. The congregation have decided to erect an addition to their church, at a cost of \$2,000.

Mount Forest.—Rev. Dr. Williamson, pastor. Glorious revival; 150 have started for heaven.

Bay of Quinte Conference.

Port Hope.—Rev. Dr. Crothers, pastor. We have just closed a series of meetings extending over three weeks. For a considerable time the earnest Christians have been pleading for an outpouring of the Spirit. The pastor was providentially guided in securing the services of the Rev. A. H. Ranton, of Kalamazoo, Mich., well and favorably known in Ontario. From the first the Holy Spirit was present. As a result, the church has been greatly quickened and blessed—Sabbath-school teachers encouraged by witnessing the conversion of their scholars, and the pastor cheered by feeling that so far this is the best year of the five which he has been pastor of this circuit. Over 160 manifested a desire for salvation, most of whom entered into the light. Over seventy-five joined the church on probation, and others will go to various other churches. Bro. Ranton is a faithful preacher. In a most effective way he assailed card-playing and dancing, which, unfortunately, have been far too much practiced in this community, and for years the town has not been stirred as it was by his able sermons on those two questions. His meeting for men and his temperance address will long be remembered. We look upon Bro. Ranton as one of the best of our evangelists.—W. J. C.

Tamworth.—Rev. J. G. Lewis, B.A., pastor. What moves Methodism here moves the community. The Spirit of God has not always been the moving power, but during the past five weeks his presence has been mightily felt. In our special services, conducted by the pastor, there have been new seekers at the altar every night, except one, for the past three weeks. Prominent citizens of nearly every calling are of the number, and among them are men who had a good status in the church, but came to feel that they had not entered by the "door." About eighty have already been seekers at the altar, and still the work goes on. Truly God is with his people.

Smithfield Circuit.—Rev. H. V. Mounteer, pastor. We are in the midst of a gracious work in this village. So far about fifty persons have presented themselves at the altar as seekers of salvation, about half of whom being heads of families, and some gray-headed men. A spirit of seriousness pervades the whole community, and the church is being wonderfully quickened. The work is still going on. We "thank God and take courage."

Atherley.—Rev. J. S. McMullen, pastor. The death of our esteemed pastor's wife (Mrs. McMullen) has cast a terrible gloom over this circuit, where she was universally known and tenderly loved as the true friend of all, from the silvery headed father to the prattling babe. Amid our tears and loneliness we, as pastor and people, close up our ranks and press on against our common foes, but we sing the song she often sang to us, in days of yore. "Call her not back again, she's with us every day." Her spirit of joy, love and mercy walks up and down amongst us, ever with eyes of immortality. The work upon the circuit progresses favorably, the connexional funds are fully up, and the Missionary Fund in advance of last year.—Geo. Read, Recording Steward.

Cartwright.—Rev. N. D. Drew, pastor. The present reference is made to but one appointment. Cadmus is a most united, steady and vigorous church, an amalgamation of three appointments; its brick church (fully paid for last Christmas time), and most modern basement, make it an attractive and growing rural

centre. Under the genial pastorate of Rev. R. L. Edwards, a revival came. Somewhat over a year ago an Epworth League was formed. It now has over seventy members. Twelve are paying to Student Volunteer Movement, and what marks an excellency often wanting in Leagues, general prayer is the order of its weekly meetings. Two "At Homes" have been held. The last Tuesday tendered \$10.50 to the India Famine Fund. The two anniversaries were abundantly successful. Rev. James McMullen pleased large audiences in the summer as he spoke on Sabbath-school work, and last December Rev. Mr. Edwards delighted full houses. This latter gathering cleared the church of debt. Much credit is due Mr. Robert Philp, who ably managed for several years the funds of the church building. He was given throughout the most loyal support of the trustees.

Montreal Conference.

Smith Falls.—Revs. H. F. Bland and S. Bland, pastors. The anniversary services in connection with the Methodist church were held on Sunday, February 21, and the annual tea-meeting on Monday evening. On Sunday the Rev. Mr. Emsley, of Montreal, preached both morning and evening to large congregations, stirring Gospel sermons. A special feature in connection with the Sunday services was the annual free-will offerings of the congregation. The pastors had asked for a cash collection of \$1,500, and the response was so hearty and generous that nearly the full amount was given in cash on the plates. The total cash offering was \$1,415, and it is expected before the end of the week that the full amount of \$1,500 will have been handed in to the church treasurer. On Monday evening the annual tea was served. Over three hundred partook of the many good things so generously provided, and although the evening was perhaps the stormiest of the season, over \$75 was taken in at the door. The tea was served from six to eight o'clock, after which those present adjourned to the church, where stirring and eloquent addresses were delivered by Rev. Mr. Henderson, of Brockville; Rev. Mr. Emsley, of Montreal; and Rev. Mr. Nixon, of St. Paul's church. The splendid choir contributed largely to the success of the anniversary services, being ably assisted by Mrs. H. S. Ferguson, of Prescott. On Tuesday evening the children of the congregation were given a tea, and a most enjoyable evening was spent by the young folk of the church. Altogether the anniversary services may be said to have been the most successful in the history of the congregation, and the result must be very gratifying as well as very encouraging to the present pastors, who have, since coming here last summer, succeeded in winning so warm a place in the affections of the members of the congregation.

Perth, Asbury Church.—Rev. G. G. Huxtable, pastor. On Sabbath, February 21, the Rev. Dr. Hunter, of Montreal, according to announcement, preached the anniversary sermons. The discourses on both occasions were eloquent and impressive presentations of divine truth. In the morning it was founded on Deut. viii. 2, and was indeed a wonderful development of the dealings of God with men. In the evening the grand declaration of Paul, Phil. iii. 13, "This one thing I do," was the theme. The church was crowded with a delighted audience. On Monday evening the Doctor delivered his lecture on the "Elements of Manhood." Unfortunately the severe storm interfered considerably with the attendance. But whilst the audience was small the lecture was worthy the reputation of the lecturer. The Trustee Board of Asbury church are to be congratulated on the financial success of their anniversary. The collections on Sabbath, with the proceeds of the lecture, amounted to \$424.46, which, considering the prevailing stringency of the times, may be regarded as a noble hearted and generous contribution, and reflects much credit on the liberality of the congregation.

Farnham.—Rev. T. Cassidy, pastor. Mr. Cassidy wishes to add to the account published in our last issue re this circuit, that they received from Bedford Methodist church, per Rev. D. Watts, \$25.

British Columbia Conference.

Nicola Lake.—Rev. E. E. Hardwick, pastor. Times were probably never harder than they are just now, but Methodism is not dead by any means. Chiefly owing to the exertions of the former pastor, Rev. W. L. Hall, it was decided to build a church at Lower Nicola. When we arrived on the field they had just commenced to raise the building. Dressed in blue overalls and flannel shirt, borrowed for the occasion, the pastor might have been seen literally laboring to build up the church. Last fall the first Methodist church in the Nicola Valley was opened. The services were conducted by the chairman of the Kamloops District, Rev. J. A. Wood, and Rev. James Calvert of Salmon Arm, a former pastor; also, Rev. George Murray, a Presbyterian minister of Nicola Lake. The proceeds were \$28.90, leaving a debt of \$450. In spite of the many difficulties we were enabled, at the last trustee meeting, to report that the debt had been reduced by \$189, and that a stove, chimney and two fine large lamps had been bought and paid for. Arrangements have been made by which the entire indebtedness of the Board would be cleared in three years from date.

A SUCCESSFUL MISSION.

Rev. J. McDougall, of Morley, who accompanied the Indian chief, Little Bear, to Ottawa, as interpreter, returned to Winnipeg on February 20, and continued the journey to his western home on Monday. Little Bear proceeded east three weeks ago, to lay before the Indian

Department matters in connection with his tribe, the Crees, and to secure better understanding as to the restoration of privileges enjoyed prior to the rebellion of 1885, and which they then forfeited by taking up arms against the Crown, and subsequently migrating across the line into Montana, where they lingered for about eight years, returning to the Northwest some time ago, on the Government extending them amnesty. The mission was entirely successful, and Little Bear returns in a much happier mood, having assurance that the Crees will be given a reservation, paid an annuity, and given the same rations as distributed among other tribes.

FAMILY GATHERING.

Cartwright is a township of many sterling families. Last New Year's season was one of special family reunions. The names of Fallis, Ferguson, Reynolds and Philp are well known in Methodist ministerial ranks. The fountain-head families of these designations are in Cartwright. It was our pleasure to be the unexpected guest of a gathering of some forty at the home of Mr. Richard Philp last New Year's night. Throughout the swiftly passing hours there was not merely that "bonhomie" and kindness one might expect, but for an hour or two a most exquisitely beautiful spiritual influence rested upon all as Rev. Jos. Philp, B.D., and Rev. Wm. Philp, M.A., B.D., spoke words of cheer or sorrow; as many of the family welcomed the dawning year by confessing the goodness of a marvellous God who gave such parents (one now in glory), and especially for the aged mother seated in the old arm-chair in the midst. The burdens of parentage and the many relations of a mature life had not dimmed the love or esteem for mother. Her love, a pure changeless flame, that shall burn before the throne of God through eternity, had ever lifted itself, and cast its light into righteous paths, and shall we ever be too old to fondly say mother? The circle represented 102 persons. Five years' separation showed an average of a death a year in it. Of four daughters, seven sons and parents, making the foundational family of the reunion, eleven were left and present. Two had gone home—a son and grandfather, Wm. Philp. A longevity this that is worthy of thought. How beautifully does our common Christianity glorify every relation! Why have we not more such elevating reunions, for even families disagree? Transcending the harmony of color and of sound is the subtle, yet most powerful, harmony of souls in and through Christ Jesus. Five years hence, at the same place and at the same hour, God willing, all present would meet again. A. D. DREW.

Memorial Notices

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

SPARLING.—Nearly seventy-three years ago Emily Doupe entered on the stage of life. She was born in the county Kerry, Ireland. When she was three years of age she was taken to England, where she remained some time. Soon after coming to this country she was united in marriage to Isaac Woods, of Toronto. This union was of short duration, for a year later he was taken from her by the hand of death, leaving her a widow with one child. Forty-two years ago she again entered the marriage relation, this time with Mr. John Sparling, of the township of McKillop. The fruit of this union was four children and much domestic happiness. After a short time they removed to Grey, where she spent the rest of her life. Her husband and one child preceded her to the everlasting home. To say she was a good wife and mother is not saying too much. She was led to the Saviour when but seven years old, and followed him for the space of sixty-five years. In her union with Christ she was constant, true, earnest, faithful. She was a warm friend, a loyal Methodist, a true member of the church, and a devoted Christian. The Bible was her chief book, and The Guardian had a warm place in her heart. Her place will be hard to fill. The Methodist ministers always received a hearty welcome to her home. Her end was sudden and unexpected, but she was ready to depart and be with Christ, which is far better. Richard Paul.

PAUL.—Mrs. Agnes Paul. At her home on January 4, 1897, a mile north of Alameda, N.W.T., the soul of our sister took flight to its God. She had spent twenty-eight years in this "school of life," in preparation for the society and glory of the future life. Hers had been a life of devotion and service. Since the time she was led to church by the hand, she loved the worship of God. Sister Paul was born in Ontario, near Woodstock. Here she lived till her father moved to Manitoba. She then went to live with her uncle, at the Experimental Farm, Brandon. In 1892 she was united in marriage to Mr. Allen Paul, and the young couple came west, and took up a homestead near Alameda. Miss Bedford—now Mrs. Paul—was one who, amid all difficulties, tried to keep her spiritual experience bright, and those who spent the last night with her felt fully conscious that she knew God as a loving Father, and felt assured that she would find a blessed welcome when called away. It was early in the morning that she left us; and the lasting impression made on those who then attended her was that she was fully conscious of the sustaining love of Christ. Our sister, being converted while

young, early united with the Methodist Church, of which she remained a member till she went to join the church of the first-born. Her husband bore the loss with great fortitude, but it was almost the breaking of a loving heart. "Still water runs deep," is a truth in his experience. May the "Blessed Christ," who said, "I will not leave you comfortless," comfort his heart, and fill it with all joy. W. S. A. CRUX.

SHAW.—Jane Shaw, who died at her residence January 30, 1897, eighth concession, Chatham township, Kent county, Ont., was born in 1824, in Ireland. Her parents came to Toronto when she was three years of age. She remained in Toronto thirteen years, when she was married and came to Chatham township, where she lived for fifty-seven years. She had fifteen children, thirteen of whom survive her. Eight were with her when she passed away; ten were at the funeral; of the others two are in Dakota; and the other one at Saut Ste. Marie. Ministers who have been on Dawn Mills Circuit will call to mind many hospitable and pleasant visits made to her home in connection with the Lindsay Road appointment. Her husband died thirteen years ago. We found her trusting the Saviour. She had given herself to him in early childhood. She was completely weaned from the world; her only desire was to depart. She was calm and trustful to the end. R. L. Wilson.

DEACON.—Theresa Ann Deacon, eldest daughter of Rev. Joseph and Mrs. Deacon, was born on July 21, 1876, at Trowbridge, Ont. Though always of a serious, earnest disposition, when about eleven years of age she made her first open profession of religion at Thedford, where her father was then stationed. While never demonstrative, and always reserved, she nevertheless was painstaking and successful in her undertakings. She was, at the time of her death, a teacher in Shedden, and was beloved alike by parents and pupils; and though thoroughly devoted to this work, she always found time to do good in the church and in the Epworth League. After an illness of intense suffering and delirium for four days and five nights, she died of measles Sunday morning, January 17, 1897, at the age of twenty years and five months. Although the friends had not the consolation of much spiritual conversation with her, by reason of the protracted delirium, yet, occasionally, during brief moments of happy consciousness, she gave evidence that all was well. The earnestness and purity of her life, however, bear infallible evidence, and earth's loss will be heaven's gain. E. W. Edwards.

FRASER.—The summons came to Bro. Josiah Fraser unexpectedly. He was in the woods, and with his youngest boy was using a cross-cut saw. They had just put it through the cut when, after a few unusual motions, he fell. This was about 3 p.m. on Saturday, December 26. He was conveyed to the house and all done for him that was possible, but he died at six the same day. He had been for many years a resident of Percy township, and was a member of the Methodist church on Norham Circuit—a quiet and inoffensive man. He was fifty-six years of age, and leaves a wife and several children. His remains were interred at the Mount Pleasant cemetery, near where he stood only a few days before, when the remains of his brother-in-law, Rev. R. Marsh, were laid to rest. W. H. Peake.

BELL.—Jan Bell was born in the county of Carleton, Nepean Circuit, in 1858, where he lived a useful life until he fell asleep in Jesus, February 1, 1897. He was "born of the Spirit" in early life at the Britannia Island camp-meeting near his home. He was a truly loyal Methodist, and for many years a faithful steward of the Britannia appointment. When possible, he was always present at all the services, and always on time, and invariably occupied the same front seat. He especially delighted in the social means of grace. On January 24, he was present at the class-meeting, and gave a clear, bright testimony of the power of Jesus to save him from all sin. On Tuesday he took cold, pulmonary pneumonia followed, and on Monday, at 8 p.m., he "departed this life to be with Christ, which is far better." He leaves three sons and four daughters, and as their mother died when they were small, and as their father had for them all the solicitude and affection of both father and mother, they feel their loss very keenly. He will also be greatly missed in the church he loved so fervently, and served so faithfully, yet, while "the Lord buries his workmen, he carries on his work." R. F. O.

HARGRAVE.—Annie Hargrave was born in Yorkshire, Eng., January 22, 1871, and died in Grace Hospital, Toronto, of pleuro-pneumonia, February 8, 1897. She was the youngest daughter of the late William Hargrave, who was for years a zealous Methodist, taking a very active part in the class and prayer-meetings. He died of pneumonia and peritonitis about two years ago. Annie was converted when ten years of age, and became a true follower of Christ, and member of the Methodist Church. With her parents she came to Canada fourteen years ago. Her life with us was one of entire devotion to Christ. She was an unselfish, conscientious, consistent Christian, and was for some years a teacher in our Union Sunday-school, and a regular attendant at prayer and class-meetings, in which she took an active part. She was not ashamed to own her Lord, but always had her lamp trimmed, burning brightly. All who knew her, knew that she had been with Jesus. For several years the family have resided in Brougham, Ont., but a few months ago, Annie removed to Toronto, where she made warm friends. She leaves a mother, two sisters and one brother, to mourn her early death. Her sister Maggie, is the wife of the Rev. William Pierce, Methodist missionary in British Columbia. Libbie remains at Brougham with her invalid mother. Annie was respected by all, and her sudden death caused great sorrow in the community. Faithful during life, her end was peace. "She is not dead, but sleepeth." P.

News of the Week.

Monday, March 1.

Major and Mrs. McKinley left Canton for Washington to-day amidst demonstrative public rejoicings.

Mr. W. C. Macdonald, of Montreal, has made another gift to McGill University, amounting to over \$600,000.

The anniversary of the coronation of the Pope was celebrated to-day. The Pope received the cardinals and bishops, and delivered an address.

The Methodist ministers of London have passed a resolution expressing disapproval of the proposed amendments to the Ontario License Act.

Archbishop Begin left Quebec quite unexpectedly for New York, where he takes a steamer for Rome, in connection with the Manitoba school question.

A private despatch in Montreal to-day announced the death in Chicago of the oldest medical graduate of McGill University, Dr. Robert Todd Reynolds.

The University of Cambridge will in future grant degrees in Arts to women, qualifying, but the admission of women to the University is still refused.

Hon. Hugh John Macdonald announces that he has received a letter from Sir Charles Tupper, in compliance with which he will leave Dominion politics and enter the Manitoba Legislature.

Chevalier Drolet, of Montreal, who was commissioned to lay before the Pope the desirability of sending an ablegate to Canada to investigate the actions of the hierarchy in regard to the last general elections, presented a statement to the Premier on Sunday of what he had been enabled to accomplish.

Tuesday, March 2.

Unwonted activity is reported in the British dockyards.

Ambassador Bayard was dined by the Lord Mayor of London.

President Cleveland has vetoed the United States immigration bill.

Mr. and Mrs. McKinley spent a quiet day in Washington, and dined with Mr. and Mrs. Cleveland in the evening.

Ex-Governor John D. Long, of Bingham, Mass., has accepted the navy portfolio in President McKinley's Cabinet.

The Chicago city council, by a unanimous vote, has passed an ordinance requiring tobacconists to take out a hundred dollar license for the sale of cigarettes.

Mr. Joseph Martin, ex-M.P., of Winnipeg, confirms the statement that he has been appointed special counsel for the C. P. R.

An important deputation of eastern Ontario representatives waited on the Government at Ottawa to secure support for a Georgian Bay canal.

The London branch of the National Council of Women petitioned the city council to impose restrictions on the sale of cigarettes. It is probable that the petition will be granted.

The Supreme Court to-day gave judgment confirming the decision of Mr. Justice Rose in connection with the running of street cars on Sunday by the Hamilton Street Railway Company, which practically declares that the Lord's Day Act does not prohibit the running of Sunday cars.

This afternoon the representatives of the powers presented identical notes to the Greek Government, declaring that the Island of Crete will be converted completely into an autonomous State, under the suzerainty of the Sultan, and demanding that the Greek troops and vessels be withdrawn within six days.

Wednesday, March 3.

South-west gales have wrought enormous damage on the British coasts.

Seventy-three private bills are entered for the coming session of Parliament.

There is a good demand for farm laborers and domestic help in Manitoba.

The annual report of the C. P. R. for the year 1896, shows net earnings of \$8,107,581.

The Waterloo Street Methodist church at Stratford was badly damaged by fire.

A delegation from the parishes along the south shore of the St. Lawrence waited on the Ministry at Ottawa to urge the extension of the Intercolonial Railway to Montreal.

Mr. Geo. H. Orr, of Toronto, has been elected President of the Canadian Wheelmen's Association.

A Chicago company has completed an agreement to build an electric railway in Chatham.

The United States House of Representatives has passed the immigration bill over the President's veto by a vote of 193 to 37.

Premier Flynn, speaking at Sherbrook, announced that the Provincial general elections would take place the beginning of May, and a despatch from Quebec gives the date as May 11.

The steamship Canada has been withdrawn from the Canadian route, and the company has also withdrawn any offers made to the Canadian Government in connection with the fast line service.

Thursday, March 4.

Word was received in London to-day that the decision in the election trial will not be given until June.

Ottawa proposes to spend \$150,000 in improving its fire system and water-works.

Since the beginning of the plague at Bombay there have been 8,383 cases and 6,979 deaths.

The C. P. R. have sent a party of surveyors out to southern British Columbia to survey a railway to the mining country.

The Allan Line steamer Numidian, with the English mails for Canada, arrived at Halifax this morning from Liverpool, four days overdue. She encountered terrific head gales.

A petition to Lord Aberdeen for the release of Mrs. Maybrick, who was found guilty of poisoning her husband, was signed by Mayor Bingham, of Ottawa.

The inauguration of Major William McKinley as President of the United States took place at Washington. The event was attended with great ceremony.

A great public meeting was held to-night at Athens to protest against the action of the powers. At its conclusion the crowd marched to the palace shouting, "War! war!" and were addressed by the Crown Prince.

At Boston an explosion of gas which leaked from two great mains which cross the subway at the corner of Tremont and Boylston Streets killed six, injured two probably fatally, and more or less seriously injured nearly fifty other people.

Friday, March 5.

The Italian Embassy at Constantinople has demanded formal satisfaction for the firing of a shot across the bows of an Italian mail steamer while passing through the Straits of the Dardanelles on Tuesday by one of the forts on shore, although the vessel displayed the usual signals, and had obtained pratique.

President Kruger has ordered the Chief Justice and the judges of the High Court of the South African Republic to conform to the law passed by the Volksraad on February 25, placing their court under the jurisdiction of the Volksraad, within fourteen days, and warns them not to arrogate to themselves the right to place their own interpretation upon the constitution of the country.

The war feeling is very pronounced in the East; and the indications are extremely threatening. It now looks as though all efforts to prevent war would be unavailing.

Saturday, March 6.

The Prince of Wales is enjoying a holiday in the Riviera.

The dervishes are making great preparations to resist the advance of the Anglo-Egyptian expedition.

President McKinley has issued a proclamation calling an extra session of Congress to convene March 15.

Fire in the Hannah Street Methodist church at Hamilton damaged the Sunday-school room considerably.

Since the abandonment of the English Channel tunnel scheme the shaft at Dover has been used as a coal mine. It was suddenly flooded, and eight of the men working in the mine were drowned.

Mr. Chamberlain has written a very sharp letter to President Kruger, demanding the withdrawal of the Alien Act, and Lord Wolsey has been consulted as to the number of men necessary to conquer the Boers.

Mr. William Smith, ex-Deputy Minister of Marine and Fisheries, died to-day in Ottawa, aged 76 years. He had served in the Department of Marine and Fisheries continuously from Confederation until he was retired a year ago.

The entire bench of the High Court of the South African Republic have approved the action of the Chief Justice in closing the High Court as a mark of resentment at the action of the Volksraad in placing the court under the jurisdiction of the legislative body.

Scrofula

Infests the blood of humanity. It appears in varied forms, but is forced to yield to Hood's Sarsaparilla, which purifies and vitalizes the blood and cures all such diseases. Read this: "In September, 1894, I made a misstep and injured my ankle. Very soon afterwards,

A Sore

two inches across formed and in walking to favor it I sprained my ankle. The sore became worse; I could not put my boot on and I thought I should have to give up at every step. I could not get any relief and had to stop work. I read of a cure of a similar case by Hood's Sarsaparilla and concluded to try it. Before I had taken all of two bottles the sore had healed and the swelling had gone down. My

Foot

is now well and I have been greatly benefited otherwise. I have increased in weight and am in better health. I cannot say enough in praise of Hood's Sarsaparilla." MRS. H. BLAKE, So. Berwick, Me. This and other similar cures prove that

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists \$1. Prepared only by C. I. Hood & Co., Lowell, Mass. the best family cathartic Hood's Pills and liver stimulant. 25c.

THE GREAT TWINS

K.D.C. PILLS. Relieve and Cure the Great Twin Ills INDIGESTION and CONSTIPATION. Write for samples, testimonials and guarantee K.D.C. COMPANY, Ltd., New Glasgow, N.S., and 127 State St., Boston, Mass.

FOR NEURALGIA Use Minard's Liniment FOR RHEUMATISM Use Minard's Liniment FOR COUGHS AND COLDS Use Minard's Liniment FOR BURNS AND SOULDS Use Minard's Liniment Prepared by C. C. Richards & Co., Yarmouth, N.S., and For Sale Everywhere.



NEW MULTIFLORA ROSES.

With seed of these new Roses, plants may be had in bloom in 60 days from time of sowing. Plant at any time. They grow quickly and flowers appear in large clusters, and in such quantity that a plant looks like a bonnet. Perfectly hardy in the garden, where they bloom all summer. In pots they bloom both summer and winter. From a packet of seed one will get roses of various colors - white, pink, crimson, etc. - no two alike, and nearly perfectly double and very sweet. Greatest novelty this year. Fresh Seed 25c. per pkt. - or for 40c. we will send 1 pkt. New Multiflora Roses. All colors. 1 " Moss Verbena. Exquisite novelty. 1 " Japanese Chrysanthemum. All colors. 1 " Weeping Palm. Highly ornamental. 2 " Pansy, 1 New Scarlet, 1 New Giant Mixed. 1 Resurrection Plant. A great curiosity. 1 Dumb Spotted Galia. Exceedingly lovely. 1 " Monbretia. Intensely brilliant. 1 " Rain Lily, 1 Variegated Tuberosa. 6 " Fancy Gladiolus. All different colors. 10 " Oxalis. Mixed colors. Also our great 144-page Catalogue, and the MAYFLOWER Monthly Magazine for a year (64 pages and colored plate each month, devoted to Flowers and Gardening). Worth \$1.50, but for trial.

All the above for 40 cts., postpaid. Or send us 10c., and the names of 5 or 10 people who cultivate flowers and purchase seeds or plants and we will mail you extra Rose Seed and Catalogue. OUR CATALOGUE of Flower and Vegetable Seeds, Bulb, Plants, and Rare New Fruits is the finest ever issued; profusely illustrated. Several colored plates, 114 pages. Sent FREE to any who order or who expect to later. JOHN LEWIS CHILDS, Floral Park, N. Y.

The Methodist Pulpit.

Edited by Rev. S. G. Phillips, M.A. A Collection of Sermons by the Leading Methodist Ministers of the Methodist Church in Canada. 12mo., cloth. Price, 75 cents, postpaid. WILLIAM BRIGGS, 29 to 33 Richmond Street West, Toronto.

Jewellery, etc.

Two Seconds IN Thirty Days. Is a record we are proud of, and every day such testimony comes pouring in. There are thousands of pockets carrying our truthful watches and hundreds yet waiting here. No need worrying with a poor one when a good one costs so little. 144 YONGE ST. KENTS' 2nd Door North of Temperance St. The Great Watch House. Watch Inspectors for the C. P. R.

RINGS. are our specialty, manufactured in our own factory. In our stock there is no restriction as to numbers. You can select such forms as best suit your individual tastes. Diamond Ring \$4.50. Pearl Ring \$3.50. Opal ring \$3.25. Amethyst Ring \$3.00. Many different jewels in solitaire and combination, all at our extremely low price. AMBROSE KENT & SONS MANUFACTURING JEWELERS 156 YONGE ST. AND 5 and 7, Richmond St. W., TORONTO.

Education.

INCORPORATED TORONTO NOV. 2, W. ALLAN 1882 PRESIDENT CONSERVATORY OF MUSIC Yonge St. and Wilton Ave. EDWARD FISHER, Musical Director. An Artistic Musical Education of the HIGHEST STANDARD. CALENDAR giving full particulars FREE. H. N. SHAW, B.A., Principal Education School Education Ontario Teachers' Literature.

International Business College Cor. College St. and Spadina Ave., Toronto No boasting, but solid, genuine work. Short-hand thoroughly taught in three months. Bookkeeping in all its branches. Business Course Complete. Circulars free. J. J. McSIBBOVE.

The Montreal Conservatory of Music 388 Dorchester St., near Mountain, Montreal, P. Q. Development in all branches of music Pupils may enter at any time. For Prospectus, apply to MR. C. E. SEIFERT, Director.

Ontario Ladies' College Whitby, Ont. In a pleasant and healthful location, away from the distractions of the city, with every encouragement and opportunity for earnest study, it is no wonder that the students of the O. L. C. have distinguished themselves in University Examinations, in the public Concert, in the Provincial Art Exhibit, etc. Buildings unequalled in Canada in architectural beauty, and provided with every home comfort to steam heating, electric lighting, etc. Special attention given to Social and Religious Culture. Apply for Calendar to REV. J. J. HARE, Ph.D., Principal.

Toronto Markets.

Table with columns for 'STREET PRICES' and 'LIVE STOCK MARKETS'. Lists various commodities like wheat, barley, and livestock with their respective prices.

Bedsteads.

Brass and Iron BEDSTEADS. Tiles, Grates, Hearths, Mantels. RICE LEWIS & SON. (LIMITED.) Cor. King and Victoria Sts., Toronto.

Books, Methodist Book Room

Poems and Pastels. By Wm. Edward Hunt. 12mo, cloth, Price, \$1, postpaid. The Indians of Canada. Their Manners and Customs. By Rev. John Maclean, M.A., Ph.D. 12mo, cloth. Price, \$1, postpaid. The Birds of Ontario. By Thomas Mollwraith. Cloth, 426 pages. Price, \$2, postpaid.

An Itinerant in the British Isles.

By Rev. W. W. Walker. 12mo, cloth. Price, \$1, postpaid.

Digest of the Doctrinal Standards

OF THE METHODIST CHURCH. By Rev. Principal Shaw, D.D., LL.D. Cloth. Price, 75 cents net, postpaid.

Methodism and Anglicanism

IN THE LIGHT OF SCRIPTURE AND HISTORY. By Rev. T. G. Williams. Price, postpaid, 75 cents.

Mental Diseases.

A Synopsis of Twelve Lectures Delivered at the Hospital for the Insane, Toronto, to the Graduating Medical Classes. By David Clark, M.D. 12mo, cloth. Price, postpaid, \$1.25.

Dress, Pride, and Beauty.

A Plea for Plainness and Naturalness. By Rev. Reuben Selwell. Price, 5 cents, postpaid.

Anglo-Israelism.

Not Necessary to the Fulfillment of Scripture Promises and Prophecies. By Rev. Jasper Wilson. Price, 10 cents, postpaid.

Canadian Christian Endeavor Hymn.

"OUR LAND FOR CHRIST." Words by Eliza Wills. Music by Alex. Wills. Price, 10 cents, postpaid.

WILLIAM BRIGGS, 29 to 33 Richmond St. West, Toronto, C. W. COATES, 217 St. Catherine St., Montreal & F. RUEBENS, Halifax, N.S.

Odds and Ends

A man never knows what he can do till he doesn't get the chance.

"I beg your pardon," sang out the convict, as the Governor passed by his cell.

Teacher—"Tommy, what is meant by 'nutritious food?' Tommy—"Something to eat that ain't got no taste to it."

"They say you have no sympathy for the struggling poor," "Me?" said the accused gentleman; "I have nothing but sympathy!"

"Often," said the Cumminville sage, "a man gets credit for having sense enough to say nothing when the truth is that he hasn't sense enough to say anything."

Hoax—"What! You buying a bicycle? I thought you detested them?" "So I do, but I've been run over long enough. Now I'm going to have my revenge."

"It's pretty tough," sighed the small, sickly tree, "There are ten girls in this street learning to ride the bicycle, and I am absolutely the only object they can run into. If there was only a hydrant or something!"

After listening to a Parliamentary candidate's fervid appeal, a shrewd old farmer was asked what he thought of the speech. His reply was simply: "Weel, I dinna ken, but I think six hours' rain would ha' done us a deal mair guid!"

The true standing of an editor is appreciated after death, if not before. A lawyer sent the following words of consolation to the widow of an editor: "I cannot tell you how pained I was to hear that your husband had gone to heaven. We were bosom friends, but can never meet again."

His Reasons.—She—"Why were you so much in love with yourself?" He—"For two reasons." She—"Two reasons! What are they?" He—"Well, one reason is I think it is a good idea to be in love with a worthy person, and the other is that I think it is a good idea to have a worthy person in love with me."

A company of tourists are taken over the castle at Blois. Guide—"The room which we are now entering, ladies and gentlemen, is the very one in which the Duke of Guise was murdered." A Tourist—"Here, what's that?" "I came here three years ago, and was shown a room in the wing opposite." Guide (very calmly)—"This room was undergoing repairs at the time."

When Mr. Arnold returned from the U.S. States, full of delight at the unbounded courtesy and hospitality with which he had been received, he told with glee and gusto a story of the late Mr. Barnum. The great showman, he said, had invited him to his house in the following terms: "You, sir, are a celebrity. I am a notoriety. We ought to be acquainted." "I couldn't go," he added, "but it was very nice of him."

Patrick was one of those witty sons of the Celtic Isle whose amusing sayings had entertained many transatlantic travellers. One day, when the steamer was about leaving port, Patrick received the order to haul in a long cable that dragged astern. Patrick jumped to the task cheerfully enough, and hauled away contentedly. But the excessive length of the cable taxed his patience. "I wonder what's become of the end of this old cable, anyhow?" And finally, growing impatient, he growled out: "Faith, it's no use hauling away at the baste, uv a cable. Some one's cut the end off uv it."

A WIDE-AWAKE WATCHMAN. The directors of an Australian bank had engaged the services of a watchman, who came well recommended, but did not seem over-experienced. The chairman, therefore, sent for him to "post him up" a bit, and began:

"James, this is your first job of this kind isn't it?" "Yes, sir."

"Be careful how strangers approach you."

"I will, sir."

"No stranger must be allowed to enter the bank at night, under any pretext whatever."

"No, sir."

"And our manager—he is a good man, honest, reliable and trustworthy; but it will be your duty to keep an eye on him."

"But it will be hard to watch two men and the bank at the same time."

"Two men, how?"

"Why, sir, it was only yesterday that the manager called me in for a talk, and he said that you were one of the best men in the city; but it would be just as well to keep both eyes on you and let the directors know if you hung about after hours."

London Answers.

Monumental. MONUMENTS. D. McINTOSH & SONS, The leading Monumental Dealers of Canada 324 Yonge Street, Toronto.

Artist. J. W. L. FORSTER, Studio, 24 King St. West.

Births, Marriages and Deaths.

MARRIAGES. McKimley-Hall—On Jan. 13, by Rev. R. J. Husband, at the residence of the bride's mother, Mr. John L. McKimley, of King, to Miss Louisa Hall, of the same place.

JENNINGS-MABES—On Jan. 27, by Rev. R. J. Husband, at the Methodist parsonage, Pallgrave, Mr. Henry Jennings, of Albion, to Miss Libbie Mabel, of the same place.

HALL-MELLOW—On Feb. 21, by Rev. R. J. Husband, at the residence of the bride's parents, Mr. Thomas Hall, of King, to Miss Nancy Mellow, of Albion.

GRANDY-GRANDY—On March 1, at the Methodist parsonage, Caynville, by the Rev. J. Kilgour, Mr. John S. Grandy, of Assiniboia, to Miss Hannah Helena, youngest daughter of Samuel Grandy, Esq., of Cayn.

WALTER-LUTON—On Feb. 23, by Rev. W. E. Brown, assisted by Rev. Mr. Davison, at the residence of the bride's father, in the village of Woodford, Ont., Lewis Walter, of St. Vincent, to Mary Emily Lutton, of Woodford, Ont.

CHRISTIAN-BAILEY—On the 3rd inst., by the Rev. R. Carson, at the residence of the bride's mother, North Keppel, Alfred H. Christian, of Whistly township, to Sarah G. Bailey, of Keppel township.

DEATHS. ANDERSON—At Kazubazua, on Feb. 9, Mary Fritchard, wife of Samuel Anderson, and third daughter of the late Andrew Fritchard, North Wakefield, Que.

YOUNG—Suddenly, on Feb. 23, 1897, at Ste. Rose, Que., Elizabeth Jessie, daughter of the late James Young, aged 74 years.

True Worth has always been our aim, and we can safely say that good makes the Man. Enjoy his meals: in this the good wife a ways will succeed if she uses The Cook's Friend. BAKING POWDER.

Men and Women. Everywhere, to conduct business at home. No advertising, work is simple writing and copying lists of addresses received from local advertising, to be forwarded to us daily.

J. F. LATIMER, Mineralogist, Assayer and Dealer in Mining Properties, Developed or Undeveloped. Assays accurately made at lowest rates. Properties examined and reported on. Advice given on treatment of ores. Accuracy and reliability our motto. Address, 13 St. Patrick Street, Toronto.

FOR SALE—A Comfortable Home and Small Fruit Farm, near Oakville, Ont. For fuller particulars address W. A. ORR, Oakville, Ont.

PARK BROS. 323 YONGE STREET. Good Work our Specialty. PHOTOGRAPHERS. We Pay Postage.

Overland to Cariboo. An Eventful Journey to the Gold-Fields of British Columbia, in 1882. BY MARGARET McNAUGHTON. With portraits and illustrations. PRICE, \$1.00. A narrative of interest this, describing tersely and vividly the hardships, privations and perils of the journey across our North-West plains and through the Rockies of a party of 150 Canadian pioneers seeking their fortune in the Cariboo gold fields. The journey occupied six months, and the moral heroism and physical endurance displayed reflect infinite credit on the country that bred such men. The adventures in crossing the Rockies by the Teton Range Pass, and their perilous journey by raft and canoe down the turbulent Thompson and Fraser rivers, in which several of them were wrecked and six of the party lost their lives, as told by the author, are of thrilling interest. Much curious information, too, is given of the early days of gold-digging in Cariboo. In view of the present "gold boom" of British Columbia, this little work is pre-eminently a book for the time.

Books, Methodist Book Room. Sunday-school Libraries.

FROM all parts of the country orders are coming to us for Sunday-school libraries. The splendid range of literature at the choice of the Librarian, and the liberal discounts offered, have combined to induce this. For years we have sought to make the Book-Room the leading emporium for the supply of Sunday-school literature. A School has but to write us that they have fifty or a hundred dollars to spend in books, and we send a double quantity, so that the Committee may make a careful selection at their leisure. Where the School desires to buy through the local Bookseller the same arrangement can be made.

Books and Pamphlets on the CLASS-MEETING. Advice to One Who Meets in Class. By Robert Newstead. Each 3c.; per doz. 30c.; per 100 \$2.00. The Class-Meeting: Its Scriptural Authority and Practical Value. By Rev. J. A. Chapman. 10c. The Class-Meeting: Its Value to the Church and Suggestions for Increasing its Efficiency and Attractiveness. By Rev. W. H. Thompson, Rev. Simpson Johnston, and Rev. Edward Smith. 25c. Thoughts Spoken in Class: A Class-leader's Note-book. By R. Jessop. 50c. Thoughts for Class-Leaders. This book is meant to help the leader in filling his basket. Here he may cut his corn, thresh and grind it, and bake his bread. Here also he may catch enough fish for a meal. Mark Guy Pearse. The Class-Leader's Assistant. By John Bate. \$1.25. The Class-Leader's Treasury and Christian's Directory. By Rev. John Bate. 1.25. The Class-Leader's Work, and How to do it. With Illustrations of Principles, Deeds, Methods and Results. By John Alkinson, M.A. 50c. Objections to the Methodist Class-Meeting Answered. By John Bate. 35c.

Valuable Works on Baptism. Scripture Baptism—A Tract of Bible Study. 50c. Baptism: How and for Whom? By Rev. W. W. Collette. 15c. Reasons for Methodist Belief and Practice Relative to Water Baptism. By Rev. John Carroll. 5c. Infant Baptism Scriptural, and Immersion Unnecessary. By Rev. John Hannah. 5c. The Scriptural and Historical Character of Infant Baptism Asserted and Defended. By Rev. Wm. McDonagh. 10c. Christian Baptism Illustrated and Greatly Simplified by Means of a Number of Charts and Diagrams. By Rev. T. L. Wilkinson. Paper, 40c. Cloth, 60c. Baptism: Its Mode, and Meaning at the Time of Our Lord, Historically and Philologically Investigated. By Rev. W. A. Mackay, D.D. 25c. Immersion Proved to be Not a Scriptural Mode of Baptism, but a Romish Invention, and Immersionists shown to be Disregarding Divine Authority in Refusing Baptism to the Infant Children of Believers. By Rev. W. A. Mackay, D.D. 25c. Debate on Baptism and the Book of Mormon, between Rev. W. H. Cooper, Methodist, and Elder A. Leverton, Latter Day Saint. 50c. We Pay Postage.

Cape Breton Illustrated. Historic, Picturesque, and Descriptive. By John M. Gow. Illustrated by James A. Stubbert. CONTENTS—The English Puritan—The American Puritan—The Briton as an Organizer and Colonist—The Frenchman as Missionary and Colonist—The Seven Years War—The Description of the Town and Forts of Louisbourg—The New England Invasion of Cape Breton—The First Siege of Louisbourg—The Second Siege of Louisbourg—The United States—Cape Breton—The Dominion of Canada—Attractions of Cape Breton for Tourists. 423 pages. Cloth, \$2; Morocco, \$3; postpaid.

THE GATLING. With Ammunition for the Temperance Warfare. BY REV. D. ROGERS. In paper covers, postpaid, 25c. In cloth boards, postpaid, 40c. WILLIAM BRIGGS, 29 to 33 Richmond St. West, Toronto. C. W. COATES, 2176 St. Catherine St., Montreal. S. F. HURSTIS, Halifax, N.S.

History of British Columbia. From its Earliest Discovery to the Present Time. BY ALEXANDER BEGG, C.C. Section I—Early Discoveries. Section II—The Fur-Trading Period (20 chapters). Section III—The Colonial Period (27 chapters). Section IV—The Confederation Period (21 chapters). Price, \$3.00, postpaid. This is the first and the only consecutive, comprehensive and readable history of our Pacific Province, toward which, excited by the discovery of its enormous wealth of gold, the money of the capitalist and the foot of the emigrant are turning from various parts of the world. This comprehensive History comprises 568 pages, large octavo, with a colored map showing the route of the early fur traders and that followed by Sir Alexander Mackenzie in his expedition from Athabasca Lake to the Pacific Ocean. The work is embellished by 118 half-tone portraits and engravings. The Christian Ideal of Life in Its Relations to the Greek and Jewish Ideals and to Modern Philosophy. By John Watson, LL.D. Professor of Moral Philosophy in Queen's University, Kingston. Cloth, \$1.25, postpaid. WILLIAM BRIGGS, 29 to 33 Richmond St. West, Toronto. C. W. COATES, 2176 St. Catherine St., Montreal. S. F. HURSTIS, Halifax, N.S.

CHEAP READING FOR GUARDIAN OR MAGAZINE SUBSCRIBERS.

THE following choice books will be supplied to subscribers, new or old, to the CHRISTIAN GUARDIAN or the Methodist Magazine and Review, at the greatly reduced premium price. They are not culls—they are not dead stock—they are not old, shelf-worn books; but all are nicely bound, fresh-looking books, some of them quite new. The "corner book shelf" in every one of the homes of our subscribers will be enriched by some of these excellent books.

N.B.—In ordering it is necessary only to mention the number of the Premium. Remember we pay the postage in every case.

No. 1. Illustrated Bible Dictionary. A Treasury of Biblical History, Biography, Geography, Doctrine and Literature. With numerous Illustrations and important Chronological Tables and Maps. By M. G. Easton, M.A., D.D. New and revised edition. Retail price, \$1.50. \$1.00. This splendid new Bible Dictionary, comprising 751 pages, 7 1/2 x 9 1/2 inches in size, with more than 200 illustrations and 27 Maps and Plans, including a new colored map of Palestine (18 x 11 1/2 inches) as frontispiece, will be of the greatest possible service to the Sunday-school teacher. No better volume could be had for one dollar. Our Dollar Bible Dictionary should be one of the most popular of the premiums, and become the possession of thousands of our Sunday-school teachers.

No. 2. The Circuit Rider. A Tale of the Heroic Age of American Methodism. By Edward Eggleston. Illustrated. Retail price, 60c. 40c. In offering as a premium this new cheap edition of this famous story, we hope we are opening to it the doors of many hundreds of Canadian homes. The book we offer is an entirely new edition from new type; it is finely illustrated and attractively bound. The story is one of wonderful interest. Happily credible to the reader of to-day are its sharp contrasts of corn-shuckings and camp-meetings; of wild revels followed by wild revivals; these contacts of highwayman and preacher; this admixture of picturesque simplicity, grotesque humour and savage ferocity, of abandoned wickedness and austere piety. But the author assures us that "whatever is incredible in this story is true."

No. 3. Etchings from a Parsonage Veranda. By Mrs. E. Jeffers Graham. Illustrated by J. W. Bengough. Original retail price, \$1.00. 50c. This delightful book has had many admirers, and has carried its message to many hearts. Dr. Potts declares: "It is an interesting book both in subject matter and in literary style. This gifted lady should give Canada more of such literature. The Globe deems it 'a Canadian idyl of no mean power.' Since the inimitable pen of Sam Slick has been laid down, none has done truer justice to such life than the writer of the sketches in this delightful little book. Mrs. S. A. Curzon writes: 'Every sketch is pleasant to contemplate, each stroke of it tells, and the reader will remain again and again, every time perceiving new light thrown on a particular spot, or becoming better acquainted with the lesson conveyed by the whole.'

No. 4. Sir Julian's Wife; or, Hopes and Misgivings. By Emma Jane Worboise. Retail price, \$1.00. 60c. We issued, not long since, a special Canadian edition of Mrs. Worboise's stories, 39 in number, at one dollar each (the previous price was \$1.40 per volume). These have had a very gratifying sale, but there are many homes and many schools that have not yet had any of Mrs. Worboise's stories. It occurred to us that by offering one of the stories as a premium, we might give to many a taste that would crave for more of the strong, wholesome writings of this gifted lady.

No. 5. Hill-Crest. By Mrs. F. W. Newlyn. Original price, \$1.00. 45c. This is a well written story, much of the style of Pansy's books. It will be read with interest, and its pages convey lessons that will leave lasting impressions. The author tells us that into it she has gathered her own bitter trials, her memories, her loves and her ambitions. It will deserve a place on the home or school book-shelf.

No. 6. Life Pictures from Ram's Gallery. By Thos. Trotter, L.D.S. Original price, \$1.25. 25c. This is, as the title suggests, a series of sketches of persons ruined through the devastating curse of drink. The author himself, for a period of his life, suffered from the terribly seductive power of liquor, and it will be credited that he draws dramatic pictures of the ruin; it has wrought. At the same time he tells the secret of his own happy escape.

No. 7. A Lone Woman in Africa. Six Years on the Kroo Coast. By Agnes McAlister. Illustrated. Retail price, \$1.00. 75c. This is a live, up-to-date missionary book, written by a brave Canadian lady. The veteran and venerable Bishop of Africa, Dr. Taylor, in his autograph preface to this book writes: "Miss Agnes McAlister is a Christian heroine. She has been in charge of Garroway Mission Station on Kroo Coast for nearly eight years, and has made a success in all departments of our mission work. Miss Agnes has written a book. It is full of graphic delineations of what she saw, suffered, heard and did in the babble of heathen life, and the ravages of war in which she took an active part as surgeon, nurse and counsellor."

No. 8. Jesus the Messiah in Prophecy and Fulfillment. A Review and Refutation of the Negative Theory of Messianic Prophecy. By Edward Hartley Dewart, D.D. Original retail price, \$1.10. 35c. We offered this book as a premium last year, and as we still have a number of copies left, we offer it at a very special price. It is a masterly defence of the historic opinion of prophecy, and a crushing exposure of the weakness and rationalistic character of negative criticism.

No. 9. Exhausted. No. 1. Winnowed Songs. Edited and compiled by Ira D. Sankey. Retail price, 30c. 20c. This book contains in all 27 hymns, Mr. Sankey, in his preface, remarks that the book contains "a large number of new hymns and tunes, together with a choice selection of the most useful and popular pieces to be found in the whole range of Sunday-school hymnody."

WILLIAM BRIGGS, 29 to 33 Richmond St. West, Toronto. C. W. COATES, 2176 St. Catherine St., Montreal. S. F. HURSTIS, Halifax, N.S.

Health.

SCARLATINA.

BY A MEDICAL PRACTITIONER.

It would appear that infectious diseases to some extent run in cycles according to the season, and this seems to be the time for scarlet fever.

As soon as scarlatina (scarlet fever is the same disease) is discerned, the usual practice is to select an attic room—no matter how inconvenient it may be—and then attempt to isolate the patient.

Sometimes, when a child has a mild attack, parents will not carry out isolation, so that other children may contract the disease, and thus become protected.

Having selected one room, and having removed all superfluous furniture, carpets, ornaments, curtains, etc., the bed is placed so that the direct rays of light from the window will not fall on the patient's face.

A good disinfectant to use in and about the room is corrosive sublimate, in the strength of about one drachm to the gallon of water.

Every cup, saucer, plate, knife, fork or spoon that is brought into the room should be disinfected before it leaves.

When in the room the nurse should wear some covering that can be slipped off when she leaves, say, to go to the bath.

The patient will need bathing at least night and morning, after which the entire body should be anointed with some lubricant, such as sweet oil, olive oil, lard, or tallow.

(To be continued.)

Coleman's SALT DAIRY, HOUSEHOLD AND FARM PROMPT SHIPMENT GUARANTEED CANADA SALT ASSOCIATION CLINTON, ONT.

Tea. For Several Years We have been recommending "SALADA" CEYLON TEA Have You Tried It? Sold at 25c, 40c, 50c, and 60c per lb.

THESE TINS Are found everywhere. They're on the Pastry shelves of nearly every housewife, and in every grocery. They contain PURE GOLD Baking Powder. The Purest and Best. P. G. Flavoring Extracts are good.

Medical. The D. & L. Emulsion Is invaluable, if you are run down, as it is a food as well as a medicine. The D. & L. Emulsion Will build you up if your general health is impaired.

THE VALLEY OF PAIN. HOW ONE WOMAN MADE HER ESCAPE. A LIFE OF TORTURE CHANGED TO A LIFE OF COMFORT AND HAPPINESS BY KOOTENAY CURE. Of all the intense and persistent forms of pain one can scarcely conceive of anything more agonizing than Neuralgia.

Sadler & Haworth Leather Belting TORONTO

Another Good Year. Annual Meeting of the Federal Life Assurance Co.

The fifteenth annual meeting of the shareholders of this company was held at the head office, in Hamilton, on Tuesday, March 2, 1897, at two o'clock.

Your directors have pleasure in submitting herewith for your approval the fifteenth annual statement of the company, showing the amount of insurance written, and the receipts and disbursements for the year 1896, together with the assets and liabilities of the company at the close of the year.

The average premium for each thousand of insurance, and the average amount at risk on each life are now more satisfactory than at any previous time.

The amount of insurance in force has not been greatly increased, but a considerable number of new lives have been added, consequently the distribution of the risk has been widened.

The assets of the company were increased during the year by \$107,938.91, and are now over \$600,000—a very satisfactory result, in view of the considerable amount paid to policyholders for claims and profits.

There has been no perceptible improvement in general business and, in consequence, life insurance, in common with other lines of business in which money is required at given periods, has been affected unfavorably.

Your directors have now to surrender their trust to your hands, and in doing so desire to express their appreciation of the confidence reposed in them from year to year, and to acknowledge the able co-operation and efficient services of the office staff of the company.

The accompanying certificate from the company's auditors vouches for the correctness of the statements submitted herewith—all accounts, securities and vouchers having been examined by them.

To the President and Directors of the Federal Life Assurance Company: Gentlemen,—We have made a careful audit of the books of your company for the year ending Dec. 31, 1896, and have certified to their correctness.

FINANCIAL STATEMENT. For the year ending December 31, 1896. INCOME. Ledger assets January 1, 1896 \$401,223 91

DISBURSEMENTS. Claims by death \$82,793 11 Annuity 100 00 Dividends to policyholders, cash 12,124 44

ASSETS. Municipal debentures \$28,133 39 Mortgages on real estate 187,470 00 Real estate 25,000 00

LIABILITIES. Reserve fund \$495,478 25 Claims unadjusted 22,400 00 Surplus to policyholders \$517,878 25

BICYCLE SUPPLIES Bell-Tubing, Spokes, Hubs, Washers, Saddles, Pedals, Cork-Handles, Pumps, Chains, etc.

THE VOKES HARDWARE CO., Ltd. Yonge and Adelaide Streets.

WANTED, SALESMEN. We give a solid gold watch, lady's or gent's, gold, for 20 years, for selling \$65 worth of tea.

HENDERSON, BIRELY & CO. Hamilton, Ont.

Manhood Wrecked and Rescued. A Series of Chapters to Men on Social Purity and Right Living. CONTENTS—The Wreck—An Ancient Wreck—A Modern Wreck—A Youthful Wreck—A Wreck Escaped—The Rescue Begun—The Rescue Continued—The Rescue Completed.

Seeds. Gold is King Plant your home claim with Steele, Briggs "High Grade" Seeds, sold by leading dealers.

1897-1847 Most of Eve's Fair Daughters love flowers and depend upon us annually to supply their garden wants. Our 1897 "JUBILEE" CATALOGUE, describing these "wants," is simply superb.

Books, Methodist Book Room The Clerical Library Each, \$1.15 net, postpaid. Outlines of Sermons on the New Testament.

Useful Books for Youthful Readers. Each 25 cents, postpaid. Girls and Young Men. By J. R. Miller.

Easter Music. Easter Joy. A Sunday-school Exercise. Each, 5 cents; per dozen, 50 cents; per hundred, \$4.

WILLIAM BRIGGS, 29 to 33 Richmond St. West, Toronto. C. W. COATES, 2176 St. Catherine St., Montreal.

The Farm.

PRODUCTION OF MILK FOR CHEESE FACTORIES.

FEED.

The milk of cows is a secretion or excretion from their blood. Whatever interferes with the health and comfort of the animals will also affect the quality and quantity of their milk. Too much care cannot be exercised in providing feed that is cheap, palatable, easily digestible, wholesome and nutritious.

WATER.

Water is nature's vehicle for carrying about most of the matter which requires to move from place to place. The great boulders, were they clasped in its arms, and without apparent effort brought from the northern ridges to the southern parts of our Dominion.

SALT.

Every cattle should have access to every day, and salt should be added to all their stable feed daily. Conclusions from a series of experiments carried on in 1886 indicate when cows are denied salt for a period of even one week they will lose from 14 1/2 to 17 1/2 per cent. milk, and that of an inferior quality.

SHELTER.

Comfortable quarters are indispensable to the health and well-being of the animals. Stables during the winter should have a temperature constantly in the range of from 40 degrees to 50 degrees Fahr.

MILKING.

When practicable, the milking of each cow should be done by the same person, and with regularity as to time. He only that hath clean hands should be allowed to milk a cow.

MISTAKES IN FEEDING.

Whether we want to accept the fact or not, it remains a fact all the same that the fastidious demands of the consumer are in the direct lines of the greatest profit to the farmer.

Memorial Notice.

LINDSEY.—Joseph Lindsey was born in the county of Sligo, Ireland, in 1810, and came to Canada in 1832, and settled in the township of Albion. In 1844 he gave his heart to God, and with his family joined the Methodist church, of which he remained a staunch member until called to his home in heaven.

The Woman, The Man, And The Pill.

She was a good woman. He loved her. She was his wife. The pie was good; his wife made it; he ate it. But the pie disagreed with him, and he disagreed with his wife.

Ayer's Cathartic Pills.

HIS IS THE TIME of year... when men... and women... become weakened by... the weather, and run down generally... The first parts that the weather affects are the kidneys. The urea is not thrown off, but is forced back upon the lungs, and disease results—caused by weakness of the kidneys.

Back-Ache, Face-Ache, Sciatic Pains, Neuralgic Pains, Pain in the Side, etc. The "D. & L." Menthol Plaster. Having used your D. & L. Menthol Plaster for severe pain in the back and lumbar, I unhesitatingly recommend same as a safe, sure and rapid remedy.

Are You Nervous? Horsford's Acid Phosphate. Quiet the nerves and induces sleep. Ripans Tablets cure liver troubles.

Professional Cards. LEGAL. MACLAREN, MACDONALD, MERRITT & SHEPLEY. Barristers, Solicitors, etc.

MEDICAL. DR. ANDERSON. Eye, Ear, Nose and Throat Specialist, 5 COLLEGE STREET, TORONTO. Tel. 618.

DR. EDWARD ADAMS. "Homoeopathic" 35 Carlton Street. Specialties—"Diseases of the Stomach and Bowels," and "Nervous System." Hours: 9 to 10 a.m., 2 to 4, and 7 to 8 p.m. Tuesdays and Fridays, 7 to 8 p.m. Telephone, 3160.

A. M. ROSEBRUGH, M.D. EYE AND EAR SURGEON. Has removed to Church and Queen Streets.

DR. G. STERLING RYERSON. EYE, EAR AND THROAT. 60 COLLEGE STREET, TORONTO.

DENTISTS. DR. SWANN. W. C. ADAMS, L.D.S. DENTIST. 85 King St. East, Toronto. Filling painless by electrical osmosis.

DR. FRANK D. PRICE. DENTIST. Residence—245 Sherbourne Street. Phone 2744. Office—Cor. Queen and Church Streets. Phone 760.

PARQUET FLOORS. POLISHING BRUSHES. POLISHING WAX. W. H. ELLIOTT, Manufacturer, 40 King St. E., Toronto.

New Fancy Work Book. For 1896. Just out. Gives explicit instructions for embroidering tea cloths, centrepieces and doilies in all the latest and most popular designs. Includes Rose, Jewel, Delft, Wild Flower, and Fruit patterns.

The Ancients Used Soap, but found it harsh for the skin, so they used oil afterwards; but BABY'S OWN SOAP combines the detergent qualities with the healing and healthful ones. THE ALBERT TOILET SOAP CO., MONTREAL.

RAISE YOUR HOT BISCUITS, CAKES, ETC., WITH DUNN'S MALTED LEAVEN. THE NATURAL DIGESTIVE. The only raising agent that renders the starchy matter in flour digestible and retains the whole nutriment of the gluten.

Business Cards. Berkinshaw & Gain. MERCHANT TAILORS. 348 Yonge Street. We always keep in stock a good stock of goods. Our prices are moderate. We endeavor to give good value for your money.

S. CORRIGAN. The Leading Tailor. 113 Yonge Street (Cor. of Adelaide Street). Established 1874. Clerical and Professional Work a Specialty. Prices very moderate.

Buy Your Clothes from Me! And help me keep my job. We are first-class on Clerical work. You will find me at FOLLETT'S 181 Yonge Street, TORONTO.

Baby Linen... MRS. J. PHILP. Ladies & Children's Outfitter. Cor. Yonge & College Sts. Children's Dresses for all ages. Ladies' and Children's Underwear always in stock.

Dale's Bakery. Cor. QUEEN and PORTLAND STS. Best Quality of Bread. Brown Bread White Bread. Full weight. Moderate price. Delivered daily. Try it.

CANADA Stained Glass Works. Established 1860. Every description of Ecclesiastical and Domestic Stained Glass. Joseph McCauley & Son.

Toronto Stained Glass Works. Faircloth & Co. Stained Glass for Churches and Private Dwellings. 501 Yonge Street, Toronto.

Cuckeye Bell Foundry. E. W. Vanduzen Co. Cincinnati, Ohio. Best Pure Copper Church Bells & Chimes. Highest Grade. Pure Tone. Warranted Bells. Founders of Largest Bell in America.

Business Cards. H. STONE & SON. (DAN'L STONE) Undertakers. 429 Yonge Street (Cor. of Ann St.) Telephone 801.

J. YOUNG. (ALEX. MILLARD). The Leading Undertaker. 359 Yonge Street. Telephone 678.

MONUMENTS. F. E. GILLET & SONS. Sculptors and Designers of the Celebrated Niagara Monument, N.E. and the Lieut. Fitch, Masonic and other society first-class memorials. Phone, 6283. 749-753 Yonge Street Toronto.

Bennett & Wright. CONTRACTORS FOR Steam and Hot Water Heating. SANITARY PLUMBING. —Smoke Testing a Specialty.—Electric Wiring and Motors.—Gas and Electric Fixtures.—

72 Queen St. E., Toronto. Matthews Bros. & Co. Manufacturers of Mouldings and Frames. —Gilt, Oak, etc.—

OFFICE AND FACTORY—48-52 Temperance St., Toronto. Albert E. Armstrong. 77 Victoria Street, TORONTO.

AGENT FOR... FRED H. LEVEY CO. NEW YORK. MAKERS OF FINE PRINTING INKS.

Publisher's Department.

INDIAN FAMINE FUND.

Table listing donors and amounts for the Indian Famine Fund, including names like Fullerton Circuit, Mount Pleasant, and various individuals.

WILLIAM BRIGGS.

ARMENIAN RELIEF FUND.

Table listing donors and amounts for the Armenian Relief Fund, including names like W. H. Rumball, Walsh Mission, and others.

WILLIAM BRIGGS.

Comexional Notices.

GENERAL SUPERINTENDENT'S ENGAGEMENTS.

Mar. 14—Wallaceburg, 21, 22—London, 23—Kincardine.

DR. POITS' ENGAGEMENTS.

Mar. 14—St. Catharines, Welland Avenue and St. Paul St.

Apr. 4—Brockville, 11—Port Hope, 12—Owen Sound, West St. and Scropo St.

May 2—Orangeville, 9—Collingwood, 16—Toronto Junction and Gerrard Street.

MISSIONARY ANNIVERSARIES.

DR. SUTHERLAND'S ENGAGEMENTS. Mar. 14—Ridgeway, 21—St. Thomas.

DR. HENDERSON'S ENGAGEMENTS.

Mar. 14—Orillia, 15—Rama, 18—Woodbridge, 21—Hamilton, Centenary and First Church.

Apr. 4—Maple, 11—Ingersoll, 12—Elm Street, Toronto, 25—Huntsville, 26—Toronto, Sherbourne, Ep. League.

May 2—Parkdale (morning), 9—Broadway, W.M.S., 23—Eccleld Avenue.

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

Mar. 14, 15—Goderich, 16—Goderich District Convention at Seaforth.

18—Toronto, Parliament Street, 21, 22—Forest, 23—Stratford, 28—Unionville.

Apr. 4—Toronto, Central and Trinity, 11, 12—Palmerston, 15—Gravenhurst, 25—Brockville (District Convention), 18—Huntsville, 19—Ken-dale, 20—Sundridge, 21—Burk's Falls, 25, 26—Dunnville, 27—South Cayuga.

May 2—Stressville, 9—Richmond Hill and Thornhill, 16—East Toronto and Zion, 23—Jordan Station, 30—Toronto, Metropolitan.

MONTREAL CONFERENCE.

Will the brethren interested kindly note the following resolutions passed by the Montreal Conference at its last session (see Minutes, page 94) and govern themselves accordingly: Resolved—That each member of the Conference, ministerial and lay, be required to pay a billing fee of \$2, as heretofore.

NOTICE

The ladies of all the Methodist churches of the city are earnestly requested to attend a meeting to be held in Victoria College Chapel, on Friday, March 12, at 3 p.m., to consider means for raising funds for a site for the endowment of the Ladies' Residence, the building of which was provided for in the will of the late H. A. Massey, Esq.

FROM THE MISSION ROOMS.

Table listing names and amounts from the Mission Rooms, including Eginton, Geo. Webber, Palgrave, A. Langford, and others.

The following sums have been received at the Mission Rooms for Rev. C. Ladner, Rossland, B.C., to aid in the erection of churches in the Kamloops District: Francis Lewis, Bally note, \$2.00.

MONTREAL CONFERENCE.

Probationers requiring examination papers on the old course of study will kindly notify the undersigned, giving list of subjects and indicating the district in which they write, before the 25th of March, 1897.

MONTREAL CONFERENCE.

The members of the Montreal Conference Branch of the Alma Mater Society of the Wesleyan Theological College are hereby notified that the subjects for discussion at the next annual meeting will be: "The Preacher in His Relation to Pastoral Work" to be introduced by Rev. A. E. Sanderson, S.T.L., "The Mind of the Master," a review of Dr. Watson's book by Rev. J. W. Cliphsham, to be followed by discussion.

Insurance.

THE Temperance and General Life Assurance Company

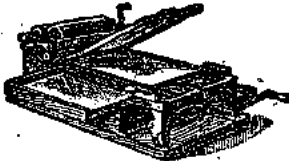
Is by long odds the best Company for Total Abstemious to insure in.

They are classed by themselves, which means a great deal more than can be shown in an advertisement.

Ask for literature. Money to loan on easy terms. HON. G. W. ROSS, H. SUTHERLAND, President, Manager.

Mimeograph.

Edison Automatic Mimeograph.



1,000 copies can be made from one original. Sample work FREE. SPACKMAN & ARCHBOLD, Toronto and Montreal.

VICTORIA UNIVERSITY.

The annual examinations in Theology will begin April 5th. All applications for examinations should be in the hands of the undersigned by March 5.

LEPER MISSION.

The meeting of the Toronto auxiliary will be held (D.V.) next Monday, 3.30 p.m., in the C. I. M. Home, 639 Church Street. All are welcome.

Insurance.

\$20,000 FOR 40 CENTS A DAY.

For a premium of 40 cents a day a man aged 30 can secure a policy for Twenty Thousand Dollars, guaranteeing \$1,000 a year for twenty years as an income to his family.

Manufacturers Life Insurance Company

TORONTO, CANADA.

Financial.

THE PROVINCIAL BUILDING and LOAN ASS'N.

Permanent Plan. Subscribed Capital, \$2,179,800. We offer Stocks of various descriptions to suit all classes as an investment. Our Loans are made on first mortgages—improved real estate only, and averaged \$223 under sworn valuation on the 15th of August, 1896, for every Dollar advanced.

Central Canada Loan & Savings Co.

HON. GEORGE A. COX, President. Office—26 King St. E., cor. Victoria St. Capital Subscribed, \$2,500,000.00. Reserve Fund, \$35,000.00.

Financial.

TRUSTS CORPORATION OF ONTARIO.

Safe Deposit Vaults Bank of Commerce Building, King Street West, Toronto.

CAPITAL \$1,000,000.

PRESIDENT, HON. J. C. AIRNS P.C. MANAGER, A. E. PLUMMER. SOLICITORS, MOSS, BARKWICK & FRANKS.

Authorized to act as EXECUTOR, ADMINISTRATOR, TRUSTEE, RECEIVER, COMMITTEE OF LUNATIC, GUARDIAN, LIQUIDATOR, ASSIGNEE, ETC.

Deposit Safes to rent. All sizes and at reasonable prices. Parcels received for safe custody. Bonds and other valuables GUARANTEED AND INSURED AGAINST LOSS.

A. E. AMES & CO. BANKERS AND BROKERS.

STOCKS and BONDS bought and sold on commission on all principal Stock Exchanges. MONEY LOANED on marketable securities. DEPOSITS received at four per cent., subject to cheque on demand.

10 KING STREET WEST, TORONTO. F. W. SCOTT, Manager.

THE YORK COUNTY LOAN AND SAVINGS CO.

Is doing Literature Free. JOSEPH PHILLIPS, President. Confederation Life Bld'g, Toronto.

Dry Goods, etc.

Crash Go the Prices

Out Go the Goods

Not much time left either. We must give up the premises to a new tenant by April 1st. Doesn't leave many days for getting out of stock, does it?

We make the final and last effort now. Prices are put to a point which offers strong inducements to buyers who want reasonable goods of reliable qualities at a mere fraction of their worth.

Giving up business makes this your opportunity—grasp it.

Ladies' Dark Tweed Waterproofs, were \$7.50, for \$4.50 each. Ladies' Light Tweed Waterproofs, were \$3.00, for \$1.50 each.

J. SUTCLIFFE & SONS

182 and 184 Yonge Street 6 and 8 Queen Street W.

Hats.

Established 1815.

Rogers' Spring Hats

In All New Styles and Colors Are in Stock.

Jas. H. Rogers

Cor. King and Church Streets

Half-Hours With St. Paul

And Other Bible Readings. Price—Daniel Steele, S.T.D. \$1.00 postpaid.

WILLIAM BRIGGS, 29 to 31 Richmond St. West, Toronto, On

Advertisement for Cleveland Sprockets, featuring an illustration of a sprocket and text describing their interchangeability and quality. H. A. Lozier & Co., 169 Yonge Street, Toronto.

LONDON CONFERENCE EXAMINATIONS.

Examinations for the probationers and candidates for the ministry in the London Conference will be held in the Methodist church in the town of Petrosia, commencing Tuesday, April 20, at 9 a.m.

HAMILTON CONFERENCE.

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

SPECIAL NOTICE.

An Extended Popularity. Brown's Bronchial Troches have been before the public many years. They are pronounced uniformly superior to all other articles used for similar purposes.

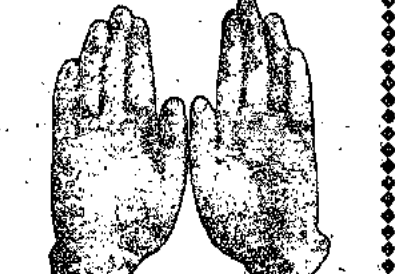
"Everything for the Garden."

Seems a broad term for any one firm to adopt, yet the widely known seed house of Peter Henderson & Co., 35 and 37 Cortlandt Street, New York, supply every want of the cultivator, both for the greenhouse and garden.

It's No Bother!

DUNLOP TIRES

They are so genuinely good they rarely need repairing, but if they do YOUR HANDS—whenever you are—are the only tools required to make things right in a jiffy.



For your own comfort's sake have them on your wheel. Fully guaranteed.

American Dunlop Tire Co., Lombard St., Toronto.

Jewellery, etc.

Forks Made This Way

GIVE SATISFACTION.

This illustrates what is meant by the term Sectional Plate. Our goods are all made this way, and if you buy from us you are sure to be well pleased.

Dessert Forks

In 1847 Rogers Bros. Sectional Plate, for \$5.00 a doz.

If you need any this is your opportunity to save money.

WANLESS & Co.

Canada's Largest Jewellery Store—168 Yonge St., Toronto.

