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THE Christian Guardian

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Notes and gleanings.

In one of the Mills' revival services, now being conducted in Chicago with good results, out of 1,600 people present, 1,400 said that they had been converted before the age of twenty, 180 before that of thirty, and only one person after reaching the age of fifty.

The Pope has had several conferences with Signor Tornio, the Professor of Social Science at the University of Pisa, on the subject of founding an institute of economic science at Rome, with a view to making a centre for the propagation of the ideas developed in the recent Papal encyclical on the labor question.

The expedition of the Berlin Missionary Society to Lake Nyassa, which started in June from Natal, is composed of ten persons: the General Mission Superintendent, four missionaries, one carpenter, one joiner, one steward, and two Christian Zulus. The Superintendent expects to remain at the station for a year and a half or two years.

A despatch received at the Catholic mission at Ghent from Father Rutgers, vicar-apostolic of Mongolia, states that Father Mian, Chinese prelate, and 1,000 native Christians were massacred by the rebels during the recent troubles in northern China. All the Belgian missionaries are safe, and assistance has arrived which will prevent danger for the present.

Rev. Dr. Stephenson, President of the Wesleyan Conference, speaking at a crowded meeting in the Free Trade Hall, Manchester, said that "£30,000 per annum was spent on direct Home Mission work, and also that 30,000 people were to be found attending Wesleyan mission services to-day, whereas, a few years ago it would be difficult to find thirty hundred."

Messrs. Moody and Sankey, replying to an invitation, have promised, if possible, to re-visit Liverpool. The evangelists are now conducting services in those towns in Scotland which were passed over by them when they last visited that country. Their labors north of the Tweed will extend over some months, and before returning to America they may hold meetings in some of the chief centres of population in England.

The Berlin correspondent of the London Daily News says telegrams which have been sent to that city from Vienna contain the information that the Czar is displeased at the Chadouine affair as tending to hurry Turkey into the arms of the dreibund. The Russian Government, it is further said, is trying to influence M. Ribot, the French Minister of Foreign Affairs, to adopt a milder policy in the matter.

Writing of the most influential Chinese statesman, a correspondent of the London Chronicle says: "The viceroy's strength lies in his reticence. He is strong because of his office, and stronger still by self-concealment. The whole court, even the ambassadors, would fear him as an enemy, although he might lack all power. He is careful to claim that he hates foreigners. He merely uses them as a means to accomplish an end. He 'picks their brains' and urges his subordinates to do the same.

He is a true opportunist. He is regarded as the leader of the revolution party even should occasion arise. He pretends to have but little knowledge of European languages in order thus to gain an advantage over foreign diplomats. He is supposed to be worth £10,000,000. He is a testotaler but has no belief in religion."

The same London "Chronicle" correspondent further says: Scotch Missionary Coburn, in an interview, said the recent outrages were merely due to hatred of foreigners. The soldiery sided with the rabble in the attack at Ichang. "Gen. Lo, and 200 soldiers, with a magistrate and body guard, were sent to protect us," said Mr. Coburn, "but instead of doing this Gen. Lo sat drinking champagne while the soldiers assisted in looting our property. A squad which undertook to escort the nuns to a place of safety took them to the river and drowned them. I can only suppose that Gen. Lo, who is generally a just man, was acting under orders to do nothing to prevent outrage. It is well known that the authorities privately hate foreigners."

It is stated that the German Government bill to regulate rural migration to towns provides that those persons desiring to quit their native places must advance proof of their ability to acquire a dwelling in the new settlement. If they are unable to maintain a dwelling within a certain period, they will be sent back again; and if they are unable to work, the parish will allot them a dwelling. To effect this scheme it is proposed that every laborer shall pay a small percentage of his wages into the parish funds.

The "Novoe Vremya" (semi-official) in discussing the proposal to annex Corea to the Russian Empire, which plan is advocated in some military quarters, declares that it is impossible for Russia to carry out the proposal. The paper further asserts that, though she will not herself annex Corea, Russia will not allow any other power to do so, as the immediate effect of such a step would be to weaken Russian ascendancy, which it is imperatively necessary should be maintained in order to protect her interests in the far East.

The destruction wrought by the recent earthquake in Japan was greater than at first reported. The number of persons killed is now placed at 7,560; the number injured at 89,630, with 89,630 buildings wholly destroyed, and over 28,000 seriously damaged, while more than 400,000 people have been rendered homeless. Large sums of money have been raised in Japan for the relief of the sufferers, the Government having made a liberal appropriation. China also has sent aid, and foreigners in Japan have contributed largely. There is still great need.

It seems that in one respect at least Japan is determined not to succumb to the spirit of the West. Change in the Japanese language or in the method of writing it is not to be tolerated. Such at least is the position taken by the Japan Mail, a very able journal, published in English at Yokohama. The Japanese, innovating enough in other respects, are inflexibly conservative in this. All attempts to dispense with the Chinese ideographs and use Japanese Roman letters in their stead have failed, and the nation has refused to sanction any such reform. There is one change, however, which the educated Japanese have come to recognize—that the obscurity and circumlocution which has in former times marred literary productions must give place to clearness and conciseness of expression.

Prince Albert Victor's coming marriage excites two kinds of comment—social and political. Mingled with the chorus of congratulation, come cold business opinions on the question

of royal grants. The people are well pleased to know that the princess is of English birth and training. Evidently the royal family strive to be as far as possible in accord with the popular dislike of alliances with poor foreign houses. That the question of provision for Prince Albert Victor and his future bride is one of difficulty, is proven by the fact that Lord Salisbury is unwilling to bring the matter before the House of Commons unless with the approval of Mr. Gladstone and a majority of the Liberals. Evidently the subject of grants to royal persons on their marriage is approaching a settlement on stricter and more economic lines than hitherto.

Rev. Hugh Price Hughes' ancestors came from North Wales. His grandfather—Mr. Hugh Hughes—was born at a farm some four miles from Pwllheli, and thus not far from 'Hell's Mouth.' He was a Calvinistic Methodist, and followed at Nevin, to which he removed, the occupation of a ship carpenter. While there he became a Wesleyan Methodist, the Calvinistic chapel being difficult of access. Subsequently he left for South Wales, where he died at a good old age. His eldest son became Dr. Hughes, of Carmarthen, the father of Mr. Price Hughes.

The progress of Temperance principles in New England has instructive light thrown upon it by the recent vote in twelve cities in Massachusetts. Salem, Taunton, Gloucester, Fall River, Lowell, and probably Springfield, went for license, as they did before. Haverhill changed from license to no-license. But in some of these cities the vote is very close, and there may be a recount. Taunton, for example, is reported for license by a majority of only nineteen in a total vote of 2,885. Chelsea made a hard fight for no-license, and won by a large majority. Haverhill, Brookton, Somerville, and Cambridge have also refused to allow liquor to be sold within their limits. In nearly every case the rum vote has been greatly reduced.

We recently mentioned that the well-beloved Quaker poet, John G. Whittier, had entered upon his eighty-fifth year. The following letter, in reply to one received from Miss Frances E. Willard, will be read with interest by many of our lady readers, who will be gratified to note the interest which the venerable poet takes in their work:

AMESBURY, Nov. 11th, 1891.
MY DEAR FRIEND,—Thy letter has just reached me. To the summons of no person living would I more readily respond than to thine. But I am confined by illness, and I am sorry to say that it is not possible for me to have the gratification of meeting thee and thy co-workers in the great convention in Boston.

When I think of the small beginnings of the Woman's Christian Temperance Union, and of its present vast proportions, I am very grateful and hopeful. What hath God wrought! The little one has become a thousand; the handful of corn shakes like Lebanon. You have carried the temperance banner round the world and your Signal has called out answering in all lands. You are conquering world-old masculine prejudice and proving the efficiency and necessity of the work of womanhood in the world's reform and progress. You have awakened the enthusiasm of humanity, which, wisely directed, is irresistible. If the gigantic evil is still strong and defiant you have saved many of its victims and the blessings of thousands of afflicted families is with you. That God may continue to bless you in your great endeavor is the desire of thy friend,
JOHN G. WHITTIER.

The "Daily News" correspondent at Shanghai confirms the stories regarding the massacres. "There prevailed," he says, "a veritable reign of terror or carnival of blood. Even the innocent occupants of the orphanages were not spared. The children and their native guardians were given no opportunity or option of escape. The buildings were fired, followed in nearly every case by an awful holocaust. Terrible scenes were witnessed on roads along which the adult Christians fled in terror from the ruthless mobs. Many of the poor creatures fell by the way of exhaustion, and died where they fell. The course of their

flight was still marked only last week by corpses from which the flesh had been partly devoured by pariah dogs."

THE CHRISTIAN PAPER.

Every true pastor wishes that he could properly emphasize the importance of every family on his charge taking a religious weekly. The religious weekly does not fill its columns with accounts of crimes and accidents, games and races, nor with society gossip, useless political speculations, and blood curdling stories. It is not filled one week with falsehoods which it has to contradict the next week. It does not put something into every number which we are afraid to have our children read. It does not owe servile and unscrupulous allegiance to some great political party, which it feels bound to support, right or wrong. It is not run in the interest of some immoral office-seeker. It is not an advertising sheet, sugar-coating with its assumed respectability some infamous scheme for robbing the poor.

Neither are our great religious weeklies dull and uninteresting, certainly not to those who think upon and delight in whatsoever things are true, honest, just, pure, lovely, and of good report. They are full of interesting and useful reading—stories, descriptive articles, correspondence, anecdotes, funny columns even, but with no shaft of wit aimed at anything that is good or pure, a household department, a page for children, book reviews, poetry of the best kind, notes on Sunday-school lessons, and fresh news about the kingdom of God from all over the world, condensed accounts of important events occurring in the secular world, thoughtful treatment of great themes, while the tone of the paper from beginning to end is Christian. Everything is clean, pure, and wholesome. We are not afraid to let our children read every line.

No person who regards himself as a citizen in Christ's kingdom can afford to be without such a paper in his home. He cannot afford, on the one hand, to be ignorant of how the great battle for God and truth is going; nor, on the other hand, to get his reports of it garbled by the prejudices of Christ's enemies. No parent can afford not to have in the family the leavening power and silent influence for good of a Christian paper. The writer well remembers the influence of such a paper over him in his boyhood, and the impulse that it gave him toward a manly, earnest, Christian life, and he covets that influence for other homes and for all the children.

"Give us this day our daily bread" is a prayer for food for the mind and the soul as well as for the body. We try to get good, pure, nourishing food for our children's bodies; let us be equally careful about the food for their minds and souls! Better than pure water is a stream of pure literature flowing into our homes, elevating our standard of thought, our conception of duty, and the purity and happiness of home life—the parents' best helper and the pastor's strongest ally.

Yes, the pastor's strongest ally, for the Christian paper is the best assistant pastor that a Church can have. It calls every week, while the pastor can call but once a quarter or once a year. It patiently waits the convenient time for an interview. It confirms what has been said in the pulpit, and says some things that cannot be said there. It is full of practical suggestions about all kinds of Church work. It brings back the profits on your missionary investments. It keeps you from being stupidly ignorant about the affairs of your own denomination and the progress of God's kingdom on the earth. It helps you to be more intelligent and appreciative hearers of the preaching of the Word of God. It gives thoughts and incidents for the prayer-meeting and the Bible-class. It helps you to converse intelligently with your brethren, instead of talking gossip and small-talk continually. That such a paper may go into every family in the congregation is a thing exceedingly to be desired.—Rev. R. T. Cross.

THE MARCH OF THE YEARS.

One by one, one by one,
The years march past, till the march is done;
The old years die to the solemn knell,
And a merry peal from the changing bell
Ushers the others, one by one,
Till the march of the years shall at last be done.

Bright and glad, dark and sad,
Are the years that come in mystery clad;
Their faces are hidden, and none can see
If merry or sorrowful each will be.
Bright and sad, dark and glad,
Have been the years that we all have had.

Fair and subtle under the sun
Something from us each year has won.
Has it given us treasures? Day by day
It has stolen something we prized away;
We meet with tears, and count with tears
The buried hopes of the long-past years.

Is it so? And yet let us not forget
How fairly the sun has risen and set;
Each year has brought us some sunny hours,
With a wealth of song and a crown of flowers.
Power to love and time to pray,
Its gifts have been ere it passed away.

We hail the new that has come in view;
Work comes with it, and pleasure too;
And even though it may bring some pain,
Each passing year is a thing of gain.
We greet with song the days that throng!
Do they bring us trouble? 'Twill make us strong.

With smiles of hope, and not with tears,
We meet our friends in the glad new years;
God is with them, and, as they come,
They bear us nearer our restful home.
And one by one with some treasure won,
They come to our hearts till they are all gone.

MARIANNE FARNINGHAM.

MOZART AND BURNS—A CURIOUS PARALLEL.

In the Christmas *Century*, the one hundredth year after Mozart's death is celebrated in an illustrated article by Mrs. Mason, of Chicago, who wrote the papers on "The Women of the French Salons." We quote the following passage:

"In the midst of his triumphs he is summoned to take his place in the suite of the Archbishop, who has gone to Vienna for the festivities that followed the accession of Joseph II. to the throne. This is the final turning-point in his career. The long series of humiliations that made life so intolerable to him in Salzburg reach their climax. He is forced to dine with cooks and valets, refused permission to add to his scanty income by playing at private concerts, and expected to wait in the antechamber, to be always ready for his tyrannical master's bidding. 'At half-past eleven we take our places at the table,' he writes, 'the two *valets de chambre*, the *controlleur*, the pastry-cook, the two under-cooks of his Greatness—and my Littleness. The *valets de chambre* have the places of honor; I have the privilege of coming before the under-cooks.' At last he can bear it no longer, and in a fit of anger and despair at some fresh outrage, he resigns his position. 'A most self-sufficient young man,' the Archbishop thinks him. The world gossips about him. His father chides him, and loses faith in him; but neither advice nor entreaties avail in the least to change his resolution. 'It is the heart that ennoble the man,' he writes, in a burst of rage at having been treated as a menial.

"This an echo of the sentiment that breaks from the lips of the peasant poet who is toiling and despairing at the same time among the bare and sombre hills of Scotland. These children of song were both doomed to a hopeless struggle with adverse fortune, haunted by poverty, stung by the insults of patronage, and wounded by neglect. Both asserted themselves with the pride of genius and the dignity of conscious manhood; but the spirit of the coming age had found its voice too soon. Burns had a more combative temper, a stronger and more intelligible weapon to turn against the world that frowned upon him, though the shafts of his satire glanced from an impenetrable surface, and only crushed him in the rebound. The tragedy of Mozart's life has not been so clearly outlined in his work. It has found expression only in music that speaks from soul to soul, but tells no definite tale of wrong or suffering. The genius of these men was unlike, and they differed widely in character as well as education; but there is a certain kinship in the spirit that underlies the pathetic ballads of the one and the great tone-poems of the other. It is the spirit of love and humor, the intense humanity, the irrepressible sympathy with all living things that has brought them so near to the heart of the world. Both were poet-singers, both were clear, simple, tender, natural, and true. Both, toil-worn and unfortunate, died early, and it was left for another generation to

shed its tears and cast its laurels over their graves. Nowhere is the bitter irony of fate more striking than in the stately mausoleums and magnificent statues reared over the dust or built in memory of these immortal singers. 'I asked for bread and ye gave me a stone.'

METHODS OF INTELLECTUAL WORK.

Methods of work are important. Right methods contribute to the excellence of the result at which the methods aim; wrong methods tend to impair the excellence of the result. Methods of work are important in the intellectual, as in every sphere of endeavor.

First, one of the elements of the best method of intellectual work, is the use of time in large amounts. The time given to a certain piece of work should be long enough to secure its proper doing. Time cut up into small spaces is not so valuable as time employed in one large space. Two hours as one whole are better than four disconnected half hours. The reason of this is that the mind, like the locomotive, gathers to itself a certain projective force as it proceeds; it warms up to its work. The student does better work in the second than in the first hour, and better in the third than in the second. There is an improving excellence of condition, with the passing of time, until weariness begins to occur.

Second, another element in the right method of work is regularity. Let the student and intellectual laborer have his set times. The mind, like the stomach, has an appetite. The stomach, according to the usual custom, has three meals a day, and at appointed hours. If the stomach fails to receive at the appointed time the desired supply, disarrangement results. The mind, through the course of years, gets an appetite, which, if less clamorous, is none the less real, than physical craving. Those who have been accustomed for years to do intellectual work at a certain time of each day, find that when this time is broken in upon, a certain disorganization results. Habit is a labor-saving machine. Regularity in work should form such a habit as to permit the doing of intellectual work with the least expenditure of force.

Third, it is important for the student to consult the sense of proportion. He should have a proper appreciation of the particulars of his work. To the more important he should devote his larger strength; to the less important, less strength. He should distinguish early in life the varying demands of society, of the home, of the State. When he has reached a conclusion as to the relative value of various works, he should follow without hesitation the plan he has thus set for himself.

Fourth, every student of books should make the relation between his studies and his life vital. The student in the college, the student in the public school, is inclined to think that his lessons have either a remote relation, or none at all, to the larger life. Tasks that are set for the pupil by a teacher, we all are inclined to believe, do not bear intimate relations to the larger life. It is important for the student to know that school and college represent life, embody the principles of life, and are the richest opportunities of preparation for the duties of active life. Therefore, the more deeply he can feel the intimacy of these relations, the more satisfactory will be the results. As every worthy book is the product of life, so every worthy book leads the reader back to life itself.—*The Advance*.

NOT A "DIVINE SCRAP-BOOK."

Many people look upon the Scriptures, said Mr. B. G. Moulton in his second lecture on "The Literary Study of the Bible" at University Hall, as a mere collection of isolated texts, and of separate verses, just as if the Bible were the divine scrap-book. How few readers take one of Paul's epistles as a complete letter, or a book of a prophet, as the message of a man boiling over with fervor to rouse and warn his countrymen? People read each at a chapter a day, and forget the whole in the parts. The old translations of the Bible were greatly answerable for this, as they were made under medieval conditions. In the Middle Ages the discussion of subjects was in itself the important thing, and not the getting at a sound conclusion, as it is with us. Truth then fell into propositions, and a proposition was treated as a literary football. It was kicked too and fro between two opponents in opposite pulpits, then put by for the night, and taken

out next day to be kicked backwards and forwards by another pair of disputants. These did not want to get at the truth, but to have a good discussion. Any theme served, as Erasmus satirically said, whether the first person of the Trinity could hate the second, or how many angels could stand on the point of a needle. No wonder, then, that the early translators of the Bible often looked to the separate verses and forgot their connection with one another. The great merit of our modern revisers is that they have attended to the unity of the Bible books and their constituent parts. Mr. Moulton insisted that the unity of the biblical psalms and books was various—that there had been evolution in the idea of unity as in other conceptions, and we must not look in the Bible for the strict and absolute unity of modern works. The first utterer of a Hebrew psalm started a living thing, which, as it passed from mouth to mouth in the succeeding years, drew to itself the best thought and words of all the ages it passed through, till it took final form in writing, a unity in the mind and mouth of of its last reciter.

"MY PRESENCE SHALL GO WITH THEE, AND I WILL GIVE THEE REST."

(Exodus xxxiii. 14.)

Be still, my heart! my Saviour speaks,
His word will fill my soul with joy;
Upon my ear its music breaks,
Its tones my gloomy fears destroy.
He knows me well, he loves me still,
His word is true, his favor sure,
His power will guard from every ill,
His mercy evermore endure!

My way is hid, my eyes are dim,
I cannot see the far-off land;
Gladly I turn my eyes to him,
And eager seize his outstretched hand.
His sight is clear, his arm is strong,
His love will never change, nor die;
Mercy and truth to him belong,
He will my every want supply.

When dark the sky, and fierce the storm,
When friends shall fail, and weakness come,
When terrors fill me with alarm,
When underneath his stroke I'm dumb,
His voice will hush my tears to rest,
His presence chase my doubts away:
I'll lean upon his loving breast,
And see my darkness turn to day.

In childhood's joys, in manhood's cares,
In age and feebleness and death;
In toil and pain, amidst foes and snares,
His arms are ever underneath.
Where all is change and grief and woe,
He ever standeth by our side;
His plan no power can overthrow,
He changeth not, his words abide.

And soon will come the blessed day,
When doubt's shall end, and sin and tears;
When clouds shall all have passed away,
And ended be the roll of years;
Then gathered in from different lands,
The parted saints shall meet again;
And midst the songs of angel bands,
Begin their everlasting reign.

C. G., in "British Messenger."

THE JEWS AND FAMINE IN RUSSIA.

The Israelites who are being robbed and driven across the border in Russia have probably as rich a sacred literature of denunciation and vengeance from which to derive assurance of their fate of their oppressors as anywhere exists. It is easy to imagine them brooding with gloomy satisfaction over the solemn passages in which the Hebrew poets, more than two thousand years ago, pictured the wrath that should overtake those who dealt ill with the chosen people of the Lord. "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins," was one of the "Proverbs of Solomon, the son of David, King of Israel," to which the starving refugees within "the Pale" doubtless still attach the childlike and invincible faith of their strangely simple, and still more strangely subtle, race.

In the case of Russia the wisdom, if not the inspiration, of Solomon has been justified with a swiftness that may well seem to the believers the evidence of the anger of the Lord.

Over a very great portion of the grain-producing region of Russia the Jews, and they alone, have furnished the money for the seed, culture, gathering and moving of the crops. The tillers of the soil in Russia, from the largest landed proprietor to the peasants of the smallest community, have for more than a generation been hopelessly in debt, and to an extent that has compelled them to mortgage, not merely their land, but the products of their lands, for at least a year ahead. And it is to the Jew that they have been forced to apply for means to continue their occupation. With the first signs (in the winter of 1890-91) of the

approaching general attack upon their race, the Jewish capitalists began, not merely to limit their advances, but to take steps to collect their dues, and to put their property in such shape that it could be hidden and transported when the hour of flight or of exile approached.

Thus the area of tillage last year was distinctly diminished by the withdrawal of the means for securing seed and labor.—*Stribner*.

WHAT IS CONSECRATION?

Men often ask and wonder what that consecration is to which they are urged. They suppose that it is something altogether over and beyond what is expected from ordinary Christians. But this is a profound mistake. Consecration is simply giving Christ his own. Consecration is to give to Christ by choice that which is his by indefeasible right, but which he will not snatch from anyone. The men of Israel were David's by God's appointment; but they could not rest content until they had swam the Jordan at its flood, and had fallen at the feet of their rightful king, crying: "Thine we are, David; and on thy side, thou son of Jesse" (1 Chron. xii. 1-18). Should we be content without saying as much to our Saviour, Jesus?

Of course, we all in a general way recognize Christ ownership: "We are his people, and the sheep of his pasture." But we must do it in a particular and personal sense. We crown him king of our hearts and lives by our own glad choice. We must bring the whole of our nature and life under his direct control. We must be willing that his will should be supreme, and as universally honored in us as it is in his own bright home. We must come to the point of saying something like this: "Lord Jesus, I am thine by right; forgive me for having lived so long as if I were my own. I now gladly recognize that thou hast a rightful claim on all that I have and am; I want to live as thine from henceforth; and I do solemnly at this hour give myself to thee, by my own glad choice; thine entirely; thine in life and death; thine forever!"—*F. B. Meyer, B.A.*

LOVE'S LOGIC.

I find no difficulty in saying Christ is God, because I never undertake to weigh God with scales or to measure him with compasses. I draw out from my pocket a little miniature, and look upon it, and tears drop from my eyes. What is it? A piece of ivory. What is on it? A face some artist has painted there. It is a radiant face. My history is connected with it. When I look upon it tides of feeling swell in me. Someone comes to me and says, "What is that?" I say, "It is my mother." "Your mother! I should call it a piece of ivory with water colors on it." To me, it is my mother. When you come to scratch it, and analyze it, and scrutinize the elements of it, to be sure it is only a sign or dumb show, but it brings to me that which is no sign or dumb show. According to the law of my mind, through it I have brought back, interpreted, refreshed, revived, made potent in me, all the sense of what a loving mother was. So I take my conception of Christ as he is painted in dead letters on dead paper; and to me is interpreted the glory, the patience, the love, the joy-inspiring nature of God; and I do not hesitate to say, "Christ is my God," just as I would not hesitate to say of that picture, "It is my mother." When, therefore, Christ is presented to me I will not put him in the multiplication table, I will not make him a problem in arithmetic, or in mathematics; I will not stand and say, "How can three be one, or one be three?" I will interpret Christ by the imagination and the heart. Then he will bring me a conception of God such as the heavens never, in all their glory declared; such as the earth has never revealed, either in ancient or modern times. He reveals to us a God whose interest in man is inherent, and who through his mercy and goodness made sacrifices for it. God so loved the world that he gave his only-begotten Son to die for it. What is the only-begotten Son of God? Who knows? Who cares to know? That his only-begotten Son is precious to him we may know, judging from the experience of an earthly father; and we cannot doubt that when he gave Christ to come into life and humble himself to man's condition and take upon himself an ignominious death, he sacrificed that which was exceedingly dear to him.—*Henry Ward Beecher*.

Correspondence.

MR. ALDER'S LETTER.

DEAR SIR.—Those who have read Mr. Alder's letter, published in the GUARDIAN and other papers, and not knowing all the circumstances, would naturally infer that unfair advantage had been taken of him by those whose names appear in his letter, and that having led him into the difficulty, had deserted him; and as this impression has been made in the minds of some, we would like to correct that false impression and set ourselves right before the public. I would say that we whose names are given had nothing to do with originating the enterprise, nor ever had a thought of speculation or personal gain; but after the property had been regularly conveyed to the M. E. Church, as the recorded deed will show, we were appointed trustees of the property. For a number of years very successful meetings and Sabbath-school parliaments were held on the grounds. Before our appointment considerable debt had accumulated for purchase of land, buildings, etc., for which the property was mortgaged. Living at Napanee at the time, the papers were sent to the office of A. L. Morden, Q. C., for my signature. Anything further than a not very pleasant recollection of having signed them myself, I have no knowledge of. That we have had no thought of deserting Bro. Alder, a thing impossible while our names are on the papers with his, is very evident, for up to this day we have, with our private means, involving hundreds of dollars, met our full share of every liability, and within the last year a few of us have met a floating debt of \$6,000, without help from any source; and having secured from the late General Conference a grant covering the interest on this mortgage for four years, we were counting on a respite which would give us time and opportunity to meet this mortgage, and none were more surprised than we to find that the company had proceeded against Mr. Alder at this time. But after all that may be said, the fact remains that Bro. Alder, one of the noblest of men, and most loyal and generous Methodists; with others, are in difficulty, his entire property being under seizure and must be relieved in some way. For my own part I have never lost hope that relief would be in some way given, for there is a good heart in Methodism. Our circumstances being somewhat peculiar, help has been delayed. At the present time Bro. Cairns, Chairman of the Brockville District, and Dr. Sanders of Wall Street, Brockville, are doing all they can, and together with the Trustee Board and camp-meeting committee of Montreal and Bay of Quinte Conferences, have called a joint meeting for Monday and Tuesday next to adopt some scheme of relief which I hope may be successful.

W. SERVICE.

A MISTAKEN POLICY.

DEAR SIR.—In the year 1852 I lived in Indiana, on the bank of the Ohio River, opposite the State of Kentucky. At that time slavery existed in Kentucky in all its enormity. I was a member of the Methodist Episcopal Church. I knew that John Wesley had called slavery "the sum of all villainies," and I often wondered why so little was said by ministers of the Methodist Church against that "crime of crimes." One day I was talking with my minister about this matter; he tried to excuse the silence of himself and his brother ministers by telling me that many of the members of the Church and of the congregation had friends who were married to slaveholders, and that others of them transacted business with persons who had slaves. This being the case, and fearing to offend these parties, they said next to nothing, and the evil went on, until God, regardless of the pathy and fears of men who occupied pulpits as ministers of Christ, took into his own hand the work of emancipation, and did it; but in doing it he exacted of the people of the States, North and South, as they were both involved in the crime, a terrible retribution in lives and treasures. As with individuals, so with nations: "Be sure your sin will find you out." "Though hand join in hand, the wicked shall not go unpunished."

It seems to me that in Canada, in this year 1891, that the most of the ministers of the several Churches are, in the places in which they live and preach, as afraid of the liquor party as the ministers in the States were in 1852 afraid of the slavery party. And so, I believe, it will continue to be until God himself takes the work in hand, and does what the Church can and ought to do, but does not—wipes out the fearful liquor traffic without its aid; but as he made the States pay a terrible price because it would not of its own accord abolish slavery, so Canada, because it does not "come up to the help of the Lord against the mighty" drink curse, will have to pay such a price as we have scarce an idea of. When God works, who can hinder? but we shall have to settle the bill. JOSEPH RYAN. Guelph, December 7th, 1891.

N. B.—Politicians and liquor-sellers laugh at "resolutions" passed at Conferences, General Assemblies, etc., as they know from past experience that they mean nothing, and will result in nothing. J. R.

HOLINESS A METHODIST DOCTRINE.

The following quotation is from The Way of Life:

"Tell it not in Gath; there are Methodists who do not yet know that Christian perfection, or the possibility of salvation from all sin in this life, is a distinguishing doctrine of Methodism. They think it is a novelty gotten up by a set of modern enthusiasts, having no place in our standard of belief."

I was reminded of the correctness of this a short time ago, when, after having spoken on this subject in a congregation where I had never been before, I was told some of the people of the church asked if that was Methodist doctrine that man preached. It is sad to think there are so many who read so little of the writings of Wesley, Dr. Adam Clark and others who, amongst the founders of our Church, so plainly taught this glorious doctrine. It is to me sad to find so many homes where holiness literature is never seen. I met at one time an active class-leader who stated that a little time before that he had been reading We-

ley's sermons, and by the reading of certain ones was led to see that it was his privilege to be holy, that he knew he did not enjoy that experience, but expressed an earnest hope that he might be enabled to enter into this rest of faith.

How rich the inheritance we, as Methodists, have in the writings of Wesley. How clearly and beautifully he sets before us our privileges. O, that our people would more generally read our own standard works, as they set before us our glorious privileges in Christ Jesus. Wesley taught it as attainable now, by faith. Shall we claim to be his followers, and yet teach and practice something different? J. W. TOTTEN.

THE HARVEST AND THE REAPERS.

DEAR SIR.—A strange thought came to me this morning, and it is impossible to banish it from my mind. What if it is a God-given thought that is to bear fruit in eternity? It seems to me that I should be doing wrong to keep it to myself, and not tell it abroad. I was thinking of the great work of reaping souls for Christ, and the greatness of workers in the vineyard, and how careless some of the saved ones appear to be in this matter, when a burning desire sprang up in my heart to do something for the dying, and if I cannot do it one way I will another. I feel like a man who has an interest in a great grain crop, and it is the harvest time and the grain is out in the field, and waking suddenly in the night he sees to his dismay bright flashes of a coming storm away in the west; he springs to his feet, hurries into his clothes, and flies from his room, and wakens the other men, and pointing to the coming storm tells them to hurry and save the grain if possible; and so would I, dear friends, while pointing to the coming of our Lord with one hand, shaking you up out of your drowsy forgetfulness, shout in your ears, if it were possible, to arise quickly and away to the harvest field, and let us save what we can. Ah, if Christians could only see their opportunities for doing good, how much could be done in a short time; but in fancy I see them standing in one part of the field, looking away off in another part that appears to them to be more fruitful than where they are, and wishing circumstances had placed them there instead of the place they now occupy, thereby missing the splendid opportunities for doing good just where they are. They think the grain is not so valuable that is standing all around them, or is being broken down or trodden under foot, as that which is standing in the other part of the field; but let me convince them they are wrong in supposing they could do better elsewhere than in just the place where they are at present standing. It was providence, not circumstances, that placed you in that particular part of the vineyard. Stop looking off in other directions for opportunities to do work for Christ, but get right down on your knees just where you are, and look up to the Master and listen to what he tells you, and before you are aware a host of opportunities will stand in a line before your astonished eyes that you were too blind to see before, and you will be enabled to do abundantly more than you ever thought to do, for the Master. I fancy if Christians could be brought to do everything that comes in their way in the Master's service, they would appear exactly like the men in the harvest-field when they see a storm coming. There is not one idle, they are all in haste, for the grain is very precious, and are not souls precious too? O! so precious that it required the blessed Lord of heaven to come down and sacrifice his life to save them from the coming doom of everlasting destruction. O, you Christians who love an easy path to heaven, take a survey of the path your Lord and Master trod before you, for the purpose of purchasing an everlasting inheritance for you, then ask yourselves this question, "Is the disciple greater than his Lord? the servant than his master?" And, oh, that word will pierce you sharper than a two-edged sword.

Let no one who has enlisted in the Master's service be heard to say, "There is nothing for me to do," when so much of the precious grain of the Lord's granary is being lost! Blessed thought that of having the privilege of doing some real work for him who did so much for us. Oh! if every Christian in reviewing at night the labors of the preceding day, could joyously and it by singing—

"One more day's work for Jesus,
One less of life for me;
But heaven is nearer,
And Christ is dearer,
Than yesterday to me;
His love and light
Fill all my soul to-night."

H. E. BORKE.

New Westminster, B. C., Nov. 21st, 1891.

THOSE WORLDLY-MINDED SUPER-ANNUATES.

DEAR SIR.—In the GUARDIAN of the 16th inst., a "Superintendent" writes, what from my point of view is a most extraordinary letter. Some of its wonders we will pass, and call attention at once to the serious charge which he brings against some superannuated ministers.

This superintendent has "found here and there a superannuated brother who has become intensely worldly-minded," "with a record that poisons a whole district," the conduct of one forcing "a good class-leader to remark, 'I hope no other superannuated minister will settle here, for if he were to do so it would about kill our church in this place,' and the facts warranted the remark." And these "intensely worldly-minded" superannuates he has found "almost invariably on, or adjacent to his circuit during the whole of his ministerial experience of more than twenty years."

I ask, "Is this charge true?" If it is, is there no way to get at and cure such cases, but by rushing into print? After more than twenty years of ministerial experience, has not "Superintendent" the manly courage to take the disciplinary course, and face those sinful men with the facts, and cure or kill them. Why does he fling out his charges to the world anonymously?

But is the charge true? How does "Superintendent" know it is true? Has he gone to those brethren and set down beside them, and with his minister's heart aching to save the erring ones, and the cause of God, has he tried to find out the real state of those men's hearts, and the true motive of their lives? Or does he only stand at a distance and uncharitably charge them? Does he

know whether those men are bearing heart-crushing burdens Christianly, and enduring straining struggles manfully and alone? Does he really know why those men devote themselves assiduously to business, and why they are often absent from the meals of grace? Has he followed the minister's method of showing out those brethren with his Christian sympathy, until they have opened their hearts to him and given him all the facts? If he has not, was he Christianly truthful and charitable when he wrote that letter?

If the charge is true, does "Superintendent" really expect to save those "intensely worldly-minded" men by lashing them in public with anonymous accusations? Is that the sum and kind of soul-saving tact that he has developed in more than twenty years of ministerial life? Does he want to save those brethren? "He that winneth souls" exercises common-sense. It would be easy to throw floods of light upon this whole subject by the simple relation of the experience of a superannuate. But enough, just now.

In conclusion, permit me to suggest, that when they meet again, that good class-leader and this experienced "Superintendent" defer or abridge the discussion of the "report" about their brethren, and try a little prayer for the weak and tempted, and the cause of God. "If two (such) agree to ask anything" it is assured. That "Superintendent" may have larger measure of wisdom, charity and courage when he next essays to facilitate the raising of the Superannuated Minister's Fund, is the prayer of a

SUPERANNUATE.

STANSTEAD WESLEYAN COLLEGE.

Rev. Dr. W. I. Shaw, M.O.P.I., Que., has consented to the publication of the following private correspondence, which indicates, in convenient form, the present improved educational status of the college:

REV. J. T. FITCHER, Secretary Board of Trustees Stanstead Wesleyan College.

MY DEAR BROTHER,—I have received your enquiry as to the relative position of the Stanstead Wesleyan College among the academies of the Province as shown by the reports presented to the Department of Public Instruction at Quebec. In reply, I may say that, being a member of the Sub Committee on Grants, I had occasion at a recent meeting at Quebec of the Protestant Committee of the Council of Public Instruction to examine closely the reports presented by the Inspector of Superior Schools, and I am glad to say that these reports make a very favorable showing, and indicate a marked improvement in the educational status of the college.

1. In the general order of merit it stands eighth among eighteen academies in the Province; this rank being determined by the average in six particulars of comparison as follow: In the grand total of marks taken in the June examinations it stands seventh. In the average per centum per grade it stands fifth. In the percentage of those presented, as compared with those enrolled, it stands tenth. In the per centage of those passed, as compared with those presented, it stands sixth. In the average of students passing in the higher branches it stands fifth. In the order of appliances it stands eighth. These comparisons are not communicated to you in any invidious spirit, but simply in answer to your enquiry. I hope your laudable ambition may be realized, that in these matters Stanstead may be equal to the best. And here I may say that such of our eighteen academies as surpass it, that is in academy work, have a most honorable record, and are worthy of comparison with many High Schools in Ontario.

2. Next, there are the reports on the A. A. examinations of 1891. These include, as you are aware, a number of optional groups, amongst which a student may select such as will include matriculation in Arts. The papers are sent out to the university examiners to candidates in all parts of the Province, and many outside. This year 199 entered and 120 passed, including five students of Stanstead who thus matriculated in Arts. The institutions ahead of Stanstead are seven out of thirty-three represented. These seven are: Boys' High School, Montreal, 17 successful candidates; Girls' High School, St. John, N.B., 13; Huntingdon Academy, 10; Girls' High School, Montreal, 8; Coaticook and Inverness, 7 each; Knowlton, 6. It is significant that out of 120 who passed, the scholar standing highest outside of Montreal, except one from Coaticook, is from Stanstead. It is also gratifying that the details of the Examiner's reports contain some very favorable references to the work done. Ex. Gr. "In some schools, notably the Girls' High School at St. John, N.B., and the Stanstead College, excellent work was done in the Latin Grammar." Again in History, "The best papers came from the Girls' High School of Montreal, the Gould Model School, and the Wesleyan College at Stanstead."

3. In University work, the report of Principal McAmmond shows that in this the second year of affiliation with McGill University, there will be one undergraduate in the second year and four in the first.

I may say that Dr. Harper, our excellent Inspector of Superior Schools, whose thoroughness and impartiality in his work are universally recognized, made some very eulogistic remarks at our meeting as to the merits of the college. His Lordship the Bishop of Quebec, Dr. Hensker, Chancellor of the University of Bishop's College, Sir William Dawson, and every member of the committee, showed a disposition to appreciate fully the improved condition of the college; and I am glad to state that the memorial from the trustees, so ably drawn by yourself and Rev. Dr. Antliff, having been carefully considered, the grant to the college was increased from \$400 to \$800. The total amount granted to all universities, colleges, academies and model schools (in all, fifty-nine) is only \$19,000; this includes proceeds of the Superior Education Fund, the Marriage License Fund, and the Jesuits' Estates Fund.

I may confidently affirm that if the college will continue to improve and do good work the sense of justice of the prominent educationalists in the committee is such that you may be sure of practical support being given according to the substantial results shown.

I trust that, in your arduous efforts to improve the financial condition of the college, you will

have the support from our people throughout Quebec and Eastern Ontario which the importance of the case demands, and which the good work done by Principal McAmmond and his excellent staff, as illustrated above, so fully deserves.

I remain, with much respect, sincerely yours,
WILLIAM I. SHAW.

LONGEVITY OF METHODIST MINISTERS.

DEAR SIR.—Having been recently engaged in tabulating statistics for the use of the Superannuation Fund Commission, respecting the years of service, longevity, etc., of ministers and probationers in the Western section of the Methodist Church, it occurs to me that some of the items may be of general interest. I therefore ask a little space for the publication of the same.

The statistics are gathered from "Cornish's Cyclopaedia," from the manuscript of a supplement to the same now being prepared for publication by Dr. Cornish from 1,200 replies to circulars of enquiry, and from the Minutes of the Annual Conferences. For convenience, the statistics are grouped as follows: (1) Those relating to the ministers and probationers of the Wesleyan Methodist Church who died from 1834 to 1874. (2) Those relating to the ministers and probationers of the Methodist Church of Canada who died from 1874 to 1880; (3) Those relating to the ministers and probationers of the Methodist Church who died from 1881 to 1891; (4) Those relating to the active and superannuated ministers of the Methodist Church now living. We shall refer to these groups by their respective numbers.

The average age of candidates for the ministry has been (1) 31 years; (2) 29 years, (3) 27 years, (4) 25 years, and since the Union, 28 years.

The average term of probation has been (1) 4.2 years, (2) 4.3 years, (3) 4.4 years, (4) 4.4 years, and since the Union, 4.9 years.

The average term of active service has been (1) 16 years, (2) 15½ years, (3) 25 years; of those now in the active work, 16 years; and of those now superannuated, 30 years.

The average term of superannuation has been (1) 5½ years, (2) 8 years, (3) 9 years, and of those who are now superannuated, 10 years.

The proportion of ordained ministers who died in the active work has been (1) 81 per cent., (2) 26½ per cent., (3) 22½ per cent. If probationers were included, the percentage would be much higher.

The average age of ministers and probationers at death has been (1) 53 years, (2) 57 years, (3) 51½ years.

The average age of ordained ministers at death has been (1) 59½ years, (2) 80 years, (3) 65 years. The average age of this class at death, according to Actuarial Tables, should have been (1) 67 years, (2) 66 years, (3) 65½ years. The discrepancy between our experience and the tables is somewhat startling. Ministers are rated by insurance companies as first-class risks, and general mortality statistics justify this rating; yet the pressure of the itinerancy has been such that, after weeding out during probation the physically weak, and notwithstanding their temperate lives, which should be from 15 to 20 per cent. in their favor, group 1 attained but 77 per cent., and group 2 attained but 81 per cent. of their expectancy.

These facts are eloquent in proclaiming the hardships and privations of the fathers in the ministry of this Church. Many of these pioneers or their widows are to-day depending on the Superannuation Fund. It is significant and encouraging to learn that during the past decade our ministers have reached the average age demanded by the "Carlisle Table of Expectancy," namely: for those ordained at 31½ years of age, 65 years.

It may be interesting to know that the wives of our ministers are, on the average, five years younger than their husbands; also, that the average age of our ministers in the active work (including probationers) is 45 years, and that of the superannuated ministers is 66½ years.

WILLIAM KETTLEWELL.

Norwich, Ont., December 28th.

METHODIST AND PRESBYTERIAN MISSIONS IN PALESTINE.

We publish the following letter, written by Rev. A. Ben Obiel, an eminent Christian worker at Jerusalem, to Rev. Dr. Freshman, pastor of the Hebrew Christian church, New York. It gives interesting information about a great work which is being organized in Palestine:

DEAR BROTHER FRESHMAN.—The September Hebrew-Christian arrived to-day. I was glad to see it again as evidence that you are back to your post of duty, I trust refreshed and invigorated for the Lord's work among our brethren in that great city. I notice with gratitude and praise to the Lord of missions, your reference to a letter in the CHRISTIAN GUARDIAN, of Toronto, Canada, stating that fifty students are offering themselves for mission work, and your editorial comment, "that there is not a more needy field anywhere than Palestine," and the delight you would feel—and what Christian heart would not—"to know that the Methodist and Presbyterian Churches of Canada are sending the Gospel back to Palestine."

Your readers would assuredly rejoice to know that there is a Presbyterian Alliance mission in Jerusalem and Palestine since last August, and that the Canada Presbyterian Church will shortly take its full share in it.

This mission is at once evangelical and unsectarian, and welcomes heartily the co-operation of all evangelical churches—Methodist, Baptist or any other. Upwards of sixty ministers of different denominations, mainly from the United States, as also from Canada, Australia, etc., worshipped and took part in the services of this mission, in its upper room, during last traveller's season, and the same happy commingling of sects may be expected in the forthcoming season.

Like Rev. A. H. Halk, in the report of his society—the Episcopal London Jews Society—I would deprecate any increase of sectarian, separate agencies in this land. Those who cannot consistently amalgamate or unite with the Anglican Church would be welcome to range themselves alongside this mission, which is primarily to the Jews, but also to the Gentiles. I shall be most happy to welcome any number of those students,

train them to the work (especially in the acquisition of the requisite languages), and direct their consecrated labors.

Kindly insert these hurriedly penned lines. I made missionary journeys to Jaffa and Hebron, but pressure of work prevents writing of them. I must be going downstairs to address Mrs. B.'s mothers' meeting of Jewsesses.

Wishing you and all your co-workers every blessing from on high, believe me, dear brother,
Yours cordially in Jesus, A. BENOLIEL.
The Rev. Jacob Freshman,
New York.

SOBER WORDS TO SOBER MEN.

Sober citizens, the liquor party has by cunning craftiness managed to unjustly saddle us with the burden of bearing the greater part of the expense of relieving the poverty that their drinks have caused, and of paying the heavy cost of prosecuting the crime, and supporting in prison those their drinks have caused to be criminals. This ought not to be, and would not be if we stood up for our rights. Let the assessment law be so altered that it shall be made the duty of the assessor in each city, town and township, after he has valued the lands, houses and other properties, to ask each owner of the same if it is his wish that there shall be in that municipality any places where intoxicating liquors may be sold? If he replies "Yes," the word "yes" is to be placed by the assessor on the assessment schedule of the person, in a column headed "Yes." If he does not want such places the word "No" in a column of the schedule headed "No." Once a year the cost to the municipality of the drink-caused poverty, of the drink-caused crime, and of the other expenses that have clearly resulted to it from drink, shall be ascertained; and the lands, houses and other properties of those persons whose assessment schedules are marked "Yes" are to be so assessed as to pay those expenses, be they what they may, while the lands, houses, and other properties of those on the schedules marked "No" are to be exempt from payment; and if a person who has had "No" placed on his schedule is afterwards found drinking, he has to be transferred to the "Yes" column, and his lands, houses, and other properties are to be assessed to pay his share of the said costs. In each province where it is desired the above schedule shall be brought into operation it will be necessary to so amend the Assessment Act as to make it the instrument of effecting this equitable reformation. Will not some members of the several Legislatures who are friends of Temperance take this matter in hand, and try what can be done?

In the event of the needed amendments of the Assessment Act having been effected, any city, town, or township that wants to come under its provisions can do so by means of a majority of its electors so voting at the annual municipal elections when the municipal officers are elected; some of the electors having (by petition) previously asked the outgoing council to cause the necessary arrangements (printing, etc.) to be done that the vote may be properly taken. An extensive adoption of this scheme will rapidly educate politicians and the Government to give us national Prohibition, and that without any such absurdity as compensation to distillers, brewers, etc. Commending this plan of fighting the drink-curse to the friends of Temperance everywhere, I remain, yours,
J. R.
Guelph, December 12th, 1891.

DEDICATION AT BEACHVILLE, SWEABORG CIRCUIT.

The dedication of our new church at Beachville took place on November 19th and 22nd. The services were happy, interesting, inspiring and successful from every standpoint.

On Thursday afternoon, Nov. 19th, the dedicatory sermon of unusual power was preached by Rev. J. S. Ross, M.A., Chairman of the District.

On the platform were the following brethren from sister Churches: Rural Dean Wade and Rev. Dr. McMullen, of Woodstock, and Rev. E. D. Silcox, of Embro, who also took part in the services.

It is somewhat unusual for a Church of England brother to take part in the services of a sister Church, but Rural Dean Wade is an unusual man, loved and honored by all who know him as a man of Christian integrity and a Christian union spirit.

In the evening after the tea a few addresses were delivered by reverend gentlemen, and a few well rendered selections were sung by talent from Woodstock and Ingersoll, and then the finances were taken up.

The church, including sheds and all furnishings, cost \$5,000, and the whole amount is provided for, with the exception of about \$150.

On Sunday, the 22nd, excellent, soul-stirring sermons were preached by Revs. J. S. Ross, M.A., of Woodstock, and S. J. Holden, of Palermo.

The church has a seating capacity of 800, is of Gothic structure, built of red brick, with slate roof and an excellent stone basement, and is heated with a furnace. The basement is seated with chairs and the auditorium with circular pews; to this part of the work the committee gave special attention for the comfort of the congregation. We praise God for the abundant success he has given us. The church is alive, the congregation large, prayer-meetings and Epworth League well attended, together with a week-day catechism class of over thirty, and the Sunday-school has an attendance of over one hundred.

GEO. CARPENTER.

ARDEN CIRCUIT.

The new church at the Glenholm appointment of this circuit was formally opened and dedicated to the service of God on Sunday and Monday, November 15th and 16th. Revs. Thomas Argue and George Daniel, who a few weeks ago rendered us such valuable aid at the opening of our new church at the Winchester appointment, again came to assist us in this enterprise and conducted most interesting and successful services. On Sunday afternoon, Bro. Argue, Chairman of Portage la Prairie District, preached to a large congregation an excellent sermon from the suggestive text, "Who hath despised the day of small things," which was listened to with that marked attention which usually characterizes a Manitoba congrega-

tion. The dedicatory service was then conducted by Bros. Argue and Daniel according to the disciplinary formula. At 7 p.m. the rumbling of wheels from all directions announced the gathering of a large concourse of people to participate in the evening worship, and to listen to the presentation of the truth by Rev. George Daniel, of Portage la Prairie. In his own brilliant style Bro. Daniel preached a most instructive and intensely interesting sermon from the text, "The kingdom of God cometh not with observation." Space forbids even a brief outline of either sermon, but the fruits, we feel assured, of the day's efforts will yet bear testimony to the power of the messages so carefully prepared, so faithfully delivered, and so eagerly received by all. Not the least pleasing and profitable was the singing by some ten members of the Neepawa choir, who, facing the biting wind and driving snow, bravely came to our help and led the songs of praise. The anthems were selected with care and sung with much effect, showing that both heart and understanding were employed in the pleasing service.

On Monday evening at five o'clock the well-laden tables in the basement were filled with the early comers to the evening's entertainment, and from that time till somewhat after eight o'clock the ladies were busily employed in catering for the hungry crowds who good-naturedly occupied what space and time could be obtained at the festive board, and the rapidity with which the toothsome viands disappeared bore testimony to the bracing, appetite-sharpening atmosphere of Manitoba. At eight o'clock sharp the "feast of reason" commenced. "Praise God, from whom all blessings flow" was sung unitedly, after which Rev. Mr. Johnston led in prayer. Another piece of music, a few words from the pastor, and then Rev. George Daniel for an hour.

FUNERAL OF THE LATE REV. DR. STAFFORD.

ADDRESSES BY LEADING MINISTERS.

The funeral of the late Dr. E. A. Stafford, of Hamilton, took place on last Wednesday afternoon. We take the following particulars from the report in the Hamilton Times of Thursday: At 2.30 o'clock the ministers met in Centenary church parlor and proceeded to the house, where a short service was held; at 3.15 the cortege moved towards the church, the ministers walking. At 3.30 the service was begun. The church was heavily draped and the congregation was a sorrowful one, the bad weather keeping away all but those who felt the loss of their pastor most keenly, and a good many who felt as deeply as any, but would not venture out.

On the platform were Rev. Dr. Hugh Johnston, Rev. Dr. Potts, Rev. Dr. Alexander Sutherland, Missionary Secretary, all of Toronto; Rev. Dr. Burwash, Chancellor of Victoria College; Rev. J. Wakefield, of Burlington, President of the Niagara Conference; Rev. J. S. Ross, of Woodstock, late pastor of Centenary church; Rev. Dr. Laidlaw, of St. Paul's church, Rev. Dr. Dewart, and Rev. Dr. D. G. Sutherland, of Wesley church, Chairman of Hamilton District, who had charge of the service.

Nearly all the city ministers were present, besides a large representation of the ministers of the Niagara Conference. Sherbourne Street and the Metropolitan churches, Toronto, sent deputations to attend the funeral.

The casket containing the earthly remains of deceased was borne by Rev. Dr. Burns, Rev. I. Toval, Rev. J. Van Wyck, Rev. T. Manning, Rev. J. V. Smith and Rev. M. Benson.

The opening hymn, "Death is Swallowed up in Victory," was announced by Rev. J. S. Ross, after which Rev. J. Wakefield offered prayer. The Scripture lessons were read by Rev. J. Laidlaw, Rev. E. A. Ross, Chairman of the Brantford District, and Rev. John Kay, ex-President of the Niagara Conference.

A quartet:—Mrs. Hamilton, Miss Edwards, Mr. Alexander and Mr. Freeland—then sang "Days and Moments Quickly Flying." Mr. L. H. Parker played the organ accompaniment.

Rev. Dr. D. G. Sutherland announced that he had received a letter of regret from Rev. R. J. Elliott, of Woodstock, one from Rev. D. L. Brethour, of Burlington, who was in the same ordination class as Rev. Dr. Stafford and who in his letter alluded to the fact that a short time ago he had attended the funeral of Rev. E. Brownell, who had been a member of the same class; one from Rev. Dr. Briggs, and a telegram from the Montreal Ministerial Association, expressive of deep sympathy. The official Board of the Metropolitan church, Toronto, he said, had asked that the funeral service be held in that church, if possible, but the invitation had come too late, arrangements having been made for the service in Hamilton.

MINISTERIAL ASSOCIATION'S CONDOLENCE.

Dr. Sutherland then called upon Rev. E. G. Boville, President of the Hamilton Ministerial Association, who read the following resolution passed by that body:

"Resolved, that this Ministerial Association has heard with profound regret of the unexpected death of our beloved brother and co-laborer in the work of Christ, the Rev. E. A. Stafford, pastor of the Centenary Methodist church, of this city. That we bow in humble submission to the divine Providence in this dispensation and take home to our hearts the lesson it enforces of increased devotion to the sacred trust committed to us. That we put on record our high appreciation of the Christian character, the great ability, the prolonged and successful services, and the large-hearted catholicity of spirit and Christian courtesy which belonged to our departed brother. That we desire to convey our heartfelt sympathy to his bereaved widow and family, and pray that the God of all consolation may abundantly sustain and comfort them. That we also convey to the congregation of Centenary church our deep sympathy with them in the renewed affliction which has come upon them." R. G. BOVILLA, President. G. W. KERRY, Secretary.

The quartette here sang the beautiful sacred song, "When Our Heads Are Bowed With Woe." Dr. D. G. Sutherland announced that the regular weekly prayer-meeting and the Christmas day service would be withdrawn and that a memorial service would be held on Sunday evening next.

DR. D. G. SUTHERLAND'S REMARKS.

The obituary remarks for deceased were also made by Dr. D. G. Sutherland. After giving an outline of his career as already published, he alluded to the fact that Dr. Stafford had been just long enough among the people of Centenary church to make his ability known and to win the love of all. He referred to a number of touching incidents in the life of the deceased, and read a few words—the last penned by Dr. Stafford. These were the beginning of a message to his congregation, a message that was never finished, while parts of what was written were illegible. He also quoted from Dr. Stafford's book "Recreations," and made kindly reference to his faithful work in the Church.

REV. DR. JOHNSTON'S ADDRESS.

Rev. Dr. Hugh Johnston, of Yonge Street church, Toronto, formerly of Wesley and Centenary churches, Hamilton, was then introduced. He was unusually affected, and spoke with difficulty, saying: "I will not be able to express my thoughts very clearly to-day. Seldom has my frame been so shaken up as it has by the death of Ezra Stafford. He was born within a couple of miles of where I was and within two years of the same time. We were friends in youth, co-laborers in our early days in the ministry in the Chatham District, and at times being stationed for the same terms in Montreal and Toronto. I cannot realize that my comrade has fallen. Last week he seemed to me so well that I thought a little rest would restore him. A brief illness, intense suffering, bright glimpses of glory, and his head dropped. There was the moan of the widow, the cry of the orphan, and Rev. Ezra A. Stafford "was not for the Lord to look him." Taken at the height of his manhood, when his power was at its best and he was most needed. His life was short in years, but measured by his work it was a long life. Three great cities do honor to his memory. Three great cities throb with one sorrow while they pay tribute to my old schoolmate, the farmer's boy, born upon a back street in a country place. You have known him but a little while, yet you feel the loss. How great, then, must be the sorrow of the friends of earlier days, the people of Dominion Square church, Montreal; Dominion church, Ottawa; Grace church, Winnipeg; Metropolitan and Sherbourne Street churches, Toronto! It is as if there was one dead in every household. There in that casket rests all that remains of a plain, true, good man. His name will be treasured with that of a Case, Ryerson, Rice, Nelles and S. J. Hunter. This church has been greatly bereaved. It seems as if only yesterday since S. J. Hunter passed away. Yet that honor has been bestowed upon Centenary church! You are embalming this grand man, so that he may live through his work; and where could kinder hands be found? But a few days ago he said to me: "Oh, Johnston, the kindness of this people! I have never found anything like it." And, brethren of the ministry, what a legacy he has left us! He falls without a spot upon his escutcheon. God grant these closed lips may preach mightier sermons than have ever been before preached in this church."

During the course of Dr. Johnston's remarks there were many moist eyes in the church.

WORDS OF EULOGY BY DR. A. SUTHERLAND.

Rev. Alexander Sutherland, D.D., also made very touching remarks. He said: It has been my privilege to know our departed brother intimately for twenty-five years. When you came to know him, you felt you knew a man of the best and truest fibre, one that could be trusted anywhere and everywhere. Under his quiet and almost cold exterior was a furnace of moral courage and kindness. Through his ministry many misconceptions of the divine word have been cleared away. In his family and inner circle of friends, he was seen at his best. I can fancy that the message he might have written to this congregation had he been able would have been, "Remember the words that I spoke unto you while I was yet present with you." I pray that you may profit by his teaching while he was among you.

DR. POTTS' ADDRESS.

Rev. Dr. Potts was then asked to make a few remarks. He said: Standing upon a street in Toronto yesterday I heard a lady say, in alluding to Dr. Stafford's death, "It will make so many sad hearts this Christmas time," and I thought how deep a sorrow it had spread over the country. I know he has won the hearts of the people of this church already, and I know you have not heard him at his best. He has been sinking for months under the sickness that at last bore him down. Who shall estimate his worth in the Church of Christ? I don't wonder that there is such sorrow in the country to-day. We, as a Church, have lost one of the noblest ministers of God. When I learned the result of the post mortem examination I was forced to think that God, in his infinite mercy, had called our brother away before he had ceased to be the vigorous man he was in the ministry. I believe the post mortem will lead people all over the country to see that it was best for him that he should be taken.

Following Dr. Potts, Rev. Dr. Dewart announced the closing hymn and pronounced the benediction.

THE DEPARTURE FOR MONTREAL.

At the close of the service the remains were allowed to stand within the communion rail while those present took a last sad look at them. At six o'clock the funeral proceeded to the Grand Trunk Railway station to take the 6.55 train for Montreal, where the interment will take place to-day. Messrs. B. F. Leszler and F. W. Fearman, representing the Centenary church Official Board, went to Montreal also. Most of the Toronto clergy and the deputation of fourteen members of Sherbourne Street Methodist church went back on the same train to Toronto.

Many beautiful floral tributes added to the expressions of love for the departed. Among these were pieces from the family, from the Official Board, the Trustee Board, the Ladies' Aid Society and Epworth League of Centenary church, the Royal Templars, one from the H. A. Massey Manufacturing Company, Toronto, and one from Mrs. W. E. Sanford.

Dr. Lyman Abbott has started his communion and other orthodox people by some very liberal statements of belief.

Brief Church Items.

QUELPH CONFERENCE.

MINTO.—Rev. J. Markham writes: "We have just held a very interesting special service at our Hope appointment. Fourteen were added to the Church, others, we trust, will unite with us. We have a number of earnest workers here, who were much assisted by the visit of Mrs. Price, of Woodstock."

DRAYTON.—Rev. E. A. Chown, pastor. Instead of having the usual Christmas tea meeting, the trustees requested the congregation to contribute a free-will offering on the Sunday previous, suggesting that the amount should not be less than \$100. The congregation responded cordially by placing on the plates \$184; and all felt that it was a great improvement on the old plan.

DURHAM.—The Rev. Mr. Lounds, of Holstein, preached two very interesting sermons on behalf of the Sabbath-school of the Methodist church last Sunday. On Monday evening a tea-meeting was held. After tea a splendid programme was rendered by the scholars. Scholars on roll, 112. Average attendance, 72.

ATWOOD.—Rev. D. Rogers, pastor. At the November Quarterly Meeting four new members were received into full connection with the Church. A week's services at Jubilee resulted in several conversions and two or three additions to the Church. The church is crowded with an attentive audience, and our class-meetings and Sunday morning prayer-meetings are seasons of refreshing. The tea-meeting on December 14th was a success. A new organ has been paid for, and some funds are on hand for a new foundation to the church. A social at Donegal, chiefly for the Sunday-school children, was successful, every available seat being occupied. The Atwood choir furnished excellent music, and Revs. Henderson and Smith gave spirited addresses. Proceeds highly satisfactory.

KIRKTON CIRCUIT.—Rev. E. L. Hutton, pastor. The District revival service held at Kirkton the last week in September, was honored of God by "showers of blessings." All the ministers of the District were present. The services were continued by the pastor, assisted by Rev. W. W. Leach, for three weeks. Over fifty joined the Church. The meeting was one of refreshing and results beyond expectations. The new beautiful brick church at Anderson appointment was dedicated Sunday, November 15th, by the President, Rev. J. W. Holmes, assisted by Rev. John Scott, Chairman of the District. Rev. R. H. Hall, of Elmira, occupied the pulpit on the following Sunday and lectured on Monday. The church building, with furnishings, cost \$3,100. It is all provided for with also a fine margin. As a key to the interest and spirit of this noble people, at the dedicatory supper, though the roads were in a terrible state and the rain pouring down in torrents, \$168 were taken at the door. Success crowned every service. Special meetings have been and are being held with encouraging results. This grand old circuit is to-day in all departments in a thriving and healthy condition.

WINGHAM.—Rev. S. Sellery writes: "Anniversary sermons were preached on the 15th inst., by Rev. M. L. Pearson, of Orangeville. Bro. Pearson did us grand service. Our people were greatly delighted with his sermons. As a substitute for the old-time tea-meeting we asked our people for a cash offering through envelopes, prepared for the purpose, and received the sum of \$112.50, perhaps double the amount that a tea-meeting would have yielded, to say nothing of the saving of time and labor. For three weeks we have been engaged in special services. Rev. A. Browning, of Toronto, was with us for two weeks, and did us good service. Last Sunday morning fifteen of the new converts were received or trial. Others are still seeking the Lord, and will no doubt join the Church in the near future. We are looking for showers of blessing."

KIPPEN.—Rev. Henry Irvine, pastor. The revival services at this appointment are still in progress. The pastor was assisted part of the second week by Miss S. J. Williams and during the third and fourth week by Mrs. S. J. Pentland, of Dungannon Circuit. Both of these elect ladies were made a blessing to the people. On Friday evening the pastor, after reading the General Rules, gave the right hand of fellowship to twenty-nine persons. One joined by letter, three from the camp meeting in June, and twenty-five from the services now being held. All are adults. Eight were baptized by Mr. Irvine before the reception service. Seven more have sought Christ, most of whom will join at another reception service on the third of January. We expect more to be converted before the meetings close. The work has been manifestly God's work. Drunkards are saved from appetites for alcohol. Tobacco is being given up in every case. Dancing, swearing, and gambling are abandoned. We never saw brighter converts. Some of our members sought the blessing of holiness at the camp meeting, and others have obtained the blessing during these services. Thank God for Methodist revivals.

TORONTO CONFERENCE.

PALGRAVE.—Rev. J. B. Wass, M.A., pastor. We have just closed a series of special services conducted for seven weeks at Tecumseth and Shiloh appointments, on this circuit. The presence of the divine spirit was graciously manifest throughout the meetings. Often through storm and unfavorable roads large numbers attended the services. More than fifty persons evinced an earnest desire for salvation and about forty have united with the church. The pastor had as a co-worker Bro. James Stubbs, of Orangeville, who throughout the meetings truly proved himself to be a workman who needs not to be ashamed. Our work has been greatly revived, and we are looking for continued blessings. Unto God we give the glory.

STAYNER CIRCUIT.—Sunday and Monday were red-letter days in the history of Methodism in Stayner. On Sunday, 20th inst., Rev. H. S. Matthews, President of the Toronto Conference, preached masterly sermons in the morning and evening, and Rev. W. B. Barker, Chairman of the Collingwood District, in the afternoon. The attendance was so large that hundreds could not get into the church. At the evening service, to meet the overflow, the Baptist church was thrown open,

and Rev. Mr. Barker preached to the congregation thus formed. It is supposed that between eight and nine hundred were in the Methodist church during the evening service. Immediately after the sermon, in the morning, the president, assisted by Rev. Messrs. Barker and Cattinach, dedicated the beautiful church to the worship of God. On Monday evening the tea meeting was a grand success. After several short addresses, Rev. J. E. Lancelotti, of Toronto, gave his lecture on the "Mission of the Nose." His happy hits were thoroughly enjoyed. The church will be quite an addition to this town.

SEVERN.—A correspondent writes: "We desire to heartily thank the people of Carlton Street church, Toronto, for sending us thirty-seven library books and twenty-five hymn-books for our newly formed school at the Rama appointment. Every one joins with us in praising the Father for the blessings he has granted us. Methodism is being acknowledged by God and the people here. We have a number whose fighting under the discipline as probationers; some four or five turned to the Saviour during the regular services and larger numbers during special meetings lately closed. Three classes have been formed and a young people's society. A number of old soldiers have left 'sleepy hollow,' and are standing shoulder to shoulder in the 'King's Own.' At Bethel we have bought an organ and a set of chairs for the newly formed choir; a new platform has been laid down and carpeted; the church has been banked all around, and made much more comfortable. At Washago the last instalment due on the organ is collected. Frequent have been the showers of spiritual blessing, and our eyes and hearts are raised in gratitude and further expectation."

TORONTO, Berean Church.—The corner-stone of the new Methodist church on Crawford Street, south of Queen Street, was laid on Saturday afternoon by Mr. H. A. Massey. There was a good attendance at the ceremony, and addresses were delivered appropriate to the occasion. Among those who spoke were Mr. Warring Kennedy, Rev. J. F. German, J. J. MacLaren, Q. C., Commissioner Costworth, Pastor Kerr, Rev. Dr. Thomas, Rev. Mr. Mahon, Lambton, and H. A. Massey. The site was procured at a cost of about \$3,500, and the building will cost over \$9,000, of which sum \$3,207 has already been subscribed.—Globe, Dec. 21st.

TORONTO, Ernest Avenue.—Rev. C. Langford, pastor. The young people of this church recently organized themselves into a "Christian Endeavor Epworth League." The following officers were elected for the year: Honorary President, Rev. C. Langford; President, Mr. John Coburn; First Vice-President, Miss Lizzie Emerson, M. F. L.; Second Vice-President, Miss Susie Emerson; Secretary, Miss Annie Hopper; Treasurer, Miss Alma Brown; Chairman of Prayer-meeting Committee, Mr. Marshall F. Brownridge; Chairman of Lookout Committee, Mr. Walter Griffith. The league starts under auspicious circumstances, with over thirty members.

BAY OF QUINTE CONFERENCE.

BOWMANVILLE.—Rev. T. W. Joliffe, pastor. Anniversary sermons were preached in this church Sunday, December 13th, by Rev. W. J. Joliffe, B. C. L., of Oshawa. Both discourses were earnest and practical expositions and calculated to benefit the people. The pastor asked for \$500, and at the close of the evening service it was found that \$586.43 had been placed on the plates. The trustees have been able to meet all the expenses, besides paying a nice sum on the debt. Notwithstanding the large number of removals our congregations are good, and contributions well up. We have peace in our borders; the outlook is hopeful. So we thank God and take courage.

WELCOME CIRCUIT.—Rev. W. C. Beer writes: "About five weeks ago we commenced special services at the Morrish church, where the cause was very low, and the people generally had but little heart or hope to engage in special efforts, but there were a few who 'had a mind to work,' and co-operated with the preachers in prayer and work for the salvation of souls. In spite of the bad roads and unfavorable weather the attendance was good, the order and attention excellent and, best of all, nearly fifty professed to find the Saviour, and over forty have united in church-fellowship. My esteemed colleague, Bro. J. B. Peake, has thrown himself heartily into the work, and is quite at home in evangelistic services, and gives promise of becoming a useful minister of the Gospel. The Young People's Society of Christian Endeavor from Welcome also rendered valuable assistance in the services. We purpose soon commencing services on another part of the circuit, and pray that the Lord may send us prosperity."

DUNSFORD.—Rev. John Power, pastor, writes: "Our anniversary services, held on December 13th and 14th, were a success. Rev. C. L. Thompson, of Omemee, preached excellent sermons on the Sabbath. On Monday evening Rev. T. M. Campbell gave us his popular lecture, subject, 'God Save the Queen,' which was greatly enjoyed and appreciated by all who heard it. No audience could listen to such a lecture having so many excellencies without being profited. We have decided to arise and build a church, six miles north-east of Dunsford. The trustees and building committee have been appointed, and expect to be ready to commence to build early in the spring. The outlook for Dunsford is good, and the members are encouraged. We are looking forward hopefully to become self-sustaining in a few years. On Sunday, December 20th, Rev. T. Snowdon, of Bobcaygeon, did us good service in missionary work."

LUNENBERG.—The Methodist church of Lunenburg, recently thoroughly renovated, was reopened on Sabbath, December, 13th. Rev. F. Chisholm, Matilda, came to the assistance of the pastor, and preached to a full house both morning and evening. His sermons, clear, thoughtful, and impressive, were highly appreciated by the congregations. On Monday, 14th inst, a sumptuous repast was served by the ladies of the congregation, to about 250 persons, in Mr. Anit's hall, kindly offered for the occasion, as well as for religious services while the church was undergoing repairs. Immediately after tea the audience repaired to the church, where addresses were delivered by Revs. L. Conley, Aultville; J. E. Mavety, Chairman of the District, Morrisburg; J. Holmes, Monimette, and F. Chisholm, Matilda. Rev. Mr.

Robeson, the pastor, in the chair. Excellent music was furnished by the choir under the able leadership of Prof. Mattice. The congregation, through collections, free-will offerings, tea-meetings, etc., contributed about \$250, which covered the indebtedness and left the church free of debt. The house presents a beautiful appearance, and is now one of the finest churches in this section. The Sunday-school entertainment at Newington was held on Christmas eve. A good programme was given. The pastor and his family were kindly remembered with valuable presents by the congregation.

Personal Items.

Lady Henry Somerset will spend two months in the Moody Training Institute, Chicago.

Emperor Kwangsu of China has decided to study English, against the protests of his advisers.

The agitation for the removal of Gen. Grant's remains to Arlington Cemetery, Washington, has been renewed.

Bishop Vincent has returned from Europe with health restored, some weeks earlier than he was expected by his friends.

John Ruskin is in better health than for some time past, and will soon issue several works, some of them illustrated with drawings by himself.

Congressman William L. Wilson, of West Virginia, has been elected president of Richmond (Va.) College by the trustees of that institution.

President Harrison has appointed Stephen B. Elkins, of West Virginia, to be Secretary of War, in place of Senator Proctor, of Vermont, resigned.

Mr. W. D. Howells has withdrawn from the Editor's Study in Harper's Magazine, going to the Cosmopolitan, and is succeeded by Mr. Charles Dudley Warner.

The Book Steward preached church anniversary sermons last Sunday at Bolton, of which Rev. George Walker is pastor. A prosperous church and a liberal people.

We are sorry to have to record the death of the only son of Mr. James Anderson, of this office, and grandson of Mr. J. S. Williams, Public School Trustee, of this city.

Mrs. Frances Hodgson Burnett has founded a newsboys' home, to be known as "Lionel's Home," in memory of her son Lionel, the original of her "Little Lord Fauntleroy."

Mr. Spurgeon is now taking a daily ride, and is making good progress in his convalescence. He has written to Dr. Newman Hall in a much more hopeful vein than formerly.

Two nieces of Rev. Dr. Talmage, after a year of vacation in America, have just returned to missionary work in China. Their father was a missionary in Amoy for forty-four years.

Miss May Mortimer Talmage, daughter of Rev. T. DeWitt Talmage, was recently married in the Tabernacle to Daniel D. Mangam, jr., her father officiating. Every seat in the Tabernacle was occupied.

December 17th was Whittier's eighty-fourth birthday, and the Boston Journal prints a large number of appreciative letters concerning the poet and his poetry, most of them selecting their own favorite poem from his writings.

Baron Hirsch, the millionaire philanthropist, has purchased 3,001 square leagues of land, in the northern part of the Argentine Republic, for his Jewish colonisation project. This makes him the largest individual landowner in the world.

Under the will of Mrs. Frances J. Holland, of Hartford, Connecticut, Trinity College will receive \$50,000, the income from which is to be annually awarded by the College faculty to three students. Each scholarship will average about \$600.

The following clipping is from the Berlin News of December 21st: "Rev. Mr. Richardson preached on Temperance last evening to a large congregation. He handled his subject in a very able, eloquent and convincing manner, and was most attentively listened to by all present."

At the last meeting of the Quarterly Board of the Askin Street Methodist church, London, a complimentary resolution was unanimously passed referring to the faithful and successful labors of the pastor, Rev. C. E. McIntyre, during the past two years, and inviting him to return for the third year. The invitation was accepted.

Professor Drummond's treatise, "The Greatest Thing in the World," has been translated into nearly every civilized language. Amongst many others, it appears in a Japanese dress. The treatise was originally an address delivered by Professor Drummond before a small audience. It is an interesting fact that the last letter Von Moltke ever wrote was devoted to his favorite booklet, "The Greatest Thing in the World."

Mr. William Braithwaite, the popular teacher of Clinton Street Methodist Sabbath-school, was very pleasantly surprised on Tuesday evening last when his class waited upon him at his residence, No. 280 Balwood avenue, and presented him with a valuable study lamp, accompanied by an appropriate address. After the presentation they were entertained by Mr. and Mrs. Braithwaite, and a very enjoyable evening was spent.—Globe, Dec. 25th.

We regret to receive from Rev. William Savage, Indian missionary at Saugeen, the sad news of the death of a beloved daughter. Bro. Savage writes: "Our dear daughter, Mary E., died on the 18th inst. at the residence of her brother, Dr. Savage, of Elora. In labor for Jesus she was more abundant. She fell at her post. The Indians among whom she has labored are manifesting the deepest sorrow." We sympathize with the bereaved family in their affliction.

Rev. Dr. John Hall has made no reference in his pulpit to the recent attempt on his life. This is unlike some men whose vanity leads them to make very constant reference to themselves. When a reporter had expressed his wonder to Dr. Hall that he had kept silent about the matter, the Doctor replied "that he did not believe in thrusting personalities into his sermons, especially when they concerned himself; and furthermore, he was greatly opposed to sensationalism in the pulpit."

The Drexel Institute of Art, Science, and Industry was dedicated at Philadelphia on December 17th. The address was made by Hon. Chauncey

M. Depew, of New York. The Institute will accommodate about two thousand students, and is thoroughly equipped with workshops, class-rooms, art studios, and laboratories. There will be one hundred and sixty free scholarships, and registration will begin January 4th. Upon this enterprise Mr. Drexel has expended \$600,000 in the erection of the building, and for the maintenance of the institution he has given an endowment of \$1,000,000.

Woman's Missionary Soc'y.

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

EXECUTIVE MEETING.

A meeting of the Executive Committee of the W. M. S. was held in Toronto beginning on December 17th. The President occupied the chair, and nine members were present.

Letters were read giving the particulars of the burning of the Coqualeetua Home at Chilliwack. Sixteen children who have homes were sent there; the three ladies and thirteen children are in Mr. Tate's house. The building was valued at \$4,500, and the furniture at \$1,500. There was an insurance of \$4,000. Some furniture and bedding were saved; but Miss Clarke, in her efforts to save the property of the Society, neglected her own, and lost almost her entire wardrobe. It was decided to secure, if possible, some building which could be used until the Home could be re-built. A committee was appointed to meet with the Committee of Consultation and Finance, and make such arrangements as they may jointly think best.

The following resolution was passed unanimously: "This committee desires to express its high appreciation of Mr. and Mrs. Tate's kindness, sympathy, and self-sacrifice in receiving our teachers and children into their own home at much personal inconvenience."

Sad news had been received from Port Simpson, British Columbia. Most of the children in the Home were suffering from whooping cough, and two had died. When this news reached Miss Cartmell in Victoria she immediately sent a young lady to Miss Hart's assistance, advancing her travelling expenses and a month's salary. Very sincere gratitude was expressed to Miss Cartmell for her kind and prompt action in the matter.

Communications were received from Miss Leak and Miss Cartmell in reference to the recent importation into Victoria of Chinese women for immoral purposes. One of these has already been rescued. The Corresponding Secretary was requested to prepare a circular letter to be sent to other mission boards to secure their co-operation in an effort to have the traffic prohibited.

As a number of requests for mission band life-membership certificates had been received, the Committee on Literature and Publication was authorized to issue such certificates free of charge to the bands.

It having been found that the space of five lines given to auxiliary reports in the Outlook by resolution of the Board has proved too limited, it was decided to request secretaries to condense their reports as much as possible, but in no case to exceed fifteen lines.

A resolution was passed recommending that all moneys received from legacies should be used for special purposes unless otherwise specified by the donors.

A letter was received from Rev. Dr. McLean stating the need of religious literature in Manitoba, British Columbia and other places. Three ladies in Toronto will be requested to act as a committee to correspond with missionaries and ascertain the names of those wishing such literature, and to invite auxiliaries, bands, leagues and Sabbath-schools to co-operate with them in supplying the same. M. B. W., Rec. Sec.

EASTERN BRANCH.

Corresponding Secretaries of auxiliaries in the Eastern Branch are again reminded that their order for Reports should be sent at once to the Branch Corresponding Secretary.

MRS. (Dr.) T. G. WILLIAMS, 20 Fort Street, Montreal.

PRAYER ANSWERED.

The following letter, received by the Literature Committee, speaks for itself, and appears to be an answer to the last clause of the prayer for December:

OLYMPIA P. O., WASHINGTON, U.S.A., November 25th, 1891.

Please send the Missionary Leaflet for two years to the above address. I am one of the girls that were cared for in the Port Simpson Home. My former name was Annie Thorne, called by some good lady of Ontario, Victoria Louise Pictou. If this dear lady lives now I would like her to know that I am very grateful for the kindness and support she rendered toward me.

Yours in Christ, MRS. ANNIE DAVIS.

INCIDENTS OF MEDICAL WORK.

For nearly a hundred years medical missions have occupied a conspicuous part in the general work of Christian missions in China. Robert Morrison, the first Protestant missionary to China, was a practising physician. From then until now the Christian physician has exerted a great influence in dissolving prejudices among all classes. Through their influence the Gospel has been given to many who could not possibly be reached by any other agency. Hundreds and thousands have come to the dispensary and hospital, and while receiving bodily help, have heard for the first time of the Saviour of sinners.

The first special medical work among the Chinese was commenced by an American, Rev. Peter Parker, who was appointed by the American Board in 1834. Special medical work among women was commenced by the Woman's Foreign Missionary Society of the Methodist Church, in 1873, by the appointment of Miss Combe, M.D. There are now throughout China, of various denominations, one hundred and nine medical missionaries, of whom thirty-eight are women, and of these, thirty-six

are Americans. Medical missions have been established in all but four of the eighteen provinces.

A missionary writes from China: "Could my readers but witness a native Chinese doctor at his work, it would make their hearts bleed for the poor victims. His burning cantery is in constant requisition. To stop hemorrhage, he uses boiling oil. Long skewer-like needles he plunges freely into the limbs and body. Whilst the patient is held down by strong men, he forces these needles up under the finger-nails and through the lips and cheeks. Medicines the most repulsive, often made of the offscourings of the streets, are drunk by the bowlful. I have actually witnessed a young woman so tortured with the needles before mentioned that she died a few hours afterwards, rayself being quite powerless to prevent it."

"I cannot tell you in a short letter what a hard time the children have in China, but will try to tell you how much they suffer from sickness. They have a great deal of sickness, because their parents do not know how to take care of them. They live in low, damp, filthy places, and do not try to keep their children away from others who have contagious diseases. When they are sick their mothers do not know how to prepare good food for them, so that a great many die for want of proper nourishment. The doctors stick long needles into their flesh, which hurts them very much, and often helps them to die rather than to live. They suffer very much with sore eyes, sore heads, itah, and all kinds of skin diseases, because they are not clean."

"Not long since we were called to see a poor girl who had not been able to lie down for over a year, from acute disease of the knee joint. Night and day she sat supported by pillows, and jealously guarded every movement of the limb, which caused intense agony. Her existence was so miserable she tried to poison herself with opium. By amputation of the limb she was speedily relieved from pain and restored to perfect health. Another patient came with a tumor of such size on his face that people called after him in the streets, 'Look at that man with two heads!' The growth was removed, leaving only a scar behind. A blind beggar, who for five years had lived in darkness, by the simple operation for cataract was sent back to his home seeing."

"Sun Leo Ma, an old lady of fifty-four, had a carbuncle. Fearing being overwhelmed with medical work, I refused to see her, telling them to use native medicines. They carried her in a chair four miles and laid her at my gate. One glance was enough; I thought her life was gone. I spent two hours each day dressing it, and telling her and her only son the Gospel. She says she believes in Christ, and has given up idols."

Mrs. Isabella Bird Bishop, who has recently returned from extensive journeys in the East, in which she made a special study of medical missions, said recently in an address in London: "If I have a hobby, it is medical missions; for, indeed, the more I see and the farther I go, the more I am convinced that medical missions are the most valuable and the most important of all missionary agencies."

"But it is extraordinary to see the power that even the carrier of a small medicine chest will often have abroad. When among the mountains of Persia, in a part that no European had visited before, the few medicines I carried with me made a way for me everywhere to the hearts of the people. No sooner had the servant spread the news that a 'hakim' had come, than I had from twenty to seventy patients visiting me daily. I remember one very sad case that was brought to my notice. A poor man came a distance of a hundred miles to consult me about his wife's eyes. I felt sure from what he said that nothing could be done for them, and I had the grief of being obliged to tell him so."

"What do you do this for?" the people would ask me, and I would reply:

"I do it for the love of Jesus, my Master and Lord."

"You call Jesus your Master and Lord?" they would say; and we think the same about Mahomet. But we have no "nakim" in the likeness of Jesus."

"A 'hakim' in the likeness of Jesus! Was there ever before so beautiful a definition of the medical missionary? I thought not as I heard it. It touches the very heart of the medical mission movement. The 'hakim' in the likeness of Jesus does his double work for the souls and bodies of men—not from benevolence, not from any other motive but simply that he may follow in the footsteps of the Lord who he loves."—Supplement to *Heathen Woman's Friend*.

The trials of election petitions in the courts show that our laws against bribery and corruption are stringent and wholesome. It is almost impossible now to be safely elected without honesty and purity on the part of the candidate and his agents. This is a benefit and great moral gain to the electorate, and promotive of a purer political sentiment than we have been for some time accustomed to. The wariest, most scheming candidate will think twice before he braves the searching light of judicial inquiry as directed by our improved election laws, and the voter will be compelled to remember that the bribe or other inducement needs to be very slight in order to undo the whole work of the campaign. To canvass for a pure vote will henceforth be the only course at election time. Voter and candidate need alike to be impressed with the gravity of the trust imposed upon them by the fact of citizenship. Let them both be singled by fire of a strict trial until they learn not to tamper with a franchise which is held not for barter, but for the public good.

Our Family Circle.

HEAVEN.

Beyond these chilling winds and gloomy skies,
Beyond death's cloudy portal,
There is a land where beauty never dies,
Where love becomes immortal;

A land whose life is never dimmed by shade,
Whose fields are ever vernal;
Where nothing beautiful can ever fade,
But blooms for aye eternal.

We may not know how sweet its balmy air,
How bright and fair its flowers;
We may not hear the songs that echo there,
Through those enchanted bowers.

The city's shining towers we may not see,
With our dim earthly vision,
For death, the silent warder, keeps the key
That opens the gate eternal.

But sometimes, when adown the western sky,
A fiery sunset lingers,
Its golden gates swing in ward noiselessly,
Unlocked by unseen fingers.

And while they stand a moment half ajar,
Gleams from the inner glory
Stream brightly through the azure vault afar,
And half reveal the story.

O land unknown! O land of love divine!
Father, all-wise, eternal!
O guide these wandering, way-worn feet of mine,
Into those pastures vernal!

—Nancy Amelia Woodbury Priest.

BEAUTIFUL SIDE OF LIFE.

It is hardly an exaggeration to say that two-thirds of all that makes it "beautiful to be alive" consists in cup-offerings of water. Not an hour of life's journey but is rendered easier by their freshening or harder by their absence. Why? Because most of us are burden-bearers of one sort or another; because to most of us a large part of the journey is a dull and trivial trudge; because there is much dust upon the road, and not so many bad places as probably we think, yet many common-places; and it is load and dust and stretches of the common-places that make one thirsty. If the feeling on our shoulders were of wings instead of load; if on Mondays, "in some good cause not our own," we were marching singing to a battle, and on Saturdays were coming back victorious, then the greetings on the way would make less difference to us. But as it is, we crave the roadside recognitions which give praise for the good deed attempted, pity for the hard luck and the fall, a hand-lift now and then to ease the burden's chafe, and now and then a word of sympathy in the step, step-stepping that takes us through the dust. And this is all that most of us can wait to give, for we, too, are here on business. You cannot step my journey for me, cannot carry me on your back, cannot do me any great service; but it makes a world of difference to me whether I do my part in the world with or without these little helps which fellow-travelers exchange. "I am busy, Johnnie, and can't help it," said the father, writing away, when the little fellow hurt his finger. "Yes, you could—you might have said 'Oh!'" sobbed Johnnie. There's a Johnnie in tears inside all of us upon occasions. The old Quaker was right: "I expect to pass through this life but once. If there is any kindness or any good thing I can do to my fellow-beings, let me do it now. I shall pass this way but once."—*Anonymous.*

SPOILED CHILDREN.

There are rigid disciplinarians who believe that a child should never be permitted to have its own way, even when that way is a good one, neither injurious to itself nor disagreeable to others. Were theirs the universal rule originality would be totally suppressed, and the law of love become obsolete. Brought up in the frigid atmosphere of sternness and constant repression, a child may learn to behave with perfect propriety, but it is none the less a failure, and a pitiable one.

The little ones are entitled to loving care, to tender caresses and sweet words of endearment. It is only when love becomes injudiciously indulgent that the process of spoiling begins. It is so pleasant and easy to give way to little exactions, to laugh at the naughty, yet win-some actions, that the rosebud is surrounded with prickly thorns, the kitten's sharp claws are grown before we awaken to the fact that our own precious darling is a high private at least, if not a commanding officer, in the great army of *enfants gâtes*. It sounds better in French—the foreign syllables are less down-right—but there is no softening the hard reality away. And then, with a remorseful consciousness that it is our child who has be-

come a "nuisance"—the favorite term applied to the spoiled children of other people—we enter hurriedly and energetically upon the task of rooting up the noxious weeds which are choking the growth of all that is sweet and attractive in the youthful character. And with a sigh of contrition we deplore our own failures, and resolve to be more vigilant. We will not, we must not, let the little darlings be ruined by our inefficiency. And so, taking courage, we begin over again, looking cheerfully forward to the days when, as grandmothers, we can exercise the privileges of that dignity, and spoil to our heart's content.

AFTER MANY DAYS.

I was one day called upon to visit an auxiliary letter carrier laid by upon a bed of sickness. At that time it seemed that the bed of sickness would become the bed of death. But "I'm not afraid to die," was his remark; and the Bible—a well-used one—which was lying upon the bed, indicated a certain amount of concern as to eternal things. But I soon found something more than an acquaintance with the mere letter of the Word, and I learnt that a tract had done it all.

One afternoon some twelve years ago a tract was left at his house. He and his wife had gone out, and on their return the tract was found by them under the door. The illustration was that of a sailor startled in his hammock, and the heading of the page was, "What must I do to be saved?"

The tract was read, and the result was an awakening. Conviction, however, was not conversion. Much uneasiness—a great fight of afflictions had to be passed through; and for two long years the disquiet and unrest lasted. The uneasy spirit wandered hither and thither. At length a sermon heard within the walls of the Metropolitan Tabernacle solved the difficulty, and the poor tempest-tossed and inquiring soul was able to take its stand upon the Rock and say, "Nevertheless I live; yet not I, but Christ liveth in me." And to-day the question of the tract is answered thus, "My spirit hath rejoiced—is rejoicing—in God, my Saviour."

HOW MISTRESSES DEAL WITH SERVANTS.

The truth is that mistresses, as a rule, have not yet accepted a condition to which men in command of others have long since bowed—that pleasure and personal liberty in moderation must be accorded when the day's work is done. Servants are mostly young women in the prime of life, with all the instincts of youth full upon them, and it is cruel to ignore their social needs. Their followers and visitors are not welcome to those in authority, and therefore less objection should be raised to their occasional efforts to obtain the companionship of their own class outside the house when their work is done. I fear we must own to another fault in dealing with our servants: women scold and nag in a way which is unknown to men who are really fit to rule. They listen to the gossip of other servants, and almost lie in wait for the suspected delinquent. A wise master knows the value of sometimes shutting his eyes, and will certainly let a good employee have time to recover himself before he attempts any expostulation. The ordinary mistress unfortunately summons the servant before she has controlled her own temper, and the result is disastrous to both. If once "a hostile attitude" describes the relation between the drawing-room and the kitchen, a state of constant friction must ensue. I do not ignore the trials experienced by the mistresses of untrained servants. Too often a succession of wasteful, ignorant girls pass, like phantasmagoria, across the threshold, leaving, however, a very convincing proof of their reality in the wreck of utensils, china, and other household treasures. Where large establishments are kept, young servants are carefully taught their separate duties; but it is a deplorable fact that girls who have passed the fifth board-school standard are often incapable of lighting a fire, or of washing a tumbler without breaking it. They can read the "penny dreadful," but they can not darn their stockings or mend their clothes. The want of technical training is the disadvantage which has threatened to make servants a failure. But our board-schools are now waking up to their responsibilities; they have begun to include needlework and cooking in their list of subjects, and I hope they will shortly add laundry and household work.—*Miss Emily Faithfull, in North American Review.*

A MESSAGE TO OLD AGE.

The Bible is a book of messages and precepts and promises. It has advice and counsel for all who are old enough to read its blessed pages. Not only the young, the active and the enterprising are remembered and advised, but the old are tenderly considered, and many a tender message and loving promise are offered them. In the first book of the Bible, away back in Genesis, old age is spoken of in a way to show it was considered desirable and a blessing. Abraham is promised he shall go to his fathers in peace, and be buried in a good old age. A few chapters further on we read: "Abraham died in a good old age, an old man, full of years, and was gathered to his people." Just so the promises of the Bible are always sure to be fulfilled! In Judges it is recorded that "Gideon, the son of Joshua, died in a good old age." Again, in Chronicles, it is written that David "died in a good old age, full of days, riches and honor."

In Isaiah is a precious and express message for those who are to live to be old: "And even to your old age, I am he; and even to your hoar hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you." Who makes this promise, declaring "I am he?"

Three times in the preceding chapter are these words: "I am the Lord, and there is none else." A fourth time the expression varies somewhat: "And there is no God else beside me; a just God and a Saviour, there is none else beside me." Still a fifth time: "I am God, and there is none else."

This is the one Lord, the just God, the Saviour; the unapproached, the indivisible Lord and Saviour, the Almighty Father, the powerful, tender Elder Brother who declares, "And even to your old age, I am he!" A few verses farther on he again declares himself: "For I am God, and there is none else; I am God and there is none like me."

It would seem from the frequent repetition of the same solemn emphatic avowal that the children of Israel were slow to understand how all-powerful God was, and how supreme was his rule over all the works of his hands. Are we less slow to understand and appreciate how entirely God rules, and how faithful he is in all his promises, how willing to bear and carry even to old age those whom he has made, never forgetting one tender message given in his sure word of promise?

What a helpful, restful message it is which comes from the Old Testament, promising help and support and deliverance ultimately to the children of the one true God.

"Ev'n down to old age all my people shall prove
My sovereign, eternal, unchangeable love;
And then, when gray hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne."
—*Exchange.*

WHAT TO KEEP LISTS OF.

1. Keep a list of your *friends*; and let God be the first in the list, however long it may be.
2. Keep a list of your *enemies*; and put down the "old man" and the "old serpent" first, and pray for all the rest.
3. Keep a list of your *sins*; and let the sin of unbelief be set down as the first, and worst of all.
4. Keep a list of your *mercies*; and let pardon and life stand at the head.
5. Keep a list of your *sorrows*; and let sorrow for sin be first.
6. Keep a list of your *joys*; and let the joy unspeakable and full of glory be the first.
7. Keep a list of the *gifts* you get; and let Christ, who is the unspeakable gift, be the first.
8. Keep a list of your *hopes*; and let the hope of glory be foremost.

SIR WALTER SCOTT'S TESTIMONY.

The following reminiscence of Sir Walter Scott is taken from the *Sunday at Home*:
"The late Dr. John Kennedy, of Dingwall, was a delegate to the English Presbyterian Synod held in Liverpool in April, 1876. During his stay he was a guest in my house. His conversation was rich in Scottish story. One point of great interest I will give as nearly as I can in his own words:
"I called on Dr. Macintosh Mackay at his house in Dunoon, a few months before his death. I was ushered into his library, and noticed a bookcase filled with Sir Walter Scott's works in all the pomp of library edition and morocco binding. I said: 'You seem to be a great admirer of Sir Walter.' 'I

am," said Dr. Mackay. "He was my dear friend on earth, and I hope to spend a happy eternity with him. You know he invited me to spend a few days with him before he went to Italy. I arrived on Saturday, and Sir Walter told me there would be service in the drawing-room the next morning. He asked me if I would preach on our Lord's Divinity, as there were some in his house who doubted it. Next day I preached as he requested. After service, Sir Walter asked me to go to the woods with him, and be his 'Sunday pony instead of poor Tom Purdie.' He was soon wearied, and sat down on the trunk of a tree. 'Ah, doctor,' he said, 'that is what I need—an atoning Saviour.' He struck the trunk of the tree with his hand as he said, 'I could cut this right hand off if it wrote against true Christians.' And so I bade farewell to my dear friend Sir Walter, and, as I said, I hope to pass a blessed eternity with him."

"Such was Dr. Kennedy's story. Perhaps there may be still living friends of Dr. M. Mackay's who have heard it from his own lips."

"IF I COULD ONLY SEE MY MOTHER!"

"If I could only see my mother!"
Again and again was that yearning cry repeated.

"If I could only see my mother!"
The vessel rocked, and the waters, chased by a fresh wind, played musically against the side of the ship. The sailor, a second mate, quite youthful, lay in his narrow bed, his eyes glazing, his limbs stiffening, his breath failing. It was not pleasant to die thus in this shaking, plunging ship; but he seemed not to mind bodily discomfort. His eyes looked far away, and ever and anon broke forth that grieving cry: "If I could only see my mother!"

An old sailor sat by, a Bible in his hand, from which he was reading. He bent above the young man and asked him why he was so anxious to see his mother, whom he had wilfully left.

"Oh, that's the reason!" he cried in anguish. "I've nearly broken her heart, and I can't die in peace. She was a good mother to me—oh, so good a mother! She bore everything from her wild boy; and once she said to me: 'My son, when you come to die, you will remember this!'"

"Oh, if I could see my mother!"
He never saw his mother. He died with the yearning upon his lips, as many a one has died who slighted the mother who loved him.

Boys, be good to your mother.

THE STOLEN HORSE.

A countryman's finest horse was one night stolen from his stable. He travelled forty five miles to a horse market to buy another. But lo and behold! among the horses offered for sale he discovered his own. He at once seized it by the reins and cried out:

"This horse is mine; it was stolen from me three days ago."

The man who had the horse for sale said very politely,

"You are mistaken about it, my friend; I have had the horse for more than a year. It is not your horse, although perhaps it looks like it."

The peasant quickly closed the horse's eyes with both hands and asked:

"Tell me, now, if you have had the horse for so long a time, of which eye is he blind?"

The man, who had actually stolen the horse, but had not yet examined it particularly, was perplexed. However, because he was obliged to say something, he said at random:

"The left eye."

"You have missed the mark," said the peasant. "The animal is not blind of the left eye."

"Oh!" cried the man, "it was only a slip of the tongue. It is blind of the right eye."

The peasant uncovered the horse's eyes and said:

"It is evident now that you are both a thief and a liar. Look here, all of you! The horse is not blind at all. I simply asked in order to bring the theft to light."

Not every soul can extend its influence right and left, but every soul can extend its progress upward. "It's a small piece of ground," said a householder of his building lot, "but I own all the way up."—*S. S. Times.*

Our Young People.

MY LITTLE HERO.

Earth's bravest and truest heroes,
Fight with an unseen foe,
And win a victory grander
Than you or I can know.
We little dream of the conflict
Waged in each human soul;
And we know but few of the heroes
Upon God's honor-roll.

But one of earth's little heroes
Right glad am I to know;
His name for me is mother,
My name for him is Joe.
At thought of a ten-year-old hero
My friends have often smiled;
But a battle-field's a battle-field
In the heart of man or child.

There were plans of mischief brewing;
I saw, but gave no sign;
I wanted to test the mettle
Of this little knight of mine.
Of course you must come and help us,
For we all depend on Joe,
The boys said; and I waited
For his answer—yes or no.

He stood and thought for a moment—
I read his heart like a book,
For the battle that he was fighting
Was told in his earnest look;
And then to his merry playmates
Outspoke my loyal knight:
"No, boys, I cannot go with you,
Because it won't be right."

I was proud of my little hero,
And I prayed by his peaceful bed
As I gave him good-night kisses,
And the good-night words were said,
That true to God and his manhood
He might stand in the world's fierce fight,
And shun each unworthy action,
Because "it wouldn't be right." —Golden Days.

A QUIET CHRISTMAS.

You should see the home in which John and Maggie live. Some of you boys and girls who dwell in fine houses fitted up with every convenience would think it a very poor place.

It is only a tiny brown cottage, perched on a mountain side, two stories high in the front and one in the rear.

Its situation is pretty enough in the summer, when one may stand on the trellised porch and look down into the valley below, and across to the opposite mountains; when the fields and the trees are green; and when the birds and the breeze and the neighboring streams are all making music for the listening ear. In winter you might think it quite dreary and lonely. Yet in winter and in summer there is something in the cottage that makes it a happy place, and that thing is love.

John and Maggie are as carefully trained and as well behaved as though they lived in a palace, and they have many delights and pleasures at all times of the year.

Well, to their lonely home no less than to hamlet and village and city, the bright Christmas morning came. It came with a snap and a sparkle, with a cold north wind, and a frosty breath and a mass of glittering snow. It came, too, with peace and gladness and goodwill. "Merry Christmas!" shouted John, almost before his eyes were open; and Maggie answered, "Merry Christmas," with a merry, merry voice.

They had hung up their stockings, of course, by the side of the kitchen fire. It was too cold upstairs, and besides there was no chimney there, and who ever heard of stockings being hung up anywhere but near a chimney? So they had to wait until they were dressed before they could take a peep at their treasures. Dressing was slow work, too, for Jack Frost had put little cakes of ice in the water-pitchers, and Maggie had to stop and blow on her fingers several times before she succeeded in getting her hair combed. Yet they were both neatly clothed at last, and then with a skip and a jump they went downstairs to find what surprise might await them.

Maggie had to look about quite awhile for her stocking, for it was all covered up with—what do you suppose? Why, with a brand-new cloak, trimmed with fur and lined with red, just the very thing that she had been dreaming of for weeks. John's stocking was more easily seen, but it was some time before he even glanced at it, for standing near was a pair of rubber boots on a beautiful new sled painted yellow and black, and named "The Swan."

"Hurrah!" shouted John; "I'll give you a sleigh-ride, Maggie, this very morning."

"All right," answered Maggie, "I hope I can wear my new cloak, and I do hope it fits."

You can guess what was in the stockings just as well as I can tell you, for you have all

opened such things yourselves, I know. You can guess, too, what fun they had coasting with the new sled, and how very good the Christmas dinner tasted afterward. They had a roasted goose and a plum-pudding and several excellent things beside.

After dinner, Mr. Carter took his horse and sleigh and went off to visit a friend, leaving John and Maggie to crack nuts on the broad, stone hearth of the family sitting-room. Mrs. Carter, busy about her work, overheard John saying to his sister:

"There's just one more thing that I would like to have to make Christmas seem all right."

"What's that?" asked Maggie.
"Why, a Sunday-school, of course. Don't you think it would be nice if we could be where there were a good many other children, and could sing hymns with them, and maybe have a Christmas tree?"

"Yes," Maggie answered, rather doubtfully, "but then you know we can't, for our Sunday-school closed weeks ago, and there are only a few children in it anyway."

"That's so, to be sure, but I can't help thinking that I would like to go to a real festival, such as mamma tells about."

Mrs. Carter spoke through the half-open kitchen door:

"Only wait a few moments, my boy, and we'll try to have a festival all by ourselves."

Shortly afterward she came into the room, ready to begin the proceedings.

"In the first place," said she, "we will sing a hymn, just as a larger Sunday-school might. What shall it be?"

Maggie chose:
"Hark, the herald angels sing,
Glory to the new-born king!
Peace on earth and mercy mild,
God and sinners reconciled."

This they sang to an accompaniment, played by Mrs. Carter on the small parlor organ. After that they read from the second chapter of Matthew and the second chapter of Luke, about the birth of the wondrous babe of Bethlehem.

"Must it not have seemed strange," John exclaimed, "for those shepherds in the field to see that bright light to blaze out so suddenly? I don't wonder that they were afraid, for I remember once when I saw a meteor in the night how frightened I was; and, of course, the light they saw was more splendid and wonderful."

"Yes," said Maggie, "and then how lovely it must have been to hear the angels singing! I wonder what they meant by saying, 'Peace on earth!' There have been ever so many wars since then, I know."

"That is true," replied Mrs. Carter, "yet all the same they heralded the coming of the Prince of Peace, who should teach men to love one another through learning to love the great Father above. Those who feel that they are, as our hymn says, 'reconciled to God,' have the peace of heaven in their hearts."

"I know what you mean," answered Maggie. "The other day when I disobeyed you I was so disturbed and unhappy; but afterward when you said that you would forgive me and prayed to the Lord to forgive me, too, I was as quiet as I could be. It was just like the sun shining out on the snow after a dark, windy night."

"I think you have the right idea," Mrs. Carter replied, "and I cannot tell you how glad I am to feel that my little girl really knows what it is to have 'the peace of God that passeth all understanding' in her heart. That is the gift that Jesus brought from heaven to earth on the night when the angels sang over the plains of Bethlehem. Now let us have my favorite Christmas hymn."

Mr. Carter, just then driving up to the front door, heard these words floating out on the still, wintry air:

"It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold;
'Peace to the earth, good-will to man
From heaven's all-gracious King!'
The earth in solemn stillness lay
To hear the angels sing."

"That sounds like having a Sunday-school festival," said the father, as he entered the cosy room, "and I am here in time to distribute prizes for good conduct. Here, John; here, Maggie, is a new pocket Testament for each of you. I hope you will learn a few verses every day. They will be worth more to you than any Christmas present you could have."

In the evening the children had another surprise, a small but genuine Christmas-tree,

which their father and mother had contrived in some mysterious way to keep hidden until the appointed hour. Who shall say that the little brother and sister on the mountain did not have a happy, though a quiet Christmas?—*Christian Intelligencer.*

THE VOICE WITHIN.

A little dog is said to have forgotten how to bark. He belonged to two deaf and dumb ladies. He soon discovered that they paid no attention to his barking unless they were looking at him and saw the movements of his mouth. So he stopped barking, and when he wished to get the attention of one of his mistresses, he would go to her and pull the skirt of her gown. He did not bark for seven years; and it seemed that he had forgotten that a dog was made to bark, and did not know how to do so. The gift of barking was gone, because he had not used it.

If we obey the "I ought," it will continue to speak to us—conscience keeps tender and awake; but if we refuse to mind it, then it becomes hardened, and seems to be dead. It is easier to do a bad thing the second time than it is the first, and much easier the third time. Conscience, like the little dog, may become silent. Here is a story told by a clergyman: He said that when he was a little fellow he was one winter day playing with some of his boy-friends, when three cents belonging to one of them suddenly disappeared in the snow. Try as they would they could not find them, and the boys finally gave up the search, much to the disappointment of the one who owned them.

"The next day," says the clergyman, "I chanced to be going by the spot, when suddenly I spied the three coins for which we had been looking. The snow which had covered them the day before had melted, and there they lay in full view. I seized them and put them in my pocket. I thought of the candy I could buy with them, and how fortunate I was to have found them; and when conscience wouldn't keep still, but insisted on telling me what it thought of me, and, above all, what God thought of me, I just told it to be quiet, and tried to satisfy it by saying that Charlie B— had given up thinking about his three cents by this time, and that the one who found them had a right to them. Well, I finally spent the money, ate my candy, and thought that was the end of the whole matter. But I was never more mistaken in my life. Years passed on. I grew from boy into a man; but every now and then those three cents would come into my mind. I couldn't get rid of them. However, in spite of them, I had all along a strong desire to be a good boy, and to grow up to be a good man—a Christian man. This desire grew stronger, for God never left me, and so I gave myself to him; and, finally, when I grew up, became a clergyman. Now, you may perhaps think my trouble was over. But every now and then those three cents would come into my mind as before. Especially when I would try to get nearer to God, there were those three cents right in the way. At last I saw what God had all along been trying to make me see, that I must tell Charlie B—that I had taken them! He was a man by this time, and so was I; but it did not matter. God told me, as plainly as I am telling you now, that till I had done this he could not bless me. So then and there, I sat down and wrote to Charlie, enclosing a note for twenty-five cents—the three cents with interest. Since then I have had peace." We should learn from this story that it is always best to obey our conscience.—*John W. Kramer.*

DO GOOD NOW.

Dr. Johnson wisely said: "He who waits to do a great deal of good at once, will never do anything." Life is made up of little things. It is but once in an age that occasion is offered for a great deed. True greatness consists in being great in little things. How are railroads built? By one shovelful of dirt after another; one shovelful at a time. Thus, drops made the ocean. Hence, we should be willing to do a little good at a time, and never "wait to do a great deal of good at once." If we would do much good in the world we must be willing to do good in little things, little acts one after another; speaking a word here, giving a tract there, and setting a good example at all times; we must do the first good thing we can, and then the next, and the next, and so keep on doing. This is the way to accomplish anything. Thus only shall we do all the good in our power.—*Selected.*

A LESSON FOR FATHERS AND SONS.

Ebenezer Webster, Daniel Webster's father, a sturdy New Hampshire farmer and miller of the last century, was one of those intelligent and generous parents whose most cherished purpose is to give their children a better education than they have enjoyed themselves. Every one was poor then in the northern parts of New Hampshire; there were but few books, and none but district schools; and, therefore all the latter years of Ebenezer Webster's life were a severe struggle to accomplish this purpose. Daniel Webster relates, in one of his letters, an affecting conversation which occurred one hot day in July, 1792, in the hay-field, between his father and himself, when he was about ten years old. It shows something of the character of both the father and the son.

A member of Congress came out to the hay-field to see Captain Webster (he was called captain from his having commanded a company in the Revolutionary War) and, when the member had left, the old man called the boy to him, and they sat down on a hay-cock together under an elm-tree.

"My son," began this strong-minded, proud but uneducated man, "my son, that is a worthy man; he is a member of Congress; he goes to Philadelphia, and gets six dollars a day, while I toil here. It is because he had an education, which I never had. If I had had his early education, I should have been in Philadelphia in his place. I came near it, as it was. But I missed it, and now I must work here."

The tender-hearted boy was much affected at these words, and began to cry.

"My dear father, he exclaimed, "you shall not work. Brother and I will work for you, and wear our hands out, and you shall rest."

"My child," said the father, "it is of no importance to me—I now live but for my children; I could not give your elder brother the advantages of knowledge, but I can do something for you. Exert yourself—improve your opportunities—learn—learn—and, when I am gone, you will not need to go through the hardships which I have undergone, and which have made me an old man before my time."

The ten-year-old little Daniel threw himself on his father's breast, and as he sobbed aloud, he registered a vow deep in his heart that he would never idle away a moment that could be devoted to study. In 1796, when Daniel was fourteen years old, his father, who had been made county judge, at a salary of four hundred dollars a year, was able to send him to the famous academy at Exeter, N.H. When he had been at school a few months, and was at home for the vacation, his father told him that he meant to send him to college.

"The very idea," says Mr. Webster, "thrilled my whole frame. . . . I was quite overcome, and my head grew dizzy. The thing appeared to me so high, and the expense and sacrifice it was to cost my father so great, I could only press his hand and shed tears."

"I live for my children," said the generous old man, "and I will do all I can for you, if you will do all you can for yourself."

Daniel was sent to Dartmouth College before he was properly prepared for admission. But his wonderful talents and his studiousness enabled him soon to get abreast with all his classes, and to graduate with distinction. His father lived to reap the reward of his parental devotion by seeing the unfolding of his son's unequalled talents. Daniel Webster's reverence for his father, and his appreciation of the good old man's affection and self-sacrifice, were conspicuous traits of his character. In the height of his fame, his lips quivered and his voice trembled whenever he spoke of him; and once every year he took his own children to the log-cabin in which his father had lived, and to the humble grave in which his remains reposed.

Such an eminent instance of parental devotion and filial appreciation, when rightly considered, elevates one's conceptions of human nature, and strengthens our faith in the capabilities of man.—*New York Ledger.*

Men must judge of their religion by examining its foundation; if that fail, the superstructure is perishable and worthless.

The Christian's cup may be full of sorrow, but for him the overflowing drop is never added.

God never imposes a duty without giving the time to do it.

ALL LETTERS CONTAINING PAYMENT FOR THE CHRISTIAN GUARDIAN, METHODIST MAGAZINE, F. S. BANNER, PLEASANT HOURS, AND OTHER PUBLICATIONS, OR FOR BOOKS, SHOULD BE ADDRESSED TO THE BOOK STEWARD, REV. WILLIAM BRIGGS, D.D., TORONTO.

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

THE CHRISTIAN GUARDIAN

TORONTO, WEDNESDAY, DEC. 30, 1891.

THE FERNLEY LECTURE—1891.

"The Inspiration of the Holy Scriptures" is the subject of the Fernley Lecture delivered by Rev. Francis J. Sharr at the last Wesleyan Conference at Nottingham. It is a peculiar coincidence that while reading this lecture, with a view to writing a notice of it for the GUARDIAN, our English exchanges bring the news of Mr. Sharr's death. Mr. Sharr succeeded Rev. Hugh Price Hughes on the Brixton Circuit in 1887, and after remaining there for three years, took a superannuated relation. He died on the 5th inst.

This lecture is thoughtful and free from dogmatism. Though conservative in its attitude towards the speculations of the "higher criticism" respecting the Old Testament, he is no opponent of free and independent inquiry. He says: "But let not a thought of consequences deter us from following on wherever well-attested thought may lead. If the old traditional theology is false, let it go." He endorses the words in *Lux Mundi*: "The best minds of the future are to be neither religious minds defying scientific advance, nor scientific minds denying religion, but minds in which religion interprets and is interpreted by science, in which faith and inquiry subsist together and reinforce one another." These sentences furnish additional evidence that every man who rejects the extreme speculations of some of the advanced Biblical critics of the day is not a dogmatic adherent of traditional views. Some may deem it a fault that it is not easy to gather our author's idea of what is meant by inspiration. But those who most confidently define inspiration may not be the safest guides. Most persons who have thought much on the subject find it difficult to accept any definition of inspiration as fully satisfactory. Mr. Sharr wisely avoids committing himself to any definite view of the way in which the revelation of truth was imparted to prophets and inspired men. Those who undertake to tell us the precise way in which God revealed his will to the prophets, will invariably be found to have some theory respecting the Bible which determines their conception of the divine mode. One good feature of this essay is that the author goes to the Bible itself to learn what it teaches about the inspiration of its writers. This is the only true method. We should not come to the Bible with a pre-conceived theory. We should impartially study the facts which the Bible presents. If we would maintain the divine authority of the Holy Scriptures, we must accept the conception which the prophets, the apostles, and the Master himself held of their mission and message, rather than the ideas which the theories of critics may demand. Mr. Sharr rejects the current notion of the evolutionist critics, who regard the inspiration of the Bible writers as virtually the same as the spiritual influence realized by all good men, and regard the interpreter of prophecy as inspired in the same sense as the prophet himself. He says: "There is a distinction never to be lost sight of between those extraordinary operations of the Spirit which produced the Holy Scriptures, and those ordinary operations of the Spirit resulting in the conversion of the soul and that life of holiness that ought to follow. The main purpose of the lecture is to vindicate the authority of the teaching of the Holy Scriptures. On some points one would like the treatment to be more thorough, especially in dealing with theories which undermine the authority of revelation. But it is eminently timely, and contains much valuable and suggestive thought on a great burning question. It will well repay a careful perusal by all who are interested in the subject.

THE PAST YEAR.

The field of observation and movement is so vast that even a summary can hardly be attempted here. But a few leading facts may be mentioned. Methodist missionary enterprise in India, China, Japan, and in various islands of the Pacific has lengthened its line of steady advance. In England the "forward movement" has kept up its aggressive methods, and shows no sign of flagging zeal. British Methodism has made attempts to realize whatever force and definiteness there are in the movement for union, and steps toward that end have been taken by the Methodist New Connexion and Free Methodist Churches. It would be idle to give any account of what has been done in world-Methodism during the past year without assigning the chief place to the great Conference which was recently held at Washington. This was the greatest of Methodist gatherings, and a centre of attention to our people throughout the world. It reflected every phase of Methodist progress, and those who followed its proceedings will have the best knowledge of the spirit and aims which rule our whole Church. It was there made evident that, though vastly increased in area and the number of adherents, Methodism still has the aggressive power which characterized it in the days of its founder. Growth and variety in intellectual manifestation have left unchanged the early zeal. Times of apparent deadness have been succeeded by seasons of quickening. The revival spirit is still living and vigorous. The question of union, on a broader basis than ever suggested before, was brought forward at the Conference, and strongly recommended to the affectionate consideration of all by the fraternal spirit shown in its discussion. We have a right, in fact, to look upon this great Conference as peculiarly emphasizing the growth of universal Methodism in the past year, because many of the gains in thought, practical experience and Church work were revealed and increased by the communion of kindred minds. In theology, the thought of our English and Irish brethren met and exchanged with that of our American and Canadian ministers; methods of Church work were compared and new suggestions made; the problems of foreign missions and of evangelization in great cities were discussed; the hold of Methodism upon the masses of the people was made the subject of sympathetic, earnest enquiry; and the main principles of our polity and doctrine reviewed and expounded by the ablest minds. The great subject of international arbitration received recognition by the Conference, and was emphasized by President Harrison's presence and address. On the whole, all saw and felt that great progress had been made, an earnest of still greater if faith in the mission of Methodism be sustained.

SUNDAY REST IN EUROPE.

Just as the voters of this city are being called upon to decide the question of Sunday street-cars, it is noteworthy to remark that the countries of continental Europe are showing a decided reaction against the license of Sunday amusement and the injustice of Sunday work. A summary of what has been done in the direction of Sunday rest shows a decided advance. Evidently the workingmen, and those whom they have influenced, have tired of the burden under which they were speciously placed by appeals for their increased liberty, and denunciations of priestly intolerance or State-paternalism. In Austria, a new labor law protects minors and women from Sunday labor, limits postal deliveries to one, and prohibits Sunday evening and Monday morning newspapers on account of the Sunday work necessary for their publication. In France, a very important and increasing work is being done by the League for Sunday Rest. The closing of shops has become more common, railway offices close at earlier hours, and a labor law has been passed securing one day's rest in seven. An earnest and hopeful agitation is now going on to change this labor law into a Lord's Day Act, declaring the Sabbath as the national rest-day for labor. In Germany, a law restricting Sunday labor has been passed limiting postal deliveries to one, limiting goods traffic, and prohibiting Sunday work in mines, quarries, salt-pits, collieries, foundries, timber-yards, tile-yards, and factories of all kinds. Sunday race-meetings are also dying out owing to the opposition of the Emperor. In Russia, the progress has not

been so marked; but petitions from all parts of the Empire have been addressed to the Holy Synod, asking for the closing of all factories and shops on Sunday. In Hungary the advance has been substantially the same as in Austria. In Belgium, a very hive of industry, a new labor law diminishes Sunday work in factories, on the State railways, and the influence of Protestant congregations has secured Sunday rest largely in iron, coal and glass industries. In Denmark, a Sunday rest law has been passed closing shops, factories and workshops at 9 a.m. for the day, and limiting postal deliveries to one. Tram-car work is also considerably lessened. In Holland there is a general movement for Sunday rest, goods trains do not run, and a law has been passed securing rest for women and minors in factories and work-shops. In Norway and Sweden the movement has reached substantially the same stage as in Denmark. In Switzerland complete Sunday rest is secured for workmen in factories, mills and work-shops, except in certain cases excepted by the Federal Council.

This is the last issue for 1891. Do not fail to renew for 1892.

EXTREME "HIGHER CRITICISM."

Some years ago there was an extensive outcry among anti-Christian writers to the effect that the discoveries of modern science had disproved the truth of the Bible and destroyed its authority. These attacks called forth many able replies. Years have passed since this storm spent its force, and yet faith in the divine authority of the Scriptures is wider and stronger to day than ever before. There are signs that this history will repeat itself respecting the "higher criticism." The extreme conclusions of the Rationalist critics, respecting the late date, numerous authors and fragmentary composition of the books of the Bible, have been declared to be accepted by all competent Biblical scholars. The Scriptures are to be considered in future as the product of the evolution of religious thought, and not the record of a direct supernatural revelation. The prophecies are to be regarded merely as the best ethical teaching of the age and nation, but not containing supernatural predictions. Several portions of the Old Testament are assumed to be by writers of a much later period than was formerly supposed, who ascribed their writings to Moses, David, Isaiah, Daniel, or Zechariah, in order to gain a credit for them which they would not otherwise have secured. These speculations have been accompanied by quieting assurances that all this might be accepted, without affecting our belief in the inspiration of Scripture or the doctrines of the Bible. Most people, however, will think it must be a low kind of inspiration that would be in harmony with such assumptions.

Already there are signs that the tide has turned. This is not the result of conservative opposition to the new. A number of eminent Biblical scholars and theologians have questioned the soundness of much of this radical criticism. They deny that the facts justify the conclusions, and are vigorously "carrying the war into Africa." These opponents of the extreme theories of the school of Kuenen, Wellhausen, and Robertson Smith are not wanting in Biblical learning, independence and liberality, or intellectual acuteness. They have gone over the whole ground. They have duly weighed the strongest arguments of the advanced critics. They frankly admit the greater reality with which a close study of the times of the prophets has invested the prophecies. They accept the composite authorship of the Pentateuch, so far as it is attested by proper evidence. They admit all legitimate results of modern criticism. But they maintain that the facts brought out by critical research do not justify many of the assumptions put forth as the results of criticism. The books of the Bible have been dissected and re-dissected, assumed to be patched and spliced to an absurd degree, and capriciously assigned to different authors and times as the theories of the critics required, in a way that goes far beyond the limits of sober criticism. Subjective speculation has largely superseded historical criticism. Several of the leaders of this school started with the assumption that miracles and supernatural predictions are impossible, and all Scripture has to be interpreted so as to harmonize with this belief. Enough has already been done in reply to these speculations, by

critics of the evangelical faith, to show that many of the confident assumptions of the extreme "higher critics" are not supported by adequate proof.

THE REV. JOHN McNEIL.

The Rev. John McNeil, of Regent Square church, London, who recently visited Canada and the United States, has resigned his pastorate to devote himself to evangelistic work. He has been in London for about three years, but never seemed to be fully settled in that great city. The Congregationalists invited him to take charge of a London congregation, where his special gifts would find a more fitting sphere. He received a number of invitations to other churches. He returned from America with the purpose of remaining in Regent Square, though he had been offered \$10,000 a year if he would come to the United States. Most people who knew him and the congregation of Regent Square entertained the opinion that there were other spheres for which he was better adapted, while there were other ministers, not equal to him as popular orators, who would meet the demands of that church as well as he. He chafed under the restrictions of the settled pastorate. Some time after his return from America, he was invited by the committee, under whose direction Messrs. Moody and Sinkey are laboring, to join Mr. Moody in his evangelistic work in Scotland. Mr. McNeil concluded to accept this invitation, and tendered his resignation to the Regent Square church. In speaking of this decision before the Presbytery, Mr. McNeil said that four years ago he was invited to become an evangelist, under the auspices of the Free Church of Scotland. He declined, owing to his wife's health. Many had expressed surprise that he remained in a settled pastorate. To-day a somewhat similar invitation came to him, and the barrier to his acceptance which existed four years ago was now removed. He had liked the work at Regent Square, and had the full sympathy of his office-bearers. His determination to leave was not merely for the sake of leaving.

There is reason to believe that Mr. McNeil will be more at home in evangelistic work in Scotland than as the pastor of an English congregation. His popularity was greater in Scotland than in London. He recently exchanged for the Sunday with Dr. White, of Free St. George's, Edinburgh. A correspondent of the *British Weekly* says of this visit: "At both diets of worship there was something approaching a rush to hear him. In the forenoon more people had presented themselves at a quarter before eleven than the church would contain. Many were unable to obtain admission at all, and before the service commenced, people had crowded the passages to the very doors, and filled the pulpit platform, and even the steps of the platform, to a degree which in a place of public entertainment would have been reckoned dangerous, and which might have proved inconvenient were it not that the ventilating arrangements in Free St. George's are good. In the evening an extraordinary scene was witnessed around the church. The service was timed for seven o'clock. The church was crowded at half past six, and eager worshippers simply blocked the lobbies and passages in the vain endeavor to get in. The officers shut the doors to exclude any more, and prevent crushing in the church, but the only effect of this was that outsiders thronged in hundreds to the door, which, coming late, they fancied had not yet been opened, and they waited patiently in order to get 'in with the rush.' Soon a crowd numbering not far short of two thousand people was waiting outside in ignorance that the church was already packed to the doors. It took the crowd some minutes to realize that the church was full. Meantime some hundreds were left in the hall who could not possibly hope to get inside the church."

Observant foreigners in China say that no calculation of the immediate future of that country can ignore the character and position of Li-Hung-Chang, the viceroy and chief administrator of the Empire. When General Grant made his tour of the world he was more impressed by the personality of this Chinese statesman than that of any other of the celebrities whom he met. Li-Hung-Chang is a man of great astuteness and reserve, concealing his plans from his closest friends, and generally putting them suddenly and success-

fully into execution. His attitude toward the rebellion is opportunist. He seems to be guided by no high moral principles, but has a quick eye and fierce decision to meet the various emergencies which arise. He professes to hate the foreign element, yet he is careful not to offend it until he knows its exact importance and the winning or losing game which it will bring him. The missionary centres in China and the introduction of western improvements thus depend at present largely upon the intentions of this man. It is an enquiry of great interest to foreigners in that country whether his future policy is in this respect to be liberal or not.

Have arrangements been made for a thorough canvass of your circuit for new subscribers?

THE REV. DR. STAFFORD.

The Rev. Dr. Stafford, pastor of the Centenary church, Hamilton, whose lamented death was announced in last week's GUARDIAN, was one of our most widely known and highly esteemed ministers. From the Atlantic to the Pacific, the news of his death produced surprise and deep regret in all Methodist circles to which it came. His health has not been good for some months past; but he continued to preach till within about a month of his death. Though in very feeble health, he came to Toronto and preached twice on Sunday, November 22nd, in connection with the re-opening services in the Metropolitan church. His strong will carried him through these services, when he was physically unfit to preach.

He rested for two or three days at his daughter's in Toronto, and returned home to Hamilton in great feebleness. The officials of his church at once arranged to relieve him from his pastoral work, in the hope that a period of rest and change of air would restore him to health. But he never rallied sufficiently to be able to go away. Neuralgia and nervous prostration followed. He continued to lose rather than to gain strength, though without developing any alarming symptoms, except that a severe pain in the head indicated some serious trouble of the brain. Yet death did not seem to be imminent. Even he himself did not give any direct expression to indicate that he had given up all hope of recovery. Yet it was gratifying to his friends, after he had passed away, to recall expressions of confidence and trust in Christ that fell from his lips in connection with the reading of the twenty-third Psalm, and the singing of "Rock of Ages, cleft for me," and "Jesus, lover of my soul." His family and friends cherished a hope of his recovery till the last, so that his death on Monday afternoon, December 21st, was unexpected, and came as a painful shock to all. A post-mortem examination revealed a tumor on the brain as the cause of the pain he suffered, and which ended in death.

Our departed brother was born in the county of Elgin in 1839. He received his early education in a country school, where he had Dr. Hugh Johnston as a school-mate. He early displayed a remarkable thirst for knowledge, and great facility in acquiring the different branches of school learning. After teaching school for some time, he was received on trial for the ministry in 1860. A part of the term of his probation was spent at Victoria College. A number of years afterwards he took up and completed the course of study in arts, taking the degree of B. A. He was received into full connection and ordained in 1864. He did not come to the front rapidly. He labored for several years on country circuits, till in 1874, he was stationed in Dominion Square church, Montreal. After completing his term in Montreal, he was successively stationed in the Dominion church, Ottawa, Dominion Square, Montreal, Winnipeg, the Metropolitan church and Sherbourne Street, Toronto, and the Centenary church, Hamilton, in which he was stationed last Conference, and where he closed his earthly labors. In the churches named above there was a steady growth of pulpit power and influence. It was while in Ottawa that he won a position that made him known to the whole country as one of the most gifted preachers in Canada. The late John Macdonald, of Toronto, told the writer of this article that the first sermon he heard him preach—which was probably his opening sermon in Ottawa—he had not spoken more than ten minutes, till he had made the

impression that he had no peer as a preacher in Ottawa. He continued to develop increasing power and attractiveness as a preacher to the last year of his life. While in Ottawa he was President of the Montreal Conference, and afterward he was President of the Manitoba and Toronto Conferences. He received the degree of D.D. from an American university, and took that of LL.D. in course. In 1888 he was representative of our Church to the General Conference of the M. E. Church in the United States. His address before the Conference, which was published in the GUARDIAN, was an able and eloquent production, which made a very favorable impression on that great assembly. The mere statement of the positions he occupied indicates a successful and brilliant career.

Dr. Stafford's mind was cast in a unique mould. He was an independent thinker, and expressed his opinions with courage and originality. He was a close student and extensive reader, but everything he gave forth bore the stamp of his own mind. The pulpit was his throne. He possessed uncommon elements of popularity as a preacher. His style of address was natural and easy; it caught the attention of the audience and held it. In every sermon he dealt with questions that were of practical interest to his hearers. He presented his ideas with rare freshness of language and facility of illustration. Sometimes, in his broad condemnation of what he regarded as erroneous in the theology of the past, he seemed to include things that deserved better treatment. But when this was pointed out, he took pains to set himself right. He was very democratic in his sympathies. Wherever the issue was between the "classes" and the "masses," he was with the "masses." All who knew him feel that the Church and the country have suffered a great loss in the death of EZRA A. STAFFORD.

At the last annual reception of the Sacred College, the Pope claimed that his recent encyclical had produced a marked movement among the working classes toward the Holy See. No doubt his utterances in that document were warmly commended on all hands for the Christian spirit and sympathy that pervaded them, although in this there was no special tribute to Rome. At the reception mentioned, his holiness took occasion to speak of the temporal power, lamenting his lost liberty. He said that even when the occupant of the Holy See demanded his right and claimed real independence, his claims served the cause of peace. History shows that when the temporal power existed it could be as intriguing and unscrupulous as any other. Why should the spiritual head of over two hundred millions of Christians clamor for such a petty earthly sovereignty as the temporal power? There is no other sufficient reason than that the claim is part of that larger claim of spiritual and temporal direction of the affairs of the world. Absurd and hopeless as is the idea, the papacy clings to it tenaciously, and it is yet an inspiring and dominant motive. But it mistakes the spirit of the age, as well as its own power. In the historic home of the Church it is more futile to do harm than in any other place.

No Methodist family should be without our Church paper.

The sanitary condition of the city is showing marked improvement. There have been a considerable number of typhoid fever and diphtheria cases, but the outbreak would have been much more serious had not an efficient system been in force during the year, which is just closing. The isolation hospital for diphtheria is found to be very satisfactory. The health officer's report for the year shows that we have lowered our death-rate until it is only 14.7 per thousand, which is lower than that of any other equally large city on the continent. Surely wisdom and vigor of administration have been shown in bringing about this result. Dr. Allen has earned the gratitude of the community by his zeal and ability shown in the management of the health department. And yet we look for increased efficiency in the suppression of typhoid and diphtheria. "If these diseases are preventable," as the Prince of Wales recently said at the opening of the International Hygienic Congress, "then why are they not prevented?"

Several interesting meetings of pastors and officials have been held in this city to consider in what way a revival of the work of God can

best be promoted in the city. A spirit of prayerful desire and expectation is manifested in nearly all the churches.

THE LATE DR. STAFFORD.—An account of the funeral services of the late Dr. Stafford will be found in another column. At Montreal, the remains were met at the station by the city ministers and leading laymen, who proceeded to the Dominion Square church, where a funeral service was held, in which Revs. S. P. Rose, Dr. T. G. Williams, Dr. Hunter, and others took part. Dr. Antliff delivered an appropriate address. A memorial service for Dr. Stafford was held in Sherbourne Street church, in this city, last Sunday night. Brief addresses were given by Messrs. Gurney, Brown, Donogh, and Dowd, after which the Rev. Dr. Sutherland, Missionary Secretary, delivered a memorial sermon. A memorial service was also held on Sunday evening in the Centenary church, Hamilton. Special reference was made to the sad event in the Metropolitan and other churches on Sunday.

The time has come to combine the work of obtaining new subscribers, and securing the renewal of all old subscribers.

It is more than likely that the Jesuits are the real instigators of the opposition to the French Government. At least, the recent announcement authorized by the Cabinet that the same disabilities as were imposed by the decree of 1881 are to be continued shows that the Jesuits are still thought to be dangerous; and yet all opposition to them as an order with religious objects is disclaimed. They are regarded as enemies of the State, and are dealt with on the ground of their political meddling and plotting. This order, with professedly religious objects, finds itself continually drifting into political schemes. Its definition of religious objects is known to include what the State cannot and dare not allow. We are glad that the French Government is not deceived, and sees clearly the difficulties it has to contend with. The Jesuits made tools of Napoleon III. and his Empress. They find it harder to deal with the Republic. Intrigue is not successful, and opposition they are gradually finding to be hopeless.

New Books and Periodicals.

MAGAZINES OF THE MONTH.

The magazines begin the New Year with vigorous and attractive issues. Our notices must be brief.

—*Harper's Magazine* opens with an interesting story, entitled "De Littl' Moder" in the French Canadian dialect. "Canada's Eldorado" is a well-written article describing British Columbia. Other leading articles are: "Aaron Burr's Conspiracy and Trial," "Our Exposition at Chicago," "Personal Recollections of Nathaniel Hawthorne," "The Neo-Christian Movement in France," and Mr. Howell's farce, "A Letter of Introduction." The editorial departments are more than usually full and interesting.

—*The Century* for January is a strong number. A portrait of Gounod, the great French musical composer, forms the frontispiece. "The Jews in New York," by the Rev. Dr. Wheatly; "Guster's Last Battle," by Capt. Godfrey; "Witchcraft," by Rev. Dr. Buckley; and "Gounod in Italy and Germany," are the leading articles. "The Naulahka" and "Characteristics" are continued. There are also good short stories, poems, and "Topics of the Time."

—*Scribner's Magazine* has for frontispiece a handsome portrait of Washington Alton, the painter-poet. Selections from his letters make one of the most interesting articles in this issue. The leading articles are: "Crime and the Law," "Bokhara Revisited," "Bayreuth Revisited," "American Illustration of To-day," "The Wrecker" is continued, and there are short stories and poems, making a good issue.

—*The Atlantic Monthly* opens with the early chapters of a new story entitled "Don Orsino," by Marion Crawford. "James Russell Lowell," by Henry James; "John Stuart Mill and the London and Westminster," and "The Creed of the Old South"; "Boston," by Ralph Waldo Emerson, and "The Greatest Need of College Girls," are all of more than average interest.

—*The Methodist Review* (January-February) contains leading articles on the following subjects: "The Virgin-Birth—Its Expectation and Publication," by Prof. Steele, of Berlin; "Genesis of the New Testament," by Prof. Townsend; "The Problem of Education in the Southern States,"

"The Province of Philosophy," "The Portico to our Book of Discipline," "Personality in Authorship," "Wesley as a Scientist," "Theism—A Brief Study," "Christian America Christianizing Christian Nations." All the departments are well filled.

—*The Homiletic Review* has an unusual number of articles of interest on great living issues, and a good supply of sermonic and exegetical matter.

—*The Forum* for January is a strong number. It contains the following leading articles: "The Louisiana Lottery—Shall its Charter be Renewed?" by Judge Frank McGloin; "A History of the Company," by John C. Wickliffe. "The Pope and the Future of the Papacy," by Dr. F. H. Gaffeken; "The Secret Ballot in Thirty-three States," by Joseph B. Bishop; "Brazil: The Late Crisis and its Causes," by Courtenay De Kalb; "The Treaty of Brussels and Our Duty," by Judge Lambert Tree, late U. S. Minister to Belgium; "Heresy Trials and the Briggs Case," by Rev. Dr. Philip Schaff, of the Union Theological Seminary, New York; "Theological Education and its Needs," by Rev. Dr. G. A. Briggs; "Pensions: Time to Call a Halt," by General Henry W. Slocum; "Has Crime Increased in Massachusetts?" by Warren F. Spalding, Secretary of the Massachusetts Board of Commissioners of Prisons; "The Development of American Homes," by Mrs. Schuyler Van Rensselaer; "Christmas, and After: A Sermon," by the Right Rev. Henry C. Potter, Bishop of New York.

—*The Popular Science Monthly* for January contains the following articles: "Recent Advances in the Pottery Industry," by Edwin Atlee Barber; "Theology and Political Economy," by Dr. Andrew D. White; "Remarkable Boulders," by Hon. David A. Wells; "Tail-like Formations in Men," "Communication with the Planets," by M. Amadee Guillemin; "The Musk Ox," by Horace T. Martin; "Our Population and its Distribution," by Hon. Carroll D. Wright; "An Experiment in Education," by Mary Alling Aker; "The Aviator Flying-Machine," by M. G. Trouve; "The Population of the Earth."

—*The Methodist New Connexion Magazine* for December has an interesting and instructive number of articles. It is the organ of the English Methodist New Connexion. Among the more prominent articles are "The Second Ecumenical Methodist Conference," by W. J. Townsend; "Church Life and Work," by J. Shaw; "Theosophy: A Sign of the Times," by J. Copes Story; "Jerusalem before the Exodius," by Professor Sayce. Published at 30 Furnival Street, London, England.

—*The Treasury for Pastor and People* for January is a good number filled with suggestive homiletic and practical reading matter. Its recent articles under the head of "Living Issues Discussed by Eminent College Professors," have been timely and valuable papers.

—*The Missionary Review of the World* comes to hand laden with inspiring and instructive articles, well adapted to deepen and widen interest in Christian missions. Ministers, and all who are interested in mission work, will find this magazine a rich treasury of missionary facts and arguments.

—*The Ladies' Home Journal* for January gives promise of even better things during next year than we have been accustomed to. Among the contributors to the current number are Mrs. Beecher, Mrs. Burton Harrison, Chauncey M. Depew, ex-President Hayes, George W. Childs, Madame Romero, Robert J. Burdette, Canon Ferrar, Countess of Aberdeen, Dr. Talmage, and others. We can best summarize the contents by saying that they relate to about all the current topics which can interest and instruct women. The Curtis Publishing Company, Philadelphia. Price, \$1 per annum.

—*The Story of the Life of Mackay of Uganda*. Told for boys. By his sister. London: Hodder & Stoughton, Publishers. This is one of the most interesting of modern missionary biographies, combining attractive interest and inspiration. It is hard to see how any young man can read this book without catching something of the missionary spirit that animated the subject of this volume.

—*The Preacher and his Models*. The Yale lectures on Preaching, 1891, by the Rev. James Stalker, D.D. London: Hodder & Stoughton. Dr. Stalker is well known by his "Life of Jesus Christ" and other works. In these lectures he follows such men as Beecher, Simpeon, Dale and Brooks, and yet it is not too much to say that this volume compares favorably with the best of its predecessors. Dr. Stalker considers the preacher in different lights with Scripture characters as the model for each. The preacher is considered as a man of God—as a patriot—as a man of the Word—as a false prophet—as a man—as a Christian—as an apostle—and as a thinker. An ordination address is added to the lectures. No young minister can read this volume without intellectual and spiritual profit.

OBSCURE MARTYRS.

They have no place in storied page, No rest in marble shrine; They are past and gone with a perished age, They died and made no sign.

The Sermon.

AN OLD PROMISE FOR THE NEW YEAR.

BY REV. CHARLES GARRETT. (Of England.)

"I will bless thee; . . . and thou shalt be a blessing."—Genesis xli. 5. The joy with which we enter upon a New Year is always tempered with a feeling of anxiety.

Let us look at these glorious words. They form one of the brightest constellations in the heaven of promise, and each word is a star of the first magnitude. See how plain the promise is! All that is vital in God's Word is plain.

See how personal the promise is. "I will bless thee"—personal on God's side and personal on thine. Do I hear you say, "But this is my difficulty."

were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." In the fourteenth verse we are told that Christ redeemed us.

It is, therefore, clear that all the promises in the Bible are "Yea and Amen in Christ Jesus;" and that if we take hold of Christ with one hand, we may take hold of any promise in the Bible with the other.

Here is solid ground to rest upon. There may be change and decay everywhere else, but here is an arm that never fails, and a heart that never changes.

He will make all things work together for thy good. He will transmute curses into blessings. He loves thee with everlasting love, therefore grasp in faith his glorious promise: "I will bless thee."

Notice, secondly, what God promises to make us to others: "I will make thee a blessing." He takes us into closest fellowship, and makes us co-workers with himself.

ing multitude. "Vessels, instruments of grace," it will be our joy to spend our time

God will "make us a blessing." This was part of the purpose of Christ's death. We are told he "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The great business of life is to do good. For this we are to get, and save, and give. For this our blessings are given us, and woe be to us if we misapply our Master's property.

"The God of Abraham praise, Whose all-sufficient grace Shall guide me all my happy days, In all my ways.

Our Sunday School Work.

INTERNATIONAL BIBLE LESSON.—III. (FIRST QUARTER) SUNDAY, JAN. 17, 1892.

OVERCOME WITH WINE. Isa. xlviii. 1-13.

GOLDEN TEXT.—"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."—Prov. xx. 1.

BACKGROUND OF THE LESSON. TIME.—About B.C. 725. PLACE.—Like nearly all of Isaiah's prophecies, this was probably delivered in Jerusalem.

EXPLANATORY. 1. "Woe"—Not a wish or a prayer for woe, but a warning that woe was coming.

"Which are (rather 'is') on the head (or decks the head) of the fat valleys"—Samaria was built on a hill of an oval form, which rose up in the midst of a fertile valley shut in by mountains.

inundations. For the Assyrian, as God's agent, see 2 Kings xvii. 8-6; for the storm of hail as a symbol of desolation, see Job xxvii. 21; Hos. xiii. 15; for the flood as a representation of hostile devastation, see Psa. xc. 5; Jer. xli. 7, 8.

Results of Intemperance: By it—I. Honor is humiliated; "the crown of pride" is "trodden under feet." II. Beauty is spoiled—its "glorious beauty" becomes "a fading flower."

5, 6. "In that day"—When the kingdom of Israel shall be destroyed. "Crown of glory"—The heads of Jehovah's followers may be unwreathed with flowers, and their city may have neither Samaria's crown of battlements nor her garden of verdant valleys.

7, 8.—"They also"—Many even in Judea imitated the pride and unbelief and spiritual intoxication of Ephraim.—Ray. Read the last sentence of 2 Kings xvii. 19.

9. "Doctrine"—this word means "report" or "message," and would seem to prove that "he" refers to the prophet, and not to G. d. "Them that are weaned"—Little children and childlike adults.

10. "Precept . . . precept"—His whole teaching is nothing but an accumulation of little injunctions, no great leading principles, but a continual drizzling rain of maxims and rules.—Rawlinson.

(verse 10) which they feared at (Jeremiah vi. 16; Matthew xi. 29)—J. F. S. "But"—Better, "therefore"; because they would not hear. "That they might go, and fall"—They had turned the stepping-stones which God had placed for their feet into stumbling-blocks. Scolding men are long and patiently endured, to the end that if they will not heed, their guilt shall be punished, their example shall be a warning, and the Divine honor shall be maintained.—Bannister.

The Righteous Dead.

REV. A. J. BARTROP.

The subject of this memoir was at the time of his decease residing with his respected father and mother at Hanover. Thinking that a change of air and locality might favorably affect him, he went for a visit to the home of his sister. But the labors of his life were closed, and from this home he passed on August 15th, 1891, to the reward of a true servant of Jesus. The remains were brought to Hanover cemetery for interment, the writer conducting the funeral service, and on the subsequent Sabbath evening preaching from Rev. iii. 4, "They shall walk with me in white," etc. The following is taken from the Minutes of the Central New York Conference for 1891:

Rev. Alfred J. Bartrop, the second son of Charles B. and Mary Bartrop, was born in Essex, England, December 12th, 1847. At two years of age he came to America. So sympathetic and agreeable was he, that in childhood, as ever after, he was eagerly sought as a companion. The law of kindness was in his tongue, and he so partook of the Christ spirit as to melt to tearful tenderness under the plaint of another's sorrow. His conversion was thorough, and hence satisfactory. In connection with his father in cottage prayer-meetings he was instrumental in leading many to the Saviour.

After spending some time in local preaching and seeking educational furnishing, he was employed in 1874 as assistant to Rev. J. R. Gundy, in the Toronto Conference, Methodist Church, Canada. Waterford was his first charge. Subsequently he spent three years at the Methodist School of Theology, Montreal. In 1881 he was transferred to the Manitoba mission field, where for four years, with his slight body, he braved the rigors of the inhospitable climate. This is deemed the fated step leading to his early taking off. In 1885 he took work in the Central New York Conference, and was faithful in all his services until the year 1890, when congestion of the lungs began the end, which came in a brief year.

As pastor, Brother Bartrop was unremitting in his sedulous care; the details received as earnest labor as if they were his entire work. In pulpit ministrations he was emphatically a teacher. Nothing sensational nor speculative found place in him; but the Gospel, pure, clear, and always orthodox did he earnestly present. Though cheerful (sometimes, indeed, to merriment) he was profoundly reverential, and often solemn, without being austere or austere. His preaching was practical, and he saw results. He loved nature in all her moods. His language was fragrant as new-mown meadows or flowers freshly pressed. The thought of the Divine Authorship in nature he always held aloft. His suffering and decline illustrated the power of grace to uphold—a theme which for fifteen years he had confidently preached to others. He wrote: "Often when I lie down I am too weak to pray, but I lie near the heart of God." When his mother had been praying for his recovery he said: "Mother, pray for the heathen; the Saviour's soul is in travail for them till their salvation is accomplished." Upon being commended by his physician for bravery and patience, unparalleled in his observation, the Christian hero said: "Why, Doctor, if God has placed me at one of the outposts to fight alone, I am not going to flinch or murmur." His last testimony was: "All is calm." The death struggle was brief; then his freed spirit hastened to its God.

A good, pure, true man of God has gone to his reward; and the unfeigned sorrowing of those who knew him best attest his real worth."

THOS. J. SNOWDON.

BOSANNA PEBERGINE.

Whose maiden name was Rowlands, was born in the year 1815, at Cillarow, parish of Langenderia, county of Carmarthen, South Wales. When young she, with her parents, emigrated to this country and settled near Toronto. Having the advantage of an early religious training, she early in life enlisted in the service of her Saviour, and was always found at the post of duty, and remained steadfast to the end, when the Master said, "Come up higher." At the age of twenty-five she was married to her now departed husband, David Pebergrine. Here together they set out for the work of life, engaging in farming. From here, she removed to Beverly township, near Sheffield. Here the heroic spirit which characterized her life was called into play, having to meet the difficulties and disappointments incident to pioneer life, in hewing out for themselves a home in the bush lands of Beverly township. A family of six children were now growing up around her, and in the sore bereavement which was to follow in the partner of her joys and sorrows being taken from her, they helped to make the burden lighter for her, more especially so as they all in early life began to serve the Saviour she served. When the providence that called her husband to his reward came, it seemed as though she would sink beneath the load, but he that says "My grace is sufficient for you," stood beside her in her sore trial, and she could say amidst it all, "He doeth all things well." In the year 1874 she, with her son, moved to Hamilton, the remainder of her children all having made homes for themselves. Here with her son she lived to the last, with the exception of three years spent at Pleasant Forks, in the Northwest Territories. It was while she was there that the Northwest rebellion broke out, and when the excitement was running high in the district where she lived, when the women and children were moving out of the district, she resolved to stay and see it out if her son

was going to remain. Here again that spirit of devotion to her children manifested itself. "While living in Hamilton she was a member of the Centenary church. Her regular attendance at the means of grace, and especially the class-meeting, showed how sacred she held the "assembling of ourselves together." Her piety and zeal were not of the noisy and demonstrative kind, but was deep and abiding.

In the month of May last she was taken down to her bed, and never left the room after that. Then her physician told her that her trouble was Bright's disease, and afterwards when she was informed she could not possibly expect to recover, she bowed to the will of him who is too wise to err. Towards the close of her sickness she had considerable suffering, but her last hours on earth were peaceful, and she went to her eternal rest as if going to sleep while sitting in her chair.

Towards the last she seemed to exult in the goodness of God. He had permitted her to finish the work that he had given her to do, and had given her the satisfaction of seeing all her children following the Saviour. She had no regrets at the last, but all was peace. Thus she passed away in her seventy-seventh year, having been serving her Master for over half a century. Her remains were interred in the Burlington cemetery.

J. M. P.

DORA SWITZER

Died at her home in the township of Blanshard, near the village of Kirkton, on October 16th, 1891. She was born on January 29th, 1872. From childhood she had thrown around her healthy religious influences; she was cradled in a home of piety. Her parents were Methodists of the genuine stamp—firmly believed in the new birth, the witness of adoption, and a life consecrated to God for service, to practical holy obedience and holy activity. At an early age Dora had teachings and influences that led to a religious life; but not until two years ago did she enjoy fully the witness of the Spirit and Jesus became the joy of her soul.

Her illness was sudden, brief, painful. She was taken sick the last day of the week of a special District Meeting at Kirkton. On that memorable occasion she had reconsecrated herself to God and gave a testimony—her last public testimony for Christ, and one not likely to be forgotten by those who heard it, so clear and scriptural. She was of an amiable disposition, a consistent Christian, a teacher in the Sunday-school, a successful missionary collector, and a member of the Woman's Missionary Society—the appointed delegate to the last meeting of the Western Branch at Ingersoll. But God called, and instead of being at Ingersoll, her spirit was standing at death's portals. Peacefully, patiently, and ready she waited the Master's call. The mother, with a spirit depressed, yet a heart filled with the fulness of love, standing by the bedside of the one so soon to go, said, "Is Jesus precious?" Then came the quick and joyous reply, "Exceedingly so." Her only desire to live was that she might be more useful—"I want to be a worker for the Lord." She suffered keenly in body, yet to the last her mind was clear, faith strong, and hope in Christ steady. Her funeral was attended by a large concourse of relatives and friends. Her body was buried in the Kirkton cemetery, and the memorial service was held on the same day in the Methodist Church.

Good-bye, Dora! Thou art gone; yet the loving influence of thy presence remains. The fragrance of thy songs, thy faith, thy love, thy patience, and thy humility cheer and inspire the hearts of loved ones who cherish thy memory. The first to go—the first broken link of a large family. "Garlands upon thy grave and flowers upon thy bier." "Not lost—only gone before." E. L. HUTTON.

CHARLES R. MILLER.

A January number of the GUARDIAN contained the obituary of Mrs Charles E. Miller, of Napanee, Ont., and now it is our sad task to send a notice of the decease of Mr. Miller, which occurred on February 17th, 1891, in the seventy-third year of his age, at his home in Napanee. It was observed that after the sudden departure of his wife he fell rapidly, and now, in less than three months, he has gone to join her in the deeper fellowship of being with the Lord.

When a young man he was wonderfully converted, and although his life was a varied one, yet he never for a moment doubted God, or the truthfulness of his Word; and during the last three years of his life God in his love again bound him to himself. It was a great comfort that all his children were at home to minister to him in his sickness, and be with him when he breathed his last, in the calm, quiet confidence of Christian faith and hope. It was a precious season when the pastors of the two Methodist churches united in administering the sacrament to him, when on the very verge of the glory. A short time before his death he called his children together and said, "My wife is home, and I soon shall be." He then said, "Children, meet me in heaven," and passed away. The summons was a loving Saviour's call to "come up higher." M.

JOHN BAMFORD

Was born in County Tyrone, Ireland, in 1822. When he was about twenty-two years of age he came to Canada and settled in Toronto township. Subsequently he removed to the county of Grey, where he resided several years, and in 1887 removed to Parkdale, Toronto, where he died in peace on October 30th, 1891, in the seventieth year of his age.

It was while he was resident in the county of Grey that he experienced that great change of heart that led him from slavery of sin into the light and liberty of the children of God. On the Hanover Circuit a new church, called Ebenezer, was erected near Mr. Bamford's residence. After the dedication of the church the pastor, Rev. Chas. Perry, conducted special services at which Mr. Bamford was converted and joined the church. He then abandoned the use of intoxicating liquors and tobacco, and was ever afterward a strong opponent of both. His piety was genuine and of the practical type, sometimes longing for the fuller manifestations of the joy and the feeling of former days. He loved the public worship of God and also the prayer and class-meeting. He was an unassuming man, but possessed sterling integrity, and esteemed it a privilege to do what he could for the advancement of morality and religion.

He was a devoted husband, a kind father, an obliging neighbor, and a consistent Christian. The members of Parkdale Methodist church will not soon forget the part he took in the last married men's social by singing with so much earnestness the solo entitled "Meet Me There." We now speak to our departed brother across the dark valley and say, "God helping us, we will meet you." J. F. G.

MARY E. WESTINGTON

Was born in the township of Hamilton on May 13th, 1862. From childhood she was remarkable for a sweetness of disposition that gave her an influence in the house and in society which will ever be remembered with pleasure by those who knew her best. She was nursed in the lap of piety, and her many friends could not satisfy the hungerings and thirstings of her spiritual nature for the friendship of one who sticketh closer than a brother. In the month of November, 1882, at special services conducted by Rev. S. W. Muxworthy in the Bible Christian church at Plainville, she sought and found the Saviour to the joy and satisfaction of her soul. From that time forth her life was a benediction to those with whom she mingled. She was received into the Church and continued a faithful and consistent member until she was taken to join the blood-washed throng in glory. A maturity and ripeness of Christian experience enabled her to take such views of her sister Jennie's affliction and daily expected removal from earth as to greatly comfort her mother and other members of the family with words of assurance that Christ doeth all things well.

There was no time on the dying bed for preparation, but the coming of the Master found her in readiness. On February 26th, 1891, she left the loved ones gathered around her bedside, with tearful eyes, to live in that home where there is no sorrow. Our loss is infinite gain to her. D. B.

LEILA JANE WESTINGTON

Was born August 28th, 1865, in Hamilton township, near Rice Lake, and after a painful and lingering illness died in hope of a glorious immortality, on April 8th, 1891.

Jennie, as she was usually called, at the age of seventeen became converted to God in special services conducted by Rev. S. W. Muxworthy in the Bible Christian church at Plainville. From the time of her conversion she endeavored to live for Christ. She loved the house of God, and was always present when possible. The Bible was diligently searched for instruction and comfort, and her mind intelligently grasped many of its most precious promises, which were used by her in the hours of suffering to express most appropriately her confident trust in her Saviour. A former pastor says: "Her piety was distinguished more by intelligent consistency than by any emotional display. She rendered excellent service in the choir, and was always ready to show herself on the Lord's side."

For nearly a year previous to her death she was too weak for any lengthened conversation, but to the writer she always, when visited, gave clear testimony that she was waiting, even longing, to be released from suffering to go and dwell with the glorified in heaven. Her mind dwelt much upon the solemn realities of eternity as she neared its portals, but death had lost its terrors, as may be seen in her selection of the 352nd and 357th hymns to be used at her funeral.

Her remains were followed by a large number of relatives and sympathizing friends to the western burying-ground at Plainville, and there laid beside those of her sister Mary, who joined the heavenly choir just six weeks before. D. B.

WILLIAM GOULDING (of Newtonbrook)

On August 17th, 1891, when the Lord called William Goulding from the labors of earth to the rest of heaven, a deep sense of loss laid its depressing hand not only on the members of the family to which he immediately belonged, but upon every member of the Newtonbrook congregation, and indeed upon the entire circuit with which, for many years, he had been officially connected. He was born in the township of York, February 14th, 1826, his parents having left Ireland for Canada seven years before, finally settling, in 1821, on the fourth concession of York. He was converted in 1849 in the Downsview church, under the ministry of Rev. Lewis Warner, and at once gave evidence of the genuineness of the change of heart by entering earnestly into the Christian work which lay nearest at hand. The Church soon detected in him special gifts and graces, and laid upon him one responsibility after another, till he came to hold, at one and the same time, the offices of local preacher, class leader, Sunday-school superintendent, trustee, steward and circuit treasurer. "Faithful in all" might have been written over against his name. The members of the Quarterly Board declare him to have been one of the best members ever on the Board. In the class-meeting and in conversation the members of the Newtonbrook church have frequently spoken of their irreplaceable loss. Young men, now occupying responsible positions in society, have said, "He was more than a father to me." He clung to life, but died well. He frequently spoke of the abiding presence of the Master, and declared that "all is well," whether for living or dying. The large congregation which gathered prior to his being laid to rest in Mount Pleasant cemetery told of the deep affection of the people for their departed brother. The writer preached from Job xiv. 14. He was assisted in the services by Revs. J. E. Sanderson, M.A., and W. C. Sanderson. Bro. Goulding was married in 1859 to Mary James, of York Township, who, with two sons and one daughter, all members of the Church, is left in the loneliness of her widowhood. But "sorrow not as those which have no hope," for as we sit and muse on things past, present and future, we feel that Longfellow's words are a fitting expression of the experience through which we pass.

"Thoughts of him to-day have been oft born inward upon me. Wherefore I do not know; but strong is the feeling within me. That once more I shall see a face I have never forgotten." And in this hope we rest and hope. GEORGE K. ADAMS.

PETER P. DEMPSEY AND WIFE.

The grandfather of our dear departed brother, Thomas Dempsey, came from New York to Canada in the year 1797 and settled in the township of Ameliasburg, at that time almost a wilderness. Beside the beautiful Bay of Quinte he provided a home, through honest toil, for his wife and seven children. Peter, the eldest son, was married to Miss Sophia Nix, to whom were born four children, the subject of this notice being the eldest. Three of them still survive. Peter P. was married to Miss E. Stapleton, of Hillier, and settled on the east half of lot 81, and there lived a happy life, until death did them part. On August 26th, 1890, the Messenger called our dear sister away to the world of spirits. But she was ready to meet the Bridegroom, and to enter into rest. Sister Dempsey was a beautiful Christian. She knew the source from whom all true joy comes. Her trust in God was firm. He who said "I will not forsake thee" was with her to the end. Now she is with him; she liveth and rests in a holier clime.

Our dear brother followed his wife to heaven in about three weeks after her decease, on September 17th, 1890, in the seventy-fourth year of his age. With faith strong in God he entered into rest. When we think of his long service for Jesus, we do not wonder that he had such a triumphant death. "Mark the perfect man, and behold the upright, for the end of that man is peace." Our brother was converted at the age of sixteen. To him conversion meant Divine illumination, a passing from darkness to light, from the power of Satan to God, and from sin to holiness. I think it can be truthfully said he adorned the doctrine of God his Saviour in all things. The religion that he professed was manifested in all his business. He let his light shine in everyday life. The public had great confidence in him. All acknowledge that he was a good man. If any difficulty existed among neighbors, it was brother Dempsey that must make things right. For many years he occupied the position of Justice of the Peace. In this he was wise, kind, and firm. For more than fifty years he was class leader, and for several years superintendent of the Sabbath-school. He held those positions up to the time that he departed this life. His life was one of devotion to his family, his country, and his God. For some months he was confined to the house through severe affliction, but in him was manifest the graces of the real Christian. He never complained, but resigned his all into the hands of his precious Saviour. To him the future was bright. He calmly awaited the coming of the Messenger, and without a sigh he sweetly fell asleep in Jesus. Thus ended in triumph the life of one who was a kind father, a loving husband, a good citizen, a faithful member of the Quarterly Board and Methodist Church. Three sons and one daughter remain behind to mourn the loss of loving parents. Sermons were preached by the writer at the Albany church, after which we laid them away in the beautiful cemetery close by, in sure and certain hope of a glorious resurrection. May they meet a whole family in heaven. G. ROBINSON.

ANNIE E. BEAN.

The subject of this notice was born in Scarborough, Ont., in April, 1835, and died in Council Bluffs, Iowa, in December, 1891. She came with her parents, William and Mary Bean, at an early age to reside in Zorra, where she was converted to God and united with the late Wesleyan Church during the ministry of Rev. John S. Fisher, on the Harmony Circuit. She was united in marriage to Thomas P. Nugent, brother of Rev. F. E. Nugent, of the Guelph Conference, in April, 1862, who with three children, the youngest of whom is but a few weeks old, now mourn the loss of a devoted wife and a tender and affectionate mother, who never seemed to weary in her efforts to make home what heaven designed and earth required. Her death was a triumphant vindication of the life she lived. Her remains were laid in the family plot in Stratford cemetery—Rev. J. W. Holmes, President of the Guelph Conference, officiating—to await the resurrection of the just. F. E. N.

MRS. JANE DICKINSON.

Whose maiden name was Gill, was born in Yorkshire, England, in 1830. Six years after she came with her husband and family to Canada, and after a short time they settled on lot 11, 6th concession, township of King.

She was converted to God when young and I think was one of the oldest members of Wesleyan Church, King Circuit, and remained a member up to her death. Though prevented through old age from attending church for some time, I always found her cheerful, contented, happy, and ready to depart whenever God should call for her.

Before she died she said something about rest, and it was thought by those who heard her, she meant that she would rest with Jesus in heaven.

On Sabbath, Nov. 29th, 1891, our dear aged sister died. She leaves a family of two sons and one daughter, all of whom are members of the Methodist Church. On the first day of December, 1891, a sermon was preached at the old homestead to a very large congregation; text, 1 Thess. iv. 14. The remains were interred in the King City cemetery. THOS. FOX.

ASA WAUSWAUNE.

Of the Ojibway tribe of Georgian Bay, aged about ninety-five years, died at Wauswaune Island, March 22nd, 1891. The following are the outlines of a thrilling story he told me in the year of 1861: "I was alone hunting in Muskoka woods. One evening I knew myself to be a sinner. I resolved to pray to the Lord for the pardon of my sins. I did not sleep. When daylight appeared I obtained the knowledge of my sins forgiven. I felt a power. I was very happy. I was sure that the Lord blessed me." Asa became a leader and an exhorter at Christian Island. We were informed that he died in great peace in his son's house, whom he exhorted to be faithful to serve the Lord. ALLEN SALT.

The *Chautauquan* is informed that Bishop Vincent is gaining vigorous health in Europe. After a short tour in Great Britain he went to the continent, and has spent most of his time in Italy. The date of his return will be governed by the completeness of his recovery.

News of the Week.

In the North of Finland 12,000 persons are starving.

The King of Sweden is suffering from a severe attack of influenza.

It is stated that Prince Albert Victor may be the next Viceroy of India.

The Russian Czarina will accompany her son on his coming visit to Paris.

Russia will support France in her position with regard to the Chadonine affair.

A famished Russian peasant killed five men in order to get money to buy food.

Many people are dying of starvation in Mexico owing to the failure of the crops.

Chattanooga, Tenn., had a \$500,000 fire on Saturday. Three people were badly injured.

An appeal has been taken against the judgment disqualifying Mr. German of Walland.

Negotiations have been opened for a commercial treaty between France and Greece.

E. P. Flynn has been nominated for the Commons by the Liberals of Richmond, N.S.

Vessels arriving at Halifax report having experienced sixteen days of very rough weather.

General Booth, the head of the Salvation Army, has arrived in Madras, India, from Australia.

The Pope denies current reports of his ill-health, and states that he never felt better in his life.

Mr. D. W. Allison was again nominated for the Commons by the Liberals of Lennox on Saturday.

Herr Janzen, the eminent historian and member of the German Reichstag, died on Thursday last.

Two persons were killed and six injured in a street car collision at Pittsburg, Pa., on Thursday.

Mr. Gladstone and Mr. Morley have been unanimously elected members of the British Club at Biarritz.

Northwest commercial travellers have decided not to amalgamate with the Canadian Travellers' Association.

A committee of the German Commercial Diet has reported in favor of holding an international exhibition in Berlin.

A service in the memory of the late Rev. Dr. Stafford was held in Centenary church, Hamilton, last Sunday evening.

A serious blockade in east-bound freight is being experienced in the Lake Shore and Nickel Plate yards at Chicago.

The Czar is displeased at France's trouble with Bulgaria as tending to hurry Turkey into the arms of the dread-bund.

One hundred and fifty Nihilists have just been arrested in St. Petersburg and Warsaw charged with plotting against the Czar.

The election in Richelieu to fill the vacancy caused by Sir Hector Langevin's resignation will take place on January 11th.

E. M. Field, who is confined in goal at New York on four indictments, two for forgery and two for larceny, still persists in refusing to eat.

At Lakeside, Friday, William Stone and Clarke Bronson were shot by the accidental discharge of a rifle. Both are in a critical condition.

The cold and foggy weather spoiled the Christmas season in London, Eng. Tradesmen are reported to have lost \$10,000,000 by the loss of holiday trade.

The Toronto Children's Aid Society gave a Christmas treat to 600 poor children on Thursday night, and in addition distributed 1,000 packages of candy.

The Dominion trade returns for November show an increase in exports of over \$6,000,000 compared with the same month last year, due to the abundant harvest.

The Railway Committee of the Privy Council has decided that the Ontario Express Company should get rights similar to those enjoyed by the Canadian Company on the G. T. R. No order will be made, however, if the railway purchases the Canadian Express Company's business.



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2. It offers security not exceeded by that of any other company.
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4. It shows a surplus of \$440,264.11 on policy-holders' account over and above reserve and death losses; and has assets, including an uncollected Guarantee Fund of \$240,000, amounting to \$1,282,440.11, for the security of policy holders.
5. Every holder of a policy for \$5,000 is entitled to act as a director of the company, on election by a majority of votes of duly qualified members, and to vote at all meetings, and every policy-holder for \$1,000 or over is entitled to one vote for each \$1,000 of his policy, at all meetings, whether annual or general.
6. Its policies are printed in clear, large type, in plain, simple language, and are as liberal in their conditions as it is possible to have them, consistent with safety and equity to the policy-holders generally. Observe the following points, viz.:
(a) The policies are indisputable after three years from the date of issue, securing a reliable provision for one's dependents and not a lawsuit.
(b) Travel in any part of the world will not invalidate the policy.
(c) Surrender values are allowed after the policy has been in force three years, either by paid up policies or in cash; loans are made on ordinary policies after they have been in force three years.
(d) The age of the insured will be admitted at any time by the company on reasonable proof, but if not so admitted, any error in the age will not invalidate the policy.
7. Its premium income for last year exceeded that of any other Canadian company during the same year of its existence.

Medical.

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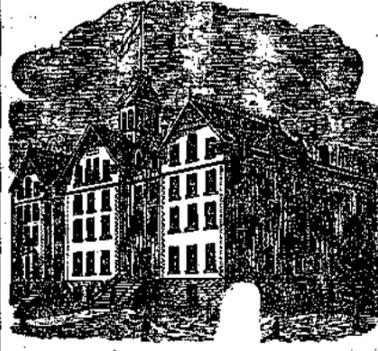


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Customer (in a restaurant) — "See here, waiter, I've found a button in my salad!" Waiter — "That's all right, it's a part of the dressing."

Ethel (studying grammar) — "Say, Reggie, if a man druggist is called a pharmacist, what would you call a woman druggist?" Reggie — "A pharmacist, of course."

Mrs. Instyle — "I see, dear, that you have changed your reception day from Friday to Thursday." Mrs. Fashion — "Yes, my new cook wanted Thursday for her day out, so I had to."

Crocker — "When I was abroad, I sawly one city where the pavements are kept less frequently than in New York." Brennan — "And what city was that?" Crocker — "Venice."

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Old Man (sternly) — "You want to marry my daughter, and yet you say you are not rich." Young Man (bravely) — "That's it exactly, sir." Old Man — "Well, you don't expect to support her wind, do you?" Young Man — "Mostly, sir. I'm captain of a sailing vessel."

Little Alice Two-year-old was sitting papa's study-table, and very busy about something. Her mother asked what she was doing. "I is writing Sherman," she said. "What's your name?" queried mamma. "In the Bible book: 'Hug one another,'" she replied promptly.

Laura — "What a clever girl Jennie! She had sixty-seven offers of marriage within a week after she left college." Clara — "Indeed! And she is not very good-looking." Laura — "No; but she was the subject of the essay that she read at her graduation was 'How to keep House on \$12 a Week.'"

Englishman — "Pardon me, sir; but where do you come from?" Paddy — "From County Cork." Englishman — "Then that accounts for your brogue?" Paddy — "May I ax where you come from?" Englishman — "From Worcester, sir" (proudly). Paddy — "Then that accounts for your sauce."

A short time ago an old negro came before Judge Gnerry, of Dawson, charged with some trivial offence. "Haven't you a lawyer, old man?" inquired the judge. "No, sah." "Can't you get one?" "No, sah." "Don't you want to appoint one to defend you?" "No, sah; I jes' tho't I'd leab the case to de chance ob de co't."

On a Niagara street-car the other night an aged Irishman, who held a pipe in his mouth. The conductor told him he could not smoke, but he paid no heed. Presently the conductor came into the car, and exclaimed, with a show of indignation, "Didn't I tell you you aldn't smoke on this car?" "Well, 'm not smoking." "You've got a pipe your mouth." "So Oi have me-feet me boots, but Oi'm not walkin'."

When the late Bishop Megee was appointed to Peterborough, there was a certain readjustment of preferments in the diocese, and with it came a few promotions. At this time the new bishop was visited by a curate whose antecedents had hitherto prevented his obtaining a benefice, and who thought that his new had now come to make a decided change. "Well, my lord," said the curate, "now that it's raining livings, what are you going to give me?" "An umbrella," said the bishop, coolly.

Medical.

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2. An equally fatal error would have been not to make provision for the propagation of the species. To do this requires far more intelligence in the animal than was needful for self-preservation. What man with his teeth and feet can build a bird's nest? Where is the man who can with his hands construct the delicate cells of the honey bee? or spin the attenuated spider's line?

How each cell is measured so that all its sides and angles are equal. What fore-knowledge in the squirrel to provide in summer for the wants of the winter, and yet how indispensable this knowledge!

There is no end of illustrations in this line familiar to all who think at all. But let it be remembered that no bird can build for another. Each bee must work in its own hive.

How could the animal kingdom be useful to man without, first, a good memory; second, a knowledge of persons; and third, some knowledge of property, but all limited. I think much of the remarkable ability of the horse and other animals to find their way home is due to memory.

But this does not meet every case. Some years ago, I visited a patient six miles from the city; there was a private pathway leading across a field cutting off a mile to the house, shown me by the messenger; it was winter, and the path could be very well seen. Five years after I visited the same patient in the summer; the way was lined on either side with high grass and weeds so that it was impossible to see the path. I was riding the same horse, and I looked hopefully for the path, but the moment I got opposite to it the horse darted from the middle of the road and struck the path exactly. I could not see it till I got some distance in the woods, and supposed he had made a mistake.

An equally important factor in the value of the animal to man is his recollection of persons; the dog knows every one in the family, children and servants, knows them day or night, knows their names and often their voices, otherwise he would be of no value as a guard. He would be worse than useless, he would be dangerous.

8. The animal, to be useful to man, must also have some knowledge of property. I had once a very clever dog. I have seen him kill three moccasin snakes in ten minutes; he would take them by the middle, shake them violently, drop them, pick them up again and shake them until they were dead; to do this successfully and safely requires great dexterity. He seemed to know as well as I did that the bite would be fatal, and hence he used the greatest precaution. I one day threw an old basket up a tree and it lodged there. I tried for some time with rocks and sticks to dislodge it, but without success; this dog was with me; he remained under the tree all night and till the afternoon of the next day, fasting and guarding my property.

The dog will take the market-basket home and guard it from robbery; but to show the distinction between instinct and reason, if you put rocks and sticks into it instead of beans and beefsteak, he will carry it to the cook all the same.

We all know that the shepherd dog knows his master's sheep, and knows if one is missing, and he will protect them with his own life. Is not this "knowledge of property?" - From an Address by W. W. Parker before the American Medical Association, 1891.

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