

The Christian Guardian

Volume LXIII. No. 46.

TORONTO, WEDNESDAY, NOVEMBER 16, 1892.

Whole No. 3289.

THE Christian Guardian

PUBLISHED UNDER THE AUTHORITY OF
THE METHODIST CHURCH
ISSUED EVERY WEDNESDAY
FROM THE OFFICE OF PUBLICATION,
29, 31, AND 33 RICHMOND STREET WEST, TORONTO,
AT \$2 PER YEAR, STRICTLY IN ADVANCE.

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Notes and Cleanings.

Thanksgiving services were generally observed throughout the Dominion last Thursday. In Toronto they were well attended, and in the evening there were sacred concerts in several of the Methodist churches. A devout feeling of thankfulness was generally manifested for the bounties with which Providence has favored our country during the past year.

Lady Tennyson has always been a notable housekeeper. Early in his married life her husband said, jestingly, that should literature fail, his wife would keep the family from poverty by her culinary skill, and he added, "I am sure the Tennyson tea biscuit would prove a success." Before her marriage Lady Tennyson was Miss Emily Sellwood. She was a niece of Sir John Franklin.

In the British House of Commons there are seven Jewish members, all of whom sat in the last House, and all of whom were re-elected this year. A London correspondent says that "they belong to one financial set and to one family," are all related to the Rothschilds. Baron Ary De Worms, Sir Julian Goldsmid, Mr. Stern, Mr. Cohen, are cousins; Mr. Montagu is a brother-in-law of Mr. Cohen, and Mr. Leon's wife is a cousin of others.

There is method in the madness of the Russian Baltic provinces in their persecution of protestantism. The latest step taken is the appointment of a commission who have made up lists of books which can be read by the youth of the provinces. It has been decided that all books in the school libraries not on these lists are to be removed at once. As the Commission consists of members of the Orthodox Church they naturally condemn all books that can be considered dangerous to the interests of that Church.

Lord Salisbury addressed a gathering of Unionist Nonconformists at the Hotel Metropole recently. In the course of his speech he appealed to the Government not to abandon Uganda. The proposed railway would, he said, be the means of destroying the slave trade. If England proved steadfast Germany would hold her position in Africa, and together they would kill the slave trade at its source. Lord Salisbury denounced the partisanship shown by Judge Matthews in conducting the proceedings of the Irish evicted tenants' commission.

The prospects of Mount Allison University are excellent. Speaking of the opening of the educational year, the *Westeyan* says: "The number of students promptly on hand is larger than in previous years. On the College register are eighty-six names. Of these, one hails from Acadia, where he graduated in 1891; here he will take a post-graduate course in theology. Of seniors there are fourteen; juniors, twelve; sophomores, twenty-seven; freshmen: fully matriculated, twenty-seven; partly matriculated, five. To the satisfaction of all, the teaching staff, with one exception, continues the same as last year."

The Irish Methodists presented an address to Lord Houghton, the new Lord-Lieutenant of Ireland, in which they inserted a protest against the changes involved in the Home Rule policy. For some delay, a reply was received, to the effect that though appreciating the sentiments of the Irish Methodists, the address could not be received, as a previous address from another quarter

had been declined because of the political statements it contained. It does not seem that anything would have been hurt by receiving this address. At the same time, the Irish Methodists knew well that Home Rule was the great question at the recent elections, and that Lord Houghton was in his present office because of the result of the elections, to carry out the Home Rule policy, which he had no power to alter.

Mr. Moody held a series of meetings in London from October 9th-16th, which were most successful. There were three meetings every day, the morning being for Christian workers, the afternoon for mixed audiences, while the evening services were strictly evangelistic. All were largely attended. Among the attendants were some of the royal family, who manifested great interest in the service. Those attending the meetings came not only from all parts of London but from the surrounding country, and the effect of it is being felt in the whole region.

A Class-leader's Convention is in session in the Metropolitan church as we go to press. We hope to have some record of the discussions in our next issue. As the classes are the centres of the Church life, and nurseries of piety, all that affects the class-meeting is of great interest to the whole Church. The adaptation of the leader to his work, and his methods of conducting a class-meeting, are essential elements of religious success. An exchange of thought between practical Christian workers on this subject cannot fail to be helpful and profitable.

There are now over 100,000 Jews in the Holy Land. The Jewish population there at present is larger than it has been at any other time since the end of the first century of the Christian era. Nearly four-fifths of them all have gone thither from other countries within the past few years, and they have been going thither this year more steadily than ever before. In former times only a small number of Jews were permitted to live in the country; but the restrictions upon their settlement in it and upon their ownership of land have been removed, and they are now at liberty to re-people it and take possession of it.

An Englishwoman makes a very sensible suggestion that a "Bureau of Female Guides" be established by the World's Fair authorities. This Englishwoman has had for some years a "Guide Bureau" in London. These guides are women from twenty to thirty-five years of age. They dress simply, almost in a uniform. She says, what we all know to be true, that much of the real beauty of the Fair will be unseen by women who are timid and not accustomed to travel, unless they are guided. It is to be hoped that among the numerous enterprises undertaken by American women this suggestion will be acted upon.—*Christian Union*.

The N. Y. "Sun's" London Correspondent says: "It is significant of the critical situation of French politics that the explosion of a single dynamite bomb has undermined the present Ministry. It will surprise many clever observers if M. Loubet's Cabinet survives the next few days. There is no mistaking the angry and exasperated temper of the people over the last cowardly outrage of the anarchists. The explosion of Tuesday is everywhere ascribed to Loubet's weak surrender to the enemies of law and order at Carmoux. The pardon of the rioters especially is regarded as an invitation to fresh outrages, which the enemies of society were not slow to accept."

Mr. Thomas Spurgeon, who has been occupying the pulpit of the Metropolitan Tabernacle, in London, during Dr. Pierson's stay in the United States, has returned to his parish in New Zealand. He has endeared himself very much to the people of the Tabernacle, and there was expressed on every hand the opinion that, had he been as well known a few months back as he is now, no one else would have been invited to take his father's place in the church. Many have expressed their belief that his absence will be only temporary, and that, on the expiration of the agreement with Dr. Pierson next June, Mr. T. Spurgeon will return to the Tabernacle as its pastor.

The Evangelical Church of Italy (Chiesa Evangelica d'Italia) as the Free Church (*Chiesa Libera*) is now called, in the minutes of its last two biennial conventions held in Florence, reports encouraging progress all along the line. The warm letters addressed to the body by prominent Protestants throughout Christendom shows how this native Protestant Church of Italy has won universal respect. The relations to the Waldensian Church are cordial, though the hoped for union has not been effected. The most serious difficulty the church has to contend with is the education of its candidates for the ministry, for which the proper facilities are yet wanting. The last convention was composed of thirty-eight delegates, representing twenty-five churches, and thirty-four groups (*gruppi*) circuits and stations.

Professor John S. Blackie finds the main cause of the decay of preaching in the English Episcopal Church to be the undue prominence given to books and bookish cram in the general system of education, especially in the higher schools and universities. All preachers, he says, ought to know that reading a paper before an audience is one thing, and preaching to an audience another and very different thing, the preacher being a man of practical appeal who must look his audience in the face and speak out freely and boldly. Man was naturally a speaking, not a reading animal.—*Canada Presbyterian*.

The dynamite explosion in Paris, whereby four policemen and a porter lost their lives, shows that the French anarchists are as fiendishly bloodthirsty as ever. It was evidently their purpose to destroy the office of the Carmaux Mining Company, which, had not the police carried off the infernal machine found before it for examination, would undoubtedly have been destroyed. It is not likely that the authors of the outrage will be found, but the French Government has received a fresh warning of what to expect from these enemies of society until they have been rooted out or completely terrorized.

How great the tension is in Germany between Protestants and Roman Catholics can be seen from the fact that Bishop Korum, under whose auspices the Holy Coat crusade at Treves, was carried out some months ago, brought suit against a Protestant student of theology, Wilhelm Reichard, who had published a brochure criticising the whole affair. The best legal talent was engaged on both sides, and the young man was condemned to imprisonment for six weeks and his publisher to three. The case has been appealed, and will undoubtedly reach the Supreme Court of the Empire of Leipzig.

The Council of the Evangelical Alliance has issued its annual invitation for a week of united and universal prayer to begin on January 1st, 1893, and to close on January 8th. Great encouragement for the observance of the week of prayer is found in the fact of the remarkable achievements of grace during the century which has elapsed since William Carey, the famous Baptist missionary to India, urged the Church to attempt great things for God, and expect great things from God. The programme suggested for the 1893 services is: January 1st, sermons on "The Exalted Saviour's Gifts for Men;" January 2nd, "Humiliation and Thanksgiving;" January 3rd, "The Church Universal;" January 4th, "Nations and Their Rulers;" January 5th, "Foreign Missions;" January 6th, "Home Missions and the Jews;" January 7th, "Families and Schools;" Sunday, January 8th, sermons on "The Promised Outpouring," and "The Plain Command."

The London "Times," discussing the gold production of the world, finds the yield to be yearly increasing, and that of 1891 the largest ever recorded. In round numbers the production for the last five years was: 1887, 5,097,600 ounces; 1888, 5,251,000 ounces; 1889, 5,641,000 ounces; 1890, 5,588,000 ounces, and 1891, 6,033,000 ounces. The chief feature of recent years has been the development of the Witwatersrand gold fields. In 1889 it was only 84,897 ounces; it was, in 1891, 729,218 ounces. The total for the whole Transvaal in 1892, is expected to reach 1,250,000 ounces, or twenty-one per cent. of the world's supply. At

present the nations stand: United States, 1,586,500 ounces; Australia, 1,469,200 ounces; Russia, 1,019,000 ounces; but it is expected in 1893 the Transvaal will reach the second place. It is a curious reflection, according to the *Spectator*, that the little state formed by men, whose only desire was to get away from civilization and lead a patriarchal life, untouched by outside influences, should end in being fed by the greatest gold mine the world has ever seen.

The recent religious statistics of Germany have shown some interesting data. Prussia has a Protestant population of 19,224,956 and a Roman Catholic population of 10,252,807. Protestants not connected with the State Church number 100,770, and the total population is 29,955,291. Prussia has 9,845 Protestant parishes, so that the average number of souls in charge of an evangelical pastor is 2,058. In Berlin, however, the average is 10,404. The total population of all Germany is 49,436,394. Of these 30,964,274 are Protestants adhering to the State churches, 141,701 independent Protestants, 17,646,890 Roman Catholics. In Germany there are 24,996 Protestant houses of worship, with 19,400 pastorates. Thus, each Protestant pastor averages 1,887 souls in his charge. The Jewish population of Germany is 567,441. Of these 872,058 are in Prussia, and 79,236 in the city of Berlin.

THE CONVERSION OF BINJA AS TOLD BY HIMSELF.

I belong to the poorest of the poor in India, and became a Christian last year. Though belonging to the outcasts and the poor of India, I was wealthy above many, and took pleasure in entertaining and feeding our priests, and learning from them all they could teach me about the gods, and in what manner I must worship them to find acceptance. One of the religious teachers, whom I was entertaining advised me to go on a pilgrimage to the shrine of Ram and worship there, so I went; but the only result was the foolish expenditure of my money.

After this I continued in my search for light by seeking counsel of all the religious teachers I could find willing to teach me, but I still remained in great darkness. One day I went to the town of Rupnagar and there heard that a preacher, named J. Franklin, was teaching our people about the only true teacher and Saviour, Jesus Christ. I then made full inquiries about this preacher and what he was teaching, and then invited him to come to my village, and to my house, that I might the more fully learn the way of life and how to become a disciple of the true Saviour. Two weeks after my invitation he came to my house, and for two days and two nights he continued to preach Jesus unto me, and then returned to Rupnagar. After some time he returned, and again showed unto us the way of life through Jesus Christ until I was fully convinced that Christ is the only true Saviour.

Then I said, "Make me also a disciple of this true Saviour, for we believe on him, and are determined to follow him." So our preacher sent word to the missionary, Rev. J. Lyon, at the station Ajmere, to come to our village. So he came, and held a large meeting and preached Jesus unto us, telling us to turn from our dumb idols to serve the living and true God, and to believe on his Son Jesus Christ; and all who did so were invited to come out and confess their faith in Christ by publicly receiving baptism in his name. On that night, May, 1891, I, with seventeen others, came out and received baptism, and became a disciple of the true Saviour.

In November, 1891, I went to our district Conference and camp-meeting at Hathras, and was much blessed in hearing the sermons of Bishop Thoburn and others; and after my return from Hathras I began with new life to tell my caste people of Jesus the only Saviour; and since that time forty more have become Christ's disciples, and by God's help I hope to see many hundreds more turn from their idols to Jesus. There are at least 1,000 of my caste people inquirers, and my prayer to God is that he may make me his true witness all the days of my life, and enable me to bring many of my people to the feet of my Saviour, who has saved me, and who is all in all to me. Now I know that my God is the living and true God, and that Jesus Christ is the true Saviour.—*Indian Witness*.

THE POET'S MISSION.

Sing, as the birds shall teach thee,
A song of love and trust;
Sing till the world shall listen,
Till thine own eyes shall glisten
As joy or grief shall reach thee,
As a true singer must;
May the brave music swelling,
From thy good heart upwelling,
Its message still betelling
Long after thou art dust.

Sing, for the world is weary
With burden of its care;
And men are heavy-hearted,
Perplexed, misjudged and thwarted,
And sin has made life dreary,
Temptation everywhere;
Sing, as the true singer may,
Driving these clouds away
With promises of day
Whose coming shall be fair.

Sing, as thy heart shall bid thee,
Nor let the music die,
Its tenderest words unspoken;
Give generously love's token;
Heed none that would forbid thee,
As days and years go by.
Think not of what it cost thee,
Gold, friendship, pleasures lost thee,
Of praises seldom toward thee,
Of blame few would deny.

Sing, and thy heart's best feeling
Shall not in vain be spent;
Some soul, sin-sick, life-weary,
Shall at thy song grow cheery,
As thou in it revealing
New hope for discontent;
And put away the badness
Of sin and strife and sadness,
Of mispent days with gladness,
In holy purpose meant.

Sing, and thy song shall sweeter
Grow with the coming years,
And some day men shall heed thee,
Finding how much they need thee,
To make their lives complete,
Whose faith shall still their tears.
Sing, with thy soul's pure fire,
Thy passionate desire
That Godward doth aspire,
And heavenly music hears.

CHARLES EDWARD FRATT.

COMPLETION OF PARKMAN'S HISTORY.

The *Century* celebrates the completion of Mr. Francis Parkman's work on the French in North America by printing his portrait as a frontispiece of the November *Century*, and two short articles on his work by Lowell (an unfinished sketch) and by Dr. Edward Eggleston. Dr. Eggleston says in part: "The work of Milton is a more lasting and vastly nobler monument of his age and race than the contemporaneous cathedral, but the men who first admired St. Paul's did not dream that a man of Sir Christopher's time had builded better than he. We are materialists, as were our fathers before us, and we leave intellectual workers of the higher kind to toil in solitude, little cheered by appreciation; and when we give them appreciation we make them share it with the mere masqueraders in science. Only the other day, in a quiet library in Chestnut Street, Boston, a great scholar, who is at the same time a charming writer, put the last touches to a work that has cost almost a lifetime of absorbing and devoted toil. Had the result been something material—a colossal bridge, for example, like that which stretches above the mast-tops between New York and Brooklyn—the whole nation would have watched the last strokes.

"But it is possible that the historian of the last quarter of the nineteenth century in America will find few events more notable than the completion of the work of Mr. Francis Parkman—that series of historical narratives, now at last grown to one whole, in which the romantic story of the rise, the marvellous expansion, and the ill-fated ending of the French power in North America, is for the first time adequately told. Since its charms have been set before us in Mr. Parkman's pages, it is easy to understand that it is one of the finest themes that ever engaged the pen of the historian. But before a creative spirit had brooded upon it, while it yet lay formless and void, none but a man of original genius could have discovered a theme fit for a master in the history of a remote and provincial failure. And yet in no episode of human history is the nature of man seen in more varied action than in this story of the struggles of France and England in the New World. Here is the reaction of an old and civilized world on a new and barbarous continent, here are the far-reaching travels and breathless adventures of devoted missionaries, ambitious explorers and soldiers, money-getting traders, and *couvreurs des bois*. What a net-work of motives—religious, patriotic, and personal—is displayed in this emulation of races, religions, of savage tribes, of European nationalities, of military and commercial ad-

venturers, of intriguing statesmen and provincial magnates. The reader lives in the very effervescence that produced our modern America. In these contests were decided the mastery of the white man and the extinction of the red; the dominance of the Anglo-Saxon on the continent, and the prevalence of the English tongue, and these conflicts played an important part in the evolution of institutions that are neither English nor French."

A WONDERFUL CAVE.

A cave was discovered a short time ago on White River, some thirty miles above Meeker, which seems to be as important a discovery of that kind as any ever made in Colorado. It was found by a prospector and hunter named Hooper, who reported it to the citizens of Meeker. But no one seemed particularly interested in the new find, as that portion of the country surrounding the headwaters of White River is full of curious things, and the settlers in that locality have become accustomed to them, and their curiosity is not easily aroused. Two gentlemen recently made an exploration of the cave, and found it located in a limestone formation and extending into the mountain for half a mile or more.

The opening has the appearance of a railroad tunnel, twelve or fourteen feet wide. The cave continues at this width for considerable distance, when it grows narrower, and in one or two instances the explorers were obliged to stoop in following the passage. The opening is about sixteen feet above the river, and has the form of an incline.

When the party had reached a distance of a quarter of a mile, the floor sloped quite rapidly for two hundred or three hundred yards, when they came to an abrupt drop. Rocks were thrown down and the presence of water ascertained. When one of the party was lowered, the distance that had seemed so great was only twelve feet, and not more than three inches of water was found on the floor of the cave.

The air was good, and they found that the passageway continued, and was followed some three hundred yards further, when another drop of seven or eight feet was encountered. Here was a dry sandy bottom in this cave, and the passageway was found to continue still further, and was pursued thirty or forty yards further, when they came to what was apparently the end of the tunnel. A stream of water two feet or more in diameter was rushing out of the wall at one side, cutting across the foot of the breast of the passageway, and to all appearances was lost in the wall on the other side. The stream was swift and came out with great force, and stranger yet, the water was quite hot, and when tasted was very much like the water found in the springs at Glenwood.

Where the water comes from and where it goes is a mystery that the explorers could not solve. Aside from the lime formation, the formation surrounding it is lava, and the supposition has been advanced that there is a crater in the vicinity filled up by crumbled walls of rock which constantly discharges hot water, and during the course of ages has eaten its way down through a seam or crevice in the limestone to the river below. A few miles above Glenwood there are springs of a similar nature, which are situated almost in the bed of the Grand River. It is quite probable that further investigation will be made. — *Great Divide*.

THE BIBLE AS HISTORY.

Prof. Charles W. Shields, of Princeton, in an essay, "Does the Bible Contain Scientific Errors?" writes as follows concerning the historic characteristics of Scripture:

"The prophets and evangelists were not versed in the art of historiography, and did not write history philosophically, nor even always chronologically. Their narratives have many little seeming discrepancies as to dates, places, names, and figures. The line of the patriarchs is yet to be traced, amid conflicting chronologies, with historical accuracy. Persons and events do not always appear to synchronize; as when it is stated in the 'Book of the Kings' that Ahaziah was forty years old on coming to the throne, and in the 'Chronicles' that he was twenty-two years old. The evangelists Matthew, Mark, and Luke tell the story of the crucifixion of Christ with differing motives and details, which have not yet been fully harmonized. Such things are simply unavoidable in all

historical composition. At the present date of antiquarian research, neither the dynasties of the Pharaohs, nor of the Cæsars, nor even of the Popes, have been clearly ascertained. No one can read Bossuet's 'Universal History,' or even Bancroft's 'History of the United States,' without losing himself in chronological puzzles. The English historians Clarendon, Neal, and Burnet narrate the execution of Charles I. with substantial agreement, but from the most varied dogmatic points of view. There are obvious misprints in some editions of Hallam's 'Constitutional History,' which could not have been in his manuscript. There may be trifling mistakes in some English translations of Neander's 'Church History' which are not in the German, as well as grave misconceptions in some of his critics, which are neither in the English nor in the German. In like manner, as to any supposed inaccuracies in the 'Chronicles' and the 'Gospels,' the fair presumption is that they are not errors of the inspired text, but mere errors of transcription, or errors of translation, or errors of interpretation, or, simply, still unexplained difficulties. It is the business of historical criticism to harmonize standard historians, not to impeach them; and thus far such criticism, as applied to the sacred historians, instead of impugning the scientific accuracy of Holy Scripture, has only confirmed it by unexpected coincidences and ever-growing certitude."

TEMPERANCE WORK.

Dr. Cuyler, in the *Christian at Work*, makes this summary: "After forty years of hard work in the good cause I have reached the following conclusions: 1. Stringent law for the suppression of all dram shops, when backed by the majority of the people in any locality, is the most effectual method of dealing with the drink curse. 2. I agree with D. L. Moody's late declaration at Edinburgh, that 'a dead law is worse than no law!' 3. There is too much reliance on legislation to remove the terrible curse, and there is too little moral and educational effort to break up the drinking usages. We need more of the old-fashioned total abstinence organizations, and more suasion work in pulpits, Sunday-schools, and press and platform. There is not enough moral steam to drive our machinery. 4. We must fight the battle in social life as well as the accursed saloons. 5. Our 'third party' brethren must stop denouncing all temperance men and women who prefer to fight the drink curse outside of their regiments. 6. Millions of dollars are being made by medicines and nostrums for 'ouring drunkenness,' but very little money is spent in teaching people not to drink at all. Total abstinence as a prevention is worth all the nostrums yet invented. 7. God's voice to his Church now is to grapple with the monster with the weapons of pledge and prayer, argument and votes."

OUR IDEALS.

In making our devious way along the path of probation, our ideals, those inner lights of the soul, are at once our guides and inspiration. They indicate what is possible to us, and the best way to realize that possibility. If you would know your friend, you must not only ascertain his mental and moral characteristics, you must consider his ideals, the desires and purposes which blaze out as headlights. "Our wishes," says Goethe, "are presentiments of the capabilities which lie within us and harbingers of that which we shall be in a condition to perform." Our ideals are inner prophecies of future achievement; they are assurances of ability to gain conquests in other fields; they are encouragements above all prices to ourselves, however unrecognized by the world around us.

A man is to be measured not alone by what he does, but also by what he plans and hopes. Some men have nothing ahead, they live in the present and the past; others have magnificent ideas, projected upon the horizon as incentives to advance movements. The former complete their work; if they were to live a thousand years, our feeling is that they could do nothing more—their programme is exhausted; but the latter often die with their tasks half performed. The things they had done measure but in part the possibilities within them. Life itself was perhaps too brief for the working out of their great purposes and plans. In every age the great men, standing at the head of the column, and interpreting and giving direction

to the tendencies of their time, are the men with high ideals.

The ideal is a source of perpetual and high inspiration. It is a helper in sympathy with us, even at hand, and appreciative of our efforts where others fail to discern substantial merit. No man need despair in the presence of a high ideal. The working up to it may not be possible; life may be too short, or the opportunity may never present itself; but still it may. The ideal is an assurance of fulfilment.—*Zion's Herald*.

POWER OF THE GOSPEL.

Rev. G. S. Rowe, Governor of Headingly Wesleyan College, London, in his inaugural address on "The Future of the Christian Pulpit," delivered recently, said:

"History gave unfaltering witness that whosoever and wheresoever the preaching of the Gospel has told most powerfully upon the world, producing in all variety of circumstances the same results of good, it had always been when the full measure of the Gospel had been delivered with unhesitating and unqualified distinctness. The object of the Gospel was very definite, and it was easy to see when that object was attained. Few passages were more familiar than that of Paul. The Gospel is 'the power of God unto salvation to every one that believeth.' The universal and essential ruin of man's sin, met by the atonement of the sacrificial blood of the Son of God, made man, accomplishing the perfect deliverance and infinite good which are covered by the term salvation—salvation yielding all its fulness of divine blessing to faith. God, who alone could fathom and comprehend the vast need, had himself supplied it. His great gift remained, and must forever remain, absolutely and infallibly complete in its sufficiency and perfect in its adaptation throughout all times and all changes. They believed this. 'Then,' said the speaker, 'you are satisfied that the progress of the ages will no more call for another Gospel than that altered conditions of earthly life will find the world sickening for another sun than that which age by age brings light and life. Like the seer of old, they, too, at times, appalled at the apparent hopelessness of the task committed to them, might be tempted to make depending answer to the divine call: 'Cry, 'What shall I cry?' 'All flesh is grass. But, like the prophet, they, too, should look to him who gave them their commission, and say: 'The grass withereth, the flower fadeth, but the word of our God shall stand forever.'"

DR. CAIRNS ON THE PERMANENCE OF CHRISTIANITY.

Two interesting illustrations of the permanence of Christianity are given by Dr. Cairns:

It was the saying of Voltaire that Christianity would not survive the nineteenth century. But what has the nineteenth century not done for Christianity? It has sent the Gospel anew into all the world. It has gathered in the islands of the South, and shaken the mighty pagan faiths of India, China, and Japan. It has stirred up its missionaries from the West to preach the old faith in Egypt and Palestine, and where the disciples first received the Christian name! It has devoted its noblest children to face death for Christ in depths of Africa which Voltaire never heard of, and it has even employed the press in Ferney that printed his own works—and it may be this very prophecy against the Gospel—to publish in new tongues the true oracles of God!

"I have now," says Thomas Paine, at the end of the first part of his 'Age of Reason,' written about a hundred years ago, "gone through the Bible as a man would go through a wood, with an axe on his shoulder, and fell trees. Here they lie, and the priests may, if they can, replant them. They may perhaps stick them in the ground, but they will never make them grow." Some time ago, I wanted a copy of the work from which this extract is taken. I had difficulty in finding one in the capital of Scotland, and it might have been the same in Philadelphia; while it is not too much to say that for every Bible that was in Scotland a century ago there are now twenty.

How great is God, who can understand even the most embittered and soured disposition, to which no human being can find the key, and although it is no longer in relations of love to any one, can yet bring it into relations of love and confidence to himself.—*Rothe*.

The Mission Field.

JAPAN.

HOMEWARD BOUND.

Yesterday (October 14th) Miss Morgan had a very touching farewell when she parted with her pupils at the Shizuoka Station...

Miss Shoults returns by the same ship, having withdrawn from the work here.

BUDDHIST TEACHINGS.

Such interesting discourses are to be found among old Buddhist literature, that I have often thought whether the Christian people of my native land would not be willing to read for themselves a few samples of these moral addresses...

THE SANCTIMONIOUS OLD WOMAN.

In the home of a certain farmer there was a pious old woman, who would offer the daily rice to Nyorai Sama every morning, calling it O Rice Sama, and cooking it by itself.

"With the passing world, As a passing world, Do not trifle. The passing world is all the world you have."

The fact that both the sowing of seed for future Paradise and the sowing of seed for future perdition are laid up in this passing world, and therefore it is just the important world—this fact she interpreted according to her own selfish motives...

Accordingly she was full of inconsistencies. For example, she would never pay her regular annual taxes to the government without being dunned five or seven times, and then begging off four or five tenths of the amount.

It is just such actions as these that have been called pot-stick worship. And Buddha and the founders of the sect must sigh over them and say "Ah me! Never did I advise you to do evil while aiming at Paradise, or to excuse yourselves, by the great desire of Nyorai Sama, in committing disloyalty and disobedience to parents, and yet you do me the cruelty."

Then the old lady of that house when she washed that sacred rice never once thought of washing it with her hands, but put it into a vessel and washed it with a "pot-stick" (A sort of wooden pestle used for mashing and mixing as well as stirring).

Just so; everyone knows that when we turn toward the divine Buddha we should put our two hands together and arrange our five fingers in

order. But if we reflect carefully upon motives and conduct, there is a great deal of this pot-stick worship. Is it not an unsightly and sacrilegious thing?

It was just such things as these that the ancient Buddha and the founders of the sect took pity upon when they devised various plans, whether by coaxing or coaxing, to get people to walk in the true way.

Shizuoka, Oct 15th, 1892.

Correspondence.

MEMORY AFTER DEATH.

DEAR SIR,—Your correspondent from Manitoba is exercised about the possession of memory between the period of death and the resurrection. Memory, here, presents some interesting phenomena.

I append my "confession of faith," which very likely you will pronounce heretodox: When Christ's questioners projected their mundane ideas into a future state, they were met with the reproof, "Ye do greatly err, not knowing the Scriptures and the power of God."

Death, it seems to me, is a natural event, and necessary for man's spiritual development. It liberates him from a material body which served the purpose of "rounding him to a separate mind."

Now, as to the time or period when we are to be endowed with this new and spiritual body. Paul evidently expected it at his death; at the time of the dissolution of his tabernacle; at the striking of his tent; at the termination of his pilgrimage.

The material brain, so complex and so exquisitely fashioned, lies mouldering in the dust; but one of a finer, becoming of a spiritual, texture is provided for the new-comer, and no lesion can ever mar its operations; nor is it in the power of death to deprive us of our earthly, intellectual, and moral acquisitions.

The Roman Catholics hold so firmly to the necessity of water baptism that they allow, in the unavoidable absence of the priest, in case of danger of death before baptism, any person to perform the ceremony. The alleged scriptural authority for such belief and practice is chiefly in our Lord's words to Nicodemus in John iii. 5, where he says, "Verily, verily, I say unto thee, except a man (a human being) be born of water and of the Spirit he cannot enter the kingdom of God."

or a disembodied spirit, like a cold abstraction, beggared of even its earthly powers, waiting for that "far off event," is but a pitiable travesty of the truth, and a libel on the religion of Jesus Christ.

Some who are eminent in the Christian Church tell us that a purely spiritual development for our race is but an idle dream, grand and noble, if you will; "but however living the energy with which it starts, always has ended at last, and will always end in evanescence."

We share in the benefits of, but shall never pass through these last experiences of Christ on earth. His was a peculiar work, and he was peculiarly endowed for its accomplishment.

The old-time theme of Gospel preachers was, "Jesus, and the resurrection;" in modern days they say but little on the latter subject. Perhaps wisely so. Better be silent than absurd.

The Christian knows right well that God can do anything he wills. His ways of working are wonderful, and beyond the keenest human ken. He could, with the greatest ease, trace each particle of dust that ever formed any part of a human body, and out of all construct a new one, ten times your present stature, but he is not going to do anything so ridiculous.

BAPTISM AND THE CHURCH.

DEAR SIR,—It is the belief of evangelical Protestantism that water baptism is not necessary to salvation. The High Church party in the Anglican communion teach that it is; and according to the Book of Common Prayer and Catechism they have good authority for doing so.

The Roman Catholics hold so firmly to the necessity of water baptism that they allow, in the unavoidable absence of the priest, in case of danger of death before baptism, any person to perform the ceremony. The alleged scriptural authority for such belief and practice is chiefly in our Lord's words to Nicodemus in John iii. 5, where he says, "Verily, verily, I say unto thee, except a man (a human being) be born of water and of the Spirit he cannot enter the kingdom of God."

Possibly some ministers of the Methodist Church would not make objections to the use of the passage in the Order of Baptism (to infants) in the Discipline as they do, but because it seems to favor the dogma of baptismal regeneration.

taught by Christ in Mark x. 13-16, and elsewhere.

The difficulty in understanding this verse in John iii. 5, and its use in the formula of baptism, may be easily removed by allowing the phrase, "kingdom of God," a twofold application; an outward and visible and inward and spiritual kingdom.

That the above interpretation is correct may be accepted by a reference to Christ's words to the Jews in Matt. viii. 11, 12. They are called "the children of the kingdom," though "cast out into outer darkness."

This theory is in perfect harmony with the Order of Baptism, and elsewhere in the Methodist Discipline, where children at their baptism are "received into the congregation of Christ's flock," "and in visible covenant relation to God, and under special care and supervision of the Church," to be formed into classes over which suitable leaders are to be appointed.

A PLEA FOR THE BACKWOODS.

DEAR SIR,—We talk of the wasting harvests of Manitoba on account of lack of harvesters. This seems to greatly concern the harvest owners, and also furnishes news for the who's world.

Now, what is to be done with our young men? Are they to be allowed, without any attempt at rescue on our part, not only to waste the ennobling influence of man's nature, but to be a curse to themselves and the country for they are in the country? And if these hundreds of God-created souls were only also God-endowed, can we imagine the boon to the country's welfare?

When we came to the Portage in the spring, for miles around there had been no sound of a minister's voice for seven months previous, nor was there any kind of religious meeting; children had grown and were still growing up without even as much idea of God as that possessed by Mrs. Stowe's Topsy.

But we are one appointment only. On the other appointments, since the departure of the student, the work has come to a standstill; or, can it stand still? If it is not being drawn upward by a stronger force, must it not be on a down grade?

One other section made on attempt to continue their Sunday-school, but from insufficient workers the effort has proved unsuccessful.

Broad-winning has called the majority of the young men away (whom we have been seeing) into the lumber camps. There they remain for the long lonely winter.

Perhaps some of our friends think the student might have accomplished more, and have left the people with a desire to help themselves. So would he have wished; but although a devoutly consecrated young man, what advantages had he? A young man, with the responsibility of five appointments, covering a stretch of twenty miles or more, and travelling on foot, very much at night,

Our Young People.

"BOYS WILL BE BOYS."

"Boys will be boys." We resent the old saying, Current with men; Let it be heard, in excuse for our straying, Never again!

Ours is a hope that is higher and clearer; Ours is a purpose far brighter and dearer; Ours is a name that should silence the jeerer; We will be men!

"Boys will be boys," is an unworthy slander; Boys will be men! The spirit of Phillip in young Alexander Kindled again!

As the years of our youth fly swiftly away, As brightens about us the light of life's day, As the glory of manhood dawns on us, we say: We will be men!

"Boys will be boys!" Yes, if boys may be pure, Models for men; If their thoughts may be modest, their truthfulness sure, Say it again!

If boys will be boys such as boys ought to be— Boys full of sweet-minded, light-hearted glee— Let boys be boys, brave, loving and free, Till they are men! —*Christian Union.*

A GOOD-FOR-NOTHING BOY.

"What's the matter, Pinkney?" called Mrs. Chumley to her son as the boy passed the open door of her chamber, just as the daylight began to manifest itself one summer morning.

"Nothing the matter, mother," replied Pinky, as he was usually called.

"Are you sick, my son?" persisted the anxious parent.

"Never was better in all my life, mother," answered Pinky.

"Then you are up to some mischief!" exclaimed Mrs. Chumley.

"Isn't it time to get up?"

"Time to get up! It isn't four o'clock yet. Go right back to bed, or I'll tell your father as soon as he gets home. What are you up to, Pinky?" demanded the mother when assured that the boy was not ill.

"Up to bed, if it isn't four o'clock," replied Pinky, as he went up to his attic chamber, leaving his mother to wonder why he was up at that unseemly hour.

Pinky Chumley had the reputation of being a good-for-nothing boy; and it was certainly true that he was often in mischief. His father worked for Deacon Mendum who, besides being one of the selectmen of Pinepoint, kept the village store, carried on a large farm, ran a saw-mill, a grist-mill, and a cider-mill. He was the great man of the town.

Pinky's father was a good sort of a man, but the deacon had a mortgage on his cottage overlooking the mill-pond, and he was wholly under the influence of the magnate of Pinepoint. Perhaps it would have been better for the boy if his father had been more independent. His employer was a pillar of the church, and interpreted the Scriptures very literally, especially that often-quoted proverb of Solomon in regard to the use of the rod.

The deacon emphatically insisted that Pinky was a good-for-nothing, and that his father was spoiling him because he spared the rod. Unhappily for the boy, he did not spare it; neither did the schoolmaster, and poor Pinky was the victim of frequent flagellations.

Nobody could say that he was any better for the wales on his hands or the stripes on his back. He got used to the whipping, and became quite a stoic in the face of punishment.

He was not a bad boy at heart, though he was often in mischief. When the deacon's cow was found one morning on the roof of the cider-mill, it was a matter of course that Pinky was the engineer of the fun, as he called it. But his father offered to let him off without a whipping if he would tell how he got the poor cow on the roof, for which the great man severely reproved the indulgent parent. He and his companions had rigged a sort of gang-plank to the low roof, and coaxed the cow to follow him with ears of corn.

Not a few such enterprises as this had been carried out and, guilty or innocent, Pinky had to father them all. But there was one affair which was still a mystery when the youth left his bed before four in the morning.

The deacon had a shot-bag containing twenty silver dollars in his drawer. They disappeared one day about a month before. Pinky had never before been accused of stealing; but he was promptly charged with the theft. He denied it with all his might and main.

Deacon Mendum insisted that he should be whipped till he confessed his guilt. He was whipped till his mother interfered, and a family

quarrel impended; but Pinky did not confess, and declared that he would not if he was beaten to death.

The circumstances rendered it plain that either Pinky or Fred Bender, who boarded in the deacon's family, was the thief. Fred was not given to mischief and roguery, but he had the reputation among the boys of being a "mean-fellow." He was rather sedate, with little fun in him, and he was a favorite with the magnate of the town. When suspicion pointed at him, he protested vehemently that he was innocent.

Pinky went back to his room at the command of his mother; but he did not go to bed again. He placed himself at the attic window, from which he could see the pond. Things looked strange to him.

He had been waked by the sound of rushing water in the outlet. He looked out of his window, but could see nothing till daylight. Then he discovered that the pond no longer contained any water.

The next thing he discovered was that Fred Bender was making his way over the bottom to the middle of the pond. He was examining the sandy earth very attentively. After a search of some time he picked up something, put it in the side pocket of his sack coat, and hastened toward the house where he boarded.

Pinky believed he understood the matter perfectly, and, taking off his shoes, he crept down the stairs, and went out at the back door. His mother did not hear him this time.

He reached the road just as Fred Bender came up from the bottom of the pond, near the outlet gate by which the water could be drawn off. He saw that it was hoisted, as he knew before that it must have been.

"See here, Fred Bender, what are you doing out here at this time in the morning?" demanded Pinky as stiffly as though he had a perfect right to ask the question.

"None of your business," replied Fred; but anyone could have seen that there was not much heart in his words.

"I know what you were doing on the bottom of the pond without asking," added Pinky, very decidedly. "It was you who stole that shot-bag with \$20 in it, Fred Bender!"

"Who says so?" asked Fred very tamely.

"I say so; and I am going to prove it before you are twenty seconds older! I have been whipped for taking it."

"Served you right, for everybody knew you were the thief."

"If I was, how happen the shot-bag and the money to be in your coat pocket at this moment?"

"Who says it is there!" demanded Fred, trying to gather himself up in his own defence.

"I say so! When you were suspected you took the shot-bag, went out in my father's punt, and dropped it into the water. Last night you hoisted the outlet gate of the pond, and got the money again. That's the whole of it. Now, let me see what you have in your coat pocket."

"I guess not," replied Fred, moving toward the house. "I don't want any such fooling as this."

Pinky seized him by the collar of his coat, and something like a fight ensued. It was a sharp struggle, and in a moment more both of them were squirming like eels on the ground. Just at that moment a gentleman reached the spot; but Pinky had already won the victory, and rose from the dirt with the shot-bag in his hand.

"I am glad to see you Mr. Thorough," said Pinky, gasping for breath to speak after the encounter. "I wish you would take this bag, sir."

The victor held out the bag to him and he took it.

The gentleman was the new schoolmaster, who had been in the place only six weeks. He knew all about the theft of \$20, for the deacon had insisted that he should whip the alleged culprit. He declined to do it, and, at present, he was in very great danger of losing his position. But he had talked with Pinky, and was satisfied of his innocence.

In fact, Pinky had "turned over a new leaf," under the influence of the new teacher. He had reached the heart and soul of the boy. He did not whip him or any other boy, and Pinky had not been in any scrape since he came. Pinky told his story of what he had seen from his window, and Fred was convicted on the spot. The schoolmaster went out for his morning walk, and his presence was very opportune.

"What under the canopy does all this mean?" stormed Deacon Mendum, rushing to the spot, though he had only discovered that his mill-pond was empty. "Who hoisted that gate and let all the water run off?"

"It appears to have been done by Fred Bender," replied Mr. Thorough, very quietly.

"Not a bit of it!" protested the magnate, looking savagely at Pinky. "Fred wouldn't do such a thing. Water is low, and it will take three days for the pond to fill up so that I can run the grist-mill and the saw-mill. It was just the same thing as taking \$20 out of my pocket."

"Then, perhaps this will compensate you, Deacon Mendum," added the teacher, handing him the shot-bag.

"It was that good-for-nothing Pinky that drew off the water, and—what's this? The very shot-bag that young rascal stole from me! You ought to have flogged the young whelp within an inch of his life."

"It was Fred who stole the bag and drew off the water," interposed Mr. Thorough. "If you choose to flog him within an inch of his life, it is not my affair, though I should not do it."

The magnate was incredulous, but the evidence was too much for him. He sent his boarder away to his home in a distant State. Amos Chumley apologized to his son for whipping him on account of the shot-bag. He talked a great deal with Mr. Thorough about the "good-for-nothing," and the Deacon's brutal theory was at a discount in Pinepoint. Pinky was flogged no more, and there isn't a better behaved young fellow in the place —*The Whole Family.*

PRIDE AND PRIDE.

There is pride, and there is pride. There is a pride which is both proper and commendable; there is also a pride which is both improper and contemptible. They may be united in the same person, and are so not infrequently. The younger Pitt displayed the combination in his characteristic way. When but barely twenty-three, he was offered, through Lord Shelburne, the vice-treasurership of Ireland, one of the easiest and best paid offices in the gift of the Crown. He refused without hesitation, because by accepting he would feel bound to speak and vote for plans which he had no share in framing. Later, when at the head of the Government and in the zenith of his fame, with almost untold wealth and power at his command, he deliberately chose to remain poor and untitled, so that he might preserve his independence of thought and action. That was pride of the noble sort. But at Pitt's death it was found necessary to provide something like \$200,000 to satisfy his creditors. These debts were not of his contracting; they were simply the result of his negligence in regulating his household affairs, his lofty indifference to what was esteemed minor matters. So, too, in his treatment of political friends or opponents; ever too ready to feel and to exhibit a certain superciliousness which wounded and antagonized. This was pride improper and contemptible. —*Selected.*

GOOD MANNERS FOR YOUNG PEOPLE.

Be your natural self and take no thought of the consequences. Other people don't observe you half as much as you imagine. In a crowd the truth is that you are likely to be forgotten, to pass unnoticed. Of course, if you are not rich enough to dress as the society of the rich requires, keep out of that society. You can find your own place, and you will enjoy it more; nay, you will enjoy it only, for in the other you can have no pleasure at all.

Many young people are distressed because they fear they may not make an exhibition of themselves in society which represents their real value. They are troubled lest they shall be misunderstood; put down lower than they belong; not rated high enough. Hence they make an effort to convince those whom they meet that they are of some consequence. But all that is a waste of energy, of thought, anxiety and ambition. It fails of its purpose, and is likely to produce the very effect which it seeks to prevent. It generates a self-consciousness which breeds embarrassment in turn, and consequent inability to make the desired revelation and create the hoped-for impression.

Learn to forget all about yourself, how you appear, what other people may be thinking of you, and then they will see you as you really are; and as you really are you are a far more engaging and interesting individual than you

can be when thoughts of the show you are making of yourself destroy your natural manner and expression. Civility never goes amiss. A young girl who looks on old married men as not worth her consideration or her gracious courtesy, is likely to find out that she has made a mistake. A young man who has no attentions to bestow on women who have passed the age which he thinks alone is attractive, may find that he has lost valuable allies in his career. —*Theodore Temple, in the Chauvauquan.*

ONLY HIS MOTHER.

Charles Holland, at your service. A well-dressed, well-mannered, pleasant-faced boy. You feel sure you will like him. Everybody who sees him feels just so.

"His mother must be proud of him," is a sentence often on people's lips. Look at him now, as he lifts his hat politely in answer to a call from an open window.

"Charlie," says the voice, "I wonder if I could get you to mail this letter for me? Are you going near the post-office?"

"Near enough to be able to serve you, Mrs. Hampstead," said the polite voice. "I will do it with pleasure."

"I shall be very much obliged, Charlie, but I wouldn't want to make you late at school on that account."

"Oh! no danger at all, Mrs. Hampstead. It will not take two minutes to dash around the corner to the office." And, as he received the letter, his hat is again lifted politely.

"What a perfect little gentleman Charlie Holland is," says Mrs. Hampstead to her sister, as the window closes. "Always so obliging, he acts as though it were a pleasure to him to do a kindness."

Bend lower, and let me whisper a secret into your ear. It is not five minutes since that boy's mother said to him, "Charlie, can't you run upstairs and get that letter on my bureau, and mail it for me?" And Charlie, with three wrinkles on his forehead and a pucker on each side of his mouth, said, "Oh, mamma! I don't see how I can. I'm late now; and the office is half a block out of my way."

And the mother said, "Well, then, he need not mind," for she did not want him to be late at school. So he didn't mind, but left the letter on the bureau, and went briskly on his way until stopped by Mrs. Hampstead.

What was the matter with Charles Holland? Was he an untruthful boy? He did not mean to be. He claimed himself to be strictly honest.

It was growing late, and he felt in a hurry, and he hated to go upstairs. Of course, it would not do to refuse Mrs. Hampstead, and, by making an extra rush, he could get to school in time; but the old lady was only his mother. Her letter could wait.

"Only his mother!" Didn't Charlie Holland love his mother, then?

You ask him, with a hint of doubt about it in your voice, and see how his eyes will flash, and how he will toss back his handsome head, and say:

"I guess I do love my mother! She's the grandest mother a boy ever had."

Oh! I didn't promise to explain Charlie's conduct to you; I am only introducing him; you are to study him for yourselves. Do you know any boy like him? —*Pansy.*

A BOY'S REMARKABLE DREAM.

I read of a boy who had a remarkable dream. He thought that the richest man in town came to him, and said: "I am tired of my house and grounds; come and take care of them, and I will give them to you." Then came an honored judge, and said: "I want you to take my place; I am weary of being to court day after day; I will give you my seat on the bench, if you will do my work." Then the doctor proposed that he take his extensive practice, and let him rest; and so on. At last up shambled old Tommy, and said: "I'm wanted to fill a drunkard's grave; I have come to see if you will take my place in these saloons and on the streets."

This is a dream which is not all a dream. For every boy in this land to-day who lives to grow up, some position is waiting, as surely as if rich man, judge, doctor, or drunkard stood ready to hand over his place at once. Which will you choose, boys? There are pulpits to be filled by God-fearing ministers, and thousands of other honorable places; but there are also prison cells and drunkard's graves. Which do you choose? —*The Christian Advocate.*

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

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

THE CHRISTIAN GUARDIAN

TORONTO, WEDNESDAY, NOV. 16, 1892.

UNITED STATES ELECTIONS.

Mr. Cleveland has been elected President of the United States by a large majority. In the contest on the 8th of November the Democratic party has won a signal success, beyond the most sanguine expectations of its leaders. In a number of States the State elections took place at the same time, and these also were generally favorable to the Democratic party. The great issue before the people was the reform of the high protective tariff, especially what is known as the McKinley Act. It will not do for the Republicans to say that this was not the main issue, for all their orators and party papers kept it to the front in the campaign, insisting that the high tariff was the cause of the prosperity of the country.

It is true, what is known as the Force Bill, a measure favored by the Republicans, to give the Federal Government the control of elections, had a good deal of influence in the South, but was hardly a living issue in the North. But the majority of the people were convinced that the main effect of the high protective tariff was to enrich the wealthy manufacturers by taxing the consumers of their productions. It is not likely any radical changes will be made, but Mr. Cleveland and his party are committed to some measure of tariff reform. During the campaign it was constantly assumed by the Republicans that, because the British and Canadians sympathized more with the Democrats, their success must be bad for the United States. It could not be admitted that what was best for one might be also best for the other.

In the recent administration the House of Representatives was strongly Democratic, but the majority of the Senate was Republican. This arises from the fact that the State Legislatures elect the Senators, and unless a majority of these legislatures are Democratic there would not be a majority of Democratic Senators elected. But as several State Legislatures have been won from the Republicans, there may be a bare majority of Democrats in the Senate, of which the Vice-President is President. At any rate, in view of the general and overwhelming expression of public sentiment in favor of the Democratic policy, it is not likely the Senate will obstruct the legislation of the House of Representatives. The Democrats depended on New York and Indiana as mainly holding the balance for Cleveland, but that Illinois, with its twenty-four electoral votes, should go for Cleveland was hardly expected by anyone. There is a revolution in the Western States. That Illinois, Indiana, Wisconsin, California, Ohio and Michigan in part, should vote for the Democratic candidate is a surprise. Some people think it unfortunate that Cleveland should be the candidate of Tammany, whose political record is not to be admired. But Tammany exerted all its influence to prevent Mr. Cleveland's nomination, and though the New York Democrats voted for him as they could not well do otherwise, yet it turns out that he received votes enough to elect him without New York. He is too manly and independent to be the slave or tool of Tammany.

California and Ohio are still claimed by both parties. Of the 444 presidential electors, 290 are assigned to Cleveland, 128 to Harrison, and 26 to Weaver, the candidate of the People's Party. This estimate may be changed, but not greatly. The reason that there may be a general Democratic victory, without giving them a decided majority in the Senate, is because all the State Legislatures, which appoint the Senate, are not held at the same time. Only twenty-four State legislatures were elected this year. It is the Democratic gain in some of these that gives a Democratic gain in the Senate. The prob-

ability is that the number of Democratic Senators will be equal to those of both the Republicans and People's Party; but the latter are more in sympathy with the Democratic policy. In twenty-eight States our method of balloting has been adopted.

SPURIOUS LIBERALITY.

The trial of Professor Briggs, for holding and teaching views contrary to the standards of the Presbyterian Church, has called forth many expressions of condemnation against those who have dared to question and condemn his teaching. Those who oppose him and repudiate his opinions as rationalistic and unscriptural are stigmatized as men of an illiberal and persecuting spirit—men who love creeds and human opinions better than the truth.

It is very suggestive that whenever a minister is charged with heresy, or is brought to trial for teaching what is contrary to the doctrines of his Church, there is a clamor of condemnation from outside people, as if it were tyrannical and criminal to put any limitation on what a minister of a Church may teach. Now, we freely admit that a trial for heresy is an undesirable thing, and that there should be large liberty of belief in matters that are non-essential. But a Church is a society of persons united together by an agreement to observe certain rules, and maintain and disseminate certain doctrines. When anyone who has agreed to observe these rules and maintain these principles ceases to be in harmony with them, and desires to teach and propagate contradictory views, he has no reason to complain that freedom of thought is denied him, because the people of a Church are unwilling to contribute their money to pay for teaching what they believe to be erroneous and hurtful.

Every man has a right to hold and teach his opinions; but no man can justly claim the right to teach his opinions as the paid agent and representative of a Church whose doctrines he opposes or undermines. The member of a political party or Cabinet must retire, when he can no longer support the policy of the party. No member of any association, organized for any purpose whatever, can remain in such association when he disregards the conditions of membership, or advocates a policy at variance with that of the society. The merchant, or business company, that employs anyone to do any specified work does not impinge upon the liberty of such an one, when he is required to do that work in the way that is desired by those who employ him. No joint work can be done without mutual agreement. Why then should a different standard of judgment be applied to the Christian Church? Its work is greater in its character and issues than any mere earthly work. Soundness in the faith is not a vain thing. Why does every one who adopts a new theory claim to be a lover and champion of truth, and charge those who do not agree with him as not having the love of the truth? It may be very pleasant for a man to call his opinions the truth, but that assumption does not make them true. Many of those who raise an outcry on behalf of liberty of thought, have no settled or well-defined religious belief. They are merely liberal about other people's belief. Is it a virtue to maintain that it is not worth while contending for the faith once delivered unto the saints?

It may be admitted that men who have been brought up in the evangelical faith may retain a devout spirit, after they have accepted latitudinarian theories about the Bible. But if conceptions of the Bible that are inconsistent with the belief in a supernatural revelation, and reduce it to the level of being simply the literary remains of an ancient people, be accepted as true, the power of the truth preached as a message from God cannot be retained.

A subscriber, from far away Central India writes: "Your very highly esteemed paper comes regularly, and is re-mailed to leading people in India, no number being laid aside as waste. Thanks are sent me, and I pass the same on to you for the great benefits received." It is gratifying to an editor to know that while his position is one of great responsibility, that what he sends forth from week to week is reaching and helping thousands who are personally unknown to him. If everyone who is benefited by reading the Church paper would do something to extend its influence to others, much good might be accomplished.

A DANIEL COME TO JUDGMENT.

Mr. M. A. James, the Editor of the Bowmanville Statesman, has made an unfair and ungenerous attack on the CHRISTIAN GUARDIAN in that paper, and given the substance of this article in a letter to the Toronto Empire. Under the pretext of a friendly interest in the GUARDIAN, he gathers up everything that he thinks adapted to create prejudice and antagonism to the paper and its Editor. Just when we are making our annual appeal for renewals and new subscribers, it accords with Mr. James' sense of decency and propriety to do what he can to persuade those he can influence, that the GUARDIAN is not the kind of paper they should have; though he knows, or ought to know, that such changes as he suggests, even if desirable, could only be carried out by the General Conference of 1894. He must also know that this whole matter was fully considered, in all its bearings, and decided at the last General Conference. No similar paper is published at a lower price.

We maintain that several of the statements and insinuations made in this attack are not true, and deserve no reply from us. If our self-appointed censor does not appreciate our editorial work on the GUARDIAN, that may be his misfortune, rather than our fault. But there are some people whose taste is for scraps and tid-bits. Happily, however, neither the GUARDIAN nor its Editor depends upon Mr. James for a character. He has no right to speak for the Methodist people. He mistakes the character of our Methodist laymen, when he imagines that holding up the fact that the profits from the paper go to the Fund for the support of the Worn-out Ministers, will excite their hostility against the GUARDIAN.

Lord Beaconsfield once said, that the unfriendly critics were those who had failed in literature. This is a case in point. A good deal of light is thrown on this mean attack on the GUARDIAN by an event in the biography of this man. At the Union, when the Bible Christian Observer was merged in the CHRISTIAN GUARDIAN, Mr. James thought he saw his chance to undermine the GUARDIAN by publishing a cheap religious weekly, which he adroitly called "The Methodist Observer," though we believe he was not then a Methodist himself. It was cheap, being only one dollar a year. It was scrappy and full of tid-bits; indeed, it had not much else. Its editorials evinced no thought that would hurt anyone. Free copies were sent throughout the Methodist Church. It was the very kind of paper that Mr. James thinks the GUARDIAN should be. It "met a felt want," like the "Castoria" which the children are said to cry for. But it collapsed in a short time for want of patronage. Evidently Mr. James has never forgiven us because we predicted its failure, and so he takes his little revenge in this way. When this man, who failed in the very line he with such modesty and good taste dictates for us, tells us, with a comfortable sense of his superior wisdom, how we should edit the GUARDIAN, we are reminded of the fable of the fox who, having lost his tail, exhorted all the other foxes to have their tails cut off too.

INTER-COLLEGIATE MISSIONARY ALLIANCE.

The missionary enthusiasm of the present day has reached the higher educational institutions. A few years ago there was started a movement among the Christian students of colleges in England and America. That movement has since steadily progressed, and the principles on which it was based are now producing encouraging results through regularly organized effort. A considerable number of young men and women have given their services to the foreign mission field, and there is evidently an increasing desire among college students to let their influence be felt in the great missionary enterprises of the time. A convention of Canadian workers in this cause was held at Woodstock last week. It was well attended, and the discussions were earnest, practical, and suggestive. At the business session on Friday last a number of reports were read, and the financial condition of the Alliance was shown to be good. A discussion as to how the Inter-Collegiate Alliance can be rendered more efficient was introduced by Mr. Day, of Montreal. Among the papers read were the following: "The Scriptural Basis for Missionary Effort," by Mr. Reed; "A Century of

Missions," by Miss Olive, of Mount Allison College, N.B.; "Women's Opportunities and Obligations in the Foreign Field," by Miss Bishop, of Monlton Ladies' College, in this city; "Preparations for Foreign Service," by Mr. Kellar; "Canadian Colleges' Mission," by Dr. Harley Smith, of this city; "The Individual Duty of Canadian Christians to Heathen Civilization," by D. R. Drummond, of Queen's College, Kingston; and "Trials and Rewards of Missionary Toil," by Mr. N. J. Perry, of Wycliffe College. Mr. E. B. Young, of Toronto University, spoke on missionary work in the Northwest and in Corea. Public meetings in furtherance of the objects of the Alliance were addressed by Mr. Kellar, Rev. Dr. McMullen, and others. Very interesting addresses were also delivered by Mrs. E. Marshall, of Victoria College, and by Mrs. Barker, a returned missionary from India.

The closing meetings took place on Sunday last. In the afternoon, at the First Baptist church, Rev. E. W. Dadson, B.A., preached the convention sermon, and in the evening the farewell meeting was held in the Central Methodist church. Rev. J. S. Ross, M.A., preached the sermon, and farewell addresses were delivered by a number of the delegates to the convention.

TO MINISTERS AND PEOPLE.

Our brethren will bear with us in our repeated appeals for their co-operation in extending the circulation of our Church paper. Their aid is essential to success. All new subscribers for next year, secured before the announcement of the prizes to be given, will be counted in the competition. Organized action should be begun on every circuit at once. Nothing is gained by delay. Please let us hear from every circuit at an early date. We direct attention to the prizes offered on the last page.

The supreme motive for extending the circulation of the GUARDIAN is the belief that, wherever it is read, it will help the people in their Christian life, and bring them into more intelligent sympathy with all departments of our Church work. Examine carefully and impartially the contents of any number, and it must be admitted that it cannot be perused without religious and intellectual profit. Each issue gives a good variety of reading matter. The 1st page contains pithy and condensed comments and statements about interesting current events in Church and State. The 2nd page contains choice selections on important subjects from the best periodical literature of the day. Pages 3, 4, and 5 are given up to correspondence, mostly relating to missions and other Church operations, and brief reports of the progress of the work of God, which are of general interest. Pages 6 and 7 are filled with carefully selected readings for old and young. This is not "heavy reading," but crisp, suggestive extracts and stories, containing useful lessons. Pages 8 and 9 are filled with editorials, and brief editorial comments on important passing events and great living questions, in which laymen, as well as ministers, are deeply interested. It is not for us to characterize this department, except to say that its contents are neither prolix nor abstruse. Pages 10 and 11 are occupied with a sermon, either from Dr. Talmage or some other celebrated preacher, the exposition of the Sunday-school lesson, and the biographical notices of departed friends. No unprejudiced reader can go over these pages and say that we do not give good value for the price of the paper, and supply a weekly budget of interesting and instructive reading.

Recent political campaigns in all English-speaking countries have developed a libelling power which it seems hard to hold in check. We refer to the perversion of caricature. We have often seen pictures of political leaders in which sarcasm, plain falsehood, and a whole series of suggested villainies were blended in the strokes of the pencil, and their mental effect shown in the distorted features and expression of the unfortunate subject. The caricaturist often makes his pencil tell a truth, but he often makes it tell a lie. There has grown up a sort of license in connection with these pictorial misrepresentations, and the man who could easily be punished for libel, if written words expressed his meaning, goes free if he says the same things in a clever cartoon. And yet the meaning is as evident in the latter case as in the former, often more so.

RELIGIOUS PESSIMISM.

There is a school of theologians who have adopted the theory that the world is growing worse, and will continue to grow worse, in spite of all Christian agencies, till the second coming of Christ, who shall inaugurate a reign of righteousness. We are not going to discuss here the grounds on which this theory rests, or the peculiar interpretations of Scripture by which it is supported; though we do not think them satisfactory. But we think this theory is open to some weighty objections. (1) If one holds this dogma, he will naturally make other things bend to it; and will explain both Scripture and current history, so as to harmonize with the theory. Men of this school are always gathering up and massing the dark features of the times, of which there are always plenty, and thrusting into the background the signs of reform and progress that are uplifting the world. People find what they want to find. (2) Though many earnest Christian workers hold this pessimistic theory, the natural tendency of such a belief is to discourage hopeful effort for the elevation of the race. If a man believes that the world can never be converted by the ordinary Christian agencies of preaching and living Christ, he cannot work with the same hope of success as one who believes that he is using God's own appointed means for accomplishing this end. (3) The theory is not in harmony with the teaching of the Scriptures which speak of the hearing and acceptance of the Gospel as the divine means for the world's salvation. (4) In maintaining that at the second coming of Christ divine power will be put forth to subdue the world to God, there is an assumption that men will be saved in some other way, than by freely accepting Christ—as if power could create holiness. And it also implies, that God left the world in its sin, without doing all that he might have done for its salvation, before this second Advent, which we do not believe to be true.

The American edition of the *Illustrated London News* of October 29th, is a rich Tennysonian number. It has on the first page a fine portrait of the grand old poet, which suggests intellectual force and dignity. It contains a discriminating biographical and critical essay on Tennyson, in which are inserted a number of interesting likenesses of the poet and his family, and also illustrations of his different homes and of his funeral scenes. A poem of considerable length, by William Watson, is one of the best, if not the very best, that the death of the great poet has called forth. There is also an article on the possible candidates for the laureateship, with good portraits of the chief living English poets. Among these the first place is assigned to Swinburns. James Payne says: "There were only three living men in the world till yesterday to whom perhaps the epithet 'great' could be applied—Tennyson, Bismarck, Gladstone; and to-day there are only two." The removal of Tennyson reminds us of a fact often noticed, that the vacancy created by a great man's death gives us a truer conception of the space he filled while living. Of him it is truly said:

"To all its moods the lyre of life he strung,
And notes of death fell deathless from his tongue."

The execution of the anarchists who planned the Haymarket massacre in Chicago seems to have had a good effect. It taught these lawless people the hopelessness of resorting to violence as a means of attaining their ends. They have just held a celebration in Chicago, in commemoration of the men who were executed a few years ago; but the sentiments uttered by the leading speakers were altogether different from former utterances. Then terrorism and dynamite were the means recommended; now the oppressed workman is advised to use his voting power, to which no one can have any objection. The *Advocate*, in speaking of this celebration, remarks that the floral designs were numerous, and not at all suggestive of poverty. Evidently these misguided people have themselves seen an improvement of condition in the very society they wish to see destroyed.

The triennial convention of the Episcopal Church in the United States has just closed at Baltimore. The two main features of interest in the discussions were missions and Christian unity. Five new missionary jurisdictions were created, and seven missionary bishops were elected. In connection therewith an import-

ant step was taken, namely, the Board of Missions was instructed not to ask or expect any aid from the national treasury in the furtherance of Indian or any other missionary work. The discussions of Christian unity were marred by the same hide-bound and impracticable conditions which have hitherto rendered unavailing all such discussions by Episcopalian authorities. There were liberal proposals made, and there were those present who would not have insisted upon the "historic episcopate" as a basis of union; but such was not the prevailing feeling in the convention. Episcopalians may rest perfectly assured that no organic union of Evangelical Churches will ever be accomplished unless the "historic episcopate" is relegated to a historic background.

We have become so accustomed to the telephone that we cease to look upon it as a wonder. Talking over it at short range has somewhat deceived people as to its great possibilities. Recent improvements, however, seem to point to the conclusion that thousand-mile talks will be as practicable as one-mile ones. We see in the daily papers that during the dedication ceremonies in connection with the World's Fair, the mayors of Chicago and New York conversed with each other, and the words spoken nearly a thousand miles distant were as plainly heard as if transmitted over a wire half a mile off. This is a wonderful triumph, and suggests the possibility of talking with friends in distant parts of the world at no remote day. For why may not three or four thousand miles as well as one be conquered by the marvels of the telephone? The next great attempt will likely be an ocean telephone service.

It now looks as if the Kaiser and Caprivi were destined to another defeat. Latest reports say that they hesitate to present the new military bill to the Reichstag, for fear it will be defeated. A large number of the members of that body are already pledged to oppose the bill. Should it fail to pass, its rejection would be a conspicuous proof of how rapidly democratic opinion has progressed since the young Kaiser came to the throne. He was defeated on his education bill; he can hardly risk the humiliation of another defeat, and that, too, on a question whose disposal he regards as peculiarly within his own right. The former defeat was a snub to his religious paternalism; this would be a slur on his military commandship. How the disgruntled old lion, Bismarck, must sometimes laugh at the weakness of his successors!

The death of the Duke of Marlborough, at the age of forty-eight years, will revive a certain amount of attention to that class of British noblemen of which he was a notorious example. Doubtless very many of those born to hereditary eminence and privilege seek by a laudable course of life to deserve personal merit; but the temptations of luxurious idleness are too often fatal, and certainty of position and ease is to many an invitation to wickedness. An eminent British statesman recently said that for the idle rich man society has no place. For the idle rich man, to whose wealth are added rank and privilege, society has pressing calls that his leisure may be employed in meliorating the lot of his less fortunate brethren, and in setting high the standard of honorable life and activity. Experience proves, however, how dangerous it is to entrust human weakness with such large exemption from toil and care. It is hard to say, in the case of such men, whether they deserve more blame than sympathy.

A simple story of the conversion of a Hindoo from heathenism to the religion of Christ, such as is given on our first page, is a more convincing proof of the truth of Christianity than the most elaborate logical argument. We see in such a case a beautiful evidence of the adaptation of the Christian religion to all classes and peoples. In Africa, China and India, the believing reception of the truth, by people of widely different conditions and beliefs, has been followed by the same experience of peace with God, and quickened intellectual and spiritual life. Such an experience also teaches an important lesson on another point. Some nominally Christian teachers proclaim the doctrine, that all religions are divinely inspired, and that the difference between Christianity and other religions is one of degree, not of essential quality. But here is a man who was a sincere observer of the religion of his country, and yet his con-

version was a moral and spiritual transformation, which introduced him into an experience essentially different from his previous religious condition.

Last Thursday night Private Tickner, of "C" School of Infantry, stationed in this city, met his death at the hands of a policeman who attempted to arrest one of a number of young men who, with Tickner, were acting in a disorderly manner. The details of the terrible affair have been fully given in the daily papers, and are doubtless known to the majority of our readers. We wonder how many will pause, in the contemplation of the fate of this young man, and consider it as another of the object lessons of the rum traffic. The victim had borne a good character, judging by his popularity among his messmates. But he and those with him had taken liquor that evening just before the unfortunate occurrence, and it is more than probable that no thoughts or deeds of violence would have been indulged in had they not been prompted by the baneful influence of drink.

No wonder the Liberals and Progressists of Germany, who mostly represent the working population, are making strenuous efforts to defeat the proposed Military Bill. The nation is taxed now almost beyond endurance, and the proposed bill adds 64,000,000 marks annually to its burdens. It aims at an effective fighting force of over 4,000,000 men. Think of this vast army withdrawn from the ranks of producers, and expensively supported because of the fear of a future attack! The poor, crushed peoples of France, Italy, Austria, and Germany will not stand militarism much longer. Circumstances like these ought to turn the attention of despots and fighting emperors themselves in eager quest of some way of at least partial disarmament. The taxes will soon have to be lightened, or else the intense pressure will have a sudden and violent ending.

The dispute between Norway and Sweden is slowly approaching settlement. The mercantile marine of Norway, keeping pace with the enlarging commerce of the country, has grown so strong that the demand for consular representation is insisted upon vehemently. Such representation is one of the rights guaranteed under the Norwegian constitution; but hitherto it has been usurped by Sweden, whose direction of the foreign and commercial policy of both nations has grown irksome to Norway. "What the latter country wants is," says Bjornson, the novelist, "her own foreign minister and nothing else." This would secure the appointment of Norwegian consuls and settle the whole difficulty. The dispute between the two countries has made their relations very strained; but it would seem that the commercial strength of Norway and the justice of her claim would soon gain a successful settlement of the issue.

This is what the *West Durham News*, of Bowmanville, says of the *Statesman's* gratuitous attack, to which reference is made in another column: "An editorial in this week's *Statesman* is an unwarranted and uncalled for attack on the CHRISTIAN GUARDIAN, the official organ of the Methodist Church in Canada. The aim of the editor seems to be to belittle the GUARDIAN and find fault with the management in general, in order to introduce an American paper at a lower price, because we suppose he can get a little better clubbing terms with the latter. Taking its size into condition, the GUARDIAN is one of the best and cheapest papers of its kind published, and is well worthy of the patronage of every true-hearted Methodist."

On many circuits special services for the revival of the work of God have been commenced, and already there are tokens of coming showers of blessing. Let the people co-operate with the pastors in this good work.

We regret to say that the condition of Rev. W. J. Maxwell, of this city, who is ill of intermittent fever, has not much improved.

Just as we go to press we learn that Rev. George Boyd, of London, is seriously ill.

The new church at Bright will be dedicated on November 20th.

New Books and Periodicals.

—*Mexico in Transition from the Power of Political Romanism to Civil and Religious Liberty.* By William Butler, D.D. New York: Hunt & Eaton. Toronto: William Briggs. The majority of our Canadian people know very little about Mexico or its history. Their information respecting it is very fragmentary. Very few have any right conception of the great historic struggle that for more than a generation had been going on in a country in North America, within a few days' journey of us. Yet in the severity of the conflict, in the heroism displayed by a minority, and in the importance of the results achieved, this struggle equals in interest the most thrilling conflicts recorded in the history of any European country. It is the story of this interesting historic period of transition that is told in this volume, with thorough knowledge and fullness of details, by the venerable author of "The Land of the Veda." The conversion of the Mexicans under the Spaniards was little more than a baptism of paganism. The fact that in this new country, with ample resources, Romanism only produced ignorance, superstition, and a fearful low type of civilization, is a terrible impeachment of its tendency and the results of its influence. Here it had a fine field, which it evinced no capacity to improve. It paralyzed the manhood it should have developed, and made the people politically and religiously slaves. It is easy to understand that a people so long held down could not break off the yoke by a sudden revolution. The deliverance from this state was the result of a succession of efforts by patriotic men. The tragic story of Maximilian's connection with Mexico makes a most interesting part of this history; but we must refer our readers to the work itself to satisfy their interest about Mexico. It contains portraits of several historical persons.

—*The Methodist Review* (Bi-monthly) has been received from Hunt & Eaton, New York. Under the editorial management of Rev. A. B. Sinford, M.A., there is no sign of falling off in this valuable Review. The first three articles are on Christian Eschatology, Charles Haddon Spurgeon, and Regeneration as a force in Reform Movements. The next article is on the Origin and Religious Contents of the Psalter. This is an able review of Prof. Cheyne's book on that subject, by Prof. W. W. Davies, of Ohio Wesleyan University. The baseless speculations of Cheyne are trenchantly laid bare, and the way in which his theories revolutionize the historic conception of the Bible is clearly shown. This is followed by an able and interesting article on The Conflict of a Continent, by our friend and co-worker, Dr. W. E. Withrow. Other leading articles are: The Relation of the Voice to Ministerial Success and Historical Preparation for Christianity. All the departments of the Review are well sustained.

—The November *New England Magazine* is a Whittier number, and has finely illustrated articles and a poem on the good poet. Other articles are: Private Armies—Past and Present, a strong anti-protection discussion, by Thomas B. Preston—The Home of Black Hawk, by J. B. Richman—Old Hadley, by George S. Burleigh—Wellesley College, by Louise Manning Hodgkins—and, The Philosophical Basis of Fiction, by Walter Blackburn Hart. There are also some excellent stories, serial and completed, in this number. *New England Magazine*, 68 Federal Street, Boston, Mass.

—*The Missionary Review of the World* for November has an interesting table of contents. The chief articles are: The Metropolitan Tabernacle as a Missionary Centre, by the Editor-in-Chief—The Siamon Mission of the London Missionary Society, Rev. J. E. Newell, D.D.—Native Instrumentality in Foreign Missions, Rev. A. Bunker, D.D.—How Shall the Interest of our Missionary Meetings be Increased? by Mrs. Egan-Curtis. The various departments of this number are well filled with the latest information as to the present condition of missions. Funk & Wagnalls Co., New York and Toronto.

—*The Wesleyan Methodist Magazine* for November (Wesleyan Book Room, London), has an excellent table of contents. Dr. Gregory's biographical reminiscences are continued. Among articles of special interest are: "Ten Years digging in Egypt"; "The Religious Teaching of Tennyson"; "Marmaduke Clark Osborne"; and "The Higher Criticism with Special Reference to the Book of Isaiah." This article, by Rev. E. O. Pearson, is a strong putting of the arguments for the unity of Isaiah. While critics may differ, it is hard to read the arguments here presented and admit that the evidence for diversity of authors is conclusive.

—*The Canadian Methodist Quarterly* for October contains the following articles: The Rational and the Rationalistic Higher Criticism, by President W. B. Harper; Jonah, the Fugitive Prophet, by Rev. W. Harrison; Psychology—Its Defects, by Rev. W. H. Moore, D.D.; Who? by Rev. J. McAlister; Messianic Prophecy, VII, by Professor J. M. Hirschfelder; Bible Study, by Chancellor Barwash, S.T.D., LL.D.; The Church at Work Department; and Editorial Reviews.

News of the Week.

Thanksgiving Day was observed throughout the Dominion. Business in New Orleans is at a standstill on account of the great strike. Bradstreet's reports fourteen business failures in the Dominion this week. It is stated in Paris that a Franco-Russian treaty of alliance is to be signed. Successful experiments have been made in Austria with the new Mannlicher rifle. Russia's delegates have declined to accept the German proposals for a commercial treaty. Advice from Brazil emphatically deny the reports of a serious outbreak in Rio Grande de Sal. A strong Unionist attack is being made on the evicted tenants' commission appointed by Mr. Gladstone. According to advices from Chili a war is imminent between the Argentine Republic and Peru on one side and Chili on the other. The Lord Mayor's show took place in London last Wednesday. There was no visible sign that the Catholic mayor was unpopular. It has been decided in the case of Neill, the woman poisoner, that the law must take its course. He will be hanged on November 15th. Latest advices from Dahomey state that the French, after capturing Oana and Miac, continued their march to Abomey, the capital. The executors of the late Charles Stewart Parnell have decided to publish a selection of his private political documents and correspondence. Superintendent J. H. Mollree has been appointed assistant commissioner of the North-west Mounted Police, to succeed the late Lieut.-Col. Herchmer. The New York Presbytery began last Wednesday a second trial of Professor Charles A. Briggs, of the Union Seminary, on the charge of heresy. The campaign of the French against King Bhanzin of Dahomey has practically been ended by the capture of Oana, a short distance from Abomey. The Provincial School Trustees closed their annual convention last Wednesday afternoon, after deciding to amalgamate with the Ontario Educational Association. Sir Charles Tupper's negotiations in Paris for the conclusion of a commercial treaty between France and Canada are making favorable progress. France makes minimum tariff concessions to Canada. Advice from Honolulu state that the Queen insists on appointing her own Cabinet. The Legislature objects, and the Government is almost bankrupt and business at a standstill owing to the dispute. President Van Horna, of the C. P. E., while in Winnipeg last week, confirmed the statement that a fast Atlantic line will be established by that company, and stated that a line to Australia is also contemplated. The Soo line is to be extended from Valley City, N. D., to the Canadian border, where it will be met by a C. P. E. extension from Regina. This will form the shortest route to the Pacific coast from St. Paul. The seventh annual meeting of the World's Convention of Christians at Work was opened in Tremont Temple, Boston, last Thursday. W. H. Howland, of Toronto, presided, and made an address. The singing was led by Ira D. Sankey. The much-talked-of German army bill may not be presented to the Reichstag after all, owing to the fear of its defeat. It is considered quite possible that both Count Walderssee and Prince Bismarck will be returned to power by the Emperor. The overdue National Line steamer England is reported by the Tropic, which has reached Queenstown, as seen in mid ocean, disabled and rolling in the sea without steam upon November 4th. Her engines had broken down on October 29th, and her men had been trying to repair them ever since.

The Best Policy. Honesty (morally speaking) is regarded as the best policy. Through the agency and use of honesty in private and business engagements and transactions many a man has achieved success and made his mark in the world. Other qualities may compete with honesty (to be the best policy) for the supremacy and government of a man, but sure and certain failure will result through such competition. Every sensible business man should carry with him into his business the best policy (in the shape of honesty), for it is seemly and also right so to do. Every sensible man should also carry into his own home the best policy which can be offered by a life insurance company, covering the elements of protection to his dependents in case of his death, and a desirable investment for himself should he live a certain number of years. The North American Life Insurance Company are now issuing the Compound Investment policy, and on account of its containing nearly every advantageous feature which can be found in any other form of policy, and the splendid options the insured is offered when his contract terminates, it is certainly one of the very best forms of insurance. For full particulars respecting the best policy extant, intending insurers should at once communicate with the head office, North American Life Assurance Company, 22 to 28 King Street West, Toronto; or with any of the company's agents.

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Artists. J. W. L. FORSTER, ARTIST. STUDIO: 21 KING STREET EAST.

Births, Marriages and Deaths. MARRIAGES. VOADEN-SMITH—On Thursday, Nov. 10th, by Rev. Thomas Voaden, B.A., brother of the bridegroom, at the residence of the bride's father, Mr. William Smith, of Tallville, Mr. Fred J. Voaden, Head Master of Wallacestown Public School, to Miss Helena Smith. DOUGLAS-DEW—On Nov. 10th, at the residence of the bride's father, 330 Yonge Street, by Rev. J. E. Beal, brother-in-law of the bride, Mary Amelia, second daughter of George Dent, to Joseph Rankin Douglas, of Toronto. PHILIP-GIBBS—On Tuesday, Nov. 8th, by Rev. J. Philip, M.A., pastor of Broadway Tabernacle, Toronto, Wm. Stewart Philip, M.D., to Minnie E. Gibbs, daughter of the late Hon. T. N. Gibbs. DEATHS. WAKE—On Nov. 6th, at the residence of Mr. William Wade, Brighton, William Edmund Ferrel, only child of Dr. W. H. Wade, Dunchurch, Parry Sound District, and grandson of Mrs. Maahin Plainville, Ont., aged 1 year, 3 months and 16 days. FLANDERS—On Nov. 8th, at 55 1/2 Sherbrooke Street, Montreal, of membranous croup, Harold Wilfrid, youngest son of Rev. G. E. Flanders, aged 3 years and 3 months.

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DOMINION LINE STEAMSHIPS LIVERPOOL SERVICE. From Liverpool: Steamer From Montreal, Friday, Oct. 28, TORONTO, Wed., Nov. 18. From Portland, WINTER SAILINGS. From Halifax, Dec. 1, VANDOVER, Sat., Dec. 17. From Montreal, Dec. 1, SARBIA, " 31. Passengers embark after 8 o'clock evening previous to sailing date. Saloons amidships, large and airy. Every attention paid to comfort of passengers. Rates of passage: First cabin, \$40 to \$60; second cabin, \$30; steerage, \$25. Special discount to clergymen and their families. For passage apply to any agent of the company, or to DAVID TORRANCE & CO., General Agents, Montreal.

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Dry Goods. HOUSEWORK calls for Housefurnishings all the time. While November is a particularly busy month, you can't draw the line there. Just so long as you keep house will you be wanting many things. That's our reason for putting home outfittings on a par with dry goods, selling them like such and making as little profit off them. We want to make a name for the smartest bargains in Furniture, Carpets, Upholsteries, Kitchen Utensils and their kin. We'll do it because we mean to. You can make your own dress if you want to. You can buy material for a new dress with the money so saved. You can do all this and more—but will you? Butterick's patterns are immensely superior to any others. We sell them, and to the same customers time and again. It's your turn now. THE T. EATON COMPANY (LIMITED) 190 Yonge St. Toronto, Ont.

Tenders.



SOULANGES CANAL.

Notice to Contractors. SEALED TENDERS addressed to the undersigned and endorsed, "Tender for Soulanges Canal," will be received at this office until the arrival of the Eastern and Western Mails on Tuesday, the twenty-second day of November, 1892, for the works connected with Sections Nos. 8, 9 and 10, Soulanges Canal. A map of the locality, together with plans and specifications of the works, can be seen on and after Tuesday, the 1st of November, at this office, and at the Engineer's Office, Goteau Landing. Printed forms of tender can also be obtained at the places mentioned. In the case of firms there must be attached to the tender the actual signatures of the full name, the nature of the occupation, and residence of each member of the same; and further an accepted bank cheque for the sum of four thousand (\$4,000) dollars must accompany the tender for Section No. 8; two thousand (\$2,000) for Section No. 9; and four thousand (\$4,000) for Section No. 10. These accepted bank cheques must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The accepted bank cheques thus sent in will be returned to the respective parties whose tenders are not accepted. The Department does not bind itself to accept the lowest or any tender. By order, T. TRUDEAU, Deputy Minister, and Chief Engineer of Canals, Department of Railways & Canals, 25th October, 1892.

Books, Methodist Book Room.

THE SALE IS BOOMING.

From all quarters comes the call for copies of Fanny's splendid Temperance Story.

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A Sequel to "Aunt Hannah, and Martha and John." 70 cents, postpaid.

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Health and Disease.

ALCOHOL AS A FOOD.

One of the most absurd arguments in favor of the use of alcohol is that it is a true food. We say this argument is absurd, for, if true, it is not in any sense a defense of the common use of the drug. Alcohol, ever if a food, offers no advantages over other foods; moreover, it is quite too expensive to afford a substitute for other foods; a bushel of wheat, for example, which costs less than half as much as a gallon of alcohol, would prove, on analysis, to contain at least three or four times the nutritive value of alcohol, even admitting the drug to be a pure nutrient. When taken into the system alcohol undergoes some chemical changes, but this is true of almost every substance. Alcohol lessens oxidation, and this has led to the claim that it lessens the tissue wastes, and so, while not exactly a food in the positive sense, is, in a negative or indirect way, a supporter of the system. But this is also true of strychnine and a variety of other poisonous substances. Does this fact constitute strychnine a food? Certainly not. Hence the argument cannot be allowed as holding good in relation to alcohol. Dr. Brunton, who attempts to prop up the popular fallacy respecting the food value of alcohol, says of the influence of it upon temperature:

"The action of alcohol upon the temperature seems to depend upon two factors. One of these is its power of lessening oxidation, but this only comes into consideration with large doses, when this factor may aid considerably in reducing the temperature. The other factor is the dilation of the vessels on the surface, which occurs even after moderate doses. This dilation allows the warm blood from the interior of the body to circulate more readily near the surface, and thus subjects it to the cooling influence of the surrounding air, and so to the cooling effect of the evaporation from the skin. By increasing the heat, it may lessen the temperature of the body, even when that of the surrounding air is as high or higher than it, and it will also cool the blood by conduction when the temperature of the atmosphere is below that of the body. It is evident that the cooling effects of alcohol will thus depend to a great extent on the atmospheric conditions of temperature and moisture to which the person taking it is subjected, as well as on the quantity of alcohol consumed. Normally, when a person is subjected to cold, the vessels of the skin contract and prevent the warm blood in the interior of the body from approaching the surface and thus becoming cooled; but when large quantities of alcohol are taken this mechanism becomes paralyzed, the blood from the interior circulates over the surface, and is cooled down more and more, until its temperature comes so much reduced as to be incompatible with life, and the patient is soon dead. The dangerous effects of alcohol under such circumstances are well known to the lumberers of Canada and to arctic explorers, who dread alcohol and generally avoid it altogether.

The utility of this self-same action of alcohol is very evident when a person comes from a cold atmosphere into a warm room; for here the individual may remain cold although in front of a fire, as the contraction of the surface vessels still continues, and the blood is longer able to convey warmth to the interior, just as it was formerly unable to convey the cold. If alcohol be now given, and the vessels dilated, the blood allowed to circulate in the surface, it becomes warm, and thus diffuses warmth equally through the body." The above is a very excellent argument against the theory that alcohol is a true food. Proper foods are of service to the body as a means of maintaining the necessary degree of heat, but, as Brunton clearly shows, alcohol is a waste of heat, and to such a degree as to render its use absolutely dangerous under conditions when the body heat must be economized. Dr. Brunton has shown that the use of alcohol lessens the temperature of the body even when that of the surrounding air is high or higher than it. It thus bears that the use of alcohol would be detrimental even under the circumstances recommended by Dr. Brunton, and the person should place himself in the air of a very elevated temperature.

Medical.

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Books, Methodist Book Room

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In next week's issue we will be able to announce the paper of the enlarged edition of the Canadian Hymnal. The addition of ONE HUNDRED NEW PIECES, especially suited to Epworth Leagues and Christian Endeavor Societies, will make sure the claim of this popular book to the FIRST PLACE as a hymnal for Sunday-school and social services.

Retrospective.

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Odds and Ends.

Little Clarence—"Pa, if a man from Portugal is a Portuguese, is his little boy a Portugoaling?"

Teacher—"Now, Tommy, tell me who first discovered whalebone?" Tommy—"Jonah."

Mrs. Smith—"How well Mrs. Jones bears all her troubles!" Mrs. Brown—"Yes: it's a regular case of patience on a mantelpiece!"

"I ought to study photography," mused the seaside young man who had proposed again. "I really ought. I can develop more negatives in a given time than anybody I know of."

Teacher—"Tommy, you may give a sentence illustrating the difference between 'could' and 'can.'" Tommy—"I could have a good time a-fishin' to-day, but I can't."

"Well, Tom," said papa, "what have you been doing to-day?" "I haven't been doing: I've been don't-ing," said Tom. "What is don't-ing?" asked papa. "Trying to please mamma," said Tom.

Homeopathic Treatment - Elderly Relative—"I can't see why you persist in reading frivolous novels, my dear." Mrs. Honeyton—"For purely improving reasons, Aunt Ellen. I wish to become disgusted with frivolity."

"Well, aunt, have your photographs come from Mr. Snappschotte's?" "Yes; and they went back, too, with a note expressing my opinion of his impudence." "What was it?" "Why, on the back of every picture were these words, 'The original of this is carefully preserved.'"

Discouraging Logic. - Johnnie—"Ma, I want a bicycle." Mother—"Johnnie, you should not desire anything too eagerly in this world." Johnnie (hedging)—"But I don't want it very badly." Mother (decidedly)—"Well, I can't encourage every little passing whim. You can't have it."

First Politician—"But didn't this Mr. Hustle kill his father and mother, and leave his children to the mercies of the world?" Second Politician—"I've heard something of the kind. But this is a campaign of measures, and not of men,—of principles, not of personalities. It isn't generous nor fair to ventilate one's family affairs."

Indications of Large Ears. - Fogg—"Charley, you were born to be a writer." Charley (blushing with conscious pride)—"Ah! you have seen some of the things I have turned off?" Fogg—"No: I wasn't referring to what you had written. I was thinking what a splendid ear you had for carrying a pen. Immense, Charley! simply immense!"

A merchant in New York lost his aged father by death several years ago; and an old Boston friend, meeting him upon Wall Street, consoled with him upon the event. A short time afterward his Boston friend, again on a visit to Wall Street, and being somewhat forgetful in his nature, said, "Well, my dear fellow, how is your father?" "Dead," said the Wall Street merchant, "dead." "How sad!" replied the Boston man. At the end of another six months, the head-eater, on a third visit to Wall Street, met the New York merchant again, and said absent-mindedly, "Well, how is your father?" "Still dead," answered the Wall Street man, "still dead!"

Christine Nilsson was once at the house of a Chicago millionaire near New York. A distinguished company had been invited to meet her at dinner. On entering the dining-room, she dropped her host's arm, and, hurrying in amazement to the stately young butler, seized him effusively by the hand, and engaged him in conversation, while the other guests stood waiting and the entertainer looked on in astonishment. "That man," she exclaimed to the group when they were seated, "is the son of a kind old nobleman on whose estate my father worked as a day laborer when we were children. Fortune has smiled on me, while it has frowned on my old playmate, whom I find under such strange circumstances."

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POTATO SALAD.—Boil six potatoes until very soft; peel and mash them while hot. Season to taste with salt, pepper and spice.

RICE PUDDING.—Two quarts of milk, half a cup of rice, two-thirds tea-cup of sugar and one cup of raisins.

KISSES.—Take one tablespoonful of sugar to the white of one egg. Flavor with vanilla, and beat with a spoon until quite light.

RUGS are great savers of carpets. Have a rug before the bureau, before the fire place, in front of the sofa, and the writing desk; in fact, wherever feet are most active, put a rug to take the wear and save the carpet.

HINTS TO THE FARMER.

MULCH FOR GOOSEBERRY BUSHES.—The reason why gooseberry bushes mildew in this country is because the summer temperature of the soil is too high.

KEEPING CELLARS SWEET.—About the time vegetables and fruit for future use are being stored in cellars, the prudent housewife removes milk, cream, and butter upstairs.

PIT THE POTATOES FOR SEED.—Only enough potatoes should be put in house-cellars for use during winter when it is not easy to get at those in a pit.

FREEDING CORN TO YOUNG HOGS.—The true rule is not to feed any corn to hogs under a year old, nor even to them in hot weather.

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IRON and BRASS BEDSTEADS CHILDREN'S COTS. RICE LEWIS & SON LIMITED, King and Victoria Streets, Toronto.

Hats.

J. H. ROGERS 105 KING & CHURCH SILK AND FELT HATS

CLERICAL SOFT FELT HATS. JAMES H. ROGERS, Cor. King and Church Sts.

Hot Water Heating. THE DAISY HEATER FILLS THE BILL

Unsolicited Testimony from a Member of Ontario Association of Registered Architects: BARRIE, June 4th, 1892.

Unsolicited Testimony from a Member of Ontario Association of Registered Architects: WARDEN, KING & SON.—I have received your late catalogue of DAISY HEATERS.

Unsolicited Testimony from a Member of Ontario Association of Registered Architects: I have one in my house in use for three years, and it has given me entire satisfaction.

Unsolicited Testimony from a Member of Ontario Association of Registered Architects: It is a No. 2 (rated for 1,000 feet), and I have 1,100 feet on it.

Unsolicited Testimony from a Member of Ontario Association of Registered Architects: My house in the coldest weather has not been cooler than 60 degrees.

Unsolicited Testimony from a Member of Ontario Association of Registered Architects: The average consumption of fuel from Sept. 1st to May—six tons a year. I have had no difficulty since I had it.

Unsolicited Testimony from a Member of Ontario Association of Registered Architects: (Signed) THOS. KENNEDY, Architect.

Unsolicited Testimony from a Member of Ontario Association of Registered Architects: 100 Styles OF SCALES. Write for prices. C. WILSON & SON 128 Esplanade St. Toronto, Ont.

Books, Methodist Book Room.

International Lesson Helps For 1893.

ILLUSTRATIVE NOTES On the Sunday-School Lessons. Including original and selected expositions, plans of instruction, illustrative anecdotes, practical application, archaeological notes, library references, maps, pictures and diagrams.

JESSE L. HURLBUT, D.D., AND ROBERT B. DOHERTY, Ph.D. \$1.25, postpaid.

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Explanatory, illustrative, doctrinal and practical; with illustrations, maps, pictures, chronology of the Old Testament, chronology of the Acts, suggestions to teachers, library references.

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By GEO. F. FENESTOCK, D.D. Cloth \$1.00; Paper 60 cents.

BOSTON MONDAY CLUB SERMONS, \$1.25. INTERNATIONAL SCRIPTURE LESSON CARDS For 1893.

Twelve decorated Text cards, containing a complete list of the Sunday-school Lessons for 1893, with verses by Frances Ridley Havergal.

C.L.S.C. BOOKS FOR 1892-93.

The required books for 1892-93 comprise the following: Grecian History. By James H. Joy, 4 M. \$1 00 Callias, An Historical Romance. By Prof. A. J. Church, London University. \$ 1 00 The United States and Foreign Powers. By W. E. Curtis, of the U. S. State Department. \$ 1 00 Classic Greek Course in English. By Prof. W. G. Wilkinson, University of Chicago. \$ 1 00 Greek Architecture and Sculpture (Illustrated). By Prof. T. E. Smith and Mr. George Bedford, London. \$ 0 50 A Manual of Christian Evidences. By Prof. Geo. F. Fisher, Yale University. \$ 0 50 The Chantiquan (12 numbers, illustrated). \$ 2 00 Canadian Students will please note that the books are supplied by the Canadian Agents at the American Publisher's prices, no advance being made for duty, etc.

Books for Bible Students

The following Books were very strongly recommended to Bible Students at the recent Provincial S. S. Convention at Guelph, by the Rev. Dr. Schaeffer, of New York: Elijah the Prophet. By Rev. Wm. M. Taylor, D.D. \$1.25. The Mosaic Era: A Series of Lectures. Net, \$1.00. The Life of Jesus Christ. By Rev. James Walker, D.D. 60c. Dr. Schaeffer told the Convention that he had in his library nine Lives of Christ, and that he valued Staiker's more than all of the others put together. WILLIAM BRIGGS 25 to 27 Richmond St. West, Toronto. Ont. C. W. COATES, 5 Elgin Street, Montreal. S. F. HURST, Halifax, N.S.

Book Steward's Notices.

A PLEA

We hope all our friends have read the announcement in last week's paper relative to the Special Prizes offered to those sending the largest lists of subscribers to the GUARDIAN for next year.

Now is the time for effective work on the list of NEW subscribers. The paper for balance of this year free will be found very helpful in securing an order.

Let all lend a hand and the result will be a wonderful advance to the Church in all its departments. There cannot be much enthusiasm towards our Connexional enterprises where our members are ignorant of what is being done. The GUARDIAN will keep our people posted.

FOR WORK

METHODIST MAGAZINE ANNOUNCEMENT.

As an inducement to our friends to say a kind word for our Magazine and assist in introducing it where it is now a stranger, we have decided to offer the following

SPECIAL MAGAZINE PRIZES.

To the person sending the largest list of subscribers to the METHODIST MAGAZINE for 1893, counted in the manner described in the terms of the competition below; the choice of the following two prizes will be given:

First prize.—The new and revised edition of Chamber's Cyclopaedia, illustrated, now passing through the press, brought up to date, ten volumes, averaging about eight hundred pages each. Price \$80. Or, if preferred, the following will be given as first prize, viz: An American special Elgin movement, extra-jewelled, silver hunting-case watch, stem winding, with the twelve hour and twenty-four hour dials combined.

Second Prize.—The latest edition, best sheep binding of Webster's International Dictionary, 2,011 pages, 3,000 engravings, with all the supplements and index on edges. Regular price \$12.50.

Additional Prizes.—To every other competitor who has to his credit two-thirds of the number of subscribers of the winner of the first prize, (provided that the number is thirty at least) will be given a copy of Withrow's History of Canada, latest edition; 684 pages, with nine colored maps, 140 wood cuts, and seven steel engravings, bound in morocco. Price \$4.50.

Terms of competition.—In order to give country circuits a fair chance, the cities of Toronto, Hamilton, London, Kingston, Ottawa, St. John, and Halifax are not included in this competition on account of the large number of old subscribers they have. These prizes are over and above any other premium offered to MAGAZINE subscribers or agents. Subscriptions will be received in any combination with GUARDIAN or WESLEYAN and will be counted in the following manner:

One new subscriber for one year as..... 1
Two new subscribers for six months as.... 1
Two old subscribers for one year as..... 1
Four old subscribers for six months as.... 1
Subscriptions for less than six months will not be counted.

It will be necessary for those wishing to compete to signify their intention to the office before the 1st of February, and if any subscribers are sent in previous to the time of entering, the number claimed to that date must be mentioned.

The competition will close March 25th, and will be in all particulars the same as the terms of the GUARDIAN competition. Send for free prospectus.

A UNIQUE PREMIUM.

Any subscriber to the METHODIST MAGAZINE who will remit his own subscription for one year, accompanied by another subscription for one year (old or new), at full rates, will receive post-paid a section of

Olive Wood from the Mount of Olives.

Beautifully polished in Jerusalem, and shipped direct to us by way of Jaffa, the ancient Joppa. Each section averages about three-quarters of an inch thick and three and three-quarters of an inch in diameter, boiled by its own fragrant bark. It makes a beautiful paper-weight or parlor ornament. The name of the Sacred City—Jerusalem—is stamped on each section in English and Hebrew.

At this time, while the series of illustrated articles on the Holy Land are being pub-

lished in the MAGAZINE, what more interesting souvenir than this section of olive wood could be imagined? Some subscribers may not be able to secure another subscription to remit with them, and to such we offer this premium for ten cents; post-paid, this amount to be remitted with their subscription for a year. This price is less than cost even when we order by thousands. We would much rather dispose of the stock we have ordered in the manner first indicated, but we wish every subscriber to have an opportunity to secure for himself one of these unique premiums coming from the sacred Mount of Olives, where the Master taught his disciples the Lords Prayer, and at the foot of which lies the Garden of Gethsemane, blossoming now as it did in the days of his whoselife and death all Christendom rejoice in.

Order early as the supply is limited, and address orders

WILLIAM BRIGGS, Methodist Book and Publishing House, TORONTO.

Connexional Notices.

GENERAL SUPERINTENDENT'S ENGAGEMENTS.

- Nov. 20—Toronto, Trinity.
" 25—Toronto, Superannuation Fund Board and General Conference Special.
" 27—Kingston.
Dec. 2—Morrisburg.
" 4—Newington, Berwick.
" 11—Warwick.
" 18—London.
" 26—St. Catharines.
January and February, 1893—Maritime Provinces.

ENGAGEMENTS OF DR. POTTS, GENERAL SECRETARY OF THE EDUCATIONAL SOCIETY.

- Nov. 20—Ingersoll, Charles St. and King St.
" 27—London, Dundas St. and Queen's Ave.
Dec. 1—Tweed.
" 4—Guelph.
" 11—Toronto, Berkeley St. and Metropolitan.
" 18—Hamilton, Centenary and Wesley.
" 25—Toronto.

MISSIONARY ANNIVERSARIES. DR. SHAW'S ENGAGEMENTS.

- Nov. 20—Orillia.
Dec. 4—Toronto Junction.
" 11—Palermo.

SPECIAL CALL OF SUPERANNUATION FUND BOARD.

On account of the death of the Rev. James Gray, Clerical Treasurer of the Fund, a special meeting of the Board of Management of the Superannuation Fund of the Methodist Church (Discipline 1890, pages 169, 265), is hereby called to take place in the Board Room, Wesley Buildings, Toronto, on Thursday, the 24th inst., at 10 a.m., for any and all business required in the premises. (Signed), A. CARMAN, President. Toronto, Nov. 2nd, 1892.

CALL OF GENERAL CONFERENCE SPECIAL COMMITTEE.

The General Conference Special Committee (Discipline 1890, pages 35, 257), is hereby called to meet in the Board Room, Wesley Buildings, Toronto, on Thursday, the 24th inst., at 3:30 p.m., to determine as to the Journal of General Conference 1890, pages 86, 87 and 187; the prices and date of the next General Conference; also to provide for the government of the Funds of which the Rev. James Gray, deceased, was Treasurer, and transact any business by the circumstances rendered necessary. (Signed), A. CARMAN, President. Toronto, Nov. 2nd, 1892.

NIAGARA CONFERENCE.

An urgent appeal has come to me for prompt help in the case of the St. Lawrence Circuit. Will superintendents of circuits please act accordingly. (See Minutes, page 73, and GUARDIAN of Oct. 19th, page 680.) D. G. SUTHERLAND, President.

EVANGELISTIC SERVICES.

BROADWAY TABERNACLE, TORONTO. Evangelistic services will be held in Broadway Tabernacle, beginning on Sunday, Nov. 20th. The noted evangelist, Rev. A. H. Banton, who has been greatly owned in evangelistic work, will be associated with the pastor in these services. Mr. Banton is now engaged in work in London, and comes from there to Toronto.

LYN CIRCUIT, MONTREAL CONFERENCE.

By some oversight the list of subscribers to the Educational Fund does not appear in the Report. The following is the correct list: Dr. Judson, \$1; N. Forrester, \$1; S. J. Kilpatrick, \$1; N. Shipman, \$1; D. N. Purvis, \$1; Rev. J. V. McDowell, \$1; Rev. W. J. Gross, \$1; Collections, \$11.68. Total, \$18.28.

ANNIVERSARY HOLINESS CONVENTION.

This Convention will be held (D.V.) in the Berean Methodist Church on Crawford Street, near Queen West, Toronto, Nov. 25th to Dec. 2nd. There will be six services each day, in which various phases of the great theme of Holiness will be presented in addresses and sermons. The following have arranged to take part: Revs. Geo. J. Bishop, President of Toronto Conference; H. M. Parsons, D.D., of Knox Presbyterian Church; Thos. Webb, Congregationalist; Chas. Langford, Wm. Cook, R. C. Howard, B.O. Montreal Conference; Evangelist, Paul Flint, W. Philpott, John E. McArthur, S.T.L., J. W. Totten, George W. Dewey, A. W. Rode, Geo. E. Fisher, and John Salmon, B.A., assisted by a strong band of laymen, who will largely have charge of the prayer services.

Those from a distance will be supplied with tickets as far as possible by addressing Dr. Dumble, 1004 Bloor Street West, Chairman of Billing Committee.

Reduced railroad rates have been secured on all the lines of Canadian Pacific and Grand Trunk Railroads by purchasing one way first-class ticket, and securing from the ticket agent at starting point a "standard certificate" within three days of the meeting; such certificate must be secured on November 25th, 26th or 28th, and when signed by the secretary at the convention, will secure reduced rate on return journey. Friends in Toronto and everywhere outside of all denominations are invited to come and share in the "fulness of the blessing." Rev. J. McD. Kerr, Pres. Rev. PAUL FLINT, Sec. DR. DUMBLE, Cor. Sec.

Have BERGHAN'S PILLS ready in the household.

Insurance. STRONG AND PROSPEROUS. THE SUN LIFE ASSURANCE COMPANY OF CANADA. Jewelry, etc.

Days and Days and Days. Of close application are spent by us during our Annual trip to Europe in the selection of our Diamonds. So many points have to be considered, viz., Size, Color, Shape, Freedom from Flaws, and Values. For this work our practical experience of so many years stands us in good stead. We buy them at first hand from the polishers, hence the reason for close prices.

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KNABE PIANOS. The Recognized Standard of Modern Piano Manufacture. BALTIMORE WASHINGTON NEW YORK GOURLAY, WINTER & LEECHING, Yonge St. Piano Rooms, 128 Yonge St., Toronto, Ont.

WHOOPING - COUGH CURED BY "OLIVE BALM." Send twenty-five cents to W. W. Stephan & Co., Druggists, Montreal, Ont., and get by mail, postage prepaid, one bottle of "OLIVE BALM," that will at once relieve Whooping Cough. If, after trial, you are not satisfied with the results of this medicine, we will refund you your money. Remittances can be made by fractional currency or postage stamps.

Financial. HANSON BROS. MONTREAL. Debenture Dealers, Financial Agents, ETC. MONEY TO LEND FOR ENGLISH CLIENTS. In large or small sums on Real Estate security.

Loans on Church Property a Specialty. TORONTO SAVINGS & LOAN CO. 10 King St. West, Toronto. Interest allowed on Savings Accounts at FOUR PER CENT from day of deposit to day of withdrawal. Special rates on time deposits. Money to lend. ROBERT JAFFRAY, A. R. AMES, President, Manager.

SUPERANNUATED and retired Ministers can largely augment their income by selling our goods. Send at once for catalogue and terms. DOMINION SILVER CO., 3 Wellington Street East, Toronto.

Financial. TORONTO GENERAL TRUSTS CO. AND SAFE DEPOSIT VAULTS. CORNER YONGE AND COLBORNE STS. Capital, \$1,000,000. Guarantee and Reserve Funds, \$206,000. HOW EDWARD BLAKE, Q.C., LL.D., President. R. A. HERRING, LL.D. JOHN HOSKIN, Q.C., LL.D. Vice-Presidents. The Company acts as Executor, Administrator, Receiver, Committee, Guardian, Trustee, Assignee, and in other fiduciary capacities, under direct or substitutionary appointment. The Company also acts as Agent for Executors and Trustees, and for the transaction of all financial business; invests money, at best rates, in first mortgage and other securities; issues and countersigns bonds and debentures; collects rents, interests, dividends, etc. It obtains the need of security for Administrators, and relieves individuals from responsibility as well as from onerous duties. The services of Solicitors who bring estates or business to the Company are retained. All business entrusted to the Company will be economically and promptly attended to. J. W. LANGFORD, Manager.

Dry Goods. J. SUTCLIFFE & SONS. 182-184 Yonge Street, - DRY-GOODS. 123 King Street East, - CLOTHING. THE SALE OF LADIES' AND MISSES' COATS HAS BEEN BEYOND OUR EXPECTATIONS. We have had repeat orders for many lines. This has been due to two causes: One that the goods come direct to us from the manufacturer, and are marked at a moderate price. The other is that our assortment has been kept up, both in style of material and design of garments. Practically there is no competition with our stock. With repeat orders now placed in stock, we are in as good a position as at the commencement of the season. When you want Mantles, Jackets, Capes or Ulsters of Sablette, Matalasse, Cheviot, Tweeds or Cloths. Visit 182-184 Yonge St., Toronto.

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ZERO. NOTHING. Represents the value of cheap Swiss Watches as Timekeepers; but JOHN WANLESS & CO., Toronto, will supply you with a Waltham Watch upon which you may rely ABSOLUTELY

Important to Fleahy People. We have noticed a page article in the Boston Globe on reducing weight at a very small expense. It will pay our readers to send two-cent stamp for a copy to Ames Circulating Library, 10 Hamilton Place, Boston, Mass. GENERAL CANADA LOAN AND SAVINGS CO. OF ONTARIO. GEO. A. COX, President. HEAD OFFICE: Cor. King and Victoria Sts., TORONTO. Authorized Capital \$5,000,000. Subscribed Capital \$3,000,000. Paid-up Capital \$2,000,000. Reserve and Surplus Fund 200,000. TOTAL ASSETS \$5,200,000. DEPOSITS received at current rates of interest, paid or compounded half-yearly. DEBENTURES issued in currency or sterling, payable in Canada or Great Britain. MONEY advanced on Real Estate Mortgages, and Mercantile Debentures purchased. W. E. WOOD, Secretary.

TRUSTS CORPORATION OF ONTARIO AND SAFE DEPOSIT VAULTS. Bank of Commerce Building, King Street, Toronto. Hon. J. C. AIKINS, P.C., President. Hon. SIR R. J. CARTWRIGHT, K.C.M.G. Hon. S. C. WOOD, Vice-President. The Corporation undertakes all manner of Trusts, and acts as Executor, Administrator, Guardian, Committee of Estates, Trustee, etc., by direct or substitutionary appointment. Or as Agent for any of the above. Money invested and estates managed on favorable terms. Deposit notes to rent of all sizes. Absolute security offered for storing valuables, etc. Solicitors placing business with the Corporation are continued in the care of same. A. E. FLUMMER, Manager.