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19

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REV. E. H. DEWART, D.D. REV. WILLIAMBRIGGS, D.D. Book Steward.

Aotes and Gleanings.

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 ten biscuit would prove a success." Before her marriage Lady Tennyson was Miss Emily Sellwood. She was a neice 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 A London correspondent says that "they belong to one financial set and to one family." are all related to the Rothschilds. Baron hry De Worms, Sir Julian Goldsmid, Mr. Stern, Mr. Cohen are cousins; Mr. Montagu is a other-in-law of Mr. Cohen, and Mr. Leon's wife a cousin of others.

There is method in the madness of the ussian Baltic provinces in their persecution of rotestantism. The latest step taken is the appointhent 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 ppealed to the Government not to abandon gands. The proposed railway would, he said, be the means of destroying the slave trade. If England proved steadfast Germany would hold her he slave trade at its source. Lord Salisbury enounced the partisanship shown by Judge Matvicted tenants commission.

The prospects of Mount Allison Uniereity are excellent. Speaking of the opening of pe educational year, the Wesleyan says: "The umber of students promptly on hand is larger an in previous years. On the College register re eighty-six names. Of these, one hails from cadia, where he graduated in 1891; here he will ke a post-graduate course in theology. Of seniors e have fourteen; juniors, twelve; sophomores. venty-seven; freshmen: fully matriculated, renty-seven; partly matriculated, five. To the tisfaction of all, the teaching staff, with one coption, continues the same as last year."

The Irish Methodists presented an adses to Lord Houghton, the new Lord Lieutenant Ireland, in which they inserted a protest against changes involved in the Home Bule policy. ter some delay, a reply was received, to the ect that though appreciating the sentiments of Irish Mathodists, the address could not be reved, as a previous address from another quarter | pastor.

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.

is being felt in the whole region.

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

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 numeries of plety, all that affects the class-meeting is of great interest to the whole Church. The adaptation of the leader to his workand 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.

says: "It is significant of the critical situation osition in Africa, and together they would kill of French politics that the explosion of a single dynamite bomb has undermined the present Ministry. It will surprise many clever observers hows in conducting the proceedings of the Irish 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 accent."

> 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

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 (grappi) circuits and stations.

Professor John S. Blackle finds the main cause of the decay of preaching in the English Episcopal Church to be the undus 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 hetween 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 Laipsig.

The Council of the Evangelical Alliance has issued its annual invitation for 2 week of united and universal prayer to begin on January at, 1893, and to close on January 8th. Gre The N. Y. "Sun's" London Correspondent | couragement 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 missionery to India, urged the Church to attempt great things for God, and expect great things from God. The programme suggested for the 1898 services is: January 1st, sermons on "The Exalted Saviour's Gifts for Men;" January 2nd, "Humiliation and Thanksgiving; " January 8rd, "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 cunces; 1888, 5 251 000 ounces; 1889, 5,641,000 ounces; 1890, 5,586,000 onnces, 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 Transvanl 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,1,619,-000 ounces; but it is expected in 1898 the Transval 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 sway from divilization and lead a patriarchal life, . untouched by outside influences, should end in being fed by the greatest gold mine the world has

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 9 343 Protestant parishes, so that the everage number of souls in charge of an evangelical pastor is 2058. In Berlin, however, the average is 10,404. The total population of all Germany is 19,426 394. Of these 30,964 274 are Protestants adhering to the State churches, 141,701 independent Protestants, 17,646 890 Roman Oatholics In Germany there are 24,896 Protestant houses of worship, with 16 460 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 79 286 in the city of Barlin.

THE CONVERSION OF BINJA AS TOLD BY HIMSELF.

I belong to the poorest of the poor in India, and became a Uhristian 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 bleesed 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 Uhrist'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, It's message still betelling Long after thou art dust.

Sing, tor 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 tair.

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, triendship, pleasures lost thee, Of praises seldom tossed 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 strile and sadness Of misspent days with gladness, In hely 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 fears. Sing, with thy soul's pure fire, Thy passionate desire That Godward doth aspire. And heavenly music hears.

CHARLES EDWARD PRATT.

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 courcurs des bois. What a net-work of motives-religious, patriotic, and personal-is displayed in this emulation of

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 Eaglish 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 Biver 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 is 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

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 crucifizion of Christ with differing motives and races, religions, of savage tribes, of European details, which have not yet been fully harmon-

historical composition. At the present date of antiquarian research, neither the dynasties of the Pharachs, nor of the Casars, nor even of the Popes, have been clearly ascertained. No one can read Bossnet'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. Mocdy'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 sussion 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 'curing 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 devicus 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 price 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 shead, 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 per formed. The things they had done measure but in part the possibilities within them. Life itself was perhaps too brief for the working o .t of their great purposes and plans. In every age the great men, standing at the head of the nationalities, of military and commercial ad- ized. Such things are simply unavoidable in all column, and interpreting and giving direction and confidence to himself. - Rothe.

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.

Bev. 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 whensoever 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 Gospél 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 Gospe. than that altered conditions of earthly life wi find the world sickening for another sun that that which age by age brings light and life Like the seer of old, they, too, at times, ap palled at the apparent hopelessness of the tar committed to them, might be tempted to mal despending answer to the divine call: 'Cry What shall I cry?' 'All flesh is grass But, like the prophet, they, too, should look r to him who gave them their commission, and say: 'The grass withereth, the flower fadetly. but the word of our God shall stand forever.'

DR. CAIRNS ON THE PERMANENCE L CHRISTIANITY.

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

It was the saying of Voltaire that Christias ity would not survive the nineteenth century But what has the nineteenth century not doz for Christianity? It has sent the Gospel ane into all the world. It has gathered in the islands of the South, and shaken the mighpagan 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 receiv. 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 cracles 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, i 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 i 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 Exot land a century ago there are now twenty.

How great is God, who can understand ever 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 the second of the second of the second

The Mission Field.

JAPAN.

HOMEWARD BOUND.

Yesterday (October 14th) Miss Morgan had s very touching forewell when she parted with her pupils at the Shizuoke Station, not to meet them again till the secrets of the great future are revealed. She has spent five years in Japan, and although the climate has made serious inroads on her fine constitution, she has been able to do good, faithful work. She has won many warm friends, as the gathering at the station yesterday showed, and we have reason to hope not a few souls for her

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 if translated and published. I send herewith one which is intended to teach the lesson of consistency. It gives a good idea of the simple, common-place faith the common people have in their false gods. It shows also that the teachers of the ancient religions are not altogether void of good moral ideas, nor of good methods of precenting their doctrines:

THE SANCTIMONIOUS OLD WOMAN.

In the home of a certain farmer there was a pious old woman, who would offer the daily rice to plous old woman, who would oner the daily fice to Nyorai Sama every morning, calling it O Rice Sama, and cooking it by itself. (O and Sama are both honorific titles, as if we would say "His Honor Mr. Pot" or "Her Ladyship Miss Dish-cloth." Nyorai is a generic term for Buddha, in-cluding several ideas of deity.) And for cooking this she kept a separate pot and dipper and pail and dishcloth, all set apar for the use of Nyoras Same. These she called O Pot Same and O Dipper Sama, and O Pail Same and O Disheloth Same. And so the whole household, when she spoke of anything connected with Nyorai Sama would attach the fitles O and Sama, and say with our policeness, O Flower Sama and O Lamp Sama, and O Causer Sama and O Utensii Sama, and even O Disheloth Sama. And if we look at her motives this all sprang from a selfish degire to be admitted to Paradise at tast and enjoy sumptuous feasts without toil. Nor was this so very bad in itself; if while cherishing that hope she would only pass honestly through this world, she might be said to be in harmony with her religious ancestors and with the mind of Buddha. But in this particular house there were no such motives or intentions as that, but, the fact that this world is only our temporary abode, they interpreted in their own selfish way, and took to themselves the liberty of practising disloyalty, disobedience to parents, unreasonable actions and selfishness at pleasure. Dear me! was it not a stupid notion?

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"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 said up in this passing world, and therefore it is just the important world—this fact she interpreted according to her own selfish motives, and therefore she presumed that she might do just about as she pleased.

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. And yet for the offerings and contributions to the temple, she was willing, with tearful eyes, to strip the very skin from her body and offer it. Again, when the anniversary of the death of her parents or husband came, she would make some excuse on account of her health or something or other and would not fast; but when the anniversary of the death of the founder of the sect came, she would call it the O teenth Sama, or the O Twenty. th Sams and keep it as a sacred fast-day. Thus the house was so ill-regulated that the daughter-in-law and the son were filled with selfishness, and if the least thing happened that did not suit them they would shout at even the husband or father with a harsh voice. And yet when they turned toward Nvoral Nama voice and say Namu Amida Butsu! Namu Amida Butsu! (Merciful Buddha! Merciful Buddha!) That thou shouldst save me just as I am, an unworthy and erring creature! How thankful I am! How gratiful I am! By their selfish, stubborn ways they meck Nyorai Sama.

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, incommitting disloyalty and disobedience to parents, and yet you do me the crueity." And verily they shed tears of blood. Ah! what an error! 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 stirrips). Some one seeing this asked her why she did such an awkward thing. The old lady replied that it would never do to wash the rice for offering to Nyoral Sama with one's hands, because the hands are unclean things. No matter how you wash them some dirt will remain under the nails and still they will be unclean. Then said he, "When you worship Nyorai Sama how do you manage?" "Why," said she, "I put my two hands together and worship him." "Then," said the man, " that is an unclean thing too. When you worship also you'd better get two pot-sticks and worship with them." When he said this the old woman became very angry (literally set up her stomach greatly) and said, "You talk extravagantly. To do such a thing would be unseemly to begin with, and besides it would be irreverent and sacrilegious in the sight of Nyorai Sama."

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

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 hearing or coaxing, to get people to walk in the true way. Just as the candy saller blows his pipe and sings his songs to sell his candy, and the tooth-powder man spins his tops merely to sell his tooth-powder. Shizuoka, Ost. 15th, 1892. F. A. CASSIDY.

Correspondence.

MEMORY AFTER DEATH.

DEAR SIR .—Your correspondent from Manitoba is exercised about the possession of memory be-tween the period of death and the resurrection. Memory, here, presents some interesting phenomena. Other mental powers may be vigorous, and the memory show signs of decay; while, on the other hand, the memory may be quick and retentive, with other mental powers going into ruin. An old man can recall the impressions of youth, although not one particle of the brain he had in youth remains.

I append my "confession of faith," which very

likely you will pronounce heterodox:
When Christ's questioners projected their mun dane ideas into a future state, they were met with the reproof, "Ye do greatly err, not knowing the Scriptures or the power of God." It is surprising with what strength and tenscity old heathen ideas and forms of thought still entrammel us! Modern Christians speak of "dead men," an evident mis-nomer, and they, like the heathen, locate their heaven in far-off Elysian fields.

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."
That end once accomplished, the mysterious link is severed, and the liberated spirit enters "its house which is from heaven." "Thou shalt be with me in Paradise to-day," said Christ. We are taught that he was busy, that very day, in proclaiming deliverance to the "spirits in prison." Provision is made by the All Father for the instant care and comfort of every passing soul. How fully Christ felt confidence in this when he said, "Father, into thy hands I commend my spirit,"-my human soul. Paul had a desire to depart and be with Christ, which he deemed for better than an earthly exist There were those in his day who troubled the Church with false teaching about the resurrection. They wanted to know how the dead were to be raised, and with what body they were to come. Paul answers them, not so much by argument as by the unfolding of the most splendid panorama on which human eye has gazed. He is wonderfully scientific for the day in which he lived. No modern materialist could be more exact. True, he uses Christ's simile of the grain of wheat multiplying itself through death and decay, but this as an illustration of God's power in nature. He is most particular in pointing out to the false a postle that "Thou sowest not that body that shalt be," but that, as surely as God provides a new and identifiable body for each multiplied grain of wheat, so surely shall be provide a new body in lieu of the dead one, for each of his children. It is to be quite a different body, not material, not corruptible; not of the earth, earthy, but of heaven, heavenly; in fact a spiritual body, in the natural order of man's development—a body which the emancipated soul instantly recognize as its own, of whose identity it is conscious. "We shall know as we are known." We shall recognize old acquaintances, and they shall know us

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. He earnestly desires that "house not made with hands"; that he might be "clothed upon"; that he might not be "found naked." It is wise, in this connection, to pender Christ's words to Martha. "Thy brother shall rise again." He says to her. the enswers, "I know that he shall rise again at the resurrection at the last day." Instantly comes the mild, but wonderful correction, "I am the resurrection and the life." No waiting for a "last day"-except a last day on earth and a first day in heaven. St. Paul does not seem to contemplate an intermediate state. Death and the resurrection were with him terms synonymous. "To be in Christ" was all he wanted for himself or his hear-With him, to live was Christ, to die was gain. Being found in him, death, nor any minor power in heaven, earth, or hell, could effect a separation. His Captain had won the day. The victor was in possession of the spoils; and "all is yours if ye are Christ's." There was no interregrum; the Corqueror was reigning. "Ye are the heirs of God, and joint heirs with Jesus Christ." With one sweep of his mental pinions he takes in both worlds, and rises to an altitude from whence he looks down on death being "swallowed up in victory." It is this swift and comprehensive grasp upon immortality, this instant and intense realiza tion of the immediacy of Christ's kingdom, that has laid him open to the modern sneer, that he has mistaken the time of Christ's second coming. But wisdom is justified of her children.

The material brain, so complex and so exquisitely fashioned, lies mouldering in the dust; but one of a finer, because of a spiritual, texture is provided for the newcomer, 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 acquirements. There is nothing ethical in death. It is simply a material change, and if we have sowed to the spirit" we shall reap an instant and abundant harvest of sweet and pleasant memories, for he who is "Lord of all" has given this assurance, "I am come that they might have life, and have it more abundantly." "And now abideth have it more abundantly." "And now abideth faith, hope, love." Memory is the guardian angel of these gifts, and if it does not abide, how can we

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." Well, I, for one, am willing to let them hold to the "bodily side of things," as they term it, while I believe that Christ did not lie when he told Pilate that "his kingdom was not of this world." Those who maintain that the identithis world." Those who maintain that the identical body which we commit to the earth shall be miraculously raised at the last day, point to Christ's resurrection body as a type of ours, and remind us that a spirit hath not deeh and bones as he had. While we rejoice to know that "being planted together in the likeness of his death, so shall we be also in the likeness of his death, so shall we be also in the likeness of his death, so shall we be also in the likeness of the his resurrection," we must not lose sight of the facts that his death, resurrection and accession are unique, and are acts necessary for perfecting the plan of redemption. That he possessed the inher-ent power of "laying down his life, and of taking it up again." That it was necessary for the establishment of his Church on earth, that he be identified by chosen witnesses as the man who expired on Calvary, and who was interred in Joseph's tomb. He also had the power of withholding his identity; of assuming whatever garb suited the occasion, and also of assuming or impressing, by the sense of touch on his perturbed disciples, that he was not the ghostly apparition so dreaded by the superstitions Jews. There could be no shadow of deception with him who came to be a witness of the truth, but the readiest way to calm his disciples was to say, "Handle me and see."
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. We must not lose sight of the fact that Christ's resurrection body was a spiritual one. In this respect a true type of ours. It could pass unhindered through stone walls and barred doors, and when the hour arrived, ascend superior to the laws of gravitation, or withdraw itself from human observation.

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. But why adhere to dead forms of speech? Why talk of men sleeping in the grave, and rising from it at the last day, when we know right well that they are not there? Is it not better to get rid of this despicable thimbie-rigging? Why virtually give Jesus Chriss the lie, and tell him that his words are neither spirit or life; and that God is the God of the deed, and not of the living? Why tell St. Paul that "he must wait through cons until God has fitted him up a body?" Paul would laugh you to scorn, and reply: "For we know, that if our earthly house of this tabernacie were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." No use in telling this Christian athlete that he must wait through ages of dim expectancy for his laurel wreath. "No, Timothy;" "I have finished my course, hence-forth," from this moment when I write to you, there is laid up for me a crown of righteoneness. "This spirit, throbbing beneath a painless brow, will feel the weight of glory." Christ's plan of salvation was to him no thing of shreds and patches, but a consistent and harmonious whole; a seamless covering, "woven from the top throughout." But we halt and boggle when we come to explain a separate state and a final judgment. We look up at the structures which have been reared, half Christian and half neathen; we see their weakness, and fear to touch them, lest they topple over, and involve us in a general ruin. No wonder that some of our intelligent men turn agnostics, and that many ignorant ones remain infidels.

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 case, 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. His plans have long been perfected, for he sees "the end from the beginning." R. L.

Calumet, November 1892.

BAPTISM AND THE CHURCH.

DMAR 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. In fact it is difficult how they can be consistent and do otherwise, and yet it is well known that many of them repudiate the doctrine of baptismal re-

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." It is claimed that the water birth here is put on an equality with the Spirit birth; that if one is necessary to salvation the other is equally so. Now it sometimes happens that Protestants, when con-fronted with this argument while denying the ritualistic conclusion, are unable to answer it or explain the passage.

Possibly some ministers of the Methodist Church would not make objections to the use of the pas-sage in the Order of Baptism (to infants) in the Discipline as they do, but because it seems to favor the dogma of baptismal regeneration. They do not believe that water baptism constitutes the child bap itsed "a member of Christ; the shild of God, and an inheriter of the kingdom of heaven," but that infants are already "members of Christ,"

taught by Christ in Mark z. 13-16, and else-

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. Baptism by water has been held by most Christians as an initiatory rite requisite to Church membership. The visible Church being the visible kingdom of God, except a man be born of water he cannot enter the visible kingdom or Church-The Spirit baptism being necessary, too, in regard to entering the spiritual hingdom or Church.

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." Evidently they were only children of the visible kingdom or Church. Again in the chapter with 43 he saws. "The kingdom of God. the chapter axi. 43 he says, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." There may, therefore, be the outward organisation without the necessary "fruits thereof," and on the other hand there may be the "inward and spiritual grace" without the organization or initiatory rite thereof; though it should not be neglectid, "wherever it may be had." as John Wesley says, implying that there may be cases where it is an impossibility.

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 correct list of each class is to be left by the circuit superin-tendent to his successor, though they shall not necessarily be included in column headed, "total membership." They may not in such relation be full members, but on probation, and therefore in visible relation to the kingdom of God, or Church. W DELONG

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. But for how long is this harvest to last? And what of the eternal harvest? For so long I have seen the great need of harvesters in our backwoods, but I have withheld my voice from the idea that my feeble attempt would be too insignificant to bring any help to the harvesting of the fast wasting human sheaves. But now I feel as if I must tail about the perishing souls here. Our friends at home who are Sunday after Sunday thrilled with bursts of ministerial elequence. O could I thrill them with a longing to have the Gos-pel preached to the famished districts of our backwoods, where year after year starved souls are ushered into the great afterward. Where? Here, also, all the year around throng the greatest wealth a nation can possess—the young men of Canada. Now,

" Let not ambition mock their useful toils Their homely joys and destiny obscure.

Norgrandeur hear with a disdainful smile
The short and simple annals of the poor."

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 enpolling 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 sonie were only also God-employed, 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. About a month after this the student arrived. Then the two busy mills, with the numerous settlers' families, turned out, during the short season of services, a famishing word of God. Now, however, they are again left to renewed destitution for the ensuing eight months. Just here, however, we are wealthy, for have we not been able with our Father's help to organize a Sunday-school, which, with one prayer-meeting, we still endeavor to continue? and we have had an enthusiastic superintendent. And even now, when he has left us to superintend business in the bush, we two women remain, determined by the grace of God to at least keep things going. If you could look into our little prayer-meeting some evening, and see the old pine es to of the old log echoolhouse filled with honestlooking, attentive young men, surely you would be filled with a heart-aching desire to bring these young men to the higher life at any cost.

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. If nothing else can be done, we are sure our friends will send

up a plea to the great Sympathizer in our behalf. Bread-winning has called the majority of the voung men away (whom we have been seeing) into the lumber camps. There they remain for the long lonely winter. And in what atmosphere is the summer's seed now placed? In the lumber camps of Muskoka are to be found hundreds of young men; and all those who may have had any nclination to a better life are mixed with those whose only bravado is to blasphene. There they are compelled to remain, without any word of life or any Gospel light to give growth to the tender shoots.

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 advantage had he? A young man, with the responsibility of five ap-Just so; everyone knows that when we turn of these gifts, and if it does not abide, how can we toward the divine Buddha we should put our two bin in the song, "Unto him that loved us"? An hands together and arrange our five fingers in unconscious sleep until some distant judgment day, recognition of this fact. Such seems to be plainly more, and travelling on foot, very much at night, where advantage had her A young man, what advantage had her A young man, which the responsibility of five appears to be plainly more, and travelling on foot, very much at night, pointments, covering a stretch of twenty miles or

necessarily, over roads scarcely passable in day-

light.

"The harvest truly is great, but the laborers are few." O, if we could have for a few weeks come coul-stirring evangelists! O, if our Christian Endeavorers and other friends could branch out, and bring their occupations into this churchneglected district. If they could come, as already we see several among the public school teachers are doing, and do their Christian work here, where it is so much needed, instead of so many trying to find work in one little spot where already there is abundance of workers. In those places there are those who, on account of home duties, cannot leave, so give them the work to do. But for those who have no particular bond at home, come, O come, and shed your influence in a wider sphere. existence, there is superabundant room to sow your seed.

For those who must remain in other fields perhaps they may find a way to help us also. There are children who cannot come to Sunday-school for want of clothes, some little bare feet never outreach the limits of their rough, rock-covered homes, while others, from their anxiety to attend day-school, come with clothes through which, here and there, peers the blue skin of their poor little bodies: Anything for this part of the cause expressed to Mrs. John Johnston, Huntsville, or sent by mail to Peninsula Lake, will be gratefully received. We would like, if possible, to give them a 'Christmas, tree. But of all needs here, the greatest, I think, is that of workers. 'Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

M. B. P.

Peninsula Lake, Nov. 4th, 1892.

THE ST. JOHN'S FIRE AND OUR NEW-FOUNDLAND COLLEGE FUND.

I have a letter from Bey. T. W. Atkinson, of Heart's Content, Newfoundland, President of our Conference in that colony, expressing his gratification at the success of their College Restoration Fund among us, and desiring me to convey to all our societies and brethren here hearty essurances of the deep gratitude of our Newfoundland preachers and people, for the very great interest Canadian Methodism has taken in the cause in Newfound-land in this hour of sore trial. They seem delighted with the prompt and liberal response of our churches to the call of the Presidents in their behalf as manifest in the returns so far made; and cherish a hope, as I do myself, that when the reports shall all have come in, which ought now to be soon, we shall have summed up from all our circuits and stations at least ten thousand dollars to aid in re-building the Methodist College at St. John's, and thereby securing, strengthening and remoting our educational and religious work in Newfoundland. November 12th.

A QUESTION.

DEAR SIR, -Will you kindly allow me a very small space in your valuable paper to ask for a little information?

Can you tell me why so many of our ministers, in writing oblitaries—if the party they are writing about has been a member of the Primitive Methodists, or Episcopal Methodists, previous to the union write somewhat after this fashion: He, or she, as the case may be, was a member of the late Primitive Methodists, or the late Episcopal Methodists; but never have I seen it yet, the late Canada Methodists, even if the person they are writing about has been a member of that Church previous to the union. Will you kindly tell me why it is always put in that shape? CONSTANCY.

[N.B.—We are not sure that we can answer this question. We suppose in a case where the denomination before the union is named, the writer means to be more specific than in the other cases. -Ed, Guardian.]

CONVENTION OF CHRISTIAN WORKERS AT UNIONVILLE.

This is a practical age, an age of progress, an age of keen competition, an age when means and methods are being freely discussed, revised and improved, an age of marvellous evolution, an age in which only the fiftest can surv tallow candle must needs give way to the lamp, the lamp to gaslight, and that in turn to the electric, and now it is rumored that even that may have to give way to a superior form of light. Man is developing and applying the forces of nature as never before. In the scientific, commercial and social world, improved forms, improved methods, improved appliances are being adopted.
While this is the case, the Church of God is not

slow to note the spirit and needs of the age, and is endeavoring, as never before, to adapt herself to the necessities of the hour. Truth is immutable. The Church has no improved Gospel to proclaim but her methods of presenting the truth, and of working for Christ may be improved, and to-day God's people are bestirring themselves, and meeting in convention all through the Christian world to discuss plans and methods for the advancement

of the Master's work.

A most important convention of this nature was held at Unionville on Thursday, November 3rd, when workers from all parts of the Uxbridge Dis trict spent a very profitable time in discussing practical questions relating to God's work.

At 9.30 a.m., the Chairman of the District, Rev. Joseph Young, took the chair, and called on Rev. J. W. Dannom to take charge of the devotional exercises, during which gracious, spiritual inful ences were felt. The chairman then spoke a few words of cheer, and called on Rev. J. McD. Kerr. of Toronto, who gave a short, carnest address. A programme had been carefully prepared, each speaker being allowed twenty minutes, after which half an hour was given to discussion. It would be impossible, in a brief notice, to give more than the barest idea of the addresses or disonesions. The first paper was given by Rev. S. Blanshard, subject: "The Class-meeting"—when this important feature of Methodism was ably advocated. From among many pithy sayings we quote the following: "The class-meeting is not a con-

fessional, where the victim confesses, in many inetances, to a greator sinner than himself, often with a view of sinning again." It was felt that in many instances the class-leader would do well to remember that one of his duties is to visit those

who are neglecting their class.
A very suggestive paper, that evidenced much thought upon the subject, was read by Rev. J. W. Wilkinson, on "Soul Winning." In the afternoon, Rev. J. W. Stewart gave an address on "Holiness: what it is, and what it does." when the convention unanimously requested him to write and send it to the GUARDIAN. Next came an addres; on "Systematic Giving" by the writer. The elmost unanimous opinion of the convention was, that we should sacredly devote at least onetenth of our income to the Lord's cause. Could the next address, by Rev. G. W. Dawey, on "Church Music," be put on paper, it would be a delightful and profitable study for our ministers and church choirs. Church music is not, or should not, be designed to "show off" good singing, but to aid in the worship of God. The afternoon session was brought to a close by a discussion on that burning topic, "The Temperance Question."
The drink evil will never be done away with till professed followers of Christ cease to support the rum interest.

A large audience assembled in the evening, when three able addresses were delivered. The first, on "How to Sandy the Bible," was given by T. Gold, E.q., of Uxbridge. Rev. J. Anderson spoke on "Home Beligion," emphasizing the necessity of a practical, every day home religion, as distinguished from mere public or Church religion. The readers of this paper will be able to peruse for themselves the thoughtful paper read by Dr. E. T. Crowle, of Markham, on "Applied Christianity," as by request of the convention, he will send it for insertion.

The choir of the church, assisted by Rsv. J. N. Brown, added greatly to the interest of the occasion, while Rev. J. B. Real and the friends of Unionville, who so hospitably entermined the

visitors, were tendered a hearty vote of thanks. Such conventions as these cannot but be of grea benefit to God's cause in the neighborhood where they are held, and we would urge that they be held in every district in every Conference.

Goodwood: Ohas, T. COUKING.

CORRECTION.

DEAR SIR,-In your notice of the death of the late R.w. James Gray, you stated that he "came to this country in 1846," This is an error. He came to this country with others of the family in 1833, and settled near Tyrone, on the farm now owned by Mr. Wm. Brent, where he resided till 1846, when he'entered the ministry.

Hampton, Nov. 8th.

Brief Church Items.

BAY OF QUINTE CONFERENCE.

CENTREVILLE CICRUIT.-Rev. H. I. Allen. pastor. The past year and six months on this circuit has been one of toil, resulting in wonderful success. Two gracious revivals bave taken place, with many conversions of souls to God, mosily all remaining firm and true. The church at Centre-ville has been repaired, which is elegantly furnished, making it almost new, forty feet being added to the shed; and the best of all is, the entire debt is paid off. Also some needed improvements on the Deemond church have been made. And at Enterprise, the village where the parsonage is situated, it was found that the old church was far too small for the increasing population and congregation, so last spring a subscription was conmenced, which in a very short time reached the sum of \$4,000, enabling the friends to build a very fine brick church with basement 60 x 42 feet, with a very fine tower and spire in front. The auditorium is very spacious, with elevated seats; the choir in rear of the pulpit. The windows are of cathedral stained glass, with lead sash. Six mammoth Princeton lamps will be used to light the church. The basement is all finished and well furnished for the Sabbath-school. The whole building is warmed with a Peace furnace. We learn from the Rev. H. I. Allen that it is the intention of the friends, God willing, to open the church for divine service on Sabbath, November 27th. Rev. A. Campbell, of Belleville, will preach at 10 30 a.m., and also address the Sabbath-school at 8 p.m. Rev. S. J. Shorey, Chairman of the Napanee District, will preach at 7 p.m. On Monday evening following a free platform meeting will be held in the auditorium, to be addressed by the above brethren and Rev. R. W. Marsh, of Yarkır, Rev. A. C. Wilson, Newburgh, Rev. W. Coombe, Boblin, and at the cicse Rev. William Jolliffe, Chairman of Tamworth District, will dedicate the church to the worship of God. Reduced rates on the railways leading from Kingston, Napanee and Tweed, via Bay of Quinte Railroad, are arranged for. All invited.

MONTREAL CONFERENCE.

BEARBROOK CIRCUIT.-Rev. T. E. Burke, S.T.L., pastor. A correspondent writes: "On Tuesday evening, November 1st, our pastor was most agreeably surprised to find that his boarding house was taken possession of by about 100 of his friends, of various religious creeds, who assembled with their baskets to spends with him a social repast, and enjoy themselves for an evening. Singing and conversations or various topics were participated in freely until the hour of our pastor's surprise arrived. Mr. F. McCullough, of Navan, acting as chairman, called the friends to order, and after addressing a few appropriate remarks called upon Mr. James McNally, of Vars, for an address, who responded, and after revealing to the paster the purpose for which they had assembled, on behalf of his many friends, presented him with a beautiful fur coat,

conducted special services. A number professed conversion, many giving bright evidence of their practical faith in Christ. The members of the church have been greatly blessed and drawn nearer to Christ. Our motto for this year is a revival of the religion of Christ all over this circuit.11.

INVERNESS.—Rev. W. Handerson writes: "To second what comes at the close, I send a short account of a sacred concert in the Lower Ireland church on November 3rd. The programme was participated in by local singers, and by Rev. J. Pinel, G. T. Robinson, and the Craig brothers, of Leeds; also by W. H. and Mrs. Lambly, Miss Bronard, and Mr. Austin, of Inverness. Miss McCrady (with us in revival work) and the writer rendered a few pieces, and Mrs. Eason a solo. The mucic throughout was spiritual, and contained Gospel truth. Bro. Pinel gave a short address; the writer spoke on "A Trans-Alpine Tour;" Sister McCrady gave, with effect, "The Battle Hymn of the Republic;" then a former pastor, Rev. B. Esson (who was visiting friends) gave a hearty spiritual address, and invited the people to Christ. The alter and seats around were filled with those seeking the experience of holiness, or of pardon, followed by many brief, cheerful testimonies. None of the audience left, and our people said, "This is a blessed concert." Why should there not be many such entertainments? It is intended by our Creator that the soul shall reach out towards music, beauty, and all good things. Methodism wisely gives salvation the right of way, and puts it first. It has the power to cultivate both heart and mind, and thus, with Mr. Wesley. "Unite the two so long disjoined, knowledge and vital piety."

OTTAWA, Dominton Church —The auditorium and class-rooms of the Dominton Methodist church last night were filled to overflowing with members and friends who attended the At Home given by the Ladies' Aid Society. Over 500 sat down to the bountiful Thanksgiving supper in the basement. after which an informal programme of vocal and instrumental music was rendered. Dr. and Mra Benson sang "When My Work is Done" in such an excellent manner, that the audience, a large number of whom heard the reverend gentleman sing for the first time, insisted on an encore, which was pleasantly given. Miss Parlow, Miss McCon-nell and Mr. Millar also sang to a highly appreciative audience. After some time spent in societ intercourse all joined in singing the National Anthem, and wended their way homewards, unanimous in saying that they had enjoyed the most pleasant and successful social which has been held for years. The collection taken up amounted to \$110, which will be devoted to the building fund. -Free Press, Nov. 11th.

OTTAWA, Bell Street.-A pleasant and interesting Thankigiving service was held in Bell Street Methodist church last Thursday morning, at which Rev. G. S. Clendenning officiated. The reverend gentlemen delivered an edilying address, in which he pointed out the many reasons we have for thanksgiving, and the various methods of expressing our thanks to the bountiful Providence who supplied us. Appropriate singing was rendered by the choir,

OTTAWA, Eastern Church - There was a large trendunce at a Thanksgiving concert in the Eastern church of Thursday night, and a splen-lid programme was presented. Rev. W. Timberlake presided, the programme being opened by the probestra, after which the choir rendered Garrett's Harvest cantate in good shape. A beautiful solo was given by Miss Jones, "On rest in the Lord," Mr. Smith song the "Song of the Sea," and Mrs. Smythe rendered "Hear my prayer," with accompanying chorus by the cheir. Miss O'Nell won golden opinions by her recitations. The pleasing part of the programme to many was the singing of little Mis: Gratton, who with her father, rendered the "Wanderer's Prayer," the dust being warmly applended; and a violin solo from another twelve year old artist, Mable Wrightson, who played "Oh fair dove, oh fond dove" in ex-cellent style for such a young performer. Miss Hurdman and Ray. Mr. Stevens gave a duet, and several anthems by the choir completed the entertainment. Refreshments were afterwards provided in the lecture-room where the orchestra erformed several selections. Mr. Chas. Hampshire, the organist, received many congratulations on the excellence and appropriateness of the programme.

OTTAWA, Western Church -The annual Thanks-Rav. J. M. Hagar, as pastor of the church, after a few words of welcome, called upon Ald. C. R. Unnningham to preside, which he did in a most officient menner. 'An anthem by the choir opened the programme, and was very acceptable, reflecting much credit on Miss Mark, the talented leader organist. Miss Annie Mitchell favored the audience with a pianoforte selection, which was received with great applause. Miss Ethel Topley sang a solo in excellent voice, Miss M. Spence following in a recitation, which were both warmly applauded. One of the best numbers on the programme was an imitation of warbling birds by Mr. J. Woodruff. A literary selection called "An Old Methodist Class-meeting" was read by Mr. William Campbell. Another anthem by the choir was well received. Mr. J. F. Watters, M.A., recited "Sister Helen" very effectively, also the popular poem "When the Cows are Coming Home." a song by Mr. J. Spence and a tenor solo by Mr. W. H. Atkins received a round of applause, after which the National Anthum was sung, and the happy gathering dispersed.

QUELPH CONFERENCE.

Wiarron. - Rev. S. H. Eiwards, pastor. harvest home was held on Subbath, Octobe October 23rd. Rev. W. H. Hincks, LL B., of Owen Sound, presched two excellent sermons. A thank fisring collection was received, amounting to \$84. We find this a shorter and much better way of raising which they had assembled, on behalf of his many friends, presented him with a beautiful fur coat, set of winter robes, mitts, and a purse containing a sum of money, scoompanied with a kind and appreciative address, to which Mr. Burke made a spread appreciative address, to which Mr. Burke made a spread appropriate reply. Before closing, let me refer to the gracious outpouring of the divine Spirit which has rested upon the people of the Russell appointment. For three weeks our pastor, assisted by brethren from neighboring circuits, and this a shorter and much better way of raising to we will no doubt have made an advance of \$40 or for church purposes than the old and shout way of socials and tea meetings. Our church anniversary. On Sunday, November of the past two years. Thanksgiving is the time of on Saboath, November 6th. Received seven on church anniversary. On Sunday, November of the past two years. Thanksgiving is the time of on saboath, November 6th. Received seven on trial, which makes in all this year 150, of that number more than twenty families. The fellowship to all, p.m., and after supper the Doctor, Rev. Wm, Birks, and Bev. J. H. Dyke, addressed an auditation of the Lord's Supper was

administered to over 300 in the evening. The day throughout was the best I have had the pleasure of participating in. Our Sabbath-school has greatly increased, numbering 250; and Epworth Our Sabbath-school has League of Christian Endeavor, nearly 100 active and associate members. Our finances in consequence are in a good state. Increasing liberality and thankfulness is a marked feature of our church's prosperity. All this has been largely owing to the instrumentality of the evangelists, Crossley and Hunter. We shall ever be thankful for their evangelistic visit to Wiarton.

STRATFORD, Central Church -It was a big day at the Methodist church on Nov. 6th, and everything was in the superlative degree. Rev. W. F. Wilson, of Toronto, was the lion of the hour. His address to the scholars in the morning was a model in its admixture of admonition, advice and anecdotes, and in its aptitude to penetrate the minds of the little folks. The afternoon meeting was also addressed by Mr. Wilson in equally happy style. On the platform were Bay. Mr. Lindsny, of the Congregational church, and Rev. Mr. Wallwin, of the Waterloo Street Methodist church, each of whom took part in the service. Mr. Dickinson delivered a capital address to the school, and Superintendent Leadley ably filled the post of chairman. The evening sermon was such a one as the average church goers are seldom privileged to hear. Perhaps the most enjoyable part of the programms was the singing of the grand chorus of about 350 voices. The simple melodies were given in a way to reveal many a hidden beauty of composition and harmony which before were never suspected. Nothing finer could be imagined than the grand old "Adaste Fideles" from the hundreds of fresh young voices, and the old tune probably never had a more spirited randering. -

WOODHAM.—Rev. W. Birks, pastor. We have had three weeks of special services at Woodham. Miss Sadie Williams, of Tottenham, evangelist, conducted them, with the help of the pastor, very well. She carried on the meetings and they were The attendance was good from the sters (the fourth Sunday in September) and the interest was maintained all the way through, with more than usual power. Over twenty professed faith in Christ; twenty united with the Methodist Church—one an aged man of 75, a brand plucked from the firs; part of them adults and part Sunday-school scholars. Miss Williams parted with many friends here when leaving for Bervie. Our Quarterly Meeting on the 6th inst. was held at Cooper's Corners, and we had a precious time. Many felt it good to be there.

DOBBINTON CIRCUIT. - A correspondent writes: "Since the camp meeting closed there have been forty-six conversions. as a result of the meetings held at Dobbinton, Clement appointments. The work is still going on.

BERLIN -Three young men were baptized at Trinity church last evening, and eleven young people admitted into full membership in the Methodist church, after having been probationers ... for some months.—Berlin Daily News, November.

ELMWOOD MISSION.—A correspondent writes: We are thankful to the Giver of all good for the tidal wave of salvation passing over the hearts, homes and congregations on this mission. Our churches are filled with thoughtful and appreciative hearers, seeking their highest good from the ministry of God's Word, Rev. F. M. Smith, our present minister, as soon as he got settled on this station, began methodically and perseveringly to visit from house to house, and soon found the truism: "A house going minister makes a church-going people." Hence these said people must go and see and hear the milister who read and prayed with them in their houses. We have now a giorious revival in progrees at Lamlash. Upwards of thirty precious souls have been delivered from the "fowler's supre," and made happy in Jesus' love. Several of these are heads of families, the rest young men and women, whom we trust will serve their gen-eration by the will of God. Also at this place we are erecting sheds for the teams of friends attending the church—north and east of the old ehed. At Orawford's five have east their lot with us, and at Elmwood additional ground has been secured near the church, which in time may be available towards a new place of worship. Our religious and business Quarterly Meetings were times of joy and blessing. May the hand of God still be with us for good, and naught but good; and may giving Day entertainment in connection with this God pour out his Holy Spirit upon the whole conchurch was without doubt an unqualified success, nexion—upon ministers and people. I may just say our old veteran, J. Garner, has rendered us useful service in preaching and otherwise helping in the good work.

WALKERTON.—The pastor, Rev. R. Welker, writes : "Last Sabbath was a memorable day in the history of the church here. Heaven came down our souls to greet, and glory crowned the mercy-seat," The Walkerton Telescope says: Last Sunday communion services were held in the Methodist church, and judging from the attendance, the new addition has been built none too soon. The work is being pushed on rapidly. The plasterers began work on Tuesday, and the whole thing will soon be completed."

BLYTH.-Rev. W. F. Campbell, M. A., writes: "We would add our word to the record of prosperity in the churches that the Lord's name may be praised. The last Sabbath of September, Rev. J. W. Shilton, of Clinton, and Bro. W. M. Gray, of Seaforth, conducted for us a very successful Sahbath school anniversary. Under the superintendency of Bro. N. H. Young our Sabbath-school is flourishing finely. Last month we had the Conference Missionary Committee with us. The President and Secretary preached for us the Sabbath sermons replete with missionary fire, and Dr. Griffin, Rev. W. Holmes, and Dr. Towler, of Wingham, gave us very profitable addresses on Monday evening. Already we are in advance of last year, and when the collectors have completed their work we will no doubt have made an advance of \$40 or

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are greatly indebted to these brethren. Their Fanny Greet. The programme was choice and addresses were very practical, and were felt to be not too long, closing about ten o'clock. It conaddresses were very practical, and were felt to be very profitable. The modern plan is to discard the old-fashioned tea-meeting, substituting a col-lection. We have gone on better in combining the two. Our collections of the Satbath and Thursday atternoon was what we asked for (\$100), and the process of the tea-westing and fellowing social about \$125 About \$600 will remain to be paid on our beautiful church after this third anniversary. Our two years and a half with this whole sculed people have been exceedingly pleasant. Our church is now praying for a pentecestal blessing during these winter months."

TORONTO CONFERENCE.

MALTON CIRCUIT - Rays. George Walker and A. G. Hudson, B.A., pastors. The Quarterly Meeting services held in Malton church on the 6th inst. were seasons of great profit and delight. The church, just beautified with charming teste, rang to the elequent words of Rev. N. B. Willoughby, who preaches the glorious Gospel with all the vigor and enthusiasm of an old-fashioned Methodist preacher. The services of the day will long be remembered by the people as times of refreshing and great spiritual benefit. The Quarterly Official Meeting on the following Monday was marked by a beautiful Christian spirit of unity pervading it. The brethren seemed to unite as one man in an earnest longing for the Spirit of God to save the people. Since the last meeting of the Board another of the standard bearers of the circuit has gone from the Church militant to the Church triumph-Bro. John Ackrow, as a shock of corn that is ripe, has been gathered into the garners of our God. On motion of Bro. J. Walker, seconded by Bro Brooklebank, a resolution of condolence and sympathy with the widow and family was adopted by the meeting.

PICKERING -A very successful harvest home festival was held in this village on the evening of November 10th, by the Ladice' Aid Society of the Methodist church. Rev. Mr. Caldwell occupied the chair, and, in addition to some very good music and recitations, there was a noval feature, consisting of an address by Mr. J. D. Edgar, M.P., on "The Early History of the Township of Pickering." He gave a number of interesting facts which were quite new to the residents themselves, and had been obtained by him from eareful research among the official papers in the Government departments and elsewhere. The negretive began with the year 1791, when the first survey-ors line was run through from east to west on the front of the first concession. At the conclusion of his lecture. Mr. Edgar expressed the hope that a Pickering club would be formed to continue researches which he had started. The suggestion was well received, and will probably be carried out.

TORONTO, Yonge Street.—The suburban churches are rapidly becoming the most prosperous and most desirable of our city houses of worship. This is especially true of the Yonge Street Methodist church. When nireteen years ago the late Hon John Macdonald, Mr. George Robinson and a few families united togeth r in the erection of a church. they little thought thus in less than two decades it would become a self-sustaining cause, with a membership of 850, a large and steadily growing congregation and a flourishing Sabbath school of about 600 scholars. The church anniversary, recently held, was a fine evidence of progress. In the morning the pustor, Rev. Dr. Hugh Johnston, preached on "The Place of Worship and the Feelings Associated With the House of God." In the evening, the former pastor, Rev. J. V. Smith, of the Metropolitan church, occupied the pulpit to the great delight of his many friends. The offerings of the day were in aid of the Trust Fund, and were the largest ever laid upon the plates on a Sabbath. The annual tea takes place on Thurs day evening following, when all the old pastors of the church residing in the city are announced to speak. The handsome sum of \$600 was laid on the plate as the result of the collection, of which \$420 was contributed for church improvement.

DAVISVILLE .- The anniversary services in connection with the Davisville Methodist church were a most pleasing success in every particular. On Sunday last practical, eloquent and impressive sermons were delivered by Rev. George J. Bishop President of Toronto Conference, and Professor Badgley, of Victoria University, to large and appreciative congregations. The choir rendered excellent service, the solos by Miss Langlois being specially deserving of mention. A sumptions ten was served in the school-room of the church on Trosday evening, the 1st inst., after which a publie meeting was held in the audience room, which was crowded to excess with an attentive audience. Mr. John T. Mocre, in his usual happy and able manner occupied the chair and, in the absence, through illness, of the talented reverend gentle men billed to speak, felicitous addresses were given by the pastor, Rev. T. E. Bertley, and Messrs. Calvert, J. R. Miller, and Joseph Talt, M. L. A. The choir, under the leadership of Mr. William Lawrence, with Miss A. Peterman as organist. rendered choice selections of music during the evening, with happy effect. Mr. Bartley, as usual with him, was assiduous in his efforts to make all feel welcome, and as this is the third anniversary of the church since his pastorate, it must be very gratifying to him and his estimable wife, in look-ing over the work of those years, to note the steady progress the church has made both spiritually and financially, the third anniversary celebration being decidedly the most successful of the three. Mr. Bartley's salary has been raised \$100 each year since he has been pastor.—North Toronto Recorder.

TORONTO, People's church - The twenty-fifth auniversary of the Subbath-school of the People's Methodist church King Street East, was held on Sanday and Monday evening. November 6th and 7th. The church was tostefully decorated with mottoes and flowers. The congregations were large and the services hearty and spiritual. The children were most loyal in their attendance at afternoon service. Rev. Mesers. Heddit's, Frizzell, Laidman and Fallis assisted at the services, as did also Mr. A. Day, Provincial Secretary of the Onturio Sabbath school Association. Their addresses will be long remembered. A good feature of Monday evening was the voting of the esteemed paster. Rec. C. J. Dobson, E.D., into the chair, moved by were at Mester Welter Boury, and seconded by Miss family.

sisted of solos, duete, quartettes, instrumentals, recitations and dialogues. The school is in a prosperous condition, with 330 on the roll, its average attendance being 218. The pastor's Bible class has 106 on the roll. The number of verses recited was large. The finances of the school are in good condition, with a fine balance on hand. The proceeds of the anniversary will place a good sum in the treasurer's hands, so that he will have plenty to carry on operations. Much praise is due the various committees, who worked so well and did so much to make the anniversary one of the very best ever held by this school. — Globs.

LONDON CONFERENCE.

FORT LAMBTON. - Rev. R. Whiting, B.A., pastor. The re-opening services of the Brown church were held November 6th and 7th. The church has been thoroughly renovated and beautified at an expense of nearly \$200. Ravs. W. H. Butt and R. Millyard preached magnificent sermons on Sunday, and Bevs. M. Pickard, W. Elias, and W. H. Butt spoke at the tea-meeting on Monday night. Bro. Butt took charge of the financial department, and under his generalship the liability was almost entirely provided for. We feel indebted to all these brothren for their kind and able assistance. Our missionary services held in September resulted in an advance of fifty per cent over last year. Bev. E. Fessant, an old pastor, fanned the missionary zeal into a fiame with his earnest and graphic recital of victories for God in foreign fields, and Rev. Jas. Whiting, of Fasex, preached the following Sabbath the concluding missionary asserted. sermons. The words he spoke, with such etc. quence and power, will long be a precious memory with our people here. Revival services have just been concluded at Beecher, which have been blessed of God in stirring the neighborhood as never before, and souls have been savingly converted to God.

GESTO CIRCUIT.—Rev. J. A. Snell, pastor. The anniversary services of the Gesto Mathedia church were held on Sunday, October 80th. Shediff Her, of Windsor, preached two very eloquent and impressive discourses. On the following Monday ovening a tea was served, after which a platform meeting was held at which Bevs. Jas. Whiting, of Essex, and G. Fallis, of Cottam, delighted the large audience with unique addresses. The choir also discoursed good music. This is pronounced one of the best anniversaries in the annals of the church. The Lord is blessing, and, we believe, is making us a blessing to this people. Omens are being displayed of a glorious revival. O that showers of blessing may fall! It is for the showers we plead. Brethren, pray for us.

LEAMINGTON.—Rev. Joseph Descon writes: "A gracious revival at Mount Carmel, South Morsea brout, London Conference. Large congregations; altar crowded every night; husbands and wives easking side by side at the altar; many very clear conversions; members greatly revived. The good work is spreading to other appointments. Mambers from surrounding circuits are working with us. Best of all, the Lord is with us. We expect to see greater things."

FLORENCE CIRCUIT -The Rev. John Reynolds writes: "The anniversary services of the Shet-and church, on this circuit, were wild on Sabbath and Monday, October 16th and 17th. Rev. E. E. Scott, of Blenheim, presched at 11 s.m. and 7 p.m. on the 16th, and delivered his lecture on Evolation ' at the tea-meeting on the evening of the To say that Bro, Spott's sermons and lesure were appreciated, or that they gave satisfaction, would be to put the matter tamely enough. His efforts elicited the greatest enthusiasm and admiration, and were made a special benefit and thesing to the people. The impression here is that Bro. Soot is one of the best platform speakers u Usnada. The Florence Methodist church choir furnished music for Monday evening. The reelipts of the occasion were nearly seventy dollars. The anniversary services of the above church last gear, held on November 8 h, 1891, were conducted by Rev. H. W. Locks, of Alvinston, who delivered two very thoughtful and elequent sermons—the one in the morning on 'The Posthumous Influence of Good Men,' and the one at night on 'Preparation to Meet God.' The two collections on Sabbath amounted to over twenty-seven dol-iers. Our fine brick church here is entirely free from debt. We have a good Sabbath school here, of which Brother Milton Moorehouse is the efficient apprintendent, assisted by a staff of able and intelligent officers and teachers. There is a young reople's organization in connection with this appointment. Our own Sabbath-school literature is taken in preference to foreign and unmethodistic gublications, which cannot be said for more than prayer-meeting is held every Sabbath evening. Sabbath school, preaching and class-meeting ser vices are held in the forencon. The congregations are good, sometimes large. The community is wealthy, intelligent, temperate and moral. A genuine pentecostal revival would do untold good here, and would unite and strengthen us much. Some are carnestly desiring and praying for it. May it come speedily."

NIAGARA CONFERENCE.

INCERSOLL, Charles Street - The anniversary rvices at Charles Street Methodist church, on Sinday last, were very largely attended, and proved to be the most successful yet held. Bousing s rmons were preached by the pastor, Rev. R. Burns, Ph.B., and special music was rendered by the choir. The contributions were very liberal, being considerably in excess of other years. Ingersoil Chronicle, November 3rd.

WATERDOWN CIRCUIT. Rev. G. Ferguson, pastor. A garden parcy was given by Mr. and Mrs. Everett, assisted by their many friends and hirs. Everett, assisted by their many friends and the Waterdown Methodist congregation, on Friday evening, September 9th. The attendance was good. It was a time of general enjoyment, and a handsome amount of money was secured. G. Allison, Eq., was chairman, and a good programme of addresses, recitation and music was presented. The proceeds, by the kindness of the Everett family and the people of the congregation, were given as a present to the pastor and his

MANITOBA AND N. W. CONFERENCE,

MOOSE JAW.—Rev. F. B. Stacey, pastor. Our anniversary sermons were preached on Catober Soth, by Rev. John McDougall, to large and interested congregations. This year we decided to make an offering unto the Lord on the Sabbath, instead of holding the customery annual supper. A congregational gathering took place on Monday evening. Music and addresses were furnished without fee or collection. Great indeed was the rejoicing when it was announced that the cash offering on the preceding day amounted to \$130, just doubling the ordinary tea-meeting proceeds. We thank God and take courage.

Personal Items.

Chrs. Kolin, formerly a Roman Catholic priest, has joined the Centenery Methodist Episcopal church of St. Louis.

President Kruger, of the Transyael, retires from canquets when the toast list is reached, in process against late hours and excessive drinking.

No Frenchman has ever been General of the Jasuits. Half the generals have been Italians, and a fourth of them, including Layola, have been

Dr. Buckley's articles on faith healing, Christian Science, and kindred phenomena, which have ap-reared from time to time in the Century, have been published in book form.

Rev. L. W. Munhall has been holding services at Meriden, Connecticut. The Congregational church has been densely crowded, and large numbers have been led to Christ.

Archdeacon Farrar deplores the fact that some times at the splendid tailes of the wealthy, " the good, old, simple, beautiful English practice of saving grace before meat is fairing into neglect." Queen Victoria has written two articles for the Strand Magazine. This is the first time the has

penly contributed to the columns of any publication, though there is a tradition that she wrote an article for the London Times that was printed as an editorial.

Dr. W. M. Taylor has resigned the pastorate of the Broadway Takernacie (Congregational church), New York, on account of impaired health. He has been with the church twenty years. The necessity of his retirement will be regretted by Christians of all denominations.

Dr. Wm. Stewart Philp, son of Rev. J. Philp, M.A., paster of Broadway Tabernacle, in this city, was united in marriage on Tuesday, the 8th inst. to Miss Minnie E. Gibbs, of Ottawa, daughter of the late Hon. T. N. Gibbs. The happy couple started for Florida, where they expect to spend the winter months.

The Quarterly Official Board of Coldwater Circuit met on the 5th inst, and extended a unani-mous invitation to Bey. H. E. W. Kemp to remain with them for the third year. Mr. Kemp thanked the Board for their very kind expressions of goodwill towards him, and accepted the invitation subject to the decision of the Stationing Committee.

The church officers of the London Tabernacle nave issued a circular letter to the members declaring that it is imperative that the paster chosen to succeed their late beloved paster. Mr. Spurgeon, shall be a firm believer in the doctrine of immersion, and shall pledge himself to maintain the Baptist creed in all its integrity. Will Dr. Plerson take the hint?

Rev. Jacob Freshman has started on a tour through the United States to deliver lectures in the great cities of Jewish evangelization. During his absence Rev. A. C. Gabelein will conduct the services in St. Mark's Place. Letters and contributions in support of the mission may be addressed as before, to Rev. Jacob Freshman, 17 St. Mark's Place, New York.

Two important appointments have been recently made to which we have accidently not referred. We mean the appointment of Mr. W. Houston, M. A., as Conductor of Teachers' Institute, and Mr. T. R. Preston as Librarian in the library of the Legislative Assembly. Mr. Houston's learning and experience eminently fit him for that work, and Mr. Preston's intelligence and courtesy will make him a most popular librarian.

The Regina Leader of October 21st has the following: "A meeting of the Board of Education was held yesterday at Ragina. All members were present. A resolution of regret at learning of the resignation of Rev. Dr. McLean was adopted. The reverend gentlemen has been connected with our Northwest educational system since its organisa-tion in 1886, when he was appointed an inspector of schools, and latterly as member of the Board of

ST. JOHN'S METHODIST RELIEF FUND.

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Moman's Missionary Soc'y

All communications for this department chould be addressed to Miss McGuiffn, Mission Rooms, Rich-mond Street West, Toronto, Ont.

YOUNG PEOPLE'S MISSIONARY CONVEN-

A convention of the young people of Toronto will be held in the Metropolitan church on Thursday afternoon and evening, November 24th. The afternoon will be devoted to discussion regarding missionary work. Two or three papers will be read, which will form the basis of conversation. There will also be a conscration service.

Mrs. Gooderham, our earnest and devoted President, and Miss Anna E. Whitefield, who has been a successful worker in Africa under Bishop Taylor for several years, will be present both acternoon and evening,

Any young people outside of the city destring to attend the convention will be welcome, and will be provided with a billet.

MILTON DISTRICT CONVENTION.

The convention for this district was held in the. Milton Methodist church on the 11th ult., beginning at 10.40 a.m., chair being taken and opening exercises conducted by Mrs. Pickering The first order of business was the election of Mrs. D. L. Brethour, Recording Secretary, and Miss Clements Scoretary of empiles. Reports were received from the following auxiliaries; Wesley, membership 12; Carlisle, membership 16; Burling. ton, membership 40; Milton, membership 38. concouraging report was also read by the District Organizer, Mrs. Descon, Letters from Dr. Stevenson, of the West China Mission, whose home is within a few miles of Milton, were read, which certainly should inspire all who were privileged to hear them with greater zeal for missionary work.

The afternoon session was presided over by Mrs. Gray, who also read an instructive paper on "How to make the Missionary Meeting Interesting." In the absence of Mrs. Jackson, Mrs. Brethour read a paper written by the former, entitled "Women's Work in Relation to the Heathen World." Perhaps the most profitable hour was the time devoted to the consecration service conducted by Mrs. Anderson.

The interest which had been steadily increasing throughout the day was fully maintained during the evening meeting. Mrs. Blackstock, Toronto, wile of a former pastor of the Milton church, was listened to with interested attention. In her address was mingled a great deal of pathos which was very touching. A number of the friends of other days were missing, many of whom were singing "the new, new song" of the redeemed in the heavenly country.

Another, whose presence and address was greatly appreciated, was Mrs. Strachan, the General Corresponding Secretary, who gave an interesting statch of her visit to the different rissions of the Woman's Missionary Society. The church choir kindly provided the music during the evening.

AUXILIARIES.

BARTONVILLE, —Oa Siptember 7th a number of BARTONVILLE.—On Saptember 7th a number of laties met in this church and organized an auxiliary with twelve members. The meetings to be in ld the first Wednesday of each month. The officers are as follows: President, Mrs. (Rev.) Bowe: First Vice-President, Mrs. Fox; become Vice-President, Mrs. Fox; become Vice-President Mrs. Croswaithe; Treasurer, Mrs. Croswaithe; Becording-Secretary, Miss Evans. Mrs. Stoney gave a touching appeal concerning the importance of the Christian women concerning that they have a touching appeal concerning the conc stand the needs of our heathen sisters, who are calling for help, and respond willingly by sharing their substance as well as employ more time and talent in this most important work. C.S. H., District Organizer.

TORONTO PROPLES CHURCH, -An auxiliary of the Woman's Musionary Society was organized in our church on September 27th. Mrs. Dr. Williams and Mrs. Dr. Briggs gave short addresses on the object and work of the society. drasses on the object and work of the society.

After which they organised with a membership
of twenty. The following officers were elected:
President Mrs. F. Stipe; F. st Vice-President,
Mrs. J. E. Debson; Second Vice-President, Mrs.
Bonny; Third Vice-President, Mrs. Murphy; Recording Secretary, Mrs. A. F. Allright; Corresponding Secretary, Mrs. Patterson; Treasurer,
Mrs. Bentley. We hope to make our first year
one of success.

MRS. A. F. ALLRIGHT,
Cor. Sec., pro. &m. Cor. Bee., pro. tem.

MOIRA.—An auxiliary of the Central Branch of the Women's Missionary Society was organized at Moira on September 2nd, 1892, with the following officers: President, Mrs. William Baker; Vice-President, Mrs. Steele; Corresponding Secretary, Mrs. William Scheyver; Recording Secretary, Edith A. Burke; Treasurer, Mrs. S. Vantassel, Number of members enrolled, twenty.

NOTICE TO AUXILIARIES.

At the recent meeting of the Board of Managers. held in Brantford, Ont., it was decided that corresponding secretaries of auxiliaries send their criers for the Monthly Letter Leaflet direct to Miss Ogden, Room 20, Westey Buildings, Richmond Street West, Toronto. Price 5 cents per year as before. Money for the required number of leaflets to be enclosed with the order.

Miss Frances Willard says the following five things about Rev. Anna Shaw, who has preached here on two or three occasions: "The Rev. Anna Shaw, of Washington, is one of the ablest speakers on the platform, either among men or women. She has a well trained mind, quenchless enthusiasm, and that rerest of all qualities—pluck. Her history proves all this. No woman could have wrenched education and success from more diffioult conditions. America does not contain a more ioyal and devoted adherent of woman's cause."

Our Mamily Circle.

MISTAKEN.

By ANNIE 8. SWAN.

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

CHAPTER VI. - Continued.

Mrs. Wayland turned her head slowly as she spoke the word, and there was a great light on her face, perhaps the reflection of the glory on the sea.

"Yes, mamma," answered Lucy, with a sob in her voice.

"It is time to write to papa now," said her mother, very softly. "If we wait any longer, my darling, I may not be able to go, and I want a last word with all my darlings before I go to that other brighter, dearer home we were reading of a little while ago."

"Mamma! mamma!"

Lucy's head went down upon the pillow beside her mother's, and her overcharged heart had its way: Her self-control hitherto had been wonderful in one so young; but this was more than she could bear. She was most passionately attached to her mother, whose very counterpart in all things she was. Mrs. Wayland's tears fell also, and she passed her hand to and fro on the sunny head with a tenderness peculiarly her own.

"My darling, it is better so," she whispered: "and the parting will be only for a little while," she murmured. "You know it, Lucy."

"Yes-oh, yes! but what will it be without you, mamma? What will we do-what will we do ?"

God only knows the agony which prompts that cry from those who watch a mother drifting from them, knowing that even for them she may not stay when angels backon her up higher.

"God will be with you, Lucy. You know he has said, 'As one whom a mother comforteth, so will I comfort thee," whispered Mrs. Wayland.

But still Lucy could but re-echo the cry-"Without you, mamma, what will we do? There will be no home-nothing. God will not be so cruel,"

It was long ere the sore heart could be stilled, but at last Mrs. Wayland succeeded in infusing something of her own peace into Lucy's mind.

By-and-bye the letter was written-a few trambling, blotted words, but which were unmistakable in their meaning.

Dr. Haldane did not demur when Mrs. Wayland communicated the nature of the letter despatched to London, but only said quietly-"I am glad you have sent for Mr. Way-

land." Lucy's letter reached Dalston about seven o'clock on the evening of the following day.

Margaret was out as usual; Tom was along at his friend Will Trent's; and Ellen was ironing in the kitchen, and trying to keep the little ones quiet beside her. No additional help had been got, but Ellen, though always grumbling and threatening to leave, stayed on, and worked faithfully and well, all for love of her absent mistress. She carried in the letter to her master, and lingered about in the room on pretense of building up the fire, anxious to hear the latest news of the invalid. She saw Mr. Wayland's face change, and he rose hurriedly, looking like a man who had received a sudden shock.

"Mrs. Wayland is worse, Ellen," he said hoarsely, "and she wants me to come at once and bring her home. Look out my things for me. I shall catch the mail at Euston if I make

Ellen burst into tears, but ran at once to do her master's bidding, and in half-an-hour he

"Tell Tom and Margaret when they come in, you know, and be sure to have things all right and comfortable when we come home. I'll telegraph when you may expect us," he said, pausing at the door. "Good-night."

Ellen went back to the kitchen, laid aside her irosing materials, and took the children up to bed. While she was thus engaged Tom entered the house, and was surprised to find the dining-room empty.

"Has my father gone out, Ellen?" he shouted from the foot of the stair.

"He's away to Scotland, Mr. Tom," she said, fairly sobbing now. "There was a letter from Miss Lucy, an' the missus is worse, an' wants to come home,"

Tom Wayland turned and, went back to the dining-room again, shutting the door behind him. He sat down there mechanically, and dropped his head in his hands. It was better that he should be alone, best that the first agony of his grief should be witnessed by God alone. It needed all his young energy to battle with it; but it mastered him, and he fell down on his knees. His angel mother dying - O God, it could not be! Ay, but it was. By-and-bye from his lips there fell a prayer, such as is wrung from human hearts in direst need—

"O Lord ! spare her; we cannot do without her in this miserable home. Let her live for Christ's sake."

Ah, Tom! many another petition as earnest, as agonizing, as heart-felt, God has heard and answered, but in his own way.

Margaret Wayland returned home about her neual time — a little after ten. She looked into the dining-room on her way through the lobby and saw Tom sitting with his head down on his hands. He was alone.

"Where's father?—what's the matter?" she asked faintly.

He flung up his head and looked at her with pain-dimmed eyes.

"Away to Scotland for mother. You know what that means, I suppose?"

"No. Is she worse?"

"Yes; dying, I suppose, or coming home to die. There was a letter from Lucy. Let me pass. I must go outside, or I'll go mad or something."

He pushed past her, caught his cap from the stand, and went out into the night.

And Margaret? - With a gnawing pain at her heart she crept upstairs.

CHAPTER VII.

Sunset in Bute.

"Mrs. Wayland is too ill to travel." With these words Dr. Haldane met Mr. Wayland on his arrival at Craigmore.

Mr. Wayland looked at him blankly.

"Too ill to travel? Oh, nonsense! She must travel. She will be better at home. She ought never to have left it. I wish St. Albans and the rest of you were at the bottom of the 868. "

Dr. Haldane's face never changed. His profession brought him into contact with all manner of men, and Mr. Wayland's type of character was familiar enough to him. He held his peace, knowing by experience it was the better

"Is she able to be up?" asked Mr. Wayland

"Not to-day. I need not hide the matter from you, sir," returned the doctor, gravely. "There has been a sudden and unexpected development of the disease, and your wife is sinking fast."

Mr. Wayland controlled himself with wonderful firmness.

"I may see her, I suppose?"

"Yes. Your daughter is with her now She went to prepare her for your arrival. Will you come upstairs?"

Mr. Wayland turned at sician like a man in a dream. On the first landing there was the soft opening of a door. and Lucy came out weeping. In a moment she was clasped to her father's heart, and the physician turned aside for a little.

At length all three entered the room. Mrs. Wayland was in bed now, leaning in a sitting posture among her pillows. She did not look very ill. Her cheeks were flushed, her eyes bright-sh, unnaturally bright-too surely foreboding the coming end.

Mr. Wayland was not a man of deep feelings. but there were unwonted tears in his eyes when he stooped to kiss his wife.

"I have come for you, Lucy," he whispered; but she shook her head, smiling slightly, and pointed upward. Lucy ran sobbing from the room, and Dr. Haldane paused only to ask that she might not talk too much, and then left husband and wife together.

"I am glad you are in time, Robert," said Mrs. Wayland. "It will be only a few days

Mr. Wayland covered his face with his hands and groaned. In the presence of her

Ellen came running down, with her apron to sweet serenity the words of bitter complaint he would have uttered were hushed.

"It was very hard at first to think of dying so far from home," she went on softly. "And to think that it will be only in heaven I shall meet my darlings again. But God has made it all right-all right."

Her repetition of the words, her smile of perfect peace, made the worldly man beside her marvel. He was what the world calls a Christian, but the religion which prompted such words as these from the heart and lips of a dying woman was altogether a sealed book to

"There are only a few things, Robert-a very few things—I wish to say, and then my mind will be at rest. The first is about Margaret. I feel that I have not been firm enough with her. I have allowed her to neglect her home duties, and so unfitted her in all ways for what I hope she will yet be—the wife of John Evendon. You must be firm, Robert, but very gentle-oh! very gentle." She laid her thin hand on his to enforce her words. "She will, of course, fill my place. I know she will, for God will answer this, my most earnest prayer, that in their elder sister the little ones will find a mother. I will write a few words to her by-and-bye, and to Tom if I am able."

She paused a moment, and the light of a great love shone upon her face, telling how unspeakably dear to that mother's heart was her first-born son.

"You will let Lucy go on with her music, Bobert; it is a gift we dare not neglect. But you will, above all, be gentle with Margaret. I so fear you will blame her when you review

"I do blame her, but I blame myself more," said Mr. Wayland, with curious calm. "But I will be gentle with her, as you wish. God knows I have failed in my duty to you, Lucy, and to my children, too often and too miserably to make myself a judge of others."

There was a silence, a sacred silence then. which we will not break.

At last, Mrs. Wayland desired that writing materials should be brought to her, and she penned her last words to Margaret. But her strength failed her when she tried to write to Tom also, and she said she would lay it aside till to-morrow.

To morrow she was weaker still, and could but whisper to her husband to take all her messages, her last love, to her boy.

"I want to be buried here in Bute, Robert," she said, as the day wore on. "We have nothing to bind us to an English buryingground, and I love this place. And you will come sometimes with the children to rest awhile from the labor of life and to keep my memory green in their hearts. You will never forget me, I know."

"So the day wore on.

Towards the close of the afternoon there was the bustle of an arrival downstairs. Little dreamed the trio in the sick chamber who had come. But there were steps on the stairs byand bye, and to the amazement of all Tom appeared on the threshold.

"I could not stay when there was no message," he said, his young voice faltering sorely. "Mother!ch, mother, mother!"

He fell on his knees by her bedside, and his face on the coverlet, unable to restrain his emotion.

So the last written. One more wish of the mother's heart fulfilled, one more added to the dear ones to watch her going home.

Yet another day on earth, yet a few more hours with those she loved, yet a few more undying memories for those who watched how a Christian could die - one of the "hidden ones" of God, who had labored for him in "unnoticed ways" indeed, but whom God delighted to honor with his near presence on the shore of Jordan, and to whom he would vouchsafe an abundant entrance to his home on high.

At the sunset on the following day God claimed his child. The sun was on the bay; his last beams gilding sea and sky with a glory unspeakable. She had loved that scene -- had loved to watch the red light playing on the quiet water, on the shadowy shores beyond, and on the wild slopes of the encircling hills. So because she loved it best I believe God willed that in that hour she should look her last upon the earth.

With the sunset her barque set sail upon the Jordan, and following in the sun's track reached at last that most blessed shore where there is no more sea.

(To be continued.)

THE MOTHERLESS.

God pity the motherless children, Wherever we chance to meet The curled and the petted darlings, Or the waifs that drift in the street. Sorrow is bitter enough for the old : O pity young hearts when they ache, For love is the sun that should circle each one When life's dawn is beginning to break.

God pity the shivering children. Who shrink in the darkness, and miss A voice on the stairs, and the murmur of prayers, And the joy of a good-night kiss. Who nestle like birds with no hovering wing, From the gloom of the night and its fears.

O the smothered sob, and the hearts that throb On the pillows bedewed with tears! God pity the helpless children

Who never dare lift their eyes Or voices to plead, though their hearts may bleed, Except to the pitying skies, Who cringe from the sting of a word or a blow, Where merciless Justice stands. Till I long to gather them all in my arms,

God pity the lonely children Who hunger for love, and thirst For the strength of an arm to shield from harm, Till their dear hearts are ready to burst, Who long for some mother's caresses As over her darling she smiled, Till it seemed God alone had forgotten his own

And soothe with love's pitying hands.

In the grief of a motherless child.

We give to the suffering children. The outcasts wherever they go But how many may die for the love we deny, All around us, we none of us know. These little ones are of his kingdom ; His love like the sunlight is sown, And each mother's heart could spare them a part, With plenty still left for her own.

Oh, shelter the motherless children, They are bearing life's heaviest cross ! No love is so sweet to the bruised little feet, No loss is so bitter a loss: For the love of a mother is nearest Christ's love, Redeeming, forgiving as need, Unchanging alway, and unfailing for aye, As infinite as it is tens.

Chide gently the motherless children! O think if your derlings should go Afar from your fold to the world, cruel, cold, And you could not mother them so. Be gentle, be patient with all of their faults. Some day-you can never know when-Your loved you will leave for your presence to grieve, How much you would crave for them then.

God pity the motherless children! Oh, if love were not selfish to-day, We would brush every cry that is watted on high From the orphens that throng in our way. We would clasp little hands, we would cheer little

As motherhood blesses and charms. We would gather them in from sorrow and sin. As Christ folded them in his arms,

EUNICE PLAYTER SEABUBY.

GET IN SOMEWHERE.

Find your place in some Christian Church as soon as possible. Do not delay; but go at once to some godly minister and tell him that you are on the Lord's side, and want to get into rank with his people. I once heard of a little child who had recently been converted. She was one day talking to her grandfather, who was questioning her about her new faith, and no doubt giving her some very good advice. Finally she said, "Grandpa, are you a Christian?"

"Yes, my dear, I hope I am."

"What Church do you belong to, grand-

"Oh, I belong to the Church of Christ."

"But which is that? Are you a member of the same Church that mamma and I are—the Episcopal Church ?"

"No, my dear, I am not an Episcopalian."

"Are you a Presbyterian, then?"

"No, I am not a Presbyterian."

Are you a Baptist, then? " No."

"Are you a Methodist?"

"No, dear, I do not belong to any of the Churches; I just belong to Christ."

After a pause, in which the little one was thinking it all over, she turned her face up to her grandfather's and said: "Well, grandpapa, if I were you I would try and get in somewhere."

Now, I think the little Christian was right, and the old one was wrong. I know there are many who, from various reasons, stand apart from organized relation to the Church of God. No Church is perfect. No doubt we might all find things in the Churches to which we are allied which we could wish might be changed; and certainly we see things in other bodies which we do not approve; but at the same time I would say that it is better to be in than out. Imperfect as the outward Church is, nevertheless it is the Church of God, and among its members are to be found the true people of God, and within her organization are found the ordinances of God. I repeat the little girl's advice, "Get in somewhere."—Pentecost.

Our Boung People.

"BOYS WILL BE BOYS."

" Boys will be boys." We resent the old saying, Current with men: Let it he heard, in excuse for our straying, Never again! Ours is a hope that is higher and clearer;

Ours is a purpose (ar 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 man! The spirit of Philip 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, it boys may be pure, Models for men : If their thoughts may be modest, their truthfulness

o aure, Bay 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 !

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 auxions 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 sawmill, 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 piliar 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 walce 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.

cow was found one morning on the roof of the hand. 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 gangplank 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 his bed before four in the morning.

The descon 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.

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

The circumstances rendered it plain that either Pinks or Fred Bender, who boarded in the deacon's family, was the thief. Fred was not given to mischief and reguery, 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 pend, 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 periect 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 mo-

"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 He was not a bad boy at heart, though he spot; but Pinky had already won the victory, was often in mischief. When the deacon's and rose from the dirt with the shot-bag in his

"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,

The victor held out the bag to him and he

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 descon 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 which was still a mystery when the youth left 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 Descon Mendum insisted that he should be his window, and Fred was convicted on the whipped till he confessed his guilt. He was spot. The schoolmaster went out for his morn-

"What under the canopy does all this mean?" stormed Descon Mendum, rushing to the spot, though he had only discovered that his millpond was empty. "Who h'isted 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, Descon 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

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-treasurship of Ireland, one of the essiest 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 superciliourness 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 | know any boy like him? - Pansy. 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.

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 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 whipped till his mother interfered, and a family ing walk, and his presence was very opportune, engaging and interesting individual than you Which do you choose?—The Christian Advocate,

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 Chautauguan.

, ONLY HIS MOTHER.

Charles Holland, at your service. A welldressed, 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 lifte 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,

"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

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 hon-Many young people are distressed because ored indge, and said: "I want you to take they fear they may not make an exhibition of my place; I am weary of being to court day after day; I will give you my seat on the beach, 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 all that is a waste of energy, of thought, to see if you will take my place in these salcons 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 pulappear, what other people may be thinking of pits to be filled by God-fearing ministers, and you, and then they will see you as you really | thousands of other honorable places; but there are ; and as you really are you are a far more are also prison cells and drunkard's graves,

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 tock 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 wlikely 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 Sanate, 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 Sanate 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 inthe 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 Demogratic gain in the Senate. The prob- much good might be accomplished.

age of the LE the responsibility

ability is that the number of Democratic Senstors 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 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 welldefined religious belief. They are merely liberal about other people's belief. Is it a virtue to maintain that it is not worth while 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, following : The Scriptural Basis for Mission-

A DANIEL COME TO JUDGMENT.

Mr. M. A. James, the Editor of the Bowman ville 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 state ments 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 CHRIS-TIAN 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 tidbits : 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 fexes 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 coilege 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 samest, 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

Missions," by Miss Olive, of Mount Allison College, NB; "Women's Opportunities and Obligations in the Foreign Field," by Miss Bishop, of Moulton 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 "Triels and Rewards of Missionary Toil," by Mr. N. J. Perry, of Wycliffe College. Mr. E. B. Young, of Toronto University, spoke on missonary 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 abtsruse. 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 Eng. lish-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 un 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 lished. - any Effort, by Mr. Beat 1 44 Century of as in the former, often more so.

BELIGIOUS PESSIMISM.

There is a school of theologians who has e 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 rightscusness. 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 Christas if power could creats 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 discriminsting 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 post has called forth. There is also an article on the possible candidates for the laurenteship, with good portraits of the chief living English poets. Among these the first place is assigned to Swinburne. 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 atterances. Then terrorism and dynamite were the means recommended; now the oppressed workingman is advised to use his voting power, to which no one can have any objection. The Advance, 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 elected. In connection therewith an import- of the religion of his country, and yet his con- on November 20th,

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 paternalsm; this would be a slur on his military commandership. 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 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 be-Hefs, 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 religious is one of degree, not of essential quality. created, and seven missionary bishops were But hers is a man, who was a sincere observer

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 pance, 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 irksoms to Norway. "What the latter country wants is," says Bjornson, the novelist, "her own foreign minister and nothing else." This would secure the annointment 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 editoral in this week's Statesman is an unwarranted and unof his less fortunate brethren, and in setting called 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 truehearted 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 pasters 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

Aeb 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 fearfully 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 Raligious Contents of the Psalter. This is an able review of Prof. Chayne's book on that subject, by Prof. W. W. Davies, of Ohio Wesleyan University. The baseless speculations of Cheyne are trenchaptly laid bare, and the way in which his theories revolutionize the historic conception of the Bible is clearly chown. This is followed by an able and interesting article on The Conflict of a Continent, by our friend and co-worker, 'Dr. W. H. Withrow. Other leading articles are: The Belation 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 posm 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 Harte. There are also some excellent stories, serial and completed, in this number. New England Magazine, 88 Federal Street, Boston, Masa

-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 Samoan Mission of the London Missionary Society, Rsv. J. E. Newell, D.D.-Native Instru-D.D.—How Shall the Interest of our Mission vry Meetings be Increased? by Mrs. Ethan 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 raminiscences 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 Bational and the Rationalistic Higher Criticism, by President W. B. Harper; Jonah, the Fugitive Prophet, by Rev. W. Harrison; Psychology-Its Defects, by Bev. W. H. Moore, D.D.; Who? by Rev. J. Mo-Alistar; Memianic Prophecy, VIL, by Professor J. M. Hirschfelder; Bible Study, by Chanceller Burwash, S.T.D., LL.D.; The Church at Work Department; and Editorial Reviews

THE BIBLE IN THE HANDS OF THE CLASS vs. SABBATH-SCHOOL HELPS.

A PAPER READ AT THE STANSTMAD COUNTY SABBATH SCHOOL CONVENTION BY BEV. J LAWSON, BY SPECIAL REQUEST.

My subject is not my choice; and as my sub ject does sot quite suit me, so my treatment of it may not altogether suit you. However, I bow to the wish of the committee, and with the very limited time at my disposal for preparation, will jot down a few thoughts for your concurrence, correction or revision.

Now, in the first place, let the subject be properly understood. The word "versus"-againstcould seem to indicate antagonism, as though the Bible and Sabbath-school helps were opposed to each other. As this, however, is certainly not the case, I understand my duty to be rather to compare the relative values of each with an attempt at a solution of the question as to which of the two is the more beneficial, and which should therefore be encouraged. But even with this understanding I am a little more cramped than I like to be, and cannot promise that I shall not take the liberty of albowing my way out a little. where I shall have a broader place on which to stand and more breathing room, which will be much more comfortable for my judgment and my conscience, which I trust are not only in harmony with each other, but with the Word of God.

First, then, with due observance to the "order of precedence"—a burning question in these days the Rible claims our attention. I take it first, not merely because it has been placed first in the heading given me for this paper, but for the very reason that caused it to be so placed, namely, that it is first in every sense of the word. Its very name implies this. The Bible means "the very name implies this. The Bible means "the Book," and the immortal Scottish author never said a truer thing than when, in his dying hour, having requested that the Book should be read to him, and the question was asked, "What book?" he promptly and truthfully replied, "There is but one Book.

Daniel Webster said, " If there is anything in my style or thought to be recommended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures."

Fisher Ames said, "I will hazard the assertion that no man or woman ever did or ever will become truly eloquent without being a constant reader of the Bible and an admirer of the purity and sublimity of its language."

The immortal author of "Paradise Lest" said,

"There are no orators like the prophets, and no politics like those which the Scriptures teach."

And even the brilliant infidel, Rosseau, is reported to have said, "I must confess to you that the majesty of the Scriptures astonish me; the holiness of the evangelists speaks to my hear With each of these, and all other sulogies of the

Bible, the Book of books, we concur with all our hearts. And this being the case, the one principle object of Sabbath-school teaching is, or should be, to make the pupils familiar with the words and truths of Holy Writ. Whatever, therefore, will conduce to this end we hall with gladness and hasten to avail ourselves of all helps within our

Now, I hope no one will anticipate me in what I am about to say on this point. Let us briefly look at both or all sides of the question, and thus endeavor to form a correct and unprejudiced judgment on this very important question.

A very great deal of attention has, happily, of late years, been given to Sabbath-school work, and much careful, and surely we may add prayerful study in deviaing ways and means for successfully carrying it on. A large number of our best and wisest men and women have de-voted their time and talents chiefly to this work, and we are favored with the results of their consecrated, arduous labors, and get the benefit of their scholarship and research with but little cost to ourselves either in time, labor or To refuse to avail ourselves of such helps would be to betray an unpardonable amount of ignorance, pride, conceit, idleness, meanness or stupidity, or possibly a combination of all these

We are not prepared to plead guilty to the charge of using a misnomer in speaking of Sabbath-school helps. We most unhesitatingly call them helps because they are helps—most emphatically so-and just such helps as most of us very much need, and all can use to great advant age. To any who would disparage such halps, I would say, Why study at all? Why undertake to teach? Let each young man or woman, boy or girl, read the Bible for himself or herself. On that principal Sabbath-schools would of course be quite Bit allowing that Sabbath school are necessary—that is, allowing that it is necessary to teach our young people, and, as far as possible, impress upon their minds and hearts the glorious truths of Holy Scripture—it certainly follows that our only consistent method is to avail ourselves as far as we possibly can, of the various valuable helps to Bible study now happily available, in order to fit ourselves, as far as may be, for the faithful performance of the important work which God has entrusted to us. Let us acknowledge the honor, and show our high appreciation of it, by doing the work assigned us in the most efficient manner

we possibly can,
But just here it may be well to remark that it is a great mistake to rely solely on helps. Even a man who finds it necessary to use crutches, gladly uses his own limbs as far as he can. My advice would be, first, read the Scripture lesson; study it carefully as well as prayerfully; bring to bear on it what light you have already, both from your knowledge of the Scriptures, and your general reading and information; then make use of any helps that you have—and be sure you have some—in order to give you further light, which will in some cases enable you to see where you have hitherto been mistaken; in some cases will have the affect of modifying your views, while in others it will still further confirm you in the opinions you have already formed. In any case, additional light will do us good, and that man is certainly most deplorably ignorant and conceited who imagines he has all the light there is to be We all have very had already in his possession. much yet to learn on every subject that ever has or ever will come before us in the Sabbath-school.

Before leaving this part of the subject I wish to refer to a certain class of people I have met who profess to be so guided by the Holy Spirit, that all commentaries, etc., on the Scriptures, are discarded by them as utterly useless, to say the least. Indeed, some seem to look upon them with a considerable degree of suspicion, and regard them not only as unnecessary, but as really dangerous. Now, I would like to ask these people, who profess so much of the guidance of the Holy Spirit, a simple question or two. First. Did it never occur to you, my friend, that those godiy men who have given us the result of their consecrated labors were, to say the least, as much under the guidance of the Holy Spirit as you are yourself? are really in possession of the Spirit of Christ, you surely must be charitable enough to acknowledge this. Is it not, then, reasonable to believe that the result of their earnest, prayerful studies, aided by culture and ripe scholarship, is as likely to be a correct interpretation of the mind of God as the random views of one who has, to say the least, no better intellect to begin with, and who has not the benefit of scholarship and carcul investigation? With all reverence for the scriptural dostrine of divine guidance, then, we cannot restrict it to those who stupidly and presumptuously depend upon it, and are too idle and vain to make use of the many valuable aids to Bible study which God in his kind providence has been pleased to place within our reach. God never works an unnecessary miracle, and it would be miraculous indeed if the ignorant and uncultured should be bester interpreters of the Word of God than those who have consecrated their rare talents to that very work. God does not thus reward idleness, nor pay a premium on ignorance and self-conceit. The beloved and revered founders of Methodism, the Wesleys, with their coadjutors, Whitefield. Fletcher and others, were men, not only of rere natural genius, but of extraordinary studious habits and high scholastic attainments; the same may be said of other leading religious retormers, such as Luther, Melanothon, Z single, etc., up to the great apostie to the Gentiles, who, having been "brought up at the feet of Gamawas prepared to speak to his audiences in either Habrew or Greak, as suited them the better, and could stand on Mars Hill and argue with the Greek philosophers, and silence them with quotations from their own authors. I am here reminded, and perhaps you are, too, of the man who was strongly opposing the study of Greek by a young miniater whom he thought to silence at once and forever by the stunning question, "Do you think St. Paul could speak Greek?"

But, again, we must remember that the great buik of our Sabbath-school teachers are not men and women of ripe scholarship. We have to use the material within our reach, and are glad to be able to lay our hands on men and women who have hearts to engage in the work, and who, though not bleesed with an extraordinary education, yet are blessed with anough common sense to avail themselves of the many helps the Church has put into their hands to aid them in their work, and which enables them, notwithstanding their many other duties, to do their work with a degree of success that they never could have attained without their use. That candidate for the ministry was well unswered when he said, "The Lord does not need education to carry on his work," and received the well-deserved, reply, "Much less does he require your ignorance."

Let us be thankful, then, that we have the Berean Lesson Leaf and many other excellent helps in our Sabbath-school work. This system insures a uniform and consecutive study of the Scriptures. It is not merely a sentiment that we have the advantage of the same portion of Scripture being studied all over the Christian world on the same Sabbath day. It is a positive benefit, one advantage being that, wherever we are we may enter a Sabbath school, and at once unite with them in a consideration of the lesson as though we were in our own school at home. Before the introduction of the Beream series of lessons many schools used pretty much the same lessonsif lessons they may be called -year after year, the beautiful and instructive Gospel by St. John having to do duty year after year, to the almost utter exclusion of all the remaining sixty-five books of Holy Scripture. Indeed some of us remember a great many repetitions of "In the beginning was the Word,' reeled off in a rollicking manner which showed a familiarity with the words, but which betrayed a painful ignorance of their meaning; an illustration on a small scale—though I am not giving this as it correct exegesis, of the fifth verse of that memorable chapter, . The light shineth in darkness, and the darkness comprehendeth it not. The Lesson Leaf gives us a series of lessons in the gospels; another in the doings of the apostles; another from their epistics; and yet another from the prophecies with now and then through the historical parts of the Old Testament Scriptures. Variety is thus secured, and an acquaintance with the various parts of Scripture in both the Old Testament and the New.

The preparation and introduction of the Temperance lessons is a feature which must not be overlooked, and of which we cannot speak too highly. This alone should secure our endorsation of the use of the Bereau series.

Now, you will already have discovered the shell I say painful—fact that I have understood my topic to refer to the class when preparing the lesson, as well as when actually in the class-room. But now, for a moment narrowing the question down to the class room itself, let me say just a few words. And here is one of the places where I have to do a little more of that elbowing I gave notice of in the beginning. I do not think the question can be properly answered in a single word. With a class of average intelligence and advantages it would certainly seem like small business and unworthy of its members for each to hold in his hand a lesson-less from which he would simply read the answers to the questions propounded by the teacher. It is to be assumed, indeed, that the teacher will propound many a question that is not found in the lesson-less, and which cannot be properly answered in that way. Yet there may be a class where the possession of the leaf will give confidence to the children, and they will thus be interested and encouraged, and the indicious teacher will accept the answers even read from the

leaf with now and then a wise additional sugges-

tion; will gradually extend his questions, and thus draw out his pupils, who will thus almost uncon-

sciously acquire the habit of thinking and speak-ing for themselves, which without the aid of the leaf they would perhaps never have acquired Here let me once more remind you that the leaves are only "helps." That they gre helps, no man whose intelligence is not swallowed up conceit will for a moment deny; but while freely acknowledging that they are helps, let us never forget that they are helps only.

In conclusion, then, permit me to say that the Bible should always have first place; but our very love for the Bible, and our desire to understand and interpret it correctly, should cause us gladly to avail ourselves of the use of all "helps to Bible study" we can lay our hands on. The lesson should be well prepared before entering the classroom. In the class room the leaf should not be relied upon. No one should sit in a Sabbath-school class without a Bible in his or her hand. In fact, the proper use of the leaf requires this use of a Bible. Yet he may very properly have a lessonleaf, too, or a Sunday-school Banner, or Wesley's or Barnes' Notes, or a volume of Clarke's or Matthew Henry's Commentary, if he chooses, as he may thus be able to shed light on the lesson that is very much needed, and such light will be all the more appreciated by the rest, seeing it comes from a good and reliable source. Let us get all the light we can from any trustworthy source, and while not yielding our own judgment to the mere opinion or ipse dixit of any man, yet at the same time let us show a cautious, sound judgment and well-balanced mind, by taking into consideration the opinions of good and wise men, who, in most cases, no doubt, had what they considered good reasons for holding such views before setting them down for our guidance in understanding the Huly

Finally, make the best use you can of Sabbathschool helps in or out of the class-room; but first, last, and constantly "search the Scriptures," which are "able to make wise unto salvation."

Our Sunday School Mork.

INTERNATIONAL BIBLE LESSON -- X [FOURTH OUARTER]

SUNDAY, DEC. 4, 1899.

WORK AMONG THE GENTILES. Acts xiv. 8 22.

GOLDEN TEXT. - "In his name shall the Gentiles trust."-Matthew xti. 21.

EXPLANATORY. 8. "And at Lystra there sat"—In the public square or market-place, where Paul probably preached, as no mention is made of any synagogue at Lystra. He would naturally be brought to such a place to beg. "Impotent (powerless) in his feet "-The cause of his lameness. " A cripple"-The derivation of the word "cripple," Mr. Bicomfield remarks, is suggested by the old spelling of the word "creeple"-one who can only creep, and not walk upright.-Peirce. "Who never had walked "-The fact that he had been born a cripple is stated to show (1) the greatness of the miracle of ours, the man being incurable by human skill; and (2) the completeness of the testimony to his cure, for he was known to all the city. Compare the account of the lame man whom Peter healed

9. "The same heard Paul speaking"... The imperfect tense implies that he heard Paul on several occasions, repeatedly. Paul spoke in his native Greek, "which was well understood in this border country," although not their native tongue (verse 11), Paul "used the language of general civilization, as English may be used now in a Welsh country-town like Dolgelly or Carmarthen."-Conybears and Howson. "Fastening his eyes upon him "-As if to look him through and through, and see his inmost woul. "And seeing that he had faith to be made whole"—Greek, " to be saved." from his disease, and also from his sins. Both went together. "He had faith such as made it proper that he should receive the benefit. This would include, of course, a persuasion of Christ's ability to bestow the favor."-Hackett.

10. "Said with a loud voice"—To a lame man's attention, as well as that of the andience, and by the voice, expressing in its tones "heart, blood, fire, music, life," he inspired courage and faith in the man. "Stand upright on thy feet "-To say this publicly required great faith in Paul. To do it required strong faith in the lame man. "And he leaped up and walked"-A public proof that the cure was instantaneous and com-

11. "Baying in the speech of Lycaonia"-In their excitement the people returned to their native tongue. What language it was is unknown. This statement shows why Paul and Barnabas did not krow earlier what the feelings and intentions of the people were. "The gods are come down to us in the likeness of men"-The idea of the gods coming down and appearing in the form of men was made familiar by the frequent stories in their mythology.

12. "And they called Barnabas, Jupiter." from the above legend, and because Jupiter was the tutelary deity of Lystra. Juniter (Greek. Zens) was the chief of the gods, the "father of gods and men." It is probable that Barnabas was the older man, and of more imposing appearance than Paul, and hence he was supposed to be Jupiter. "And Paul, Mercury, because he was the chief speaker" -Mercury (Greek, Hermes) was the messenger and | to Lystra," sto, -- From each of the cities where

spokesman of the gods, and the god of eloquence. "He was always represented as vigorous and

18. "Jupiter, which was before their city"-Temples of the gods were built in front of cities, which were supposed thus to be placed under their protection. "Ozen and garlands" - Oxen for secrifice, with garlands tied to their horns, and wound around their necks. "Gates"-Not of the city, but of the house where the two Gospel preachers were staying. "Done sacrifice"-They would have slain the oxen (or bulls), and after offering a portion on the altar gathered all the city to a sacrificial feast.

14. "The apostles".-So called, because sent out by Christ to preach the salvation of the Gentiles. though not of the original twelve. "Heard"-When they saw the preparation they understood for the first time the feelings of the people. "Rent their clothes "-An Oriental token of great alarm and abhorrence. Policy would have counseled them to accept the honors.

15. "Sirs, why do ye these things"-Christ never thus rejected worship, as his disciples did, showing that he realized and they believed that he was God. "Men of like passions"—Mortals, liable to all the ills and failings of mortality-not beings of superior nature. "Turn from these vanities"-The word "vanity," "emptiness," expresses the feelings of the Jews toward idels. "An idel is nothing," wrote Paul afterward. Said Scotland's great preacher, "Perish Chalmers, and let Christ only be remembered !" "Living God "-The one only God, far above all earthly conceptions of divinity. "Made heaven"-The ancients did not suppose that the gods "made" the world, but that the earth had always existed and the gods themselves were born.

16, 17. "Times passed suffered"—He had permitted the "nations" (the heathen people) to go on in their ways of idolatry while one nation, the Jaws, was trained to knowledge of the truth, that its people in turn might teach others. "To walk in their own ways"-Not through divine indifference, but to show the utter helpleseness of man's boasted reason to find out God. The light of nature will never lead a world to true knowledge. Left not himself without witness "-Paul would intimate that the material blessings which all enjoyed were tokens of God's existence which should draw men's thoughts toward him. "Rain from heaven "-Especially a blessing in a land of drought, as was Lycaonia. "Filling our hearts" -Figuratively for "ourselves." "Food and gladness "-The body with food, the heart with joyboth from God.

18, 19. "With these sayings"-Adapted to their comprehension, and not appealing to Scripture among a people who knew of no revelation. "Scarce restrained"—The superstition of years, however absurd, cannot be uprected in an hour. People are very slow to confess themselves mistaken in their beliefs, "Certain Jews"-The Jews were the bitterest enemies of Paul's preaching, because he announced Gentiles as having equal privileges with themselves under the Gospel-They were like "the elder brother" in the parable of the Prodigal Son. "From Antioch"-Journeying a hundred miles to gratify their resentment. How much greater seal in an evil cause than many Christians exhibit in a good one! "Persuaded the people"—They doubtless declared that Paul's miracles were the work of magic and of evil spirits. The people of central Asia Minor were known in antiquity as a fickle race, easily influenced by crafty leaders. "Stoned Paul"-The words indicate that the stoning was done by the Jews, but the fickle multitude stand calmly by to witness the stones felling on him whom inst before they were worshipping as a god! Sacrifices to-day and stones to-morrow-so the world treats its worthies. And as a recompense the martyrs of one age become the saints of the next. Barnabas may have escaped or been ignored, as Paul was the leading spirit. To this stoning he afterward referred in 2 Cor. mi. 25, "Once was I stoned."

20. "But as the disciples," the fruits of Paul's work. Among them doubtless was Timothy (see 2 Tim. iii. 10, 11). "Stood round about him," mourning and praying, perhaps hoping. "He rose us "-It is not stated here that the recovery of Paul was miraculous, and some think it was only a recovery from a state of unconsciousness. Others think that it was only by a miracle that one so terribly bruised and wounded, and dragged through the streets for dead, could recover so as to walk into the city and travel the next day. " And entered into the city "-In order to show himself alive to the dissiples, and to confirm them in the faith.-Gloag. And to get rest, and medical aid and refreshment. "He went forth . . to Darbe " -About twenty miles-but a journey of some hours. Darbe was the farthest limit of Paul's first missionary journey.

21. "And when they had . . . made many disciples," as the fruit of their preaching. One of these was probably Gains of Derbe (xx. 4). We read of no persecutions here, but having planted the good seed, and seen a church founded here, they wisely left the work in their hands, and proceeded on their missionary work. "They returned

hey had preached the Gospel they had departed uddenly, before the churches had been settled in he faith, and before arrangements had been ands for their government, and hence they felt onstrained to revisit them. -Gloag.

22. "Confirming the souls of the disciples"-By netruction and encouragement. To confirm is to nake firm and strong together, to strengthen. It s a process something like that which goes on in he tender shoots of the grape-vine when they hange into hard wood, and are prepared to endure he trosts of winter .- P. " Exhorting them to coninne in the faith"-Not merely in the belief that feaus is the Messiah, though this belief might be haken by his failure to protect them from perecution, but in his life of faith, that is, in that life whose present strength and future hope is derived rom a personal trust in a personal Saviour (comp. Cor. wi. ziii ; 2 Cor. ziii. 5; Gal. iii. 24 26 ; Col. .23:)-Abbott, "And" in confirming them, saying "that through many tribulations." "Tribulation" is derived from the Latin "tribulum," which was the threshing instrument or roller whereby the Roman husbandman separated the orn from the busks.

The Righteous Pead.

AARON WRIGHT.

Looking upon an old man, I behold and wonder. For three-score years and ten he has plodded on abrough this world of change. He has been inlant, youth, man, and is now drawing near the and of the journey. I anxiously draw near and sak him the question, "What is the prospect?" He replies, "To die is gain." Death will soon equalize him with the angels, provided he has sought and found the rock of immortality-Christ. These were some of the thoughts that arrested my attention as I sat down to prepare Bro. Wright's obituary notice.

Born in the township of Hull, Province of Quebec, on January 28th, 1821; converted to God at courteen years of age, under the labors of a Rev. Mr. Jamieson, a Baptist minister: married at the age of twenty-six to Miss Jane Birtch, whom he

Brother Wright was received on trial in the Methodist New Connexion Conference in 1850, and travelled on the following circuits: Elizabeth-town, Blanchard, Caledon, Crosby, Newcastle, spending a year in each place, and then withdrew in 1855. He spent the greater part of his life in the village of Richmond, Carleton county, Ont., where he died on May 25th, 1892, trusting in the Lord Jeans Christ. In Richmond he united with the Wesleyan Methodist Church, which he served in the capacity of local preacher, which office he filled until his departure from earth.

He loved to preach, and especially was he happy in a revival meeting. He was a man who thought upon his kness, and being gifted by nature with a remarkable fluency of language, and added to that great fervor of spirit, his prayers were always original and profitable. In preaching, there were times, especially at camp-mestings, when he was truly elequent. He was a loyal Methodiet, supporting the Church in her early struggles, and lived to see Methodism the strong-est Protestant denomination in America. He was also an indefatigable worker in the temperance sause, a fearless opponent of that terrible curse, the liquor traffic, and hoped the day would speedily come when Canada at least would be delivered from the evil. His life was a benediction to his country, leaving it better than he found it.

He has gone to his reward. JAMES SIMPSON. MARY ANN RICHARDSON,

A mother in Israel, exchanged earth for heaven per place in Trinity church for one at God's right and, oh August 80th, 1892. Sister Richardson, whose maiden name was Eivine, was born in the nown of St. Austel, Cornwall, Eng., in August, 822. She was the child of Christian parents, her ather a local preacher and two brothers in the ministry of the Methodist Church. Sister Richardon (Mary Ann Elvine) was converted when quite a child during a revival in the Sabbath-school in her native town. Young Richardson experienced change of heart during the same revival, who in .843 became her husband. Thenceforth they were n ineplication to each other to labor in the Master's vineyard. In 1852 they came out to lanada. Her husband at once entered the Canwiian Wesleyen ministry, an ears of great devotion passed triumphantly to the skies. Sister Richardson was a true helpmost o her husband, and while sharing with him the work of the ministry she did not neglect her own ome. She was a model housekeeper and an flectionate mother, true to the highest interest of er children. Her nize children were all claumed or Christ. Eight survive her, the eldest son, a hysician, having passed away seven years ago wing to physical weakness, and not able to attend lass as often as she desired, I visited her more requently on that account, and always found her a shappy and cheerful mood, delighting to tell I God's love and the glorious revivals that took slace during her husband's ministry. When present in the class-room her saintly presence and sernest prayers were a benediction to the whole less. She was pre-eminently gifted in prayer, she naintained constant communion with God, knew sens Christ as a personal friend, and did not for moment doubt his promises. Her whole life present an unclouded sunshing quite on the verge if heaven, so near the border land the change she carce would know. When she felt life ebbing out he called each one of the family separately to her nd kiesed them good bye and gave them her lessing, requesting them to sing some of her avorite hymns, naming "Jesus, lover of my soul,"
(I want to be an angel," "Rock of Ages," etc.
Her lips moved as she tried to form every word. When asked if Jesus was practous, she answered O, yes," and whispered, "My Lord delayeth his oming to take me home." Her funeral on the 2nd. netant was a tribute of esteem and affection. At

"Jesus, lover of my soul; prayer by Bev. J. Philp, M.A.; Soripture lesson by Rav. Mr. Edge; addresses by Rava. J. G. Bishop (President of Conference), J. F. German, M.A., and H. Johnston, D.D.; services at the grave by Rays. Johnston and Ookley; also present at funeral, Revs. L. W. Hill and J. Galloway, her son-in-law. Memorial service was held in Trinity church the Sunday evening following, sermon by Rev. H. Johnston, by request of deceased. J. P. Bull.

REV. EZRA A. ORSER

Was born in Hallowell township, Prince Edward county, Ont., February 12th, 1812. His father was Jesse Orser, whose first wife (a sister of Rev. Henry H. Johnson, of precious memory), was his

A brother-in-law says: "He was converted in the old frame church, under the pastorate of Rev. Daniel McMullen, who was preacher in charge of the Hallowell Circuit in 1881. What is now the town of Picton belonged to the circuit." Rev. William Ryerson was the presiding elder. In the transitional state of the Church no bishop had been secured. The Orsers were U. E. Loyalists, and were early identified with Methodism about the Bay of Quinte. The first generation in Hallowell bore Scripture names: Samuel, Jesse, David, Elijah, and later, Ezra. In 1837, yet in his teens, he volunteered to help in quelling the rebellion, and in restoring peace. He filled the office of local preacher for several years, in which sphere he was an active and earnest laborer. At the mature age of twenty-five, subsequent to his marriage, he was called into the travelling connection of the Methodist Episcopal Church in Canada. Rev. John Bailey (a venerable minister), was presiding elder, Rev. Appleton Jones (a princely preacher), had charge of the Hallowell Circuit. The preciding elder arranged his first appointment with his own son-in-law, Dr. Webster, on Brighton, where he resided in 1844. He purchased to himself a good degree, and was ordained a deacon, and admitted a member of the Bay of Quinte Conference in 1847. Of a class of seven taken on trial at the formation of that Conference in 1844, E. A. Oreer was the last survivor. He proved himself a successful Methodist preacher. On all his circuits he had seals to his ministry. Being of good administrative ability he was placed in charge the second year of his probation, and for thirty years of effective itinerancy his minis-try was approved. He was ordeined an elder in 1850 and sent in charge of the Rawdon Circuit. This was one of his most prosperous years. A wonderful revival spread over the circuit, many were converted, some of whom are yet pillars in the Church. He labored on these charges duly assigned him, not choosing or negotiating for select fields: Brighton, Wolfe Island, Camden, Milford, Bawdon, Fredericksburg, Stirling, Winchester, Matilda, Ameliasburg, Lyn, Rideau, Rigin, Gananoque, Tamworth. He was superannusted in 1866. Resumed regular work in 1870 at Kingston, and closed his effective ministry at Arden in 1877. He resided chiefly at Parham since his superannuation. A friend writes: "He seized every opportunity to preach the Gospel, and promote, with all his remaining strength, the interests of religion in his retirement. The crown he wears is bestudded with bright sters. He prayed for, wrought for, and rejoiced in Methodist union. He leaves to his family no legacy of wealth, but a better inheritance: a good name, a pure life, an untarnished character. His memorial is fragrant, and he was beloved by those who knew him. He shared in the family heritage of being gifted and shilled in sacred song, in which he greatly delighted, and which he used to good advantage. Rev. J. Kines, of Kingston, ex-President of the Montreal Conference, who delivered an address at his fuzeral says: "After a residence of about one week in the city, he concluded to connect himself with the Brock Street church. On April 1st, 1892, having been busy during the day, he was seized with a heart spasm in the evening, and with another about ten o'clock, when the end came. Epilepsy was the cause of death. His body was taken to the Brock Street church, four ministers and two laymen acted as pall-bearers; Revs. J. Kines, R. Whiting, Dr. Griffith and Rev. Mr. Sanderson took part in the funeral services. He was placed in the vault at Cataraqui, April 4th." On April 28rd the cashet and its precious contents were taken to the old burying ground at Orser's church (near Picton), and buried with his friends and relatives. The widow, two sons (Rev. A. B. Orser, of the Montreal Conference), and Parker Oreer, of Gananoque, and one married daughter, living at present with her mother in Kingston, are left sorely bereaved. The Church militant has yielded another treasure to the Church triumphant. Bov. J. Kines adds, "He gave no dying testimony for his death was so sudden. His living testimony, for sixty years in church fellowship, thirty an itinerant, and forty-eight in the ministry, a good man, sound in doc-trine, safe in council, and faithful to duty, is enough." He was not brilliant or elequent, but devout and trustworthy. He has obtained the prize. "Thanks be unto God who giveth us the victory."

JAKES GARDINER.

ISAAC I. CRYSDALE,

"Know ye not that there is a prince and a great man fallen this day in Israel?" was the sad interrogation of a bereaved church when Father Crysdale died.

This godly brother, whose loss we still mourn, was born in the county of Hastings on August (8th, 1821. In 1848 he was married to Miss 18th, 1821. Catharine Baker, who now, after forty-nine years of eventful wedded life, is left behind to watch and wait for the mystic boatman, who soon will come and bear her safely away to her eternal home. The silent messenger came for our departed brother without the slightest warning. On the evening of January 9th, 1892, he was comfortably seated in his son's store, talking cheerfully of the affairs of life, when he ceased at once to speak and

As a business man, he was one of the few who make life a permanent success. His occupation was that of a merchant tailor. By personal industry and domestic economy, he and his estimable wife accumulated a modest fortune. Being a Canadian bred and born, he was passionately devoted to the interests of this his native land. er home, Major Street, Rev. J. F. Ookley took In his domestic relations, as a husband and father.

charge of the service and opened with the hymn he is spoken of as being almost faultless. His servants marked his kindness; his sorrowing wife proved his devotion, and his loving sons rise up to call him blessed. All who formed his acquaintance were soon constrained to respect and love him as a large-hearted Christian. His wolk was consistent; his experience scriptural, and his hope certain. As an official member of the Methodist Church, his real worth is best described by his former pastor, Rev. J. C. Seymour, who has written the following lines:

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"Dear Father Crysdale was one of the most excellent men it has been my privilege to know. I knew him well, and found him a man of sterling principle and noble character; thoroughly upright, manly, and of much more than ordinary intelligence. I never knew a more faithful and efficient steward than he was; always at his post, and ever ready to do his best in the important offices with which he was intrusted. He was indeed a model office bearer in the Church of God. His pisty was uncetentations and simple, but deep and gennine. I loved him as a friend, as a Christian brother, as a large-minded, large-hearted man of God. Many a delightful hour I have spent in his congenial society and that of his excellent wife. He is gone, and the Northport Circuit is much the poorer for their less. May God blees and sustain his dear wife and family, for whom I entertain the highest Christian regard."

So writes a brother of ripe experience and keen observation, respecting the sainted dead, and yet our best words cannot tell the value of his holy life. We trust that the hand that lifted this devoted workman up to his eternal rest, will interpose in our behalf, and carry on his work.

WESLEY DOWN.

ABRAM BAMEY (Lynden Circuit).

The subject of this memoir was born in the township of Brantford, county of Brant, Ont., on January 18th, 1845. His birth, life, and death were all associated with the same farm. He was a successful agriculturist, and highly respected by all who knew him. He was converted to God at the age of twenty-three, in connection with a revival held in the Bethel church twenty-four years ago, when it formed part of the St. George Circuit. Though he had frequently strong religious impressions from childhood, yet on his deathbed he pointed back to those services as the time of his conversion. He at once united with the Methodist Church, of which he continued a consistent member till called to the Church above. For thirteen years he was a circuit steward, and for fifteen years secretary of the Sabbath-school. Every minister who came to the circuit found in him a kind and true friend. He was very liberal, being the largest contributor on the circuit toward all the funds and enterprises of the Church.

The circumstances of his death were sad. He was attacked by a beast, which injured his spine. Paralysis of the arms and all the lower parts of the body was the immediate result. Medical aid was summoned; but the best of skill and the greatest care were unavailing. He suffered but little. His mind was clear. During about ten days he sank gradually, and on August 15th, 1892, passed away, amid the sorrow of a wide circle of friends. During the closing days of life, though given to understand that he was not likely to recover, he was wonderfully cheerful; and testified, "Death has no terrors for me; I am trusting in Jesus." Some of his latest utterances were to the effect that while for the family's sake he would have liked to remain a few years longer, yet he said, "I leave all to Jesus," and died in peace.

A large concourse of people attended the funeral, and the body was laid to rest in the Hethel cometery. The writer used John xiv. 1-8 cs text of a sermon, being assisted in the service by Rev. E. J. Clarke, of Smithville. By his death the children have lost a loving parent, the wife a kind husband, the sisters a worthy brother, the father a noble son, the Church a faithful member, and the com-munity an honored citizen. H. M. HALL. munity an honored citizen.

MARY FAWELL

Was born on July 12th, 1822, and after filling up, in the fear of God, her three-score years and ten, died on August 8th, 1892, in the peace and triumph of a true and tried disciple of Jesus. When six years of age she came to this country from England with her parents. While young in years she was savingly converted to God, and removing from Scarboro' to the township of Oneids, she became one of the first members of the Wesleyan Methodist Church, known as the Valley or DeCew's church, in which she was a faithful and earnest Christian worker for forty-five years. She enjoyed the means of grace, and her place in church was never vacant, so long as she was able to attend. Her presence was always a joy to the class-leader, and an inspiration to the preacher. Though she is gone, the impress of her life is left upon the members of the little class with whom she was wont to meet, and especially upon her family of three sons and two daughters, who, with their children, are following in the footsteps of their sainted mother. During the last eleven years she lived in widowhood with her children, her husband having preceded her to the better land. She bore her illness with Ohristian fortitude, though she manifested a desire to depart and be with Jesus. All was in readiness, and she was anxious A large concourse of friends attended the funeral, and a sermon was preached by the writer from Phil. i. 21. JOHN H. MOARTHUR. JOHN H. MOARTHUR.

HENRY SHEPPARD.

Bro. Henry Sheppard, of the Stamford and St. David's Circuit, was born in Devonshirs, England, June 6th, 1827, and came to Canada with his parents about 1842, and estiled in Nisgara township, near Queenston. Shortly after coming to this country he married Miss Elizabeth Hamill, by whom he had eleven children; two of them preceded him to the better land. His people belonged to the Church of England; but some thirty-five years ago he was brought to the Saviour under the labors of Rev. John Wakefield, and connected himself with the Methodist church at Queenston, and continued a faithful member until called to join the Church triumphant. He was strongly attached to the church, and his place was seldom vacant as long as he was able to attend. When I came to the circuit I found him in poor health, a glorious resurrection.

for the most part confined to his house, but happy in the Lord, and willing to talk freely about his great salvation. He complained of nothing but weakness, but continued to go gradually down to death, which occurred on Thursday, August 25th, 1892. His remains were followed by a long procession to the English Church cemetery at old Nisgars, on Saturday August 27ta, and a sermon was presched by the pastor at the Methodist church at Queenston, on Sunday the 28th. May the children all follow him as he followed Christ, and may they all meet in that better country. O. G. CALLAMORE.

CATHERINE CAMPBELL,

Whose maiden name was Martin, was born in the city of Philadelphia in December of the year 1807, and died at Brampton on December 3rd, 1891, When about fifteen years of age her steps were directed to Canada, and shortly after her arrival took place that most important of all events—her conversion to God; this was in connection with a great revival in the township of Matilda. After a short residence in that Iceality, she removed with her parents to the township of Chinguacousy. There she became acquainted with and married the late Francis Campbell. Mr. Campbell was one of the first settlers in the township, he and his two brothers having out the road from Brampton to Campbell's Cross. For fitty one years they lived together on the farm, and then in the winter of 1876 they removed to Brampton, and she, with other members of the family, united with the Main Street church, under the ministry of Rev. John Learoyd. She was one of the four who formed the first class in Chinguacousy, and at the time of her death was the oldest member of the church in Brampton. Added to the infirmities of her declining years, the sorrows of bereavement First her husband passed away. were upon her. and then her beloved son. Besides these, she had other sorrows of which her own heart best knew the bitterness; amid all, however, she maintained the patient spirit and quiet resignation for which she was always characterized. The visits of her pastor were gladly welcomed, and many were the words of trust and hope which he heard from her lips. The earthly tabernacie had grown very frail before it was taken down; slowly the cords were loosened, and at last, after two or three days of fading consciousness, so far as the things of this world were concerned, she exchanged mortality for life. The memory of her quiet, sweet face will ever linger, and the loved ones, who see that face no more on earth, rejoice to think of her as glori-fied in the presence of Jesus, and hope to meet her A. BROWN.

MRS. A. J. MoLELLAN.

The subject of this brief sketch was a daughter of George A. Moreton, J.P., of Sussex, N.B. In very early life, about the age of twelve or thirteen years, she was converted to God, and joined the Septist church. In 1965 she removed to British Columbia with her husband, A. J. McLellan, Erq., and settled in Victoria. There being no Baptist church at that time in the city, she united with the Methodist Ohurch, of which she remained a devoted member to the time of her death. She was for years an efficient class leader, was President of the W. M. S. Auxiliary of the Centennial church, and was activaly connected with the W. O. T. U.

Mrs. McLellan was one of those rare and beautiful spirits who seem to be lent for a while to the church on earth, to illustrate what the grace of God can accomplish under favorable circumstances. She was naturally of a refined and gentle disposition, and under the influence of the Gospel of Christ, ripened until her whole life was love. There seemed to be no grace of the Spirit which she did not experience and exemplify. Ministering to the saints was her delight. In their beautiful home on the Gorge Road, she and her husband dispensed a generous hospitality. Ministers of all denominations were especially welcome, and many a tired cervant of God has gone on his way refreshed and encouraged after a short sojourn with them.

Her last illness was long and painful. incurable malady seized her, and for months she saw the slow approach of death, while at times her sufferings were almost unsupportable, but in all God's grace was sufficient for her. For weeks her constant prayer was that she might go home to be with Jesus. At length the desire of her heart was granted, and on the 18th of August she "fell asleep." "Blessed are the pure in heart for they shall see God." Mrs. MoLellan has four sisters and four brothers living in the various parts of the United States and Canada, who with Bro. Mo-Lellan will have the sincerest sympathy of all who know them in their great sorrow.

M. M. PETTIT,

Widow of the late Jeremiah Tupper, was born in. Saltfleet, December 30th, 1820, and died at "Bank Farm," near Waterford, February 11th, 1892. Sister Tupper adorned her profession with a meek and quiet life. In manner she was unassuming, in disposition amiable, in her judgment of the actions of others very charitable, in spirit conse-crated, and in all things conscientious. She taught her children, both by precept and example, to be truthful, honest and prompt in business transactions. After the death of her husband the family worship and the home prayer meeting were continued. Those who listened to her heartfelt prayers and worshipped with her realized that she was daily growing in grace, Her last illness was of short duration. On Sun-

day morning she was suddenly seized with la grippe, and on the following Thursday passed peacefully away to her reward. Sister Tupper is greatly missed by the Methodist Church in Waterford, by the neighborhood in which she lived, and still more by her sons and daughters, who deeply mourn and keenly feel the loss of a faithful Christian mother. May they all meet her in

heaven. The funeral services were conducted by her pastor in the presence of a large concourse of bereaved relatives and sorrowing friends, after which her body was placed beside her husband's in Greenwood cemetery, in sure and certain hope of T. J. ATKINS.

Aems of the Meek.

Thankagiving 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

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. Advices from Brazil emphatically

deny the reports of a serious outbreak in Rio Grands of Sal. A strong Unionist attack is being

appointed by Mr. Gladstone: According to advices from Chili a war is imminent between the Argentine Bepublic and Peru on one side and Chili on

The Lord Mayor's show took place in London last Wednesday. There was no visible sign that the Catholic mayor was

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 Cana and Misco, 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. Molliree has been appointed assistant commissioner of the Northwest Mounted Police, to succeed the late Lieut. Col. Herchmer, The New York Presbytery tegan last

Wednesday a second trial of Professor Charles A. Briggs, of the Union Seminary, on the charge of heresy.

The campuign of the French against King Behansin of Dahomey has practically been ended by the capture of Cana, a short distance from Abomey. The Provincial School Trustees closed

their annual convention last Wednesday afternoon, after deciding to amalgamate with the Ontario Educational Associa-

Bir 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.

Advices 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 Horne, of the C. P. R. while in Winnipag 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 con templated.

The Soo line is to be extended from alley City, N.D., to the Canadian border, where it will be met by a C.P.E. extension from Regins. 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.

The much talked of German army bill may not be presented to the Beichstag after all, owing to the fear of its defeat. It is considered quite possible that both Count Waldersee and Prince Bismarck will be returned to power by the Emperor.

The overdue National Line steamer England is reported by the Testonic, 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 sebert them ever since

The Best Policy.

Honesty (morally speaking) is regarded as the bast policy. Through the agency and use of honesty in private and business engagements and transactions many a man has achteved 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 housety), for it is seemly and also right so to do.

Every s naible man should also carry into his own home the best policy which can be offered by a life insurance com-pany, 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

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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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VOADEN-SMITH-On Thursday, Nov. 10th, by Bry. Thomas Voaden, B.A., brother of the bridegroom at the residence of the bridegroom at the residence of the bride's tather, Mr. William Smith, of Talbotville Mr. Fred J. Voaden, Head Meeter of Wallacetown Public School, to Miss Selona Smith.

DOUGLAS—DENT—On Nov. 10th, at the redence of the bride's lather, 350 Yonge treet, by Rev. J. R. Real, brother-in-law the bride, Mary Amelia, accord daughter George Dent, to Joseph Rankin Douglas, Toronto.

PHILP-GIBBE-On Tuesday, Nov. 8th. by Rev. J. Philp. M.A., Pastor of Broadway Tabernacie, Torosto, Wm. Stewart Fhilp, M.D., to Minnie E Gibbe, daughter of the late Hon. T. N. Gibbs.

WARK-On Nov. 5th, at the residence of Mr. William Wade, Brighton, William Edmund Percival, only child of Dr. W. R. Wade, Ounchurch, Parry Sound District and grandson of Mrs. Macklin Plainville, Ont., aged 1 year, 2 months and 16 days.

FLANDERS-()n Nov. 8rd, at 559 Sherbrooke Street, Montreal of membranus croup, Harold Willind, youngest son of Rev. C. E. Flauders, aged 3 years and 5 months:

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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, Gotsau Landing. Printed forms of tender can also be obtained at the places mentioned. In the case of firms there must be attaghed to the tender the actual signatures of the full name, the nature of the courpation, and residence of each member of the same; and further an accepted bank cheque for the sum of four thousand (\$4.00) for Section No. 9; and four thousand (\$4.00) for Section No. 10. These coupted bank cheques must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entaring into contract for the works at the rates and on the terms stated in the offer submitted. The accepted bank cheques thus cent in will be returned to the respective parties whose tenders are not accepted.

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Health and Pisease.

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 irug. Alcohol, ever if a food, offers no advantages over other foods; moreover, t 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 east three or four times the nutritive value of alcohol, even admitting the lrug to be a pure nutrient. When taken nto the system alcohol undergoes some hemical changes, but this is true of ilmost every substance. Alcohol lessens xidation, and this has led to the claim hat it lessens the tissue wastes, and so, rhile not exactly a food in the positive ense, is, in a negative or indirect way, supporter of the system. But this is lso true of strychnine and a variety of ther poisonous substances. Does this act constitute strychnine a food? Carcinly not. Hence the argument cannot e allowed as holding good in relation o alcohol. Dr. Brunton, who attempts o prop up the popular fallacy respectno the food value of alcohol, says of the fluence of it upon temperature: "The action of alcohol upon the tem-

erature seems to depend upon two facors. One of these is its power of lessenng oxidation, but this only comes into onsideration with large doses, when his factor may aid considerably in reucing the temperature. The other facor is the dilution of the vessels on the urface, which occurs even after moderte doses. This dilation allows the arm blood from the interior of the ody to circulate more readily near tha priace, and thus subjects it to the coolng influence of the surrounding air, and. so to the cooling effect of the evaporaon from the skin. By increasing the vest, it may lessen the temperature of ne body, even when that of the surunding air is as high or higher than and it will also cool the blood by eer radiation when the temperature of c atmosphere is below that of the dy. It is evident that the cooling fects of alcohol will thus depend to a eat extent on the atmospheric condions of temperature and moisture to hich the person taking it is subjected, well as on the quantity of elcohol. ormally, when a person is subjected to ld, the vessels of the skin contract and event the warm blood in the interior the body from approaching the surce and thus becoming cooled; but hen large quantities of alcohol are ken this mechanism becomes parazed, the blood from the interior circutes over the surface, and is cooled down ore and more, until its temperature comes so much reduced as to be incom-tible with life, and the patient is zen to death. The dangerous effects alcohol under such circumstances are Il known to the lumberers of Canada d to arctic explorers, who dread alcoand generally avoid it altogether.

The utility of this self-same action alcohol is very evident when a person mes from a cold atmosphere into a rm room; for here the individual may it remain cold although in front of a Il remain cold although in front of a c, as the contraction of the surface seels still continues, and the blood is longer able to convey warmth to the erior, just as it was formerly unable convey the cold. If alcohol be now sen, and the vessels dilated, the blood sliowed to circulate in the surface, an becomes warm, and thus diffuses a warmth equally through the body." The above is a very excellent argunt against the theory that alcohol is seful food. Proper foods are of serie to the body as a means of maintain the necessary degree of heat, but, as Brunton clearly shows, alcohol uses a waste of heat, and to such a Brunton clearly shows, alcoholuses a waste of heat, and to such a ree as to render its use absolutely agerous under conditions when the ity heat must be economised. Dr. ity heat must be economized. Dr. inton has shown that the use of alcolessers the temperature of the body wen when that of the surrounding air shigh or higher than it." It thus ears that the use of alcohol would be rimental even under the circumness recommended by Dr. Brunton, ess the person should place himself the air of a very elevated tempera-

he absurdity of Dr. Brunton's soning must be at once apparent — zeriological World.

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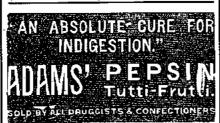
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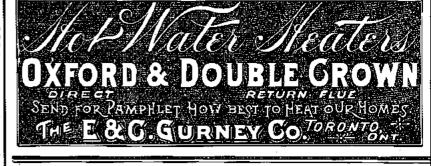
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POTATO SALAD. - Boil six potatoes until very soft; peel and mash them while hot. Season to taste with ealt, papper and spice. Add one tablespoonful of butter. Boil two eggs, and dissolve the yelks in two tablespoonfuls of vinegar. Pour it over the potatoes and min well. Put them on a plate. Slice the whites of the eggs in circles, and place them over the potatoes.

RICE PUDDING. -Two quarts of milk, half a cup of rice, two thirds tea-cup of sugar and one cup of raisins. Bake in a slow oven over three hours, stirring ocessionally.

Kisses.-Take one tablespoonful of sugar to the white of one egg. Flavor with vanilla, and beat with a spoon until quite light. Drop in little heaps on white paper, and bake in a cool oven. They must not get brown, nor even yellow, but must be hard on top.

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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 upstaire. She usually says it is because it is not now so hot above ground as to do injury, and they make better butter, and butter that will keep better, than that from the cellar. It is really because when vegetables and fruit are put into cellars they begin at once to give off odors injurious to milk, cream, and butter, and injurious erelong to the health of the family living

PIT THE POTATOES FOR SEED. - Only enough potatoes should be put in housecellars for use during winter when it is not easy to get at those in a pit. For seed aspecially pitting potatoes is best. It saves the trouble of sprouting towards spring, and the much worse loss of vitality in the germ, which, after two or three times sprouting, can only produce a spindling plant. It is keeping potatoes in too warm cellars that makes varieties "run out." And the cellar can not be made cold without danger of going below the frost-line and doing worse

FEEDING 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. All stomach troubles in animals, as well as in human beings, are worse in hot weather. The food is then more apt to ferment in the stomach. As soon as it does so, the stomach itself is cooler than the food it contains, and in bad cases the chill rapidly spreads all over the body. In cold weather there is less danger of food fermenting and souring. It is this that causes the black tooth in hogs, making itso hard for them to eat that they grow thin and poor with food always before them. - Western

Medical.

THE VALUE OF

AYER'S Sarsaparilla as a blood medicine is recognized in the fact that hundreds of so-called blood-purifiers are constantly appearing in the

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Byring wheat, standard 0 64		65
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Radishes, per dos 0 15		20
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Potatoes, per bag 0 60		75
Turnips, per bag 0 80		40
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Apples, per barrel 1 00		00 76
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Architect.

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Callias. An Historical Romance. By
Prot. A. J. Church, London University.
The United States and Foreign
Powers. By W. B. Curtis, of the
U. S. State Department.
Classic Greek Course in EngHeb. By Prot. W. Q. Wilkinson,
University of Chicago.
Greek Architecture and Neulpture (Hlustrated). By Prot. T. B.
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Maunal of Christian Evidences. By Prof. Geo. P. Fisher,
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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 Canadian Students will, therefore, find it to their advantage to order from the Canadian Agents, and save the duty which they would have to pay if ordered from the States. The books are of uniterm height and width, varying only in thickness.

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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. Schauffler, of New York:

Elijah the Prophet. By Rev. Wra. M. Tavior, D.D. \$1.25.

The Monaic Era: A Series of Lectures Net, \$1.00. The Life of Jesus Christ. By

Rev. James Sasiker, D.D. 60: Dr. Schauffer told the Convention that he had in his Library nine Lives of Christ, and that he valued Staiker's more than all of the ethers put

together. 19 to 38 Bickmond WILLIAM BRIGGS 19 to 38 Bickmond St. West, Toronto. Ont U.W. COATES, 5 Blomy Street, Montreal 5 F. Egnegan, Balitan, N. S. Sook Stemard's Rotices.

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 GUAR-DIAN 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.

METHODIST MAGAZINE ANNOUNCEMENT.

te say a kind word for our Magazine and assist in introducing it where ît is now a stranger, we have decided te 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 Cyclopedia, illustrated, now passing through the press, brought no to date, ten volumes, averaging about eight hundred pages each. Price \$80.

Or, it preterred, the following will be given as first prize, viz.: An American special Elgin movement, extra-lewelled, 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 813.50.
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 Bistory 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 givel country of cuits 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 WESLEVAN and will be counted in the following manner:

One new subscriber for one year as .. Two new subscribers for six months as 1 Two old subscribers for one year as...... 1 Four old subscribers for six months as.....

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.

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

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lished in the MAGAZINE, what more interesting souvenir than this section of clive wood could be imagined?

Some subscribers may not be able to seems another subscribers may not be able to seems another subscribtion to remit with theirs, and to such we ofter this premium for tem 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 Lord's Prayer, and at the foot of which lies the Garden of Gethsemane, blossoming now se it did in the days of him whose life and death all Ohristendom rejoice in Order and we are approximated and

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Connexional Rotices.

GENERAL SUPERINTENDENT'S ENGAGEMENTS.

Nov. 20 Toronto, Trinity.
25, 24—Toronto, Superannuation Fund
Board and General Conference Spe-

otal

"27-Kingston
Dec. 2-Morrisburg,

"48-Newington, Berwick,

"11-Warwick,

"18-London

"55, 26-Gorris,
January and February, 1893-Maritime Provinces.

GENERAL SECRETARY OF THE EDU-CATIONAL SOCIETY.

Nov. 1 ngersoll, Charles St. and King St.

Nov. 20 London, Dundas St. and Queen's

Ave.

Dec. 1—Tweed.

4-Grands.

19e6. 1—Tweed.

4—Gualph

11—Toronto, Berkeley St. and Motropolitan.

13—Hamilton, Centenary and Wesley.

25—Toronto.

MISSIONARY ANNIVERSARIES.

DR. SHAW'S ENGAGEMENTS. Nov. 20—Orillia. Dec. 4—Toronto Junetien. 11—Palermo.

SPECIAL CALL OF SUPERAN-NUATION FUND BOARD.

On account of the death of the Rev James Gray, Cherical Treasurer of the Fund, a special meeting of the Beard of Management of the Euperannuation Fund of the Methodist Church (Discipline 1890, pages 160, 265), is hereby called to take place in the Board Room, Wesley Buildings, Toronto, on Thursday, the 84th inst., at 10 a.m., for any and all business required in the premises.

(Stigned), A. Carman, President.

Toronto, Nov. 2nd, 1892.

CALL OF GENERAL CONFER-ENCE SPECIAL COMMITTEE.

The General Conference Special Committee (Discipline 1890, pages 39, 357), is hereby called to meet in the Board Boom, Wesley Buildings. Toronto, on Thursday, the 24th inst., ab 230 p.m., to determine as per Journals of General Conference 1890, pages 36, 37 and 137, the piace and date of the next General Conference; size 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.

(Bigned), A. Carman, President, Toronto, Nov. 2nd, 1892.

NIAGABA CONFERENCE.

An urgent appeal has some to me for prompt help in the case of the St. Lawrence Camp-ground. Will superintendents of circuits please act accordingly. (See Minutes, page 7s, and GUARDIAN of Oct. 19th. page 660.)

D. G. SUTHERLAND, President.

EVANGELISTIC SERVICES

BROADWAY TABEBNACLE, TORONTO.

Evangelistic services will be held in Broadway Tabernacle, beginning on Sun-day, Nov. 8th.

The noted evangelist, Rev. A. H. Banton, who has been greatly owned in evangelistic work, will be assoniated with the pastor in

these services.

Mr. Eanton 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 Beport The following is the correct list: Dr. Judson, 91; N. Forrester, 81; S.J. Kilpatriok, 81; N. Shipman, 91; N. Purvis, 81; Rev. J. V. McDowell, 91; Rev. W. J. Gross, 81; Collections, 81, 65. Total, 818 68.

ANNIVERSARY HOLINESS

ANNIVERSARY HOLINESS

CONVENTION.

This Convention will be held (D.V.) in the Berean Methodist church on Crawford Street, near Queen West Toronto, Nov. Shi to Dec. 2nd. There will be six services each day, in which various phases or 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; Thas. Webt, Congregationsiist; Chas. Langford, Wm. Peok, R. C. Hoyrer, B.O., Montreal Conference; R. W. Parsons, D.D.: of Knox Presbyterian church; Thas. Webt, Congregationsiist; Chas. Langford, Wm. Peok, R. C. Hoyrer, B.O., Montreal Conference; R. W. Parsons, D.D.: of Knox Presbyterian church; J. W. Totten, George W. Dewey, A. W. Roffe, 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 billets as six as possible by addressing Dr. Dumble, 1004 Bloor Street West, Chairman of Billeting Committee.

Reduced rallroad rates have been secured on all the lines of Canadian Paoine 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 helped when signed by the secretary at the convention, will secure reduced rate on return journey.

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20 KING STREET WEST. 793 YONCE STREET. 678 QUEEN STREET WEST. 419 SPADINA AVENUE.

YARD ESPLANADE EAST. Foot of Church Street.

288 QUEEN STREET EAST. 1352 QUEEN STREET WEST. YARD ESPLANADE EAST. Near Berkeley St. YARD BATHURST STREET, Opposite Front Street.

ELIAS ROGERS & CO.

Jewelry, etc.

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 Fleshy People. We have noticed a page article in the Boston Glabe on reducing weight at a varyemall expense. It will pay our readers to send two-tent stamp for a copy to Ames Circulating Library, 10 Hamilton Place, Boston, Mass.

CENTRAL CANADA LOAN AND SAVINGS CO.

OF GNTARIO. GEO. A. COZ. HEAD OFFICE: Cor. King and Victoria Sts., TORONTO.

Anthorized Capital \$5,000,000
Subscribed Capital \$5,000,000
Paid-up Capital \$00,000
Paid-up Capital \$20,000
Portal ASSETS \$2,000
POTAL ASSETS \$1,000
POTAL ASSETS \$1,0

Municipal Debentures purchased. FRED. G. COX, Manager. R. B. WOOD, Secretar.

TRUSTS CORPORATION

OF ONTARIO AND SAFE DEPOSIT VAULTS.

Bank of Commerce Building, King Street, Toronto. HOR. J. C. AIRINS, P.C.,

President,
HOR. SIE B. J. CARTWRIGHT, K.C.M.G.,
HOR. S. C. WOOD,

Vice-Presidents,

The Corporation undertakes all manner of Trusts, and acts as Executor, Administrator, Guardian, Committee of Lunatte, Trustee, etc., by direct or substitutionary suppointment, or as Agent for any of the above. Moneys invested and estates managed, on tavorable terms.

Deposit sates to rent of all sizes. Absolute security offered for atoring valuables, etc. Solicitors placing business with the Corporation are continued in the care of same.

solicitors placing business with the Corporation are continued in the care of same.

A. E. PLUMEER, Manager.

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