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THE Christian Guardian

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Notes and Cleanings.

Every Sunday mornin sixty per cent. of the population of the Hawaiian Islands are in the pews of Protestant churches. Eighty-three per cent. of the population of the Fiji Islands are communicant members of the Protestant churches.

A revised version of the Apocrypha, from the same hands that revised the Old and New Testaments, will soon come from the university presses of Oxford and Cambridge. This was a part of the original plan entered on in 1592 for the revision of the Bible.

There are in India 1,641 institutions treating 285,000 indoor patients and 11,978,000 outdoor. To these branches must be added 25 lunatic asylums and 28 leper hospitals. There are 48 hospitals or dispensaries for women in operation, nine being in the native states. Last year 412,591 women were treated.

The Protestant Church in Madrid had another disappointment March 10. The opening, which had been announced to take place on that day, was prohibited by the Civil Governor at the last moment, although permission was supposed to have been given previously. The action of the Governor produced great indignation among the Protestants and advanced Liberals.

Pope Leo has informed the French bishops of his decision to crown his episcopal jubilee by the beatification of Joan of Arc, and has ordered the Congregation of Rites to expedite the preliminaries of the beatification. The announcement has been received with great satisfaction by the French Catholics as a signal tribute to the patriotic spirit of France.

The fifth report of the anti-Jesuitic petitions addressed to the German Parliament states that 8,106 such protests have come in, with more than 300,000 signers, chiefly from Saxony and Wurtemberg. Especially is the latter country aroused on the subject, having alone sent in 1,000 petitions with 148,691 signers. Out of a total of 916 Protestant congregations in that kingdom 876 have protested.

The barkeepers of Chicago have formed a union, and will ask for an increase of wages during the Columbian Exposition. The company leading the Fair rights proposes to open eighty-five places on the Fair-grounds for the sale of liquor, and has already contracted for 50,000 barrels of beer from one brewery. Under cover of their restaurant privileges, all these eighty-five places would undoubtedly be in full blast on Sunday if they could have secured the opening.

An interesting report has recently been published in reference to the cost of new churches and the restoration of old churches in England during the years 1878-1891. During these eighteen years England and Wales alone expended for this purpose £20,500,000. Of this sum £1,250,000 have been put into church buildings in London, and almost the same amount in Manchester. The enormous sum of nearly £17,000,000 was given as volunteer offerings; the rest was voted by the Government.

The New York "Observer" says: The Church of the Pentecost would be a fitting name for the Twenty-seventh Street M. E. church of this city, of which Rev. B. F. Kidder is pastor. The following foreign nationalities and races are represented in the membership: English, Irish, Scotch, Welsh, Norwegian, Swedish, Danish, French, German, Spanish, Italian, Greek, Roumanian, Chinese, African, and Hebrew. With representatives of all these Mr. Kidder is personally acquainted; he thinks it not improbable

that there are other nationalities which he has not identified. Here surely is the underside of a section of heaven.

The "Parliament of Religions" at the World's Fair is designed to give an opportunity to representatives of the different religions of the world to present their faiths with respect to the three points of "historical position," "claims upon mankind and in behalf of mankind," and "future hopes and prospects." Following this will be a series of Church congresses in which each Church may set forth fully its work.

A despatch to the daily papers says: The Methodist preachers in Ulster have been invited by the Unionist organization to make anti-Home Rule speeches in England for \$50 a week. Many of them have already accepted the invitation. It will be remembered that several Methodist ministers went over and stumped English counties for the Conservative party the last election.

The rights to Church livings still continue to be sold in England. These are advertised in glowing terms. Recently an advowson was offered for sale. The gross income is £770 a year, besides a superior family residence, with a "population about 800" and "incumbent aged seventy-seven." This is a disgrace to the Church and the age we live in.

The General Conference of the United Brethren in Christ will be held in May next. Among the delegates elected are sixty-five presiding elders, forty-four pastors, eight secretaries and college agents, four local preachers and four college presidents. The five bishops of the Church are also members *ex officio* of the General Conference. There is some criticism in the Church against the ascendancy of the presiding elders, who seem to be more numerous among the delegates than the pastors.

Here is a nice bit of Lenten news which appears in the *Hartford Catholic News*: The Flip Flop Pleasure Club will give its fourth variety entertainment at Allyn Hall this evening. Tickets will be on sale at the box office during the day. Some of those who will appear are: Harry Frazer, amateur light-weight wrestler of Chicago; Henry Hayes, the well-known Connecticut middle-weight wrestler; Hodge, the 125 pound boxer; Harry Inman, in his silence and fun act, and other comedians, dancers and singers.

Bishop Wigger, of the Newark Catholic Diocese, who proposed to refuse absolution to all Catholics who sent their children to the public schools without sufficient reason, has been compelled to revise his position. Monsignor Sattoli has given him instructions which led him to address all the priests of his diocese as follows: "In the case of those parents who without sufficient reason send their children to public schools, I beg to inform you that all directions, public and private, given by me in regard to refusing them absolution are hereby withdrawn."

Dr. Baumann has traced the sources of the Nile to the Kagera River. He arrived there September 19, 1892. This river rises at the foot of the Mountains of the Moon, and is the chief feeder of the Victoria Nyarza, and therefore the head waters of the Nile. It is within the boundaries of German East Africa. The natives of that part of the country believe that their province has been for ages ruled by kings supposed to be lineal descendants of the moon. The last king died a generation before, and when Dr. Baumann arrived the natives received him with such demonstrations of joy and respect that he inquired as to the cause of their enthusiasm.

The New York "Independent" says: The idea of fighting intemperance with church saloons makes no progress. Dr. Rainford gets no converts from the ranks of the ministers at least. They are denouncing it. Dr. John A. B. Wilson, of the Eighteenth Methodist church, this city, said of it last Sunday that inoculation will never answer as a reform method, and of course he is right. If you sow cockles you will have cockles. If you plant church saloons you will have drunkenness of the plain, old-fashioned kind; and drunkenness would not be mitigated by the fact that it came from church saloons.

The New York "Christian Advocate" says: Ecuador is one of the most backward of the South American States. The roads are nothing but mule tracks, practically closed during the rainy season, which lasts for a great part of the year. The natives have not only not taken the trouble to make roads, but they have allowed the splendid causeways of the Incas to disappear by neglect. In many parts of South America matters have not been materially improved by the European infusion. Some Christian civilizations have not proved improvements. This, however, has been because they were not truly Christian.

What looks like a slight mitigation of the atrocious Russian persecution of the Jews is reported, the President of the Holy Synod having persuaded the Minister of the Interior to exempt the sect of the Karaites from the recent anti-Jewish laws. The Karaites number only a few thousand, about the Crimea, chiefly. They pay less reverence to the Talmud than other Jews; and the President of the Holy Synod seems to imagine he can by this act persuade the Jews to join that sect, although what advantage that would be to the Orthodox Church of Russia is not apparent.

A despatch from London says: A special meeting was held in Spurgeon's Tabernacle to take steps to decide upon a permanent pastor. The principal candidates have been Rev. Arthur Pier-son, of Philadelphia; Rev. James Spurgeon, brother of the late Charles Spurgeon, and Rev. Thomas Spurgeon, son of the late Charles Spurgeon. The resignation of Rev. James Spurgeon from his temporary pastorate was accepted, and the meeting passed by a majority of 2,000 a resolution that Rev. Thomas Spurgeon be invited to officiate in the pulpit for one year, with a view toward becoming the permanent pastor of the congregation. Rev. Thomas Spurgeon will begin his duties at once.

Although Germany is the leading Protestant power on the Continent, it has been decided that in the new Parliament building being erected in Berlin, in which there will be the busts of scores of princes, generals, scientists, poets and other men prominent in the history of the Fatherland, there shall be no bust of the greatest of all Germans, the Reformer Martin Luther. It had been regarded as matter of course by the building commission that Luther should be included among those thus honored, but the determined protests of the Ultramontanes and the desire to keep the Centre in good humor has influenced the authorities to exclude him. Naturally the Protestants of Germany are more than indignant at the slight put upon the Reformer's memory.

Chaplain McCabe furnishes the following, which he suggests to Mr. Ingersoll to incorporate in his lecture on Abraham Lincoln. Said Dr. McCabe: One day, upon a train, I had the great pleasure of being a travelling companion to Bishop Simpson, who conversed with me at length. Among other reminiscences of his life, he told me the following: "One day, in the darkest time of the war, I called to see Mr. Lincoln. We talked long and earnestly about the situation. When I rose to go, Mr. Lincoln stepped to the door and turned the key, and said, 'Bishop, I feel the need of prayer as never before. Please pray for me.' And so we knelt down in that room together, and all through the prayer the President responded most fervently."

The Vienna Neue Freie Presse says that last year the Irish bishops, in the presence of their American colleagues, asked the Pope frankly why he did not renounce the temporal power and give up the fiction of his captivity, and Pope Leo replied, evasively: "It would not be seemly for me to do so." The Neue Freie Presse protests against the Pope expecting the Catholics of the world to take arms against Italy, when not a single Italian cardinal believes the restoration of the temporal power possible. Although owned by Hebrews, the Neue Freie Presse has always been liberally Roman Catholic in its utterances.

Frederick Harrison, the eminent English critic, offers some pregnant suggestions in his article in the April *Forum* on "The Decadence of Romance." Concerning the cause of the present paucity of novelists of the first rank, he asserts unhesitatingly: "We have overtrained our taste;

we are overdone with criticism; we are too systematically drilled; there is far too much moderate literature, and far too fastidious a standard in literature. Everyone is afraid to let himself go, to offend the conventions, or to raise a sneer. . . . If another Dickens were to break out to-morrow with the riotous tomfoolery of Pickwick at the trial and of Weller and Shiggins, a thousand lucid criticisms would denounce it as vulgar balderdash."

The Chicago "Tribune" closes a six column article with the following paragraph: And so it is that on every hand the world's first Parliament of Religion is being recognized as a possible medium for the drawing together of all the nations of the world into one large fraternity. Leading representatives of all the faiths and creeds are vying with each other in saying good things about this most ecumenical council, and when the time shall have come for the opening of the first session there will be such a scene to record in history as no scribe in the ages past and gone has ever been privileged to chronicle.

ARCHDEACON FARRAR'S RINGING WORDS AGAINST HIGH-CHURCH PRETENSIONS.

In the current number of the *Review of the Churches*, Archdeacon Farrar announces his retirement from the editorship of the Anglican notes in that magazine. He gives utterance to some ringing words against High-Church assumptions. He says:

I have never understood the prayer that "we may have grace to lay to heart the great danger we are in from our unhappy divisions" in the sense which limits it to members of the Anglican communion; or which thinks that our sincerity in offering the prayer is best illustrated by the contemptuous arrogance which impatiently though vainly attempts to "unchurch" our brethren who belong to the great Nonconformist bodies. I have more than once protested against this unlovely and unchristian exclusiveness in the Lower House of Convocation, and not unsuccessfully. Every sincere Christian—every one who visibly shows the grace of Christ in his life and conduct, and brings forth the fruits of the Spirit—is a member of the one true Church, whether he belongs or not to our fold. We say of Christ in our solemn *Te Deum*, "When thou tookest upon thee to deliver man thou didst open the kingdom of heaven to ALL BELIEVERS." No amount of supercilious assertion can "unchurch" any who love the Lord Jesus Christ in sincerity and truth; and such self-assertion only disgraces those who indulge in it, without harming in the smallest degree the faithful ones whom Christ owns, and who bear his name on their foreheads. It is perhaps too much to hope that those who think it becoming to adopt this tone may yet learn that in so doing they degrade the Church of England, instead of ennobling her by the true spirit of catholicity; but in another world they may perhaps learn with a sense of shame

"That all their earthly creed is not correct. That God is not the leader of a sect;"

and that those whom they would fain shut out of the communion of the Church of Christ were far nearer to him than themselves. The meek, the just, the pious, the devout, are very members incorporated, no less than we, of that mystical body of Christ which is "the blessed company of all faithful people."

By a sort of vaunting convention, which has already deceived the ignorant, no one is supposed to do any work but Ritualists. The work of others, though it may be ten times wider and sounder, is ignored, and every merit they possess is either derided or passed over in a conspiracy of silence. The whole cause of the Reformation is going by default; and if the alienated laity, who have been driven into indifference by the Romish innovations and Romish doctrines forced upon them without any voice of theirs in the matter, do not awake in time and assert their rights as sharers in the common and sole priesthood of all Christians, they will awake too late, to find themselves nominal members of a Church which has become widely Popish in all but name—a Church in which catholicity is every day being made more and more synonymous with stark Romanism, and in which the once honored name of Protestant is overwhelmed with calumny and insult.

THE THREE CARAVELS OF COLUMBUS.

In the days of Columbus vessels were generally called "caravels," and if of considerable size for those times they were called by the Spaniards *naos*.

When Queen Isabella determined to help Columbus to make his voyage, a royal order was sent to the city of Palos to fit out three caravels and to place them at the royal disposal. The city made a pretence of complying, but it was so well known that the ships were for Columbus' hazardous venture into the terrible western ocean that neither money nor force could get them equipped and manned. Over and over again the people were assembled in the public square and the order read with great pomp, but all in vain. Columbus, in his despair, begged that the prisons be opened and the convicts allowed to go with him. Finally, a ship-owner of Palos, Martin Alonso Pinzon, was induced, by an offer of a large share of the rewards in case of discoveries, to make an active effort to fit out the expedition. He was a popular sea-captain and a vigorous man of business, and it was entirely due to him that Columbus was able to set sail on his ever-memorable voyage. Pinzon condemned two of the caravels given by the town, and substituted two staunch vessels of his own. One was a decked vessel of three hundred tons, large enough to be called a *nao*, and the other was a little thing with lateen sails, which was chosen on account of her light draught, in case rivers had to be ascended in the country they expected to discover. The *nao* was at first named the *Gallega*, but they re-named her the *Santa Maria*. Columbus took her for his flagship, for he held an admiral's commission from Ferdinand and Isabella. The little lateen-rigged caravel was called the *Nina*. Of the three caravels offered by the town of Palos, the only one which Pinzon considered seaworthy enough to accept was the *Pinta*, a boat about half as large as the *Santa Maria*, and rigged like her. His shrewdness in rejecting the others was fully proved before the expedition reached the Canaries; for it was discovered that the *Pinta* had been tampered with, and had been purposely weakened. A long delay in the islands was necessary to repair her.

Such were the vessels in which Columbus discovered America; one as large as a small schooner, and the other two about the size of lighters. Had he suspected the length of his journey, or known of the terrible storms which can rage in the Atlantic Ocean, he never would have dared to venture out in craft so frail.—*John M. Elliott, U.S.M., in St. Nicholas.*

MODERN CIVILIZATION IN BIBLE LANDS.

The present is a kind of "Columbus year" for Palestine, and in commemoration of the opening of the railroad in the Holy Land, an extra flag might be displayed at the great Chicago Exposition.

During the month of August (1892), tens of thousands of people, for the first time in their lives, have seen a railroad and a train of cars. They have had a revelation, and in the great city, as well as in the dirtiest village of the land, wonder is at its height. The excitement can hardly be realized by the inhabitants of other countries, to whom railroads perfected by the highest engineering skill, and with lavish expense, are objects as familiar and common as a daily newspaper. We forget that, not so very long ago, in our own country, we had only bridle-paths, and scarcely a yearly post, while railways and steamboats had not even been dreamed of. Let all the world rejoice if this mediæval country is experiencing a sensation which it can hardly comprehend. The significance of this event is not that fifty-three miles of railway have been built, or that the capital and the seaport have been united by iron rails; it is that this has been done in Turkey, which has always, by all the prejudice and force of its religion, by all the arts of its diplomacy, and by every other means at its command, done all in its power to keep out Western civilization. It is, therefore, a well-aimed spear-thrust in the side of this old despotic, backward-looking government, and may foretoken for it either the dawn of health or the shadows of inevitable death.—*Selah Merrill, in Scribner.*

Bishop Phillips Brooks left two brothers in the ministry. Another, a minister, died some years ago. Four from the family entered that holy calling.

Woman and Home.

Laws Affecting Women and Children in Ontario.

It has become almost proverbial that the dogma of civilization to which any nation has attained may be determined by the social condition of its women. If this be so, Canada occupies no mean position, and, of the several provinces in the Dominion, Ontario is undoubtedly in the front rank.

True, there are still wrongs to be righted, but with the education of the masses, accomplished by means of our excellent public-school system and other agencies, we predict that the legal disabilities of woman will soon become things of the past. Woman shall then stand upon an equal footing with her brothers, and be able to demand and obtain what she cannot now: equal pay for equally good work.

In regard to the power to hold property, as in the matter of the elective franchise, a sort of premium seems to have been put upon single women and widows, they being almost as free as men in reference to business relations of any sort. A married woman may carry on business for her separate use, and her personal earnings are protected; but contracts, in her case, are only binding so far as she has separate estate. She is entitled to support during her husband's lifetime, and to her dower, or "thirds," of his real estate only, after his death, in case he leaves no will. She is therefore a necessary party to any conveyance made by him; whereas, if she have property acquired by her since July 1, 1884, or if her marriage took place since that date, she can convey by a deed separate from her husband.

A husband is not liable for the debts of his wife, and every woman married since 1859 without a marriage settlement can hold her property free from the debts or control of her husband.

One would naturally suppose that if there were anything to which a woman might have an equal, or even superior, claim to her husband, it would be to the control of her children in case of a separation between man and wife; but such is not the case. At common law, the father's claim is paramount; but on petition to the High Court, or Surrogate Court, an order may be obtained which shall vary or restrict this right. If the children be of tender age, or the father be dissolute, the mother may be allowed to retain them. In such cases his right of access to the children is usually denied, and, also, how far he is liable for their maintenance.

In Ontario, the municipal franchise extends to all widows and unmarried women, twenty-one years of age and upwards, subjects of Her Majesty by birth and naturalization, who in townships are assessed for \$100, in incorporated villages for \$200, in towns for \$300, and in cities for \$400; (1) as freeholders, whether resident or not; (2) as householders or tenants, who are such at the date of the election, and have resided therein since the last revised assessment roll. Freeholders or tenants who are rated at an amount sufficient, if equally divided between them, to give a qualification to each, are entitled to vote. This franchise extends only to municipal elections. In the matter of school trustee elections, there is no limitation of a householder's qualification. The Public Schools' Act provides that "every ratepayer (married or single) twenty-one years of age and upwards, who is a public-school supporter within the section for which he (or she) is such ratepayer, shall be entitled to vote at school elections and school meetings."

In case of an election for the adoption of a local option by-law, those women can vote who possess the municipal franchise, as this voters' list is the one used at such elections.

The only election office to which a woman is eligible is that of school trustee. Toronto has three ladies on the Public School Board, and two on the High School Board, one of whom is chairman of the latter body.

There is no law excluding women from office in the civil service, and occasionally one is appointed to such; but never to county offices by the Provincial Government.

The ranks of the medical profession have been open to women for some time, and many worthy ones have already entered this most suitable and useful calling.

Last year a bill passed the Local Legislature allowing the Law Society to admit women to study and practice as solicitors only; not as barristers. One young lady has already entered, and is pursuing her studies at the present time.

In regard to the personal protection of girls, the law provides that those under fourteen years are incapable of giving consent, and that the seduction of such an one is punishable by imprisonment for life, and whipping, whether the offender believes her to be of, or above, that age or not.

It is illegal to sell intoxicating liquors to any one under sixteen years of age, and the seller is thereby liable to a fine of not less than \$10, and not more than \$20.

Since July 1, 1882, it has been an offence to sell

tobacco, in any form, to anyone less than eighteen years of age, except by a written order from the parent or guardian. The penalty in this case is a fine of not less than \$10, and not more than \$50, with or without costs, or imprisonment not to exceed thirty days, according to the discretion of the convicting magistrate.

It is a penal offence, punishable by fine or imprisonment, to employ a child or young woman in a factory of any kind when permanent injury to health is likely to ensue, and no boy under twelve, and no girl under fourteen years of age can be so employed. The hours for work are limited to ten per day or sixty in a week. Women and children must not clean machinery when it is in motion, and belting, etc., must be securely guarded. There must also be means for extinguishing fires, and such places must be kept clean and well ventilated, and not be overcrowded. The parent is liable in all such cases, as well as the employer, for any contravention of this Act. A Government inspector is appointed to see that its provisions are enforced.

Lastly, children between the ages of seven and thirteen must attend a public school or some other school in which elementary instruction is given, at least one hundred days in the year, unless there be some reasonable excuse. Children employed in factories need only attend fifty days, provided that they have passed the examination for promotion to the fourth reader. A local officer is appointed also to enforce this regulation.

HELDAN S. ROCKWELL.

A Call To Prayer.

White ribboners have long been accustomed to unite with the Prayer Union in its observance of the first week in April as a season of prayer for the observance of the Sabbath in all lands. The call for this observance reads, "The past has been an eventful year for the Sabbath cause in America, the present promises to be immeasurably more so, and it may be the crucial year in our beloved land. We therefore invite all pastors and all Christians to observe the week, April 29, for special prayer, public and private, for the imperilled Sabbath in this and all lands, and for special effort in its behalf, and collections for the spread of literature. In devout gratitude let us unitedly praise God for the aroused interest in the preservation of the Lord's Day, for the forty millions represented on the petitions for Sunday closing of the World's Fair, for the decisive vote of Congress closing the gates, and the failure of efforts for repeal of that action. It is a triumph, the influence of which will be perpetual. While we are greatly joyful over the way the Lord has led us, yet in view of the great peril that still gathers around our Christian institutions, and especially our Sabbath, we feel constrained, for the sake of home, religion, the cause of labor and the world's conversion, to ask all pastors, that during the first week of April next they use the services of the sanctuary, by sermons and prayer-meetings, to deepen the intelligent conviction of the people on the broad and practical lines of Christian law and living."

Lectures For Women.

Miss Edith Bradley, daughter of the Dean of Westminster, has done good service by opening up a new field for University women. She has established an Association of women Pioneer Lecturers, on the council of which are such well-known elocutionists as Mr. Churton Collins, Mrs. Bryant, Rev. T. P. Fauntleroy and Professor Hale, and the object of which is to provide University extension lectures given by lady graduates. The literary subjects have been already chosen, and include a course on Dante's *Inferno* and the "Literature of the Nineteenth Century." The lectures will be designed not only for cultured audiences, but also for women of the co-operative societies, village clubs and night schools. It will be for the lecturer to show that this work can be made a great deal more interesting than it is at present. Some of the duller evenings I remember were spent in listening to University extension lectures.—*British Weekly.*

Brave Women Mail Carriers.

There is a brave little woman mail carrier in Oregon. She travels from the head of navigation on Stulaw's river over the Coast Range mountains, and then follows the river through Hale's post-office within fifteen miles of Eugene City. Her route is twenty miles long, and right in the heart of the mountains. She carries the mail night and day, and fears nothing. She rides horseback and carries a revolver.

Miss Westman is a plump brunette, twenty-two years old. Her father and uncle operate a stage line. At Hale's station the young woman meets her father and takes the mail from Eugene City. Miss Westman has never met with a mishap. On one of her trips last year she found three good-sized bears in the road, right in front of her.

The horse became frightened, threw his rider to the ground, and ran back. Miss Westman started after the runaway, remounted, and rode right through the savage line, and strange to say, she was not attacked. Some friends later went to the place and killed the bears. On another occasion Miss Westman met two bears, but they did not molest her.

Another brave woman carries the mails in the gold mining country of Okanagon county, Washington. A recent visitor to that neighborhood, Mr. John F. Plummer, of New York, rode in stages and waggons, and tramped 850 miles away from the railroad and back, over stage routes and trails, near the Canadian border line.

At a station called Malott, after the first settler in the locality, the party stopped for food, and were entertained by Mrs. Malott, and especially by her very interesting daughter, who carries the mail on horseback sixteen miles a day.—*From Marshall Cushing's Book, "The Story of Our Post-office."*

Are Women Timid?

Women timid, forsooth? writes Junius Henri Brown in a pertinent article entitled, "Are Women Timid?" in the April *Ladies' Home Journal*. Much as we may talk of their being so, our talk is not an echo of our reason. Every man of us relies on their courage measurably in the ordinary affairs of life, and entirely in most of its crises. We usually begin with our mothers and end with our wives. But whatever their relation, they are an inestimable help to us in every great trial, by their calmness, strength, decision and hopefulness. Unhappy he who at such a time has no feminine counsellor, sustainer and friend. How many men have borne testimony to the invaluable aid of woman, when the future blackened, and fortune seemed inexorable! How many more might bear such testimony, were they but willing to speak!

Is woman not constantly upholding weakness, inspiring morality, stimulating higher motives? Not a hundredth part of her efficiency in this way is known, nor ever will be known. She is rarely conscious of it herself; it is regarded by her as a part of her duty, as a matter of course, and he who is supported, lifted to a loftier level, often chooses, through self-love, to ignore her assistance. Her acts, under such conditions, are the result of moral courage, the essence of all courage, and of the kind of which men have so plentiful a need.

Cheerful Religion.

I do not ask you to be anything but a glad, sunny woman. I would have no counsels of mine recommended by long faces and formal behavior. I would have you at peace with heaven, with the world and with yourself; that tears shall flow only at the call of sympathy. I would have you immaculate as light, devoted to all good deeds, industrious, intelligent, patient, heroic. And crowning every grace of person and mind, every accomplishment, every noble sentiment, every womanly faculty, every delicate instinct, every true impulse, I would see religion upon your brow, the coronet by token of which God makes you a princess in his family, and an heir to the brightest glories, the sweetest pleasures, the noblest privileges, and the highest honors of his kingdom.—*Timothy Titcomb.*

A New Field For Women.

Newark can boast of something that few cities possess—a woman manufacturer of umbrellas and parasols. She says she has never been able to find trace of any other woman in the business, except one a long way from here. This Newark woman learned the trade because it was her father's business, and she liked it better than teaching or sewing. So she grew handy in repairing and recovering umbrellas. She is a shrewd business woman, and notwithstanding the competition with big stores and the misfortune of having been twice burned out, she has fairly prosperous business. Her advertisements are bright too. As so few of her sex are engaged in the business she will make an exhibit in the Women's building at the World's Fair.

Woman's Stumbling Block.

If to-morrow women were placed in all respects on an equality with men—if they were permitted to sit in Parliament, enter the jury box or ascend the bench—they would remain under subjection to superior mental or physical force so long as they crippled their physical, vital and mental constitutions by this one practice of cultivating, under an atrocious view of what is beautiful, a form of body which reduces physical power and which is destructive of development of body, and thereby deadens mental capability.—*Benjamin W. Richardson, M.D.*

Get leave to work in this world—it's the best you can get at all.—*Mrs. Browning.*

The Christian Life.

THE PITCHER OF TEARS.

The woman had closed her eyes,
A-weary with weeping,
She leaned on the empty cradle,
And sobbed in her sleeping.
Her breast like a wave of the sea
Was rising and falling;
Her heart through the mist of sleep
On her baby was calling.

Then her soul was lifted away
To the garden of heaven,
Where flowers shine like stars in the grass,
So smooth and so even;
And she saw where 'mid roses and May
An angel did wander,
With bright children, who looked in his face,
To dream and to wonder.

Alone, and apart from the rest,
A little child tarried,
And in his small arms, soft and round,
A pitcher he carried,
His sweet eyes looked wistfully toward
His mates in the meadow,
Heaven's glory was bright, but his face
Bore the touch of earth's shadow.

The woman knelt down where she stood,
"My own and my dearie,
Now why do you wander alone,
With little feet weary?
If you cannot come back, come back,
To the arms of your mother,
'Tis your sweet hand the angel should hold,
And never another."

"Oh! mother, the pitcher of tears,
Your tears, I must carry,
So heavy it weighs, that behind
I linger and tarry.
Oh! mother, if you would smile,
And cease from your weeping,
My place by the angel's side
I'd gladly be keeping."

The woman waked by the cradle,
And smiled in the waking,
"My baby, the pitcher of tears
To my heart I am taking,
Go, frolic and sing with your mates;
My smiles shall be given
To make a new light round your head
In the garden of heaven."

—LAURA E. RICHARDS, in *Four's Companion*.

A WORD IN SEASON.

"A word in due season, how good is it!" The wise man tell us that it is like apples of gold in a basket of silver. Eternity only can disclose all the good that has been done by a word or two uttered at the right time, and often, too, by the direct suggestion of the Holy Spirit. A single remark of the Rev. Charles Simeon on the blessings which had resulted from the labors of Dr. Carey in India, first drew the attention of Henry Martyn to the cause of Foreign Missions. His mind began to stir under the new thought, and a perusal of the life of David Brainerd fixed him in his resolution to devote himself to labors for the benighted heathen.

A sentence or two spoken to me in a little village prayer-meeting decided me to enter the Gospel ministry, when I was strongly inclined to choose the legal profession. Those few words turned the scale. But perhaps behind it all a beloved mother's prayers were moving the mysterious hand that touched the poised balance, and made souls outweigh silver and eternity outweigh time. From that early experience I learned the value of a word in season; and there were several cases of hopeful conversions which could be traced directly to a sentence or two spoken to certain persons just when their hearts were open to a good impression. Many of my readers will recall the famous tract written by the late Rev. Thomas S. Malcom, in which he tells us that his conversion was due (under God) to the remark of his college professor: "Make one honest effort for the salvation of your soul!"

It is said that Harlan Page once went through his Sunday-school to get the spiritual census of both the teachers and the scholars. Coming to one of the teachers, he inquired, "Shall I put you down as having a hope in Christ?" The teacher replied, "No." "Then," said Mr. Page very tenderly, "I will put you down as having no hope." He closed his little memorandum book and left him. Those two solemn words, "no hope" rang in the unconverted teacher's mind, and the Holy Spirit gave him no rest until he found a hope at the Cross of Christ.

"I never can forget that one word which was once whispered to me in an inquiry meeting," said a godly man to a friend. "What word was it?" "It was the word *eternity*. A young Christian friend who was yearning for my salvation came to me as I sat in my pew, and simply whispered 'eternity' in my ear with great solemnity and tenderness, and

then went his way. That word made a tremendous impression on me, and I found no peace until I gave my heart to Jesus."

The sainted Robert Murray McCheyne, of Dundee, was in the habit of letting fall these words in season, as God opened to him the opportunity. He halted once at an engine-house by a stone quarry, when the fireman was opening the furnace door to throw in some fresh coal. McCheyne, pointing in to the bright, hot flame, said kindly to the man, "Does that fire remind you of anything?" The man could not shake off the solemn impression produced by the startling question. It led him to attend the house of God, and was a turning point in his spiritual history.

A great deal depends upon *how* such words in season are spoken, and by whom. When they come from noisy, self-seeking people, and are uttered impertinently, or in a perfunctory way, they may do little good, and perhaps some harm. But when they are spoken kindly, and out of a full heart, they may become a source of infinite blessing. "He that is wise winneth souls." That is the right reading of an often misquoted passage; and the Revised Version gives it accurately.

Fellow Christian, you certainly have some influence over somebody. If not, then your religion must be down to zero. Have you never spoken even one word to any impenitent friend about the most momentous of all subjects? Then I fear that if you get to heaven you will not find any one there whom you have guided or have even helped thitherward. Your crown will be rather "starless"; perhaps there will be no crown for thee at all. For every idle word we must give account in the day of judgment; but the "words in season," spoken in love, may find an echo up there in some saved sinner's song of rejoicing.—*T. L. Cuyler, D.D., in N. Y. Evangelist.*

THE SPIRIT OF DOUBT.

The spirit of doubt is a spirit of evil, skilled in the guileful art of deluding emotional minds into habits of self-torture. Its method is to suggest the improbability that they are children of God, because of the number and magnitude of their past sins, the persistence and strength of their worldly affections, the impure images which haunt their imaginations, and their lack of abiding joy. By dwelling much on such suggestions, these sensitive souls are held back from acts of faith and love, and lured into habits of self-accusation until their trust in Christ becomes as a slender flower shaken by a pitiless wind, and their hope of eternal life is eclipsed by the groundless imagination that God has forsaken them. Thus, as it was with the devout Alfred Vaughan, their way seems to lead "through the darksome desert of chaos and ancient night." To beat back this tormenting spirit the distressed believer must use the tried weapon of stubborn faith, saying to his invisible accuser, "Yes, I am, as you say, a great sinner, even the chief of sinners; but Christ is so great a Saviour that if all the sins of the world could be charged to my account, he could and would forgive me, seeing that he is 'the Lamb of God,' who took away the sin of the world." Pascal gives a stepping-stone to this conquering faith when he represents Christ as saying to the doubting soul: "Console thyself; thou wouldst not seek me if thou hadst not found me!"—*Zion's Herald.*

CHRIST IN THE STORM.

Jesus Christ ministers to us cheerful courage because he manifests himself to us as a companion in the storm.

The narrative is very familiar to us, so that I need not enlarge upon it. You remember the scene—our Lord alone on the mountain in prayer, the darkness coming down upon the little boat, the storm rising as the darkness fell, the wind howling down the gorges of the mountain round the land-locked lake, the crew "toiling with rowing, for the wind was contrary." And then all at once out of the mysterious obscurity beneath the shadow of the hills something is seen moving, and it comes nearer, and the waves become solid beneath that light and noiseless foot, and steadily nearer he comes. Jesus Christ uses the billows as the pavement over which he approaches his servants, and the storms which beat on us are his occasion for drawing very near. Then they think him a spirit, and cry out with voices that were heard

amid the howling of the tempest, and struck upon the ear of whomsoever told the evangelist the story. They cry out with a shriek of terror because Jesus Christ is coming to them in so strange a fashion. Have we never shrieked and groaned and passionately wept aloud for the same reason, and mistaken the Lord of love and consolation for some grisly spectre? When he comes, it is with the old word on his lips, "Be of good cheer!"

Tell us not to be frightened when we see something stalking across the waves in the darkness! "It is I,"—surely that is enough! The companion in the storm is the Calmer of the terror. He who recognizes Jesus Christ as drawing near to his heart over wild billows may well "be of good cheer," since the storm but brings his truest treasure to him.

"Well roars the storm to those who hear
A deeper voice across the storm."

And He who with unwetted feet can tread on the waves, and with quiet voice, heard above the shriek of the blast can say, "It is I," has the right to say, "Be of good cheer," and never says it in vain to such as take him into their lives, however tempest-tossed, and into their hearts, however tremulous.—*Alexander Mac-laren.*

WHAT THE DEACON SAID.

"Yes," said the deacon, "there is many a man that calls himself honest that's never so much as inquired what amount of debts heaven's books are going to show against him. I've learned that. There were years in my life when I hardly gave a cent to the Lord without begrudging it, and I've wondered since what I'd ever have talked about if I'd gone to heaven in those days, for I couldn't talk about anything but bargains and money-getting here, and those wouldn't have been suitable subjects up yonder.

"Well, in those years I was telling you about, it was dreadful how I cheated the Lord out of his due. Once in a long while I paid a little to our church, but I didn't give a cent to anything else. Foreign Mission Sabbath was my rheumatiz day, regular, and I didn't go to church. Home Mission Day was headache day with me allers, and I stayed away from meetin'. Bible Society Day I'd generally a touch of neuralgia, so I didn't feel like goin' out, and I stayed home. Tract Society Day I'd begin to be afraid I was goin' to be deaf, and I oughtn't to be out in the wind, so I stayed indoors; and on the Sabbath for helping the Publication Society, like as not my corns were unusually troublesome, and I didn't feel able to get out.

"Wife wanted to take a religious paper once, but I wouldn't hear 't. Told her that was nonsense. I didn't believe any of the apostles ever took religious papers. The Bible was enough for them, and it ought to be enough for other folks.

"And yet, I never thought I wasn't doing right. I'd come into it sort of gradual, and didn't think much about giving anyhow, except as a sort of losing business.

"Well, my little girl Nannie was about eight years old then, and I was dreadfully proud of her, for she was a smart little thing. One Sabbath night we were sitting by the fire and Nannie'd been saying her catechism, and by-and-bye she got kind of quiet and sober, and all of a sudden she turned to me, and says she, 'Pa, will we have to pay rent in heaven?'

"What?" says I, lookin' down at her, kind of astonished like.

"Will we have to pay rent in heaven?" says she again.

"Why, no," says I. "What made you think that?"

"Well, I couldn't get out of her for a time what she did mean. Nannie didn't know much about rent, anyway, for we'd never had to pay any, livin' in our own house. But at last I found out what she'd heard some men talking about me, and one of them said: 'Well, he's bound to be awful poor in the next world, I reckon. There ain't much of his riches laid up in heaven.' And as the only real poor folks that Nannie'd ever known were some folks down at the village that had been turned out of doors because they couldn't pay their rent, that's what put it into Nannie's head that maybe I'd have to pay rent in heaven.

"Well, wife went on and talked to Nannie, and explained to her about the many 'mansions' in our 'Father's house,' you know, but I didn't listen much. I was mad to think Seth Brown'd dared to talk about me in that way, right before Nannie, too,

"I fixed up some pretty bitter things to say to Seth the next time I met him, and I wasn't very sorry to see him next day in his cart. I began at him right off. He listened to everything that I sputtered out, and then he said: 'Well, deacon, if you think the bank of heaven's got anything in it for you I'm glad of it; but I've never seen you making any deposits,' and then drove off.

"Well, I walked over to my blackberry patch and sat down and thought, and the more I thought the worse I felt. I was angry at first, but I got cooler, and I thought of Foreign Mission Sabbath and the rheumatiz, and Home Mission Sabbath and the headache, and Bible Society Day and the neuralgy, and Tract Day and the corns, till it just seemed to me I couldn't stand it any longer, and I knelt down there in the blackberry patch and said, 'O Lord, I've been a stingy man if there ever was one, and if ever I do get to heaven I deserve to pay rent sure enough. Help me to give myself, and whatever I've got, back to thee.'

"And I believe he's helped me ever since. 'Twas pretty hard work at first getting to giving. I did feel pretty sore over that first dollar I slipped into the collection plate, but I've learned better now: and I mean to keep on giving 'as unto the Lord' till I go to that heaven where Nannie's been this twenty years."—*Congregationalist.*

SPIRITUAL PEACE.

Inward peace is a normal possession of the true Christian.

He enjoys peace with God. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Sweet is the peace of the forgiven. Commenting on the theme of justification by grace, as taught in Romans iii. 24-26, Luther says: "Come hither with your tongues and pens, all ye that have them; sing and play all ye that can, that so we may in some small degree comprehend the import of these words." There is no peace to the unrepentant wicked, but there is no condemnation to them that are in Christ Jesus.

He enjoys peace within himself. The discords are silenced in his heart. The love of God shed abroad in his heart by the Holy Ghost becomes supreme and controlling. Faculties and affections are brought into harmonious order. He delights in the law of God. "To be spiritually-minded is life and peace." Salvation is the new song of praise.

He is at peace concerning the unknown future. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." His times are in God's hand. He realizes with joyous assurance that his heavenly Father knows all his needs, and that all things are working together for his good. The God of hope fills him with all joy and peace in believing. He is made to abound in hope, through the power of the Holy Ghost. Hopefulness is one of the credentials of the new birth. Through the densest of surrounding mists, through the darkest of the nights of sorrow, amid the wildest storms, above the most tempestuous sea of trouble, bright-winged Christian hope holds her forward flight with unflinching pinion.—*Selected.*

THE PERIL OF THE EVANGELIST.

No condition, no calling is free from perils, and the more useful a man is the more frequent and terrific the assaults on him. Of the special perils of the evangelist the *British Weekly* says: "It is hard to mention it without seeming offensive, but one of the perils most incident to the special work of the evangelist is vanity. Taking ministers as a class, vanity and sloth are probably the sins that most easily beset them; but the evangelist, especially if he is of any distinction, is tempted almost beyond man's strength. His coming to a town is elaborately arranged; there is a joint invitation from all the most earnest workers in the locality; there are special prayer-meetings for the success of his mission; the ministers sit at his feet, and sometimes get a word from the height; not in a dream, but in sober reality the sun and the moon and the eleven stars make obeisance to him. No wonder he sometimes loses his sense of proportion, and forgets that a religious coterie is not the Church, still less the kingdom of God. No wonder he sometimes talks about himself, and in spite of prayers and strivings becomes too self-conscious man,"

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

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"THE HOLY CATHOLIC CHURCH"

The *Contemporary Review* for March contains a remarkably able and liberal article on this subject, by Rev. R. E. Bartlett, who will be remembered by many as the author of the able Bampton lectures for 1888, on "The Letter and the Spirit." Taking the words, "I believe in one Catholic Apostolic Church," he addressed himself to the task of determining what is the meaning of the word "church" in this affirmation. The Eastern and Western Churches have, at least, consistent though unscriptural conceptions of what they mean by "the Church." But the Anglican Church cannot claim as much. The definition of the Church which would be acceptable to some would be about as follows: "The Catholic Church is a society of persons baptized on condition of repentance, faith and obedience, and governed by bishops, priests and deacons deriving their orders by legitimate succession from the Apostles." This definition is shown to be inadequate and untenable, on various grounds.

The Churchman who bases his Churchmanship on Apostolic Succession must logically regard the Roman Church as a sister Church. But she repudiates the Anglican Church as schismatic, the Anglican clergy as lacking lawful orders, and Anglican sacraments as null and void. She treats an English Churchman living in a Roman Catholic land as a heathen man; he cannot communicate at her altars; his children cannot be confirmed by her bishops; if he dies he must be buried with the burial of an ass. And she simply ignores the Anglican communion. High Churchmen who put on airs of superiority towards the non-episcopal Churches forget all this; although the Roman Catholic Church has a stronger case against them than they have against the non-episcopal Churches. The Anglican claims to Apostolic Succession greatly weaken their case in contending with the Church of Rome. There are broken links in the boasted chain.

Mr. Bartlett asks, "What is the Angloan to say to the non-episcopal Christians, who claim to be legitimate branches of the Church, 'and in which undoubtedly the signs of a Church are wrought'?" "If the Apostolic Succession is of the essence of the Church, he must tell them that they are outside the pale of the Church of Christ, that they have no lawful ministers, that their sacraments are invalid; in short, he must adopt towards them precisely the attitude which his Roman brother adopts towards him." Though holding that these orders have existed in the history of the Church, Mr. Bartlett denies that they are essential to a Christian Church. He considers the admission of these orders in the history of the Church not inconsistent with the late Bishop Lightfoot's view, "that these orders were never formally instituted by the apostles, but were evolved gradually to meet the needs of the Church, first the diaconate, then the priesthood, finally the episcopate." He thinks the words of the creed refer to the ideal Church which exists in the Divine mind, rather than to an "invisible" Church.

Mr. Bartlett sees no hope of organic union in the present condition of thought and belief in the Churches. To the question, "Do you desire to see unity restored by all Christians at once ranging themselves under the banners of Historic Episcopate?" He answers: "The thing is so impossible, so inconceivable, that I do not trouble myself to consider whether I desire it or not." On this point he pertinently says: "The cause of organic unity has been so discredited by violence and wrong-doing that reunion is neither to be hoped nor wished for until the first principles of Christian morality have penetrated human society far more deeply and widely than they have done as yet, until outward unity is the result and expression of the unity of the Spirit."

We have not for a long time read anything which places the pretensions of the Anglican ritualists and their talk about "The Unity of Christendom" in a clearer light. The testimony of such eminent "Churchmen" as Archdeacon Farrar and Mr. Bartlett shows that High Church pretensions are at variance with sound reason and Christian truth.

PROPHETS AND APOSTLES AND THE CRITICS.

One of the most important questions in the theological controversies of the day is this: Were the writers of the Old and New Testaments right, in their belief respecting their mission and the way in which they received the revelations of truth which they made known to others? If they were right, the rationalist views of revelation, and of prophecy and fulfilment are wrong. If the Biblical writers were mistaken on this point and the radical critics are right, then the prophets and apostles are erring teachers and unsafe guides.

The Rev. R. F. Horton, of London, is a very successful Congregational minister. He is to give the Yale lectures on preaching this year. He has fully accepted the results of the "higher criticism." In a recent work he thus defines revelation and prophecy: "Where men hear the voice of God and obey, they are led by a way they know not towards an end they cannot surmise, and their words and deeds under this divine leading become, as it were, prophetic; the story of their lives is a revelation of God." The "as it were" here is significant. Yet an admirer calls this, "a noble and rational conception of prophecy and revelation." It may contain, in some sense, a truth; but it is not the Bible conception of revelation and prophecy. Moses, Isaiah, Jeremiah, Ezekiel, Paul and Peter—all testify explicitly as to the manner in which these revelations were given. Their testimony directly contradicts the theory that they were simply the records of the experience of those who hear and obey God. The whole tenor of Scripture teaching is to the effect, that the prophets and apostles were chosen agents, to whom special revelations of truth were given; such as were not given to other good men. It is the privilege of all believers to "hear the voice of God and obey." So, according to this theory, the record of all Christian lives is "prophecy" and "revelation." There must be multitudes of prophets and revelations, "as it were." By this theory the prophecies and revelations of the Holy Scriptures are reduced to the level of ordinary religious experience. This questionable method of substituting some plausible paraphrase of Scripture, which means something widely different, for the biblical and historic ideas has become very common. In this case "revelation" and "prophecy" are still retained, but are used with a new and misleading meaning. Yet, the men who reduce the extraordinary prophecies and revelations of the Bible to ordinary operations of the Spirit in Christian experience are indignant, as if they were greatly wronged, when they are charged with teaching views that undermine the inspiration and authority of the Holy Scriptures.

HISTORIC LIGHT ON THEOLOGY.

The history of the New Testament Christianity often throws important light on difficult passages. The passage in which Christ said, "Thou art Peter and upon this rock will I build my Church," has been interpreted by the Roman Catholics to imply the supreme headship of Peter over the Church. It is unfortunate for this exposition, that neither in the early history of the Church, nor in the words or writings of St. Peter, is there any sign that either the Apostles or St. Peter himself understood the words in the Roman sense. The same is true of the words, "Whosoever sins ye remit, they are remitted, and whosoever sins ye retain, they are retained." The Romish interpretation absurdly assumes that God has heeded over the exercise of forgiveness to fallible men, to whom seeking sinners are to apply for pardon. The whole preaching and writings of the Apostles show clearly that they never thought themselves to be invested with any such power. Their message was simply that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Certain references to the Church have been interpreted to mean that the Christian Church

was a divinely organized society, which could only be perpetuated by episcopal ordination. But the records of the early Church do not justify this assumption. Not only is there no such rule laid down, there is no evidence that in practice there was one officer who alone had authority to constitute men ministers. There is no reason to think that the laying on of the hands of "certain prophets and teachers" on Paul and Barnabas was a formal ordination into "holy orders." In the same way, the conception of the Church which regards it as an organism exercising authority from a centre, is not justified by the history. They that went forth as missionaries of the Christian religion gathered the new converts into societies, whose organization was not rigidly conformed to one model. These local churches had a large measure of freedom and independence; and there is no sign that they were closely united together as one corporate body. In short, when one turns from some modern forms of Christianity to the New Testament, it is impossible not to wonder how any one could pretend that they were drawn from the New Testament. From what the Christians of the apostolic age did, we may infer what they believed on many points.

THE SALVATION ARMY IN CANADA.

Ten years ago this great organization began work in the Dominion, and during that time its record has been one of steady progress. It was an offshoot of the work in the United States, which began in 1880. Spiritual and financial results during the past decade in this country have multiplied until there is now a drilled force of over ten thousand strong. There are two hundred and sixty-four corps in the command of over four hundred and fifty-two officers, with other adjuncts and auxiliaries. The Army has also accumulated property to the value of nearly half a million of dollars. With the ordinary methods of Army work our readers are doubtless familiar, or at least they are familiar with the aggressive character and self-denying discipline which have led the Army, under the divine direction, to the great success it has achieved. In the prospect for the coming year, however, there are several promising features which it is hoped will prove more useful even than in the past. The rescue work is now in an efficient condition, and includes six Rescue Homes. Numerous and weighty testimonials have been given regarding the great good done among unfortunate women and children in connection with this branch of Army work. The Children's Shelter, Prison Gate Home and Shelter for Men, League of Mercy—a band of sister Salvationists organized for hospital and prison visiting—are all in full operation, and will be extended to other towns and cities of the Dominion. It may be said that the severe trial which the Army has successfully passed through in England, on account of the attack upon its financial administration, has only served to strengthen public confidence here, as well as there, in the strict probity of those in charge of the funds. The work in Quebec has been done under very adverse circumstances. The language, the poverty of the people and their subjection to the priesthood have been severe checks; yet notwithstanding, much good has been done, ten officers being engaged in the work. It has been resolved, however, to amalgamate the French and English work in the Province of Quebec, and it is believed more efficiency will result from the change.

On the whole the prospect for the next year and decade is hopeful. New plans of organization are being made to meet new contingencies, and a spirit of loyalty and enthusiasm prevails. We trust the work of the Army will be crowned with abundant success.

Herr Ahlwardt and the Jew baiters are causing a great stir in Germany. An Anti Semitic party is now recognized as a powerful force in German politics. It has broken into the ranks of the Conservatives and secured the support of a considerable number from other parties. As a rule, the most successful capitalists in Germany are Jews, and they know how to protect themselves. Much as the alliance may be disliked by the government, the convenience of a friendly relation between it and the moneyed interest amounts to almost a necessity, and therein lies the power of the Jews. At the present juncture, when it seems impossible to pass the military bill, and the socialists are

increasing in power every day, it seems prudent for the government to keep on good terms with the race which numbers among its representatives so many astute bankers and financiers. These men of ability and wealth will have revenge for the indignities cast upon their people. They will have it, for they know how to get it.

A very suggestive example of it is being given in the manner they are now undermining Russian credit. The solidarity of the race stands them in good stead in every capital of Europe. Russia is almost a bankrupt, and no one knows it better than the Jewish manipulator of public loans. He is just now turning his knowledge to account. The Czar's government is trying very hard to negotiate loans, but finds the money markets of Europe, excepting France, as good as closed against it. The bitter persecution of the Jews has proved a boomerang to its instigators, and will do more to paralyze Russian schemes, whether of offence or defence, than any other cause now in operation. For most of the Jewish bankers, who largely hold war or peace in their purse strings, have combined against Russia and refused the money needed. France will not long continue to give credit to a nation which cannot get it from any other. The brutal tyranny of the Czar and his Ministers has caused them trouble in a quarter where a little foresight might have led them to expect it.

Amid the restlessness of human thought, and the doubt and questioning respecting many things once deemed certain, there is nothing so essential to spiritual peace and power as to have the heart right with God. No human intellect can settle satisfactorily all the perplexing questions that press for solution upon heart and brain; but these unsolved problems need not keep you out of the enjoyment of peace with God. A heart right with God is a believing heart, that trusts God's promises and accepts Christ as an all-sufficient Saviour. They who thus trust are delivered from the guilt and condemnation of sin. They have the assurance of a Father's tender love, in all the ills and conflicts of earth, and are sustained by the hope of eternal life. There is unfailing comfort and support in all trials, to be found in communion with God. We have been in danger of assuming that all readers of this paper are walking in the light of God's countenance. And yet, this may not be so. Reader, if you have not the joy of salvation, seek first the kingdom of God and his righteousness. There is neither happiness nor safety, until you know Christ as your own Saviour.

Mr. Henry M. Stanley's recently published views on the African slave-trade have put the question very clearly before the public. Of all men, he is likely to give the most correct view of the present condition of the traffic and of what is necessary to be done. He says that the slave-trader has shifted his operations from the sea-coast to the coast of the lakes in the interior, and that he must be watched there with the same vigilance which has driven him from the sea coast. He makes one point which will produce a deep impression. He shows that the profit of the traders out of their nefarious business is only a wretchedly small percentage compared with the enormous destruction of life and permanent injury to the country caused by the traffic. The depopulation and ruin of whole districts have been going on in order that, after all deductions, only a scant one or two per cent. remains to these rascals upon their work. At the same time, he has hopes of the result of the Brussels Conference, but blames England severely for remissness in carrying out her part of the agreement, alleging that in this respect she has been far behind Germany and France.

The selfishness of corporations could not find a better illustration than the treatment brakemen have received at the hands of railroad management. The expense of fitting cars with automatic couplers and steam brakes would doubtless be considerable, but on the other hand, better service and enhanced value of the stock would result. It is by no means certain, according to some estimates made by experts, that the changes made would not be a good business investment, ignoring all merciful considerations of protection to human life. But in spite of this the railroads, knowing well that a large and increasing number of brakemen will be slaughtered annually under the present condition of affairs, are willing that they should be slaughtered. So far as Amer-

ican railroads are concerned, a law has been passed compelling them to make these changes, but giving them five years in which to do it. We hope the Dominion Parliament will be influenced by the example of Congress.

Within the last few months the number of disasters at sea has been unusually large. There seems now to be little doubt that the White Star steamer *Naronic* is lost. A bottle has floated ashore containing a message which does not read anything like a hoax, but gives dates, circumstances, and names of persons in a manner which leads one to believe that the ship was really sinking when the message was written. The writer of the message says the ill-fated ship struck an iceberg during a snow-storm and began to sink rapidly. The dangers of ocean travel are of course multiplied to ships of the class like the *Naronic*, which was not first-class in construction, although very good for a freight boat. There has lately been a decided change in favor of so building each half of the ship that it shall contain all the machinery and steam power necessary to run though the other half be crushed and disabled. Many a noble steamer will be saved from sinking by this improvement.

The revival services which Messrs. Crossley and Hunter have so successfully conducted at the Metropolitan church during the past month, were closed on the evening of Tuesday, March 28. An immense audience was present, and many prominent ministers and laymen participated in the exercises. Brothers Crossley and Hunter made fervent and touching farewell addresses, full of wise counsel and encouragement to those who had entered upon the new life, and appealing powerfully to those who had not yet done so. At the conclusion of the service an inquiry meeting was held in the lecture hall. During their stay in Toronto Brothers Crossley and Hunter have held fifty-five meetings and spoken to from 75,000 to 100,000 persons, and one result of their labors has been an open confession of faith from about 550 converts. We have been expecting a full account, but none has yet been sent us.

A man who signs his name to letters in the public print deserves, in one way, to have more consideration given to what he writes than the man who takes the privilege of anonymity. The former gives to the public his own personality, both as a pledge of his sincerity and an open target for criticism. He is certainly brave and honest in this manner of presenting his subject. This is specially true where personal matters are laid open to debate. On the other hand, where there is an absence of personalities and the desire to defend truth or attack error is the only motive, there is no imputation of cowardice to be made simply because a man does not sign his own name. But an anonymous correspondent who uses his privilege for attacks which, though ostensibly urged for the general good, are nothing more than veiled malignity against some one, deserves to have that privilege withheld from him. Where matters of fact are dealt with letters should be duly signed.

The question of students' expenses comes home practically to all the young people in the various colleges of the country. Perhaps in the majority of cases it is a question which occasions the most difficulty, and proves most hindering in the effort to secure a higher education. It doubtless would be interesting for such as are concerned to have the benefit of perusing the varied expedients and struggles of fellow-students who have put upon record their experience in this respect. We have received a pamphlet from Harvard University, containing a collection of letters from undergraduates, graduates, and professional school students, describing in detail their necessary expenses at Harvard University. This pamphlet would doubtless contain facts and suggestions likely to prove useful. We think it can be obtained from the Harvard authorities at a nominal price.

Progress in the Christianization of Japan seems to depend just now more upon changes in the upper than among the lower classes. Observers of the religious signs of the times keep their eyes fixed upon native journalism, which reflects the changes going on among the cultured and influential. The Shintoist and Buddhist journals seem to announce a discouraging outlook for their respective religions.

There is a tacit admission that a new factor of persistent importance is at work, with a large share of influence in the trend of national progress. Apart from the theology of Christianity, a profound admiration for the life and character of Jesus is felt and is spreading. This is a significant change, and helps to break down skepticism regarding the Gospel claims. The number of native students in Christian colleges is rapidly increasing.

Mrs. Mackenzie, widow of the late Hon. Alexander Mackenzie, died last Thursday at her residence, St. Alban's Street, aged sixty-eight years. Mrs. Mackenzie's last illness was brief. She was out to church on the previous Sunday. She was an amiable and devout Christian lady, who was greatly beloved by all who knew her. While Mr. Mackenzie was Prime Minister of Canada, she occupied a prominent social position, which she filled in a way that won her many friends. After Mr. Mackenzie's health was broken she did much to supply his lack of service, and to sustain him under his physical infirmity. She was a consistent member of the Jarvis Street Baptist church, and took an active interest in Christian work. Her mortal remains were taken to Sarnia and laid beside those of her late husband.

The progress of evangelization in India is increasing at a very rapid rate. Last November Rev. F. W. Warns, of Calcutta, predicted that from 15,000 to 20,000 native converts would be added to Christianity during 1892. An examination of the results shows that the number of baptisms from heathenism last year was several hundreds in excess of 20,000. From data which Mr. Warns deems reliable, he makes the prediction that next year between 30,000 and 40,000 accessions from heathenism to Christianity will be made. The accuracy of the former estimate goes far to justify a belief in the latter. Christianity is now gaining a firm foothold among the Hindus. It is gaining the leverage by which further achievements on a much grander scale will become matter of ordinary record in the evangelization of India.

There seems to be a deepening conviction among American Protestants that Satoli's apparently liberal attitude in Roman Catholic ecclesiastical matters is not to be trusted. The opinions of evangelical religious journals, as well as the utterances of divines and political observers who have been watching Satoli closely since his arrival at Washington, note that the astute delegate has not abated one whit of the papal demand of exclusive domination over the Christian conscience throughout the world. His policy may be said to have two sides—assertions of doctrine and acts of expediency. The latter are thus far more than usually liberal; the former have not changed, nor are they likely to. But Protestants will not care much about doctrinal claims of the Roman Church, provided its policy in educational and social matters really is influenced and liberalized by an evangelical environment.

The fund for the World's Fair Sunday-school building is in need of assistance. A fine structure is proposed to be erected, but the committee in charge do not wish to proceed until they can secure further contributions and guarantees amounting to \$6,000. Pledges and contributions to the amount of \$16,000 have been received; but if the additional amount mentioned is not forthcoming, a building inferior to the one proposed will be necessary, and this might lessen the efficiency of those Sunday-school agencies whose home must be in this building during the Fair. Those wishing to contribute will communicate with E. W. Hare, 200 Market Street, Chicago, Ill.

The Baptist Young People's Union of Ontario held their annual convention at Woodstock on Thursday and Friday of last week. There was a large attendance of delegates, and the discussions held were of an unusually instructive and varied kind. Practical questions of Church work and social reform were treated in an able and interesting manner, and many new suggestions and helpful views were expressed. By all accounts it was one of the most successful Young People's conventions ever held in the Province.

"What doest thou here, Elijah?" This question was addressed to the prophet, when a despondent mood caused him to turn aside from his great work. The answer he gave

was unsatisfactory, for it unduly magnified the difficulties. How would you answer a similar question? Are you faithfully using God's gifts for his glory? Are you strengthening the weak, comforting the sorrowing, and making the world better because you live in it? In other words, are you fulfilling the purpose of your being, and doing the work the Master has given you to do? Remember, "the night cometh, when no man can work."

The Good Friday and Easter Sunday services in the various Methodist churches in the city were largely attended. At the Metropolitan, Carlton, McOaul Street, Sherbourne Street, and Broadway Tabernacle special sermons were preached, and the musical portion of the services was unusually fine.

The attention of our readers who are interested in flowers is directed to the advertisement of J. A. Simmers, in another column.

We direct the special attention of our readers to the Sunday-school and Epworth League notice on our last page.

New Books and Periodicals.

—*Christ in the Two Testaments.* By Adam Clarke Bowley, M.A. London: Kegan Paul, Trench & Co. The author of this little volume is a minister of the Church of England and a grandson of Adam Clarke, the famous commentator. Though Mr. Bowley does not formally assume to deal with the whole subject of Biblical Criticism, yet the first part of the work is a popular statement of the objections to the advanced speculations about the Bible. He opposes the theory of Wellhausen and other critics, which "leaves the ancient history of Israel almost without a literature, that it may throw forward to the time of Ezra the literary productions of the nation." Mr. Bowley makes good use of the way in which modern discoveries refute the assumption that the state of learning at the time of Moses renders proof that the Pentateuch could not have been then written. In the second part he shows that the New Testament teaching is the fulfillment and completion of that of the Old; and that in the character, life and death of Christ were fulfilled the predictions of the prophets. He shows that in all the scenes of Christ's suffering "there is one undeviating law which pervades the whole, and that is the law of a great necessity imposed by Christ upon himself in the fulfilment of the prophecies concerning him."

—*The First Millennium of Faith.* By author of "Not on Calvary." New York: Sealford & Fitch. This little book professes to restore the church faith respecting the atonement, during the first 1,000 years of its history. We do not place a very high estimate on the work. Neither the view of the author nor the way in which he sustains it commends itself to our approval. The theory of a purchase from the power of Satan, which he seeks to revive, though it prevailed for a long time, never was the formulated doctrine of the Church. The partial selection from the Fathers of such quotations as seem to favor this view is not a commendable method. The passages quoted do not prove what they are quoted to prove. Anselm's theory furnished a principle; but it has not been adopted in its completeness in modern theology. We do not hold Anselm's view, but it is a caricature of his view to say "he saddled upon the theological world a harsh and repugnant conception of a bloody, cruel and avenging God." This writer finds it convenient to ignore St. Paul's teaching regarding the atonement.

—*The Story of a Letter.* By Bishop John H. Vincent. New York: Hunt & Eaton. This is an interesting little book of forty-four pages (in paper covers) about St. Paul's Epistle to the Ephesians. Bishop Vincent in a simple and attractive style gives a good presentation of the condition of the Ephesian Church, and the lessons addressed to it by the Apostle of the Gentiles. The perusal of this little book will cause this beautiful epistle, so rich in sublime spiritual truths, to be read with a new interest in future. The books of Holy Scripture are invested with a much greater interest by studying the circumstances under which they were written and the condition of those to whom they were first addressed.

—*The Bible in the World's Education.* By Bishop H. W. Warren, S.T.D. New York: Hunt & Eaton. This is the first course of lectures on the Wycliffe foundation established at the University of Denver by Bishop Warren himself. The topics discussed are as follows: The Bible: Why Written—Its Ideal—Its Highest Ideal Realized—Its Prophecies and Predictions—Miraculous Signs of Great Ideas—Its Verbal Felicitous and Intensities—Its Relation to College Students and Studies—Its Relation to the Questions of To-day and Tomorrow—Will Men Outgrow It? Its First Great

English Translator—Wycliffe. This book is lucid in style and vigorous in thought, and deals some vigorous strokes to some of the current skeptical fallacies of the day. It is a wholesome and stimulating volume.

—*Good-Night Thoughts about God.* By Eva T. E. Poole. Cincinnati: Cranston & Curtis. This is a series of suggestive and devout Scripture readings for the young. There is a meditation for every evening in the month, and also for Christmas, New Year and Easter.

—*Seed Number One Hard.* Six speeches by John G. Woolley. Introduction by Frances E. Willard. New York and Toronto: Funk & Wagnalls. Mr. Woolley is an active temperance reformer. His addresses are red-hot shot against the traffic and all who directly or indirectly support it. Some of his utterances are slashing and indiscriminate, but he is always racy and trenchant. Of the Methodist Church he says: "She flounders in the General Conference, but fumbles in the general election."

—*The Deaconess and her Vocation.* By Bishop Thoburn. This volume of 127 pages is made up of addresses on the work of Christian women, with special reference to the Deaconess movement. It will be found suggestive and stimulating to all who are interested in the new movement for organized Christian labor by women.

—*Littell's Living Age* continues with the usual excellence its selections from the best magazine literature of the day. The last number has an exceedingly entertaining variety of articles, and will well repay perusal. Littell & Co., Boston.

—*The Cosmopolitan Magazine* for April is an exceedingly bright and attractive number. The illustrations are unusually good. The leading articles are: Lent Among the Mahometans, by F. G. Carpenter; The University of Chicago, by Prof. Boyesen; Inaugurations and Coronations, by Frederick S. Daniel; Democracy and City Government, by E. A. Gurley. There are also stories and poems. Cosmopolitan Publishing Co., New York city.

—*The Arena* for April has a number of able and interesting articles, of which the following may be mentioned: The Future of Fiction, by Hamlin Garland; Wage-Workers, by Alfred Russell Wallace; Authority in Christianity, by Rev. Dr. George O. Lorimer; The Initiative in Switzerland, by W. D. McCrackan; Anarchism: What It Is and What It Is Not, by Victor Yarros; Automatic Writing, by B. F. Underwood. Arena Publishing Co., Boston, Mass.

—*Christian Thought* for April (Wilbur B. Ketchum, New York) has leading articles on The Ultimate Aim of Education—The Government of the Imagination—Druidism—The Pulpit and the Traffic—Divinity of Christianity Seen by its Effects—Why Use the Old Testament—Revelation and the Bible.

—*The Homiletic Review* for April has a number of able and thoughtful articles of special interest to ministers. There is a strong sermon against heresy-hunting and heresy trials, by Rev. S. J. McPherson, of Chicago. Each issue of this magazine contains much that is adapted to stimulate thought.

—*The Popular Science Monthly* for April has a number of able articles, of which the following are chief: Science and the Colleges, by President David Starr Jordan—The Pestal Development of Art, by President D. J. Hill—The Correlation of Structure, Action, and Thought, by Dr. T. Lauder Brunton—Education of Our Colored Citizens, by Maud Wilder Goodwin—The Inadequacy of Natural Selection, by Herbert Spencer.

—*The April Wide Awake* is a fine number, with a genuine Easter flavor. The principal article is a description, very finely illustrated, of the old town of Williamsburg, Virginia. Stories, poems, and illustrations are all of an attractive and interesting kind. D. Lothrop & Co., Boston.

—*The April issue of Jenness Miller Illustrated Monthly* offers a fine feast of good reading. Mrs. Miller discusses many interesting topics in her department. There are some good stories, poems, fashion news and gossip, finely illustrated, and also the story of a wonderful Hindu woman. There is plenty of good reading on all topics of the day, and many fine illustrations. Jenness Miller Co. 927-Broadway, New York. \$1 a year.

—*The Review of Reviews* for April comes to hand well filled with its usual variety of original and selected matter. The sketch of Mr. Cleveland and his Cabinet is of special interest to United States readers. The portraits in this issue are numerous and striking. The summary of leading articles in the reviews and magazines presents a good bird's-eye view of what is going on in the world of current literature.

—*The Review of the Churches* for March is well filled with instructive reading matter, mostly relating to Churches and church work. An extract from an article by Archdeacon Farrar will be found on our first page. There are good portraits and elaborate sketches of Dr. Clifford, of the Baptist Church, and Dr. Bowman Stephenson, of the Methodist Church. Several of the articles are able discussions of great living questions. It is the best number yet published.

News of the Week.

Latest reports from San Domingo indicate quietness there. M. Melne has undertaken to form a new cabinet in France. Serious floods are reported in Minnesota and neighboring states. Bills have been laid on the Lake Erie and Detroit River railroad as far as Ridgetown. A bill abolishing capital punishment is being promoted in the New York State Legislature. Ex-Secretary of State Bayard has been appointed U.S. Ambassador to London, England; to succeed Mr. Lincoln. The town of Garons, of about 800 inhabitants, near Chestertown, Md. was wiped out by fire on Monday week. A cablegram received in New York announces that Prince Bismarck is in a very dangerous condition of ill-health. Bradstreet's reports 628 business failures in Canada during the past three months, against 659 during a like period of 1892. The list of subscriptions to the Macleod memorial fund has been given to the public. The fund amounts to about \$18,250. President Cleveland informed Speaker Crisp on Saturday last that a special session of Congress will be called in September. Deep to police edicts Prince Bismarck's seventy-eighth birthday was generally celebrated throughout Germany on Saturday last. A deputation has waited on the Provincial Minister of Agriculture, and has urged the establishment of an experimental fruit farm. The Dominion Line steamer Vancouver, which left Monville last Friday for Halifax, has 1,200 passengers on board, of whom 1,100 are emigrants. The steamer Parton which arrived at Halifax last Sunday from Liverpool, brought 1,100 passengers on board, of whom 850 were immigrants. It is hoped in Berlin that by a compromise the Army Bill will be passed by the Reichstag without the necessity of resorting to a dissolution of that body. Charles Hilton Davidson, the Burlington forger, confessed when put on trial at Milton, and was sentenced to five years at Kingston with hard labor. A bill making it a misdemeanor to give a false statement of the circulation of a newspaper has been favorably reported to the New York Legislature. A party of immigrants, 350 in number, who arrived at Windsor on the O. P. R. have been prevented from crossing to Detroit by the Michigan State Board of Health. Mr. John A. Peebles, once a resident of Hamilton, and well known among commercial men all over the Dominion, has been burned to death in Tokio, Japan. The Russian government has issued an official report stating that 150 cases of cholera, and 50 deaths from cholera are reported every week in the government of Podolia. The president of San Domingo broke into the safe of a French bank in San Domingo city and took \$62,000 in cash. Two French men-of-war have demanded indemnity. The strike of New York garment cutters has reached an acute stage, and if the tailors strike, which seems probable, 10,000 persons will be added to the army of the unemployed. The Pope has decided not to grant audiences to any royal personages of the Roman Catholic faith who go to Rome to attend the silver wedding of King Humbert and Queen Margherita. President Cleveland has tendered the office of solicitor-general to Mr. Lawrence Maxwell, Cincinnati. Mr. Maxwell is a prominent lawyer in Ohio, but has not taken an active part in politics. It is authoritatively announced that the British warships to take part in the great naval review in New York bay will be the flagship Blake, the Magi-cane, Partridge and Tartar of the North American squadron, and the Australia, of the Mediterranean fleet.

TO THE POINT. Mr. John L. Blaikie made an excellent and pointed speech at the annual meeting of the North American Life Assurance Company, held recently. Amongst other things, he said, "When a shrewd business man makes up his mind to insure his life, and proceeds to consider the claims and relative merits of rival companies, to what ought he have principal regard? Surely the problem such an one has to solve is, 'Which company can do best for its policy-holders?' "Now, it by no means follows that the largest or the oldest company, or one with many more millions of assets than another, can do the best for its policy-holders. "I have before me a statement showing the percentage of surplus earned to mean assets for the year ended 31st December, 1891, based upon the last Government returns. It is extremely interesting. "Take first four of the large United States companies doing business in Canada. Then take four prominent Canadian companies. "Thus you see that the percentage of surplus earned to mean assets for 1891 out of which alone all returns and dividend to policy-holders must come, is in the case of the North American Life more than double that of any of the four United States companies, and very much greater than that of the Canadian companies named. "Nothing can be clearer than that the company making and accumulating the largest percentage of surplus is the one that will give the largest returns and best investment results to its policy-holders. Tried by this test, I am proud to say the North American Life stands in the very front rank. "A wise and provident investment of the funds of a life insurance company is a most important factor in adding to the surplus, and in this respect our Company has been remarkably fortunate, the average rate of interest upon its investments being as high as any, and considerably higher than that of most companies, as will be readily seen by figures, compiled by the Assurance and Finance Chronicle, of Montreal, from the last Government returns. "The Company, as you know, offers various kinds of attractive policies, suited to the different circumstances of all classes, which should make it an easy one for which to secure new business. To the agents, I venture to say, that in the North American Life you represent a Company that the report before you proves conclusively, can do better for its policy-holders than most companies, that pays its losses promptly, and that deals honorably and liberally with all."

AN HONEST OFFER. If you have Catarrh and would like to be cured, without risk of losing your money, we will send you a Germicide Inhaler and enough medicine to cure without a cent of pay in advance. After you have given it a thorough trial and you are convinced that it is a genuine remedy, you can send us \$3 to pay for same. If you are not fully satisfied, all you have to do is to return the Inhaler at our expense. Send us a postal card to-day, and we will send you a Germicide Inhaler and full course of medicine, with directions for use. You have nothing to lose and everything to gain. Address, Medical Inhalation Co., 170 Yonge St., Toronto, Ont.

What fills the housewife with delight, And makes her biscuit crisp and light, Her bread so tempt the appetite? COTTOLENE What is it makes her pastry such A treat, her husband eats so much, Though pies he never used to touch? COTTOLENE What is it shortens cake so nice, Better than lard, while less in price, And does the cooking in a trice? COTTOLENE What is it that fries oysters, fish, Croquettes, or eggs, or such like dish, As nice and quickly as you'd wish? COTTOLENE What is it saves the time and care And patience of our women fair, And helps them make their cake so rare? COTTOLENE Who is it earns the gratitude Of every lover of pure food By making "COTTOLENE" so good? Made only by N. K. FAIRBANK & CO., Wellington and Ann Streets, MONTREAL.

Seeds. SIMMERS' SWEET PEAS. THE COMING FLOWER. No other annual is so universally popular. The delicate fragrance of these old-time favorites has endeared them to thousands. But do you know the beauties that have created such a furore of late? While retaining all their simplicity, these new types display rich and exquisite coloring, with flowers of larger size and more graceful form. To still more widely popularize this floral favorite, we have secured the product of several acres of Sweet Peas the past season, and harvested over half a ton (more than 150 pounds) of the choicest seeds, enabling us to offer a collection of most beautiful Rare Novelties at a bargain. FOR 250. In cash or postage stamps we will mail one packet each of ALL the following: DUCHESS OF EDINBURGH—Sweet, beautiful orange-scarlet flower, flushed crimson. MRS. GLADSTONE—Exquisite size and bright pink with rosy blue wings; large and profuse flowers. QUEEN OF ENGLAND—Royal pink shaded heliotrope, a magnificent flower and of large size. COUNTESS OF RADNOR—Delicate lavender and mauve; a really lovely variety. This grand strain of new Sweet Peas in mixture is unequalled. It includes not only the best of Eckford's novelties, but also many new seedlings not yet named and of surpassing beauty. Our enormous stock, specially grown, of Novelties described above, enables us to offer the complete collection, one packet of each, postpaid to any address, FOR 25 CENTS. In addition we present "Simmers' New Catalogue for 1893" with every order. Send to-day 25 cents in cash or stamps for a sample collection. Everyone who sees this offer will want one. We want to make acquaintance with every reader who has a garden. You cannot do better than our offer of Sweet Peas above. GENTHOSENA GRANDIFLORA (Look at Me).—An entirely new plant—a perfectly hardy perennial vine growing from 6 to 8 feet high, of rare and exquisite beauty. Blooms early in June from seed sown in April and bears in the greatest profusion inverted pea-shaped flowers from 1 1/2 to 2 1/2 inches in diameter, and ranging in color from a rosy violet to a reddish purple with a broad feathered white marking through the centre. The large buds and the back of the flowers are pure white, making it appear as if one plant bore many different colored flowers at one time. It is one of the most original and striking Novelties offered to the public in many years. Price, 25 cents per Packet, 3 for 50 cents, or 6 Packets for \$1.00. Postpaid to any address. ADDRESS ALL ORDERS TO J. A. SIMMERS, SEED MERCHANTS & GROWERS, TORONTO, CANADA. Headquarters for the Best Seeds, Bulbs and Plants. Please Mention this Paper.

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Jewellery, etc. A NEAT Lady's Victoria not only has a pleasing effect, but is exceedingly useful as a safeguard to your Watch. Many an accident may be averted and much expense saved through the timely purchase of a good chain. We have a great variety of patterns, all to be sold at bargain prices. Come and see. JOHN WANLESS & CO. 172 Yonge Street, Toronto. Established 1840.

Books, Methodist Book Room. BEST BOOKS AT Closest Cost. The problem which confronts the modern Sunday-school, recognizing that it cannot retain the interest of its scholars nor realize the highest possible usefulness unless provided with the largest library within its means—the problem is, Where can we get the best selection of books at the lowest cost? That problem has been very happily solved by hundreds of schools on writing up and securing our catalogues and terms. The visitor to the Book Room is amazed at seeing the vast range of shelves piled with the choicest literature that the great publishers have produced—books at all prices, suited to all grades of readers, and of such character and variety as to be at once healthful food to the mind and stimulus to the soul of the readers young and old. Of greatest importance is it that the Library should be guarded against trashy or vicious literature that would deprave the taste and unfit the mind for good reading. In placing an order the School should consider where they are most likely to get books of the most desirable character. We have always sought to exercise care in the selection of books. In this connection we may specially mention the publications of The Religious Tract Society, for whom we are Agents in Canada. Every book issued by them may be taken without question. We have also a large number of books of our own publication, written by our own ministers and others, admirably suited for library use—our copyright edition of Annie S. Swan's books are finding their way into most schools, and are very popular and of healthful character. Our terms are the most liberal. We give a large discount, and are prepared to send—at least to any school in Ontario—a double quantity of books for selection. This plan has given the highest satisfaction to schools. Write for catalogues and terms.

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Odds and Ends.

"What made Carter try dialect writing?" "Because he has never been able to spell anything correctly."

A German student, wrestling with the English language, rendered a text as follows: "The ghost is willing, but the meat is feeble."

Clergyman (examining a Sunday-school class)—"Now, can any of you tell me what are sins of omission?" Small Scholar—"Please, sir, they're sins you ought to have committed, and haven't."

Realism Impracticable.—Egbert Easonice—"Do you know society has never been represented in novels as it really is?" "Then is Right—Certainly not. A novel must be bright enough to be entertaining before it will succeed."

The Little Collector.—"I suppose you are still collecting wonderful things," said the visitor to Walter. "Yes," said Walter. "I'm getting new things all the time. I've got a piece of the Atlantic Ocean upstairs in a bottle."

A French lady, no longer as young as she once was, but quite as witty as ever, was observed to sigh as she looked into a mirror. "Why do you sigh?" a friend asked. "Oh, dear!" she answered, "I was observing how the looking-glasses have changed."

Bjackson—"Did you know young Booksmuch had joined the Psychological Society?" Bjackson—"Never heard of him ever riding a cycle." Bjackson—"Dear, dear, you don't understand. Psychological persons ride hobbies, not wheels."

A Fortunate Escape.—A little Scotch boy, on being rescued by a bystander from the dock into which he had fallen, expressed heartfelt gratitude, saying: "I'm so glad you got me out. What a lickin' I wad have free my mither if I had been drowned!"

A Sunday Game.—Mother—"You shouldn't play games on Sunday." Little Boy—"This one is all right." "Do you mean that all that running and jumping is right?" "Yes'm. We are playing steeple chase, and pretendin' they is reg'lar church steeples."

Sprigley—"Miss Vassar, would you feel offended if I asked your age?" Miss Vassar—"No indeed. Six times seven and seven times three added to my age will exceed six times nine and four, as double my age exceeds twenty." Sprigley—"Is that possible? I should never have taken you to be as old as that."

It is said that there is a tribe in Africa where speakers in public debate are required to stand on one leg, and are not allowed to speak longer than they can stand in that position. With all our boasted civilization, we discover every now and then points in which savages surpass us.

When a man leaves our side and goes to the other side, he is a traitor, and we always felt that there was a subtle something wrong about him. But when a man leaves the other side and comes over to us, then he is a man of great moral courage, and we always felt that he had sterling stuff in him.

At a confirmation at Strasburg the bishop asked of a pretty soubrette the usual question of the Heidelberg catechism, "What is your only consolation in life and death?" The neophyte blushed and hesitated. The first question was repeated, and then she stammered out, "The young shoemaker in the next street."

He had One Left.—Ill fares it with the man who has the temerity to try his wit on an Irishman. Wit seems to have a local habitation in every Irish cabin. When Lord Thurlow first opened a lawyer's office in London, he took a basement-room which had previously been occupied by a cobbler. He was somewhat annoyed by the previous occupant's callers, and irritated by the fact that he had few of his own. One day an Irishman entered. "The cobbler's gone, I see," he said. "I should think he had," tartly responded the lawyer. "And what do you sell?" inquired the Irishman, looking at the solitary table and a few law books. "Blockheads," responded Thurlow. "Arrah thin," said Pat, "ye must be doing a mighty fine business. Ye have got but one left."

Medical.

WORTH A GUINEA A DOSE. BEECHAM'S PILLS. COVERED WITH A TASTELESS AND SOLUBLE COATING. A WONDERFUL MEDICINE FOR Indigestion, Want of Appetite, Fullness after Meals, Vomiting, Sickiness of the Stomach, Bilious or Liver Complaints, Sick Headache, Cold Chills, Fluctuations of Heat, Lowness of Spirits, and All Nervous Affections.

SHILOH'S CURE. Cures Consumption, Coughs, Croup, Sore Throat. Sold by all Druggists on a Guarantee.

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KOC. Drive out Dyspepsia or it will drive out thee. Use K. D. O. Free sample. K. D. O. Company, Ltd., New Glasgow, N.S., Canada, or 127 State Street, Boston, Mass.

MINARD'S "KING OF PAIN" LINIMENT.

DUNN'S FRUIT SALINE. NATURE'S GREAT RESTORER! Delightfully Refreshing. BY ALL CHEMISTS.

GROW THIN. by using Dr. Edison's Famous Pills and Breads and Obesity Fruit Salt; it will reduce your weight without dieting; is perfectly harmless and the cost is but slight.

Chase's Liquid Glue. MENDS EVERYTHING THAT GLUE WILL MEND. ALWAYS READY WITHOUT HEATING.

The 25th Thousand. THE EVANGEL OF SONG. By J. H. HATHAWAY. NEW EDITION. JUST PUBLISHED. Contains some of the very best old and new hymns.

Clothing.

LADIES' AND CHILDREN'S COATS AND CLOAKS LADIES' AND CHILDREN'S HATS AND BONNETS

The reason is not hard to find why our Millinery and Mantle Showrooms were crowded all day Thursday; it is simply this:—We show only the Latest Styles and sell them at Ordinary Dry Goods Profits, thus placing the best goods within the reach of all.

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Medical.

SEELEY'S HARD-RUBBER TRUSSES. The most difficult forms of HERNIA or RUPTURE with comfort and safety, thereby completing a radical cure of all curable cases.

Books, Methodist Book Room

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The practical uses of suggestion for the cure of diseases are innumerable. It is, in the first place, useful for the removal of all states of a painful nature, whether inflammatory, rheumatic, or neuralgic, whether functional or organic. This of itself covers an immense field, and by the removal of pain the most disagreeable symptom of many ailments is cured. The sensation of pain takes place in the cerebral cortex, it is a mental state, it implies consciousness, and hence, by an alteration in our state of consciousness as is induced by psycho-therapeutics, pain caused by cancerous or other organic disease can be as readily cured as functional pain. It may also be used to cure insomnia, chorea, nocturnal enuresis, nervous diarrhoea, irritative coughs, sickness, and want of appetite, feelings of breathlessness, and many other unpleasant physical accompaniments of disease. The removal of these symptoms, it may be said, does not remove the real cause of the disease. This is so far true; but it is certain that the removal of anxiety and the directing away to healthier channels of the attention indirectly hasten recovery and break one of those vicious circles so common in pathology. The benefit to the patient, as regards comfort alone, is in many cases worth a very great deal, and an important feature of this treatment is that it may be combined with whatever medical treatment, and may even assist drugs in their action.—Dr. G. M. Robertson, in London Lancet.

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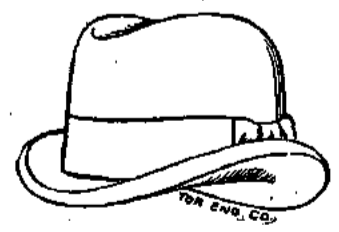
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